8.2 The Just War Theory and the Treatment of Prisoners: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Give three actions that would be forbidden under jus in bello when handling prisoners of war, in the Theme D context.

(Total for Question 1 is 3 marks)

2 Explain two jus in bello principles relating to the treatment of prisoners of war, in the context of Theme D: religion, peace and conflict.

(Total for Question 2 is 4 marks)

3 Explain two reasons why proportionality is important for the humane treatment of prisoners during war, in Theme D.

(Total for Question 3 is 4 marks)

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4 Explain two ways in which discrimination between combatants and non-combatants affects how captured people are treated, in Theme D.

(Total for Question 4 is 4 marks)

5 Give two Christian teachings or practices, other than Matthew 25:36, that a Christian might cite to support humane treatment of prisoners, in Theme D.

(Total for Question 5 is 2 marks)

6 Explain the role of international law and religious teaching in shaping how prisoners of war should be treated.

(Total for Question 6 is 6 marks)

7 Explain two contrasting Christian and Muslim teachings about the treatment of prisoners of war. Refer to a sacred writing or another source of religious belief in your answer.

(Total for Question 7 is 5 marks)

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Mark scheme · 8.2 The Just War Theory and the Treatment of Prisoners: 30-minute Pack

Question 1

torture or cruel, inhuman treatment, oe **B1**

summary execution of captives, oe **B1**

forcing prisoners to take part in military operations, oe **B1**

Answer: Torture; summary execution; forcing prisoners to fight.

Question 2

point 1: proportionality requires that force used must be proportionate and prisoners should not be subjected to excessive violence, oe **B1**

development: this means harm to prisoners must not exceed what is necessary for security or military advantage, oe **B1**

point 2: discrimination requires distinguishing between combatants and non-combatants, including not punishing captured non-combatants as if they were fighters, oe **B1**

development: discrimination also means captured fighters who are hors de combat should be protected from attack and detained humanely, oe **B1**

Answer: Proportionality limits violence against prisoners to what is necessary for security; discrimination requires not treating civilians or hors de combat combatants as legitimate targets and ensuring humane detention.

Question 3

point 1: proportionality prevents unnecessary suffering of prisoners by limiting force to what is needed, oe **B1**

development: this reduces long term harm and supports post-war reconciliation, oe **B1**

point 2: proportionality helps maintain moral standards and the legitimacy of military action, oe **B1**

development: showing restraint can protect a state from accusations of war crimes and uphold international law, oe **B1**

Answer: Proportionality limits prisoner's suffering and aids reconciliation; it preserves moral and legal legitimacy and reduces risk of war crimes charges.

Question 4

point 1: discrimination means civilians who are detained should not be treated as enemy combatants and must be released or protected, oe **B1**

development: this avoids wrongful punishment and protects non-combatant rights, oe **B1**

point 2: combatants who are hors de combat should not be attacked and should be given prisoner rights, oe **B1**

development: this includes protections such as humane detention and contact with neutral organisations like the Red Cross, oe **B1**

Answer: Discrimination protects civilians from being punished as fighters and ensures hors de combat combatants receive rights like humane detention and Red Cross access.

Question 5

the teaching to love your neighbour as yourself (Mark 12:31), oe **B1**

the example of Jesus showing mercy and forgiving enemies, as in Luke 23:34, oe **B1**

Answer: Love your neighbour (Mark 12:31); Jesus showing mercy and forgiveness (Luke 23:34).

Question 6

Level 3 A detailed answer that explains how international law and religious teaching both provide rules and moral reasons for humane treatment of prisoners, with clear examples and developed links. **5-6**

Level 2 A sound answer that explains some ways international law and religion influence treatment of prisoners, with limited development or examples. **3-4**

Level 1 A simple answer with one or two relevant points about law or religion, with little explanation. **1-2**

Level 0 No relevant content. **0**

Indicative content:

- International law such as the Geneva Conventions sets legal standards for humane treatment and forbids torture, summary execution and ill treatment.
- Religious teachings give moral and theological reasons to treat prisoners compassionately, for example Matthew 25:36 and Qur'an 47:4.
- States may be motivated by legal obligations and by a desire to act in accordance with religious values, which can overlap.
- Religious leaders and communities can influence public opinion and pressure states to respect international law.
- There can be tensions where religious or cultural interpretations seem to conflict with international law, or where law is ignored for security reasons.
- Examples: Red Cross monitoring of Geneva Conventions; religious charities providing aid to detainees.

Question 7

belief 1: many Christians teach that prisoners should be treated with mercy and helped, based on Jesus teaching to care for prisoners, oe **B1**

development: reference to Matthew 25:36, 'I was in prison and you came to visit me', as a basis for treating prisoners with compassion, oe **B1**

belief 2: Islamic teaching emphasises humane treatment of captives and offers options such as ransom, release, or kind treatment, oe **B1**

development: reference to Qur'an 47:4 which discusses captives and the treatment of prisoners after battle, oe **B1**

reference to a sacred writing or source of authority made accurately and linked to the belief, oe **B1**

Answer: Christianity often stresses mercy and visiting prisoners (Matthew 25:36); Islam instructs humane treatment and regulated options for captives after battle (Qur'an 47:4).

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