9.2 Restorative Justice: Religious Rehabilitation Schemes for Offenders: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Give three examples of how victims can be supported within restorative justice schemes in UK prisons, naming the practical support offered.

(Total for Question 1 is 3 marks)

2 Explain two features of Muslim chaplaincy work in UK prisons and how each feature supports rehabilitation and community responsibility.

(Total for Question 2 is 5 marks)

3 Explain two challenges faced by religious restorative and rehabilitation schemes working inside UK prisons, with reference to real practical issues.

(Total for Question 3 is 4 marks)

© Revision Library | revisionlibrary.co.uk

4 Explain the importance of partnerships between religious bodies and secular agencies for successful rehabilitation of offenders in the UK.

(Total for Question 4 is 6 marks)

5 'Restorative justice is the most effective way to treat criminals.' Evaluate this statement. 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 spelling, punctuation and grammar (SPaG) assessment.

(Total for Question 5 is 15 marks)

© Revision Library | revisionlibrary.co.uk

Mark scheme · 9.2 Restorative Justice: Religious Rehabilitation Schemes for Offenders: 30-minute Pack

Question 1

example 1: meeting with offenders in a controlled workshop, with preparation and support, oe — **B1**

example 2: written victim impact statements used in restorative sessions, oe — **B1**

example 3: follow-up counselling and referrals to support services after the restorative encounter, oe — **B1**

Answer: Any three: supported meetings with offenders; victim impact statements; follow-up counselling and referrals to services.

Question 2

feature 1: offering regular religious teaching and opportunities for prayer, oe — **B1**

development: this supports moral formation, daily discipline and a sense of identity that can reduce reoffending, oe — **B1**

feature 2: providing family liaison and referrals to community support services, oe — **B1**

development: this helps maintain family ties and connects offenders to practical help on release, aiding reintegration, oe — **B1**

contextual link: reference to UK prison chaplaincy practice is made accurately, oe — **B1**

Answer: E.g. religious teaching and prayer to support moral formation; family liaison and referrals to help reintegration and show communal duty.

Question 3

challenge 1: limited access and security restrictions can restrict volunteers and victims from taking part, oe — **B1**

development: this reduces the frequency and reach of programmes and can limit sustained mentoring, oe — **B1**

challenge 2: religiously-based schemes may be viewed with suspicion by prisoners of different or no faith, affecting participation rates, oe — **B1**

development: this can create inclusivity problems and reduce perceived legitimacy, requiring careful interfaith and secular partnership work, oe — **B1**

Answer: E.g. restricted access/security limits programme reach; suspicion or lack of inclusivity reduces participation, needing interfaith and partnership solutions.

Question 4

Level 3 A detailed, well-structured answer that explains several ways partnerships improve rehabilitation, using specific examples and making clear links between partnership activities and outcomes. — **5-6**

Level 2 An answer that explains some ways partnerships help rehabilitation, with some supporting examples, but limited depth or linkage. — **3-4**

Level 1 One or two limited points about partnerships are made, with little supporting detail. — **1-2**

Level 0 No relevant content. — **0**

Indicative content:

- Partnerships allow religious groups to refer offenders to housing, employment and addiction services provided by secular agencies, improving resettlement outcomes.
- Secular agencies can offer training, safeguarding and evaluation expertise that religious volunteers alone may lack, increasing programme effectiveness.
- Partnerships create credibility with prison authorities and funders, helping programmes to scale and to gain formal access to prisons.
- Combined resources and shared monitoring reduce duplication and improve continuity of care after release, lowering reoffending risks.
- Examples include chaplaincy working with probation services, or Prison Fellowship partnering with local charities for accommodation and work placements.

© Revision Library | revisionlibrary.co.uk

Question 5

Level 4 A well-reasoned, balanced evaluation that develops several relevant arguments for and against the view, includes informed religious and real-world examples, and reaches a clear, justified conclusion.	**10-12**
Level 3 A balanced response with developed arguments on both sides, some use of religious or practical examples, and an attempt at a conclusion, though some points may be less developed.	**7-9**
Level 2 A limited evaluation that gives arguments for and against the view with some supporting detail, but lacks depth, use of religious material, or a clear conclusion.	**4-6**
Level 1 Simple, undeveloped points for or against the view, lacking supporting detail and not addressing religious arguments or reaching a conclusion.	**1-3**
Level 0 No relevant material.	**0**

Indicative content:

- Arguments for: restorative justice can make offenders understand the harm caused, promote genuine remorse, and lead to repaired relationships and compensation, reducing reoffending.
- Arguments for: faith-inspired schemes emphasise repentance and reconciliation, drawing on teachings such as the Prodigal Son (Luke 15:11-32) and Christian calls to forgive, which can motivate moral change.
- Arguments against: restorative justice may not be appropriate for all crimes or victims, for example in cases of serious violence where victims do not want contact or where offenders deny responsibility.
- Arguments against: it may overlook the need for societal protection and punishment as a deterrent, and some argue resources are better spent on practical resettlement services.
- Religious perspectives: proponents cite scriptures and teachings on forgiveness and transformation; critics within religious communities may stress justice and the need for repentance to be matched by consequences.
- Evaluation and conclusion: weigh the strengths and limits, consider the importance of a mixed approach combining restorative practices with effective punishment and resettlement, and make a justified judgement.

© Revision Library | revisionlibrary.co.uk