

War

Synthesis Cluster

Directions

Reading Time: 15 minutes

Writing Time: 40 minutes

The following task is based on the accompanying eight sources.

This task asks that you synthesize at least three of the supplied sources into an effective essay of your own. Refer to the sources in support of your own argument. Do not merely summarize the sources; *your own* argument is vital. Integrate the sources into your essay so that they support *your* argument.

You must attribute both direct and indirect citations.

Discourse Activities

Carefully read and annotate each source text. Try to understand the sources in light of each other and the assignment stated below. Do not take a position on the question posed in the Assignment below until after you have concluded your analysis of all the sources. Then, state your own position and form your own argument.

Introduction

From its earliest time, human history recounts wars among its civilizations. Wars were, and still are, typically accompanied by arguments for and against waging them. Many have justified war; many have lamented its consequences.

Assignment

Read the following sources thoughtfully. Then, in an essay that synthesizes at least three of the sources for support, develop a position in response to the following question: is war part of an effort toward its eventual eradication or is it an inevitable element of human existence?

Refer to the sources either as Source A, Source B, etc. or by the corresponding designations in parentheses.

Source List

- Source A (Cicero)
- Source B (Eisenhower)
- Source C (Photo)
- Source D (Boswell)
- Source E (Caputo)
- Source F (Mead)
- Source G (MacArthur)
- Source H (Chart)

Source A (Cicero)

Cicero, Marcus Tullius. *On Duties*, 1.11-13. Trans. Walter Miller. Cambridge, Harvard University Press, 1913.
<http://www.history.pomona.edu/kbw/violenceID1/Cicero-war.htm>.

This passage is excerpted from observations directed to his son. Cicero (106 BC–43 BC) was a prominent philosopher and citizen of Rome who was known for his oratory.

[T]here are certain duties that we owe even to those who have wronged us. For there is a limit to retribution and to punishment; or rather, I am inclined to think, it is sufficient that the aggressor should be brought to repent of his wrong-doing, in order that he may not repeat the offence and that others may be deterred from
5 doing wrong. Then, too, in the case of a state in its external relations, the rights of war must be strictly observed. For since there are two ways of settling a dispute: first, by discussion; second, by physical force; and since the former is characteristic of man, the latter of the brute, we must resort to force only in case we may not avail
10 ourselves of discussion. The only excuse, therefore, for going to war is that we may live in peace unharmed; and when the victory is won, we should spare those who have not been blood-thirsty and barbarous in their warfare.

Source B (Eisenhower)

Eisenhower, General Dwight D. "Message to Invasion Troops" June, 1944.
<http://www.eisenhower.archives.gov/dl/dday/orderofthedayaudio.html>.

The following is a message from the Supreme Allied Commander to Allied soldiers prior to the D-Day invasion of June 6, 1944.

Supreme Headquarters, Allied Expeditionary Force

Soldiers, Sailors and Airmen of the Allied Expeditionary Force!

You are about to embark upon the Great Crusade, toward which we have striven these many months. The eyes of the world are upon you. The hopes and prayers of
5 liberty-loving people everywhere march with you. In company with our brave Allies and brothers-in-arms on other Fronts, you will bring about the destruction of the German war machine, the elimination of Nazi tyranny over the oppressed peoples of Europe, and security to yourselves in a free world.

Your task will not be an easy one. Your enemy is well trained, well equipped and
10 battle-hardened. He will fight savagely.

But this is the year 1944! Much has happened since the Nazi triumphs of 1940-41. The United Nations have inflicted upon the Germans great defeats, in open battle, man-to-man. Our air offensive has seriously reduced their strength in the air and their capacity to wage war on the ground. Our Home Fronts have given us
15 an overwhelming superiority in weapons and munitions of war, and placed at our disposal great reserves of trained fighting men. The tide has turned! The free men of the world are marching together to Victory!

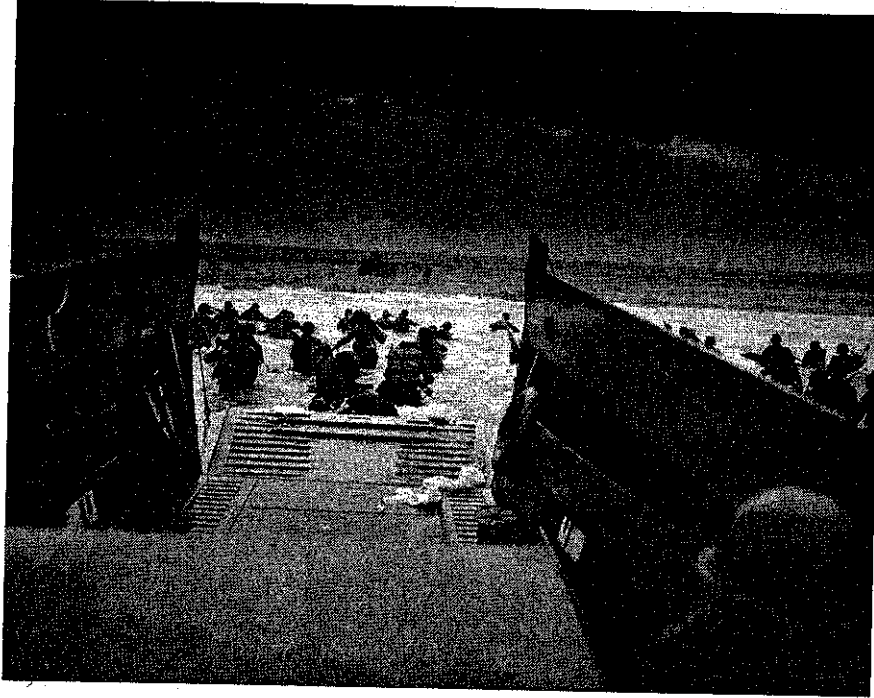
I have full confidence in your courage, devotion to duty, and skill in battle. We will accept nothing less than full Victory!

20 Good Luck! And let us all beseech the blessing of Almighty God upon this great and noble undertaking.

Source C (Photo)

Photo Archive. "Into the Jaws of Death: Troops Wading Through Water and Nazi Gunfire." June 6, 1944. Franklin D. Roosevelt Library, Public Domain Photographs, 1882-1962. <http://history1900s.about.com/library/photos/blyindexdday.htm>.

The following is a photograph of Allied soldiers wading ashore during the D-Day Invasion of France on June 6, 1944.



Source D (Boswell)

Boswell, James. "On War." 1777.

The following is an excerpt from an essay that deliberates on the nature of war.

How long war will continue to be practised, we have no means of conjecturing. Civilization, which it might have been expected would have abolished it, has only refined its savage rudeness. The irrationality remains, though we have learnt
insanire certa ratione modoque, to have a method in our madness.

5 That amiable religion which 'proclaims peace on earth,' hath not as yet made war to cease. The furious passions of men, modified as they are by moral instruction, still operate with much force; and by a perpetual fallacy, even the conscientious in each contending nation think they may join in war, because they each believe they are repelling an aggressor. Were the mild and humane doctrine of those Christians, who
10 are called Quakers, which Mr. Jenyns has lately embellished with his elegant pen, to prevail, human felicity would gain more than we can well conceive. But perhaps it is necessary that mankind in this state of existence, the purpose of which is so mysterious, should ever suffer the woes of war.

15 To relieve my readers from reflections which they may think too abstract, I shall conclude this paper with a few observations upon actual war. In ancient times when a battle was fought man to man, or as somebody has very well expressed it, was a group of duels, there was an opportunity for individuals to distinguish themselves by vigour and bravery. One who was a 'robustus acri militia, hardy from keen warfare,'

20 could gratify his ambition for fame, by the exercise of his own personal qualities. It
was therefore more reasonable then, for individuals to enlist, than it is in modern
times; for, a battle now is truly nothing else than a huge conflict of opposite engines
worked by men, who are themselves as machines directed by a few; and the event
is not so frequently decided by what is actually done, as by accidents happening in
25 the dreadful confusion. It is as if two towns in opposite territories should be set on
fire at the same time, and victory should be declared to the inhabitants of that in
which the flames were least destructive. We hear much of the conduct of generals;
and Addison himself has represented the Duke of Marlborough directing an army
in battle, as an 'angel riding in a whirlwind and directing the storm.' Nevertheless
30 I much doubt if upon many occasions the immediate schemes of a commander have
had certain effect; and I believe Sir Callaghan O'Bralachan in Mr. Macklin's *Love
A la-mode* gives a very just account of modern battle: 'There is so much doing every
where that we cannot tell what is doing any where.'

Source E (Caputo)

Caputo, Philip. *A Rumor of War*. New York: Henry Holt & Company, 1977.

The following is an excerpt from the prologue of a memoir.

For Americans who did not come of age in the early sixties, it may be hard to
grasp what those years were like—the pride and overpowering self-assurance
that prevailed. Most of the thirty-five hundred men in our brigade, born during
or immediately after World War II, were shaped by that era, the age of Kennedy's
5 Camelot. We went overseas full of illusions, for which the intoxicating atmosphere
of those years was as much to blame as our youth.

War is always attractive to young men who know nothing about it, but we had
also been seduced into uniform by Kennedy's challenge to "ask what you can do for
your country" and by the missionary idealism he had awakened in us. American
10 seemed omnipotent then: the country could still claim it had never lost a war, and
we believed we were ordained to play cop to the Communists' robber and spread our
own political faith around the world. Like the French soldiers of the late eighteenth
century, we saw ourselves as the champions of "a cause that was destined to
triumph." So, when we marched into the rice paddies on that damp March afternoon,
15 we carried, along with our packs and rifles, the implicit convictions that the Viet
Cong would be quickly beaten and that we were doing something altogether noble
and good. We kept the packs and rifles; the convictions, we lost.

The discovery that the men we had scorned as peasant guerillas were, in fact,
a lethal, determined enemy and the casualty lists that lengthened each week with
20 nothing to show for the blood being spilled broke our early confidence. By autumn, what
had begun as an adventurous expedition had turned into an exhausting, indecisive
war of attrition in which we fought for no cause other than our own survival.

Beyond adding a few more corpses to the weekly body count, none of these
encounters achieved anything; none will ever appear in military histories or be
25 studied by cadets at West Point. Still they changed us and taught us, the men who
fought in them; in those obscure skirmishes we learned the old lessons about fear,
cowardice, courage, suffering, cruelty, and comradeship. Most of all, we learned about
death at an age when it is common to think of oneself as immortal. Everyone loses
that illusion eventually, but in civilian life it is lost in installments over the years. We
30 lost it all at once and, in the span of months, passed from boyhood through manhood
to a premature middle age. The knowledge of death, of the implacable limits placed
on a man's existence, severed us from our youth as irrevocably as a surgeon's scissors
had once severed us from the womb. And yet, few of us were past twenty-five. We left
Vietnam peculiar creatures, with young shoulders that bore rather old heads.

Source F (Mead)

Mead, Margaret. "War is Not a Biological Necessity." *Asia*, vol. 40, no. 8, August, 1940.

The following is excerpted from an essay about the human nature, human progress, and war written by a prominent anthropologist.

Warfare is here, as part of our thought; the deeds of warriors are immortalised in the words of our poets, the toys of our children are modeled upon the weapons of the soldier, the frame of reference within which our statesmen and our diplomats work always contains war. If we know that it is not inevitable, that it is due to historical accident that warfare is one of the ways in which we think of behaving, are we given any hope by that? What hope is there of persuading nations to abandon war, nations so thoroughly imbued with the idea that resort to war is, if not actually desirable and noble, at least inevitable whenever certain defined circumstances arise?

In answer to this question I think we might turn to the history of other social inventions, and inventions which must once have seemed as finally entrenched as warfare. Take the methods of trial which preceded the jury system: ordeal and trial by combat. Unfair, capricious, alien as they are to our feeling today, they were once the only methods open to individuals accused of some offense. The invention of trial by jury gradually replaced these methods until only witches, and finally not even witches, had to resort to the ordeal. And for a long time the jury system seemed the best and finest method of settling legal disputes, but today new inventions, trial before judges only or before commissions, are replacing the jury system. In each case the old method was replaced by a new social invention. The ordeal did not go out because people thought it unjust or wrong; it went out because a method more congruent with the institutions and feelings of the period was invented. And, if we despair over the way in which war seems such an ingrained habit of most of the human race, we can take comfort from the fact that a poor invention will usually give place to a better invention.

For this, two conditions, at least, are necessary. The people must recognise the defects of the old invention, and someone must make a new one. Propaganda against warfare, documentation of its terrible cost in human suffering and social waste, these prepare the ground by teaching people to feel that warfare is a defective social institution. There is further needed a belief that social invention is possible and the invention of new methods which will render warfare as out of date as the tractor is making the plough, or the motor car the horse and buggy. A form of behaviour becomes out of date only when something else takes its place, and, in order to invent forms of behaviour which will make war obsolete, it is a first requirement to believe that an invention is possible.

Source G (MacArthur)

MacArthur, Douglas. "Commencement Address." Michigan State University, June 11, 1961. Reprinted by permission from *The Centennial Review*.

The following is an excerpt from a commencement address by a retired but prominent 20th century United States Army General.

The great question is, can global war now be outlawed from the world? If so, it would mark the greatest advance in civilization since the Sermon on the Mount. It would lift at one stroke the darkest shadow which has engulfed mankind from the beginning. It would not only remove fear and bring security; it would not only create new moral and spiritual values; it would produce an economic wave of prosperity

10 that would raise the world's standard of living beyond anything ever dreamed of by man. The hundreds of billions of dollars now spent in mutual preparedness could conceivably abolish poverty from the face of the earth. It would accomplish even more than this; it would at one stroke reduce the international tensions that seem to be insurmountable now to matters of probable solution. This would not, of course, mean the abandonment of all armed forces, but it would reduce them to the simpler problems of internal order and international police. It would not mean Utopia at one fell stroke, but it would mean that the great roadblock now existing to the development of the human race would have been cleared.

Source H (Chart)

Harbom, Lotta, and Peter Wallensteen. "Patterns of Major Armed Conflicts 1990–2005." *SIPRI Yearbook 2005*. <http://editors.sipri.org/pubs/yb04/aboutyb.html>.

The table and figure below come from a Scandinavian research institute that focuses on questions of global conflict and cooperation.

Table 1.1. Regional distribution of locations with at least one major armed conflict, 1990–2005

Region	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005
Africa	8	9	6	6	7	6	4	5	11	11	9	8	7	5	5	3
America	5	4	3	3	3	3	3	2	2	2	2	3	3	3	3	3
Asia	8	8	9	8	8	8	9	8	8	7	6	6	6	6	5	6
Europe	0	1	2	3	3	2	1	0	1	2	1	1	1	1	1	1
Middle East	4	4	4	4	5	4	4	4	4	3	4	3	2	3	3	3
Total	25	26	24	24	26	23	21	19	26	25	22	21	19	18	17	16

Source: Uppsala Conflict Data Program

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Activity: Planning Your Essay

How does each source relate to your own argument?

Which sources best support your argument?