



RS.TE5 Suffering Caused and Relieved by Punishment

AQA 8062 • Calculators not allowed • about 55 minutes

Total Marks

Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** This question checks key vocabulary used when discussing suffering caused and relieved by punishment.
- (a) State what is meant by a victim of crime. (1)
- (b) State what is meant by reparation. (1)
- (c) State what is meant by compensation. (1)
- (d) State what is meant by victim support. (1)
- (e) State what is meant by suffering, in the context of crime and punishment. (1)

(Total for Question 1 is 5 marks)

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- 2** Give three facts about who can be affected by suffering related to crime and its punishment.

(Total for Question 2 is 3 marks)

- 3** Explain two religious teachings about suffering caused by punishment. Refer to a source of wisdom and authority in your answer.

(Total for Question 3 is 4 marks)

- 4** Explain two contrasting views, religious and/or non-religious, about the suffering caused to an offender's family by their punishment. Refer to a source of wisdom and authority in your answer.

(Total for Question 4 is 5 marks)

5 This question is about suffering caused and relieved by crime and 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 one group of people, other than the offender, who may be affected by suffering caused by crime and its punishment. **(1)**
- (b)** Give two ways that suffering caused by crime can be relieved. **(2)**
- (c)** Explain two religious teachings about relieving suffering caused by crime. Refer to a source of wisdom and authority in your answer. **(4)**
- (d)** Explain two contrasting views about where support for those affected by crime should be focused. Refer to a source of wisdom and authority or another source in your answer. **(5)**
- (e)** Evaluate this statement: 'Relieving the suffering of victims should always be the top priority of the criminal justice system.' 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 5 is 24 marks)

- 6** Explain two non-religious perspectives on suffering caused by crime and punishment. Refer to Humanist or other non-religious beliefs in your answer.

(Total for Question 6 is 4 marks)

- 7** Give three ways the suffering caused by a crime can affect a victim.

(Total for Question 7 is 3 marks)

Mark scheme · RS.TE5 Suffering Caused and Relieved by Punishment

Question 1

- (a) **B1** a person who has been directly harmed by a crime, e.g. physically, emotionally or financially, oe
- (a) **Answer: A person who has been directly harmed by a crime, e.g. physically, emotionally or financially.**
- (b) **B1** making amends for harm caused, e.g. by paying compensation or by an apology, oe
- (b) **Answer: Making amends for harm caused, e.g. by paying compensation or by an apology.**
- (c) **B1** money or another form of payment given to make up for harm or loss caused, oe
- (c) **Answer: Money or another form of payment given to make up for harm or loss caused.**
- (d) **B1** practical and emotional help given to a victim of crime, e.g. by charities or support services, oe
- (d) **Answer: Practical and emotional help given to a victim of crime, e.g. by charities or support services.**
- (e) **B1** pain or hardship, physical, emotional or financial, experienced as a result of a crime or its punishment, oe
- (e) **Answer: Pain or hardship, physical, emotional or financial, experienced as a result of a crime or its punishment.**

Question 2

- **B1** the victim of the crime can suffer physical, emotional or financial harm, oe
- **B1** the offender can suffer through the punishment itself, e.g. the loss of liberty in prison, oe
- **B1** the offender's family can suffer, e.g. through loss of income or the stigma of having a family member in prison, oe
- **Answer: Any three: victims can suffer physical, emotional or financial harm; offenders can suffer through the punishment itself; offenders' families can also suffer, e.g. loss of income or stigma.**

Question 3

- **B1** point 1: some Christian teaching holds that the suffering caused by punishment, e.g. discipline, can serve a positive purpose if it leads to genuine change, oe
- **B1** development: 'No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace' (Hebrews 12:11), oe
- **B1** point 2: Islamic teaching on qisas holds that the possibility of punishment, even where it causes suffering, protects society and can save lives, oe
- **B1** development: 'there is for you in legal retribution [saving of] life... that you may become righteous' (Qur'an 2:179), oe
- **Answer: E.g. suffering through discipline producing later good (Hebrews 12:11); qisas as protecting life even where it causes suffering (Qur'an 2:179).**

Question 4

- **B1** view 1: some argue this suffering, while regrettable, is an unavoidable consequence of a proportionate punishment for the original crime, oe
- **B1** development: this can be supported by the general principle of proportionate justice in Exodus 21:23-25, oe
- **B1** view 2: others argue the suffering of an innocent family, e.g. children losing a parent to prison, should be reduced wherever possible, such as through community sentences, oe
- **B1** development: this can draw on teaching about compassion for the vulnerable, e.g. Matthew 25:40, 'whatever you did for one of the least of these... you did for me', oe
- **B1** reference to a source of wisdom and authority made accurately, oe
- **Answer: Contrast: an offender's family's suffering as an unavoidable consequence of proportionate justice (Exodus 21:23-25) vs a view that this suffering should be minimised out of compassion for the vulnerable (Matthew 25:40).**

Question 5

- (a) **B1** the victim of the crime, or the offender's family, or the wider community, oe
- (a) **Answer: E.g. the victim of the crime (also accept: the offender's family; the wider community).**
- (b) **B1** compensation or reparation paid to the victim, oe
- (b) **B1** support services offered to the victim or to the offender's family, oe
- (b) **Answer: E.g. compensation to the victim; support services for the victim or the offender's family (also accept: restorative justice meetings; rehabilitation that reduces future offending).**
- (c) **B1** point 1: many Christians believe they have a duty to help carry the burdens of those who are suffering, oe
- (c) **B1** development: 'Carry each other's burdens, and in this way you will fulfil the law of Christ' (Galatians 6:2), oe
- (c) **B1** point 2: many Muslims believe relieving another person's suffering is of the highest importance, oe
- (c) **B1** development: 'whoever saves one [life], it is as if he had saved mankind entirely' (Qur'an 5:32), oe
- (c) **Answer: E.g. the duty to carry others' burdens (Galatians 6:2); the high value placed on relieving harm and saving life (Qur'an 5:32).**
- (d) **B1** view 1: many argue the community has a primary duty to support victims of crime, e.g. through victim support services and compensation, oe
- (d) **B1** development: this can be supported by teaching to carry the burdens of those who are suffering (Galatians 6:2), applied to victims specifically, oe
- (d) **B1** view 2: others argue that supporting an offender's rehabilitation also relieves suffering, because it reduces the number of future victims, oe
- (d) **B1** development: on this view, relieving suffering is not only about the present victim but about preventing future harm to others, oe
- (d) **B1** reference to a source of wisdom and authority or another appropriate source made accurately, oe
- (d) **Answer: Contrast: primary focus on supporting current victims (Galatians 6:2) vs a wider focus that includes offender rehabilitation to prevent future victims' suffering.**
- (e) **L4** (10-12): 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.
- (e) **L3** (7-9): 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.
- (e) **L2** (4-6): 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.
- (e) **L1** (1-3): One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion.
- (e) **L0** (0): No relevant content.
- (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: victims can suffer lasting physical, emotional and financial harm, and some argue the justice system has historically focused more on offenders than on properly supporting victims.
 - Agree: Galatians 6:2's teaching to 'carry each other's burdens' is often applied to supporting victims specifically, since they did not choose the harm done to them.
 - Agree: without strong victim support, some argue confidence in the justice system as a whole is weakened, since victims may feel forgotten.
 - Disagree: Qur'an 5:32 teaches that saving one life is like saving all mankind, which some use to argue that preventing future crime, including through offender rehabilitation, ultimately protects future victims too.
 - Disagree: if a system focuses only on the current victim and ignores rehabilitation, an unreformed offender may go on to create more victims, so some argue this is not truly in victims' long-term interests either.
 - Disagree: 'always the top priority' may be too strong, since a justice system also has duties to protect the wider public and to act fairly towards the accused and convicted.
 - A balanced answer might conclude that supporting victims must always be a central priority, but that this is best achieved alongside, not instead of, measures that reduce future offending and so future victims' suffering.

Question 6

- **B1** point 1: many Humanists argue that reducing overall human suffering, wherever it falls, should guide how punishment is designed, oe
- **B1** development: this can lead to support for punishments that are proportionate and that avoid unnecessary suffering, e.g. to an offender's innocent family, while still holding the offender accountable, oe
- **B1** point 2: some argue that practical, evidence-based support for victims, such as counselling and compensation schemes, matters more than religious concepts such as sin, oe
- **B1** development: on this view, the state and community, not only the offender, share responsibility for relieving a victim's suffering, oe
- **Answer: E.g. a utilitarian, suffering-minimising Humanist argument; a practical, evidence-based case for victim support.**

Question 7

- **B1** financial loss, e.g. through theft, damage or being unable to work, oe
- **B1** emotional or psychological harm, e.g. fear, anxiety or distress, oe
- **B1** a lasting loss of a sense of safety or trust, oe
- **Answer: Any three: financial loss; emotional or psychological harm; a lasting loss of a sense of safety or trust.**