# 9.3 The Aims of Punishment: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

**Answer ALL questions.**

**1** Explain two contrasting religious teachings about retribution and reformation. Refer to a source of wisdom and authority in your answer.

**(Total for Question 1 is 5 marks)**


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**2** This question is about religious and non-religious perspectives on the aims of punishment. It is the AQA-style 24-mark, five-part question: parts (a) to (d) are worth 12 marks; part (e) is the 12-mark evaluation.

**(a)** State what is meant by deterrence. **(1)**

**(b)** Give two reasons why deterrence is used as an aim of punishment. **(2)**

**(c)** Explain two religious teachings about reformation. Refer to a source of wisdom and authority in your answer. **(4)**

**(d)** Explain two contrasting views, religious and/or non-religious, about which aim of punishment matters most: retribution or protection of the public. Refer to a source of wisdom and authority or another source in your answer. **(5)**

**(e)** Evaluate this statement: 'Reformation is more important than retribution as an aim of punishment.' In your answer you should: refer to religious teaching, refer to different points of view, reach a justified conclusion. **(12)**


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**(Total for Question 2 is 24 marks)**


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# Mark scheme · 9.3 The Aims of Punishment: 30-minute Pack

## Question 1

view 1: some religious teaching supports retribution, holding that an offender deserves to suffer in proportion to the harm they caused, oe **B1**

development: 'eye for eye, tooth for tooth' (Exodus 21:24) is often cited as an example of proportionate retribution, oe **B1**

view 2: other religious teaching emphasises that God prefers an offender's reform to their suffering or death, oe **B1**

development: 'I take no pleasure in the death of the wicked, but rather that they turn from their ways and live' (Ezekiel 33:11), oe **B1**

reference to a source of wisdom and authority made accurately, oe **B1**

**Answer: Contrast: proportionate retribution (Exodus 21:24) vs God's preference for an offender's reform over their suffering (Ezekiel 33:11).**

## Question 2

(a) punishment intended to discourage the offender or others from committing crime, oe **B1**

**(a) Answer: Punishment intended to discourage the offender or others from committing crime.**

(b) to discourage the offender themselves from reoffending once they have experienced the punishment, oe **B1**

(b) to discourage other members of society from committing a similar crime, oe **B1**

**(b) Answer: E.g. to discourage the offender from reoffending; to discourage others in society from offending.**

(c) point 1: many Christians believe God wants offenders to repent and change, rather than simply to suffer, oe **B1**

(c) development: 'I take no pleasure in the death of the wicked, but rather that they turn from their ways and live' (Ezekiel 33:11), oe **B1**

(c) point 2: many Muslims believe Allah's mercy is always available to those who sincerely repent, oe **B1**

(c) development: 'do not despair of the mercy of Allah. Indeed, Allah forgives all sins' (Qur'an 39:53), oe **B1**

**(c) Answer: E.g. God's preference for an offender's reform (Ezekiel 33:11); Allah's mercy for those who repent (Qur'an 39:53).**

(d) view 1: some argue retribution, giving an offender the punishment they deserve, should be the primary aim of a just system, oe **B1**

(d) development: this view can draw on the proportionate justice described in Exodus 21:23-25, oe **B1**

(d) view 2: others, including many Humanists, argue protecting the public and reducing future harm should come first, oe **B1**

(d) development: UK sentencing law itself lists protection of the public as one of five statutory purposes of sentencing, alongside punishment, oe **B1**

(d) reference to a source of wisdom and authority or another appropriate source made accurately, oe **B1**

**(d) Answer: Contrast: retribution as the primary aim (Exodus 21:23-25) vs public protection as the primary aim (Sentencing Act 2020 s.57 purposes of sentencing; earlier the Criminal Justice Act 2003).**

(e) **L4** A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to religious teaching and/or scripture to support each point, and reaches a clear, justified conclusion. **10-12**

(e) **L3** A clear and reasoned answer that considers more than one point of view, supported by relevant references to religious teaching and/or scripture, though the justification of the conclusion may be less developed. **7-9**

(e) **L2** A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view. **4-6**

(e) **L1** One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion. **1-3**

(e) **L0** No relevant content. **0**

**(e) Indicative content:**

- Note for markers: this question can be answered with either conclusion; credit any well-supported argument, whether it agrees, disagrees, or takes a middle position.
- Agree: Ezekiel 33:11 teaches that God takes no pleasure in the death of the wicked but wants them to 'turn from their ways and live', suggesting reform is the deeper religious priority.
- Agree: Qur'an 39:53 promises Allah's forgiveness to those who repent, showing that Islamic teaching also values an offender's change over their suffering.
- Agree: reoffending data is often cited by Humanists and criminal justice reformers to argue that rehabilitation-focused sentencing produces safer outcomes for society than punishment focused only on retribution.
- Disagree: Exodus 21:23-25 ('eye for eye, tooth for tooth') teaches that punishment should be proportionate to the harm caused, which some argue is a form of justice that reformation alone does not deliver.
- Disagree: some argue that focusing only on reformation risks minimising the seriousness of the crime and can feel unjust to victims, who may feel the offender has not truly faced the consequences of what they did.
- Disagree: the Qur'an's qisas principle (Qur'an 5:45) recognises the victim's family's right to a proportionate response, showing retribution has a genuine, continuing place in religious teaching, not only reform.
- A balanced answer might conclude that most religious traditions hold retribution and reformation together rather than choosing one exclusively, e.g. UK law lists punishment and reform side by side among its five statutory purposes of sentencing.


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