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*THE DIPLOMACY
OF VIOLENCE*

The usual distinction between diplomacy and force is not merely in the instruments, words or bullets, but in the relation between adversaries—in the interplay of motives and the role of communication, understandings, compromise, and restraint. Diplomacy is bargaining; it seeks outcomes that, though not ideal for either party, are better for both than some of the alternatives. In diplomacy each party somewhat controls what the other wants, and can get more by compromise, exchange, or collaboration than by taking things in his own hands and ignoring the other's wishes. The bargaining can be polite or rude, entail threats as well as offers, assume a status quo or ignore all rights and privileges, and assume mistrust rather than trust. But whether polite or impolite, constructive or aggressive, respectful or vicious, whether it occurs among friends or antagonists and whether or not there is a basis for trust and goodwill, there must be some common interest, if only in the avoidance of mutual damage, and an awareness of the need to make the other party prefer an outcome acceptable to oneself.

With enough military force a country may not need to bargain. Some things a country wants it can take, and some things it has it can keep, by sheer strength, skill and ingenuity. It can do this *forcibly*, accommodating only to opposing strength, skill, and ingenuity and without trying to appeal to an enemy's wishes. Forcibly a country can repel and expel, penetrate and occupy, seize, exterminate, disarm and disable, confine, deny access, and directly frustrate intrusion or attack. It can, that is, if it has enough strength. "Enough" depends on how much an opponent has.

There is something else, though, that force can do. It is less military, less heroic, less impersonal, and less unilateral; it is uglier, and has received less attention in Western military strategy. In addition to seizing and holding, disarming and confining, penetrating and obstructing, and all that, military force can be used *to hurt*. In addition to taking and protecting things of value it can *destroy* value. In addition to weakening an enemy militarily it can cause an enemy plain suffering.

Pain and shock, loss and grief, privation and horror are always in some degree, sometimes in terrible degree, among the results of warfare; but in traditional military science they are incidental, they are not the object. If violence can be done incidentally, though, it can also be done purposely. The power to hurt can be counted among the most impressive attributes of military force.

Hurting, unlike forcible seizure or self-defense, is not unconcerned with the interest of others. It is measured in the suffering it can cause and the victims' motivation to avoid it. Forcible action will work against weeds or floods as well as against armies, but suffering requires a victim that can feel pain or has something to lose. To inflict suffering gains nothing and saves nothing directly; it can only make people behave to avoid it. The only purpose, unless sport or revenge, must be to influence somebody's behavior, to coerce his decision or choice. To be coercive, violence has to be anticipated. And it has to be avoidable by accommodation. The power to hurt is bargaining power. To exploit it is diplomacy—vicious diplomacy, but diplomacy.

The Contrast of Brute Force with Coercion

There is a difference between taking what you want and making someone give it to you, between fending off assault and making someone afraid to assault you, between holding what people are trying to take and making them afraid to take it, between losing what someone can forcibly take and giving it up to avoid risk or damage. It is the difference between defense and deterrence, between brute force and intimidation, between conquest and blackmail, between action and threats. It is the difference

between the unilateral, "undiplomatic" recourse to strength, and coercive diplomacy based on the power to hurt.

The contrasts are several. The purely "military" or "undiplomatic" recourse to forcible action is concerned with enemy strength, not enemy interests; the coercive use of the power to hurt, though, is the very exploitation of enemy wants and fears. And brute strength is usually measured relative to enemy strength, the one directly opposing the other, while the power to hurt is typically not reduced by the enemy's power to hurt in return. Opposing strengths may cancel each other, pain and grief do not. The willingness to hurt, the credibility of a threat, and the ability to exploit the power to hurt will indeed depend on how much the adversary can hurt in return; but there is little or nothing about an adversary's pain or grief that directly reduces one's own. Two sides cannot both overcome each other with superior strength; they may both be able to hurt each other. With strength they can dispute objects of value; with sheer violence they can destroy them.

And brute force succeeds when it is used, whereas the power to hurt is most successful when held in reserve. It is the *threat* of damage, or of more damage to come, that can make someone yield or comply. It is *latent* violence that can influence someone's choice—violence that can still be withheld or inflicted, or that a victim believes can be withheld or inflicted. The threat of pain tries to structure someone's motives, while brute force tries to overcome his strength. Unhappily, the power to hurt is often communicated by some performance of it. Whether it is sheer terroristic violence to induce an irrational response, or cool premeditated violence to persuade somebody that you mean it and may do it again, it is not the pain and damage itself but its influence on somebody's behavior that matters. It is the expectation of *more* violence that gets the wanted behavior, if the power to hurt can get it at all.

To exploit a capacity for hurting and inflicting damage one needs to know what an adversary treasures and what scares him and one needs the adversary to understand what behavior of his will cause the violence to be inflicted and what will cause it to

be withheld. The victim has to know what is wanted, and he may have to be assured of what is not wanted. The pain and suffering have to appear *contingent* on his behavior; it is not alone the threat that is effective—the threat of pain or loss if he fails to comply—but the corresponding assurance, possibly an implicit one, that he can avoid the pain or loss if he does comply. The prospect of certain death may stun him, but it gives him no choice.

Coercion by threat of damage also requires that our interests and our opponent's not be absolutely opposed. If his pain were our greatest delight and our satisfaction his greatest woe, we would just proceed to hurt and to frustrate each other. It is when his pain gives us little or no satisfaction compared with what he can do for us, and the action or inaction that satisfies us costs him less than the pain we can cause, that there is room for coercion. Coercion requires finding a bargain, arranging for him to be better off doing what we want—worse off not doing what we want—when he takes the threatened penalty into account.

It is this capacity for pure damage, pure violence, that is usually associated with the most vicious labor disputes, with racial disorders, with civil uprisings and their suppression, with racketeering. It is also the power to hurt rather than brute force that we use in dealing with criminals; we hurt them afterward, or threaten to, for their misdeeds rather than protect ourselves with cordons of electric wires, masonry walls, and armed guards. Jail, of course, can be either forcible restraint or threatened privation; if the object is to keep criminals out of mischief by confinement, success is measured by how many of them are gotten behind bars, but if the object is to *threaten* privation, success will be measured by how few have to be put behind bars and success then depends on the subject's understanding of the consequences. Pure damage is what a car threatens when it tries to hog the road or to keep its rightful share, or to go first through an intersection. A tank or a bulldozer can force its way regardless of others' wishes; the rest of us have to threaten damage, usually mutual damage, hoping the other driver values his car or his limbs enough to give way, hoping he

sees us, and hoping he is in control of his own car. The threat of pure damage will not work against an unmanned vehicle.

This difference between coercion and brute force is as often in the intent as in the instrument. To hunt down Comanches and to exterminate them was brute force; to raid their villages to make them behave was coercive diplomacy, based on the power to hurt. The pain and loss to the Indians might have looked much the same one way as the other; the difference was one of purpose and effect. If Indians were killed because they were in the way, or somebody wanted their land, or the authorities despaired of making them behave and could not confine them and decided to exterminate them, that was pure unilateral force. If *some* Indians were killed to make *other* Indians behave, that was coercive violence—or intended to be, whether or not it was effective. The Germans at Verdun perceived themselves to be chewing up hundreds of thousands of French soldiers in a gruesome "meatgrinder." If the purpose was to eliminate a military obstacle—the French infantryman, viewed as a military "asset" rather than as a warm human being—the offensive at Verdun was a unilateral exercise of military force. If instead the object was to make the loss of young men—not of impersonal "effectives," but of sons, husbands, fathers, and the pride of French manhood—so anguishing as to be unendurable, to make surrender a welcome relief and to spoil the foretaste of an Allied victory, then it was an exercise in coercion, in applied violence, intended to offer relief upon accommodation. And of course, since any use of force tends to be brutal, thoughtless, vengeful, or plain obstinate, the motives themselves can be mixed and confused. The fact that heroism and brutality can be either coercive diplomacy or a contest in pure strength does not promise that the distinction will be made, and the strategies enlightened by the distinction, every time some vicious enterprise gets launched.

The contrast between brute force and coercion is illustrated by two alternative strategies attributed to Genghis Khan. Early in his career he pursued the war creed of the Mongols: the vanquished can never be the friends of the victors, their death is

necessary for the victor's safety. This was the unilateral extermination of a menace or a liability. The turning point of his career, according to Lynn Montross, came later when he discovered how to use his power to hurt for diplomatic ends. "The great Khan, who was not inhibited by the usual mercies, conceived the plan of forcing captives—women, children, aged fathers, favorite sons—to march ahead of his army as the first potential victims of resistance."¹ Live captives have often proved more valuable than enemy dead; and the technique discovered by the Khan in his maturity remains contemporary. North Koreans and Chinese were reported to have quartered prisoners of war near strategic targets to inhibit bombing attacks by United Nations aircraft. Hostages represent the power to hurt in its purest form.

Coercive Violence in Warfare

This distinction between the power to hurt and the power to seize or hold forcibly is important in modern war, both big war and little war, hypothetical war and real war. For many years the Greeks and the Turks on Cyprus could hurt each other indefinitely but neither could quite take or hold forcibly what they wanted or protect themselves from violence by physical means. The Jews in Palestine could not expel the British in the late 1940s but they could cause pain and fear and frustration through terrorism, and eventually influence somebody's decision. The brutal war in Algeria was more a contest in pure violence than in military strength; the question was who would first find the pain and degradation unendurable. The French troops preferred—indeed they continually tried—to make it a contest of strength, to pit military force against the nationalists' capacity for terror, to exterminate or disable the nationalists and to screen off the nationalists from the victims of their violence. But because in civil war terrorists commonly have access to victims by sheer physical propinquity, the victims and their properties could not be forcibly defended and in the end the

1. Lynn Montross, *War Through the Ages* (3d ed. New York, Harper and Brothers, 1960), p. 146.

French troops themselves resorted, unsuccessfully, to a war of pain.

Nobody believes that the Russians can take Hawaii from us, or New York, or Chicago, but nobody doubts that they might destroy people and buildings in Hawaii, Chicago, or New York. Whether the Russians can conquer West Germany in any meaningful sense is questionable; whether they can hurt it terribly is not doubted. That the United States can destroy a large part of Russia is universally taken for granted; that the United States can keep from being badly hurt, even devastated, in return, or can keep Western Europe from being devastated while itself destroying Russia, is at best arguable; and it is virtually out of the question that we could conquer Russia territorially and use its economic assets unless it were by threatening disaster and inducing compliance. It is the power to hurt, not military strength in the traditional sense, that inheres in our most impressive military capabilities at the present time. We have a Department of *Defense* but emphasize *retaliation*—"to return evil for evil" (synonyms: requital, reprisal, revenge, vengeance, retribution). And it is pain and violence, not force in the traditional sense, that inheres also in some of the least impressive military capabilities of the present time—the plastic bomb, the terrorist's bullet, the burnt crops, and the tortured farmer.

War appears to be, or threatens to be, not so much a contest of strength as one of endurance, nerve, obstinacy, and pain. It appears to be, and threatens to be, not so much a contest of military strength as a bargaining process—dirty, extortionate, and often quite reluctant bargaining on one side or both—nevertheless a bargaining process.

The difference cannot quite be expressed as one between the *use* of force and the *threat* of force. The actions involved in forcible accomplishment, on the one hand, and in fulfilling a threat, on the other, can be quite different. Sometimes the most effective direct action inflicts enough cost or pain on the enemy to serve as a threat, sometimes not. The United States threatens the Soviet Union with virtual destruction of its society in the event of a surprise attack on the United States; a hundred mil-

lion deaths are awesome as pure damage, but they are useless in stopping the Soviet attack—especially if the threat is to do it all afterward anyway. So it is worthwhile to keep the concepts distinct—to distinguish forcible action from the threat of pain—recognizing that some actions serve as both a means of forcible accomplishment and a means of inflicting pure damage, some do not. Hostages tend to entail almost pure pain and damage, as do all forms of reprisal after the fact. Some modes of self-defense may exact so little in blood or treasure as to entail negligible violence; and some forcible actions entail so much violence that their threat can be effective by itself.

The power to hurt, though it can usually accomplish nothing directly, is potentially more versatile than a straightforward capacity for forcible accomplishment. By force alone we cannot even lead a horse to water—we have to drag him—much less make him drink. Any affirmative action, any collaboration, almost anything but physical exclusion, expulsion, or extermination, requires that an opponent or a victim *do* something, even if only to stop or get out. The threat of pain and damage may make him want to do it, and anything he can do is potentially susceptible to inducement. Brute force can only accomplish what requires no collaboration. The principle is illustrated by a technique of unarmed combat: one can disable a man by various stunning, fracturing, or killing blows, but to take him to jail one has to exploit the man's own efforts. "Come-along" holds are those that threaten pain or disablement, giving relief as long as the victim complies, giving him the option of using his own legs to get to jail.

We have to keep in mind, though, that what is pure pain, or the threat of it, at one level of decision can be equivalent to brute force at another level. Churchill was worried, during the early bombing raids on London in 1940, that Londoners might panic. Against people the bombs were pure violence, to induce their undisciplined evasion; to Churchill and the government, the bombs were a cause of inefficiency, whether they spoiled transport and made people late to work or scared people and made them afraid to work. Churchill's decisions were not going

to be coerced by the fear of a few casualties. Similarly on the battlefield: tactics that frighten soldiers so that they run, duck their heads, or lay down their arms and surrender represent coercion based on the power to hurt; to the top command, which is frustrated but not coerced, such tactics are part of the contest in military discipline and strength.

The fact that violence—pure pain and damage—can be used or threatened to coerce and to deter, to intimidate and to blackmail, to demoralize and to paralyze, in a conscious process of dirty bargaining, does not by any means imply that violence is not often wanton and meaningless or, even when purposive, in danger of getting out of hand. Ancient wars were often quite "total" for the loser, the men being put to death, the women sold as slaves, the boys castrated, the cattle slaughtered, and the buildings leveled, for the sake of revenge, justice, personal gain, or merely custom. If an enemy bombs a city, by design or by carelessness, we usually bomb his if we can. In the excitement and fatigue of warfare, revenge is one of the few satisfactions that can be savored; and justice can often be construed to demand the enemy's punishment, even if it is delivered with more enthusiasm than justice requires. When Jerusalem fell to the Crusaders in 1099 the ensuing slaughter was one of the bloodiest in military chronicles. "The men of the West literally waded in gore, their march to the church of the Holy Sepulcher being gruesomely likened to 'treading out the wine press' . . .," reports Montross (p. 138), who observes that these excesses usually came at the climax of the capture of a fortified post or city. "For long the assailants have endured more punishment than they were able to inflict; then once the walls are breached, pent up emotions find an outlet in murder, rape and plunder, which discipline is powerless to prevent." The same occurred when Tyre fell to Alexander after a painful siege, and the phenomenon was not unknown on Pacific islands in the Second World War. Pure violence, like fire, can be harnessed to a purpose; that does not mean that behind every holocaust is a shrewd intention successfully fulfilled.

But if the occurrence of violence does not always bespeak a

shrewd purpose, the absence of pain and destruction is no sign that violence was idle. Violence is most purposive and most successful when it is threatened and not used. Successful threats are those that do not have to be carried out. By European standards, Denmark was virtually unharmed in the Second World War; it was violence that made the Danes submit. Withheld violence—successfully threatened violence—can look clean, even merciful. The fact that a kidnap victim is returned unharmed, against receipt of ample ransom, does not make kidnapping a nonviolent enterprise. The American victory at Mexico City in 1847 was a great success; with a minimum of brutality we traded a capital city for everything we wanted from the war. We did not even have to say what we could do to Mexico City to make the Mexican government understand what they had at stake. (They had undoubtedly got the message a month earlier, when Vera Cruz was being pounded into submission. After forty-eight hours of shellfire, the foreign consuls in that city approached General Scott's headquarters to ask for a truce so that women, children, and neutrals could evacuate the city. General Scott, "counting on such internal pressure to help bring about the city's surrender," refused their request and added that anyone, soldier or noncombatant, who attempted to leave the city would be fired upon.)²

Whether spoken or not, the threat is usually there. In earlier eras the etiquette was more permissive. When the Persians wanted to induce some Ionian cities to surrender and join them, without having to fight them, they instructed their ambassadors to

make your proposals to them and promise that, if they abandon their allies, there will be no disagreeable consequences

2. Otis A. Singletary, *The Mexican War* (Chicago, University of Chicago Press, 1960), pp. 75–76. In a similar episode the Gauls, defending the town of Alesia in 52 B.C., "decided to send out of the town those whom age or infirmity incapacitated for fighting. . . . They came up to the Roman fortifications and with tears besought the soldiers to take them as slaves and relieve their hunger. But Caesar posted guards on the ramparts with orders to refuse them admission." Caesar, *The Conquest of Gaul*, S. A. Handford, transl. (Baltimore, Penguin Books, 1951), p. 227.

for them; we will not set fire to their houses or temples, or threaten them with any greater harshness than before this trouble occurred. If, however, they refuse, and insist upon fighting, then you must resort to threats, and say exactly what we will do to them; tell them, that is, that when they are beaten they will be sold as slaves, their boys will be made eunuchs, their girls carried off to Bactria, and their land confiscated.³

It sounds like Hitler talking to Schuschnigg. "I only need to give an order, and overnight all the ridiculous scarecrows on the frontier will vanish . . . Then you will really experience something. . . . After the troops will follow the S.A. and the Legion. No one will be able to hinder the vengeance, not even myself."

Or Henry V before the gates of Harfleur:

We may as bootless spend our vain command
 Upon the enraged soldiers in their spoil
 As send precepts to the leviathan
 To come ashore. Therefore, you men of Harfleur,
 Take pity of your town and of your people,
 Whiles yet my soldiers are in my command;
 Whiles yet the cool and temperate wind of grace
 O'erblows the filthy and contagious clouds
 Of heady murder, spoil and villainy.
 If not, why, in a moment look to see
 The blind and bloody soldier with foul hand
 Defile the locks of your shrill-shrieking daughters;
 Your fathers taken by the silver beard,
 And their most reverent heads dash'd to the walls,
 Your naked infants spitted upon pikes,
 Whiles the mad mothers with their howls confused
 Do break the clouds . . .
 What say you? will you yield, and this avoid,
 Or, guilty in defence, be thus destroy'd?

(Act III, Scene iii)

3. Herodotus, *The Histories*, Aubrey de Selincourt, transl. (Baltimore, Penguin Books, 1954), p. 362.

The Strategic Role of Pain and Damage

Pure violence, nonmilitary violence, appears most conspicuously in relations between unequal countries, where there is no substantial military challenge and the outcome of military engagement is not in question. Hitler could make his threats contemptuously and brutally against Austria; he could make them, if he wished, in a more refined way against Denmark. It is noteworthy that it was Hitler, not his generals, who used this kind of language; proud military establishments do not like to think of themselves as extortionists. Their favorite job is to deliver victory, to dispose of opposing military force and to leave most of the civilian violence to politics and diplomacy. But if there is no room for doubt how a contest in strength will come out, it may be possible to bypass the military stage altogether and to proceed at once to the coercive bargaining.

A typical confrontation of unequal forces occurs at the *end* of a war, between victor and vanquished. Where Austria was vulnerable before a shot was fired, France was vulnerable after its military shield had collapsed in 1940. Surrender negotiations are the place where the threat of civil violence can come to the fore. Surrender negotiations are often so one-sided, or the potential violence so unmistakable, that bargaining succeeds and the violence remains in reserve. But the fact that most of the actual damage was done during the military stage of the war, prior to victory and defeat, does not mean that violence was idle in the aftermath, only that it was latent and the threat of it successful.

Indeed, victory is often but a prerequisite to the exploitation of the power to hurt. When Xenophon was fighting in Asia Minor under Persian leadership, it took military strength to disperse enemy soldiers and occupy their lands; but land was not what the victor wanted, nor was victory for its own sake.

Next day the Persian leader burned the villages to the ground, not leaving a single house standing, so as to strike terror into the other tribes to show them what would happen if they did

not give in. . . . He sent some of the prisoners into the hills and told them to say that if the inhabitants did not come down and settle in their houses to submit to him, he would burn up their villages too and destroy their crops, and they would die of hunger.⁴

Military victory was but the *price of admission*. The payoff depended upon the successful threat of violence.

Like the Persian leader, the Russians crushed Budapest in 1956 and cowed Poland and other neighboring countries. There was a lag of ten years between military victory and this show of violence, but the principle was the one explained by Xenophon. Military victory is often the prelude to violence, not the end of it, and the fact that successful violence is usually held in reserve should not deceive us about the role it plays.

What about pure violence during war itself, the infliction of pain and suffering as a military technique? Is the threat of pain involved only in the political use of victory, or is it a decisive technique of war itself?

Evidently between unequal powers it has been part of warfare. Colonial conquest has often been a matter of "punitive expeditions" rather than genuine military engagements. If the tribesmen escape into the bush you can burn their villages without them until they assent to receive what, in strikingly modern language, used to be known as the Queen's "protection." British air power was used punitively against Arabian tribesmen in the 1920s and 30s to coerce them into submission.⁵

4. Xenophon, *The Persian Expedition*, Rex Warner, transl. (Baltimore, Penguin Books, 1949), p. 272. "The 'rational' goal of the threat of violence," says H. L. Nieburg, "is an accommodation of interests, not the provocation of actual violence. Similarly the 'rational' goal of actual violence is demonstration of the will and capability of action, establishing a measure of the credibility of future threats, not the exhaustion of that capability in unlimited conflict." "Uses of Violence," *Journal of Conflict Resolution*, 7 (1963), 44.

5. A perceptive, thoughtful account of this tactic, and one that emphasizes its "diplomatic" character, is in the lecture of Air Chief Marshal Lord Portal, "Air Force Cooperation in Policing the Empire." "The

If enemy forces are not strong enough to oppose, or are unwilling to engage, there is no need to achieve victory as a prerequisite to getting on with a display of coercive violence. When Caesar was pacifying the tribes of Gaul he sometimes had to fight his way through their armed men in order to subdue them with a display of punitive violence, but sometimes he was virtually unopposed and could proceed straight to the punitive display. To his legions there was more valor in fighting their way to the seat of power; but, as governor of Gaul, Caesar could view enemy troops only as an obstacle to his political control, and that control was usually based on the power to inflict pain, grief, and privation. In fact, he preferred to keep several hundred hostages from the unreliable tribes, so that his threat of violence did not even depend on an expedition into the countryside.

Pure hurting, as a military tactic, appeared in some of the military actions against the plains Indians. In 1868, during the war with the Cheyennes, General Sheridan decided that his best hope was to attack the Indians in their winter camps. His reasoning was that the Indians could maraud as they pleased during the seasons when their ponies could subsist on grass, and in winter hide away in remote places. "To disabuse their minds from the idea that they were secure from punishment, and to strike at a period when they were helpless to move their stock and villages, a winter campaign was projected against the large bands hiding away in the Indian territory."⁶

These were not military engagements; they were punitive attacks on people. They were an effort to subdue by the use of violence, without a futile attempt to draw the enemy's military forces into decisive battle. They were "massive retaliation" on a

law-breaking tribe must be given an alternative to being bombed and . . . be told in the clearest possible terms what that alternative is." And, "It would be the greatest mistake to believe that a victory which spares the lives and feelings of the losers need be any less permanent or salutary than one which inflicts heavy losses on the fighting men and results in a 'peace' dictated on a stricken field." *Journal of the Royal United Services Institution* (London, May 1937), pp. 343-58.

6. Paul I. Wellman, *Death on the Prairie* (New York, Macmillan, 1934), p. 82.

diminutive scale, with local effects not unlike those of Hiroshima. The Indians themselves totally lacked organization and discipline, and typically could not afford enough ammunition for target practice and were no military match for the cavalry; their own rudimentary strategy was at best one of harassment and reprisal. Half a century of Indian fighting in the West left us a legacy of cavalry tactics; but it is hard to find a serious treatise on American strategy against the Indians or Indian strategy against the whites. The twentieth is not the first century in which "retaliation" has been part of our strategy, but it is the first in which we have systematically recognized it.

Hurting, as a strategy, showed up in the American Civil War, but as an episode, not as the central strategy. For the most part, the Civil War was a military engagement with each side's military force pitted against the other's. The Confederate forces hoped to lay waste enough Union territory to negotiate their independence, but hadn't enough capacity for such violence to make it work. The Union forces were intent on military victory, and it was mainly General Sherman's march through Georgia that showed a conscious and articulate use of violence. "If the people raise a howl against my barbarity and cruelty, I will answer that war is war . . . If they want peace, they and their relatives must stop the war," Sherman wrote. And one of his associates said, "Sherman is perfectly right . . . The only possible way to end this unhappy and dreadful conflict . . . is to make it terrible beyond endurance."⁷

Making it "terrible beyond endurance" is what we associate with Algeria and Palestine, the crushing of Budapest and the tribal warfare in Central Africa. But in the great wars of the last hundred years it was usually military victory, not the hurting of the people, that was decisive; General Sherman's attempt to make war hell for the Southern people did not come to

7. J. F. C. Fuller reproduces some of this correspondence and remarks, "For the nineteenth century this was a new conception, because it meant that the deciding factor in the war—the power to sue for peace—was transferred from government to people, and that peacemaking was a product of revolution. This was to carry the principle of democracy to its ultimate stage. . . ." *The Conduct of War: 1789-1961* (New Brunswick, Rutgers University Press, 1961), pp. 107-12.

epitomize military strategy for the century to follow. To seek out and to destroy the enemy's military force, to achieve a crushing victory over enemy armies, was still the avowed purpose and the central aim of American strategy in both world wars. Military action was seen as an *alternative* to bargaining, not a *process* of bargaining.

The reason is not that civilized countries are so averse to hurting people that they prefer "purely military" wars. (Nor were all of the participants in these wars entirely civilized.) The reason is apparently that the technology and geography of warfare, at least for a war between anything like equal powers during the century ending in World War II, kept coercive violence from being decisive before military victory was achieved. Blockade indeed was aimed at the whole enemy nation, not concentrated on its military forces; the German civilians who died of influenza in the First World War were victims of violence directed at the whole country. It has never been quite clear whether blockade—of the South in the Civil War or of the Central Powers in both world wars, or submarine warfare against Britain—was expected to make war unendurable for the people or just to weaken the enemy forces by denying economic support. Both arguments were made, but there was no need to be clear about the purpose as long as either purpose was regarded as legitimate and either might be served. "Strategic bombing" of enemy homelands was also occasionally rationalized in terms of the pain and privation it could inflict on people and the civil damage it could do to the nation, as an effort to display either to the population or to the enemy leadership that surrender was better than persistence in view of the damage that could be done. It was also rationalized in more "military" terms, as a way of selectively denying war material to the troops or as a way of generally weakening the economy on which the military effort rested.⁸

8. For a reexamination of strategic-bombing theory before and during World War II, in the light of nuclear-age concepts, see George H. Quester, *Deterrence before Hiroshima* (New York, John Wiley and Sons, 1966). See also the first four chapters of Bernard Brodie, *Strategy in the Missile Age* (Princeton, Princeton University Press, 1959), pp. 3–146.

But as terrorism—as violence intended to coerce the enemy rather than to weaken him militarily—blockade and strategic bombing by themselves were not quite up to the job in either world war in Europe. (They might have been sufficient in the war with Japan after straightforward military action had brought American aircraft into range.) Airplanes could not quite make punitive, coercive violence decisive in Europe, at least on a tolerable time schedule, and preclude the need to defeat or to destroy enemy forces as long as they had nothing but conventional explosives and incendiaries to carry. Hitler's V-1 buzz bomb and his V-2 rocket are fairly pure cases of weapons whose purpose was to intimidate, to hurt Britain itself rather than Allied military forces. What the V-2 needed was a punitive payload worth carrying, and the Germans did not have it. Some of the expectations in the 1920s and the 1930s that another major war would be one of pure civilian violence, of shock and terror from the skies, were not borne out by the available technology. The threat of punitive violence kept occupied countries quiescent; but the wars were won in Europe on the basis of brute strength and skill and not by intimidation, not by the threat of civilian violence but by the application of military force. Military victory was still the price of admission. Latent violence against people was reserved for the politics of surrender and occupation.

The great exception was the two atomic bombs on Japanese cities. These were weapons of terror and shock. They hurt, and promised more hurt, and that was their purpose. The few "small" weapons we had were undoubtedly of some direct military value, but their enormous advantage was in pure violence. In a military sense the United States could gain a little by destruction of two Japanese industrial cities; in a civilian sense, the Japanese could lose much. The bomb that hit Hiroshima was a threat aimed at all of Japan. The political target of the bomb was not the dead of Hiroshima or the factories they worked in, but the survivors in Tokyo. The two bombs were in the tradition of Sheridan against the Comanches and Sherman in Georgia. Whether in the end those two bombs saved lives or

wasted them, Japanese lives or American lives; whether punitive coercive violence is uglier than straightforward military force or more civilized; whether terror is more or less humane than military destruction; we can at least perceive that the bombs on Hiroshima and Nagasaki represented violence against the country itself and not mainly an attack on Japan's material strength. The effect of the bombs, and their purpose, were not mainly the military destruction they accomplished but the pain and the shock and the promise of more.

The Nuclear Contribution to Terror and Violence

Man has, it is said, for the first time in history enough military power to eliminate his species from the earth, weapons against which there is no conceivable defense. War has become, it is said, so destructive and terrible that it ceases to be an instrument of national power. "For the first time in human history," says Max Lerner in a book whose title, *The Age of Overkill*, conveys the point, "men have bottled up a power . . . which they have thus far not dared to use."⁹ And Soviet military authorities, whose party dislikes having to accommodate an entire theory of history to a single technological event, have had to reexamine a set of principles that had been given the embarrassing name of "permanently operating factors" in warfare. Indeed, our era is epitomized by words like "the first time in human history," and by the abdication of what was "permanent."

For dramatic impact these statements are splendid. Some of them display a tendency, not at all necessary, to belittle the catastrophe of earlier wars. They may exaggerate the historical novelty of deterrence and the balance of terror.¹⁰ More impor-

9. New York, Simon and Schuster, 1962, p. 47.

10. Winston Churchill is often credited with the term, "balance of terror," and the following quotation succinctly expresses the familiar notion of nuclear mutual deterrence. This, though, is from a speech in Commons in November 1934. "The fact remains that when all is said and done as regards defensive methods, pending some new discovery the only direct measure of defense upon a great scale is the certainty of being able to inflict simultaneously upon the enemy as great damage as he can inflict upon ourselves. Do not let us undervalue the efficacy of this procedure. It may well

tant, they do not help to identify just what is new about war when so much destructive energy can be packed in warheads at a price that permits advanced countries to have them in large numbers. Nuclear warheads are incomparably more devastating than anything packaged before. What does that imply about war?

It is not true that for the first time in history man has the capability to destroy a large fraction, even the major part, of the human race. Japan was defenseless by August 1945. With a combination of bombing and blockade, eventually invasion, and if necessary the deliberate spread of disease, the United States could probably have exterminated the population of the Japanese islands without nuclear weapons. It would have been a gruesome, expensive, and mortifying campaign; it would have taken time and demanded persistence. But we had the economic and technical capacity to do it; and, together with the Russians or without them, we could have done the same in many populous parts of the world. Against defenseless people there is not much that nuclear weapons can do that cannot be done with an ice pick. And it would not have strained our Gross National Product to do it with ice picks.

It is a grisly thing to talk about. We did not do it and it is not imaginable that we would have done it. We had no reason; if we had had a reason, we would not have the persistence of purpose, once the fury of war had been dissipated in victory and we had taken on the task of executioner. If we and our enemies might do such a thing to each other now, and to others as well,

prove in practice—I admit I cannot prove it in theory—capable of giving complete immunity. If two Powers show themselves equally capable of inflicting damage upon each other by some particular process of war, so that neither gains an advantage from its adoption and both suffer the most hideous reciprocal injuries, it is not only possible but it seems probable that neither will employ that means." A fascinating reexamination of concepts like deterrence, preemptive attack, counterforce and counter-city warfare, retaliation, reprisal, and limited war, in the strategic literature of the air age from the turn of the century to the close of World War II, is in Quester's book, cited above.

it is not because nuclear weapons have for the first time made it feasible.

Nuclear weapons can do it quickly. That makes a difference. When the Crusaders breached the walls of Jerusalem they sacked the city while the mood was on them. They burned things that they might, with time to reflect, have carried away instead and raped women that, with time to think about it, they might have married instead. To compress a catastrophic war within the span of time that a man can stay awake drastically changes the politics of war, the process of decision, the possibility of central control and restraint, the motivations of people in charge, and the capacity to think and reflect while war is in progress. It *is* imaginable that we might destroy 200,000,000 Russians in a war of the present, though not 80,000,000 Japanese in a war of the past. It is not only imaginable, it is imagined. It is imaginable because it could be done "in a moment, in the twinkling of an eye, at the last trumpet."

This may be why there is so little discussion of how an all-out war might be brought to a close. People do not expect it to be "brought" to a close, but just to come to an end when everything has been spent. It is also why the idea of "limited war" has become so explicit in recent years. Earlier wars, like World Wars I and II or the Franco-Prussian War, were limited by *termination*, by an ending that occurred before the period of greatest potential violence, by negotiation that brought the *threat* of pain and privation to bear but often precluded the massive *exercise* of civilian violence. With nuclear weapons available, the restraint of violence cannot await the outcome of a contest of military strength; restraint, to occur at all, must occur during war itself.

This is a difference between nuclear weapons and bayonets. It is not in the number of people they can eventually kill but in the speed with which it can be done, in the centralization of decision, in the divorce of the war from political processes, and in computerized programs that threaten to take the war out of human hands once it begins.

That nuclear weapons make it *possible* to compress the fury

of global war into a few hours does not mean that they make it *inevitable*. We have still to ask whether that is the way a major nuclear war would be fought, or ought to be fought. Nevertheless, that the whole war might go off like one big string of firecrackers makes a critical difference between our conception of nuclear war and the world wars we have experienced.

There is no guarantee, of course, that a slower war would not persist. The First World War could have stopped at any time after the Battle of the Marne. There was plenty of time to think about war aims, to consult the long-range national interest, to reflect on costs and casualties already incurred and the prospect of more to come, and to discuss terms of cessation with the enemy. The gruesome business continued as mechanically as if it had been in the hands of computers (or worse: computers might have been programmed to learn more quickly from experience). One may even suppose it would have been a blessing had all the pain and shock of the four years been compressed within four days. Still, it was terminated. And the victors had no stomach for doing then with bayonets what nuclear weapons could do to the German people today.

There is another difference. In the past it has usually been the victors who could do what they pleased to the enemy. War has often been "total war" for the loser. With deadly monotony the Persians, Greeks, or Romans "put to death all men of military age, and sold the women and children into slavery," leaving the defeated territory nothing but its name until new settlers arrived sometime later. But the defeated could not do the same to their victors. The boys could be castrated and sold only after the war had been won, and only on the side that lost it. The power to hurt could be brought to bear only after military strength had achieved victory. The same sequence characterized the great wars of this century; for reasons of technology and geography, military force has usually had to penetrate, to exhaust, or to collapse opposing military force—to achieve military victory—before it could be brought to bear on the enemy nation itself. The Allies in World War I could not inflict coercive pain and suffering directly on the Germans in a decisive way until they

could defeat the German army; and the Germans could not coerce the French people with bayonets unless they first beat the Allied troops that stood in their way. With two-dimensional warfare, there is a tendency for troops to confront each other, shielding their own lands while attempting to press into each other's. Small penetrations could not do major damage to the people; large penetrations were so destructive of military organization that they usually ended the military phase of the war.

Nuclear weapons make it possible to do monstrous violence to the enemy without first achieving victory. With nuclear weapons and today's means of delivery, one expects to penetrate an enemy homeland without first collapsing his military force. What nuclear weapons have done, or appear to do, is to promote this kind of warfare to first place. Nuclear weapons threaten to make war less military, and are responsible for the lowered status of "military victory" at the present time. *Victory is no longer a prerequisite for hurting the enemy.* And it is no assurance against being terribly hurt. One need not wait until he has won the war before inflicting "unendurable" damages on his enemy. One need not wait until he has lost the war. There was a time when the assurance of victory—false or genuine assurance—could make national leaders not just willing but sometimes enthusiastic about war. Not now.

Not only *can* nuclear weapons hurt the enemy before the war has been won, and perhaps hurt decisively enough to make the military engagement academic, but it is widely assumed that in a major war that is *all* they can do. Major war is often discussed as though it would be only a contest in national destruction. If this is indeed the case—if the destruction of cities and their populations has become, with nuclear weapons, the primary object in an all-out war—the sequence of war has been reversed. Instead of destroying enemy forces as a prelude to imposing one's will on the enemy nation, one would have to destroy the nation as a means or a prelude to destroying the enemy forces. If one cannot disable enemy forces without virtually destroying the country, the victor does not even have the option of sparing the conquered nation. He has already destroyed it. Even with

blockade and strategic bombing it could be supposed that a country would be defeated before it was destroyed, or would elect surrender before annihilation had gone far. In the Civil War it could be hoped that the South would become too weak to fight before it became too weak to survive. For "all-out" war, nuclear weapons threaten to reverse this sequence.

So nuclear weapons do make a difference, marking an epoch in warfare. The difference is not just in the amount of destruction that can be accomplished but in the role of destruction and in the decision process. Nuclear weapons can change the speed of events, the control of events, the sequence of events, the relation of victor to vanquished, and the relation of homeland to fighting front. Deterrence rests today on the threat of pain and extinction, not just on the threat of military defeat. We may argue about the wisdom of announcing "unconditional surrender" as an aim in the last major war, but seem to expect "unconditional destruction" as a matter of course in another one.

Something like the same destruction always *could* be done. With nuclear weapons there is an expectation that it *would* be done. It is not "overkill" that is new; the American army surely had enough 30 caliber bullets to kill everybody in the world in 1945, or if it did not it could have bought them without any strain. What is new is plain "kill"—the idea that major war might be just a contest in the killing of countries, or not even a contest but just two parallel exercises in devastation.

That is the difference nuclear weapons make. At least they *may* make that difference. They also may not. If the weapons themselves are vulnerable to attack, or the machines that carry them, a successful surprise might eliminate the opponent's means of retribution. That an enormous explosion can be packaged in a single bomb does not by itself guarantee that the victor will receive deadly punishment. Two gunfighters facing each other in a Western town had an unquestioned capacity to kill one another; that did not guarantee that both would die in a gunfight—only the slower of the two. Less deadly weapons, permitting an injured one to shoot back before he died, might have

been more conducive to a restraining balance of terror, or of caution. The very efficiency of nuclear weapons could make them ideal for starting war, if they can suddenly eliminate the enemy's capability to shoot back.

And there is a contrary possibility: that nuclear weapons are not vulnerable to attack and prove not to be terribly effective against each other, posing no need to shoot them quickly for fear they will be destroyed before they are launched, and with no task available but the systematic destruction of the enemy country and no necessary reason to do it fast rather than slowly. Imagine that nuclear destruction *had* to go slowly—that the bombs could be dropped only one per day. The prospect would look very different, something like the most terroristic guerilla warfare on a massive scale. It happens that nuclear war does not have to go slowly; but it may also not have to go speedily. The mere existence of nuclear weapons does not itself determine that everything must go off in a blinding flash, any more than that it must go slowly. Nuclear weapons do not simplify things quite that much.

In recent years there has been a new emphasis on distinguishing what nuclear weapons make possible and what they make inevitable in case of war. The American government began in 1961 to emphasize that even a major nuclear war might not, and need not, be a simple contest in destructive fury. Secretary McNamara gave a controversial speech in June 1962 on the idea that "deterrence" might operate even in war itself, that belligerents might, out of self-interest, attempt to limit the war's destructiveness. Each might feel the sheer destruction of enemy people and cities would serve no decisive military purpose but that a continued *threat* to destroy them might serve a purpose. The continued threat would depend on their not being destroyed yet. Each might reciprocate the other's restraint, as in limited wars of lesser scope. Even the worst of enemies, in the interest of reciprocity, have often not mutilated prisoners of war; and citizens might deserve comparable treatment. The fury of nuclear attacks might fall mainly on each other's weapons and military forces.

"The United States has come to the conclusion," said Secretary McNamara,

that to the extent feasible, basic military strategy in a possible general war should be approached in much the same way that more conventional military operations have been regarded in the past. That is to say, principal military objectives . . . should be the destruction of the enemy's military forces, not of his civilian population . . . giving the possible opponent the strongest imaginable incentive to refrain from striking our own cities.¹¹

This is a sensible way to think about war, if one has to think about it and of course one does. But whether the Secretary's "new strategy" was sensible or not, whether enemy populations should be held hostage or instantly destroyed, whether the primary targets should be military forces or just people and their source of livelihood, this is not "much the same way that more conventional military operations have been regarded in the past." This is utterly different, and the difference deserves emphasis.

In World Wars I and II one went to work on enemy military forces, not his people, because until the enemy's military forces had been taken care of there was typically not anything decisive that one could do to the enemy nation itself. The Germans did not, in World War I, refrain from bayoneting French citizens by the millions in the hope that the Allies would abstain from shooting up the German population. They could not get at the French citizens until they had breached the Allied lines. Hitler tried to terrorize London and did not make it. The Allied air forces took the war straight to Hitler's territory, with at least some thought of doing in Germany what Sherman recognized he was doing in Georgia; but with the bombing technology of World War II one could not afford to bypass the troops and go exclusively for enemy populations—not, anyway, in Germany. With nuclear weapons one has that alternative.

To concentrate on the enemy's military installations while deliberately holding in reserve a massive capacity for destroying

11. Commencement Address, University of Michigan, June 16, 1962.

his cities, for exterminating his people and eliminating his society, on condition that the enemy observe similar restraint with respect to one's own society, is not the "conventional approach." In World Wars I and II the first order of business was to destroy enemy armed forces because that was the only promising way to make him surrender. To fight a purely military engagement "all-out" while holding in reserve a decisive capacity for violence, on condition the enemy do likewise, is not the way military operations have traditionally been approached. Secretary McNamara was proposing a new approach to warfare in a new era, an era in which the power to hurt is more impressive than the power to oppose.

From Battlefield Warfare to the Diplomacy of Violence

Almost one hundred years before Secretary McNamara's speech, the Declaration of St. Petersburg (the first of the great modern conferences to cope with the evils of warfare) in 1868 asserted, "The only legitimate object which states should endeavor to accomplish during war is to weaken the military forces of the enemy." And in a letter to the League of Nations in 1920, the President of the International Committee of the Red Cross wrote; "The Committee considers it very desirable that war should resume its former character, that is to say, that it should be a struggle between armies and not between populations. The civilian population must, as far as possible, remain outside the struggle and its consequences."¹² His language is remarkably similar to Secretary McNamara's.

The International Committee was fated for disappointment, like everyone who labored in the late nineteenth century to devise rules that would make war more humane. When the Red Cross was founded in 1863, it was concerned about the disregard for noncombatants by those who made war; but in the Second World War noncombatants were deliberately chosen

12. International Committee of the Red Cross, *Draft Rules for the Limitation of the Dangers Incurred by the Civilian Population in Time of War* (2d ed. Geneva, 1958), pp. 144, 151.

as targets by both Axis and Allied forces, not decisively but nevertheless deliberately. The trend has been the reverse of what the International Committee hoped for.

In the present era noncombatants appear to be not only deliberate targets but primary targets, or at least were so taken for granted until about the time of Secretary McNamara's speech. In fact, noncombatants appeared to be primary targets at both ends of the scale of warfare; thermonuclear war threatened to be a contest in the destruction of cities and populations; and, at the other end of the scale, insurgency is almost entirely terroristic. We live in an era of dirty war.

Why is this so? Is war properly a military affair among combatants, and is it a depravity peculiar to the twentieth century that we cannot keep it within decent bounds? Or is war inherently dirty, and was the Red Cross nostalgic for an artificial civilization in which war had become encrusted with etiquette—a situation to be welcomed but not expected?

To answer this question it is useful to distinguish three stages in the involvement of noncombatants—of plain people and their possessions—in the fury of war. These stages are worth distinguishing; but their sequence is merely descriptive of Western Europe during the past three hundred years, not a historical generalization. The first stage is that in which the people may get hurt by inconsiderate combatants. This is the status that people had during the period of "civilized warfare" that the International Committee had in mind.

From about 1648 to the Napoleonic era, war in much of Western Europe was something superimposed on society. It was a contest engaged in by monarchies for stakes that were measured in territories and, occasionally, money or dynastic claims. The troops were mostly mercenaries and the motivation for war was confined to the aristocratic elite. Monarchs fought for bits of territory, but the residents of disputed terrain were more concerned with protecting their crops and their daughters from marauding troops than with whom they owed allegiance to. They were, as Quincy Wright remarked in his classic *Study of War*, little concerned that the territory in which they lived had a

new sovereign.¹³ Furthermore, as far as the King of Prussia and the Emperor of Austria were concerned, the loyalty and enthusiasm of the Bohemian farmer were not decisive considerations. It is an exaggeration to refer to European war during this period as a sport of kings, but not a gross exaggeration. And the military logistics of those days confined military operations to a scale that did not require the enthusiasm of a multitude.

Hurting people was not a decisive instrument of warfare. Hurting people or destroying property only reduced the value of the things that were being fought over, to the disadvantage of both sides. Furthermore, the monarchs who conducted wars often did not want to discredit the social institutions they shared with their enemies. Bypassing an enemy monarch and taking the war straight to his people would have had revolutionary implications. Destroying the opposing monarchy was often not in the interest of either side; opposing sovereigns had much more in common with each other than with their own subjects, and to discredit the claims of a monarchy might have produced a disastrous backlash. It is not surprising—or, if it is surprising, not altogether astonishing—that on the European continent in that particular era war was fairly well confined to military activity.

One could still, in those days and in that part of the world, be concerned for the rights of noncombatants and hope to devise rules that both sides in the war might observe. The rules might well be observed because both sides had something to gain from preserving social order and not destroying the enemy. Rules might be a nuisance, but if they restricted both sides the disadvantages might cancel out.

This was changed during the Napoleonic wars. In Napoleon's France, people cared about the outcome. The nation was mobilized. The war was a national effort, not just an activity of the elite. It was both political and military genius on the part of Napoleon and his ministers that an entire nation could be mobilized for war. Propaganda became a tool of warfare, and war became vulgarized.

13. Chicago, University of Chicago Press, 1942, p. 296.

Many writers deplored this popularization of war, this involvement of the democratic masses. In fact, the horrors we attribute to thermonuclear war were already foreseen by many commentators, some before the First World War and more after it; but the new "weapon" to which these terrors were ascribed was people, millions of people, passionately engaged in national wars, spending themselves in a quest for total victory and desperate to avoid total defeat. Today we are impressed that a small number of highly trained pilots can carry enough energy to blast and burn tens of millions of people and the buildings they live in; two or three generations ago there was concern that tens of millions of people using bayonets and barbed wire, machine guns and shrapnel, could create the same kind of destruction and disorder.

That was the second stage in the relation of people to war, the second in Europe since the middle of the seventeenth century. In the first stage people had been neutral but their welfare might be disregarded; in the second stage people were involved because it was *their* war. Some fought, some produced materials of war, some produced food, and some took care of children; but they were all part of a war-making nation. When Hitler attacked Poland in 1939, the Poles had reason to care about the outcome. When Churchill said the British would fight on the beaches, he spoke for the British and not for a mercenary army. The war was about something that mattered. If people would rather fight a dirty war than lose a clean one, the war will be between nations and not just between governments. If people have an influence on whether the war is continued or on the terms of a truce, making the war hurt people serves a purpose. It is a dirty purpose, but war itself is often about something dirty. The Poles and the Norwegians, the Russians and the British, had reason to believe that if they lost the war the consequences would be dirty. This is so evident in modern civil wars—civil wars that involve popular feelings—that we expect them to be bloody and violent. To hope that they would be fought cleanly with no violence to people would be a little like hoping for a clean race riot.

There is another way to put it that helps to bring out the sequence of events. If a modern war were a clean one, the violence would not be ruled out but merely saved for the postwar period. Once the army has been defeated in the clean war, the victorious enemy can be as brutally coercive as he wishes. A clean war would determine which side gets to use its power to hurt coercively after victory, and it is likely to be worth some violence to avoid being the loser.

“Surrender” is the process following military hostilities in which the power to hurt is brought to bear. If surrender negotiations are successful and not followed by overt violence, it is because the capacity to inflict pain and damage was successfully used in the bargaining process. On the losing side, prospective pain and damage were averted by concessions; on the winning side, the capacity for inflicting further harm was traded for concessions. The same is true in a successful kidnapping. It only reminds us that the purpose of pure pain and damage is extortion; it is *latent* violence that can be used to advantage. A well-behaved occupied country is not one in which violence plays no part; it may be one in which latent violence is used so skillfully that it need not be spent in punishment.

This brings us to the third stage in the relation of civilian violence to warfare. If the pain and damage can be inflicted during war itself, they need not wait for the surrender negotiation that succeeds a military decision. If one can coerce people and their governments while war is going on, one does not need to wait until he has achieved victory or risk losing that coercive power by spending it all in a losing war. General Sherman’s march through Georgia might have made as much sense, possibly more, had the North been losing the war, just as the German buzz bombs and V-2 rockets can be thought of as coercive instruments to get the war stopped before suffering military defeat.

In the present era, since at least the major East–West powers are capable of massive civilian violence during war itself beyond anything available during the Second World War, the occasion for restraint does not await the achievement of military victory

or truce. The principal restraint during the Second World War was a temporal boundary, the date of surrender. In the present era we find the violence dramatically restrained during war itself. The Korean War was furiously “all-out” in the fighting, not only on the peninsular battlefield but in the resources used by both sides. It was “all-out,” though, only within some dramatic restraints: no nuclear weapons, no Russians, no Chinese territory, no Japanese territory, no bombing of ships at sea or even airfields on the United Nations side of the line. It was a contest in military strength circumscribed by the threat of unprecedented civilian violence. Korea may or may not be a good model for speculation on limited war in the age of nuclear violence, but it was dramatic evidence that the capacity for violence can be consciously restrained even under the provocation of a war that measures its military dead in tens of thousands and that fully preoccupies two of the largest countries in the world.

A consequence of this third stage is that “victory” inadequately expresses what a nation wants from its military forces. Mostly it wants, in these times, the influence that resides in latent force. It wants the bargaining power that comes from its capacity to hurt, not just the direct consequence of successful military action. Even total victory over an enemy provides at best an opportunity for unopposed violence against the enemy population. How to use that opportunity in the national interest, or in some wider interest, can be just as important as the achievement of victory itself; but traditional military science does not tell us how to use that capacity for inflicting pain. And if a nation, victor or potential loser, is going to use its capacity for pure violence to influence the enemy, there may be no need to await the achievement of total victory.

Actually, this third stage can be analyzed into two quite different variants. In one, sheer pain and damage are primary instruments of coercive warfare and may actually be applied, to intimidate or to deter. In the other, pain and destruction *in* war are expected to serve little or no purpose but *prior threats* of sheer violence, even of automatic and uncontrolled violence, are

coupled to military force. The difference is in the all-or-none character of deterrence and intimidation. Two acute dilemmas arise. One is the choice of making prospective violence as frightening as possible or hedging with some capacity for reciprocated restraint. The other is the choice of making retaliation as automatic as possible or keeping deliberate control over the fateful decisions. The choices are determined partly by governments, partly by technology. Both variants are characterized by the coercive role of pain and destruction—of threatened (not inflicted) pain and destruction. But in one the threat either succeeds or fails altogether, and any ensuing violence is gratuitous; in the other, progressive pain and damage may actually be used to threaten more. The present era, for countries possessing nuclear weapons, is a complex and uncertain blend of the two.

Coercive diplomacy, based on the power to hurt, was important even in those periods of history when military force was essentially the power to take and to hold, to fend off attack and to expel invaders, and to possess territory against opposition—that is, in the era in which military force tended to pit itself against opposing force. Even then, a critical question was how much cost and pain the other side would incur for the disputed territory. The judgment that the Mexicans would concede Texas, New Mexico, and California once Mexico City was a hostage in our hands was a diplomatic judgment, not a military one. If one could not readily take the particular territory he wanted or hold it against attack, he could take something else and trade it.¹⁴ Judging what the enemy leaders would trade—

14. Children, for example. The Athenian tyrant, Hippias, was besieged in the Acropolis by an army of Athenian exiles aided by Spartans; his position was strong and he had ample supplies of food and drink, and “but for an unexpected accident” says Herodotus, the besiegers would have persevered a while and then retired. But the children of the besieged were caught as they were being taken out of the country for their safety. “This disaster upset all their plans; in order to recover the children, they were forced to accept . . . terms, and agreed to leave Attica within five days.” Herodotus, *The Histories*, p. 334. If children can be killed at long distance, by German buzz bombs or nuclear weapons, they do not need to be caught first. And if both can hurt each other’s children the bargaining is more complex.

be it a capital city or national survival—was a critical part of strategy even in the past. Now we are in an era in which the power to hurt—to inflict pain and shock and privation on a country itself, not just on its military forces—is commensurate with the power to take and to hold, perhaps more than commensurate, perhaps decisive, and it is even more necessary to think of warfare as a process of violent bargaining. This is not the first era in which live captives have been worth more than dead enemies, and the power to hurt has been a bargaining advantage; but it is the first in American experience when that kind of power has been a dominant part of military relations.

The power to hurt is nothing new in warfare, but for the United States modern technology has drastically enhanced the strategic importance of pure, unconstructive, unacquisitive pain and damage, whether used against us or in our own defense. This in turn enhances the importance of war and threats of war as techniques of influence, not of destruction; of coercion and deterrence, not of conquest and defense; of bargaining and intimidation.

Quincy Wright, in his *Study of War*, devoted a few pages (319–20) to the “nuisance value” of war, using the analogy of a bank robber with a bomb in his hand that would destroy bank and robber. Nuisance value made the threat of war, according to Wright, “an aid to the diplomacy of unscrupulous governments.” Now we need a stronger term, and more pages, to do the subject justice, and need to recognize that even scrupulous governments often have little else to rely on militarily. It is extraordinary how many treatises on war and strategy have declined to recognize that the power to hurt has been, throughout history, a fundamental character of military force and fundamental to the diplomacy based on it.

War no longer looks like just a contest of strength. War and the brink of war are more a contest of nerve and risk-taking, of pain and endurance. Small wars embody the threat of a larger war; they are not just military engagements but “crisis diplomacy.” The threat of war has always been somewhere underneath international diplomacy, but for Americans it is now

much nearer the surface. Like the threat of a strike in industrial relations, the threat of divorce in a family dispute, or the threat of bolting the party at a political convention, the threat of violence continuously circumscribes international politics. Neither strength nor goodwill procures immunity.

Military strategy can no longer be thought of, as it could for some countries in some eras, as the science of military victory. It is now equally, if not more, the art of coercion, of intimidation and deterrence. The instruments of war are more punitive than acquisitive. Military strategy, whether we like it or not, has become the diplomacy of violence.

THE ART OF COMMITMENT

No one seems to doubt that federal troops are available to defend California. I have, however, heard Frenchmen doubt whether American troops can be counted on to defend France, or American missiles to blast Russia in case France is attacked.

It hardly seems necessary to tell the Russians that we should fight them if they attack *us*. But we go to great lengths to tell the Russians that they will have America to contend with if they or their satellites attack countries associated with us. Saying so, unfortunately, does not make it true; and if it is true, saying so does not always make it believed. We evidently do not want war and would only fight if we had to. The problem is to demonstrate that we would have to.

It is a tradition in military planning to attend to an enemy's capabilities, not his intentions. But deterrence is about intentions—not just *estimating* enemy intentions but *influencing* them. The hardest part is communicating our own intentions. War at best is ugly, costly, and dangerous, and at worst disastrous. Nations have been known to bluff; they have also been known to make threats sincerely and change their minds when the chips were down. Many territories are just not worth a war, especially a war that can get out of hand. A persuasive threat of war may deter an aggressor; the problem is to make it persuasive, to keep it from sounding like a bluff.

Military forces are commonly expected to defend their homelands, even to die gloriously in a futile effort at defense. When Churchill said that the British would fight on the beaches nobody supposed that he had sat up all night running once more through the calculations to make sure that that was the right