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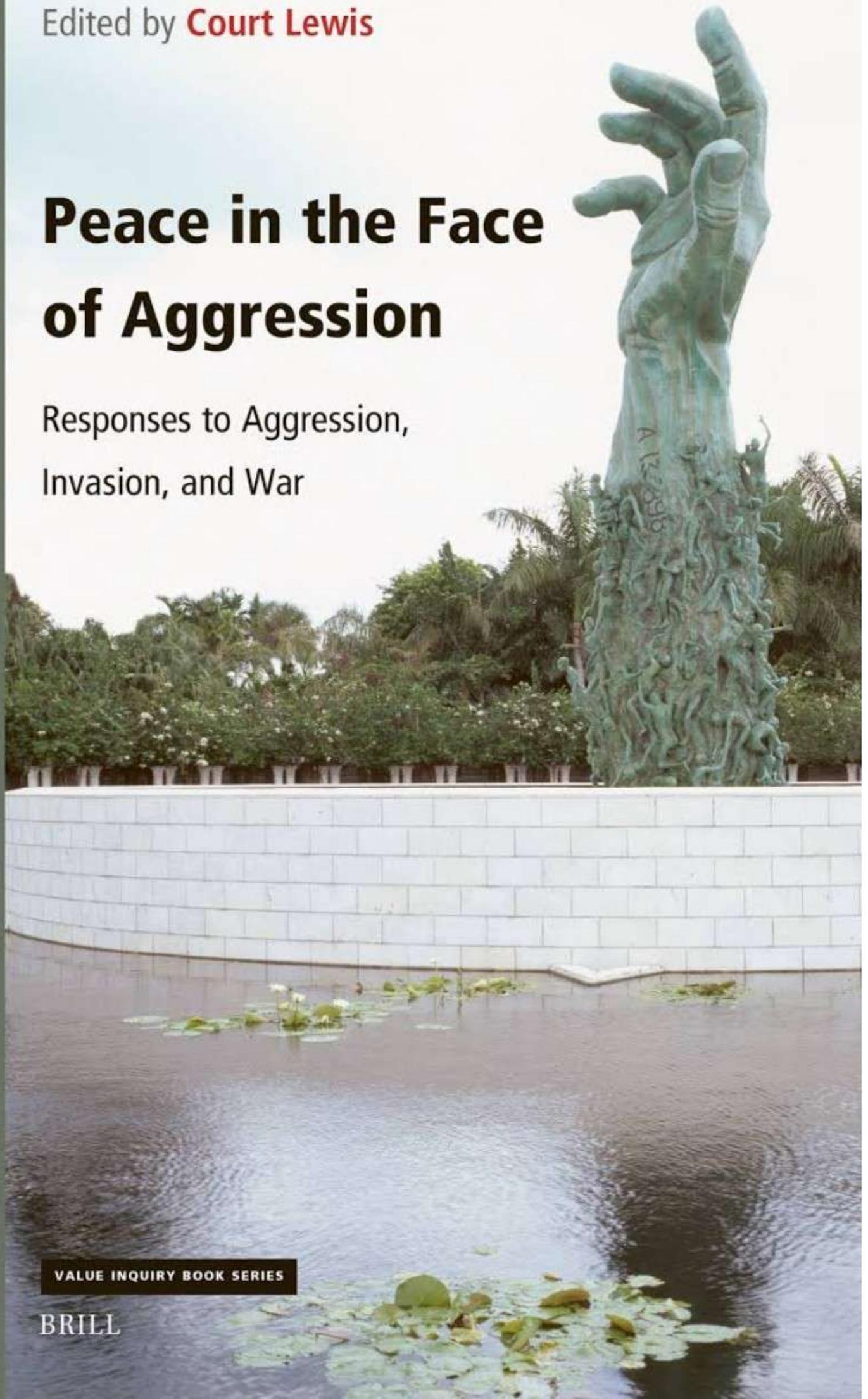
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Peace in the Face of Aggression

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Invasion, and War



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Contents

Notes on Contributors VII

- 1 Introduction 1
Court Lewis

PART 1

The Frontline

- 1 White Flag Ethics: Toward a Hybrid Theory of *Jus in Deditio* 11
Andrew Fiala
- 2 Too Big to Live in Peace: The Role of Superpowers in Ukraine 38
David K. Chan
- 3 Stoic Nonviolence in the Virtuous Ukrainian Civil Resistance to Russia 58
Francisco Miguel Ortiz-Delgado
- 4 Nonviolent Heroism Resisting Evil: Gandhi, Ilyin, and Desmond Doss on “Spiritual Belloism” 69
Michael Allen

PART 2

At Home

- 5 Toward a Pacifist Philosophy of Technology: Five Initial Theses 95
Charles Freiberg
- 6 Escaping the Dilemma of Pacifist Arms-Support 114
Michael Haiden
- 7 Voices of Resistance: Campus Protests and the Policing of Muslim Students 137
Amin Asfari, James Gacek and Fariba Allahyoorti Dehaghi

PART 3***The International Stage***

- 8 On Suffering, Sanctions, and the Nature of Nonviolent Responses 167
Sanjay Lal
- 9 Putin's Discourse on Ukraine 180
William C. Gay
- 10 War and Peace: The Russian Philosophy of Dialogue and Peace for a
Polycentric World 191
Edward Demenchonok
- Index 265

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Stoic Nonviolence in the Virtuous Ukrainian Civil Resistance to Russia

Francisco Miguel Ortiz-Delgado

1 Introduction

Stoicism emphasizes that all human activity, including sociopolitical activity, must be carried out in accordance with nature, and this implies carrying out all activity in accordance with the rational nature of the human being. Following this rational nature is synonymous with correct virtuous behavior, or moral behavior. Therefore, the Stoics establish that, like any activity, any resistance to the invasion of your country must be carried out in a virtuous moral way. In Stoicism, resistance to an invasion can be violent (understanding violence as not preferable) or “nonviolent” (understanding “nonviolence” as preferable), but it always has to be a virtuous resistance (understanding virtue, *areté/virtus*, as obligatory necessary for a (morally) correct life).

There is evidence that several Stoics not only proposed but also practiced what are currently called actions of *nonviolent resistance*. Specifically, we consider that they practiced two of the three types of nonviolent resistance proposed by Gene Sharp, namely, (I) noncooperation, and (II) nonviolent protest-persuasion (the third type, practiced little or not at all by the ancient Stoics, is nonviolent intervention).¹ We must consider that for the Stoic theory, it is irrelevant whether the resistance to an invasion or a tyrant is authentically effective. It is not in our hands to control the result of our actions (or fate); therefore, even if one does everything possible to, for example, end a war, it may not be achieved: what is important is trying to liberate one’s nation because a free nation is preferable to one dominated by an invader, and there is a duty towards one’s own nation.²

Alexander Christoyannopoulos sustains that “some advocates of nonviolence are [...] driven by a principled opposition to violence regardless of outcomes.”³ This position of indifference toward the outcomes of political-social

1 Christoyannopoulos, “Pacifism and Nonviolence,” p. 4.

2 Irwin, “La concepción estoica,” pp. 235–236.

3 Christoyannopoulos, “Pacifism and Nonviolence,” p. 8.

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