

JUST PEACE: CAN ARMY DOCTRINE FLIP THE SCRIPT?

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by

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The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

JUST PEACE: CAN ARMY DOCTRINE FLIP THE SCRIPT? by Maj Lindsay M. Post, 78 pages.

Since the inception of the Just War theory, international leaders have codified many of its principles into international treaties and laws. Through countless centuries, these principles codifying how one justly declares and conducts war have become foundational to military standards and embedded into military doctrine. Over the 2000-year history of the Just War principles, and their adoption into modern military doctrine, the character of war has significantly changed. Many theorists and spiritual leaders alike have witnessed the stringent criteria of the Just War principles likened to a mere checklist referenced by political leaders to justify combat actions taken against another nation state; it is time to examine this unequivocal misinterpretation and misuse of the original intent of the theory. The past five years have shown increased pressure from spiritual figureheads to replace or modify the Just War principles to a Just Peace framework. These efforts are focused on influencing world leaders to revert back to the original intent of a Just War...war as the very last resort. This thesis critiques the doctrinal principles of military necessity and proportionality and examines relevance of the Just Peace theory in current Army doctrine.

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ACRONYMS

ADP	Army Doctrine Publication
ADRP	Army Doctrine Reference Publication
CBA	Capabilities Based Assessment
CBI	Computer Based Instruction
CCDR	Combatant Commander
DA	Department of the Army
DoD	Department of Defense
DOTMLPF-P	Doctrine, Organization, Training, Materiel, Leadership and Education, Personnel, Facilities, Policy
HTAR	How the Army Runs
JCIDS	Joint Capabilities Integration and Development System
JCDR	Joint DOTMLPF-P Change Request
JP	Joint Publication
MOS	Military Occupational Specialty
NMS	National Military Strategy
SRT	Strategic Readiness Tenets
TRADOC	United States Army Training and Doctrine Command
TTP	Tactics, Techniques, and Procedures
VEO	Violent Extremist Organizations

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CHAPTER 1

INTRODUCTION

Overview

Violence never brings permanent peace. It solves no social problem: it merely creates new and more complicated ones.

—Dr. Martin Luther King

The Just War tradition has provided a framework for thinking about warfare for well over 2,000 years (Whetham 2016). While the exact details may vary a little, the core ideas are shared across religious and secular culture, underpinning international law. The principles formally laid out by Saint Augustine, later refined by Thomas Aquinas, and then adopted by the Judeo-Christian church were adopted by nation states and still referenced in present day rules of war. Over time, as codes of law sought to control violence within groups, so did philosophers and clerics and statesmen seek to regulate the destructive power of war. The concept of a “just war” emerged, suggesting that war is justified only when certain conditions were met: if it is waged as a last resort or in self-defense; if the force used is proportional; and if, whenever possible, civilians are spared from violence. The Just War theory consists of three distinct parts: *jus ad bellum*, when it is acceptable for a nation to go to war; *jus in bello*, actions taken during war (military leaders and nation’s warfighters responsibility), and *jus post bellum*, actions taken in the aftermath of conflict. The concepts specifically derived from *jus in bello* are still prevalent throughout United States Army doctrine, keeping in spirit with the U.S. Army distinction as a virtues-based fighting force. Although the Just War theory has proved significant and morally acceptable throughout centuries of warfare in diverse countries

and militaries, one can argue the character of war has significantly changed. Countries are not battling over land masses, or with massive army-on-army forces with a clear and decisive endpoint. Over the past 20 years “war” has been waged against insurgent activity with non-state actors and no formal declaration of war over a variety of causes. Do Just War concepts still hold true in this sense, or is it simply a checklist and validation to enter into war?

Pope Francis of the Vatican recently spoke on this subject and called not only Catholics and Christians to evaluate their posture on Just War, but for all world leaders and nations to reflect on it. In contrast to the Just War framework, he has composed and pontificated a theory of Just Peace. Phrases such as prevent, defuse, and heal violent conflict are premises of this new theory. While nation leaders are not naïve enough to believe war or violence can be completely eradicated, this question must be addressed – is there a better way to contend with acts of violence, inhumanity between nation states, civil wars, tyranny, and genocide? Do the concepts in the Just Peace theory have relevance in today’s military doctrine?

While this thesis does not seek to discuss U.S. instruments of power or whether the President of the United States should consider the Just Peace theory in lieu of the Just War principles, it does seek to address the Army code of ethics and rules of war codified in its doctrine. How does the Army maintain its reputation as a virtues-based Service without considering concepts of Just Peace?

Primary Research Question

This research is conducted to answer the primary research question: “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?”

We must begin by acknowledging the hard truth: we will not eradicate violent conflict in our lifetimes. There will be times when nations – acting individually or in concert – will find the use of force not only necessary but morally justified (U.S. President 2009). Many of the ideas found in the Just War tradition are composed in The Hague and Geneva Conventions as international laws or values. All Soldiers in the U.S. Army take an oath to act in accordance with these laws through the precept that Army virtues play a significant role in the way the Army wages war and how a Soldier conducts himself in war. Army doctrine reference publication, ADRP 1-0, has defined four principles of war Army leaders and Soldiers are expected to adhere to when planning for or conducting war: military necessity, distinction, proportionality, and unnecessary suffering. These principles seek to establish legal and moral boundaries for the use of landpower and are the basis for the rules of engagement and “The Soldier’s Rules” shown in figure 1. (HQDA 2015, 2).

The Soldier's Rules	
1.	Soldiers fight only enemy combatants.
2.	Soldiers do not harm enemies who surrender. They disarm them and turn them over to their superior.
3.	Soldiers do not kill or torture any personnel in their custody.
4.	Soldiers collect and care for the wounded, whether friend or foe.
5.	Soldiers do not attack medical personnel, facilities, or equipment.
6.	Soldiers destroy no more than the mission requires.
7.	Soldiers treat civilians humanely.
8.	Soldiers do not steal. Soldiers respect private property and possessions.
9.	Soldiers should do their best to prevent violations of the law of war.
10.	Soldiers report all violation of the law of war to their superior.

Figure 1. The Soldier's Rules

Source: HQDA 2012a.

This thesis examines the principles of military necessity and proportionality and assesses if the doctrinal concepts should be revised to address the philosophies in the Just Peace theory in order to continue to uphold the U.S. Army's "virtues-based" ideals.

Secondary Research Questions

To derive an answer to the primary research question, "Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?" the answers to a few secondary questions must be explored. Considering the secondary questions provides a logical sequence of information and

thought from the centuries-old Just War tradition, to the shift into the Just Peace model, and finally into the Army doctrine publications and application of doctrine.

The secondary questions to be answered in this thesis are:

1. Would this publicly revalidate Army ethics?
2. Would this serve to promote Army forces as a virtues-based Service?
3. Would the concepts derived from the Just Peace Theory be relevant?
4. Would this impact Soldiers conducting their operational duties?

These secondary questions address a number of issues, the answers to which will be assessed using specific evaluation criteria. Those findings, when aggregated, lead to answering the primary research question and developing conclusions and recommendations for future research.

Definitions and Terms

The following definitions and terms provide greater granularity in the context of this thesis. The intent is to provide a common understanding of core concepts presented to the reader in the framework of this thesis.

Doctrine: A body of thought on how US Army forces intend to operate as an integral part of a joint force.

International Law: International law is defined as “rules and principles of general application dealing with the conduct of States and of international organizations and with their relations inter se, as well as some of their relations with persons, whether natural or juridical.” Regulating those relations is generally viewed through two different lenses: public and private. Public international law is that portion of international law that deals mainly with intergovernmental relations. Private international law is primarily concerned

with the “foreign transactions of individuals and corporations (Law of War Deskbook 2011, 10).

Just War Theory: A doctrine of military ethics of Roman philosophical and Catholic origin, studied by moral theologians, ethicists, and international policy makers, which holds that a conflict can and ought to meet the criteria of philosophical, religious or political justice, provided that it follows certain conditions (Elshtain 1992, 11). Just War Theory is separated into three sections; *jus ad bellum*, *jus in bello*, and *jus post bellum*. This paper will focus on the *jus ad bellum* and *jus in bello* portions of the theory.

Jus ad bellum: Justice of war which concerns the conditions that make the use of force permissible and is primarily a political responsibility (Christopher 2004, 2).

Jus in bello: Justice in war which concerns the rules governing how war should be conducted and is largely the responsibility of members of the military profession (Christopher 2004, 2).

Jus post bellum: Justice after a war including peace treaties, reconstruction, war crimes trials, and war reparations. *Jus post bellum* has been added to deal with the fact that some hostile actions may take place outside a traditional battlefield.

Law of War: The Law of War is that part of international law that regulates the conduct of armed hostilities. Its evolution was largely humanitarian and designed to reduce the evils of war. The main purpose of the Law of War is to protect combatants, noncombatants, and civilians from unnecessary suffering. The Law of War provides certain fundamental protections for persons who fall into the hands of the enemy, particularly prisoners of war, civilians, and military wounded, sick, and shipwrecked. The Law of War also facilitates the restoration of peace, assists military commanders in

ensuring the disciplined and efficient use of military force, and preserves the professionalism and humanity of combatants (HQDA 2012b, 3-12).

Military Necessity: The principle of military necessity requires combat forces to engage in only those acts essential to secure a legitimate military objective. This principle justifies those measures, not forbidden by international law, necessary to accomplish the mission (DoD 2016, II-2).

Military Proportionality: The principle of proportionality states that the anticipated loss of life and damage to property incidental to military action must not be excessive in relation to the expected military advantage (DoD 2016, II-2).

Soldier's Mission: A statement that reads "I, _____, stand ready to deploy, engage, and destroy the enemies of the United States of America."

Limitations and Delimitations

Limitations are inherent restrictions in the study that the researcher cannot control or influence; they are acknowledged study design weak points. Delimitations are deliberate restrictive choices made by the researcher; they are self-imposed limitations to establish a refined scope of research. A significant limitation of this study is a lack of data and research material on the Pope's recently verbalized Just Peace theory. Though the concept of peacebuilding is not new, the Catholic Church has published very little in the way of distinct concepts or practical framework. Various authors and theorists have annotated their beliefs on what the pertinent notions of Just Peace should encapsulate; however, unlike the centuries of Just War theory and research, and ultimately settled-upon framework, the research of Just Peace will be collected for the purpose of this thesis, garnering the most prolific concepts. Additionally, all the principles in the Just

War theory are referenced in Army doctrine in some context; however, the intended scope of this study, will only address the principles of military necessity and proportionality.

The thesis title, primary research question, and secondary research questions focus on Army doctrine. Though the principles of war can be found in Joint Doctrine, the two principles focused on throughout this paper will be in reference to the Army considering itself a “virtues-based profession.”

Significance

Interest in the Just Peace theory and the ideals of peacebuilding have gained significant traction over the past few years. The horrors of terrorism remain foremost in U.S. minds and those of U.S. international partners; terrorism undoubtedly remains a valid threat to countries and people around the world. However, after twenty years of “fighting” insurgencies with no concrete end-state, many continue to ponder if there is a better way to address the threat. Due to the extreme shift in warfare, from conventional warfare to non-state actors and violent extremist organizations (VEO), to the revitalized threat of weapons of mass destruction, many people and nations world-wide are adjusting their thinking about when and why a military should get involved. Though this study does not delve into national policy or strategy, it does provide significance to the warfighter in how one conducts warfare on behalf of the U.S. Army and whether doctrine should be revised to incorporate and answer questions leaders around the world are beginning to probe. Additionally, as a Service that will continue to be involved in conflict and major operations into the foreseeable future, it is vital that the manner in which the United States enters into and conducts warfare continues to be morally sound. Army

doctrine must remain relevant and accepted in the eyes of our nation as well as the international community.

This thesis is significant because it is among the first efforts to ask the question if long standing Army doctrine referencing military laws of war should be adjusted to bridge the definitions of Just War principles with the concepts of Just Peace theory. It seeks to integrate current and emerging ideas into doctrine with relevant operational considerations. This thesis seeks to present and explain where current Army doctrine utilizes centuries-old Just War principles and how relevant philosophy may affect doctrine to address how the Army Soldier may respond, think, and act with respect to Just Peace theory.

Chapter Conclusion

The study of theories is complex and subjective, and as this paper explores the intricacies of Just War and Just Peace, it will become more and more evident whether an ethical gap in current Army doctrine exists to address the primary research question of this paper: “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” Moreover, a sequential and systematic approach to answering the secondary research questions is useful in answering the primary research question. This chapter developed and presented the following secondary research questions:

1. Would this publicly revalidate Army ethics?
2. Would this serve to promote Army forces as a virtues-based Service?
3. Would the concepts derived from the Just Peace Theory be relevant?
4. Would this impact Soldiers conducting their operational duties?

Chapter 2 explores relevant literature in the areas of Just War principles and its history, the Just Peace concept, and provides a framework for expectations of Army Soldiers regarding Army doctrine, rules of war, and conduct in war. Chapter 3 documents the qualitative assessment methodology and the evaluation criteria for this research. Chapter 4 presents the data and analysis as compared to the criteria, and Chapter 5 provides conclusions and recommendations based on research, data collection, analysis, and evaluation of the professional literature and scholarly articles cited in this study.

CHAPTER 2

LITERATURE REVIEW

Chapter Introduction

While we are guarding the country, we must accept being the guardian of the finest ethics; the country needs it and we must do it.

—General Creighton Abrams

To answer the primary research question, “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” it is imperative to appreciate the extensive history and evolution of Just War principles, followed by the potential future of the Just Peace Theory and finally examine application of the principles incorporated in current Army doctrine.

Just War

Most philosophers credit Saint Augustine with founding the theory of the Just War tradition and developing the framework for the ideals within. However, it should not go unobserved that as far back as civilizations have existed, human beings generally held fast to similar beliefs before declaring war and during war. Almost all major civilizations—from ancient Egyptians to the Aztec, from Babylonia to India, from China to ancient and contemporary Europe—have featured fairly fixed beliefs about acceptable reasons for going to war, and permissible means of fighting it (Orend 2006, 9). Greek philosophers as far back as Aristotle and Plato have reflected on war’s justice followed by the Roman theorists Cato and Cicero. So often did the Romans find themselves in battle that they developed a formal procedure for going to war (Orend 2006, 11). The Romans, using what resembles a modern-day Senate which, only after many diplomatic

attempts for peace or reparations and a dedicated “wait time” for the enemy nation to respond to diplomatic efforts, did the Roman government consider it “just” to go to war and therefore formally declare war on a nation. While the Romans had already embraced the proper actions and formal rules to follow before waging warfare, the Christians of this time were struggling amongst themselves to find an acceptable role/guideline somewhere between pacifism and Just War. The achievement of Just War theory was...to combine the general opposition to violence and bloodshed with a limited justification of the use of violence by Christians (Christopher 2004, 22). Through research, this is the time in history that Saint Ambrose and Saint Augustine emerge and the principles of Just War morph from practices of moral obligations to those of religious connotations. Saint Augustine is the most widely recognized philosopher credited with the principles of what is now call the Just War theory. His ideas were taken directly from Cicero and Plato’s works intertwined with his interpretation of the Gospel. Paul Christopher interprets St. Augustine’s definition as

Just wars are usually defined as those which avenge injuries, when the nation or city against which warlike action is to be directed has neglected either to punish wrongs committed by its own citizens or to restore what has been unjustly taken by it. Further, that kind of war is undoubtedly just which God Himself ordained. (Christopher 2004, 37)

Saint Augustine’s struggle between his Christian devotion and the premise that war is inevitable, but necessary - because it is ordained by God - is seen throughout his works, specifically in *City of God*. For the purposes of this research, his views and philosophy are scoped for the reader to understand that Saint Augustine is the first philosopher to put a Christian “spin” on the evolution of the Just War theory. He retains the Roman Just War principles: 1) There must be a Just Cause; 2) Wars must be declared

and carried out by proper authority; and 3) The final objective must always be Peace. And, finally he establishes war as a purposeful, public act, with prescribed moral limits, which, though itself abominable, occasionally becomes necessary for the sake of peace and justice (Christopher 2004, 42). While Saint Augustine is considered the father of the modern Just War traditions, philosophers like Saint Thomas Aquinas and Gratian followed closely behind in the thirteenth century validating almost all of Saint Augustine's precepts with minor changes and further adapted them into secular law.

As the Roman Empire started to lose strength as a central authority, local conflicts broke out regularly. An increasingly powerful Catholic Church sought to fill the void created by the decentralization of secular power (Christopher 2004, 48). As the Church garnered more and more power and influence it sought to stifle small private wars amongst the people through an edict known as the Peace of God, later revised to the Truce of God. This edict, stated in 1027, restricted warfare to certain days of the week and seasons of the year. Subsequently, the Christian church continued their anti-war efforts by limiting types of weapons patrons could use in conflict. Through these efforts the Christian Church became an early proponent of *jus in bello* restrictions (Christopher 2004, 48).

By the time of Thomas Aquinas (1225-1274), the Just War tradition had manifested itself into a fairly settled tradition in which many nations agreed to relatively the same values in conducting warfare. Just war concepts of *jus in bello* and *jus ad bellum* have been massaged and revised over the centuries by respected philosophers and are relatively well-articulated by Thomas Aquinas timeframe. Aquinas was quite impressed with Aristotle's philosophy and, to the existing set of rules, the Italian

theologian added proportionality to each category . . . meaning the quantum of force deployed should be appropriate to the objective at hand on the battlefield (Orend 2006, 15). A second significant contribution made to modern day Just War theory by Aquinas was not only Just Cause for conducting but who had the authority to declare war. As seen throughout this brief history of the emergence of Just War, the tradition fluctuated from national army conduct (Romans) to a religious based approach (Pope/Christians) and back to one of modern state; therefore, the authority of declaring war tended to change with what society adopted it and during what timeframe. Aquinas' political and societal preference and religious status, or lack thereof, also influenced the theory in more of mainstream approach. Aquinas' middle-of-the-road solution was that only genuinely political—and not merely mercantile—associations could declare war, and the body which spoke for the political association was: 1) capable of ordering that society; and 2) demonstrating clear intentions to rule for the common good of all (as opposed to the private greed of some, such as ambitious barons, dukes and earls) (Orend 2006, 16). From a brief glimpse of Aquinas' more secular view and contribution of the Just War theory, it is evident why many current day theologians credit him with what we know of the modern day use of the term Just War. His assessment and novel concepts lent themselves to the current framework and principles such as proper authority to declare war and proportionality in war and are still currently used by world leaders.

Whereas Gratian and Aquinas both contributed greatly to the Just War theory through actual development and prose of the principles we still use today, Francisco Vitoria was instrumental in the adaptation of Just War into international law. By this time, Christian leaders had been using the misconstrued principles of Just War in their

own crusades against unbelievers. The premise of Vitoria's Just War contribution being, "difference of religion cannot be a cause of just war." Vitoria claimed, by contrast, that "the sole and only just cause for waging war is when harm has been inflicted" (Walzer 2004, 4). His views led to the secular version of the Just War theory and adoption into international law as we more closely know it today. This evolution of Just War ultimately focused on the principles of *jus in bello*, specifically the "innocent population." Vitoria goes on to enumerate specifically those who are to be included in the class of innocents and names women, children, farmers, foreign travelers, clerics and religious persons, and the rest of the peaceable population (Christopher 2004, 56).

Concurrently, at this time in history was also the rise of the modern state; therefore, though the Just War theory had been readily adopted into international law, it was in turn pushed again into the background as state's sovereignty was accepted. As noted earlier with the Church, the state rulers notoriously used pieces of the theory to justify their actions against another state. The princes (states) of the world continued to defend their wars, using the language of international law, which was also, at least in part, the language of Just War (Walzer 2004, 5).

From the mid-1500s until the mid-1900s philosophers such as Grotius, Locke, Kant, and Wolff agreed, disagreed or even expanded the ideals of Just War theory, but mostly in vain. Religious intolerance was a continuous state of volatility not to mention States had begun warring inside their own borders (American and French Revolutions) whereas the Just War principles were historically established to enact war between states. Not until the American Civil War timeframe did theorists on Just War re-emerge at the same prominence as before, and at it was at this time when actual codification of Just

War materializes. After 1850, there is a veritable explosion in the number of international treaties and laws regulating armed conflict, in particular *jus in bello* (Orend 2006, 20).

Soldiers, on the battlefield in the Civil War were issued regulations on how to fight in the form of the first Field Army Manual or Lieber's Code. Francis Lieber was a political philosopher who drafted the code of military conduct (Lieber's Code) for the Union army in the American civil war also known as Code for the Government of Armies in the Field. Notably the American Civil war remains very relevant today as *jus ad bellum* and *jus post bellum* issues abounded. The American Civil War also brought into stark relief moral issues of *jus ad bellum* (e.g., the justice of fighting a war to end slavery) as well as *jus post bellum* issues of proper post-war pacification and reconstruction of the vanquished enemy (Orend 2006, 21). Most importantly, The Hague Convention convened at the end of the nineteenth century detailing *jus in bello* rules through the founding document of Lieber's Code which aided in comprehensively outlining rules regulating the conduct of war.

Formalities that the world still uses today have been developed through centuries of fighting amongst various nations and the result are the modern-day concepts and principles of the Just War theory. Just as the Romans found themselves consistently in the throes of war, is the United States not consistently in these precarious situations as well? The role the U.S. military assumes as superpower bears great responsibility with it as well and extends into venues that go beyond warfare to include peacekeeping roles, operations other than war, and humanitarian efforts.

According to Clausewitz, War is an extension of politics (Clausewitz 1989, 87), which over centuries continues to be validated time and time again throughout conflicts

all over the world. Yet, for the scope of this research it should not go unnoticed that the roots of Just War were developed over ethical reasons by religious institutes and integrated into the way war was and continues to be conducted. It is not unheard of, therefore, to take a spiritual figurehead, like the Pope, and continue to adopt practices and concepts from religious based dogma and incorporate them into conduct of war even in the twenty-first century.

Just Peace

The Just Peace theory is not a “novel” principle as one might expect, nor is it the opposite of Just War, but merely a mindset shift in the way leaders and nations are called to address the Just War tenets. Pope Francis models in *Laudato Si’* how a fresh approach to ancient tenets can catalyze astonishing change in our human family (Berger 2016, 10). Just Peace concepts had made their way into various speeches and publications previously, yet it was Pope Francis’ pontification to the church and leaders alike in 2015 that has gained traction as a call to adjust one’s thinking and use the principles of the Just War theory as a last resort. I argue that the just peace doctrine has emerged as a response to a series of external shocks—dramatic changes in warfare and international system—that challenged just war theory’s core assumptions (Morkevicius 2012, 1122). Pope Francis’ recent “Call for Peace” amongst nations and nation-leaders has inspired theologians across the globe to lay the framework of what the Just Peace theory consists of, broken out into three categories; Just Peace Principles, Just Peace Practices, and Just Peace Virtues and Ethics.

The first category identifies principles and moral standards to guide action and provide a framework for judging ethical accountability. Maryann Cusimano Love is a

relevant scholar at the Catholic University of America in Washington and has spent much of her career developing and shaping the Just Peace Principles in a formulation that is familiar from Just War principles. The seven Just Peace principles shown in figure 2 serve as a guide for directing action.

Just Peace Principles
1. Just Cause: protecting, defending, and restoring the fundamental dignity of all human life and the common good
2. Right Intention: aiming to create a positive peace
3. Participatory Process: respecting human dignity by including societal stakeholders – state and non-state actors as well as previous parties to the conflict
4. Right Relationship: creating or restoring just social relationships both vertically and horizontally; strategic systematic change requires that horizontal and vertical relationships move in tandem on an equal basis
5. Reconciliation: a concept of justice that envisions a holistic healing of the wounds of war
6. Restoration: repair of the material, psychological, and spiritual human infrastructure
7. Sustainability: developing structures that can help peace endure over time

Figure 2. Just Peace Principles

Source: Developed by author.

Unlike Just War principles, Just Peace initiatives are not only for responding to war or violence but should be applied during all phases of conflict. While leaders may feel “justified” by declaring war on a nation because a facet of a Just War principles has been satisfied, the Just Peace theory conversely says we should be continuously striving to achieve these seven principles consistently as a nation interacts with allied or enemy

nations to create peace. Love asserts that peace-building is centered on relationship-building and participatory in nature; a vast shift from how the Department of Defense attempts peace-building. Love writes the Catholic Church helped create, publicize and institutionalize just-war norms internationally; now is an opportune time to do the same with just-peace norms (Berger 2016, 4). The second notion of the Just Peace theory is Just Peace practices, or guidance on actions for peace through a set of ten Just Peacemaking Practices. Ethicist Glen Stassen at Fuller Theological Seminary in California describes Just Peacemaking as the new paradigm for an ethics of peace and war, shifting the debate away from limiting war, as Just War principles do, to practicing peace (Berger 2016, 6). Stassen's version of the ten Just Peacemaking Practices provided in figure 3 reflect his ideology that it is essential to have a Christian ethic as well as public ethic that appeals to need, experience, and reason.

Part One: Peacemaking Initiatives

1. Support nonviolent direction
2. Take independent initiatives to reduce threat
3. Use cooperative conflict resolution
4. Acknowledge responsibility for conflict and injustice and seek repentance and forgiveness

Part Two: Working for Justice

5. Advance democracy, human rights, and religious liberty
6. Foster just and sustainable economic development

Part Three: Fostering Love and Community

7. Work with emerging cooperative forces in the international system
8. Strengthen the United Nations and international efforts for cooperation and human rights
9. Reduce offensive weapons and weapons trade
10. Encourage grassroots peacemaking groups and voluntary associations

Figure 3. Just Peacemaking Principles

Source: Stassen 1992, 42.

Stassen's extensive research and work in developing the ten practices came from an understanding that every nation is based on Christianity or Christian ideals; therefore, he intentionally labels his list as "practices" not "ideals" and anchored each practice with a historical or political-science evidence that in some fashion individually has aided to prevent conflict. Stassen further declares in order to check the balance of political, economic and military power these practices should be institutionalized in a nations' policies, laws, and international networks, which is precisely what happened centuries ago with the internationally accepted Just War principles.

The final leg of the Just Peace framework is labeled Just Peace virtue ethics. The Stanford encyclopedia of philosophy defines a virtue as a disposition to “do good.” A virtue may come naturally or may be acquired through practice or a host of other influences. Virtue ethics teaches how to create morally good cultures that foster morally good people (Berger 2016, 6). Eli S. McCarthy, a Catholic theological virtue ethicist at Georgetown University believes that “nonviolent peacemaking should be assessed as a distinct and central virtue in and of its own right”. McCarthy supplements Love and Stassen’s framework, claiming that his theory of virtue ethics in relation to the Just Peace framework is a vision, of Shalom, and an ethic, as a way of justice via peace-making. McCarthy argues his ethic offers a set of core virtues to form our character and shape core practices, as well as to both orient and better apply a set of Just Peace criteria for specific actions to engage conflict (Berger 2016, 12).

The Just peace theorists’ writings can be traced back to immediately after WWII; however without any backing it continuously lost traction in the political arena. In response, early Just Peace thinkers place their hope in the creation of more robust international institutions that could mediate conflicts between states before they exploded into violence (Morkevicius 2012, 1124). Although, Pope Francis has re-invigorated the Just Peace theory from a religious standpoint, many of these ideals and concepts have precipitated as early as Ghandi, Dr. Martin Luther King, even Nelson Mandela should not be discounted on the basis of religion. After all, the President and U.S. Army derive many concepts from Just War which is firmly rooted in religion.

Doctrine

Military doctrine is a guide to action for Soldiers that provides a common framework to help standardize operations and ways to accomplish tasks. Doctrine is not necessarily a set of hard and fast rules, but a common reference point for Soldiers to start; from professional standards to campaign planning. Army doctrine is segmented into a hierarchy of publications with the highest level as the Army's fundamentals for leaders and Soldiers. These publications are entitled Army Doctrine Publication (ADP) with a corresponding number in sequence and title. For example, Army Doctrine Publication 1-0, or ADP 1-0, *The Army*, frames how the Soldiers and civilians of the United States Army think about the strategic environment as well as outlines the Army values and the professional standards Soldiers are held to. "Our Army Values are the essence of who we are, and those values rely on a bedrock of mutual trust among Soldiers, Leaders, Families, and the American people that we serve" (HQDA 2012a, 4). The United States Army prides itself on being a virtues-based service and codifies expectations of its soldiers in this publication as well as the subsequent doctrine. Although ADP 1-0 does not specifically address the rules of war, it does explicitly emphasize Soldier's conduct, ethics, and discipline and the operational roles of the Army. These roles are prevent, shape, win, and essentially set the stage for the way the rules of war are integrated as well as how the army is directed to fight or not fight. According to Aristotle, it is more important to develop virtuous character, for if and only if we have good people can we ensure habitual right action (Pojman 2002, 19). The first role in Landpower Operations, in the Army's highest level of doctrine, is Prevent. This means the first order of business is to prevent conflict. Friends and adversaries must believe that the Army is credible in

order to prevent conflicts (HQDA 2012a). The context of prevention in this instance is through proper training, highly respected firepower, combat capability, and inherent credibility, the Army should have the ability to dissuade an adversary from potential conflict. Second, the Army is charged with shaping the environment for the international community through engaging with partners, building partner capacity, and fostering mutual understanding. The expectation is that shaping the strategic environment will help promote peace world-wide. Shaping by itself cannot prevent conflict, but it nudges global regions away from military confrontation and increases the effect of diplomatic, informational, and economic instruments of national power (HQDA 2012a). The Army roles of prevent and shape are not extensively discussed in ADP 1-0, yet the stage is setting at this doctrinal level for where the military expects its actions to take root and how the rules of war should or should not dictate Army military actions.

Continuing down the hierarchy of doctrine level is the Army Doctrine Reference Publications (ADRP), again followed by a sequence number and title. ADRPs provide more detailed information for their corresponding ADP, thus allowing for a more comprehensive understanding of the subject at hand. The majority of doctrine that will be referenced and used for the purpose of answering the primary research question will come from ADRP 1-0 *The Army*, ADRP 3-0 *Unified Land Operations*, and ADRP 6-22, *Leadership*. The long history of the Just War theory and its principles continue to influence multiple facets of current Army doctrine, rules and training techniques even in this era of modern warfare. Most notably the Law of War principles govern the way the Army soldiers operate and conduct themselves before, during, and after conflict. ADRP 1-0 expands the fundamental aspects of Soldier life into greater detail of ethical

challenges and Soldier expectations. Technology and warfare may change, yet Army ethics and moral values should stand the test of time for centuries to come. ADRP 1-0 is vitally important as it is the first time the rules of war and Soldier's rules are addressed. The ethics outlined in this Army doctrine provide the guidance and framework to allow leaders to outline risk, initiative, and consequences when planning military operations. Tactically and operationally, Army leaders apply legal principles to determine how their units use lethal force. The Hague and Geneva Conventions express the legal formulation of these principles further described in Army doctrine (HQDA 2012b). Military necessity, distinction, proportionality and unnecessary suffering are the principles and basis for the rules of engagement and the "The Soldier's Rules" which set the legal and moral boundaries for conduct in and the planning of landpower.

ADRP 1-0 defines the principles of military necessity and proportionality as follows:

The principle of military necessity requires combat forces to engage in only those acts essential to secure a legitimate military objective. This principle justifies those measures, not forbidden by international law, necessary to accomplish the mission.

The principle of proportionality states that the anticipated loss of life and damage to property incidental to military action must not be excessive in relation to the expected military advantage. (HQDA 2012b)

The definitions of the rules of war defined in ADRP are traced from The Hague Conventions, and trickled down into Army doctrine because of the importance they bring to governing how Soldiers train and take action while conducting military actions against an adversary. Again, does this small acknowledgement and definition of a principle do justice to the gravity of its nature? Does the Army truly seek out other avenues (military necessity) before engaging in lethal means before or during conflict? Are Army leaders

merely paying lip service to these principles by including them in army doctrine or is the Army firmly seeking to adhere to these?

ADRP 6-22, *Leadership*, further defines and expands ethical characteristics and moral obligations leaders and soldiers are expected to uphold while serving in the Army. Like ADRP 1-0, it continues to emphasize The Soldier's Rules as codification of the Law of War and seeks to instill Army values and ethical behavior. Leaders are further charged with the burden of making ethical and morally sound decisions in the face of complex problems. Beliefs and values are derived from one's upbringing and culture and have influence over one's character allowing for diversity in Army Soldier's perspectives. One perspective comes from the view that desirable virtues such as courage, justice, and benevolence define ethical outcomes (HQDA 2012c). Through multiple levels from the strategic to tactical levels of doctrine, it is unmistakable that the Army requires ethical behavior and values in a Soldier's conduct.

Chapter Conclusion

The three sections of the literature review, Just War, Just Peace, and Doctrine lay the foundation for the subjective analysis and application of evaluation criteria to answer the secondary questions and ultimately, the primary research question after all analysis is aggregated. This systematic and focused literature review consolidated information from a multitude of sources into succinct evidence, which enabled the researcher to critically review and assess linkages between Just War principles, Just Peace initiatives, and Army Doctrine.

The next chapter, Research Methodology, documents the qualitative assessment methodology and the evaluation criteria for this research and illustrates the approach used to analyze the research design.

CHAPTER 3

RESEARCH METHODOLOGY

Chapter Introduction

It is not enough to win a war; it is more important to organize the peace.
—Aristotle

To answer the question, “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” as well as the secondary research questions identified, the researcher will utilize several qualitative methods to shape the study. These methods include a review of relevant literature appropriate to the study, analysis of the applicable DOTMLPF-P domains, and application of evaluation criteria. The subsequent answers to the secondary questions will lead to a conclusion and answer for the primary research question followed by a recommendation for future research.

DOTMLPF-P

Doctrine, Organization, Training, Material, Leadership and Education, Personnel, Facilities, Policy (DOTMLPF-P) provides the Department of Defense an analysis construct encompassing eight domains in which the military seeks to solve capability gaps for the warfighter. The gap identified would be the result formed from a Capabilities-Based Assessment (CBA) or DoD study in which a warfighting capability gap was recognized through the Joint Force, or specifically, for this research, Army program of force management. Force management, in simplest terms, is the process of providing the most capable Army within available resources by generating forces and

providing operational units to Combatant Commanders in support of national objectives (TRADOC 71-20 2013, 70). Force management and the process of implementing the DOTMLPF-P construct is important to understand for the purpose of answering both the primary and secondary research questions. Ensuring Soldiers are prepared to win in complex environments throughout the world is not as simple as putting the newest technology in their hands. Confirming troops are properly trained prior to combat is equally if not more important than the newest generation weapon one might carry into battle.

Ensuring that future Army forces are prepared to win in a complex world requires a focused, sustained, and collaborative effort across the institutional Army, the operating force, the joint community, industry, academia, and other interorganizational and multinational partners. Future force development must also integrate efforts across doctrine development, organizational design, training, materiel development, leader development and education, personnel management, and investments in facilities. (TRADOC 71-20, 75)

Adaptation to environments and capable threats/enemies require continuous development and renewing across the DOTMLPF-P domains; however, this thesis will focus on four of the most applicable to the research question at hand and how they might aid the researcher to arrive at an answer. The four DOTMLPF-P concepts that will serve as a foundation to this chapter are doctrine development, training initiatives, leadership and education requirements, and policy; all of which will be analyzed to determine whether the doctrinal terms of military necessity and proportionality should be amended to incorporate the true meaning of the Just Peace initiatives.

Doctrine Development

As defined in chapter 2, doctrine is a body of thought on how U.S. Army forces intend to operate as an integral part of a Joint Force. Doctrine not only addresses the

fundamentals in how a soldier incorporates and develops battlefield tactics but also focuses on one's conduct in their particular Service and in war. Manuals such as ADRP 1-0 and ADP 1, discussed in chapter 2 address concepts such as morality and virtues and this is where we look at the "D" in DOTMLPF-P to ascertain if our current doctrinal terms are conveying the message intended for Soldiers. Using the evaluation criteria in the upcoming analysis, this research will determine and analyze if a current doctrine gap exists for warfighters and how it might be resolved using a DOTMLPF-P approach.

Training Initiatives

The U.S. Army is a world-class training institute. Both novice and experienced Soldiers spend much of their careers in training environments. Whether learning how to use the latest technology out on a range or spending "off-time" working their way through mandatory training in the form of Computer Based Instruction (CBI), training can often be one of the most time-consuming arena of a Soldier's career. While this fact has been recognized amongst senior leaders, it is also imperative in order to continue to maintain the outstanding military prowess the U.S. Army upholds. Training expectations and demands out of combat enable flawless execution in combat. Training initiatives, or the "T" in the DOTMLPF-P is what guarantees the Army Soldiers this ability. The training tenet of readiness assesses the Army's ability to properly develop leaders, train individuals, and train units to meet the needs of the Army and the Combatant Commanders (CCDR) in support of the Army training strategy, Army leader development strategy, and the NMS (HQDA 2016, 131). With this tenet specifically defined as one of the six Strategic Readiness Tenets (SRT) the reader can easily understand how the "T" in DOTMLPF-P should be included in the evaluation criteria

analyzation regarding the primary and secondary research questions.

Leadership and Education Requirements

The Leadership and Education requirement is a separate domain from the training domain in the DOTMLPF-P construct; however, in many Army manuals and documents leadership, education, and training are often categorized together as they typically go hand in hand. For example, in *How the Army Runs*, chapter 15, “Training and Leader Development,” training is defined in DOTMLPF-P terms as the way we train our leaders to fight...from Squad leader to four-star General.

While many Army leaders refer to Leader Development as the series of professional military schools one must complete as he or she progresses throughout their career from military functional areas to skills training, it is also about harvesting lessons learned by seasoned leaders and developing subordinates through educational or cultural channels. Leader development is achieved through the life-long synthesis of the knowledge, skills, and experience gained through the development of institutional, operational, and self-development (HQDA 2016, 387). Soldiers are challenged to continue life-long learning and the Army facilitates this through the various means of continuous education opportunities and the “Leadership” aspect of DOTMLPF-P to identify needs and gaps of the warfighter that can be solved through this domain.

Policy

The 2015 Joint Capabilities Integration and Development System (JCIDS) manual defines policy as any DoD, other US government agency/department or international policy issues that may be changed to close or mitigate a capability gap, or if unchanged,

prevent effective implementation of changes in the other seven DOTMLPF-P elemental areas (DoD 2015, C-5). Considered one of the non-materiel solutions, a gap or update to policy may come in the form of recommendations to update or change a policy that is outdated, wrong, or even ill-conceived. Combatant Commanders develop warfighter requirements in the context of strategic direction which may drive policy changes as a second order effect. Changing policy is easier in the long run than fighting the same battles over and over again (Rabinowitz 1999). Policy changes amongst the Army can enable or hinder Army leaders when making decisions and Soldiers in performing their tactical duties. For this reason, if a warfighter need or gap has been identified, it is utterly imperative that decision-makers address the “P” in DOTMLPF-P to ensure their solutions remain in the bounds of the established policy or change the policy congruently with the anticipated solution.

Research Methodology

The researcher will utilize a step-wise approach to answer the primary research question, “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” as well as the secondary research questions that form this study. To answer the primary and secondary research questions, the researcher reviewed relevant literature and Army doctrine and subsequently conducted a qualitative meta-analysis on the subject in question. Next, the researcher established evaluation criteria from the factors required to answer whether the Army principles of proportionality and necessity should be revised to include concepts of the Just Peace theory into Army Doctrine. Based on the research findings and the answer

to the primary research question, the final step will be to draw conclusions through data presentation and recommend a direction for future research.

The following is the step-by-step approach for the research in this thesis:

Step 1: The first step in the research design is to conduct a literature review to answer the question, Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory? This literature review is found in chapter 2.

Step 2: The second step in the research design is to use current Army doctrine to answer the question, “What aspects of the definitions for military necessity and proportionality should the Army seek to amend in its doctrine and over what time frame?” The answers to this question will include a DOTMLPF-P approach; addressing the elements of doctrine, training, leadership and education, and policy.

Step 3: The third step in the research design is to develop the evaluation criteria to assist in determining answers to the following secondary research questions:

1. Would this publicly revalidate Army ethics?
2. Would this serve to promote Army forces as a virtues-based Service?
3. Would the concepts derived from the Just Peace Theory be relevant?
4. Would this impact Soldiers conducting their operational duties?

Evaluation Criteria

The researcher used a 5-point Likert scale technique to specify quantifiable measures for the qualitative data. Although there are not enough data points to calculate meaningful descriptive statistics, the data will be presented in graphical format to clearly show analysis results. This scaled assessment approach will add operational context to

the literature review and serve to highlight DOTMLPF-P issues inherent to any changes made to warfighter procedures. Potential impact to the warfighter must be assessed and documented.

The evaluation criteria will determine if the Army should modify its doctrinal terms of proportionality and necessity by determining the level of agreement to each secondary question as applied to military necessity and proportionality. Tables 1, 2, 3, and 4 depict the set of criteria that will be applied to the research, leading to a determination whether the U.S. Army should modify the Army principle of war terms, military necessity and proportionality. Each criterion will be addressed individually and then aggregated in chapter 4.

Table 1. Secondary Question 1 Response Evaluation Criteria					
Would this publicly revalidate Army ethics?					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
Doctrinal Terms					
Military Necessity					
Military Proportionality					

Source: Developed by author.

Table 2. Secondary Question 2 Response Evaluation Criteria					
Would this serve to promote Army forces as a virtues-based Service?					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Doctrinal Term	1	2	3	4	5
Military Necessity					
Military Proportionality					

Source: Developed by author.

Table 3. Secondary Question 3 Response Evaluation Criteria					
Would the concepts derived from the Just Peace Theory be relevant?					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Doctrinal Term	1	2	3	4	5
Military Necessity					
Military Proportionality					

Source: Developed by author.

Table 4. Secondary Question 4 Response Evaluation Criteria					
Would this impact Soldiers conducting their operational duties?					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Doctrinal Term					
Military Necessity					
Military Proportionality					

Source: Developed by author.

Step 4: The fourth step in the research design is to accumulate the results after the evaluation criteria have been applied. This, when combined with the DOTMLPF-P approach, will answer the primary research question.

Step 5: Finally, the last step in the research design is to draw conclusions and make recommendations for future research.

Threats to Validity and Biases

G. David Garson explained that, “A study is valid if its measures actually measure what they claim to, and if there are no logical errors in drawing conclusions from the data” (Garson 2016). Content validity “is concerned with whether the items measure the full domain implied by their label” (Garson 2016). There are various factors that pose threats to validity and bias in this research. History is a threat to external validity applicable to this study as it relates to the Just War theory. The vast amount of documentation written on the subject poses a potential threat to validity as only a small portion of the actual amount available was used for the scope of this research. This threat could cause the researcher to neglect essential elements of the Just War theory potentially skewing evaluation criteria and results. Conversely, the minute amount of documentation in regards to the Pope’s Just Peace theory lends itself to the threat of drawing inconclusive results merely from the fact that the breadth of writings and studies may not be sufficient to adequately deduce a sound conclusion.

Furthermore, the researcher’s personal biases must be acknowledged. Research bias is a result of the researcher’s subconscious preferences that may influence the qualitative analysis results and threaten the validity of the research. The researcher’s perspective while conducting this study was one from a military officer; therefore, a professional bias could manifest itself. Additionally, the researcher’s spiritual beliefs, as a practicing Catholic, should also be acknowledged as interpretations of evaluation criteria and analysis could be subconsciously influenced. In many disciplines, personal biases are

unavoidable, yet identifying not only the potential for them to exist as well as the aforementioned threats to validity, the researcher seeks to mitigate any adverse effects on the study and on the conclusions drawn.

Chapter Conclusion

The research methodology techniques and evaluation criteria for this research topic draws heavily on qualitative analysis and aggregation of data relative to the topic of this paper. The interpretive results and nature of philosophy and theory lend themselves to threats to validity, biases, limitations, and delimitations. The author has taken appropriate actions to allow for the purest aggregation of data and arrive at a definitive conclusion to the primary research question of “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” The next chapter, chapter 4, contains the analysis of collected data within this research.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

Chapter Introduction

We are going to have peace even if we have to fight for it.
—Dwight D. Eisenhower

This chapter is a presentation of the data acquired through research of the Just War and Just Peace theories in conjunction with an analysis of the findings. It will analyze the research question of “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” and qualitatively assess the answers to the secondary questions:

1. Would this publicly revalidate Army ethics?
2. Would this serve to promote Army forces as a virtues-based Service?
3. Would the concepts derived from the Just Peace Theory be relevant?
4. Would this impact Soldiers conducting their operational duties?

Foremost, this section begins with a review of the relevant concepts from chapter 2 and seeks to use this background to help answer both the primary and secondary questions. The secondary questions will then be broken down and scored against the doctrinal concepts of necessity and proportionality and whether the proposed Just Peace theory would impact them. Lastly, using the selected DOTMLPF-P domains, the researcher will look at the relevant categories and assess whether changes should be recommended to these elements – doctrine, training, leadership and education, and policy.

Chapter 2 Concepts

The literature review in chapter 2 began with a succinct background of early Just War theorists and the concepts that constructed the theory. The ideals of *jus in bello* (going to war), *jus ad bellum* (conduct in war) and *jus post bellum* (justice after war) were defined as the modern world and world leaders not only interpret them but also use them as part of international law when declaring war on another nation. Next the researcher presented the philosophy of Just Peace, which has gained much traction as of late largely due to the Pope's stance and public charge to nation leaders to use peacemaking principles foremost and use military warfare truly as a last result. The Just Peace section exposed various relevant philosopher's thoughts and ideals on peacemaking initiatives and principles and discussed the relevance to how world leaders might seek to incorporate these concepts into their thought process before turning their attention to combative measures. Lastly, chapter 2 revealed relevant Army doctrine pertinent to Soldiers conduct in and out of combat. It discusses expectations of Army Soldiers in relation to ethical standards and what being a "virtues-based" service means to leaders and subordinates alike. The Doctrine subsection defines the terms of Military Necessity and proportionality and how they impact Army operations at all levels.

Using the Literature review as background along with the following secondary questions analysis the researcher will seek to answer the primary question of whether the Army doctrinal terms of military necessity and proportionality should integrate the concepts of the Just Peace theory.

Secondary Question 1 Analysis

If revisions were made to the U.S. Army doctrinal terms of military necessity and proportionality by integrating concepts of the Just Peace theory, “Would this publicly revalidate Army ethics?”

Table 5. Secondary Question 1 Response Evaluation Ratings					
Would this publicly revalidate Army ethics?					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
Doctrinal Terms					
Military Necessity				✓	
Military Proportionality				✓	

Source: Developed by author.

The public has and always will influence our country’s stance on war and how our military conducts itself in any kind of conflict. As evidenced in the Just War portion of the literature review, the tenets of *jus in bello* have a long history throughout the world and of all warring states no matter their cultural or religious affiliation. Clausewitz asserts “War is an act of violence pushed to its utmost bounds.” This is why military superpowers like the United States still seek to mitigate the perception of this violence through ethical standards essentially written into international law. We find there is a tendency among military personnel of all cultures to take an internal point of view toward certain rules that are spelled out in international law; together, these rules comprise what might be called the “Professional Military Ethic,” or the “Warrior Ethos” (Christopher 2004, 224). Throughout the long history of warring nations there is proof of soldiers,

airmen and sailors extending ethical standards/decisions in the face of their foes because of their ingrained warrior ethos, and also because the public demands it with the social media explosion and civilians who have the ability to see near real-time combat through embedded media and even helmet cameras. Soldiers are held to the highest moral standards in the eyes of the public and by acknowledging the principles in the Just Peace philosophy through adjusting the Army definition of both military proportionality and necessity it would without a doubt revalidate the Army's expected ethical standards to the public.

Secondary Question 1: DOTMLPF-P Impacts

Doctrine. The researcher evaluated the first secondary question for both military necessity and military proportionality as "Agree," assessing that implementation of Just Peace initiatives has widespread effects across Army doctrine. The terms and definitions of military necessity and proportionality are accepted terms found in Joint doctrine which are the founding documents from which Army doctrine is derived. Though the Army has its own set of applicable Army doctrine publications; these two terms are so significant to the U.S. military that Army doctrine would not be changed without first adjusting the joint doctrine referencing military proportionality and necessity. With that caveat, the Army has the necessary infrastructure and processes in place to readily change its doctrine to properly reflect joint doctrine should a gap or need be identified within the Service. Since the conclusion of the Vietnam War, the U.S. Army has updated its main operational doctrine publication, Field Manual 3-0, seven times; these revisions included the introduction of Active Defense, Air-Land Battle, and Counterinsurgency doctrine, all of which were major doctrinal shifts designed to meet changing operational environments

(Jensen 2016). The Army must continue to adapt in changing operational situations and therefore its doctrine must continue to evolve and remain relevant to those it serves. As stated in chapter 2, Doctrine does not simply encompass maneuver and tactics; but all aspects that make the Army and its Soldiers unique; this includes the culture it fosters and the ethical standards it endorses.

Training. Interpreted in a DOTMLPF-P or military context, the Training aspect in this instance equates to how Soldiers prepare to fight tactically; basic training to advanced individual training, various types of unit training, joint exercises, and other venues deemed necessary at the individual, organizational, and Service level. When applying the question referencing ethics and promoting ethical standards due to a change in the terms military proportionality and necessity, training would be influenced more from an individual standpoint rather than actual physical training as in a unit exercise. The United States Army Training and Doctrine Command (TRADOC) was created and postured for developing a variety of training based on the needs of the Army. Training in this instance could be created in the form of Computer based Instruction for individual Soldiers and constantly reinforced by Leadership at all levels.

Leadership and Education. Leadership and Education in the construct of DOTMLPF-P will always be affected when considering any change to Soldiers in the Army, especially for the reasons that this secondary question addresses. Terms such as “ethics” and “morals” are not concrete and vary greatly amongst Service members and their value sets. For this reason, because the researcher has assessed the answer to the secondary question “Would this publicly revalidate Army ethics” as “Agree” it will fall heavily on Army leadership to cultivate and educate its Soldiers. Even though these two

domains are categorized together in the DOTMPLPF-P construct they are both significant to address the need or gap that will exist in order to incorporate Just Peace initiatives into the ingrained mindset of what military necessity and military proportionality mean to an Army Soldier. The Army must first strive to educate its senior leaders on the relevant principles it seeks to incorporate as well as how it will revalidate Army ethical standards. Through senior leader education and leadership training it should then promulgate through Army commanders and Soldiers to reinvigorate each unit's steadfast resolve to uphold the highest ethical standards. The Department of the Army must work diligently to develop education opportunities for its leaders upon acceptance of revised definitions of necessity and proportionality in order to equip them with the needed tools in addressing challenging ideas such as ethics. Implemented and incorporated properly would absolutely lend itself to revalidating Army ethical standards for its Service members impacting public opinion in a positive way.

Policy. Considered one of the non-materiel solutions, an update to policy may come in the form of recommendations to change a policy that is outdated, wrong, or even ill-conceived. If the Army revises the military terms of necessity and proportionality it would most definitely affect Army policy; however, most likely not at the tactical level. Policy change would have to come from the top at the National leader level; thus, have a trickling effect into Army policies. On the question of publicly revalidating Army ethics, anytime National or even Army level policies change, the public takes notice. As a recent article suggests, "neither ethics nor law, however, can answer all the questions that may arise on twenty-first century battlefields. Very often policy addresses the many gray areas that ethics and law do not necessarily enlighten, let alone resolve. Policy is critical

because even where a particular course of action is technically moral and legal, there remains the important issue of perceptions (Dunlap 1999, 24). To take a stance and make a change significant enough to change policy for the purposes of including peace-making initiatives into military terms and definitions would reenergize the American public support for the Army and validate that the Service is striving to uphold ethical considerations in conducting warfare.

Secondary Question 2 Analysis

If revisions were made to the U.S. Army doctrinal terms of military necessity and proportionality by integrating concepts of the Just Peace theory, “Would this serve to promote Army forces as a virtues-based Service?”

Table 6. Secondary Question 2 Response Evaluation Ratings					
Would this serve to promote Army forces as a virtues-based Service?					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Doctrinal Term	1	2	3	4	5
Military Necessity				✓	
Military Proportionality				✓	

Source: Developed by author.

Virtue is not only difficult to define, but equally difficult to assess as it varies tremendously from culture to culture. The Army has self-proclaimed its culture as one of a “virtues-based Service” and defined what this means in its doctrine publications discussed in chapter 2. The current U.S. Army publication on the conduct of war, *The Law of Land Warfare*, requires that belligerents “conduct hostilities with regard for the

principles of humanity and chivalry” (Christopher 2004, 227). From this assertion found in doctrine and the expectations of soldier’s conduct in and out of combat, it is apparent that the answer to the question, “Would this serve to promote Army forces as a ‘virtues-based’ service?” is “Agree.” Even amongst a specific Army unit, virtues are difficult to define as the vast diversity amongst military Soldiers is acknowledged. For those who adhere to a virtue-based model of ethics, differences can seem even more disparate (Christopher 2004, 187). Army leaders continue to strive to cultivate a unit culture of “virtuous” based members and by bringing in aspects of the Just Peace theory to current definitions of military necessity and proportionality it would whole-heartedly promote this. It is easy to chaff off the Just Peace ideals, since they’re not currently written into policy or part of military jargon...after all, the military fights wars...not makes peace. However, to fully develop subordinate Soldiers and cultivate a truly virtues-based Service we must look at both political leadership and especially military leaders. We should call on them to be the forward leaners and thinkers and encourage them to start socializing these concepts amongst their peers and younger troops.

Secondary Question 2 DOTMLPF-P Impacts

Doctrine. The researcher evaluated the second secondary question for both military necessity and military proportionality as “Agree,” assessing that implementation of Just Peace initiatives has widespread effects across Army doctrine. The terms and definitions of military necessity and proportionality are accepted terms found in Joint doctrine which are the founding documents from which Army doctrine is derived. Though the Army has its own set of applicable Army doctrine publications; these two terms are so significant to the U.S. military that Army doctrine would not be changed

without first adjusting the joint doctrine referencing military proportionality and necessity. With that caveat, the Army has the necessary infrastructure and processes in place to readily change its doctrine to properly reflect joint doctrine should a gap or need be identified within the Service. Since the conclusion of the Vietnam War, the U.S. Army has updated its main operational doctrine publication, Field Manual 3-0, seven times; these revisions included the introduction of Active Defense, Air-Land Battle, and Counterinsurgency doctrine, all of which were major doctrinal shifts designed to meet changing operational environments (Jensen 2016). The Army must continue to adapt in changing operational situations and therefore its doctrine must continue to evolve and remain relevant to those it serves. As stated in chapter 2, doctrine does not simply encompass maneuver and tactics; but all aspects that make the Army and its Soldiers unique; like the culture it fosters and the virtues-based standards it endorses.

Training. Interpreted in a DOTMLPF-P or military context, the Training aspect in this instance equates to how Soldiers prepare to fight tactically; basic training to advanced individual training, various types of unit training, joint exercises, and other training venues applicable to specific issues, missions, and organizations. When applying the question referencing a values-based Service due to a change in the terms military proportionality and necessity, training would be influenced more from an individual standpoint rather than actual physical training as in a unit exercise. The United States Army Training and Doctrine Command (TRADOC) was created and postured for developing a variety of training based on the needs of the Army. Training in this instance could be created in the form of Computer based Instruction for individual Soldiers and constantly reinforced by Leadership at all levels.

Leadership and Education. Leadership and education in the construct of DOTMLPF-P will always be affected when considering any change to Soldiers in the Army, especially for the reasons that this secondary question addresses. Terms such as a values-based Service are not concrete and vary greatly amongst service members and their value sets. For this reason, because the researcher has assessed the answer to the secondary question “Would this publicly revalidate the Army as a values-based Service?” as “Agree” it will fall heavily on Army leadership to cultivate and educate its Soldiers. Even though these two domains are categorized together in the DOTMLPF-P construct they are both significant to address the need or gap that will exist in order to incorporate Just Peace initiatives into the ingrained mindset of what military necessity and military proportionality mean to an Army Soldier. The Army must first strive to educate its senior leaders on the relevant principles it seeks to incorporate as well as how it will revalidate the Army as a values-based Service. Through senior leader education and leadership training it should then promulgate through Army commanders and Soldiers to cultivate a cultural change and reinvigorate the U.S Army’s distinction as a values-based Service. The Department of the Army must work diligently to develop education opportunities for its leaders upon acceptance of revised definitions of necessity and proportionality in order to equip them with the needed tools in addressing the challenging ideas of Just Peace. Implemented and incorporated properly Just Peace initiatives would absolutely lend itself to revalidating the Army as a values-based Service in the scrutiny of the public eye.

Policy. Considered one of the non-materiel solutions, an update to policy may come in the form of recommendations to change a policy that is outdated, wrong, or even ill-conceived. If the Army revises the military terms of necessity and proportionality it

would most definitely affect Army policy; however, most likely not at the tactical level. Policy change would have to come from the top at the National leader level; thus, have a trickling effect into Army policies. On the question of publicly revalidating the Army as a values-based Service, anytime National or even Army level policies change, the public takes notice. To take a stance and make a change significant enough to change policy for the purposes of including peace-making initiatives into military terms and definitions would reenergize the American public support for the Army and validate that the Army is indeed, a values-based Service.

Secondary Question 3 Analysis

If revisions were made to the U.S. Army doctrinal terms of military necessity and proportionality by integrating concepts of the Just Peace theory, “Would the concepts derived from the Just Peace Theory be relevant?”

Table 7. Secondary Question 3 Response Evaluation Ratings					
Would the concepts derived from the Just Peace Theory be relevant?					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Doctrinal Term	1	2	3	4	5
Military Necessity				✓	
Military Proportionality				✓	

Source: Developed by author.

To assess the secondary question, “Would the concepts derived from the Just Peace Theory be relevant?” the researcher sought to more narrowly define the term “relevant.” For example, if the researcher defined the question to mean, “would the

concepts of Just peace be relevant” relative to current Army military operations and decision-making, the answer would be “Agree.” If the researcher defined the word relevant to mean in terms of current doctrine, the answer would still be “Agree.” The fact of the matter is, the United States military has been involved in conflict and has been expected to come to the aid of less capable nations in need since World War II. Political decision-makers have cited the Just War theory in justification for entering multiple conflicts over the past decades; to be fair, they have not violated international law in doing so. However, just as rulers and governments centuries before us, we might be misconstruing the intent of Just War principles, specifically in the definition of military necessity. Therefore, using the verbiage of Just Peace concepts could affect a shift in thinking on how our political leaders decide when and why to send military troops into another country. The concepts and peace-making practices developed by philosophers in the literature review are sound ideals; however, they are not officially codified anywhere but in “theory.” With the exception of a handful of extreme dictatorship-ruled countries, most nations and people of those nations seek to live in peace and free from fear. Unfortunately, history and reality paint a very different picture of the world that will always be in the fight of good versus evil. The Just Peace practices charge nation-states to continuously work towards peaceful solutions and seek out effective diplomatic relationships; not simply when conflict arises.

The concept of “Just Peace” seems to me to push the focus away from rationalizing going to war to looking at the overall end state of setting the conditions for the future so that we have some measure of stability. Going to war should by Just War Theory be only a last resort - but it should also have legitimate aims that consider what the conditions will be after we have concluded war. (Kem 2012)

The Just Peace theory is more relevant today than it has ever been as the United States military finds itself spread across the world hoping to resolve issues. Just Peace concepts should dovetail into our Nation's humanitarian aid, peacekeeping missions, and operations other than war across the globe.

Secondary Question 3 DOTMLPF-P Impacts

Doctrine. Existing U.S. Army doctrine describes how the Army fights its conflicts with emphasis on land maneuver warfare and combined air-ground operations. Joint doctrine, Service doctrine, and Agency doctrine are all applicable not only at the different levels of leadership but also at the different levels of warfare (strategic, operational, and tactical) and the various stages of Army operations, e.g. planning, execution, and sustainment. Integrating Just Peace principles at all levels will begin socialization of these concepts. This is why the researcher rated evaluation responses to military necessity and military proportionality "Agree" relative to Just Peace concepts being relevant. Future doctrine revisions integrating Just Peace initiatives will impact concepts, definitions, best practices, and Tactics, Techniques, and Procedures (TTP).

Training. Training is the underpinning and great enabler of all U.S. Army operations. Moreover, our superior training is what separates us from the rest of the world. Training encompasses how we prepare our forces to fight tactically and includes basic training, advanced individual training, various types of unit training, joint exercises, and other ways to continuously improve how the U.S. Army operates. When the integration of Just Peace initiatives begins, Leadership must identify those areas of training programs which will introduce modifications to tenets such as military necessity and military proportionality. This will require a top-to-bottom assessment of training

curriculums. This will be an ongoing process and will take time to actually effect changes. An initial starting point should be providing training and guidance to military educators and instructors at all levels who will propagate the knowledge to all organizations.

Leadership and education. The leadership and education portion of DOTMLPF-P addresses how we prepare our leaders to lead the fight from the 4-star General level down to Squad Leaders in the field. Leadership and education also includes overall professional development targeting philosophical issues as well as the art and science of warfare. Leadership must understand the level of effort required and be willing to fight for resources to implement changes that will impact how the U.S. Army integrates Just Peace initiatives into its longstanding Just War principles. The thought processes and road-ahead to effect changes will begin with leadership. Education will facilitate the changes in thought and ensure all levels of Leadership are speaking a common language. This DOTMLP-F domain, Leadership and Education, could potentially provide the highest payback to those believing the time is now for beginning to relook at overarching definitions such as military necessity and military proportionally relative to Just Peace initiatives.

Policy. Changes to any tenets of warfare, such as military necessity and military proportionality, must be assessed against the full spectrum of applicable policy. This includes Department of Defense (DoD), Interagency, and International policy that may be impacted or impact the implementation of changes across all DOTMLPF-P domains. A thorough review of National Strategies: Security, Defense, and Military, and DoD Strategic Guidance must be initiated to begin the integration of Just Peace initiatives.

While these high-level documents may not directly impact Soldiers conducting their daily operational duties, they will certainly impact Leadership decisions and directives that will ultimately filter down to the Soldier level.

Secondary Question 4 Analysis

If revisions were made to the U.S. Army doctrinal terms of military necessity and proportionality by integrating concepts of the Just Peace theory, “Would this impact Soldiers conducting their operational duties?”

Table 8. Secondary Question 4 Response Evaluation Ratings					
Would this impact Soldiers conducting their operational duties?					
Doctrinal Term	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Military Necessity		✓			
Military Proportionality		✓			

Source: Developed by author.

The fundamental principle for employment of U.S. joint forces is to commit decisive force to ensure achievement of the objectives established by the National Command Authorities while concluding operations in the shortest time possible and on terms favorable to the U.S. (DoD 2001, 1a). Soldiers are involved primarily in the tactical level of both war and military operations other than war and may be in conjunction with other air, land, sea, space, and special operations forces. Although the Department of Defense continues to advance technologically across the full spectrum of military operations, on all types of terrain, and under all types of climatic conditions, a Soldier’s

focus still remains on the basics: survivability, lethality, mobility, sustainability, situational awareness, and command and control – all in support of the assigned mission.

Soldiers, with their boots on the ground, accomplish the U.S Army’s objectives by executing the mission they are tasked. Leadership commits our Soldiers to military operations with short-notice, early entry operations in environments characterized by complex and urban terrain, lack of front lines, insecure flanks, dismounted combat, and constantly fluctuating situations, with the possibility of rapid transitions into regional, major theater war, and stability operations.

Today’s threat environments require maneuver warfare with greater speed, adaptability, lethality, and precision. The enemy seeks to create conditions for which the unit is not properly prepared, either in organization or in planning. Battles are more like skirmishes than force on force; they are disjointed, random, and persistent. Today’s threat engages U.S. Army Soldiers in close combat in tight, obstructed environments, often with noncombatants present. They do this to gain tactical advantage over our highly trained and technology-superior forces.

The Soldier’s Creed, shown in figure 4, summarizes the perspective of each individual Army warrior. It is deeply trained and consequently, deeply seated in a Soldier’s psyche. A primary element of the creed can be summed up as the Soldier’s mission: “I, _____, stand ready to deploy, engage, and destroy the enemies of the United States of America. A U.S. Army Soldier is going to execute the mission as directed by leadership.”

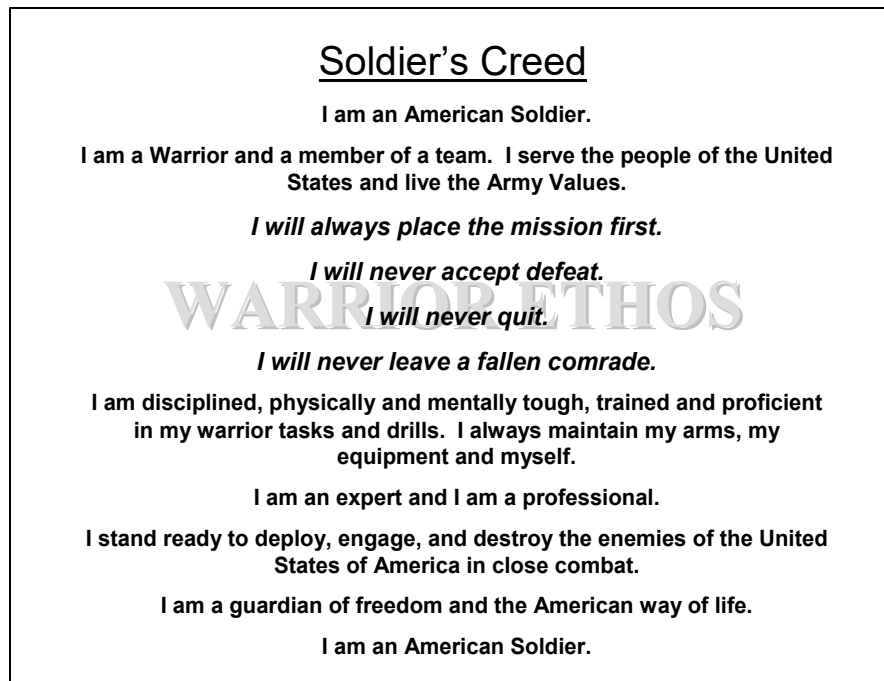


Figure 4. The Soldier's Creed

Source: ADP 1 2012.

Secondary Question 4 DOTMLPF-P Impacts

Doctrine. Existing U.S. Army doctrine describes how the Army fights its conflicts with emphasis on land maneuver warfare and combined air-ground operations. Joint doctrine, Service doctrine, and Agency doctrine are all applicable not only at the different levels of leadership but also at the different levels of warfare (strategic, operational, tactical) and the various stages of Army operations, e.g. planning, execution, and sustainment. Soldiers conducting their operational duties will be executing specific missions as directed by leadership. They will be more focused doctrinally on Tactics, Techniques, and Procedures – how to get the job done. Integrating Just Peace principles at this level is not anticipated in the near-future which is why the researcher rated

evaluation responses to military necessity and military proportionality “Disagree” relative to any revisions impacting Soldiers conducting their operational duties.

Training. Training is the underpinning and great enabler of all U.S. Army operations. Moreover, our superior training is what separates us from the rest of the world. Training encompasses how we prepare our forces to fight tactically and includes basic training, advanced individual training, various types of unit training, joint exercises, and other ways to continuously improve how the U.S. Army operates. When the integration of Just Peace initiatives begins, Leadership must identify those areas of training programs which will introduce modifications to tenets such as military necessity and military proportionality. This will require a top-to-bottom assessment of training curriculums. This will be an ongoing process and will take time to actually effect changes. An initial starting point should be providing training and guidance to military educators and instructors at all levels who will propagate the knowledge to all organizations.

Leadership and Education. The leadership and education portion of DOTMLPF-P addresses how we prepare our leaders to lead the fight from the 4-star General level down to Squad Leaders in the field. Leadership and education also includes overall professional development targeting philosophical issues as well as the art and science of warfare. Leadership must understand the level of effort required and be willing to fight for resources to implement changes that will impact how the U.S. Army integrates Just Peace initiatives into its longstanding Just War principles. The thought processes and road-ahead to effect changes will begin with leadership. Education will facilitate the changes in thought and ensure all levels of leadership are speaking a common language. This

DOTMLP-F domain, Leadership and Education, could potentially provide the highest payback to those believing the time is now for beginning to relook at overarching definitions such as military necessity and military proportionality relative to Just Peace initiatives.

Policy. Changes to any tenets of warfare, such as military necessity and military proportionality, must be assessed against the full spectrum of applicable policy. This includes Department of Defense (DoD), Interagency, and International policy that may be impacted or impact the implementation of changes across all DOTMLPF-P domains. A thorough review of National Strategies: Security, Defense, and Military, and DoD Strategic Guidance must be initiated to begin the integration of Just Peace initiatives. While these high-level documents may not directly impact Soldiers conducting their daily operational duties, they will certainly impact Leadership decisions and directives that will ultimately filter down to the Soldier level.

Analysis Approach

The researcher structured an analysis approach as follows:

1. Implemented a 5-point Likert scale, with 1 being the negative end and 5 being the positive end
2. Correlated the rating scale to descriptors on the scale of 1 to 5, with 1 being Strongly Disagree and 5 being Strongly Agree
3. Analyzed each secondary question drawing on the information assessed in my extensive literary search
4. Factored in only scores of 4 (Agree) and 5 (Strongly Agree) to an affirmative answer to the primary question

Chapter Conclusion

The researcher's in-depth review and study of Just War principles and Just Peace initiatives led to a definitive qualitative analysis of the secondary research questions in support of the ultimate evaluation of the primary research question. The researcher aggregated the qualitative assessments of the secondary questions as depicted in table 9 below.

Table 9. Secondary Question Aggregation		
Integrating Concepts of Just Peace Theory into Doctrinal Terms of Military Necessity and Proportionality		
	Agree	Disagree
Would this publicly revalidate Army ethics?	✓	
Would this serve to promote Army forces as a virtues-based Service?	✓	
Would the concepts derived from the Just Peace Theory be relevant?	✓	
Would this impact Soldiers conducting their operational duties?		✓

Source: Developed by author.

Change requires the continual adaptation and development of both materiel and non-materiel solutions across the Army's doctrine, organization, training, materiel, leadership and education, personnel, facilities, and policy (DOTMLPF-P) domains. (TRADOC 2013, 70). The researcher's analysis of the potential integration of Just Peace initiatives into the doctrinal terms of military necessity and proportionality will drive changes to DOTMLPF-P, particularly in the areas of doctrine, training, leadership and education, and policy.

History has shown us the gradual shift from theory, to initiatives, to principles, to practices of Just War. The researcher's analysis asserts that Just Peace is actually in the

theory stage of development with scholarly studies publishing initiatives and practices to socialize the concepts and ultimately propel Just Peace into mainstream politics. The answers to the secondary research questions are all positive and indicate Just Peace integration could potentially provide constructive, honorable, and noble changes to U.S. Army doctrine. Consequently, the researcher's analysis supports an affirmative answer to the primary research question, "Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?" This affirmative answer, however, is tempered by the determination that it is not yet the right time to integrate Just Peace changes to U.S. Army doctrine.

Chapter 5, Conclusions and Recommendations, provides a comprehensive summation of this study. Chapter 5 also provides recommendations for decision makers and recommendations for future research on the topic of Just Peace. These recommendations should stimulate interest and motivate leadership within the United States Army, the Department of Defense, Strategic Think Tanks, and academia to continue to probe the complex issues of Just Peace and to strategize on a timetable for implementation.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Chapter Introduction

Peace cannot be kept by force; it can only be achieved by understanding.
—Albert Einstein

The United States Army prides itself on being the supreme land force in the world and with that position comes great responsibility. As warfare and enemies continue to evolve and adapt to technology, the U.S. Army must continue to uphold the virtues-based ideals that is expected of it. In order to continue this great burden placed on it, the researcher has explored the primary question at hand. “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” This research has explored the origins of the centuries old Just War Theory and sought to derive from its evolution, if, and how it is still applicable to current Army doctrine used by soldiers on the battlefield. It has also uncovered the Pope’s newly minted Just Peace Theory and addressed multiple concepts from like-minded theorists that pertain to alternative ideologies for Army leadership, and Soldiers alike, to consider before engaging in war and while conducting war. The research was further supported by the evaluation and analysis of four secondary questions. The assessment of the secondary questions complemented with the synthesis of applicable DOTMLPF-P domains were all utilized in order to derive an answer to the primary research question aggregated in chapter 4 to arrive at a conclusion.

Conclusions

This research examined Just War principles and whether Just Peace initiatives warrant changes to Army doctrine, specifically, the concepts of military necessity and proportionality. The analysis supports an affirmative answer. Based on the aggregation of data in chapter 4, the researcher concluded that the straightforward answer to the principal question, “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” – is “YES.” Unfortunately, despite this binary answer, no complex qualitative research question, especially when addressing aspects of war is this simple. Arbitrary terms such as “virtues-based” Service coupled with human actions and interactions in war lend an answer more towards, “Yes, but not right now.” To be clear, the doctrinal definitions of military necessity and proportionality have sound roots and intentions behind them. They seek to convey the intentions of the Just War theory and have held true through centuries of warfighting across the globe. However, the DOTMLPF-P application in chapter 4 highlights that the U.S. Army should potentially alter the verbiage and/or the culture in the near future. Using the Pope’s Just Peace theory with additional theorists constructs and principles as an initial starting point, the U.S. Army has the opportunity now to be the frontrunner in adapting a mindset change to our approach to war. This may sound counter-intuitive as the job of the Army is to wage war and defend our nation on the land; however, it also must remain cognizant of the fact that the U.S., as a major superpower, cannot meddle in every conflict and remain effective. It must pursue other approaches to deter war and turn our efforts towards promoting peace and security through diplomacy and geopolitical strides. The U.S. should leave war as a very last effort, i.e. when the

nation's vital interests are in jeopardy or the *true* intentions of military necessity have been met.

Recommendations

Recommendations for Decision Makers

This research study had the potential to veer in a multitude of directions due to the nature of the topic and various approaches to define and analyze the problem “Should the Army doctrinal terms of military necessity and proportionality be revised to incorporate concepts of the Just Peace theory?” Just as Orend states in *Morality of War*, Just War is neither of these things (perfect or fully satisfying), and it probably needs constant redevelopment in light of new events, ideas and technology, but it remains more satisfying than the alternatives (Orend 2006, 5). The military Service as a profession invokes a special responsibility to the people of the state it serves. The ethical values and virtues the Army seeks of its Soldiers are instilled in them from the first day of military training and must continue to be fostered through socialization, education, and training. Leaders cannot overlook what has made the United States Army the supreme landpower force in the World are attributes such as expertise and responsibility. The officer's universal expertise lies in the management of violence, an application that is distinct from all other professions for its uniqueness and for its ponderous responsibility (Kuenning 1986, 109). This burden of responsibility Soldiers carry, simply by putting on the uniform, bears greater scrutiny than ever before and not simply in warfighting. It is incumbent upon the uniformed leadership to articulate to the policy-makers the potential risks of war and consequences of military action toward creating a better, more just peace (Kuenning 1986, 118). While the Army must remain trained and ready to defend the

United States and its vital interests abroad, the time is now for Army leaders to begin incorporating peacebuilding initiatives and ideals into Army doctrine and its culture. Army leaders and decision-makers bear this burden for its troops and these initiatives cannot be cultivated without their buy-in and support. The researcher provides the following recommendations:

1. DoD and Strategic policy makers support a cultural shift to Just Peace initiatives in their written communications and speeches
2. Leadership in the United States Army, Department of Defense, Strategic Think Tanks, and academia continue to probe the complexities of Just Peace integration to U.S. policy
3. Leadership in the United States Army, Department of Defense, Strategic Think Tanks, and academia strategize on a timetable for Just Peace implementation
4. Joint Staff assess road-ahead for Just Peace implementation and required Joint DOTMLPF-P Change Request (JDCR)
5. Service training commands assess road-ahead for Just Peace implementation and required changes to curricula
6. Service Commands dovetail Just Peace initiatives into humanitarian aid operations
7. Service Leadership Schools introduce Just Peace initiatives to future military leaders at all levels

Recommendations for Future Research

This research study was intentionally scoped very narrowly due to time and data available as discussed in the limitations. The field of study and topic addressed is tremendously ripe for follow-on research and evaluation as America's military is called upon more and more often across the globe. Two areas for suggested research will be crucial to the U.S. Army as it endeavors to lead and influence areas of the World; hopefully more focused on peacebuilding than in war, are the Pope's Just Peace Theory and *jus post bellum* concepts.

As evidenced in this research, there is very little operational framework and "meat" associated with the Just Peace theory. Where Army doctrine has derived concepts and principles from the Just War theory and the majority of militaries have adopted these principles into how war is fought, there is very little in the way of Just Peace theory in its current state. Since 2016, the Pope has pontificated his thoughts in various forums and charged multiple national leaders with adopting like concepts; yet no specific dictation or philosophies have been distributed from the Vatican to date. The manner in which the Army has adopted Just War principles over centuries of war is on the same path for the Just Peace inclusion. Further research and time to devote to the expansion of this philosophy could potentially benefit the U.S. Army, the Department of Defense, policy-makers, and even country leaders.

Additionally, though discussed early on in the definitions, *jus post bellum*, is a topic very rarely addressed, yet incredibly crucial. In the early stages of this research, during literature review, the concepts of peacebuilding and *jus post bellum* were intimately intertwined with the ideals of the Just Peace concept. Though distinctly

different in where they should be addressed, according to the Pope's speeches (Just Peace principles before war is conducted and *jus post bellum* concepts after war is conducted), the researcher continuously stumbled upon literature addressing *jus post bellum*. The researcher noted how little *jus post bellum* is codified in Army doctrine. Very little is currently in place to fill the legal void between the termination of armed hostilities and the establishment of a stable peace (Osterdahl 2012, 291). Even more imperative now is this research due to the Army's current status in Iraq and Afghanistan, through what the DoD calls "nation-building". It is essentially performing *jus post bellum* concepts through trial and error and on the job training in conjunction with other governmental agencies. The Army has included Phase IV operations at a high level during wargaming and has incorporated aspects of it into doctrine. The mission area, however, is not structured nor does it have the correct amount and types of military occupational specialists (MOS) to effectively steer Phase IV in actual operations, or *jus post bellum* actions, to an end-state as was accomplished in WWII with Germany and Japan. The DOTMLPF-P evaluation approach to this subject is a perfect fit for developing an effective solution and actionable recommendations to a very current Army problem.

Final Thoughts

Implementation of Just War theory into the way warfare is conducted took more than two thousand years. Discussions of Just Peace initiatives have only recently started. One would certainly hope that it will not take two thousand years to start the cultural change of our Nation and the mindset shift of our political and military leaders necessary to incorporate Just Peace initiatives. The socialization of these concepts should begin today. Is the time right? If not now, when?

The more you sweat in peace, the less you bleed in battle.

—George S. Patton

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