



THE LAW OF ARMED CONFLICT

INTERNATIONAL
HUMANITARIAN LAW IN WAR

GARY D. SOLIS

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THE LAW OF ARMED CONFLICT

The Law of Armed Conflict: International Humanitarian Law in War introduces law students and undergraduates to the law of war in an age of terrorism. Which law of armed conflict (LOAC) or its civilian counterpart, international humanitarian law (IHL), applies to a particular armed conflict? Does that law apply to terrorists? Can terrorists be obliged by the international community to abide by that law? What is the status of the participants in an armed conflict? What constitutes a war crime? What (or who) is a lawful target and how are targeting decisions made? What are “rules of engagement” and who formulates them? Which weapons are unlawful and what renders them such? What is the status of land mines, cluster munitions, and white phosphorus in LOAC, in international law, and in American law? This book takes the student through these LOAC/IHL questions and more, employing real-world examples, moving from the basics to the finer points of battlefield law. The book is a United States–weighted text that incorporates lessons and legal opinions from jurisdictions worldwide. From Nuremberg to 9/11, from courts-martial to the U.S. Supreme Court, from the nineteenth to the twenty-first centuries, the law of war is explained, interpreted, and applied.

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INTERNATIONAL HUMANITARIAN LAW IN WAR

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United States Military Academy



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Foreword

In 1998, after arriving at West Point for assignment as the United States Military Academy's Staff Judge Advocate, I was selected to be Professor and Head of West Point's Department of Law. That's when I had the good fortune of meeting Professor Gary Solis, with whom I began a personal and professional relationship that has been one of the highlights of my career.

Professor Solis, a retired United States Marine, had revitalized a moribund Law of War program in the Department of Law and created the first elective at the Military Academy on that topic. Because I had come from recent operational law assignments, the subject area was of great interest to me, and we frequently talked about related issues, both historical and contemporary. After I moved to the Department of Law, we continued to develop our shared interest and, on occasion, we had the chance to teach the elective together. When Gary left his professorial position in the summer of 2001, I took over the teaching of the course, building on the great foundation he had laid.

Over the next few years, the department asked Professor Solis to return to West Point as Visiting Professor, normally a one-year arrangement. Because of his remarkable contributions, including devising and coordinating an overall cadet program in the law of armed conflict (LOAC) that included practical training exercises as well as classroom instruction, he was asked to stay on as our Visiting Professor for a second year, until he again retired. He continues to return to West Point every semester, and we team teach the introductory class in this essential area that all cadets attend.

During our discussions and teaching, Gary and I would occasionally lament the lack of organized textual material necessary for teaching a course in LOAC, particularly the lack of a good textbook. Anyone involved with international humanitarian law (IHL) – academics, commanders and soldiers, cadets, and concerned citizens – should be delighted that Professor Solis has devoted his expertise to writing that textbook. There is no one more qualified.

Gary Solis has not only studied and taught these principles, he has lived them and advocated their practical application. This textbook reflects an academic apprenticeship that includes a master of laws in criminal law from George Washington Law School and a doctorate in the law of war from the London School of Economics and Political Science. He has previously published two outstanding books on law of war issues related to Vietnam, as well as numerous articles on LOAC topics. He is in demand as a lecturer, commentator, and expert witness on these issues.

This book is shaped by Professor Solis's years of experience in teaching this subject at both the undergraduate and law school levels, and reflects classroom lessons learned.

Professor Solis has created a book with a clearly stated approach to learning the subject, a textbook organized to lead students from the most basic issues to the more difficult and complex. He includes commonly raised classroom issues, using real-world examples. His military career has provided him with an appreciation and understanding of the material he addresses, rarely found in a textbook. He combines academic rigor and expertise with his experience as a combat Marine to communicate how these issues unfold on the ground.

Before he went to law school, Gary Solis was a young officer in Vietnam, commanding Marines in combat during two tours of duty and serving as a company commander after his predecessor was killed in action. His understanding of LOAC issues is informed not only by those experiences but also by his experience as a judge advocate, which included serving as chief prosecutor in two of the Marine Corps' three divisions, as a military judge, and as the staff judge advocate of a major command. He has participated in more than 700 courts-martial (several involving allegations of violations of the law of war). His active-duty service culminated in a position in which he headed the military law section of the Marine Corps worldwide that earned him recognition for his role in modernizing the *Manual for Courts-Martial*. No one who works on these issues, no one who thinks about them, or has taught them matches Professor Solis's combination of academic thought and scholarship, teaching, and practical experience. He is exactly the person who should write a textbook on law of armed conflict.

As you read this book, you will appreciate that the chapters on conflict status and individual status could only be written by an individual with academic experience in IHL and LOAC. The chapters on command responsibility and rules of engagement could only be composed by a soldier or Marine who has experienced these issues in more than a theoretical setting.

This is a work of mature scholarship, a clearly written guide to IHL and LOAC for the student who comes to the classroom knowing little or nothing of these topics. When Professor Solis and I first discussed these issues, we were greatly interested in them because of our prior experiences, and they were topical because of war crime trials in The Hague. That was prior to September 11, 2001, when the world changed. The events that have occurred in the intervening years, from Iraq to Afghanistan, from Abu Ghraib to Guantanamo, from torture allegations to the treatment of detainees, demonstrate the need for an understanding of the principles of IHL. This book provides that understanding.

Professor Solis's work is historical as well, describing hundreds of cases – in the United States and internationally. He traces the history of concepts, concentrating on significant cases from ancient times to the war on terrorism. He artfully mixes legal and military history, recognizing that we can't know where we are without understanding where we've been. The thousands of footnotes, which allow interested readers to locate further readings on almost any topic discussed, include a wide range of source materials, from law review articles to academic texts and military documents, and even a reference to *Dr. Strangelove*. This textbook also includes material from Professor Solis's personal files and unpublished trial records and military reports not available anywhere else.

In his approach to difficult issues, Professor Solis never soft-pedals miscalculations by the political and military leaders of the United States or excuses their often poorly considered positions in the so-called war on terrorism. The chapter on torture should be a guide to military and civilian leadership.

Every professor and teacher with classes in international law, national security law, or any aspect of the war on terrorism – in undergraduate institutions to graduate programs to law schools – will profit by using this book. The broad coverage of essential IHL should make this book a *vade mecum* for upper-division undergraduate students, as well as those in law school. This book is an excellent resource for military officers of all grades and is absolutely indispensable for every deployed judge advocate. Any tactical legal advisor should make sure that this book is the first item packed in the rucksack. Legal advisors and other users can take advantage of the comprehensive table of contents, which allows the reader to quickly locate significant points of law of war and IHL.

Any textbook covering complex and emerging questions, with issues and answers still being argued and formed, is bound to include arguable points and occasional errors. Professor Solis does not shy away from gray or unsettled areas. He takes clearly stated positions based on experience, expertise, and best interpretations of the law. In doing so, he provides clear guidelines to students and other users.

Professor Gary Solis made a lasting impact on the Law of War program at the United States Military Academy at West Point, ensuring that the next generation of our Army's leaders understand and appreciate LOAC and IHL. His efforts enabled those young men and women to realize and inculcate the guidelines that control our actions in armed conflict and the essential principles and values that underpin these laws and requirements. Because of his contributions, Professor Solis is one of the very few honorary members of West Point's Association of Graduates. With this outstanding textbook, Professor Solis makes a broad contribution to the study of an area of the law that is critical to the manner in which countries, armed forces, and individuals conduct themselves. It is likely to have an impact that will last for decades.

Patrick Finnegan
Brigadier General, United States Army
Dean of the Academic Board
United States Military Academy
West Point, New York

Preface

It used to be a simple thing to fight a battle. . . . In a perfect world, a general would get up and say, “Follow me, men,” and everybody would say, “Aye, sir” and would run off. But that’s not the world anymore. . . . [Now] you have to have a lawyer or a dozen.¹

General James L. Jones, U.S. Marine Corps, while Supreme Allied Commander, Europe

This is a textbook for law students and upper-division undergraduates. A military background is not required. The text takes the interested reader from the essentials of the law of armed conflict (LOAC) to an awareness of some finer points of battlefield law. The text refers to hundreds of cases, including American courts-martial. Many are dealt with in detail, most only in passing, but all contribute to an understanding of LOAC or, as civilians refer to it, international humanitarian law (IHL). (I often follow the lead of the Geneva Conventions in referring to it as the law of armed conflict.) The text concentrates exclusively on *jus in bello* – law on the battlefield – to the exclusion of *jus ad bellum*, the lawfulness of the resort to force. It does not include law of war at sea or law of air warfare.

This is not a national security law text nor a history book, nor an ethics study. Elements of those are inextricably included, particularly history, but they are not the main focus. The essentials are here: Exactly, what are “the law of armed conflict” and “international humanitarian law”? What LOAC/IHL applies to particular armed conflicts? What is the legal status of the participants in an armed conflict? What constitutes a war crime? What is a lawful target, and how are targeting decisions made? What are rules of engagement, and what role do they play on the battlefield? Torture is defined and its futility explained. The text is liberally footnoted so that readers will have a broad reference base if they wish to study an issue more deeply.

The book was born in the classrooms of the United States Military Academy and shaped in Georgetown University Law Center seminars. At West Point, knowing that my cadet students would soon put these lessons into practice in combat gave focus to the book’s formation. Discussing and arguing LOAC/IHL issues with soldiers and Marines fresh from duty in Iraq, Afghanistan, Kosovo, and Africa honed arguments and conclusions in the text. My twenty-six-year Marine Corps career provided insights as well.

¹ Lyric Wallwork, “A Marine’s toughest mission,” *Parade Magazine*, Jan. 19, 2003.

Some will disagree with interpretations included here. Occasionally, conclusions are drawn when international consensus may not be fully formed – little in public international law is clearly black or white. That is not to suggest that one should form conclusions merely for the sake of dispelling ambiguity. Where the weight of authority in my view indicates a conclusion in an unsettled area, that conclusion is stated. Appellate opinions and legal materials are included to illustrate how *jus in bello* concepts have been applied.

LOAC/IHL is not particularly arcane or complex but, contrary to the expectations of some, neither is it merely instinctive. One cannot “know” the law of war through a cursory presumption of what sounds morally right or wrong. In a few courses offered at some universities and law schools, LOAC/IHL is little more than an international law course with a couple of lessons on the Geneva Conventions added to it. It’s not that easy. Still, in its general outlines, LOAC/IHL is a relatively narrow aspect of public international law, not particularly arduous or opaque.

In a world where combat is broadcast worldwide in real time, warfighters are expected to meet a high standard of conduct and judgment. In unclear situations, when death is the rule and violence the norm, how do combatants decide, instantly and under fire, what is right and what is wrong – not only morally, but legally? A knowledge of LOAC/IHL provides some of the answers.

The text is heavily United States weighted, but it is more than a statement solely of American positions. It incorporates lessons from the British, Dutch, Israelis, and others. Cases from around the world are included. Some recent U.S. LOAC/IHL positions have been, to phrase it gently, open to question. Those are discussed as well.

My hope is that this textbook will contribute to the betterment of armed forces everywhere and to the intellectual understanding of students, civilian and military, who read it.

Acknowledgments

Thank you to my good friend and mentor, Brigadier General Patrick Finnegan, West Point's Academic Dean. His unwavering support of the United States Military Academy's Law of War instruction, his experience in applying that law in combat zones around the world, and his expert teaching of the subject set the moral climate and academic tone for a generation of Army officers-to-be.

Colonels Dave Wallace and Fred Borch have been unwaveringly supportive and the best of brothers. My frequent advisor, Colonel Hays Parks, LOAC scholar, prolific writer, shooter of anything with a trigger, and Marine Corps friend for more than thirty years, is in a singular class.

In writing this text, I could not have had a better guide and advisor than John Berger, Cambridge University Press Senior Editor. I also thank my editor, Eleanor Umali, and copy editor, Susan Sweeney. Their patient, insightful, and painstaking work greatly improved my writing. And to Andrea, ever patient, always understanding, and endlessly supportive, "thank you" will never be enough.

Institutions that have supported me and encouraged the broader teaching of law of armed conflict/international humanitarian law (LOAC/IHL) include the United States Military Academy, which understands the critical need to teach young officers the law of war and continually presses for its advancement, and Quantico's Marine Corps University, which strives to ensure that Marine combat leaders understand and follow the law of war. The International Institute of Humanitarian Law, in Sanremo, Italy, and the Army's Judge Advocate General's Center and School provide a teaching platform and a bully pulpit for me. The International Committee of the Red Cross, with advice and materials, has generously supported my teaching efforts and those of many others who seek to get the IHL word out. Thank you all.

I do not have a research assistant. Any mistakes in this text are mine alone.

*Law of Armed Conflict: International
Humanitarian Law in War*

1 Rules of War, Laws of War

1.0. Introduction

The study of the law of armed conflict (LOAC), or international humanitarian law (IHL), is not unlike building a house. First, one lays the foundation for the structure. Then a framework is erected that is tied to the foundation. Finally, outer walls and interior rooms are constructed, with the framework providing their support. The study of the LOAC and IHL is much the same.

We begin by answering two foundational questions. We determine what LOAC applies in the conflict under consideration; that is, what is the conflict status? This requires that we know what LOAC and IHL are: what our building materials consist of and some of their history.

Our second foundational question is “What are the statuses of the various participants in our armed conflict?” What individual statuses are possible? When do those statuses apply, how are they determined, and who assigns them? With answers to these two questions, conflict status and individual status, a basic foundation is laid.

Then, the LOAC/IHL framework is erected. What constitutes LOAC and IHL? What are their guiding principles and core values? The framework is essential for all that follows – for the many individual issues, large and small, that make up the innumerable “rooms” of the LOAC/IHL house.

We develop these questions in this chapter and in succeeding chapters. Not all armed conflict law is considered in this single volume. However, the basics are here. In this chapter, we examine the rich history of LOAC. Where did it arise, and when? Who was involved? Why was it considered necessary?

1.1. The Law of War: A Thumbnail History

If Cicero (106–43 B.C.) actually said, “*inter arma leges silent*” – in time of war the laws are silent – in a sense, he was correct. If laws were initially absent, however, there were *rules* attempting to limit armed combat virtually from the time men began to fight in organized groups. Theodor Meron notes that, “Even when followed, ancient humanitarian rules were soft and malleable and offered little if any expectation of compliance.”¹ Still, as John Keegan writes, “War may have got worse with the passage of time, but the ethic of

¹ Theodor Meron, *Bloody Constraint: War and Chivalry in Shakespeare* (New York: Oxford University Press, 1998), 49.

restraint has rarely been wholly absent from its practice . . . Even in the age of total warfare when, as in Cicero's day, war was considered a normal condition, and the inherent right of sovereign States presided, there remained taboos, enshrined in law and thankfully widely observed."²

When did men begin to fight in groups? Cave art of the New Stone Age, 10,000 years ago, depicts bowmen apparently in conflict.³ Since that time, there have been few periods in human history when there has not been an armed conflict someplace.⁴ Keegan tells us that Mesopotamia developed a military system of defense as early as 3000 B.C. In approximately 2700 B.C. Gilgamesh, who ruled the city of Uruk, apparently undertook one of history's first offensive military campaigns.⁵ Thus, warfare came to the world at least 5,000 years ago. Limitations on its conduct were close behind and, we are told, "during the five thousand six hundred years of written history, fourteen thousand six hundred wars have been recorded."⁶

No written early Roman military code survives, although it is known that within the Roman army's ranks, many of today's military criminal offenses were recognized.⁷ In the early days of the Empire, few rules applied to combat against non-Romans. "[T]he conduct of [Roman] war was essentially unrestrained. Prisoners could be enslaved or massacred; plunder was general; and no distinction was recognized between combatants and noncombatants."⁸

With time, that changed. Around 1400 B.C., Egypt had agreements with Sumeria and other States regarding the treatment of prisoners.⁹ In about 200 B.C., in Asia, a variety of Hindu texts describe numerous rules of war. The *Mahabharata*, an epic Sanskrit poem (200 B.C.–200 A.D.) reflected Hindu beliefs. It required that "a King should never do such an injury to his foe as would rankle the latter's heart."¹⁰ It decreed that one should cease fighting when an opponent becomes disabled; that wounded men and persons who surrender should not be killed; noncombatants should not be engaged in combat; and places of public worship should not be molested.¹¹ The Hindu Code of Manu directs that treacherous weapons, such as barbed or poisoned arrows, are forbidden and that an enemy attempting to surrender, or one badly wounded, should not be killed.¹²

In the sixth century B.C., Sun Tzu counseled limitations on armed conflict as well. "[I]n chariot battles when chariots are captured, then ten-chariot unit commanders will reward the first to capture them and will switch battle standards and flags, their chariots

² John Keegan, *War and Our World* (New York: Vintage Books, 2001), 26.

³ John Keegan, *A History of Warfare* (New York: Knopf, 1993), 119.

⁴ A brief period from 100 to 200 A.D. is perhaps the only time the world has enjoyed peace. That period resulted from the Roman Empire's military ascendancy over all opposition.

⁵ Keegan, *War and Our World*, *supra*, note 2, at 29.

⁶ James Hillman, *A Terrible Love of War* (New York: Penguin Books, 2004), 17.

⁷ Col. William Winthrop, *Military Law and Precedents*, 2d ed. (Washington: GPO, 1920), 17.

⁸ Robert C. Stacey, "The Age of Chivalry," in Michael Howard, George J. Andreopoulos, and Mark R. Shulman, eds., *The Laws of War* (New Haven: Yale University Press, 1994), 27.

⁹ Jean Pictet, *Development and Principles of International Humanitarian Law* (Leiden: Kluwer, 1985), 7–8.

¹⁰ Cited in Leslie C. Green, *The Contemporary Law of Armed Conflict*, 2d ed. (Manchester: Manchester University Press, 2000), 21.

¹¹ Suurya P. Subedi, "The Concept in Hinduism of 'Just War,'" 8–2 *J. of Conflict & Security L.* (Oct. 2003), 339, 355–6.

¹² K.P. Jayaswal, *Manu and Yājñavalkya, A Comparison and A Contrast: A Treatise on the Basic Hindu Law* (Calcutta: Butterworth, 1930), 106.

are mixed with ours and driven, their soldiers are treated kindly when given care.”¹³ Sun Tzu did not suggest that his humanitarian admonitions constituted laws, or even rules of war. They were simply an effective means of waging war.

Roman Emperor Maurice, in the late sixth century A.D., published his *Strategica*. It directed, among other things, that a soldier who injured a civilian should make every effort to repair the injury, or pay twofold damages.¹⁴

In 621, at Aqaba, Muhammad’s followers who committed to a *jihad* for Islam were bound to satisfy a number of conditions in its conduct. “If he has killed he must not mutilate,” for example.¹⁵ (Yet, Abyssinian victors often cut off the right hands and left feet of vanquished foes.¹⁶)

Under Innocent II, use of the crossbow was forbidden as “deadly and odious to God” by the Catholic Second Lateran Council in 1139, and the Third Lateran Council prescribed humane treatment of prisoners of war.¹⁷

During the feudal period, in the twelfth and thirteenth centuries, knights observed rules of chivalry, a major historical basis for the LOAC. “[C]hivalry meant the duty to act honorably, even in war. The humane and noble ideals of chivalry included justice and loyalty, courage, honour and mercy, the obligations not to kill or otherwise take advantage of the vanquished enemy, and to keep one’s word. . . . Seldom if ever realized in full . . . while humanizing warfare, chivalry also contributed to the legitimizing of war.”¹⁸ To today’s war fighter, chivalry may seem an idealistically romantic notion.

Nevertheless, as a catalogue of virtues and values, it remains an enviable model for honourable conduct in peace and in war. . . . Commands to spare the enemy who asks for mercy, to aid women in distress, to keep one’s promise, to act charitably and to be magnanimous transcend any one particular historical period or sociological context. . . . The idea that chivalry requires soldiers to act in a civilized manner is one of its most enduring legacies.¹⁹

Doubters argue that “chivalric rules actually served to protect the lives and property of privileged knights and nobles, entitling them to plunder and kill peasant soldiers, non-Christian enemies, and civilians . . . ,”²⁰ but that seems a harsh view. It is true that chivalry’s code only applied among Christians and knights. The Scottish nationalist Sir

¹³ J.H. Huang trans., *Sun Tzu: The New Translation* (New York: Quill, 1933), 46.

¹⁴ C.E. Brand, *Roman Military Law* (Austin: University of Texas, 1968), 195–6. Also see: Timothy L.H. McCormack, “From Sun Tzu to the Sixth Committee: The Evolution of an International Criminal Law Regime,” in Timothy L.H. McCormack and Gerry J. Simpson, eds., *The Law of War Crimes: National and International Approaches* (The Hague: Kluwer, 1997), 31–63, 35.

¹⁵ Majid Khadduri, *War and Peace in the Law of Islam* (Baltimore: Johns Hopkins University Press, 1955), 87.

¹⁶ Gerrit W. Gong, *The Standard of “Civilization” in International Society* (Oxford: Clarendon Press, 1984), 122–3.

¹⁷ G.I.A.D. Draper, “The Interaction of Christianity and Chivalry in the Historical Development of the Laws of War,” 5–3 *Int’l Rev. of Red Cross* (1965). The earliest crossbows date to 400 B.C. and the Chinese army. European crossbows date to about 1200, introduced from the East during the Crusades. Military effectiveness superceded theological concerns, for crossbows were widely employed until the seventeenth century. Still, Canon 29 of the Second Lateran Council held, “We forbid under penalty of anathema that that deadly and God-detested art of stingers and archers be in the future exercised against Christians and Catholics.” Gregory M. Reichberg, Henrik Syse, and Endre Begby, eds., *The Ethics of War* (Malden, MA: Blackwell Publishing, 2006), 97.

¹⁸ Meron, *Bloody Constraint*, supra, note 1, at 4–5.

¹⁹ Id., at 108, 118.

²⁰ Chris af Jochnick and Roger Normand, “The Legitimation of Violence: A Critical History of the Laws of War,” 35–1 *Harvard Int’l L. J.* (1994), 49, 61.

William Wallace – “Braveheart” – was no knight. He was executed in 1305, after being convicted by an English court of atrocities in war, “sparing neither age nor sex, monk nor nun.”²¹ His conviction followed 1279’s Statute of Westminster that authorized the Crown to punish “soldiers” for violations of “the law and customs of the realm.”²² In 1386, Richard II’s *Ordinance for the Government of the Army* decreed death for acts of violence against women and priests, the burning of houses, and the desecration of churches.²³ Henry V’s ordinances of war, promulgated in 1419, further codified rules protecting women and clergy.

At Agincourt, in 1415, England’s Henry V defeated the French in the Hundred Years’ War and conquered much of France. Henry’s longbow men made obsolete many methods of warring in the age of chivalry. Shakespeare tells us that, at Agincourt, King Harry, believing that the battle was lost and that his French prisoners would soon join with the approaching French soldiers, gave a fateful order:

King Harry: The French have reinforced their scattered men. Then every soldier kill his prisoners. (*The soldiers kill their prisoners.*)²⁴

Fluellen: Kill the poys and the luggage! ’Tis expressly against the laws of arms ’Tis as arrant a piece of knavery, mark you now, as can be offert. In your conscience now, is it not?

Gower: ’Tis certain there’s not a boy left alive. And the cowardly rascals that ran from the battle ha’ done this slaughter. Besides, they have burned and carried away all that was in the King’s tent; wherefore the King most worthily hath caused every soldier to cut his prisoner’s throat. O ’tis a gallant king.²⁵

Was Henry’s order a war crime? Shakespeare’s Fluellen and Gower plainly thought so.

1.1.1.1. *The First International War Crime Prosecution?*

The trial of Peter von Hagenbach in Breisach, Austria, in 1474 is often cited as the first international war crime prosecution.²⁶ He was tried by an ad hoc tribunal of twenty-eight judges from Austria and its allied states of the Hanseatic cities for murder, rape, and other crimes. Hagenbach’s defense was one still heard today: He was only following orders. His defense met the same response it usually receives today: He was convicted and hanged. Hagenbach’s offenses did not actually transpire during a time of war and thus were not war crimes, strictly speaking. It also may be asked whether the prosecuting allied states at von Hagenbach’s trial constituted an “international” body.²⁷ The event is nevertheless significant in representing one of the earliest trials resulting in personal criminal responsibility for the violation of international criminal norms.

²¹ Georg Schwarzenberger, “Judgment of Nuremberg,” 21 *Tulsa L. Rev.* (1947), 330.

²² Joseph W. Bishop, Jr., *Justice Under Fire: A Study of Military Law* (New York: Charterhouse, 1974), 4.

²³ Georg Schwarzenberger, *International Law: As Applied by International Courts and Tribunals*, vol. II (London: Stevens & Sons, 1968), 15–16.

²⁴ William Shakespeare, *Henry V*, IV.vi.35–8.

²⁵ *Id.*, vii.1–10.

²⁶ Schwarzenberger, *supra* note 23, at 462–6.

²⁷ For a lengthier examination of von Hagenbach’s case, see “Cases and Materials” at the end of this chapter. Further discussion of the case, and the early development of the law of war generally, are in McCormack, “From Sun Tzu to the Sixth Committee,” in McCormack and Simpson, *Law of War Crimes*, *supra*, note 14, at 37–9.

1.1.2. *The Emergence of Battlefield Codes*

Meanwhile, battlefield rules and laws continued to sprout. In Europe, in 1590, the Free Netherlands adopted Articles of War and, in 1621, Sweden's Gustavus Adolphus published his *Articles of Military Lawwes to Be Observed in the Warres*, which were to become the basis for England's later Articles of War. Those English Articles in turn became the basis for the fledgling United States' first Articles of War. The Treaty of Westphalia, in 1648, was the first treaty between warring states to require the return, without ransom, of captured soldiers. Such early European codes, dissimilar and geographically scattered as they were, are significant.²⁸ They established precedents for other states and raised enforcement models for battlefield offenses – courts-martial, in the case of the British Articles of War. In the second half of the nineteenth century, the previously common battlefield practices and restrictions – customary law of war – began to coalesce into generalized rules, becoming codified and extended by treaties and domestic laws. Manuals on the subject, such as the 1884 British *Manual of Military Law*, were published.

By the mid-nineteenth century, states began writing codes that incorporated humanitarian ideals for their soldiers – the violation of which called for punishments; in other words, military laws. At the same time, there were few multinational treaties that imposed accepted limitations on battlefield conduct, with penalties for their violation. That would have to wait until the Hague Regulation IV of 1907. Even then, battlefield laws would lack norms of personal accountability for crimes in combat.

1.2. **Why Regulate Battlefield Conduct?**

All's fair in love and war? Hardly! Any divorce lawyer will attest that “all” is decidedly not fair in love. Just as surely, all is not fair in war. There are good reasons why warfare needs to be regulated. Simple humanitarian concerns should limit battlefield conduct. War is not a contest to see who can most effectively injure one's opponent. War cannot be simple blood sport. Indeed, modern LOAC has been largely driven by humanitarian concerns.

There are concrete, valid reasons to regulate battlefield conduct. LOAC differentiates war from riot, piracy, and generalized insurrection. It allows a moral acceptance of the sometimes repugnant acts necessarily done on battlefields and it lends dignity, even honor, to the sacrifices of a nation's soldiers. “War is distinguishable from murder and massacre only when restrictions are established on the reach of battle.”²⁹ The idea of war as indiscriminate violence suggests violence as an end in itself, and that is antithetical to the fact that war is a goal-oriented activity directed to attaining political objectives. Even the view that all necessary means to achieving victory are permissible – a short step away from “all's fair in love and war” – implicitly recognizes that hostilities are limited to the means considered “necessary,” further implying that violence superfluous to obtaining a military objective is *unnecessary* and thus may be proscribed.

²⁸ Written European military codes, not necessarily reflecting the law of war, were many. In the fifth century, the Frankish Salians had a military code, as did the Goths, the Lombards, the Burgundians, and the Bavarians. The first French military law code dated from 1378, the first German code from 1487, the first Free Netherlands code from 1590. A Russian military code appeared in 1715. See Winthrop, *supra*, note 7, 17–8.

²⁹ Michael Walzer, *Just and Unjust Wars*, 3d ed. (New York: Basic Books, 2000), 42.

As it pertains to individuals, LOAC, perhaps more than any other branch of law, is liable to fail. In a sense, its goal is virtually impossible: to introduce moderation and restraint into an activity uniquely contrary to those qualities. At the best of times, LOAC is “never more than imperfectly observed, and at the worst of times is very poorly observed indeed.”³⁰ In fact, one must admit that LOAC really does not “work” well at all. However, Geoffrey Best writes, “we should perhaps not so much complain that the law of war does not work well, as marvel that it works at all.”³¹

It may seem paradoxical that war, the ultimate breakdown of law, should be conducted in accordance with laws. But so it is. Why would a state fighting for survival allow itself to be hobbled by legal restrictions? In fact, nations of the eighteenth and nineteenth centuries, when LOAC was in its formative stages, did not regard themselves as fighting for survival. Territory, not ideology, was the usual basis for war. Defeat meant the realignment of national boundaries, not the subjugation of the defeated population nor the dissolution of the vanquished state. “[A]nalysis of war prior to nineteenth-century industrialization and Napoleonic enthusiasm indicates that wars were less violent and less significant and were subject to cultural restraints.”³² War will always constitute suffering and personal tragedy, but rules of warfare are intended to prevent *unnecessary* suffering that bring little or no military advantage. Critics argue that, in war, states will always put their own interests above all else, and any battlefield law that clashes with those interests will be disregarded. As we shall see, LOAC has been created by states that have their own interests, particularly the interests of their own armed forces, in mind. LOAC is hardly an imposition on states by faceless external authorities.³³

In modern times, despite Clausewitz’s assertion that the laws of war are “almost imperceptible and hardly worth mentioning,”³⁴ they remain the best answer to the opposing tensions of the necessities of war and the requirements of civilization. “It is the function of the rules of warfare to impose some limits, however ineffective, to a complete reversion to anarchy by the establishment of minimum standards on the conduct of war.”³⁵ The temporary advantages of breaching LOAC are far outweighed by the ultimate disadvantages.

“Unnecessary killing and devastation should be prohibited if only on military grounds. It merely increases hostility and hampers the willingness to surrender.”³⁶ An example was World War II in the Pacific. After an early series of false surrenders and prisoner atrocities, Pacific island combat was marked by an unwillingness of either side to surrender, and a savagery of the worst kind by both sides resulted.³⁷ On Iwo Jima, of 21,000–23,000

³⁰ Geoffrey Best, *Humanity in Warfare* (London: Weidenfeld & Nicolson, 1980), 11.

³¹ *Id.*, 12.

³² Hillman, *A Terrible Love of War*, *supra* note 6, 168.

³³ Adam Roberts and Richard Guelff, *Documents on the Law of War*, 3d ed. (Oxford: Oxford University Press, 2000), 31.

³⁴ Carl von Clausewitz, *On War*, A. Rapoport, ed. (London: Penguin Books, 1982), 101. However, Clausewitz also wrote, “Therefore, if we find that civilized nations do not put their prisoners to death, do not devastate towns and countries, this is because their intelligence . . . taught them more effectual means of applying force than these rude acts of mere instinct.” *Id.*, at 103.

³⁵ Schwarzenberger, *supra* note 23, at 10.

³⁶ Bert V.A. Röling, “Are Grotius’ Ideas Obsolete in an Expanded World?” in Hedley Bull, Benedict Kingsbury, and Adam Roberts, eds., *Hugo Grotius and International Relations* (Oxford: Clarendon Press, 1990), 287.

³⁷ See Eugene Sledge, *With the Old Breed at Peleliu and Okinawa* (Novato, CA: Presidio Press, 1981) for examples of savagery in the Pacific theater. Paul Fussell, *Wartime: Understanding and Behavior in the*

Japanese combatants, 20,703 were killed. When the island was declared secure only 212 Japanese surrendered³⁸ – less than 2 percent – because Marines and soldiers fearing that they would be murdered or mistreated if they surrendered simply put surrender out of mind and fought on, thereby increasing casualties to both sides. “Violations . . . can also result in a breakdown of troop discipline, command control and force security; subject troops to reciprocal violations on the battlefield or [in] P.W. camps; and cause the defeat of an entire army in a guerrilla or other war through alignment of neutrals on the side of the enemy and hostile public opinion.”³⁹

The rapacious conduct of World War II Nazis as they crossed Russia toward Moscow and Stalingrad exacerbated a hatred in the Russian civilian population that led to thousands of German deaths at the hands of partisans. Michael Walzer notes, “The best soldiers, the best fighting men, do not loot and . . . rape, do not wantonly kill civilians.”⁴⁰ Strategically, battlefield crimes may lessen the prospect of an eventual cease-fire. War, then, must be conducted in the interest of peace.

Does LOAC end, or even lessen, the frequency of battlefield crimes? Was Thucydides correct in noting, “The strong do what they can and the weak suffer what they must”? Can we really expect laws to deter violations of IHL? Idi Amin, who robbed and raped Uganda into misery and poverty, ordered the deaths of 300,000 of his countrymen, and admitted having eaten human flesh, died in palatial comfort in Saudi Arabian exile, never brought to account for the butchery he ordered during his country’s internal warfare. Josef Mengele, the World War II Nazi doctor at the Auschwitz extermination camp – the “Angel of Death” who conducted horrific “medical” experiments on prisoners – escaped to a long and comfortable life in Paraguay, and accidentally drowned while enjoying a day at the beach with his family in 1979. He was never tried for his war crimes.

No law will deter the lawless. No criminal code can account for every violator. No municipal or federal law puts an end to civilian criminality. Should we expect more from LOAC? Geoffrey Best writes, “If international law is, in some ways, at the vanishing point of law, the law of war is, perhaps even more conspicuously, at the vanishing point of international law,”⁴¹ but that is no license to surrender to criminality.

Battlefield violations have always occurred, continue to occur, and will occur in the future. Despite training and close discipline, as long as nations give guns to young soldiers, war crimes are going to happen. Recognizing that unpleasant truth is not cynicism so much as an acceptance of reality. Why bother with confining rules in combat, then? The answer: for reasons similar to those that dictate rules in football games – some violence is expected, but not all violence is permitted. Are rules and laws that are frequently violated worthless for their violation? Are speed limits without value because they are commonly exceeded? In the western world, are the Ten Commandments, which are commonly disregarded, therefore, of no worth? There always will be limits on acceptable conduct, including conduct on the battlefield. We obey LOAC because we cannot allow ourselves

Second World War (New York: Oxford University Press, 1989), relates similar accounts from the European theater.

³⁸ Stephen J. Lofgren, ed., “Diary of First Lieutenant Sugihara Kinryū: Iwo Jima, January – February 1945,” 59–97. *J. Military History* (Jan. 1995).

³⁹ Jordan J. Paust, letter, 25 *Naval War College Rev.* (Jan–Feb 1973), 105.

⁴⁰ Michael Walzer, “Two Kinds of Military Responsibility,” in Lloyd J. Matthews and Dale E. Brown, eds., *The Parameters of Military Ethics* (VA: Pergamon-Brassey’s, 1989), 69.

⁴¹ Best, *Humanity in Warfare*, supra, note 30, at 12.

to become what we are fighting and because we cannot be heard to say that we fight for the right while we are seen to commit wrongs. “Military professionals also have desires for law. For starters, they also turn to law to limit the violence of warfare, to ensure some safety, some decency, among professionals on different sides of the conflict.”⁴² We obey the law of war if for no other reason than because reciprocity tells us that what goes around comes around; if we abuse our prisoners today, tomorrow we will be the abused prisoners. We obey the law of war because it is the law and because it is the honorable path for a nation that holds itself up as a protector of oppressed peoples. We obey the law of war because it is the right thing to do. “When principle is involved, be deaf to expediency.”⁴³

In the calm of a college seminar room, it is easy to denounce the actions of others acting in a combat zone – soldiers, Marines, sailors, and airmen who did not have the luxury of discussion, or opportunity to study a treaty, or time for reflection before they acted. However, no armed service member is likely to be prosecuted for a single law of war violation hastily committed without thought in the heat of combat. When the battle is over, when the combatant is seen to have considered his/her actions before acting wrongly, when the action taken was patently contrary to the law of war, or when the violation was of a repeated nature, then it is reasonable to invoke LOAC.

1.2.1. *Difficult Issues*

Twenty-first-century armed conflicts often have no battlefield in the traditional sense. “Less and less do we see opposing armies take to the field while the Geneva Convention shields civilians on the sidelines. Television journalists show us every day the new characteristic engagement: brutal, neighbor-on-neighbor killing.”⁴⁴ Armed conflicts have become *intra*-, rather than *inter*-, state affairs. Thugs seize national power; stateless terrorists attack national infrastructures; children are dragooned into “liberation” armies.

In a perceptive 2007 interview, retired British General Sir Rupert Smith, who commanded troops in Northern Ireland, Bosnia-Herzegovina, Kosovo, and the Gulf War, noted that,

instead of a world in which peace is understood to be an absence of war and where we move in a linear process of peace-crisis-war-resolution-peace, we are in a world of continuous confrontation. . . . The new wars take place amongst the people as opposed to “between blocks of people”, as occurred for instance in the Second World War . . . [in which] there was a clear division as to which side everybody belonged to and whether they were in uniform or not. This is not the case in “wars amongst the people”. [Today] the people are part of the terrain of your battlefield . . . the event known as “war” is nowadays especially directed against non-combatants . . . [W]ar as a massive deciding event in a dispute in international affairs, such wars no longer exist. Take the example of the United States, a state with the largest and best-equipped military forces in the world, which is unable to dictate the desired outcome [in Iraq] as it did in the two world wars . . . The ends to which wars are conducted have changed from the hard, simple, destructive objectives of “industrial war” to the softer and more malleable objectives of changing intentions, to deter, or to establish a safe and secure environment. . . . The objective is the will of the people. Tactically the opponent often operates according to the tenets of the guerrilla . . . seeks to provoke an over-reaction so as to paint the

⁴² David Kennedy, *Of War and Law* (Princeton NJ: Princeton University Press, 2006), 32.

⁴³ Attributed to Cmdr. Matthew Fontaine Maury, USN (1806–73), a groundbreaking oceanographer.

⁴⁴ Capt. Larry Seaquist, USN, “Community War,” *Proceedings* (Aug. 2000), 56.

opponent in the colours of the tyrant and oppressor. . . . Your objective is to capture the population's intentions, and the more you treat all the people as your enemy, the more all the people will be your enemy. . . . [I]f you operate so that your measures during conflict are treating all these people as enemies. . . . you are acting on behalf of your enemy; you are even co-operating with him, because that is what your opponent is aiming at with his strategy.⁴⁵

How is LOAC to be applied and enforced in these circumstances, on nonbattlefields where the very aim of war has changed? Warfare is no longer as simple as in the mid-twentieth century. But David Kennedy goes too far when he writes, "The twentieth-century model of war, interstate diplomacy, and international law are all unraveling in the face of low-intensity conflict and the war on terror."⁴⁶ The law of war still applies and still can be applied. It still "works," but only through patient, intelligent, and resolute effort by states willing to live by the rule of law.

Why should our side observe LOAC when our opponents disregard it, or are even unaware that such laws exist? One writer points out, "There was once a legal notion, now archaic and never entirely accepted, that less-civilized opponents in effect waived the rules of war by their conduct, permitting the use of more brutal methods against them. That notion will never pass muster in the 21st century. There may be a temptation to think that a barbarous enemy deserves a like response, but this is an invitation to legal, moral, and political disaster."⁴⁷ Because there are criminals at large should we pursue them by becoming criminals? If terrorists film themselves beheading captives, shall we therefore behead our captives? We cannot allow ourselves to become that which we fight. Walzer writes, "They can try to kill me, and I can try to kill them. But it is wrong to cut the throats of their wounded or to shoot them down when they are trying to surrender. These judgments are clear enough, I think, and they suggest that war is still, somehow, a rule-governed activity, a world of permissions and prohibitions – a moral world, therefore, in the midst of hell."⁴⁸

Former American Secretary of Defense Donald Rumsfeld was very wrong when he said, "There's something about the body politic in the United States that they can accept the enemy killing innocent men, women and children and cutting off people's heads, but have zero tolerance for some soldier who does something he shouldn't do."⁴⁹ Americans don't "accept" enemy war crimes; rather, we understand we are powerless to stop them when they are happening. We hope our soldiers and Marines and sailors and airmen will meet the killers in another time and place or that we may eventually capture and try the enemy for his crimes. And we rightfully expect our own combatants to meet high standards on the battlefield. As a nation we must be intolerant of lesser conduct.

1.3. Sources of the Law of Armed Conflict

Armed conflict has changed in the twenty-first century, but LOAC remains important, even inviolate, for states that respect the rule of law. Initially, battlefield rules were born

⁴⁵ Toni Pfanner, "Interview with General Sir Rupert Smith," 864 *Int'l Rev. of the Red Cross* (Dec. 2006), 720. Emphasis in original.

⁴⁶ Kennedy, *Of War and Law*, supra, note 42, at 12.

⁴⁷ Michael H. Hoffman, "Rescuing the Law of War: A Way Forward in an Era of Global Terrorism," *Parameters* (Summer 2005), 18, 34.

⁴⁸ Walzer, *Just and Unjust Wars*, supra, note 29, at 36.

⁴⁹ Bob Woodward, *State of Denial* (New York: Simon & Schuster, 2006), 486.

of a simple desire to conduct oneself honorably. Self-interest dictates an avoidance of needless cruelty lest that same cruelty be visited upon ourselves. So, from where are battlefield rules drawn? What are the sources of LOAC?

The Statute – the establishing decree – of the International Court of Justice (ICJ) relates the sources of international law that the Court applies. The ICJ, reads its Statute, first looks to international conventions, and then to international custom. Next, the Court will consider “general principles of law recognized by civilized nations,” then to judicial decisions and, finally, to “the teachings of the most highly qualified publicists of the various nations. . . .”⁵⁰ International conventions – treaties – and custom are the ICJ’s primary sources of law.⁵¹

The LOAC manual used by American armed forces, Field Manual (FM) 27–10, *The Law of Land Warfare*, was issued in 1956 and remains in effect today.* Taking its cue from the ICJ’s Statute, the Field Manual notes that “The law of war is derived from two principle sources . . . Treaties (or conventions, such as the Hague and Geneva Conventions [and] Custom . . . This body of unwritten or customary law is firmly established by the custom of nations and well defined by recognized authorities on international law.”⁵²

1.3.1. Custom

Custom is one of the two primary bases of the law of war. Customary international law is binding on all states.⁵³ Summarily stated, “the formation of customary law requires consistent and recurring action . . . by states, coupled with a general recognition by states that such action . . . is required . . . by international law.”⁵⁴

Customary law is the “general practice of states which is accepted and observed as law, i.e. from a sense of legal obligation.”⁵⁵ It arises when state practice is extensive and virtually uniform. A prerequisite for an internationally binding custom is that “. . . the provision concerned should . . . be of a fundamentally norm-creating character such as could be regarded as forming the basis of a general rule of law.”⁵⁶ In other words, a practice begins, and then spreads to other states. The widening practice eventually is accepted by states not as an option but as a requirement, finally maturing into customary law. There is no bright-line time element for a practice to develop into binding custom, but there must be a “constant and uniform usage” practiced by states.⁵⁷ Article 38 of the Statute of the ICJ defines international custom as evidence of a general practice that

⁵⁰ Statute of the International Court of Justice, Article 38.1 (June 26, 1945).

⁵¹ Article 38 is actually an instruction to ICJ judges. International lawyers and tribunals do employ other sources, such as *jus cogens*, equity, and even natural law, to determine the existence of customary law.

* A new edition will soon be available, if it is not already.

⁵² Dept. of the Army, FM 27–10: *The Law of Land Warfare*, w/change 1 (DC: GPO, 1956), para. 4.

⁵³ Exceptions are states that consistently and unequivocally refuse to accept a custom during the process of its formation. Often referred to as “persistent objection,” the principle remains a live, if not particularly strong, tenet of international law. Because customary law is based on general patterns of expectation and practice, rather than consent, it is unlikely that a state could persistently object to a customary law. A failure of such an attempt occurred after World War II, at the Nuremberg IMT, when the tribunal upheld provisions of 1907 Hague Regulation IV as having been customary international law by 1939, despite Germany having persistently objected to the convention as a whole.

⁵⁴ Roberts and Guelff, *Documents*, supra, note 33, at 7.

⁵⁵ Theodor Meron, *Human Rights and Humanitarian Norms as Customary Law* (Oxford: Clarendon Press, 1989), 3.

⁵⁶ *North Sea Continental Shelf Cases*, ICJ Rep. 1969, 41–2.

⁵⁷ *Asylum Case*, ICJ Rep. 1959, 276–7.

is extensive and virtually uniform, coupled with a subjective belief by states that such behavior is required by law.

Take, for example, the practice of ships' use of running lights. In the eighteenth century, to reduce the risk of collision, ships based in European ports began to show colored lights when underway at night. To help other ships judge the distance and direction of oncoming ships' lights, a red light was shown on a ship's port side, a green light to starboard. Over time, this maritime safety measure became common, regardless of the ship's flag. Common usage in turn became an accepted custom, and the custom spread throughout the sailing world. The custom, with its clear utility, eventually became a rule, first formulated for British mariners, for instance, in 1862. Finally, the rules for ships' underway lights at night were the basis of the 1889 International Regulations for Preventing Collisions at Sea, adopted by virtually all maritime states. After that, ships no longer showed running lights merely because they recognized it as a wise practice that enhanced the safety of all mariners; now it was required by binding regulation. Usage begat custom begat customary international law begat treaty. So it is with the law of war. Bombing becomes more accurate with the use of laser-designated targets and global-position-satellite (GPS)-guided munitions, and collateral damage is dramatically reduced. Eventually, laser target designation and GPS munitions guidance will likely become not a targeting choice but an armed combat requirement of customary international law and, in time, the subject of treaty-made law.

SIDEBAR. General George Washington was well aware of the customary law of war. "In 1776, American leaders believed that it was not enough to win the war. They also had to win in a way that was consistent with the values of their society and the principles of their cause. . . . In the critical period of 1776 and 1777, leaders of both the Continental army and the Congress adopted the policy of humanity . . . Every report of wounded soldiers refused quarter, of starving captives mistreated in the prison hulls at New York, and of the plunder and rapine in New Jersey persuaded leaders in Congress and the army to go a different way, as an act of principle and enlightened self-interest. . . . Washington ordered that Hessian captives would be treated as human beings with the same rights of humanity for which Americans were striving. . . . [A]fter the battle of Princeton, Washington ordered one of his most trusted officers, Lieutenant Colonel Samuel Blachley Webb, to look after [British prisoners]: 'You are to take charge of [211] privates of the British Army. . . . Treat them with humanity, and Let them have no reason to Complain of our Copying the brutal example of the British Army . . . ' They [American leaders] set a high example, and we have much to learn from them."⁵⁸

⁵⁸ David Hackett Fischer, *Washington's Crossing* (Oxford: Oxford University Press, 2004), 375, 376, 378, 379. Samuel Eliot Morison writes of John Paul Jones, while he was captain of the *Ranger*, sending a press gang ashore at St. Mary's Isle, England. Finding no suitable prospects, Jones allowed his sailors to loot the mansion of an English Count, taking, among other things, a large silver service. Jones wrote a regretful letter, to which the Count replied, "In your letter you profess yourself a Citizen of the World, and that you have drawn your sword in support of the Rights of Man . . . I doubt the laws of war and of nations would be very favorable to you as a citizen of the World." Jones purchased the silver service with his own funds and, after the war, returned it intact to the Count. Morison, *John Paul Jones: A Sailor's Biography* (Boston: Atlantic-Little Brown, 1959), 143–55.

A crucial issue in the formation of customary international law is part and parcel of international law itself: Who is to say when “custom” shades into “requirement”? Who decides when running lights are not just a good idea, but are required? That tipping point, known as *opino juris*, is often a matter of disagreement and dissent, driven, on one hand, by those wishing to force new levels of conduct or performance favoring them and, on the other hand, those wishing to retain maximum freedom of action. “*Opino juris* is thus critical for the transformation of treaties into general law. To be sure, it is difficult to demonstrate such *opino juris*, but this poses a question of proof rather than of principle.”⁵⁹ Again, there is no bright line test, no predictable point where custom becomes law.

Formative issues aside, custom remains the basis of much of the law of war. In ancient times, custom arose, then was eventually considered a binding precept cum international customary law. In many instances, it was made law in the form of multinational treaties that dictated penalties for its violation. But customary international law, even when undocumented in treaty form, is no less binding on nations.

Custom and treaties may be discussed as if they were discrete entities, but in practice the two are interrelated in complex ways. Custom is often memorialized in treaty form; treaties may give rise to rules of customary law. In contrast, treaties may be defeated by contrary state practice. The shifting interrelation of the two gives rise, of course, to conflicts, sometimes resolved in international courtrooms, sometimes on battlefields. For our purposes it is sufficient to understand that custom and treaties constitute the two primary bases of LOAC and, like many international legal concepts, they are subject to disagreements and conflicting interpretation.

1.3.2. *Treaties*

Of the two primary sources of LOAC, custom and treaties, treaties are the easier to describe. Particularly since World War II, the binding quality of such pacts has increased. Among the first treaties bearing on battlefield conduct – *jus in bello* – was the 1785 Treaty of Amity and Commerce, between Prussia and the United States. It provided, *inter alia*, basic rules regarding prisoners of war and noncombatant immunity, should the parties war against each other. Roberts and Guelff note that, “multilateral treaties on the laws of war have been variously designated ‘convention’, ‘declaration’, ‘protocol’, ‘procès-verbal’ or ‘statute’ [T]he 1969 Vienna Convention on the Law of Treaties defines the term ‘treaty’ as ‘an international agreement concluded between States in written form and governed by international law’”⁶⁰

There is no agreement as to what treaties constitute the body of *jus in bello*. In some cases, signed treaties are never ratified, or lengthy periods pass between signing and ratification. The 1925 Geneva Gas Protocol,⁶¹ signed by the United States in 1925, was not ratified by the United States until 1975. The 1969 Vienna Convention on Treaties is signed by the United States but remains unratified, as do 1977 Additional Protocols I

⁵⁹ Theodor Meron, “The Geneva Conventions as Customary Law,” 81–2 *AJIL* (April 1987), 348, 367. Footnotes deleted.

⁶⁰ Roberts and Guelff, *Documents*, supra, note 33, at 5.

⁶¹ 1925 Geneva Protocol for the Prohibition of the Use in War of Asphyxiating, Poisonous or Other Gases, and of Bacteriological Methods of Warfare.

and . . . II. Generally, a signed treaty that has not been ratified still imposes an obligation on the party to not defeat the object and purpose of the treaty. To escape even that obligation, the United States took the unique step of “un-signing” the 1998 Rome Statute of the International Criminal Court (ICC). A few significant LOAC-related multinational treaties (e.g., the 1923 Hague Rules of Aerial Warfare and the 1997 Ottawa Convention Prohibiting Anti-Personnel Mines) have never been signed by the United States.

In time of war the laws are silent? Perhaps in Cicero’s time, but not today. The many multinational treaties bearing on battlefield conduct and the protection of the victims of armed conflict demonstrate that there is a large and growing body of positive law, IHL, bearing on armed conflict.

In American practice, the Constitution’s Article VI mandates that “This Constitution, and the laws of the United States . . . and all Treaties made, or which shall be made, under the authority of the United States, shall be the supreme Law of the Land . . .” Treaties ratified by the U.S. Senate, such as the 1949 Geneva Conventions and many others, not only bind America’s armed forces, but are also “the supreme Law of the Land.”

1.3.3. *Legislation and Domestic Law*

The 1949 Geneva Conventions were among the first multinational treaties that required ratifying states to enact domestic legislation to enforce their mandates by penalizing or criminalizing certain violations. (See Chapter 3, section 3.8.2.) International treaties, in and of themselves, have no inherent enforcement powers, but states that ratify such pacts have jurisdiction over their citizen-treaty offenders. Those states may enact national legislation in furtherance of the ratified treaty, promulgating administrative or criminal enforcement provisions in their domestic law. Today, the requirements for such ratifying-state enforcement measures are routinely written into multinational treaties. For example, the 1984 Convention Against Torture (the CAT), in Article 2.1, directs that “Each State Party shall take effective legislative, administrative, judicial or other measures to prevent acts of torture in any territory under its jurisdiction.”⁶² The United States ratified the CAT in 1994. In compliance with Article 2.1, the United States has passed federal legislation prohibiting torture.⁶³ Domestically, this legislation becomes a source of human rights and a LOAC and IHL guideline.

1.3.4. *Judicial Decisions*

In LOAC, “case law” refers to decisions of domestic courts, military tribunals, and international courts that relate to IHL and LOAC. Prior to 1945, other than a few unsatisfactory trials that followed World War I (Chapter 3, section 3.2.1), there was virtually no case law to interpret and flesh out the customary law of war, or to give life to its gray areas. The conclusion of World War II saw the initial efforts to remedy that lack.

⁶² Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984).

⁶³ See 28 U.S.C. §§ 1350, 2340(1) and 2340A. Also, the Armed Forces have issued DoD Directive 3115.09, dated Nov. 3, 2005, “DoD Intelligence Interrogations, Detainee Briefings, and Tactical Questioning,” as well as 2007’s Field Manual 2–22.3, *Human Intelligence Collection Operations*, both containing torture prohibitions.

The Nuremberg and Tokyo International Military Tribunals produced lengthy judgments and valuable case law. Those opinions are still studied. The judgments of the so-called “Subsequent Trials,” also held in Nuremberg after the war, remain significant case law. Several thousand military commissions were conducted after World War II. The United States conducted roughly one thousand such commissions, and our Allied nations conducted their own military tribunals. As with the Nuremberg judgments, military commission decisions remain significant today, but those cases, judgments, and opinions still represented a relatively small body of case law. “The body of law that governed the enforcement of international humanitarian law in the mid 1990s was very rudimentary. The substantive law . . . did not benefit from well-developed jurisprudence.”⁶⁴

The International Criminal Tribunal for the former Yugoslavia (ICTY) and the International Criminal Tribunal for Rwanda (ICTR) have provided important interpretations of LOAC/IHL and the customs and usages of war. The international scope of the Tribunals, with their generally well-qualified judges, and their reasoned, nuanced judgments and appellate opinions, provide essential direction for students of LOAC/IHL. However, the Tribunals are international criminal courts in which elements of common law and civil law systems must be reconciled. For instance, in the common law tradition, the concept of *mens rea* is embodied in intention, recklessness, and criminal negligence. In the civil law tradition, “[n]egligence, however gross, does not carry criminal responsibility unless a particular crime provides for its punishment.”⁶⁵ Instead, civil law jurisprudence speaks of *dolus directus*, which bears a similarity to the common law’s *mens rea*. “Notwithstanding the different architecture of the criminal systems and the ensuing differences between the operative concepts, it can be asserted that for the question of *mens rea* there is substantial overlap of the notions . . . It may be concluded that the differences between the two systems in our context are real, but more conceptual than substantive.”⁶⁶ The two systems’ differing approaches to the mental state required for conviction illustrates one significant difference between ICTY and LOAC jurisprudence.

There is no system of precedent in international law or in LOAC.⁶⁷ (See *Prosecutor v. Kupreškić et al.*, Cases and Materials, this chapter.) Opinions of the ICTY, ICTR, and ICC bind only the litigants before the court, not U.S. courts or the domestic courts of any state. That U.S. position was recently made clear by Supreme Court Chief Justice Roberts: “[S]ubmitting to [the] jurisdiction [of an international court] and agreeing to be bound are two different things,”⁶⁸ but neither are the opinions of international courts

⁶⁴ Louise Arbour, “Legal Professionalism and International Criminal Proceedings,” 4–4 *J. of Int’l Crim. Justice* (Sept. 2006), 674, 675.

⁶⁵ Kunt Dörmann, *Elements of War Crimes* (Cambridge: ICRC/Cambridge University Press, 2003), 491.

⁶⁶ *Id.*, at 492–3. For a more complete discussion of the ICTY, ICTR, and ICC treatments of *mens rea*, see William A. Schabas, *An Introduction to the International Criminal Court* (Cambridge: Cambridge University Press, 2001), 292–6.

⁶⁷ Art. 38(1)(d) of the Statute of the ICJ provides that judicial decisions are a “subsidiary means for the determination of rules of law,” subject to Art. 59, which holds, “The decision of the Court has no binding force except between the parties and in respect of that particular case.”

⁶⁸ *Medellin v. Texas*, 128 S Ct. 1346 (2008), at 1358. As Professor Mary Ellen O’Connell writes, however, “the majority in *Medellin* should have looked at the full range of international and foreign court and tribunal decisions that national courts regularly enforce either directly or under the terms of an enforcement treaty.” *The Power & Purpose of International Law* (New York: Oxford University Press, 2008), 348.