



## RS.TE7 Corporal Punishment: Religious Arguments For and Against

AQA 8062 • Calculators not allowed • about 50 minutes

Total Marks

|  |
|--|
|  |
|--|

Name: \_\_\_\_\_ Date: \_\_\_\_ / \_\_\_\_ / \_\_\_\_

**Answer ALL questions. Show all your working.**

- 1** Which one of the following best describes the meaning of corporal punishment in the context of criminal justice and religious debates, Theme E: corporal punishment definition question.

- ☐ A: A punishment that confines a person to prison for a fixed term
- ☐ B: A punishment involving physical pain or discomfort inflicted on the body
- ☐ C: A financial penalty paid to the state
- ☐ D: A sentence of community service supervised by the local authority
- ☐ E: A form of counselling and rehabilitation offered to offenders

(Total for Question 1 is 1 mark)

- 2** Give two punishments that historically have been described as corporal punishment in the UK or similar legal systems, Theme E recall.

(Total for Question 2 is 2 marks)

- 3** State the year in which judicial birching was finally abolished for adults in the Isle of Man, Theme E historical fact.

(Total for Question 3 is 1 mark)

- 4** Explain two contrasting religious beliefs about corporal punishment, Theme E contrasting views.

(Total for Question 4 is 4 marks)

- 5** Explain two religious teachings about corporal punishment. Refer to a sacred writing or another source of religious belief and teaching in your answer, Theme E required reference.

(Total for Question 5 is 5 marks)

---

- 6** Give three reasons some religious people argue in favour of corporal punishment in modern penal systems, Theme E reasons in favour.

(Total for Question 6 is 3 marks)

---

- 7** Explain two reasons why some religious believers oppose corporal punishment today, Theme E reasons against.

(Total for Question 7 is 4 marks)

---

- 8** State two forms of corporal punishment mentioned in historical UK practice or in some modern Shariah-based penal codes, Theme E forms.

(Total for Question 8 is 2 marks)

- 9** Explain two key features of hadd punishments in Islamic law and how they relate to corporal punishment, Theme E Islamic law features.

(Total for Question 9 is 4 marks)

---

- 10** Give two ethical principles that religious critics use to argue against the use of corporal punishment by the state, Theme E ethical principles.

(Total for Question 10 is 2 marks)

---

- 11** Explain the religious importance of protecting human dignity when discussing corporal punishment, Theme E explanation.

(Total for Question 11 is 6 marks)

- 12** Evaluate the view that corporal punishment should never be used by the state in any circumstances. 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, reach a justified conclusion. Include spelling, punctuation and grammar (SPaG) assessment worth 3 marks.

(Total for Question 12 is 15 marks)

---

- 13** Define the term 'retribution' as it is used in religious arguments about corporal punishment, Theme E key term definition.

(Total for Question 13 is 1 mark)

# Mark scheme · RS.TE7 Corporal Punishment: Religious Arguments For and Against

---

## Question 1

- **B1** selects the option describing physical pain inflicted on the body, ie corporal punishment
- **Answer: B**

## Question 2

- **B1** one valid punishment named, eg birching or flogging, oe
- **B1** a second valid punishment named, eg caning or whipping, oe
- **Answer: Any two distinct examples such as birching and caning.**

## Question 3

- **B1** 1993, the year of abolition for adults in the Isle of Man, cao
- **Answer: 1993**

## Question 4

- **B1** point 1: some religious believers support corporal punishment as a just, retributive response to wrongdoing, oe
- **B1** development for point 1: this is supported by readings such as Exodus 21:24 'an eye for an eye', which can be taken to justify equivalent punishment, oe
- **B1** point 2: other religious believers oppose corporal punishment on grounds of human dignity and mercy, oe
- **B1** development for point 2: this view appeals to the sanctity of the person and teachings about compassion, for example Jesus teaching to turn the other cheek, oe
- **Answer: E.g. support as retribution based on Exodus 21:24, versus opposition based on human dignity and Jesus's teaching to turn the other cheek.**

## Question 5

- **B1** point 1: Exodus 21:24 is often cited to justify a retributive approach, 'an eye for an eye', oe
- **B1** development for point 1: this can be interpreted as limiting punishment to an equivalent, preventing excessive revenge, oe
- **B1** point 2: Matthew 5:39 is often used to argue against corporal or retaliatory punishment, 'but I tell you, do not resist an evil person', oe
- **B1** development for point 2: Jesus's teaching to turn the other cheek supports forgiveness and non-violence, opposing physical retaliation, oe
- **B1** explicit, accurate reference to the named sacred writing or source, eg Exodus 21:24 and Matthew 5:39, cao
- **Answer: E.g. Exodus 21:24 used for retributive justification; Matthew 5:39 used to support non-retaliation and opposition to corporal punishment.**

## Question 6

- **B1** retribution, ie making the punishment fit the crime, oe
- **B1** deterrence, ie discouraging others from committing similar offences, oe
- **B1** upholding divine or traditional law, eg some interpretations of hadd punishments in Islamic law, oe
- **Answer: Any three such as retribution, deterrence, and upholding divine/traditional law (eg hadd sanctions).**

## Question 7

- **B1** point 1: it violates the sanctity and dignity of the person, many argue, oe
- **B1** development for point 1: belief that all humans are made in the image of God means they should not be physically harmed by the state or individuals, oe
- **B1** point 2: it undermines forgiveness and rehabilitation, oe
- **B1** development for point 2: teachings such as Matthew 5:39 encourage non-retaliation and reconciliation rather than inflicting pain, oe
- **Answer: E.g. opposition because it violates human dignity and because it undermines forgiveness and rehabilitation, with Matthew 5:39 cited.**

### Question 8

- **B1** one valid form named, eg birching or flogging, oe
- **B1** a second valid form named, eg caning or lashing, oe
- **Answer: Any two such as birching and lashing/caning.**

### Question 9

- **B1** feature 1: hadd punishments are fixed offences and penalties set out in the Quran and Hadith, sometimes including corporal measures such as flogging, oe
- **B1** development for feature 1: their fixed nature means they are viewed as divine commands rather than discretionary by judges, oe
- **B1** feature 2: strict evidential standards and due process are required in classical Islamic jurisprudence before hadd punishments are applied, oe
- **B1** development for feature 2: this emphasis on proof can limit wrongful application, but in some states modern practice differs from classical safeguards, oe
- **Answer: E.g. hadd punishments can include corporal sanctions and are presented as fixed divine penalties; classical law requires strict evidence and process before they are applied.**

### Question 10

- **B1** one ethical principle named, eg sanctity of human life/dignity, oe
- **B1** a second ethical principle named, eg the importance of forgiveness and rehabilitation, oe
- **Answer: Any two such as sanctity of human dignity and the priority of forgiveness and rehabilitation.**

### Question 11

- **Level 3** (5-6): A well-developed answer that explains multiple reasons why protecting human dignity matters in religious responses to corporal punishment, supported by accurate religious teaching and clear links to practice.
- **Level 2** (3-4): An answer that explains at least one reason with some supporting religious detail, and makes limited links to corporal punishment.
- **Level 1** (1-2): One or two simple, relevant points are made with little or no religious support.
- **Level 0** (0): No relevant content.
- **Indicative content:**
  - The idea that humans are made in the image of God, Imago Dei, gives theological grounds for respecting bodily integrity and opposing bodily harm.
  - Christian teachings about love, compassion and care for the vulnerable can be used to argue that corporal punishment degrades human dignity rather than restores it.
  - Islamic teachings that emphasise mercy and justice can be invoked to argue that even where corporal punishments exist, dignity should be preserved through strict safeguards and humane application.
  - Protecting dignity supports rehabilitative approaches, aiming to restore offenders rather than inflict humiliation, which many religious traditions favour.
  - Practical examples: faith-based charities and churches often promote restorative justice programmes that seek to uphold dignity while addressing harm.

### Question 12

- **Level 4** (10-12): A well-structured, balanced evaluation that offers several developed reasons for and against the view, refers to religious teachings and sources accurately, and reaches a supported conclusion.
- **Level 3** (7-9): A reasoned argument with some development on both sides, reference to religious ideas, and a conclusion, though some points may be less developed.
- **Level 2** (4-6): Some relevant points made for and/or against the view with limited development or religious reference; conclusion may be weak or implicit.
- **Level 1** (1-3): Little knowledge or undeveloped comment with little or no attempt to evaluate; no meaningful conclusion.
- **Level 0** (0): No relevant content.
- **Indicative content:**
  - Arguments agreeing that corporal punishment should never be used: it violates human dignity and the sanctity of the person; it risks abuse, miscarriages of justice and degrading treatment; Jesus's teaching in Matthew 5:39 supports non-retaliation and forgiveness; modern human rights frameworks and many religious leaders call for alternatives focused on rehabilitation.
  - Arguments disagreeing, supporting limited use: some religious readings of Exodus 21:24 permit retributive measures, and some argue that corporal punishment can deter crime and bring justice swiftly, protecting society; in some Muslim-majority contexts hadd punishments are seen as divinely ordained and necessary to uphold moral order.
  - Religious nuance: within Christianity there is diversity, with some traditions emphasising restorative justice and others historically supporting corporal sanctions; within Islam classical jurisprudence includes strict evidential rules that are intended to limit misuse, showing complexity in application.
  - Practical considerations: evidence on deterrence is mixed, and risks of misuse and long-term harm weigh against corporal punishment; restorative and rehabilitative measures may better align with many religious teachings about forgiveness and transformation.
  - Conclusion guidance: a balanced conclusion might argue that absolute prohibition is justified to protect dignity and prevent abuse, while also recognising the religious reasons some cite for limited, regulated measures; a strong conclusion will be supported by religious examples and ethical reasoning.

### Question 13

- **B1** a definition such as punishment intended to make the offender suffer in proportion to the wrong done, or
- **Answer: Punishment intended to make the offender suffer in proportion to the wrong they have done.**