



RS.TE10 Restorative Justice: Religious Rehabilitation Schemes for Offenders

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 UK schemes is best known for bringing victims and offenders together in a structured, restorative workshop, drawing on Christian ideas of repentance?

- ☐ A Prison Fellowship's Sycamore Tree Programme
- ☐ B Muslim Hands family grants
- ☐ C Salvation Army night shelter
- ☐ D St John's Ambulance first aid training

(Total for Question 1 is 1 mark)

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- 2** Give two aims of religious rehabilitation schemes for offenders, as practised by Christian and Muslim groups in UK prisons.

(Total for Question 2 is 2 marks)

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- 3** Explain two ways Christian volunteers and chaplains put beliefs about reformation into action in UK prisons, naming real practices.

(Total for Question 3 is 4 marks)

- 4** Explain two ways Muslim organisations support offenders and their families in the UK, putting beliefs about repentance and community responsibility into practice.

(Total for Question 4 is 4 marks)

- 5** Explain two contrasting religious views about whether punishment should focus more on retribution or on reformation, referring to a sacred text or source in your answer and naming the context of restorative schemes in UK prisons.

(Total for Question 5 is 5 marks)

- 6** Give three features of a typical Sycamore Tree Programme workshop used in UK prisons, naming the context of victim and offender participation.

(Total for Question 6 is 3 marks)

- 7** Give three reasons why faith-based rehabilitation schemes run by religious groups might help reduce reoffending, relating the reasons to UK prison practice.

(Total for Question 7 is 4 marks)

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

(Total for Question 8 is 4 marks)

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

(Total for Question 9 is 3 marks)

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

(Total for Question 10 is 6 marks)

- 11** '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 11 is 15 marks)

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

(Total for Question 12 is 5 marks)

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Question 1

- **B1** selecting A, Prison Fellowship's Sycamore Tree Programme, as the restorative workshop scheme
- **Answer: A**

Question 2

- **B1** aim 1: to encourage offenders to take responsibility and make amends, oe
- **B1** aim 2: to support offenders to reform so they can reintegrate into society, oe
- **Answer: Any two: encourage responsibility and amends; support reform and reintegration.**

Question 3

- **B1** point 1: running restorative workshops such as the Sycamore Tree Programme which bring victims and offenders together, oe
- **B1** development: this puts Christian teaching on repentance and reconciliation into practice by enabling offenders to hear the impact of their actions and express remorse, oe
- **B1** point 2: providing pastoral care and mentoring through chaplaincy, oe
- **B1** development: chaplains offer counselling, help with faith formation and practical support, aiming to transform attitudes and reduce reoffending, oe
- **Answer: E.g. Sycamore Tree Workshops to enable remorse and reconciliation; chaplaincy mentoring and pastoral care to support moral change and reduce reoffending.**

Question 4

- **B1** point 1: Muslim chaplains provide religious guidance, counselling and referrals to services within prisons, oe
- **B1** development: this helps offenders to repent, rebuild moral outlook and access support such as addiction services, oe
- **B1** point 2: Muslim charities offer practical support for families, such as emergency grants or housing advice, oe
- **B1** development: supporting families reduces pressure on offenders on release and aids reintegration, showing communal duty in Islam, oe
- **Answer: E.g. chaplaincy for religious guidance and counselling; charities giving practical family support to ease reintegration and reflect communal responsibility.**

Question 5

- **B1** view 1: some Christians support reformation and restorative justice, arguing that Jesus taught forgiveness and reconciliation, oe
- **B1** development: this is supported by the parable of the Prodigal Son, Luke 15:11-32, emphasising repentance and reconciliation, oe
- **B1** view 2: other religious voices may accept punishment as a just response that protects society and expresses moral condemnation, oe
- **B1** development: this position can be supported by scriptural and communal teachings that stress justice and consequences, oe
- **B1** accurate reference to a sacred text or source is given, named and linked to the view, oe
- **Answer: E.g. reformation view: Luke 15:11-32 used to stress repentance and reconciliation; retribution view: scriptural and communal emphases on justice and consequences are cited as support.**

Question 6

- **B1** feature 1: structured sessions where offenders meet victims or victim statements under guidance, oe
- **B1** feature 2: use of Bible stories or parables such as the Prodigal Son to reflect on repentance, oe
- **B1** feature 3: facilitated opportunities for offenders to take responsibility and plan reparation, oe
- **Answer: Any three: structured guided meetings with victims or victim statements; use of parables such as the Prodigal Son; facilitated responsibility and reparation planning.**

Question 7

- **B1** reason 1: they offer personal mentoring and support that can change attitudes and behaviour, oe
- **B1** reason 2: they provide practical resettlement help such as housing and employment links, oe
- **B1** reason 3: they encourage offenders to make amends and accept responsibility which can reduce reoffending, oe
- **B1** development: at least one reason must be linked to a specific UK practice such as chaplaincy mentoring or charity family support, oe
- **Answer: E.g. mentoring changes attitudes; practical resettlement help like housing referrals; encouraging responsibility and reparation via restorative work such as Sycamore Tree.**

Question 8

- **B1** 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
- **Answer: E.g. restricted access/security limits programme reach; suspicion or lack of inclusivity reduces participation, needing interfaith and partnership solutions.**

Question 9

- **B1** 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
- **Answer: Any three: supported meetings with offenders; victim impact statements; follow-up counselling and referrals to services.**

Question 10

- **Level 3** (5-6): A detailed, well-structured answer that explains several ways partnerships improve rehabilitation, using specific examples and making clear links between partnership activities and outcomes.
- **Level 2** (3-4): An answer that explains some ways partnerships help rehabilitation, with some supporting examples, but limited depth or linkage.
- **Level 1** (1-2): One or two limited points about partnerships are made, with little supporting detail.
- **Level 0** (0): No relevant content.
- **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.

Question 11

- **Level 4** (10-12): 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.
- **Level 3** (7-9): 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.
- **Level 2** (4-6): 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.
- **Level 1** (1-3): Simple, undeveloped points for or against the view, lacking supporting detail and not addressing religious arguments or reaching a conclusion.
- **Level 0** (0): No relevant material.
- **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.

Question 12

- **B1** 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
- **Answer: E.g. religious teaching and prayer to support moral formation; family liaison and referrals to help reintegration and show communal duty.**