**Summary: The Myth and Meaning of Nuclear Deterrence**

This article challenges the prevailing view of nuclear deterrence as a rational, empirically validated strategy. Instead, I argue that deterrence functions primarily as a **myth system**—a cultural, psychological, and institutional belief structure that persists not because of decisive historical evidence, but because of its symbolic power and emotional utility.

The **mythic origin** of deterrence is traced to the 1945 atomic bombings of Hiroshima and Nagasaki, long cited as proof of nuclear coercion. However, revisionist historians argue that Japan's surrender was more directly influenced by the Soviet Union's entry into the war. Robinson suggests that Hiroshima’s continued use as strategic justification represents a **ritualized myth**, not empirical truth.

Deterrence is sustained through **doctrinal performances**, bureaucratic rituals, euphemistic language, and strategic exercises that create the illusion of control. Across nuclear-armed states—whether the U.S., Russia, China, France, India, or Pakistan—deterrence is framed as rational and responsible, while modernization contradicts disarmament commitments. Simultaneously, **non-nuclear states**, particularly in the Global South, see deterrence as structurally unjust—a coercive logic rooted in colonial hierarchies and selective security.

The article also introduces the **“nuclear responsibilities” framework**, a dialogical alternative that reframes nuclear politics around shared obligations rather than entrenched rights. It proposes a pragmatic middle ground between abolition and deterrence orthodoxy, emphasizing stewardship, justice, survivor testimony, and inclusive governance.

In conclusion, Robinson asserts that deterrence’s legitimacy depends not on evidence, but on **belief, repetition, and mythic narrative**. Its future, he argues, depends on whether the global community can construct **alternative narratives of security**—based not on the fear of annihilation, but on mutual responsibility, human dignity, and moral imagination.