



**The United States Army Chaplain Corps & The Royal Army Chaplains Department  
In Conjunction with the National Defense University  
Are Proud to Host a Symposium Marking the Centennial End of World War I  
At the National Defense University, Washington, DC  
From Monday, 30 July thru Wednesday 1 August 2018**

### **Call for Papers:**

#### ***“1918-2018: Lessons from The Great War— Ethical Imperatives for the Contemporary Profession of Arms”***

In 2018 the world will mark the centenary of the putative conclusion of four years of hostilities during the First World War. Arguably, this conflict was the first truly global conflict in human history, particularly in the post-Westphalian age of nation-states. As such, the Great War contained in it the seeds of contemporary joint, interagency, intergovernmental, and military operations, particularly amongst the field forces of multiple Allied nations. In campaign venues such as the Western Front, armies which had never previously trained or operated together collectively confronted significant military and ethical challenges such as rapid technological advances in weaponry, challenges to military leadership, new geopolitical alliances in tension with national allegiances, and the advent of weapons of mass destruction, to name but a few.

To mark this momentous anniversary, the Army Chaplaincies of the United States and United Kingdom are proud to host a conference exploring the ethical imperatives from the First World War that continue to mark the contemporary profession of arms. Uniformed service members, scholars, graduate students, practitioners, and interagency personnel particularly are invited to submit papers in preparation for the conference; a refereed selection will be published in a final edited volume through the National Defense University Press.

The symposium will occur at Eisenhower Hall, the National Defense University in Washington, DC. Plenary speakers include:

- General James C. McConville, USA, 36<sup>th</sup> Vice Chief of Staff of the U.S. Army (confirmed)
- Dr. Nigel Biggar (Regius Professor of Divinity, Oxford University)
- Dr. Eric Patterson (Dean, Robertson School of Government, Regent University)
- Dr. Graham Fairclough (Oxford Internet Institute/Changing Character of Warfare Centre, Oxford University)
- Dr. Victoria Barnett (Director on Ethics, Religion, and the Holocaust, United States Memorial Holocaust Museum)
- Canon Professor Dr. Michael Snape (Michael Ramsey Professor of Anglican Studies, Durham University)
- Dr. Paul Coyer (the Institute of World Politics and École Spéciale Militaire de Saint-Cyr)
- Rev'd. Col. Andrew Totten, M.B.E. (Principal, Armed Forces Chaplaincy Center, Axford, UK)
- Dr. Marc LiVecche (Managing Editor and Scholar in Just War Ethics, the Journal *Providence*)
- Dr. John Mark Mattox (Senior Research Fellow, CSWMD, National Defense University)
- Lieutenant General James Dubik, Ph.D. (U.S.A., Ret.) (Institute for the Study of War).

**To register:** You may register for the symposium by [clicking here](#).

**Call for Papers:** If you would like to present a paper, you may submit a four-hundred word abstract and a one-hundred word biography care of Chaplain (Colonel) Timothy Mallard, Ph.D. (HQDA, OCCH), send via [email](#) (+1.703.545.5314/5312) by Friday, 1 June 2018.



For your paper to be considered for one of the breakout sessions at the symposium, please submit a four-hundred word abstract and a one-hundred word biography detailing your proposed paper on one of the topics below. Twenty minutes will be given for each paper presentation with 10 minutes for questions following the presentation. A selection of papers will be included in the collected volume to be produced by NDU press after the symposium.

## Proposed Symposium Tracks

We are interested in papers that address the following topics from both historical and theoretical perspectives, with particular emphasis upon current and future applications of lessons learned (particularly in multi-domain war in the next 25 years). The questions supplied are suggestive, though not exhaustive, of the possible range of subjects to be discussed.

- **Technology and Future War**
  - How can lessons learned from technological advances during the First World War inform our understanding of the present and future ethical implications of technology in military conflicts?
  - How are current technological trends similar to or different from changes in technologies experienced during WWI?
  - Does the rise of cyber technology represent a new technological epoch in the same way that tank, machine gun, and chemical warfare technology outstripped strategy and ethical theory in WWI?
  - What are the limits of either autonomous weapons systems (AWS) and/or artificial intelligence (AI) in their application to future war, particularly relative to multi-domain fires (e.g. land, sea, air, space, and cyberspace)?
  
- **The Law of War**
  - How has international law changed since WWI, and what has been the broad impact of these changes on the ethics of modern warfare?
  - What impact has the Geneva Convention had upon modern warfare as compared to warfare in WWI?
  - What changes to international law might be necessary to ameliorate ethical challenges of current and future warfare?
  - Have the “limits” of military law been reached in terms of the field’s utility to the profession of arms, particularly relative to trans-national institutions or coalition operations, targeting, and leader development?
  
- **Noncombatants on the Battlefield**
  - How did WWI influence perceptions regarding noncombatants on the battlefield?
  - How have ethical decision-making processes concerning collateral damage changed since WWI?
  - Is the influence of civilian factors more prominent on the battlefield today and how could this affect current and future ethical decision making?
  - How should coalition militaries respond to the challenges of noncombatants, refugees, internationally-displaced persons, and/or enemy prisoners of war in mega-urban contexts (e.g. cities of at least 10 million persons)?
  - What can nation-states do to train and equip their forces to treat both moral and spiritual injury among noncombatants on the battlefield, either relative to war or to major disasters?



- **Devotion to Country, Nationalism and Coalition Operations**
  - How does duty to country influence ethical decision making on the battlefield, particularly given the necessary context of contemporary coalition operations?
  - Did the Paris Peace Accords following WWI make a substantial difference in the way war between nation-states is fought? If not, then why so? Have the limits of Wilsonian idealism been reaching in contemporary coalition war?
  - How should current and future wars with non-state actors be perceived within the frameworks set up in response to WWI, particularly political frameworks that now strain against the pressures of sub-state trends such as major people groups or resource challenges?
  
- **Moral and Spiritual Injury in Warriors, Families and Societies**
  - How should the advent of discussions regarding moral and spiritual injury in service members affect understandings of human well-being and pathology?
  - Are moral and spiritual injury relevant categories for understanding human woundedness or do they unintentionally bi-furcate potential treatment regimens by their very nature?
  - Does the classification of injuries as 'moral' and 'spiritual' represent a fundamentally new conception of war trauma *vis á vis* WWI understandings?
  - Should considerations of potential moral and spiritual injury be weighed in military decision making (particularly either *ad bellum* or *in bello* contexts)?
  
- **Protest, Dissent, Conscientious Objection and Liberty of Conscience**
  - In what ways are contemporary objections to war and protest movements similar to and/or different from WWI trends (such as the British War Poets)?
  - Have societal conceptions of conscientious objection, desertion, and protest changed since WWI, particularly given the instantaneous nature of social media today?
  - Are contemporary professional officers too tied to their military institutions to effectively render dissent if needed?
  - What do contemporary events (e.g. Bowe Bergdahl), as compared with WWI policies (the execution of deserters), tell us about the future of ethical decision-making in this arena?
  - What are the tensions between natural law, civil liberties and the security of the state?
  - How does liberty of conscience undergird contemporary democracy and the exercise of duty in the profession of arms? Is this specifically Western ideal inexorably at odds with other nationalistic political ideologies around the world, and thus destined for conflict?
  
- **Professional Military Education**
  - What changes have been made to the way ethics is taught to service members since WWI? Are any measurable effects or trends apparent as a result of these changes in educational practice?
  - How should past best practice inform future pedagogical strategies in military ethics?
  - Given the prevalence of strategic leader moral failure in the profession of arms, are the assumptions about contemporary ethical instruction of professional officers still valid or are new (or old) models needed?
  - What influences/conflicts will shape the military ethicists of the future?
  - Does the just war tradition remain a viable ethical construct in the profession of arms in a context of rapid, multi-domain fires?



- If Western nations adequately consider *in bello* considerations during war, do they contrastingly ignore *ad bellum* reasoning, discourse, and reflection in deciding to initiate war?
- **Religion, Faith, Chaplaincy and Military Ethics**
  - Do changing trends in religious demographics and practice (i.e. post-Christian Western culture and the rise of radical Islam) and in Western thought (postmodernism and secular materialism) since WWI mean that the practice of military ethics is fundamentally different now (and in the future) than during WWI?
  - Are religious leaders best suited to teach military ethics? Should the Academy or the Chaplaincy (or neither) have a monopoly on military ethics? What does past practice (especially changes effected in WWI) tell us about future possibilities?
  - How have changes in the structure and employment of military chaplaincies (perhaps most prominently in the US) during and after WWI affected ethical decision-making in these communities?
  - How have a Military Chaplain's duties pertaining to ethics changed or remained the same since WWI and what does this say about the future of ethics in the Chaplaincy?
  - Can and should commissioned officers be allowed to more robustly integrate their personal faith convictions in the exercise of their military leadership, particularly relative to critical questions centered on dissent?
  - How should military forces today intentionally integrate religious issues into their training regimens in preparation for future conflicts, especially across the tactical, operational, and strategic levels of military decision making?

Parallel tracks: all tracks will run concurrently so you will have opportunity to attend six (6) total Breakout Sessions.

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We are grateful for our sponsoring partners whose support is making possible this symposium:

The National Defense University Foundation

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