8.11 Religious Organisations Working for Peace: Case Studies in Peacemaking: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Give two factual details about the Muslim Peacemaker Teams (a named Muslim peace initiative) and the areas in which they work, naming the initiative in the answer.

(Total for Question 1 is 2 marks)

2 State two religious motivations for peacemaking in Islam, referring to scripture or Islamic teaching where possible.

(Total for Question 2 is 2 marks)

3 Explain two ways religious organisations work for peace, using the Corrymeela Community and a Muslim peace initiative as examples of the types of work.

(Total for Question 3 is 4 marks)

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4 Explain two contrasting religious beliefs about peacemaking in Christianity and in Islam. Refer to a source of wisdom and authority in your answer for each religion.

(Total for Question 4 is 5 marks)

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5 Explain two ways the Corrymeela Community carries out reconciliation work in Northern Ireland, referring to specific activities such as residential programmes, workshops or outreach.

(Total for Question 5 is 4 marks)

6 Evaluate the view that religious organisations are effective at creating long term peace, using the Corrymeela Community and a Muslim peace initiative as case studies. Include religious arguments, case study details, and a conclusion. SPaG 3 marks available.

(Total for Question 6 is 15 marks)

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Mark scheme · 8.11 Religious Organisations Working for Peace: Case Studies in Peacemaking: 30-minute Pack

Question 1

one factual detail about Muslim Peacemaker Teams, e.g. they use nonviolent direct action and community mediation, oe **B1**

a second factual detail, e.g. they operate in places affected by conflict and social tension such as parts of the United States and in international projects, oe **B1**

Answer: Any two accurate facts, e.g. the Muslim Peacemaker Teams use nonviolent direct action and restorative practices; they operate in communities affected by violence and on international peace projects.

Question 2

one motivation, e.g. the Quranic emphasis on reconciliation and peace such as 'make peace' principles in Surah 49:9-10, oe **B1**

a second motivation, e.g. the Prophet Muhammad's example of mercy and community harmony as a reason to promote peace, oe **B1**

Answer: E.g. the Quranic instruction towards reconciliation and unity (see Surah 49:9-10); the Prophet's example of mercy and maintaining community harmony as motivation for peacemaking.

Question 3

point 1: they provide dialogue and reconciliation spaces where opposing communities can meet, with Corrymeela given as an example, oe **B1**

development: this promotes understanding and reduces mistrust by creating safe conditions for interaction, oe **B1**

point 2: they offer mediation, nonviolent intervention and community-building activities, with Muslim Peacemaker Teams as an example, oe **B1**

development: these activities reduce immediate violence and build longer term trust and cooperative relationships, oe **B1**

Answer: E.g. creating dialogue and residential reconciliation programmes (Corrymeela) to reduce mistrust; providing mediation and nonviolent intervention (Muslim Peacemaker Teams) to stop violence and rebuild community trust.

Question 4

point 1: a Christian belief, for example that Christians are called to be peacemakers following Jesus, with reference to Matthew 5:9 or Matthew 5:44-45, oe **B1**

development: explanation of how this motivates Christian organisations like Corrymeela to work for reconciliation, oe **B1**

point 2: a Muslim belief, for example that Islam encourages reconciliation and forbids unjust aggression, with reference to Quranic guidance such as Surah 49:9-10 or principles of sulh, oe **B1**

development: explanation of how this motivates Muslim organisations like Muslim Peacemaker Teams to use nonviolent intervention and mediation, oe **B1**

explicit reference to a source of wisdom and authority for each religion made accurately, oe **B1**

Answer: E.g. Christianity: Jesus as peacemaker, Matthew 5:9, motivating reconciliation work like Corrymeela; Islam: Quranic encouragement to reconcile and avoid aggression, e.g. Surah 49:9-10 or the concept of sulh, motivating nonviolent mediation by Muslim Peacemaker Teams.

Question 5

point 1: Corrymeela runs residential and day programmes that bring people from divided communities together, oe **B1**

development: these programmes include facilitated dialogue, shared meals and workshops to explore identity and history, reducing prejudice, oe **B1**

point 2: Corrymeela undertakes community outreach and education projects, often working with schools and local groups, oe **B1**

development: this builds relationships in local communities and trains people in listening and conflict-resolution skills, oe **B1**

Answer: E.g. residential dialogue and shared workshops to reduce prejudice; outreach and education in schools to build local relationships and skills.

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Question 6

Level 4 A well-developed, balanced evaluation that analyses how and why religious organisations can be effective at creating long term peace, and considers credible limitations. Reasoned, relevant references to Corrymeela and a Muslim peace initiative are used to support both sides. The argument is clear and leads to a justified conclusion.	**10-12**
Level 3 A balanced answer that offers analysis of effectiveness and some limitations, with relevant case study material and religious argument. The conclusion is supported but may lack full development.	**7-9**
Level 2 An answer that makes some evaluative points about effectiveness or limitations, with limited case study detail and religious argument. Judgement is present but not well supported.	**4-6**
Level 1 Limited or unsupported comments about effectiveness, with little or no relevant case study detail or religious argument. Conclusion, if present, is weak.	**1-3**
Level 0 No response or no relevant material.	**0**

Indicative content:

- Arguments that support effectiveness: Corrymeela's sustained residential programmes build relationships across generations and reduce community mistrust, showing long term impact; Muslim Peacemaker Teams' unarmed accompaniment and mediation can stop immediate violence and model nonviolent responses, seeding long term trust.
- Religious motivations can provide strong moral authority and committed volunteers, making faith-based organisations resilient and trusted in some communities.
- Religion can offer narratives of forgiveness and reconciliation, for example Christian teachings on peacemaking (Matthew 5:9) and Islamic teachings on reconciliation (Surah 49:9-10), which underpin practical peacemaking work.
- Arguments that question effectiveness: religious organisations may have limited reach, depend on funding, or be mistrusted by those who see them as partisan; success in small communities may not scale to political or structural conflicts.
- Case study limitations: Corrymeela operates primarily at community and interpersonal levels and cannot alone resolve political disputes or inequalities; Muslim Peacemaker Teams may be effective locally but face security or political constraints in some contexts.
- Consideration of contingency: effectiveness often depends on wider political will, cooperation from authorities, and long term funding; religious organisations can complement but not replace political solutions.
- Balanced conclusion: a judgement that recognises significant, demonstrable contributions to long term peace in certain contexts, while acknowledging limits and the need for multi actor approaches.

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