

**COLLOQUIUM ON
ETHICS OF WAR AFTER 9/11 AND IRAQ**
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Introduction of Panel on Global Terrorism and the Just War Tradition
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I am. It is my pleasure to introduce today's panelists on the topic of "global terrorism and the just war tradition."

Terrorism is not a new phenomenon; it is an old tactic that is frequently employed by weaker parties when the power relationship between adversaries is significantly uneven. But what is new is the global reach of terrorist networks, a dark side of the reality of globalization.

Terrorism itself directly challenges one of the foundations of just war teaching, the use of discriminate force that distinguishes between combatants and civilians. The reality of global terrorism is complicated by the misuse of religious belief to justify and even encourage the use of terrifying force with few or no limits. This reality of a globalization of religiously-justified terrorism was brought home to the citizens of our nation on September 11, 2001.

Both the phenomenon of global terrorist networks and our response to this troubling development raise new questions that demand careful thought. How can the world community respond effectively to the threat of global terrorist networks? How can we build a strong consensus and concerted action that undercuts the broader support that terrorist need to gain recruits and to carry out their plots?

Does the terrorist's suspension of just war criteria mean that nations are justified in loosening the rules of engagement for themselves? Does the threat of weapons of mass distraction falling into the hands of terrorists shift our application of just war criteria? What does all of this mean for the treatment of prisoners and detainees and for the observance of human rights?

At another level we find ourselves asking some very basic questions. Is "war" a proper paradigm for the struggle with terrorism? Is the struggle with terrorism and global terrorist networks more a police action than a military one? What about the nexus of terrorist networks and failed states? And how can our nation and world address some of the root causes or social factors that contribute to terrorism?

All of these questions lead us to examine more closely the just war tradition. What elements of the just war tradition and the Church's social teaching can help us to sort out these and other questions related of the rise of global terrorism? What moral guidance can the Church offer that is both relevant to the situation of today and faithful to our longstanding moral tradition?

We may find that we have more questions than answers today, but we have with us two distinguished panelists to help give us at least a sense of initial direction. Maryann Cusimano Love is Associate Professor of Politics at the Catholic University of America. She has published three books, including *Morality Matters: Ethics and the War on Terrorism*. She is a member of the Council on Foreign Relations' Project on Homeland Security and the Bishops' International Policy Committee.

Albert C. Pierce is the Director of the Center for the Study of Professional Military Ethics at the United States Navel Academy. He was previously Professor of Military Strategy at the National War College in Washington,

DC. He has served as a Defense Correspondent for NBC News and as Assistant to the Secretary of Defense. He too has published three books, including *Strategy, Ethics and the War on Terrorism*.

Our two panelists bring both experience and insight to the critical questions that we face at we look at global terrorism and the just war tradition. I have asked both of them to keep their comments brief so that we can engage in a robust dialogue with them and among ourselves.