I am concerned about a better world. I'm concerned about brotherhood. I'm concerned about truth. And when one is concerned about these things, he can never advocate violence. For through violence you may murder a murderer but you can't murder murder. Through violence you may murder a hater, but you can't murder hate. Darkness cannot put out darkness. Only light can do that.

- Martin Luther King, Jr.

**Issue:** Can a just war, or preparations for a just war (e.g., maintaining a standing army) produce peace?

**I. Peace as a Trusting Relationship**

**A. Friendship**

Friendship is a relationship of trust, and not mere reliance.

The fact of our friendship restricts my deliberative field:

1. I do not reason strategically or probabilistically, making assessments about risks and benefits, and
2. I assume my friend’s goodwill when I make a bad contingency plan, I fail to properly restrict my deliberative field – I step outside of our friendship, and so I undermine my friendship rust isn’t just instrumental to friendships, it’s constitutive of them.

*continued...*
II. Just War Theory’s Instability

- According to just war theory:
  Hobbesian anticipation + just war theory = no unjust war (or at least less war)
- But anticipation ensures that we remain not only ever armed, but ever escalatory
- Each side’s belief that anticipation is rational does two things:
  (1) It makes it the case that each state’s anticipation is rational.
  (2) It creates more and more anticipation.
- Just war theory exacerbates my self-confirming circle of distrust.

III. Conclusion

The means we adopt can change the sorts of ends that are possible to attain. Since peace is secured by conditions of justice and cooperation, and not by threatened or forced domination, it cannot be imposed by violence. And so for those seeking peace, a situation wherein former adversaries live together under conditions of justice and goodwill, war will be an impossible means.