



RS.TD12 Religious and Non-Religious Perspectives on Reconciliation After Conflict

AQA 8062 · Calculators not allowed · about 50 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** Which one of the following best describes the purpose of a truth and reconciliation commission, using South Africa's TRC as an example of the restorative-justice model?

- ☐ A. To punish all perpetrators with prison sentences
- ☐ B. To establish truth about past abuses and promote national healing
- ☐ C. To replace courts with military tribunals
- ☐ D. To force victims to forgive publicly

(Total for Question 1 is 1 mark)

- 2** Give two actions a restorative-justice process like South Africa's TRC might take to promote reconciliation after conflict.

(Total for Question 2 is 2 marks)

- 3** Explain two reasons why religious believers think forgiveness is important after conflict, referring to general religious teaching about reconciliation.

(Total for Question 3 is 4 marks)

- 4 Explain two contrasting beliefs about forgiveness, referring to a sacred text or another source of religious authority. Include the required reference to scripture or religious teaching.

(Total for Question 4 is 5 marks)

- 5 Evaluate the statement, 'Forgiveness is always possible after war.' In your answer you should give reasoned arguments to support this statement, give reasoned arguments to support a different point of view, refer to religious arguments, and reach a justified conclusion. Include SPaG in your response.

(Total for Question 5 is 15 marks)

- 6 State one feature of the parable of the unforgiving servant as it relates to Christian teaching on forgiveness.

(Total for Question 6 is 1 mark)

- 7 Explain two reasons why some Christians might support a restorative-justice approach like the TRC instead of a system focused only on punishment after conflict.

(Total for Question 7 is 4 marks)

- 8 Give three practical steps the South African TRC took to encourage reconciliation after apartheid.

(Total for Question 8 is 3 marks)

- 9 Explain the importance of acknowledging the truth about past abuses in post-conflict reconciliation processes, using the South African TRC as context.

(Total for Question 9 is 6 marks)

- 10 State two teachings from the Qur'an that encourage forgiveness or restraint after wrongdoing.

(Total for Question 10 is 4 marks)

- 11** Explain two reasons why some victims of conflict might refuse to forgive perpetrators, despite religious teachings that promote forgiveness.

(Total for Question 11 is 4 marks)

- 12** Give two differences between judicial punishment and restorative-justice approaches to wrongdoing after conflict.

(Total for Question 12 is 2 marks)

- 13** Give three ways religious leaders can support reconciliation after conflict in a community, drawing on both Christian and Muslim examples.

(Total for Question 13 is 3 marks)

Mark scheme · RS.TD12 Religious and Non-Religious Perspectives on Reconciliation After Conflict

Question 1

- **B1** selecting B, establishing truth about abuses and promoting healing, cao
- **Answer: B**

Question 2

- **B1** publicly recording victims' accounts to establish the truth, oe
- **B1** offering conditional amnesty in exchange for full disclosure, oe
- **Answer: Any two: publicly recording victims' accounts; offering conditional amnesty for full disclosure.**

Question 3

- **B1** point 1: forgiveness restores relationships and allows communities to heal after harm, oe
- **B1** development: many religions teach that holding on to hatred perpetuates suffering and blocks reconciliation, oe
- **B1** point 2: forgiveness reflects obedience to divine commands or examples, oe
- **B1** development: believers may forgive because scripture or religious leaders instruct them to do so, showing faith and moral commitment, oe
- **Answer: E.g. restores relationships and allows healing; reflects obedience to religious teaching or example, with development for each.**

Question 4

- **B1** belief 1: many Christians believe they must forgive repeatedly because Jesus taught to forgive others, oe
- **B1** development: reference to Matthew 18:21-22 where Jesus says forgive 'seventy times seven' as an example of repeated forgiveness, oe
- **B1** belief 2: some people, including some religious believers, argue forgiveness may not be appropriate if justice is denied, oe
- **B1** development: this view can be supported by the idea that moral responsibility and punishment are necessary before reconciliation, oe
- **B1** the scriptural or authoritative reference is accurately stated and linked to the explanation, oe
- **Answer: E.g. Christians following Matthew 18:21-22 teach repeated forgiveness; contrasted with views that insist on justice before forgiveness, with scripture referenced.**

Question 5

- **Level 1** (1-3): Basic and undeveloped reasoning. Limited engagement with the statement. Little or no reference to religious arguments. Conclusion, if present, is weak.
- **Level 2** (4-6): Some relevant points are made with basic development. Some reference to religious or ethical arguments. A simple conclusion is given.
- **Level 3** (7-9): Clear and developed reasoning on both sides of the argument. Religious arguments are used to support points. Conclusion is attempted and supported.
- **Level 4** (10-12): Thorough, balanced and well-developed reasoning for and against. Religious perspectives are clearly integrated. A convincing, justified conclusion is reached.
- **Indicative content:**
 - Arguments supporting the statement: religious teachings encourage forgiveness as a virtue and a way to break cycles of violence, for example Jesus teaching forgiveness in Matthew 18:21-22 and the Qur'anic encouragement to pardon others (Surah 42:40 and Surah 24:22 emphasise mercy and forgiveness).
 - Arguments supporting the statement: practical examples where forgiveness has been possible after conflict, such as individual acts of reconciliation during South Africa's Truth and Reconciliation Commission where some victims forgave perpetrators in public hearings.
 - Arguments against the statement: some harms are so severe that victims or societies find forgiveness impossible or inappropriate until justice, restitution or genuine remorse are established; forgiving without accountability may appear to let perpetrators off the hook.
 - Arguments against the statement: psychological trauma, ongoing injustice, or lack of sincere apology can make forgiveness unrealistic for many survivors.
 - Religious considerations: Christian teachings may urge unconditional forgiveness, yet many Christian theologians and denominations also stress repentance and justice; Islamic teaching values forgiveness but also affirms that God is just and that fairness and repentance matter.
 - Use of restorative-justice example: South Africa's TRC combined truth-telling, reparations and conditional amnesty; evaluate whether this model shows forgiveness is possible and under what conditions.
 - Consideration of alternative secular or political perspectives that prioritise legal justice, deterrence and institutional reform over interpersonal forgiveness.
 - A supported conclusion that weighs the evidence, perhaps arguing forgiveness can be possible in some contexts if conditions such as truth, remorse and reparation exist, but not universally always possible for all individuals or societies.

Question 6

- **B1** feature 1: it teaches that Christians should forgive others because God forgives them, oe
- **Answer: It teaches that Christians should forgive others because God forgives them.**

Question 7

- **B1** point 1: restorative justice aims to restore relationships and community cohesion rather than simply punish, oe
- **B1** development: this matches Christian concerns for reconciliation and loving one another, enabling societal healing, oe
- **B1** point 2: restorative processes can allow victims to hear the truth and receive apologies, which some Christians believe is important for forgiveness, oe
- **B1** development: truth-telling can promote repentance and spiritual healing, aligning with religious emphasis on confession and repentance, oe
- **Answer: E.g. restores relationships and community cohesion; allows victims to hear truth and apologies that can lead to repentance and healing.**

Question 8

- **B1** holding public hearings where victims and perpetrators could speak, oe
- **B1** offering conditional amnesty to perpetrators who made full disclosure, oe
- **B1** recommending reparations and community projects to help victims, oe
- **Answer: Public hearings; conditional amnesty for full disclosure; recommending reparations and community projects.**

Question 9

- **Level 3** (5-6): A detailed and well-developed answer that explains several reasons why truth is important, with clear links to the South African TRC and consequences for reconciliation.
- **Level 2** (3-4): An answer that explains some reasons why truth matters, with reference to the TRC, but with limited development or links.
- **Level 1** (1-2): One or two simple points about truth and reconciliation with minimal development or TRC reference.
- **Level 0** (0): No relevant content.
- **Indicative content:**
 - Truth provides recognition and validation for victims, acknowledging their suffering and dignity.
 - Public truth-telling can prevent denial and rewrite of history, helping a society learn and avoid repeating abuses.
 - Truth can be a basis for accountability and may encourage perpetrators to repent and seek forgiveness.
 - In South Africa the TRC's public hearings allowed victims to tell their stories, which contributed to national awareness and historic record.
 - Truth alone may not be sufficient without reparations and structural change, so its importance is linked to other measures.

Question 10

- **B1** teaching 1: Surah 42:40 suggests that forgiveness and reconciliation are better responses than retaliation, oe
- **B1** development: Surah 42:40 links forgiveness with showing restraint and achieving peace, oe
- **B1** teaching 2: Surah 24:22 encourages pardoning and mutual forgiveness for the sake of community harmony and God's mercy, oe
- **B1** development: Surah 24:22 promises that God is forgiving and encourages believers to emulate that mercy, oe
- **Answer: Examples: Surah 42:40 supports restraint and forgiveness rather than revenge; Surah 24:22 encourages pardoning and trusting in God's mercy.**

Question 11

- **B1** point 1: victims may feel that forgiveness would let perpetrators escape justice without proper punishment, oe
- **B1** development: without legal accountability or reparations, forgiveness may feel like denial of justice, oe
- **B1** point 2: the depth of personal trauma may make forgiveness psychologically impossible for some victims, oe
- **B1** development: ongoing fear, grief or lack of apology can prevent the emotional conditions needed for genuine forgiveness, oe
- **Answer: E.g. refusal due to need for justice and punishment; psychological trauma and lack of apology making forgiveness impossible.**

Question 12

- **B1** difference 1: punishment focuses on retribution and deterrence, restorative justice focuses on repairing harm and restoring relationships, oe
- **B1** difference 2: courts usually prioritise legal procedures and sentences, restorative processes prioritise truth-telling, apology and reparations, oe
- **Answer: E.g. punishment aims at retribution/deterrence while restorative justice repairs harm; courts focus on legal sentences while restorative approaches focus on truth, apology and reparations.**

Question 13

- **B1** organising public prayers or memorials that acknowledge suffering and encourage forgiveness, oe
- **B1** facilitating dialogue and truth-telling meetings between victims and perpetrators, oe
- **B1** promoting teachings from scripture that encourage mercy and repentance, such as Christian calls to forgive and Qur'anic encouragement to pardon, oe
- **Answer: Any three: organise public prayers/memorials; facilitate dialogue and truth-telling; promote scripture-based teachings on mercy, repentance and forgiveness.**