

Violence - 1

Aim: To understand contrasting attitudes to the use of violence



Do it Now



In silence think through in which of these scenarios is violence justified and why?
Be prepared to share your answer with the class.

Police using water cannons and physical force to stop a violent riot.

Hitting someone when they say something that you do not agree with.

A young woman
phys
an e
the
money.

Defending your

Homework.

- Make sure your **PRE** books is covered.
- Due: 15 September 2020



Can you think of a guiding principle that determines when it is right to use violence?

Bronze: I can explain how the Bible can be used to support contrasting views on the use of violence

Silver: I am able to properly construct an answer for a 15 mark question

Gold: I can write a successful 15 mark answer on Christian attitudes to violence

Aim: To understand contrasting attitudes to the use of violence

Expectations

Be:

- Prompt
 - Prepared
 - Productive
 - Polite
 - Patient
- Wait respectfully and calmly for your turn.
 - Do not slouch, complain or wave.
 - Listen, stay seated, and track the speaker when someone is talking to you. There should be nothing in your hands. chairs tucked back under them.



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Admin Tasks:

On your desk you should have:

- Exercise book
- Year 10 Assessment Tracker
- GCSE marking policy
- Sticker
- Presentation guide
- Sources of PRE knowledge

Listen carefully to the instructions I am about to give.

Bronze: I can explain how the Bible can be used to support contrasting views on the use of violence

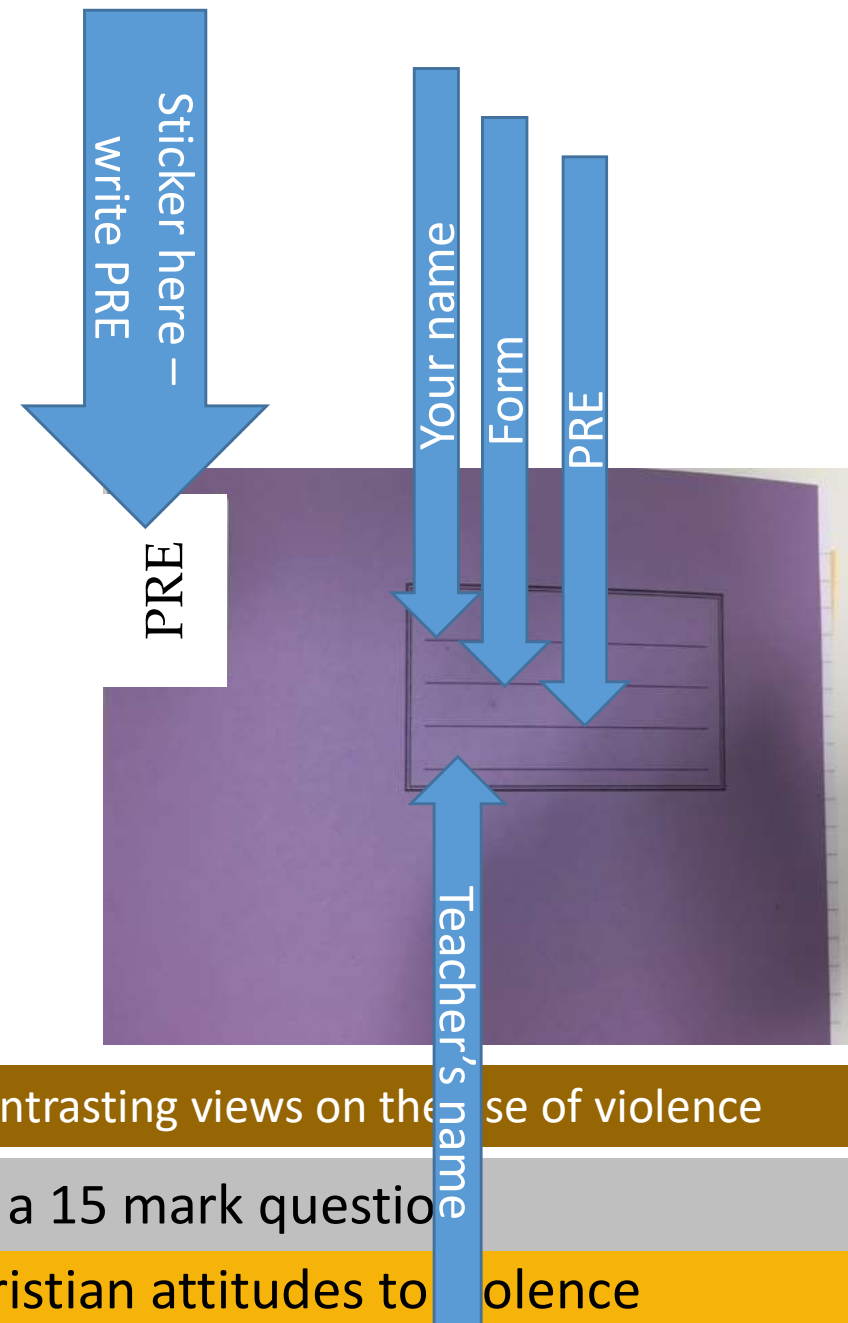
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On the front of your book:

- Write your name,
- Your class name (NOT your form),
- subject (PRE)
- teacher's name (Mr Braddick-Southgate)
- Write PRE on your sticker and put it top left of your exercise book, as in the picture.



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Stick in

Tracker – inside
front cover

Watford Grammar School for Boys
Year 9 leader of skills in Philosophy Religion & Ethics

I am predicted by the end of year 9

My 3 SMART targets for this year are:

Did I achieve my SMART targets? Why?

Assessments across this year

Assessment	Achieved
Autumn 1	
Autumn 2	
Spring 2 exam	

1

Bronze: I can explain how the Bible can be used to support contrasting views on the use of violence

Silver: I am able to link ways of worship to specific beliefs.

Gold: I can write a successful 15 mark answer on Christian attitudes to violence

Aim: To understand contrasting attitudes to the use of violence



Stick in

Warford Grammar School for Boys
Year 9 leader of skills in Philosophy Religion & Ethics
I am predicted by the end of year 9
My 3 SMART targets for this year are:

Did I achieve my SMART targets? Why?

Assessments across this year	
Assessment	Achieved
Autumn 1	
Autumn 2	
Spring 2 exam	

We take pride in our work.

Students who take pride in their work produce consistently high quality work

Black or blue pen
We write using a black or blue pen.

Green pen
We peer mark using a green pen.

Glue neatly
We stick all sheets into our books using a glue stick.

Underline
We underline the title and date using a ruler and your pen.

Use a ruler
We use a ruler to underline and score out.

Fold sheets of paper
We only fold sheets once before sticking them in.

This is crossed-out
Crossing out
We cross out mistakes using a ruler and one line.

Neat handwriting
We use readable, cursive, handwriting.

Writing the date
We write the date in full and on the right hand side of the page.

Draw in pencil
We draw in pencil.

Do not scribble
We do not scribble or doodle in our books.

‘Presentation Guide’ on the inside front page.

Bronze: I can explain how the Bible can be used to support contrasting views on the use of violence

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Stick in

WGS LEARNER
INITIATIVE
COLLABORATION
THINKING
RESILIENCE

Watford Grammar School for Boys PRE marking & assessment policy

GCSE

All students will know:

- o Their target grades
- o Their current performance level against relevant criteria
- o What they are doing well (www)
- o What skill areas they can improve upon. (ebi)

Homework

- Students will receive homework once a week.
- Student homework will receive a grade for attitude (lowest) and www (what went well) & EBI (even better if)
- Student homework will only be graded if it is an exam style question.
- Homework will be marked every fourth lesson.

Assessments

- Students will be marked 9 – 1 in accordance with GCSE standards.

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer
Year 9		Sacred scriptures		Minor world faiths project	End of year exam
Year 10	Christian practices	Muslim beliefs		Muslim practices	End of year exam
Year 11	Peace and justice	Peace and justice	Mock exam (January)		Public exams

Expectations of students

Students will be expected to give feedback on their own work, evaluating whether they feel it has successfully met assessment criteria or not. This may include writing targets before they complete an assessment, as well as reflections on how well they gauge they did.

Students will be expected to give constructive criticism of the work of their peers, in order to support their own learning and the learning of others.

Students will be given training and opportunities to mark the work of their peers, and answers devised by the teacher.

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Marking policy inside
back cover

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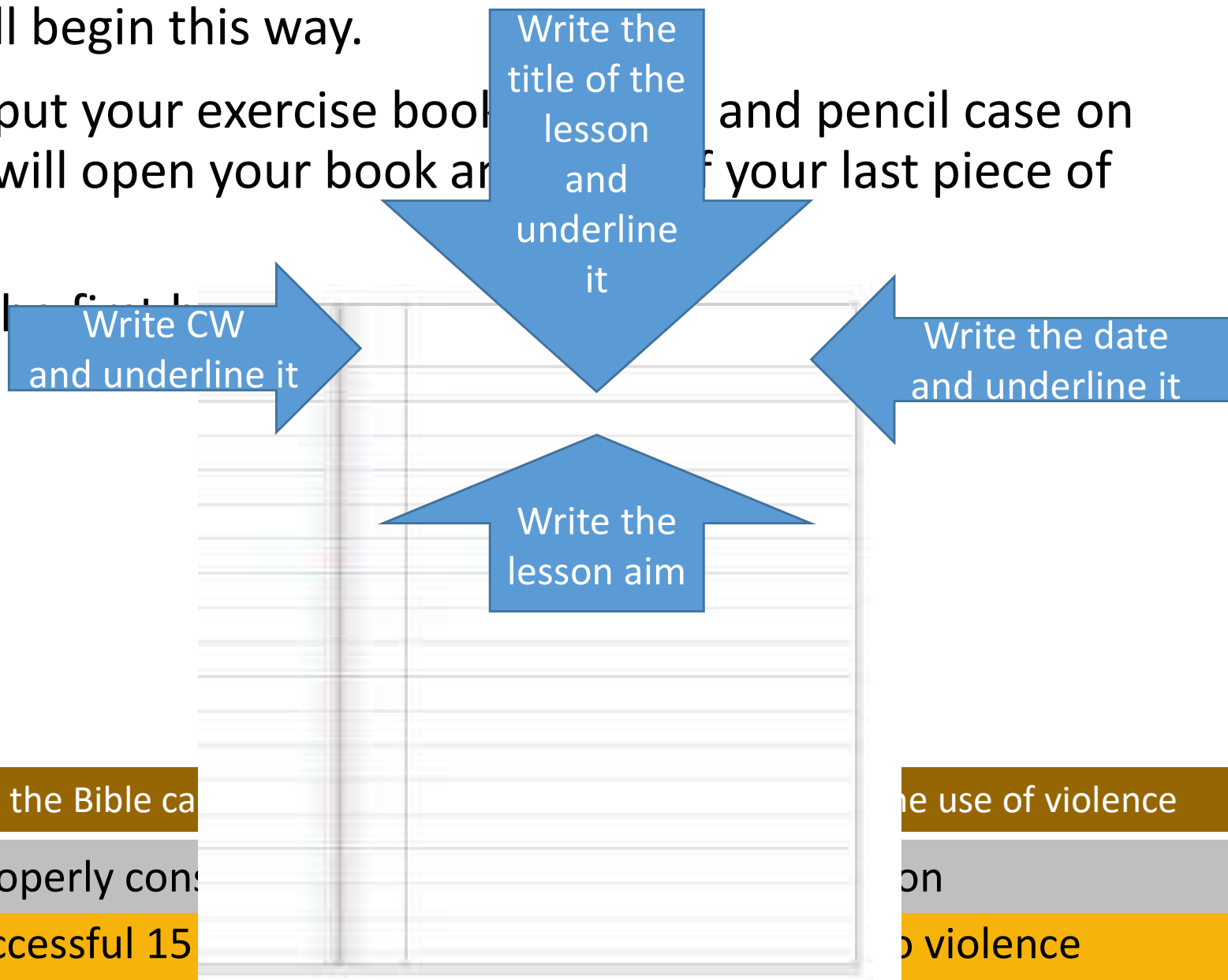
Aim: To understand contrasting attitudes to the use of violence

Let's start:

Every lesson will begin this way.

After you have put your exercise book and pencil case on your desk, you will open your book and write your last piece of work.

Today open to the first lesson



Title

Violence - 1

Aim: To understand contrasting attitudes to the use of violence

Aim

So for this lesson.

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Lesson reflection

Don't forget that after everyday when you have a PRE lesson, you will write a paragraph reflection on what you have learnt in that day's lesson.

I will pick someone at random at the beginning of each lesson to read his reflection from the previous lesson.

An example, using today's lesson:


In today's (08/09/21) lesson I learnt about texts from the Bible that could be used to support violent or non-violent approaches. I understood the importance of understanding those texts in context, not just taking a sentence in isolation from its place in a passage, in a book, the Bible, Christian/Jewish tradition and the historical context of the writer. We were introduced to the notion of God using His people as tools of his justice. We also looked at what a full mark paragraph from a 15 mark essay would like. Reminding ourselves of the importance of point, evidence, explanation and link.

Bronze

Silver

Gold: I can write a successful 15 mark answer on Christian attitudes to violence

Aim: To understand contrasting attitudes to the use of violence

Key Words:  Draw (make sure to use pencil and ruler) the table on the back page of your **PRE** book. Now fill it in.

Keyword	Definition
Violence	using actions that can threaten or harm others
Protest	an expression of disapproval, often in a public group



Why do we need ethics that govern the use of violence?

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Sources of PRE knowledge

Nine different academic subjects come together to form what we call, in our school, PRE.

Anthropology		Philosophy	
Archaeology		Sacred Text Studies	
Classical Studies		Sociology	
Ethics		Theology	
History			

When I use knowledge from one of these nine disciplines in my teaching of you, its symbol, from above, will appear on the slide.

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Stick in

Sources of PRE knowledge – inside back page

Sources of PRE knowledge

PRE, as a subject in school, draws on a number of different academic subject disciplines. As you work through the course these will be indicated by the symbols below, which also gives you a definition of that subject area.

Subject	Definition	Symbol
Anthropology	Anthropology is the study of people throughout the world, their evolutionary history, how they behave, adapt to different environments, communicate and socialise with one another.	
Archaeology	the scientific study of the material remains of past human life and activities. These include human artifacts from the very earliest stone tools to the man-made objects that are buried or thrown away in the present day.	
Classical Studies	Classics is to learn of the culture inherent to the period known as classical antiquity – that being, the roughly thousand or so years between Bronze Age of Ancient Greece and the fall of the Roman Empire, and all the literature, language, history, and art therein.	
Ethics	Ethics, also called moral philosophy, the discipline concerned with what is morally good and bad and morally right and wrong. Its subject consists of the fundamental issues of practical decision making, and its major concerns include the nature of ultimate value and the standards by which human actions can be judged right or wrong.	
History	History is the discipline that studies the chronological record of events (as affecting a nation or people), based on a critical examination of source materials and usually presenting an explanation of their causes.	
Philosophy	Philosophy, (from Greek, by way of Latin, philosophy, "love of wisdom") the rational, abstract, and methodical consideration of reality as a whole or of fundamental dimensions of human existence and experience. Philosophical inquiry is a central element in the intellectual history of many civilisations.	
Sacred Text Studies	The discipline that studies textual, compositional, and historical questions surrounding a particular religion's sacred text, for example the Bible. Such studies lay the groundwork for meaningful interpretation of that sacred text.	
Sociology	the study of human social relationships and institutions. Sociology's subject matter is diverse, ranging from crime to religion, from the family to the state, from the divisions of race and social class to the shared beliefs of a common culture, and from social stability to radical change in whole societies.	
Theology	Theology, philosophically oriented discipline of religious speculation and apologetics that is traditionally restricted, because of its origins and format, to Christianity but that may also encompass, because of its themes, other religions, including especially Islam and Judaism. The themes of theology include God, humanity, the world, salvation, and eschatology (the study of last times).	



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GCSE

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- o Their current performance level against relevant age appropriate criteria
- o What they are doing well (www)
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Sources of PRE knowledge



Sacred
text
studies

The discipline that studies textual, compositional, and historical questions surrounding a particular religion's sacred text, for example the Bible. Such studies lay the groundwork for meaningful interpretation of that sacred text.

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[Jesus said,] "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 But I say to you, Love your enemies and pray for those who persecute you,

(Matt. 5:43-44 NRSV)

[Jesus said,] "Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword."

(Matt. 10:34 NRSV)

⁹ Proclaim this among the warriors. Let all the warriors come up. ¹⁰ Beat your pruning hooks in your hands. I am a warrior." ¹¹ Come around, gather yourselves around, warriors, O Lord.

(Joel 3:9-11 NRSV)

³⁷ I pursued my enemies and overtook them; and did not turn back until they were consumed.

³⁸ I struck them down, so that they were not able to rise; they fell under my feet.

³⁹ For you girded me with sword and battle; you made my assailants

Blessed be the Lord, my rock and my fortress, my hands for war, and my fingers for battle.

³ He shall judge between many strong nations far away; he shall break the spear and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore;

(Mic. 4:3 NRSV)

¹³ [God said,] "You shall not murder."

(Ex. 20:13 NRSV)

[Jesus said,] "But I say to you, Do not resist an evildoer. But if anyone strikes you on the right **cheek**, turn the other also;"

(Matt. 5:39 NRSV)

¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ In the temple he found people selling cattle, sheep, and doves, and the money changers

with a whip of cords, he drove them all out of the temple, both the sheep and the cows, and he broke the tables of the money changers, and he said to them, "Take these things out of here, out of my Father's house a

(Jn. 2:13-16 NRSV)

makers, for they will be

(Matt. 5:9 NRSV)

²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

(1 Pet. 2:21 NRSV)

[God said,] "Now go and attack Amalek, and utterly destroy all that they have; do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey."

(1 Sam. 15:3 NRSV)

Read critically

Read through the Biblical texts. Can we say there is a consistent view from the Bible? How can we use the Bible to respond to questions of violence and peace-making?



Aim: To understand contrasting attitudes to the use of violence

Summarise:

- A repeated atheist attack
- Predominantly Hebrew Scriptures
- 1 Sam 15:3 and Psalm 137:9^a
- Context
- Development – the New Testament

^aHappy shall they be who
take your little ones and
dash them against the
rock!



Does the morality of violence change in different contexts?

What do you think the Christian response in face of genocide* should be, for example?

*Genocide is understood by most to be the gravest crime against humanity it is possible to commit. It is the mass extermination of a whole group of people, an attempt to wipe them out of existence.

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Read critically



3 The Passover of the Jews was near, and Jesus went up to Jerusalem. 14 In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. 15 Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. 16 He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" 17 His disciples remembered that it was written, "Zeal for your house will consume me." 18 The Jews then said to him, "What sign can you show us for doing this?" 19 Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20 The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" 21 But he was speaking of the temple of his body. 22 After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

23 When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. 24 But Jesus on his part would not entrust himself to them, because he knew all people 25 and needed no one to testify about anyone; for he himself knew what was in everyone.

Bronze: I can explain how the Bible can be used to support contrasting views on the use of violence

CHALLENGE

Successfully construct an answer for a 15 mark question

Can you give an example of a non-violent approach to injustice that has worked? What is it?

Christian attitudes to violence

Aim: To understand contrasting attitudes to the use of violence

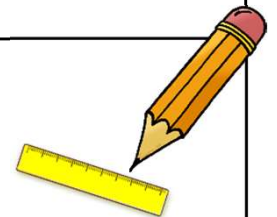


Form coherent arguments:

Read through the different perspectives on the use of violence on the speech-bubble sheet.

Draw the table (use pencil and ruler) in your **PRE** book and complete the boxes

Arguments for peaceful protest (against violence)	Arguments for violence in protest
Argument: Reason for this view: Scripture/quotation:	Argument: Reason for this view: Scripture/quotation:
Argument: Reason for this view: Scripture/quotation:	Argument: Reason for this view: Scripture/quotation:



CHALLENGE

What are the strengths/weaknesses of each argument?

Silver: I am able to properly construct an answer for a 15 mark question

Gold: Use religious text to justify an opinion on using violence in protest

Aim: To understand contrasting attitudes to the use of violence

Write Cogently:

'It is always wrong for religious believers to protest violently'



Discuss this statement. In your answer, you should:

Explain and evaluate the importance of points of view from the perspective of Christianity.

Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity. [15 marks]



We have considered arguments that could be given FOR and AGAINST this statement on the sheet.



Conclusion – an overall, justified judgement

- Which response to the statement is most convincing? *Having considered different responses to this statement, I have come to the conclusion that...*
- Why are they most convincing? *I have reached this conclusion because...*



Rewrite your conclusion from the opposite point of view. How could you justify this argument?

Bronze: I can explain how the Bible can be used to support contrasting views on the use of violence

Silver: I am able to properly construct an answer for a 15 mark question

Gold: I can write a successful 15 mark answer on Christian attitudes to violence

Aim: To understand The Bible gives contradictory messages when it comes to the use of violence in the service of 'good'.
Point: It would be simplistic to simply conclude that it would always be wrong for Christians to react violently.

Evidence: Leaving to one side the Hebrew Scriptures which have multiple texts which would support the use of violence in the service of justice, the New Testament has at least two texts. In John's gospel where Jesus makes a whip of cords to drive out those making a mockery of God's house and in Matthew's gospel where Jesus says he has not come to bring peace to the Earth but the sword.

Bronze: I can explain how the Bible can be used to support contrasting views on the use of violence

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Aim: To understand

Explanation:

These texts, especially the presence of the sword in the Matthew text, support the idea of God's people being instruments of God's justice. Those who exploit the weak and the poor are to be given a chance to repent, and if they do not then they will face, possibly terminal violence, like the Amalekites in 1 Samuel. This is obviously a view that in our pluralistic and 'civilised' society is uncomfortable, but it is set forth by Jesus who is considered to be the model of how Christians should behave.

Link:

This shows that it would be a valid Christian view to reject the statement that it would always be wrong for religious, in this case Christian, people to be violent.

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Write Cogently:

'It is always wrong for religious believers to protest violently'



Discuss this statement. In your answer, you should:

Explain and evaluate the importance of points of view from the perspective of Christianity.

Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity. [15 marks]



We have considered arguments that could be given FOR and AGAINST this statement on the sheet.



Conclusion – an overall, justified judgement

- Which response to the statement is most convincing? *Having considered different responses to this statement, I have come to the conclusion that...*
- Why are they most convincing? *I have reached this conclusion because...*



Rewrite your conclusion from the opposite point of view. How could you justify this argument?

Bronze: Explain reasons for alternative attitudes to violence, using examples

Silver: I am able to properly construct an answer for a 15 mark question

Gold: Use religious text to justify an opinion on using violence in protest

Aim: To understand contrasting attitudes to the use of violence

Form Coherent Arguments:

Which example shows the best **evaluation**?



1. Having considered all the opinions, I think that it is always wrong for religious believers to use violence, because Christianity teaches that peace is important. However, some people may disagree because violence might be the only way to achieve your goal.

2. Having considered all the opinions, I think that it is always wrong for religious believers to use violence. I think this is the strongest argument, as the New Testament says Christians should promote peace, that all people are made in the image of God (Gen. 1:27) and so should be treated with respect, and campaigners like Martin Luther King have proven that non-violent approaches can make a significant difference.



What evidence could you use to support your argument?

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6:00

To Finish: Peer Marking

'It is always wrong for religious believers to protest violently'

Discuss this statement. In your answer, you should:

Explain and evaluate the importance of points of view from the perspective of Christianity.

Draw on your learning from across your course to explain and evaluate beliefs, teachings and practices within Christianity.

Check for...

- Explanation (reasons for the view)

- Evaluation (strengths/weaknesses of the arguments)

- Religious text/scripture (with an explanation!)

Conclusion – an overall, justified judgement

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[Jesus said,] “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.”

(Matt. 10:34 NRSV)

⁹ Proclaim this among the nations: Prepare war, stir up the warriors. Let all the soldiers draw near, let them come up. ¹⁰ Beat your plowshares into swords, and your pruning hooks into spears; let the weakling say, “I am a warrior.” ¹¹ Come quickly, all you nations all around, gather yourselves there. Bring down your warriors, O Lord.

(Joel 3:9-11 NRSV)

³⁷ I pursued my enemies and overtook them; and did not turn back until they were consumed.

³⁸ I struck them down, so that they were not able to rise; they fell under my feet.

³⁹ For you girded me with strength for the battle; you made my assailants sink under me.

(Ps. 18:37-39 NRSV)

Blessed be the Lord, my rock, who trains my hands for war, and my fingers for battle;

(Ps. 144:1 NRSV)



¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵ Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶ He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!”

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³ He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore;

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⁹ [Jesus said,] Blessed are the peacemakers, for they will be called children of God.

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²¹ For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

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[Jesus said,] “But I say to you, Do not resist an evildoer. But if anyone strikes you on the right **cheek**, turn the other also;”

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Form coherent arguments: Perspectives on the use of violence

It is always wrong to use violence because Jesus taught that '*blessed are the peacemakers*' in his Sermon on the Mount.

The Bible teaches the importance of fighting against injustice. Violence might be allowed if it brings a greater good.

As a Christian, I was part of the peaceful march in Tottenham in 2011, the riots that followed were wrong and took advantage of a tragic situation.

Christians should be involved in peaceful protests against injustices, even if those protests are illegal. Violence, however, should never be used.

Sometimes violence is necessary to actually make people sit up and listen. We will just be ignored otherwise. Peaceful protest is just wishful thinking.

In the face of great evil we decided that the only Christian response was to try and assassinate Hitler. It is right that one person should sacrifice his soul to save many.

The Right to Protest is a fundamental Human Right. But, not to protest violently.

"I am very certain that Jesus would not have stayed home enjoying the air-conditioning," Ms. Wong said. "He would have been out here helping people and marching."

Human Rights Act 1998

Article 9 Freedom of thought, belief and religion
Article 10 Freedom of expression
Article 11 Freedom of assembly and association