8.9 The Victims of War: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting beliefs, religious and/or non-religious, about who has the greatest responsibility to help the victims of war. 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 victims of war. 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 who can become victims of war. **(1)**

(b) Give two reasons why the treatment of prisoners of war matters morally. **(2)**

(c) Explain two religious teachings about forgiveness and reconciliation after a conflict has ended. Refer to a source of wisdom and authority in your answer. **(4)**

(d) Explain two contrasting views, religious and/or non-religious, about whether forgiving those responsible for suffering in war is always the right response. Refer to a source of wisdom and authority or another source in your answer. **(5)**

(e) Evaluate this statement: 'Helping the victims of war is mainly the government's job, not the individual's.' 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 · 8.9 The Victims of War: 30-minute Pack

Question 1

belief 1: some believe individual religious believers and their local community have the first responsibility to help, through personal charity and hospitality, oe **B1**

development: this is linked to Jesus's teaching to 'love your neighbour as yourself' (Matthew 22:39), understood as a call to personal, practical action, oe **B1**

belief 2: others believe that governments and international organisations bear the main responsibility, since they have the resources and legal duty to protect and resettle people on a large scale, oe **B1**

development: this view points to the scale of humanitarian aid and resettlement needed after major conflicts, which individual charity alone cannot fully meet, oe **B1**

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

Answer: Contrast: personal/community responsibility rooted in neighbour-love (Matthew 22:39) vs the view that governments and international organisations bear the main responsibility given the scale of need.

Question 2

(a) civilians, refugees, prisoners of war, or wounded combatants, oe **B1**

(a) Answer: E.g. civilians, refugees, prisoners of war, or wounded combatants.

(b) a prisoner of war is no longer fighting, so the reasons that might justify harming a combatant in battle no longer apply, oe **B1**

(b) how prisoners are treated reflects whether a side is genuinely trying to fight in a just and humane way, oe **B1**

(b) Answer: E.g. a captured prisoner is no longer fighting, so harming them is no longer justified; treatment of prisoners reflects whether a side is fighting justly.

(c) point 1: many Christians teach that forgiveness, even of great wrongs, is a central religious duty that can help former enemies rebuild trust, oe **B1**

(c) development: Jesus taught his followers to pray 'forgive us our debts, as we also have forgiven our debtors' (Matthew 6:12), linking receiving forgiveness to offering it, oe **B1**

(c) point 2: many Muslims teach that while justice matters, choosing to forgive is highly valued and can be an act of great merit, oe **B1**

(c) development: the Qur'an teaches that Allah is 'Forgiving and Merciful' (Qur'an 2:192) towards those who cease hostility, which many Muslims see as a model for forgiveness between people, oe **B1**

(c) Answer: E.g. forgiveness linked to being forgiven (Matthew 6:12); Allah's forgiveness towards those who cease hostility as a model (Qur'an 2:192).

(d) view 1: many religious believers argue that forgiveness should always be offered, since holding onto hatred harms the person who cannot let go of it as well as perpetuating conflict, oe **B1**

(d) development: this is linked to Jesus's teaching to 'love your enemies and pray for those who persecute you' (Matthew 5:44), oe **B1**

(d) view 2: others, religious and non-religious, argue that forgiveness must not come before justice, and that victims should not be pressured to forgive before wrongdoing has been properly acknowledged, oe **B1**

(d) development: on this view, some non-religious ethicists argue that unconditional forgiveness can let perpetrators avoid genuine accountability, oe **B1**

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

(d) Answer: Contrast: religious duty to forgive unconditionally (Matthew 5:44) vs the view that justice and accountability should come before, or alongside, forgiveness.

(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**

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(e) Indicative content:

- Agree: governments and international organisations have the resources, legal authority and reach needed to resettle large numbers of refugees or rebuild damaged infrastructure, which individuals cannot do alone.
- Agree: some argue that expecting individuals to solve large-scale humanitarian crises lets governments avoid their proper responsibility to act.
- Agree: only governments can negotiate the safe passage, ceasefires or peace agreements that ultimately stop the suffering at its source.
- Disagree: many religious believers argue that personal charity and hospitality are a direct religious duty that cannot simply be handed over to the state, pointing to teachings such as the Parable of the Good Samaritan (Luke 10:25-37).
- Disagree: the Islamic duty of Zakah requires individual Muslims, not just governments, to give a proportion of their wealth to those in need, including victims of conflict.
- Disagree: many Humanists argue that helping others in urgent need is a basic human responsibility that follows from empathy alone, regardless of what governments do or do not provide.
- Disagree: historically, ordinary people played a large practical part in caring for those affected by war, such as families in Britain who took in evacuated children during the Second World War, showing individual action can matter alongside government action.
- A middle position: religious teaching often calls for both, seeing individual charity and government action as complementary rather than in competition with one another.
- A balanced answer might conclude that governments have the greater practical capacity, but that religious and Humanist ethics both still place a real, non-transferable duty of care on individuals, so responsibility is shared rather than belonging mainly to one or the other.

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