

**Just War in Combat Boots**  
**by CH (MAJ) Mike Burgess**

**Abstract**

From ancient to modern military history, people have searched and struggled to find a framework to guide military personnel in professional and proper moral conduct. Because of war crimes and collateral damage, atrocities like Abu Ghraib damage reputation and tarnish trust. The ultimate moral goal is the virtuous employment of military power in the Just War Tradition (JWT) and with the US Joint doctrine principles of restraint, perseverance, and legitimacy. Specifically focusing on right intent, the author will argue for an ethics framework simplified to encourage virtue-driven Soldiers who live the Army Values. Senior leaders working at the strategic and operational levels need an enhanced JWT framework to assist them in virtue-driven mission command. The JWT framework, spearheaded by right intent, is immediately practical and relevant.

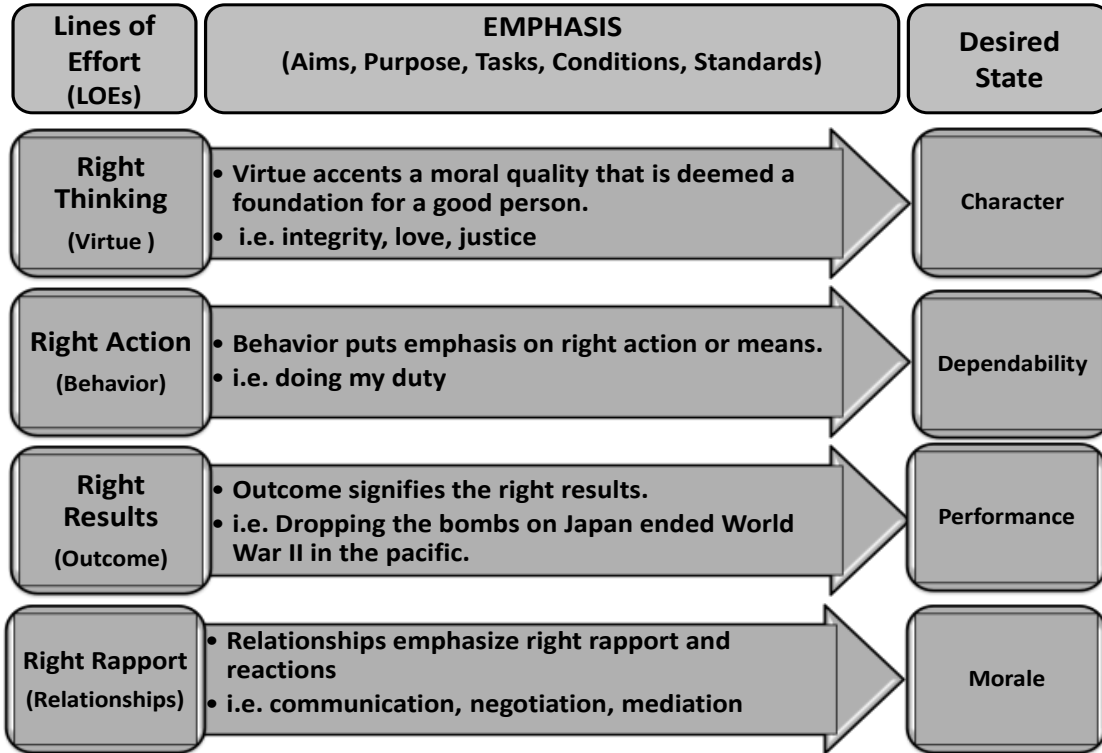
The right intent tempers and integrates all other criterion in the JWT yielding an advantage for the life and service of military personnel and the leaders who lead them. The JWT criteria address a multitude of situations, directly and indirectly. Each criterion addresses virtues, actions, and results. Military missions which are planned, prepared, executed and assessed with (and against) the JWT framework will ensure prevention of, and mitigation of, war crimes. Integrating JWT framework will enhance resilience among Soldiers, Army Civilians and Families and support a restored psyche and spirit of military personnel.

The proposal rests on the following assumptions (premises). First, most senior leaders live or want to live a virtuous example. Some senior leaders may choose to use a mission command influence to order and have a direct buy-in from subordinate leaders. Some military personnel may see the deontological (duty) and utilitarian (consequences) approach more advantageous than a virtuous approach. Second, though other forms of Just War Tradition or Just War Theory exist, the military might not accept or consider a view heavily based on Augustinian tradition convincing. Third, military personnel may or may not contextualize the seven virtues of Aquinas and Aristotle.<sup>1</sup> Fourth, some may reject the micro-level use of the Just War Tradition as opposed to the historical use at the national level. Fifth, the world is changing and the ever changing rhythm of war could render the JWT out of touch and impractical and in need of a new approach.

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<sup>1</sup> Faith, hope, and love are the theological virtues. Justice, courage, prudence, and temperance are the cardinal virtues.

End State: Army Leaders who view the Profession of Arms through the eyes of JWT and use right intent to shape, protect, and produce professional Soldiers.



In the history of western civilization the Just War Tradition has served as a litmus test for considering, conducting and ending a war on strategic levels. It also personifies a combination of moral conviction and professional obligation. The formation moral leadership in the military cannot separate or ignore these two factors. The ultimate moral goal is the virtuous employment of military power in the Just War Tradition (JWT) and with the US Joint doctrine principles of restraint, perseverance, and legitimacy. Specifically targeting right intent within JWT, the author will argue for an ethics framework simplified to encourage virtue-driven military members who live the Army Values.

In the following paper, to encourage virtue driven military personnel the JWT framework targets right intent. First, the author explains JWT's basic assumptions and definitions. Second, right intention is explained in detail in four areas. The section refers to the authors Dr. James H. Toner and Dr. Os Guinness specifically. Third, right intent is the one criterion, which tempers the other criteria in JWT. Fourth, JWT is advantageous in the operational process. Last, along the same lines JWT is helpful in the holistic health of soldiers.

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### I. ASSUMPTIONS AND DEFINITIONS

A few assumptions are necessary or are worthy of consideration before moving into an argument for this framework. First, the Just War Tradition is a theocentric view. At the least, the idea of God should be necessary for this to work. A recent Gallup in 2011 says that 92 percents of Americans believe in God. Now belief in God comes in various forms, but the point is that most people believe in God, a Creator, higher power and/or universal spirit that is over and/or part of this existence.<sup>2</sup> Now can someone embrace JWT without a theocentric view of the world? Yes, they can, but JWT calls for meaning and purpose in the world. Secondly, leaders who assume this framework have virtuous motives. Whether holding onto things such as the Army values, personal morals, and/or faith traditions, these considerations make it possible to look outside oneself and make a tremendous impact on this world. The JWT framework is a guide to moral leadership and restraint when pushing the limits.

On top of the previous assumptions, a few definitions and explanations are necessary to understand the JWT framework. First right intent needs defined. It plays an essential part in using the JWT framework. Right intent deals with just peace, charity, and character. Just peace is not about strong-arming a weaker nation into no other alternative. It is about the common good, which brings about a lawfulness and safety for all involved. Charity is extending to unjustly attacked people, but it is also the same for enemies. Charity cannot be limited, but seeks to bring the enemy back to a state of peace and stability. Complete justice demonstrates character. It is two- fold with the pursuit of justice and finishing of justice with the end of the war.<sup>3</sup> In addition, right intent takes into account four areas: right thinking, right actions, right outcome, and right rapport. The paper explored these later.<sup>4</sup>

This JWT interpretation comes from an Augustinian view. This Judeo Christian Tradition leans on the writings of Saint Augustine, Aquinas, and other modern and historical writers. It presents and develops a religious solution for proper response of the religious communities faced with a nation considering, conducting, and ending a war. Though it has religious roots, in a practical sense it can help US military personnel function virtuously in different military situations.

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<sup>2</sup> "More Than 9 in 10 Americans Continue to Believe in God," Gallup, last modified March 20, 2014 accessed July 30, 2013, <http://www.gallup.com/poll/147887/americans-continue-believe-god.aspx>.

<sup>3</sup> Dan M. Bell Jr., *Just War as Christian Discipleship: Recentering the Tradition in the Church rather than the State* (Grand Rapids, Michigan: Brazo Press, 2009) 158, 163, 166-167.

<sup>4</sup> Samuel Wells and Ben Quash, *Introducing Christian Ethics*, (West Sussex, England: John Wiley & Sons Ltd, 2010), 115. D.Q. McInerney, *Being Logical*, (New York, NY: Random House Trade Paperbacks, 2004), 25-44. "McInerney gives the concise and basic principles of logic."

The JWT framework used for this paper has three areas: *Jus ad bellum*, *Jus in bello*, and *Jus post bello*. *Jus ad bellum*, which is justice before war, examines legitimate authority<sup>5</sup>, just cause<sup>6</sup>, right intent, last resort<sup>7</sup>, and reasonable chance of success<sup>8</sup>. *Jus in bello*, which is, justice going to war examines discrimination<sup>9</sup> and proportionality.<sup>10</sup> *Jus pos bellum*, which is justice after war examines just cause<sup>11</sup>, reconciliation<sup>12</sup>, punishment<sup>13</sup>, and restoration.<sup>14</sup>

## II. RIGHT INTENTION EXPLAINED

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<sup>5</sup> Bell, 105. "...the criteria of legitimate authority is (an) integral to a larger theological vision of how human life is to be rightly ordered.

<sup>6</sup> Bell 133. "It considers just cause not narrowly as justice for *me* or *us* but in terms of justice or *all*. It strives to act not on behalf of *our* right but *the* right."

<sup>7</sup> C. Michael Burgess, "Just War in Combat Boots" (ThM thesis, Western Theological Seminary, 2011), 71. "This is a check to keep those who hold power in the government from moving too quickly and improperly without all the facts or alternatives."

<sup>8</sup> Burgess, 72. "The question must be asked if this war is winnable and if the declared goals are achievable to bring the war to an end. Also the consideration of cost must be determined."

<sup>9</sup> Burgess, 72. "It requires that responsibility be taken in the pursuit of the greater good in conducting war."

<sup>10</sup> Bell, 228-229. The force used is not about maximum power that can be inflicted on the enemy, but about the necessity and quantity of force used. It seeks to reduce the harm inflicted and be an example of faith in the middle of battle. It has in mind the goal of just peace being a goal and outcome of the war.

<sup>11</sup> Mark J. Allman & Tobias L. Winright, *After the Smoke Clears: The Just War Tradition & Post War Justice* (Maryknoll, New York: Orbis Books, 2010) 87-90. This is a continuation of the just cause in *Jus ad bellum*, but at this point, it is a matter of accomplishing the mission. True restraint does not pursue additional gains and go beyond the prescribed goals at the beginning of the war. On the practical side of just cause the enemy is to return any unjust gains whether land, booty, capital, or others spoils and make amends for its' crimes.

<sup>12</sup> Allman, 107-108, 110-116. Six keys elements are part of the reconciliation in *Jus post bellum*. First there must be cease fire agreement or surrender agreement. This allows for healing to take place and "a healing mind set." Second, there must be an acknowledgement of things done. It is not an apology, but for the truth to be told which is important for the victims. Third, an apology is in order to the victims. This acknowledgment is an apology of confession, responsibility, and moral regret. The perpetrators commit to reform and making amends to the victims. Fourth is punishment, which is necessary. It is not forgive and forget, but punishment is proportionate to the crimes and is a deterrent to stop future war crimes. Fifth is forgiveness. This is the heart of reconciliation. It can be a procession of restoring relationships between estranged people. Sixth is amnesty, which is not about forgetting, but about pardoning. This can be a struggle to establish because of a blanket amnesty, which requires nothing, or full exposure which might lead to prosecution of principle architects. This needs to be carefully done with any nation to heal and bring justice.

<sup>13</sup> Allman, 118-121. When considering the punishment phase, there has to be consideration for compensation, reparation, restitution, and penalty. Compensation looks forward to help the victim recover. Reparation looks backward at injustices committed and needing fixed. Restitution is about restoring a person or group back to where they originally were before the war. Punishment deals with perpetrators getting proper justice for offenses committed.

<sup>14</sup> Allman, 143-144. This is possible through the victors initially, but is sustained with the help of other countries, relief agencies, and non-governmental organizations. Even if there was apprehension concerning the war in the international community, the focus is on helping citizens. There are five principles that need to be focused on in this phase: security and policing, political reform, economic recovery, social rehabilitation, and ecological cleanup. When this is in place, just cause and right intent are completed with the establishment of security and peace in the short and long term.

The center of gravity for JWT is right intent. It flows through all the phases of war, but it is important to examine it in more detail. Right intent has four aspects to consider right thinking, right action, right outcome and right rapport. The following considers each.

In General Dempsey's Army White Paper he writes about the intangible spirit of the Soldier. It is not just about doing your duty but going beyond expectations. He uses valor, integrity, chivalry, empathy and goodwill toward others to describe high levels of character.<sup>15</sup> Much like General Dempsey there is an assumption that the military should at least strive to have right intentions.

The first part of right intention addresses right thinking. The Army agrees with right thinking from the Army leadership requirements model. Character, presence, and intellect from the attributes tell of the importance of values, ethos, fitness, sound judgment.etc.<sup>16</sup> Right thinking agrees with these areas of attributes, but it is more. It is self-awareness. It asks the questions, "Why am I following this line of thought" or "have I attempted to consider everything" for instance. It is transcendent. Observing the world as it is, does not always work properly. Right thinking requires understanding and effort to attempt to see the connections and possibilities. It is selflessness. This is more than selfless service. It requires a deeper charity for humanity that goes beyond a professional requirement. This charity looks for the good of others and challenges soldiers to see how they bear responsibilities to their neighbors.

A way to bring this point home for right thinking is the case of evil. Probably few have experienced more evils than military service men and women. They come across suffering and death that few face in a lifetime. A person who practices right thinking accesses evil. Os Guinness in his book *Unspeakable: Facing Up to the Challenges of Evil* shows an example of this. He mentions four thoughts to cause one to pause to reassess evil. First, he mentions, "the scale and scope of evil has increased in the modern world." The right thinker takes a view of history and sees evil in such cases as the massacre of half a million Armenians in WWI and the modern day Rwanda bloodbath of 800,000 Tutsis at the hands of Hutus as a chronicle of what humanity is capable of carrying out. Second, he says, "modern people have demonstrated a consistently poor response to modern evil." Much of the western world responded with sympathy to 911, but who heard the Tutsis' voices. This comes from a generation that talks about human rights and builds Holocaust Museums. Third, Guinness says, "Modern people have shown a chronic inability to name and judge evil and to respond effectively." Instead of a realist's view of evil defined in a theocentric society, the therapeutic revolution, unrealistic optimism, and a non-judgmental individual relativism is ineffectively combating evil. Last, he says, "the worst modern atrocities were perpetrated by secularist regimes, led by secularist intellectuals and in name of secularist beliefs." New atheist such as Richard Dawkins would

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<sup>15</sup> Dempsey, Martin E. 15, "The Profession of Arms," *White Paper*, (December 2, 2010): 15, accessed March 24, 2014, <http://www.army.mil/info/references/docs/ProfessionWhite%20Paper%208%20Dec%2010.pdf>.

<sup>16</sup> U.S. Department of the Army, *Army Leadership*, Army Doctrine Reference Publication 6-22 (Washington, DC: U.S. Department of the Army, August 1, 2012), v.

militantly have society believe evil is because of religion particularly Christianity, Judaism, and Islam, but in the 20<sup>th</sup> century Stalin, Mao, Pol Pot, and the like had secular regimes, intellectuals, and ideologies responsible for massacres and genocides.<sup>17</sup> Right intention is not only represented in right thinking, but also a connection and key element of right intention exists in right action.

Secondly, right intention addresses right action. ADRP 6-22 uses three competencies in the Army leadership requirements model: leads, develops, and achieves. Aspects of the leads and develops speak to right action and can be put in military terms as duty. The competencies, leads and develops, speak to subjects such as leading others, communicating, creating a positive environment, stewardship, etc.<sup>18</sup> Now at this point, all or at the least most would agree to practice right actions. The weight of right action is a legal matter and even a moral matter. However, what determines the rightness or goodness of an action. Can there be a noble quality to military decisions and actions?

James H. Toner's book, *Morals Under the Gun*, speaks to the goodness of an action by looking at conscience, natural law and right reason, and high ethical expectations. All services have values and some reinforce this by reciting these values. They believe this reinforcement would give moral reasoning powers when faced with a difficult situation. Toner disagrees with this. He proposes that the character of the soldier affects conscience and this comes from virtue.<sup>19</sup> All of the virtues come from or hinge on the cardinal virtues: prudence, justice, courage, and temperance.<sup>20</sup> When implemented, virtues help in negotiating demanding places such as combat.<sup>21</sup> Second, in right reason and natural law, military personnel, as well as all humanity, have a sense of right and wrong. There is an inborn understanding of what is right and wrong, but there is also a capacity to apply principles to certain situations in a right manner.<sup>22</sup> Last in high ethical expectations, Toner explains the need for the military personnel to see beyond the immediate. The cardinal virtues inform the expectant and prudent soldiers. Higher principles such as honor are essential rather than failings that compromise military performance or justify unethical actions.<sup>23</sup>

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<sup>17</sup> Os Guinness, *Unspeakable: Facing Up to the Challenge of Evil*, (San Francisco: HarperSanFrancisco, 2005), 4-10.

<sup>18</sup> ADRP 6-22, pt II.

<sup>19</sup> James H. Toner, *Morals Under the Gun: The Cardinal Virtues, Military Ethics, and American Society*, (Lexington, Kentucky: The University of Kentucky Press, 2005), 52. Virtue is a habitual and firm disposition towards good.

<sup>20</sup> Toner, 52-53. "Prudence (or wisdom) encourages our power of reason to find our true good and to choose the proper means for attaining it. Justice (or truthfulness) is the firm commitment to give God and neighbor their due. Courage (or fortitude) ensures firmness in difficulties and constant pursuit of goodness. Temperance moderates the attraction of pleasures of the sense."

<sup>21</sup> Toner, 51-52.

<sup>22</sup> Toner, 54-56. Toner uses two words to describe this two-fold right reason/natural law. Synderesis is the "inborn knowledge of the primary principles of moral action. Syneidesis is the "capacity to apply general principles of judgment to particular cases."

<sup>23</sup> Toner, 57-58. Toner uses the five of the seven deadly sins (gluttony, greed, lust, pride, and moral sloth) to describe sins that are part of the ethical and political landscape that are not hardly noticed in today's military.

A case in point is SHARP, Sexual Harassment/Assault Response & Prevention Program. It calls soldiers to action to prevent and respond to sexual assault in a unit. Procedures and protections are in place to make it a valuable program. However, this approach is too narrow and lacks conscience, right reason, and high ethical expectations? From the authors experience and observation, the military culture tolerates pornography and sells soft porn material in the Post Exchanges. If it is the Army's goal to stop sexual harassment and assault, it should make informed decisions, which are truly honorable. A partial effort will only reap partial results. Human rights need to look beyond freedom and focus on the dignity of individuals. It makes the military appear schizophrenic in dealing with sexual assault. Second, with the rise of the internet, new recruits entering the military experience a higher degree of violent pornography.<sup>24</sup> This would signal greater violent behavior toward the opposite and same sex. Leaders need to make vigilant and informed decisions. There is a time to react, but decisions need to be well informed and anticipate trends among military members. Right intention is not only part of right action, but a connection and key element of right intention exists in right outcome.

Third, right intention addresses right outcome. In ADRP 6-22, the word 'achieve' describes right outcome in the military setting. It states, "Getting results embraces all actions to get the job done on time and to standard."<sup>25</sup> This is two-fold with what needs to be done and how, and monitoring the performance of the organization.<sup>26</sup> A question needs asked on this second part of what is consistent and ethical. In table 8-1, it says,

A leader's ultimate purpose is to accomplish organizational results. A leader gets results by providing guidance and managing resources, as well as performing the other leader competencies. *Gets results* focuses on consistent and ethical task accomplishment through supervising, managing, monitoring, and controlling the work.<sup>27</sup>

Key words used in the table describe how an organization *gets results*. Some of the words used are prioritizes, indentifies, designates, and removes, etc. to name a few.<sup>28</sup>

However, a few questions need asked concerning this focus on outcome. Is getting results the priority? What is the responsibility to the organization and individuals? Just from a quick reading of the list everything thing in the table is about achieving results. It is apparent also that it shows what needs done, tempered and rewarded to achieve results. Even with all this in mind, the table definitely centers on the organization's goals and at best focuses indirectly on individuals.

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<sup>24</sup> Experiment that convinced me online porn is the most pernicious threat facing children today: By ex-lads' mag editor MARTIN DAUBNEY, <http://www.dailymail.co.uk/femail/article-2432591/Experiment-convinced-online-porn-pernicious-threat-facing-children-today-By-ex-lads-mag-editor-MARTIN-DAUBNEY.html>

<sup>25</sup> ADRP 6-22; 8-2.

<sup>26</sup> Ibid.

<sup>27</sup> ADRP 6-22, Table 8-1.

<sup>28</sup> Ibid.

At this point, the military examines to see how successful it has been over history, but it is beyond this paper for an extensive look. Given examples are either for or against this success. For part two of ADRP 6-22 to work right intentions must connect in the consequences of action. In ADRP 6-22, the responsible leader takes full liability of mistakes and practices candor.<sup>29</sup> The leader tempers this with virtues, rules, and consequence. At best, achieved results produce the greatest good for the greatest number.<sup>30</sup> Again, this is debatable. Is the nature of what is good and is the greater number of people receiving good success? At the best right outcome is part of the balance of right intention with the other three areas within the definition.

A case in point is retired LTC West. Lieutenant Colonel Allen West served as commander to a Field Artillery Battalion in the Taji area of Iraq in the early part of Operation Iraqi Freedom. In hopes to obtain intelligence and therefore prevent an ambush of his soldiers and himself, he fired a gun into a clearing barrel near the head of an Iraqi detainee interrogation. This caused an investigation, ultimately non-judicial punishment with a fine of \$5,000 dollars and West retiring with full benefits from the Army. The reports said West's motivation was to protect his soldiers. However, the investigation did not conclusively find that the information West received made any difference in the outcome of his decision.<sup>31</sup>

Now some would say that LTC West exhibited poor considerations to the consequences of his actions. He might have achieved an immediate and practical level victory with the saving of his soldiers' lives, but he set an example which could not be sustained as a standard for interrogating an enemy combatant. With more patience, he could have used other options to achieve his goal of protecting his soldiers and properly interrogating an Iraqi detainee. The debate is still up in the air. This leads us to the last part of right intention, which is right rapport.<sup>32</sup>

Of all the four parts of right intention, right rapport lacks the most in the military. Part of this is because of the emphasis on individualism in Western and American culture. Right rapport emphasizes responsibility. This responsibility places emphasizes on the sanctity and dignity of life, the right ordering of economic life, concern for the common people, rights to life and necessities for a full and flourishing life, and full justice.<sup>33</sup> Now does the military have the ability to do all four? No. Most of these have a political side and may require the help of Non-Governmental Agencies for instance to implement it. However, this does not stop all service

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<sup>29</sup> ADRP 6-22; 3-16,

<sup>30</sup> ADRP 6-22; 3-38

<sup>31</sup>Anthony Man, comment on —Allen West: from controversy to Congress, The Broward Politics blog, comment posted December 4, 2010 10:07 AM, [http://weblogs.sun-sentinel.com/news/politics/broward/blog/2010/12/allen\\_west\\_from\\_controversy\\_to\\_1.html](http://weblogs.sun-sentinel.com/news/politics/broward/blog/2010/12/allen_west_from_controversy_to_1.html) (accessed January 18, 2010).

<sup>32</sup> Burgess, 2-3.

<sup>33</sup> Samuel Wells and Ben Quash, *Introducing Christian Ethics*, (West Sussex, England: John Wiley & Sons Ltd, 2010), 135-136. Wells and Quash break full justice or social justice into three categories: commutative (equality justice, among individuals), distributive (proportionate share of goods, and burdens, across society) and legal justice (obligation to society).



members from having a responsibility to practice the Golden Rule.<sup>34</sup> From the wisdom of the Golden Rule, there comes a shared wisdom, which exercises charity in society and even the world. With the Golden Rule, members of the military confront the manipulative, violent, and murderous forces in the world.<sup>35</sup>

A case in point where the right rapport went wrong was in the Algerian war. French leaders used torture on suspected insurgents. Besides breaking the rules this condoned behavior had negative consequences. It gave moral legitimacy to the opposition and undermined the French efforts. These illegal and immoral activities helped the enemy's propaganda campaign. It had direct consequences with the United Nations and the French media. The French Army's ethical climate degraded and Algeria became an independent state in 1963.<sup>36</sup> Looking back, it appears expedient in the short run and may have paid some dividends, but in the end the rapport of the French Army dissipated, the Algerian people became estranged and angry, and France withdrew from an unwinnable situation. In this case, the French Army did not practice the Golden Rule.

In light of the previous section, the military cannot ignore right intention. Right intention becomes a unique balance of a ball on a four-cornered table between right thinking, right action, right outcome, and right rapport at each corner. The military has to take a serious look at how it does business or missions. The word 'what' appears the major emphasis in the military. The word 'how' needs more emphasis to assure right intention. Throughout any organization including the military, the importance of people is essential. Getting the results should not be the bottom line for accomplishments because it could be at the expense of other military members.<sup>37</sup> However, the morality of the military is a drift in a sea of personal freedom and individually created values, but it refuses moral obligations to the greater good of society.<sup>38</sup> This is why right intention is essential and is the backbone, which tempers the other criteria of Just War Tradition.

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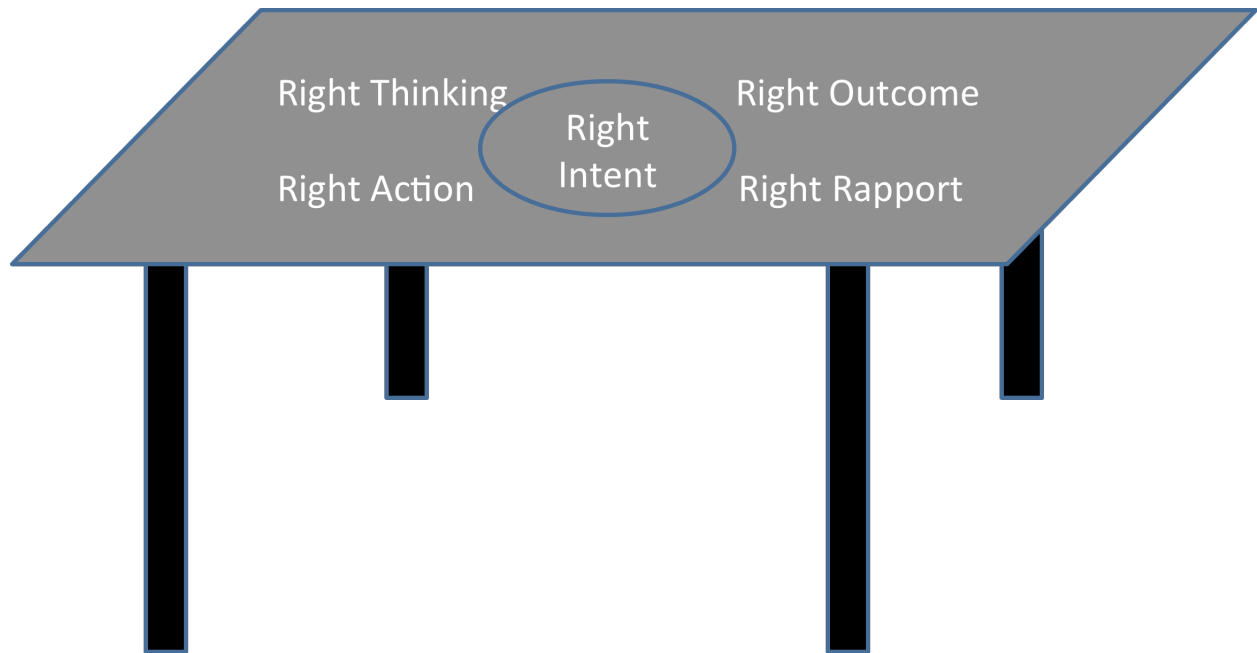
<sup>34</sup> Luke 6:31. Do to others as you would have them do to you.

<sup>35</sup> Miroslav Volz, *A Public Faith: How Followers of Christ should serve the Common Good*, (Grand Rapids, Michigan: Brazo Press, 2011), 114.

<sup>36</sup> Lou DiMarco, "Losing the Moral Compass: Torture and *Guerre Revolutionnaire* in the Algerian War," *The US Army War College Quarterly Parameters* (Summer 2006): 70-76, assessed March 26, 2014, <http://strategicstudiesinstitute.army.mil/pubs/parameters/articles/06summer/dimarco.pdf>.

<sup>37</sup> Command and General Staff College. *Developing Ethical Organizations: Ethics and Organizational Culture*, 9.

<sup>38</sup> Toner, 57.



### III. RIGHT INTENTION TEMPERS OTHER CRITERION

If one criterion were above all the others of JWT, it would be right intention. War is an ugly thing that tests the resolve and will of nations. Right intention therefore becomes all the more vital in those who fight for our nation. It presupposes a moral obligation to do the right thing by external action and behavior. It calls for an appeal to the presumptions that reside inside the soul. Right intention grows through personal introspection and discipline.<sup>39</sup>

As shared early, JWT shares three phases and with specific criteria in each. Now all of the criteria a comparison to right intent are possible, but at this point one criterion is all necessary to make the point that right intention is the axiom of JWT. The weight of right intentions force is necessary to give strength to other criteria. The following paragraphs examine the criterion of legitimate authority.

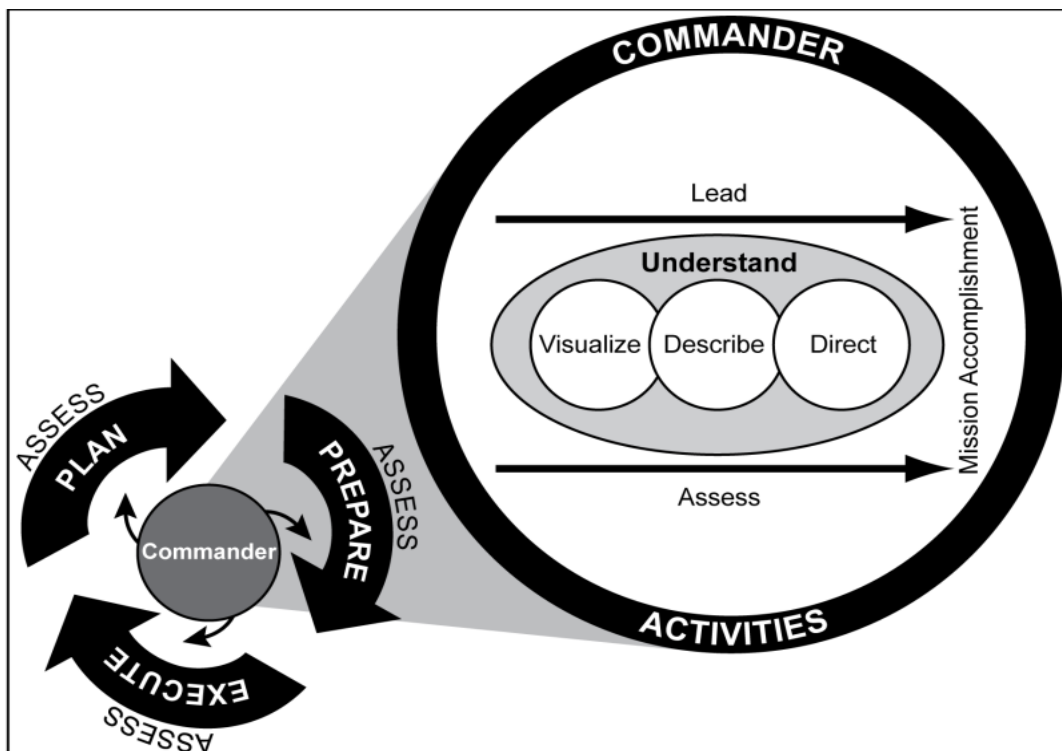
In tempering right intent with legitimate authority, the focus is on the tactical level though it could apply to all levels. Units and soldiers receive authority to defend the will of the people of the United States on the battlefield. Clear rules of engagement and escalation of force are in place to guide soldiers. However, despite these efforts, things are not always perfect and things can go wrong. As James H. Toner spoke earlier about a key part of right intent are the cardinal virtues. These are necessary to fulfill the mission of right intent.

In Iraq, many issues of staying within the boundaries of legitimate authority can become touchy. In one instance, soldiers were on gate guard. Because of perceived mental instabilities in these soldiers, leaders removed the bolts of their M4 rifles. This is not a good situation being on gate

<sup>39</sup> Karl Rahner, "Some Thoughts on 'A Good Intention,'" *Theological Investigations*, vol. 3 (New York: Herder and Herder, 1973), 115-117. Rahner uses the purification to understand the process of discipline.

guard because it becomes dangerous because of inoperable weapons, and compromised security. It is also dangerous to have soldiers on gate guard that are possibly having mental problems. There was no possible way these soldiers could fulfill their moral obligation to legitimate authority.<sup>40</sup> The unit leaders immediately learned the situation. This particular unit had several issues previously in the deployment. The unit of course was not happy, but it rectified the situation. The disclosure of this situation prevented soldiers and Iraqis from being injured or killed because soldiers' legitimate authority was returned with properly functioning weapons and proper mental health care which, reestablished security. It was because soldiers decided to make a courageous action and expose the problem.<sup>41</sup> It is this very idea of right intention being the heart of JWT that yields an advantage in the operational process.

#### IV. JWT ADVANTAGE IN OPERATIONAL PROCESS



Just War Tradition

*Jus ad bellum* - Legitimate Authority, Just Cause, Right Intent, Last Resort, and Reasonable Chance of Success

*Jus in bello* - Discrimination and Proportionality

<sup>40</sup> Bell, 105.

<sup>41</sup> Personal story from Operation Iraqi Freedom. The soldiers would also say it was possible because of their Christian faith.

It is not the purpose of this section to explain the operational process from ADP 5-0 and ADRP 5-0. It is not the purpose to modify the operational process, but JWT criteria can be helpful for commander in the process. Each of the four phases of the operational process has a place for the JWT criteria applied. For instance in the assessing process, the soldier needs supported by the unit whether it is equipment, medical, religious, or others resources. The soldier becomes complete as a legitimate authority with proper support. He/she functions as a military member who represents the will of the people of the United States. This could also apply to planning, execution, and preparing. What if plans made to correct particular actions went wrong? For instance with Abu Ghraib, soldiers received sentences for the atrocities done to detainees. Punishment from the *Jus post bellum* becomes advantageous for a unit to execute an operation and improve opportunities for success. There are those who lower morale in a unit and render it ineffective. Punishment, which relates to justice, could keep the brakes on immoral behavior. However, it may play out; JWT criteria have a place to plug into the operational process. Some criteria may have clearer use and more frequency, but in the end when people need a moral framework to apply right intention, JWT is a valuable decision.

## V. JWT AND HOLISTIC HEALTH

The military deals with soldiers, sailors, marines, and airmen. The emotional health of soldiers is vital. JWT allows a place to enhance resiliency and to restore military members. *Jus post bellum* addresses this with restoration and reconciliation.

In restoration, a spirit of right intention moves to those who are victims of war. Nations who have suffered from war will have vulnerable groups. These groups have people who need protection and resources, but it is not just the suffering. Military members suffer from war. It could be loss of a limb, emotional and psychological issues. Right intention seeks to restore these military members. Many come back from war and experience divorce, alcoholism, and/or commit suicide. It takes a concerted effort to counter act this. Bring military members back from deployment; taking 30 days of leave and starting the cycle over again is dangerous. Soldiers need to heal. This healing can take place with psychological, educational, and religious help. The public and local communities can help support this.<sup>42</sup>

In reconciliation as with restoration is not done overnight but is part of the healing process. If right intention is going to take place in a unit, the desire should be returning warriors to face the next battle fully prepared physically, emotionally, and spiritually. Reconciliation plays a role for both the victor and the defeated. It just does not finish the war, but finishes it properly with apologies and forgiveness for instance.<sup>43</sup> On an individual level, soldiers need a place to

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<sup>42</sup> Allman, 164-165.

<sup>43</sup> Allman, 102.

apologize for wrong doings. This might not be possible face to face with the enemy for mistreatments committed, but religious, mental, and psychological avenues are a start. Working with peers and veterans might be a place of understanding and empathy. With forgiveness, it is along the same avenue, but it also requires full acknowledgement of wrong doings and genuine contrition. Now this might be a tough part of the JWT and right intention because this may require coming forward and for possibly prosecution and/or being a witness against crimes done by others. It might require a safe place of confession with the unit chaplain with protection of religious rights and wise counsel. However it may work out, reconciliation is beneficial for both individuals and units if done properly.<sup>44</sup>

In conclusion, the paper examined right intention and specifically right intention's place in the JWT framework as a place to encourage a virtue driven military. The suppositions and meanings within JWT assisted in understanding the rest of the paper. The four areas of right intention, right thinking, right action, right outcome and right rapport explained the depth of it's' importance. This further maintains right intention being the one criterion that supports the other criteria of JWT. When applied to several parts of the operational process JWT is advantageous. Also when applied to soldier it shows a way to aid in the holistic health of soldiers.

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<sup>44</sup> Allman, 114.

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