



## RS.TD8 Religious Organisations Working for Peace: Case Studies in Peacemaking

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 Corrymeela Community's main activity in Northern Ireland peacebuilding?

- ☐ A: Providing emergency medical relief to refugees
- ☐ B: Running intercommunity dialogue and reconciliation programmes
- ☐ C: Conducting legal prosecutions for sectarian crimes
- ☐ D: Campaigning for a single national political party

(Total for Question 1 is 1 mark)

- 2** Give two factual details about the Corrymeela Community's work in Northern Ireland, naming the organisation in the answer.

(Total for Question 2 is 2 marks)

- 3** 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 3 is 2 marks)

- 4** 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 4 is 4 marks)

- 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)**

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- 6** Explain two ways the Muslim Peacemaker Teams carry out peacemaking and community protection, referring to specific activities such as unarmed accompaniment, mediation or training.

**(Total for Question 6 is 4 marks)**

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- 7** Give three outcomes that Corrymeela Community programmes aim to achieve in divided communities in Northern Ireland.

**(Total for Question 7 is 3 marks)**

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- 8** State two religious motivations for peacemaking in Christianity, referring to scripture or Christian teaching where possible.

**(Total for Question 8 is 2 marks)**

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

**(Total for Question 9 is 2 marks)**

- 10** 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 10 is 5 marks)

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- 11** 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. 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 case study detail, and reach a justified conclusion. Also the question has 3 SPaG marks available.

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 11 is 15 marks)

**12** Give three examples of activities that both the Corrymeela Community and Muslim Peacemaker Teams might run to promote peace in communities.

**(Total for Question 12 is 3 marks)**

# Mark scheme · RS.TD8 Religious Organisations Working for Peace: Case Studies in Peacemaking

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## Question 1

- **B1** identifies B, Corrymeela runs intercommunity dialogue and reconciliation programmes, cao
- **Answer: B**

## Question 2

- **B1** one factual detail about Corrymeela's work, for example that it runs community dialogue and residential reconciliation programmes, oe
- **B1** a second factual detail, for example that Corrymeela brings people from different traditions together for workshops and peacebuilding projects, oe
- **Answer: Any two accurate facts, e.g. Corrymeela runs residential dialogue programmes for Protestants and Catholics; Corrymeela organises community workshops and training in reconciliation.**

## Question 3

- **B1** 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
- **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 4

- **B1** 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
- **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 5

- **B1** 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
- **Answer: E.g. residential dialogue and shared workshops to reduce prejudice; outreach and education in schools to build local relationships and skills.**

## Question 6

- **B1** point 1: Muslim Peacemaker Teams use nonviolent direct action and accompaniment to protect vulnerable people, oe
- **B1** development: accompaniment can deter violence and show solidarity, reducing immediate harm, oe
- **B1** point 2: they provide mediation and conflict-resolution training in communities affected by tension, oe
- **B1** development: training builds local capacity to manage disputes and stop cycles of retaliation, oe
- **Answer: E.g. nonviolent accompaniment to deter violence and show solidarity; mediation and training to build local skills for resolving disputes.**

#### Question 7

- **B1** reduced mistrust between communities, oe
- **B1** greater understanding of different identities and histories, oe
- **B1** people trained in listening and conflict-resolution skills, oe
- **Answer: Any three: reduced mistrust; greater understanding of identities and histories; trained community members in listening and conflict resolution.**

#### Question 8

- **B1** one motivation, e.g. Jesus teaching to love your neighbour and peacemaking as following his example, with possible reference to Matthew 5:9 or Matthew 22:37-39, oe
- **B1** a second motivation, e.g. the call to forgive and reconcile, based on teachings such as Luke 6:27-28, oe
- **Answer: E.g. to follow Jesus's teaching to love your neighbour and be peacemakers (Matthew 5:9); to practise forgiveness and reconciliation as taught in Luke 6:27-28.**

#### Question 9

- **B1** 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
- **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 10

- **B1** 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
- **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 11

- **Level 4** (10-12): 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.
- **Level 3** (7-9): 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.
- **Level 2** (4-6): 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.
- **Level 1** (1-3): Limited or unsupported comments about effectiveness, with little or no relevant case study detail or religious argument. Conclusion, if present, is weak.
- **Level 0** (0): No response or no relevant material.
- **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 forgiveness (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.

### Question 12

- **B1** activity 1: dialogue workshops or facilitated conversations, oe
- **B1** activity 2: training in conflict resolution or listening skills, oe
- **B1** activity 3: community events or shared meals to build relationships, oe
- **Answer: Any three: dialogue workshops; training in conflict resolution and listening; community events or shared meals to build relationships.**