

THE EFFECTS OF WAR

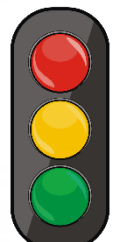
Activities:

- Second Column: explain how war causes each of the consequences in the first column.
- Third Column: give evidence from a particular conflict to prove that the consequences occur.

Death		
Disease		
Disability		
Displacement		

- Finish this sheet from our lesson on the 29/06/21.

- Aiming High? Add your own effects.



Learning objectives:

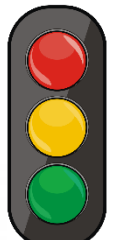
To be able to identify and explain some effects of war.

To be able to identify and explain some causes of war.

To be able to explain what the sanctity of life is, with reference to source authority.

• Lets discuss!

- How does the sanctity of life relate to war?
- Be specific – reference examples and effects and explain the connections.



Learning objectives:

To be able to explain the connection between the sanctity of life and war.

To be able to explain some effects of war.

To be able to explain some causes of war.

Religion, Peace, and Conflict:

Lesson 3: Just War Theory.

Learning objectives:

To be able to identify which standards are examples of 'jus ad bellum', 'jus in bello', and 'jus post bellum'.

To be able to explain Just War Theory.

To be able to explain which parts of the Geneva Convention you agree with.

THE LAW ON WAR

The Geneva Conventions comprise four treaties, and three additional protocols, that establish the standards of international law for humanitarian treatment in war. The United Kingdom passed the Geneva Conventions Act in 1957. This Act of Parliament enshrined certain aspects of Geneva Conventions into British law. Members of Her Majesty's Government and the Armed Forces have had to comply with these rules ever since.

The Geneva Conventions state...

Combatant prisoners of war MUST be:

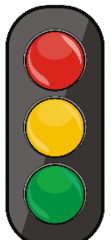
- Treated humanely with respect for their persons and their honour.
- Enabled to inform their next of kin of their capture.
- Allowed to correspond regularly with relatives and to receive relief parcels.
- Allowed to keep their clothes, feeding utensils, and personal effects.
- Supplied with adequate food and clothing.
- Provided with quarters not inferior to those of their captor's troops.
- Given the medical care their state of health demands.
- Paid for any work they do.
- Repatriated if certified seriously ill or wounded (but must not resume active military duties).
- Quickly released and repatriated when hostilities cease.

Combatant prisoners of war must NOT be:

- Compelled to give any information other than their name, age, rank, and service number.
- Deprived of money or valuables without a receipt (and these must be returned at the time of release).
- Given individual privileges other than for reasons of health, sex, age, military rank, or qualifications.
- Held in confinement except for breaches of the law, although liberty can be restricted for security reasons.
- Compelled to do military work, nor work which is dangerous, unhealthy or degrading.

- Find this sheet.
- Stick it in.
- Complete the activity.

- Aiming High? Where you disagree with the law, how might you change it so that you find it more agreeable.



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WAR: CHRISTIAN TEACHINGS

'Blessed are the peacemakers, for they shall be called sons of God.'

(Matthew 5:9)

All Christians would prefer nations to settle their differences peacefully. All Christians strive to live in a world where there is no war. Christians are essentially pacifists. However, as with all belief systems that are different degrees of pacifism within Christianity. A pacifist is a person who believes that war and any other form of violence are best avoided.

A number of Christian groups reject war altogether. For these Christians, war is never acceptable - there can be no such thing as a justified war. These Christians are **absolute pacifists**: for them, there can be no circumstances where war is a suitable solution.

Other Christians are **contingent or relative pacifists**. This means their support for war or peace will be contingent on or relative to the situation concerned. These Christians accept the permissibility or even necessity of war in some circumstances but will reject it in others. These Christians usually judge each war on a case-by-case basis. An example of this type of thinking within Christianity is **Just War Theory**.

Just War Theory

St. Augustine of Hippo (354-430 CE) was the first prominent advocate of Just War Theory from within Christianity. Augustine claimed that while individuals should not resort immediately to violence, God has given the sword to government for good reason. His initial ideas were then added to later by other prominent Christian thinkers such as St. Thomas Aquinas (1225-1274 CE).

Just War Theory establishes a series of criteria by which to judge the morality of going to war in each particular instance. All of these rules must be met for a war to be considered acceptable or "just". Classical forms of Just War Theory organise these principles under two categories: *jus ad bellum* and *jus in bello*. Modern versions of Just War Theory also add a secondary set of regulations under the heading *jus post bellum*.

Activity:

- Match the terms. Type or write out.

Jus ad bellum

What is to happen to establish justice after a war.

Jus in bello

The reasons why a war can be fought.

Jus post bellum

How to conduct a war in an ethical manner.

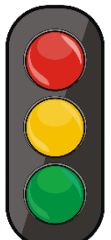
- Stick these in. Read the information and match the definitions up.

Activities:

- Type or write the headings: *jus ad bellum*, *jus in bello*, and *jus post bellum*.
- Identify which standards are examples of *jus ad bellum*; *jus in bello*; *jus post bellum*.

Thought must be given to the political reconstruction of defeated states.	
There must be a reasonable chance of success. It is unjust to ask people to fight a war if it is probable that the war will be lost and they will be killed.	
The war must have a just cause. This may include self-defence or defending someone else. The war must not be thought to gain territory or resources. The war must not be retaliatory or aim to exact revenge.	
The war must end once the rights of a political community have been vindicated.	
The war must be fought by just means. Innocent people and civilians may not be targeted or harmed.	
The war must be declared by the correct authority. This should be the government or lawful rulers of the country.	
The terms of peace must be made by a legitimate authority, and the terms must be accepted by a legitimate authority.	
The methods used to fight the war must be proportional to achieve success. Excessive force should not be used.	
The intention of the war has to be to defeat wrongdoing and promote good. The good achieved must outweigh the evil that led to it.	
Punitive measures are to be limited to those directly responsible for the conflict.	
Peace terms must be proportionate and there should be constraints on what can be demanded from the defeated belligerent.	
Peace negotiations must be conducted fairly and involve all participants.	
Only appropriate force may be used. This includes the type of force and how much is used.	
Fighting must be a last resort. All other ways of resolving the issue such as diplomacy, must have been attempted before war can be declared.	
A state may terminate a war if there has been a reasonable vindication of the rights that were violated in the first place. Or, the aggressor is willing to negotiate the terms of surrender.	
A state may end a war if it becomes clear that any just goals of the war cannot be reached at all. Or, the aims cannot be achieved without using excessive force.	

- Create a key for the headings 'jus ad bellum', 'jus in bello', and 'jus post bellum'.
- Use your key indicate which standards are examples of either of them.



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