

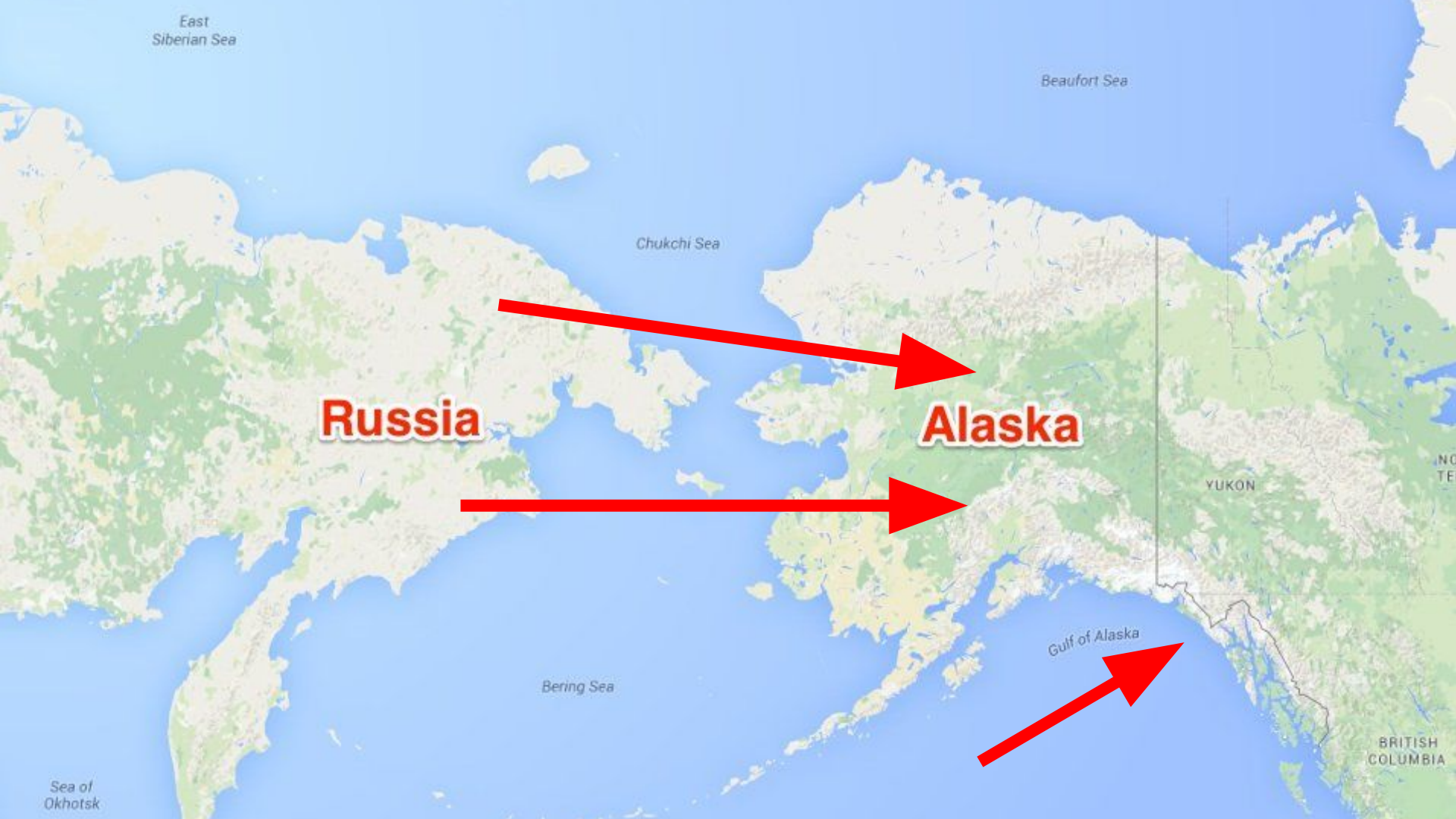


# Thucydides' Trap

Disclaimer:

The following scenario is fictional. (It's actually the map of attack from *Red Dawn*, with minor alterations.)

Do not be alarmed.



East  
Siberian Sea

Beaufort Sea

Chukchi Sea

**Russia**

**Alaska**

YUKON

Bering Sea

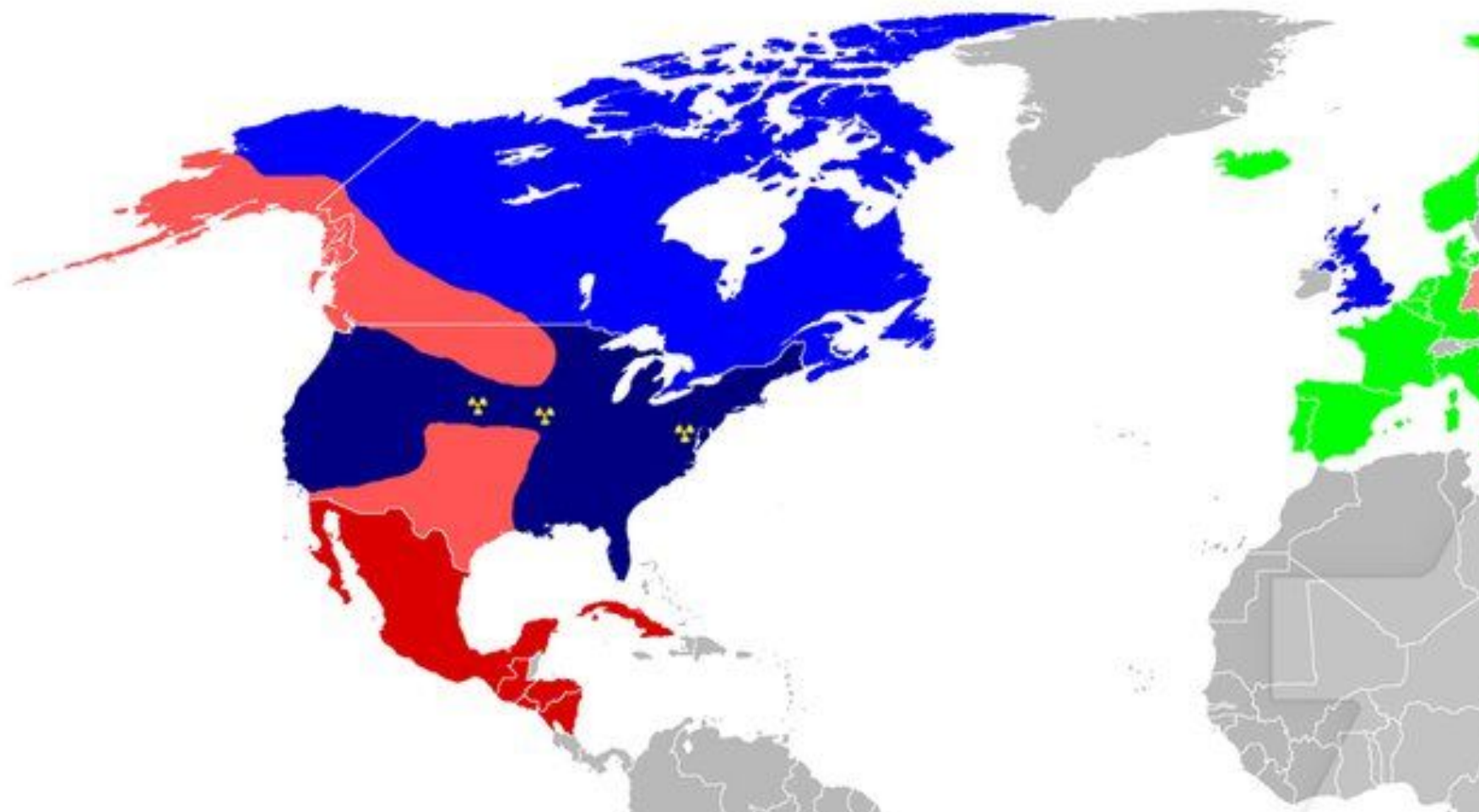
Gulf of Alaska

Sea of  
Okhotsk

BRITISH  
COLUMBIA











**Just War Theory:  
Important Concepts**

**Jus ad bellum** has to do with the justifications for a particular war; i.e., it has to do with whether a war is just or unjust.

**Jus in bello** has to do with how a war (just or unjust) is fought; i.e., it has to do with conduct *within* a war.

**Jus post bellum** has to do with whether or not the conditions of peace are fair; i.e., it has to do with conduct *after* war.



Using this distinction, it is  
clear that you can fight a  
just war unjustly,  
e.g.,

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# Six-Day War (1967)

Using this distinction, it is  
clear that you can fight a  
just war unjustly,  
e.g.,

And you can fight an  
unjust war justly,

E.g.,

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# Field Marshall Erwin Rommel

Currently, we live in a period some historians have referred to as...



# The Long Peace

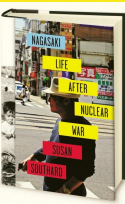






“With colossal force and energy, the bomb detonated a third of a mile above the Urakami Valley and its 30,000 residents and workers, a mile and a half north of the intended target. At 11:02 a.m., a superbrilliant flash lit up the sky -- visible from as far away as Omura Naval Hospital more than 10 miles over the mountains -- followed by a thunderous explosion equal to the power of 21,000 tons of TNT. The entire city convulsed.

At its burst point, the center of the explosion reached temperatures higher than at the center of the sun, and the velocity of its shock wave exceeded the speed of sound. A tenth of a millisecond later, all of the materials that had made up the bomb converted into an ionized gas, and electromagnetic waves were released into the air. The thermal heat of the bomb ignited a fireball with an internal temperature of over 540,000 degrees Fahrenheit. Within one second, the blazing fireball expanded from 52 feet to its maximum size of 750 feet in diameter. Within three seconds, the ground below reached an estimated 5,400 to 7,200 degrees Fahrenheit. Directly beneath the bomb, infrared heat rays instantly carbonized human and animal flesh and vaporized internal organs” (Southard 2016).



The Long Peace was brought about by the dawn of nuclear weapons.

Nuclear weapons changed the nature of warfare, the nature of diplomacy, the nature of the American presidency, and much more (see Wills 2011).



*Food for thought...*

# Preventing War

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## Kant's (1795) Suggestion:

1. States should be democratic republics.

This is since the people wouldn't vote for sending themselves to war, thereby spending lives and money needlessly. They would only go to war in the rarest of cases, e.g., self-defense.



## Kant's (1795) Suggestion:

2. There should be a league of nations to enforce international law.

This is so that nation-states will be fair in their relations to each other and so that no nations are tempted to prey on others.

## Kant's (1795) Suggestion:

3. The upholding of a “world citizenship” that requires hospitality towards different peoples.

This is not necessarily migration, but ease of travel between nations so that interaction can be fostered between the different peoples of the world.

Objection

Some argue that democratic republics are actually what made modern warfare the way it is (e.g., Dyer 2005).

This is because republics gave legitimacy to the State; hence citizens are more likely to volunteer their lives for the State.

E.g.,



# The French Revolution





# The Napoleonic Wars



S | D E B A R

# **Misconceptions About War**

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Only a small percentage of soldiers actually fire their weapons with an intent to kill (at least according to Dyer 2005, Grossman 2014, and Marshall 2000).

# **Moral Positions on War**

## Absolute Pacifism

This is the view that war and violence are always wrong.

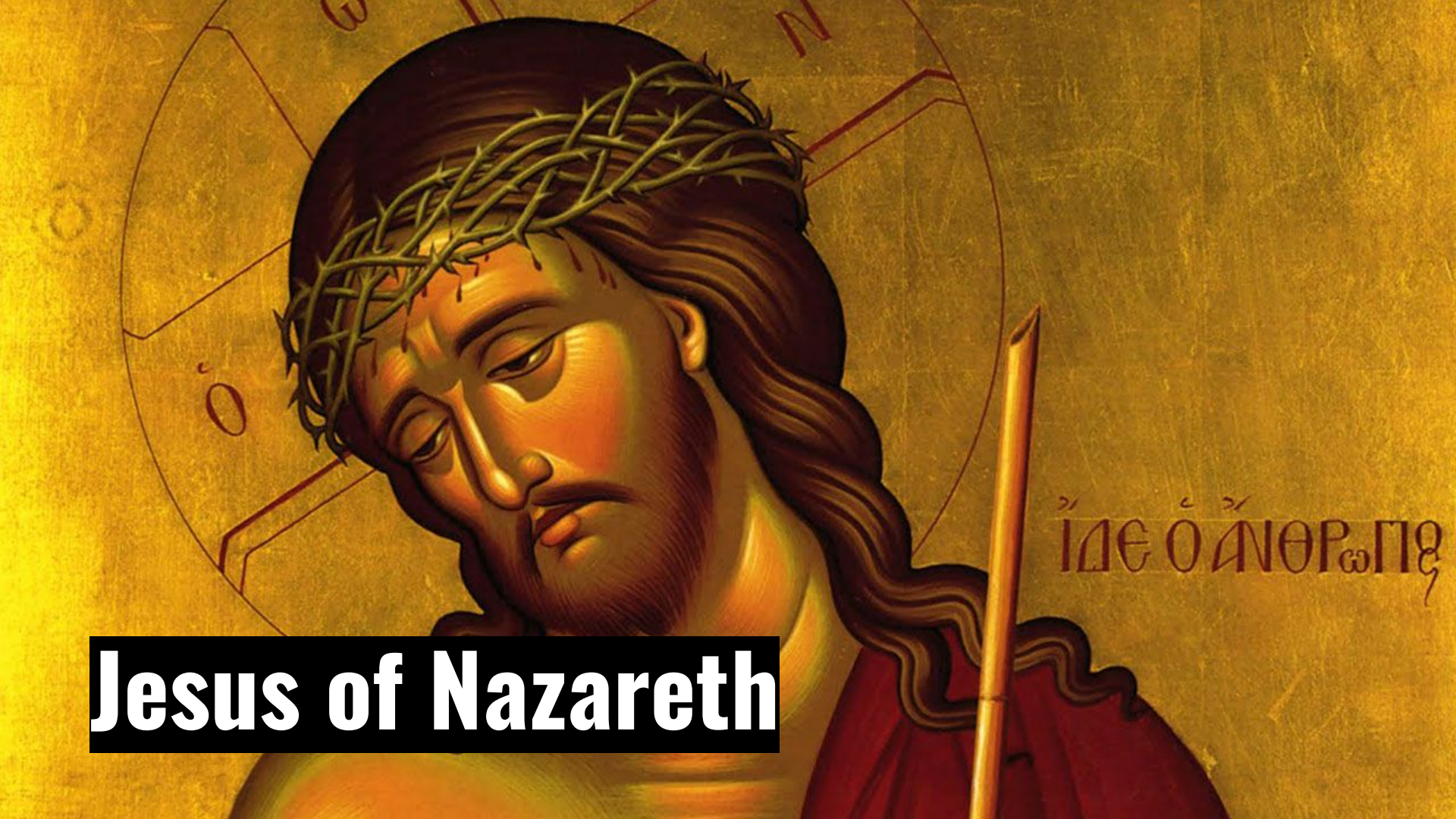
“Even military action aimed at protecting people against acute and systematic human-rights violations cannot be justified” ([Fox 2014, 126](#)).

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**Martin Luther King, Jr.**





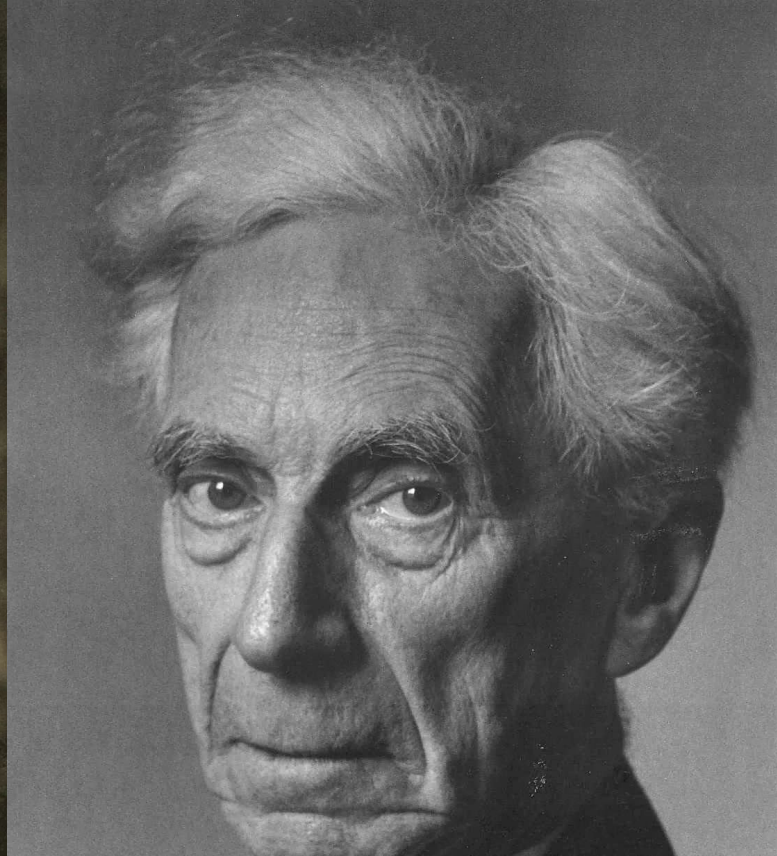
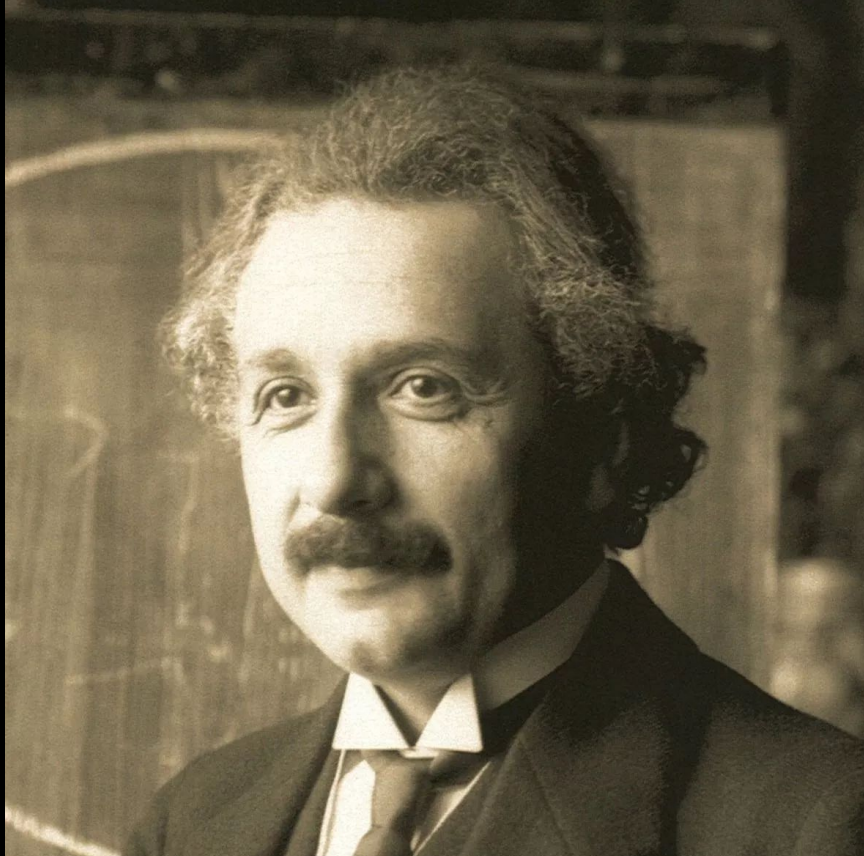
**Jesus of Nazareth**

## Contingent Pacifism

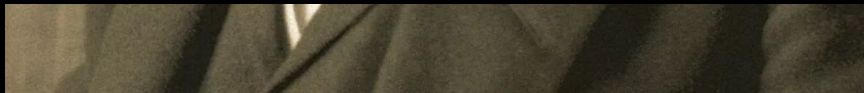
This is the view that, under certain conditions (for example, self-defense), war is permissible (perhaps even necessary) but that one is still able to reject, on principle, most other military aggressions.

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**Albert Einstein and Bertrand Russell**



# The “Peace Through Strength” View

This is the view that, in order to promote peace, one's own nation must become militarily supreme so that no other state powers would dare invade or transgress in any way.

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**Ronald Reagan**



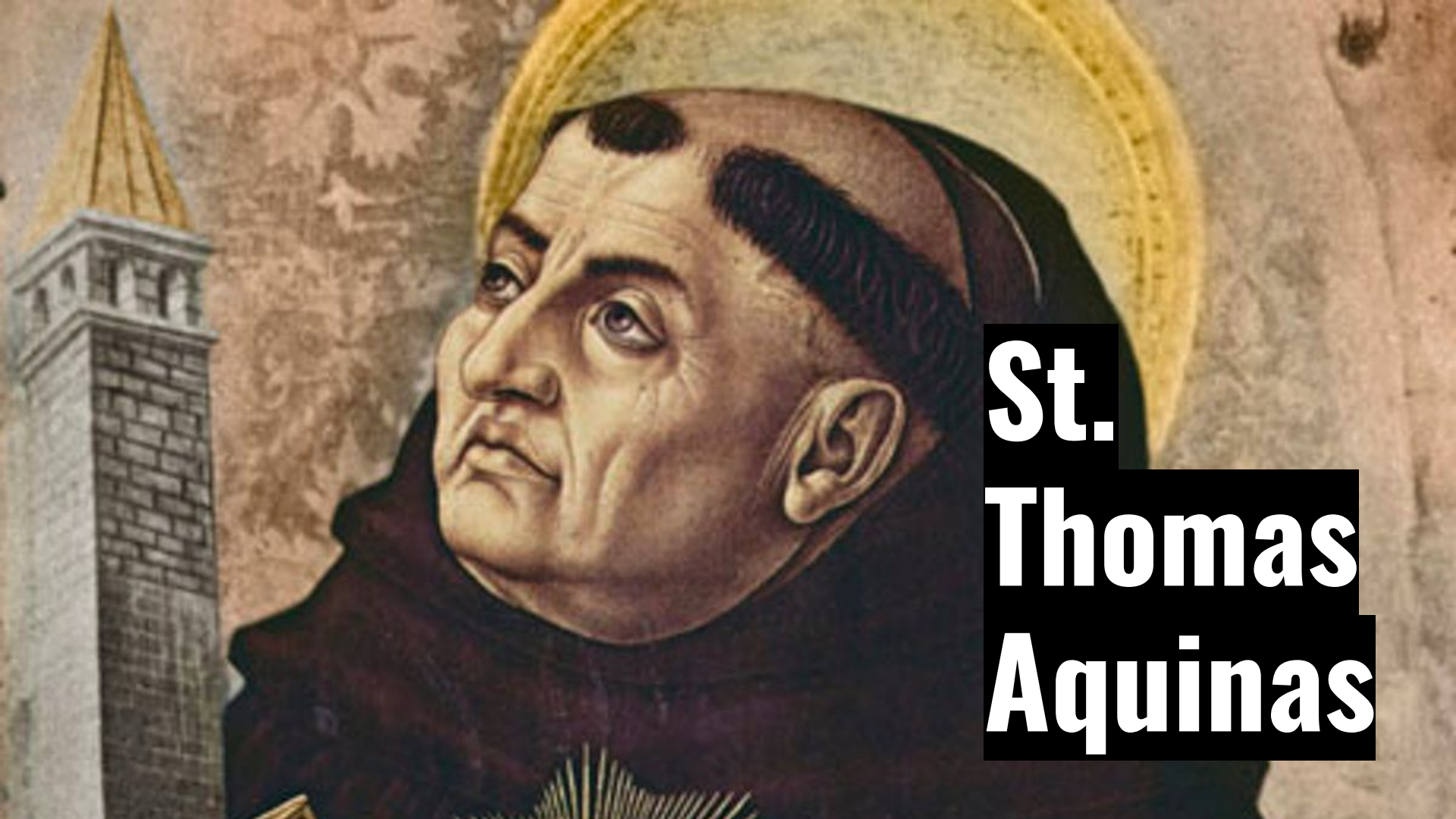


**Theodore  
Roosevelt**


# Just War Theory

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**St.  
Thomas  
Aquinas**

A photograph of Michael Walzer, an older man with grey hair, wearing a dark scarf and a grey jacket. He is standing outdoors, possibly on a balcony or walkway, with a railing and a building in the background. The image is slightly blurred, suggesting a candid shot.

**Michael  
Walzer**

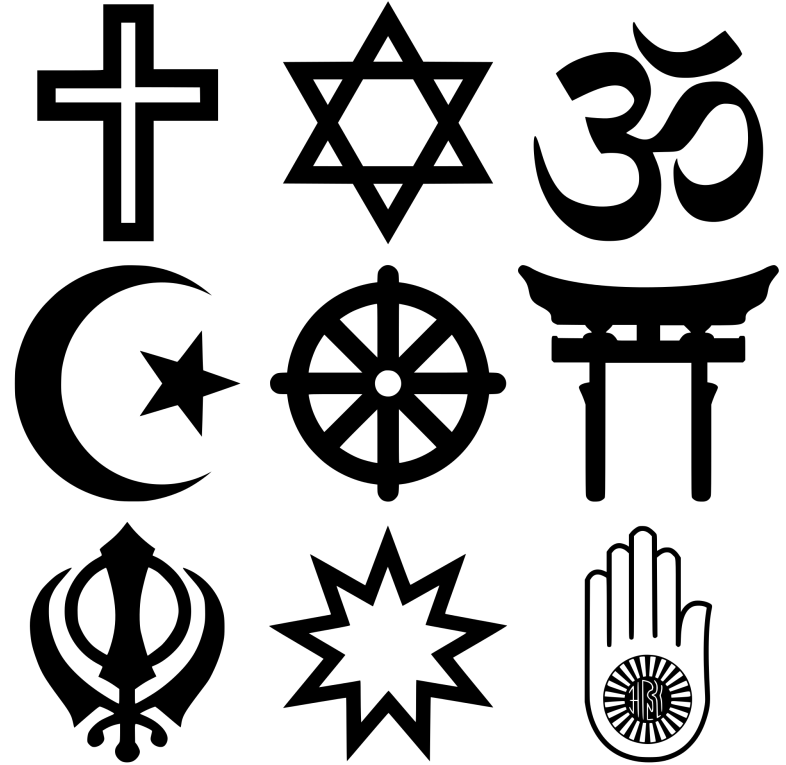
## Walzer's criteria for a just war:

1. Just Cause, namely responding to aggression
2. Legitimate Authority, i.e., a nation-state
3. Right Intention
4. Reasonable Prospects of Success
5. Proportionality, i.e., the morally weighted goods achieved by the war outweigh the morally weighted bads that it will cause.
6. Last Resort

# Problem with Absolute Pacifism

Absolute pacifism is often connected with a religious standpoint, e.g., Martin Luther King Jr.

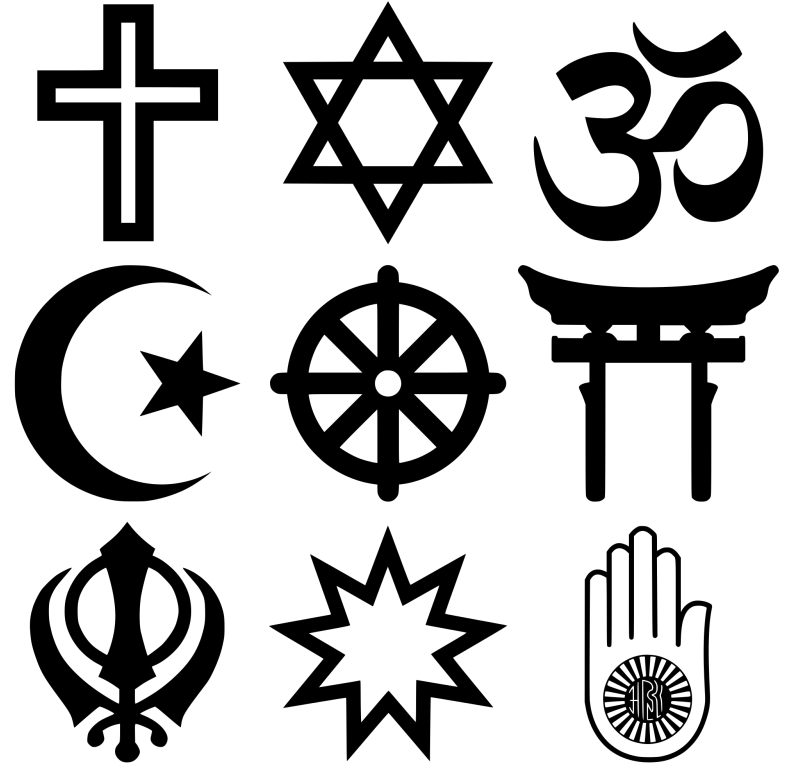
This viewpoint, then, can only be defended by resorting to Divine Command Theory.





Moreover, absolute pacifism does not allow for self-defence. But it seems intuitively true that humans have the right of self-defence.

Most theorists covered in this course, e.g., Kant, Aristotle, Hobbes and Mill, defend the right of self-defence.





# Problem with the “Peace Through Strength” View

From a historical context, the more militarily powerful a state is, the more wars it engages in (Dyer 2005, 290).

This even occurs at the individual level, since the mere presence of a weapon increases aggressiveness in subjects ([Berkowitz and LePage 1967](#)).



# Recap

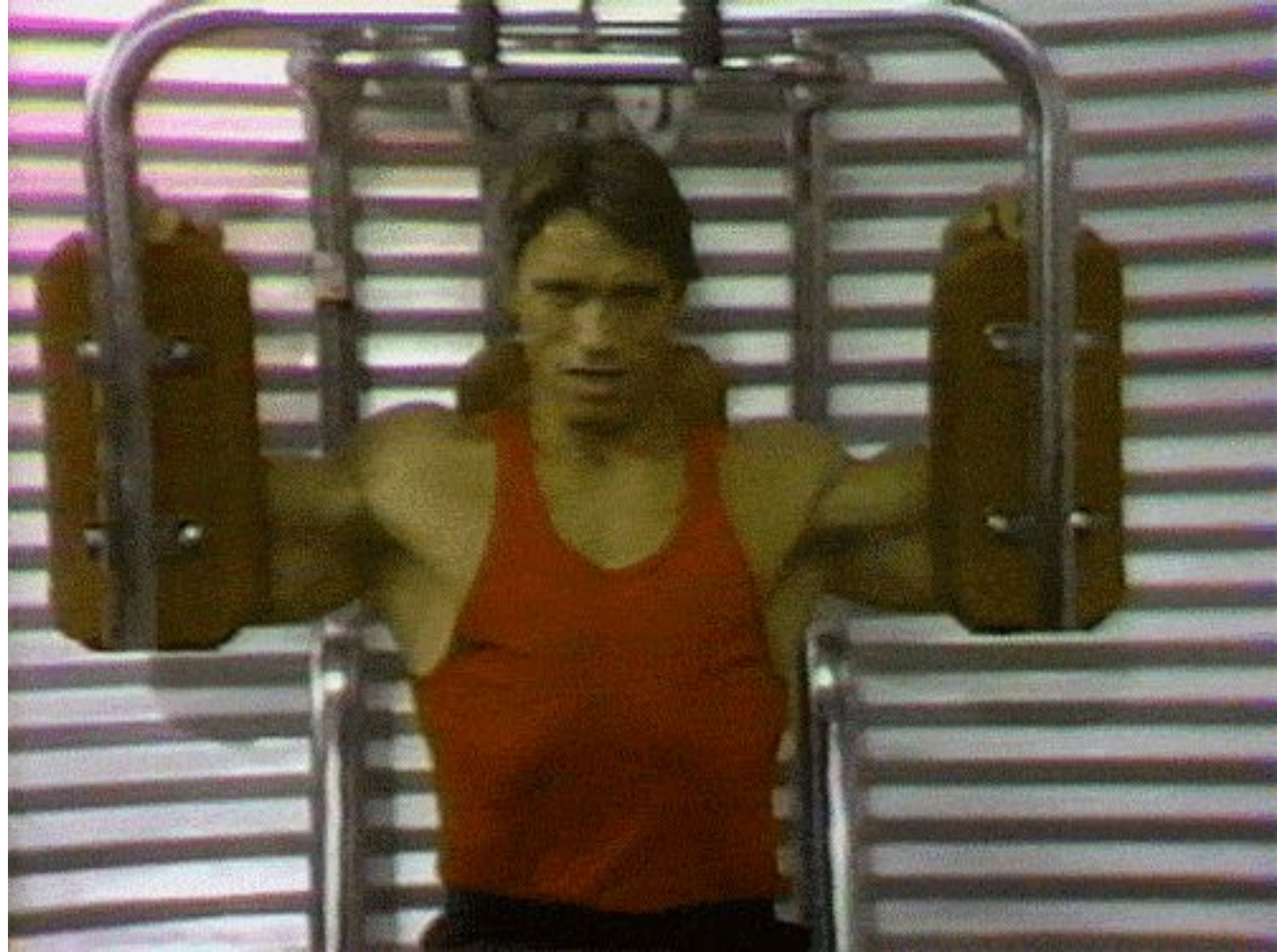
Possible Positions on War:

- ~~1. Absolute Pacifism~~
2. Contingent Pacifism
- ~~3. The Peace Through Strength View~~
4. Just War Theory

**Support for JWT:  
The individual/community  
analogy**

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Just like an individual, a national community is allowed to:

- interfere against aggression (intervention and preemptive strikes),
- defend themselves (war of self-defence), and
- defend others from unfair odds (counter-intervention).

# Defence of Just War Theory

Empirical research is required to say whether a war produces more net positive or negative political consequences.

However, if there is evidence that waging war would yield more net positives, waging war would be morally permissible or even necessary.



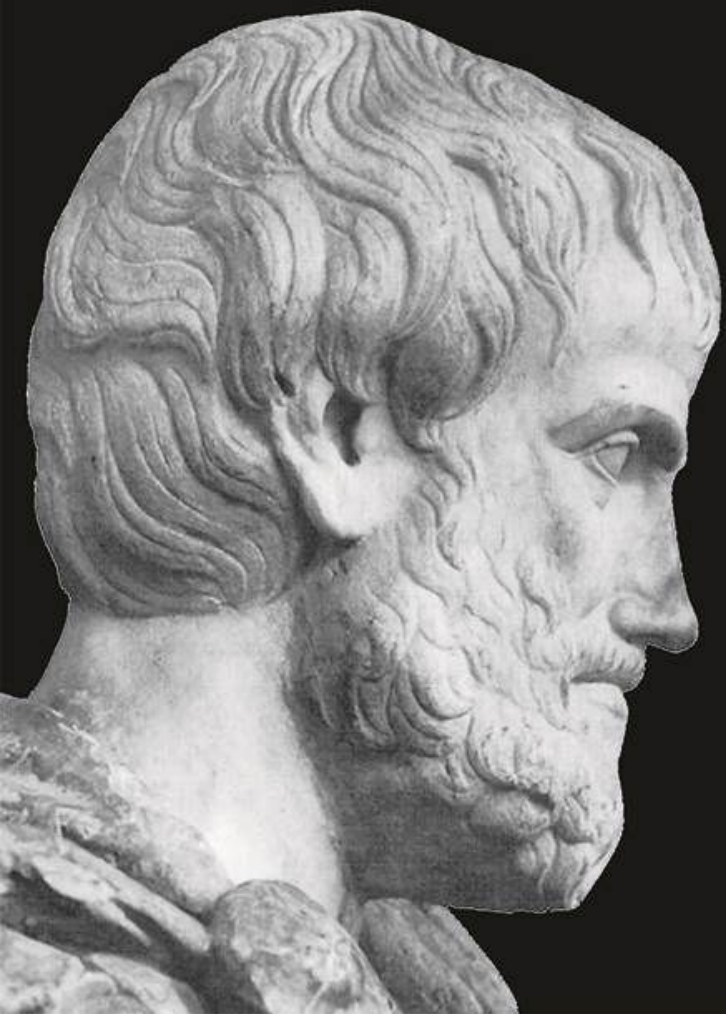
# Defence of Just War Theory

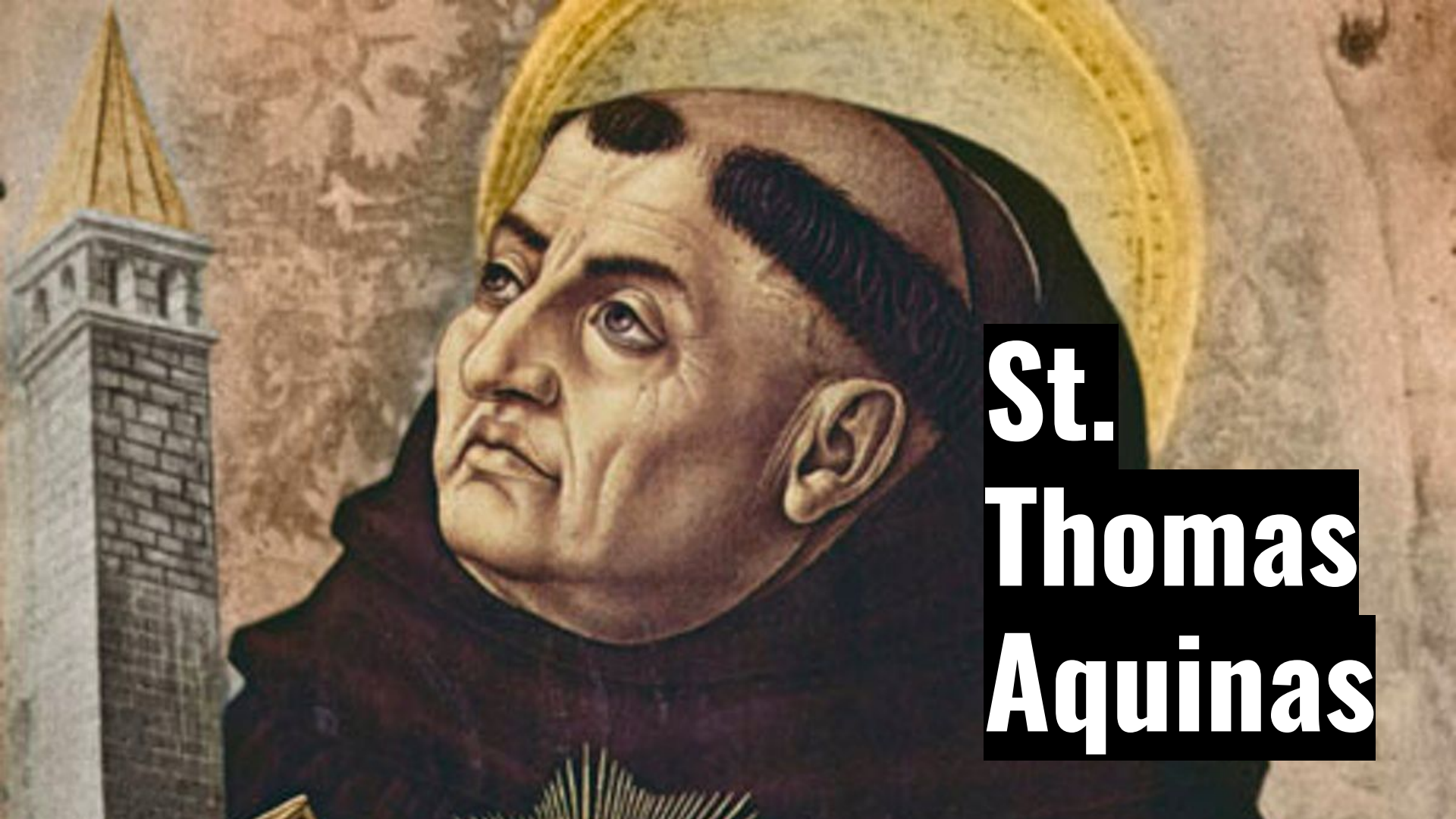
Empirical research is required to say whether a war produces more net positive or negative political consequences.

However, if there is evidence that waging war would yield more net positives, waging war would be morally permissible or even necessary.

## Defence of Just War Theory

But virtue theorists might also defend JWT insofar as it seems that communities can behave virtuously, e.g., a courageous counter-intervention, a charitable foreign policy, a trustworthy ally.





**St.  
Thomas  
Aquinas**



# ZOMBIELAND



Maybe even a Hobbesian Social Contract Theorist might endorse Just War Theory, since they believe that the state is there for their own interest.

After all, absolute war sounds very much like the State of Nature that Hobbes' recommended we avoid...

# García's TWO cents



McPherson ([2007](#)) argues that...

“If we believe that war can be justifiable on grounds of just cause and the unavailability of less harmful means, despite the harm it does to noncombatants, we must take seriously whether these same grounds could ever justify terrorism.

The failures of the dominant view of terrorism should lead us to adopt either a more critical attitude toward conventional war or a less condemnatory attitude toward terrorism” (p. 546).



See retired lesson [TT&T](#) for a review of McPherson's Arguments (and more!).



# Defence of Contingent Pacifism

“Some (contingent) pacifists use the second formulation of the categorical imperative to support their position by claiming that war treats persons as means and does not respect them as ends in themselves” (Fiala 2014).

However, since the autonomy of the citizenry must be protected, states have a duty to wage war in self-defence.



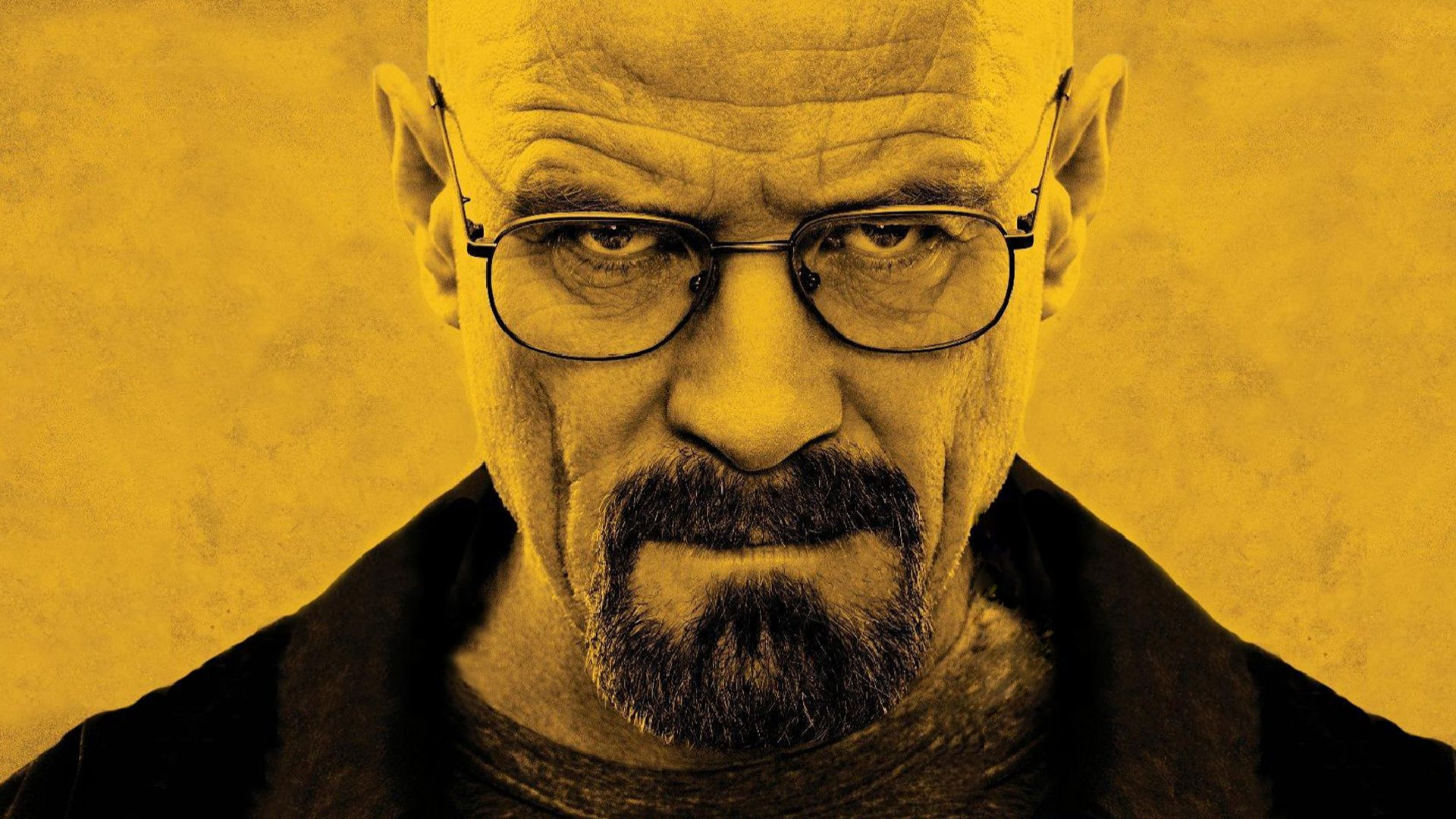




Then there's **realpolitik** (or realism in war) which states that moral considerations aren't helpful in these cases, and we should be practical instead.

An ethical egoist might endorse this...

Right, as the world goes, is only in question between equals in power, while the strong do what they can and the weak suffer what they must.





Round

1

2

3

4

5

6

7

8

