

## Just And Unjust Wars Chapter 3 Summary

Jean Bethke Elshtain advocates "just war" in times of crisis and mounts a reasoned attack against the anti-war contingent in American intellectual life. Advocating an ethic of responsibility, Elshtain forces us to ask tough questions not only about the nature of terrorism, but about ourselves. This paperback edition features a new introduction by the author, addressing the Iraq war and other events in the Middle East.

In this study, James Turner Johnson refocuses the moral analysis of war on the real problems of today's armed conflicts. He argues that moral debates about nuclear war and annihilation fail to address the problems of using of military force.

Examines the contributions of Kant, Clausewitz, Marx and Engels, and Tolstoy to the understanding of the character and causes of war and of the possibility of peace between nations.

Just war theory focuses primarily on bodily harm, such as killing, maiming, and torture, while other harms are often largely overlooked. At the same time, contemporary international conflicts increasingly involve the use of unarmed tactics, employing 'softer' alternatives or supplements to kinetic power that have not been sufficiently addressed by the ethics of war or international law. Soft war tactics include cyber-warfare and economic sanctions, media warfare, and propaganda, as well as non-violent resistance as it plays out in civil disobedience, boycotts, and 'lawfare.' While the just war tradition has much to say about 'hard' war - bullets, bombs, and bayonets - it is virtually silent on the subject of 'soft' war. *Soft War: The Ethics of Unarmed Conflict* illuminates this neglected aspect of international conflict.

### Publisher Description

A provocative discussion of recent wars and the issues that surround them, written by a preeminent political theorist Michael Walzer is one of the world's most eminent philosophers on the subject of war and ethics. Now, for the first time since his classic *Just and Unjust Wars* was published almost three decades ago, this volume brings together his most provocative arguments about contemporary military conflicts and the ethical issues they raise. The essays in the book are divided into three sections. The first deals with issues such as humanitarian intervention, emergency ethics, and terrorism. The second consists of Walzer's responses to particular wars, including the first Gulf War, Kosovo, Afghanistan, and Iraq. And the third presents an essay in which Walzer imagines a future in which war might play a less significant part in our lives. In his introduction, Walzer reveals how his thinking has changed over time. Written during a period of intense debate over the proper use of armed force, this book gets to the heart of difficult problems and argues persuasively for a moral perspective on war.

Michael Walzer is one of the pre-eminent political theorists in the world today and also a prominent public intellectual. His conception of social justice and his work on just and unjust wars have been hugely influential in political theory and, at the same time, he has taken a public stand on many of the great issues of our time, from the civil rights movement and the Vietnam War to 9/11, the Israeli-Palestinian conflict and the Iraq War. He stands out among political theorists and philosophers by virtue of his attention to historical reality and his sensitivity to social and political context. Convinced that philosophical debate is only useful if it is rooted in the concrete practices and morality of societies, he develops a form of social critique that is opposed to a disembodied philosophy which does not respond to concerns of ordinary people. For Walzer, it is useless to try to write a theory of justice: the challenge is to think through issues of justice in relation to the particular contexts in which people live out their lives. The core strength of his work is his practical instinct: if individuals are contextualized, critique must be too. This book takes the form of an extended conversation between Walzer and Astrid von Busekist, ranging from Walzer's biography and political activism to his work on war, justice and Judaism. Weaving together his theoretical work and his political activism, it provides an outstanding introduction to the life and work of one of the most influential political theorists of our time.

Can a soldier be held responsible for fighting in a war that is illegal or unjust? This is the question at the heart of a new debate that has the potential to profoundly change our understanding of the moral and legal status of warriors, wars, and indeed of moral agency itself. The debate pits a widely shared and legally entrenched principle of war - that combatants have equal rights and equal responsibilities irrespective of whether they are fighting in a war that just or unjust - against a set of striking new arguments. These arguments challenge the idea that there is a separation between the rules governing the justice of going to war (the *jus ad bellum*) and the rules governing what combatants can do in war (the *jus in bello*). If *ad bellum* and *in bello* rules are connected in the way these new arguments suggest, then many aspects of just war theory and laws of war would have to be rethought and perhaps reformed. This book contains eleven original and closely argued essays by leading figures in the ethics and laws of war and provides an authoritative treatment of this important new debate. The essays both challenge and defend many deeply held convictions: about the liability of soldiers for crimes of aggression, about the nature and justifiability of terrorism, about the relationship between law and morality, the relationship between soldiers and states, and the relationship between the ethics of war and the ethics of ordinary life. This book is a project of the Oxford Leverhulme Programme on the Changing Character of War. In recent years questions of ethical responsibility and justice in war have become increasingly significant in international relations. This focus has been precipitated by United States (U.S.) led invasions in Afghanistan and Iraq. In turn, Western conceptions of ethical responsibility have been largely informed by human rights based understandings of morality. This book directly addresses the question of what it means to act ethically in times of war by drawing upon first-hand accounts of U.S. war fighting in Iraq during the 2003 invasion and occupation. The book focuses upon the prominent rights based justification of war of Michael Walzer. Through an in-depth critical reading of Walzer's work, this title demonstrates the broader problems implicit to human rights based justifications of war and elucidates an alternative account of ethical responsibility: ethics as response. Putting forward a compelling case for people to remain troubled and engaged with questions of ethical responsibility in war, this work will be of great interest to students and scholars in a range of areas including international relations theory, ethics and security studies.

This volume presents the results of a conference on the history of total war.

### The Morality of War - Second Edition Broadview Press

Thucydides has long been celebrated for the unflinching realism of his presentation of political life. And yet, as some scholars have asserted, his work also displays a profound humanity. In the first thorough exploration of the relation between these two traits, Clifford Orwin argues that Thucydides' humanity is not a reflection of the author's temperament but an aspect of his thought, above all of his articulation of the central problem of political life, the tension between right and compulsion. This book provides the most complete treatment to date of Thucydides' handling of the problem of injustice, as well as the most extensive interpretations yet of the speeches in which it comes to light. Thucydides does not merely display the weakness of justice in the world, but joins his characters in exploring the implications of this weakness for our understanding of what justice is. Orwin pursues this question through Thucydides' work and relates it to the historian's other leading concerns, such as the contrast between the Athenian way and the Spartan way, the role of piety in political life, the interaction of foreign and domestic politics, and the role of statesmanship in a world dominated by frenzies of hope, fear, and indignation. Above all, Orwin demonstrates the richness, complexity, and daring of Thucydides' articulation of these issues.

In the seminal *Just and Unjust Wars*, Michael Walzer famously considered the ethics of modern warfare, examining the moral issues that arise before, during, and after conflict. However, Walzer and subsequent scholars have often limited their analyses of the ethics of combat to soldiers on the ground and failed to recognize the moral responsibilities of senior political and military leaders. In *Just War Reconsidered: Strategy, Ethics, and Theory*, James M. Dubik draws on years of research as well as his own experiences as a soldier and teacher to fill the gaps left by other theorists. He applies moral philosophy, political philosophy, and strategic studies to historical and contemporary case

studies to reveal the inaccuracies and moral bankruptcy that inform some of the literature on military ethics. Conventional just war theory adopts a binary approach, wherein political leaders have moral accountability for the decision to go to war and soldiers have accountability for fighting the war ethically. Dubik argues, however, that political and military leadership should be held accountable for the planning and execution of war in addition to the decision to initiate conflict. Dubik bases his sober reassessment on the fundamental truth that war risks the lives of soldiers and innocents as well as the political and social health of communities. He offers new standards to evaluate the ethics of warfare in the hope of increasing the probability that the lives of soldiers will not be used in vain and the innocent not put at risk unnecessarily.

This volume offers a set of concise and accessible introductions to the seminal figures in the historical development of the just war tradition. In what, if any, circumstances are political communities justified in going to war? And what limits should apply to the conduct of any such war? The just war tradition is a body of thought that helps us think through these very questions. Its core ideas have been subject to fierce debate for over 2,000 years. Yet they continue to play a prominent role in how political and military leaders address the challenges posed by the use of force in international society. Until now there has been no text that offers concise and accessible introductions to the key figures associated with the tradition. Stepping into this breach, *Just War Thinkers* provides a set of clear but detailed essays by leading experts on nineteen seminal thinkers, from Cicero to Jeff McMahan. This volume challenges the reader to think about how traditions are constituted—who is included and excluded, and how that is determined—and how they serve to enable, constrain, and indeed channel subsequent thought, debate, and exchange. This book will be of much interest to students of just war tradition and theory, ethics and war, philosophy, security studies and IR.

Recent years have seen a resurgence of interest, among both philosophers, legal scholars, and military experts, on the ethics of war. Due in part due to post 9/11 events, this resurgence is also due to a growing theoretical sophistication among scholars in this area. Recently there has been very influential work published on the justification of killing in self-defense and war, and the topic of the ethics of war is now more important than ever as a discrete field. The 28 commissioned chapters in this Handbook will present a comprehensive overview of the field as well as make significant and novel contributions, and collectively they will set the terms of the debate for the next decade. Lazar and Frowe will invite the leading scholars in the field to write on topics that are new to them, making the volume a compilation of fresh ideas rather than a rehash of earlier work. The volume will be divided into five sections: Method, History, Resort, Conduct, and Aftermath. The contributors will be a mix of junior and senior figures, and will include well known scholars like Michael Walzer, Jeff McMahan, and David Rodin.

*International Law and New Wars* examines how international law fails to address the contemporary experience of what are known as 'new wars' - instances of armed conflict and violence in places such as Syria, Ukraine, Libya, Mali, the Democratic Republic of Congo and South Sudan. International law, largely constructed in the nineteenth and twentieth centuries, rests to a great extent on the outmoded concept of war drawn from European experience - inter-state clashes involving battles between regular and identifiable armed forces. The book shows how different approaches are associated with different interpretations of international law, and, in some cases, this has dangerously weakened the legal restraints on war established after 1945. It puts forward a practical case for what it defines as second generation human security and the implications this carries for international law.

This book offers a renewed defense of traditional just war theory and considers its application to certain contemporary cases, particularly in the Middle East. The first part of the book addresses and responds to the central theoretical criticisms levelled at traditional just war theory. It offers a detailed defense of civilian immunity, the moral equality of soldiers and the related dichotomy between *jus ad bellum* and *jus in bello*, and argues that these principles taken together amount to a morally coherent ethics of war. In this sense this project is traditional (or "orthodox"). In another sense, however, it is highly relevant to the modern world. While the first part of the book defends the just war tradition against its revisionist critics, the second part applies it to an array of timely issues: civil war, economic warfare, excessive harm to civilians, pre-emptive military strikes, and state-sponsored assassination, which require applying just war theory in practice. This book sets out to reaffirm the basic tenets of the traditional ethics of war and to lend them further moral support, subsequently applying them to a variety of practical issues. This book will be of great interest to students of just war theory, ethics, security studies, war and conflict studies, and IR in general.

This classic work of political ethics has radically reconfigured the way that we think about war

*The Ethics of War and Peace* is a lively introduction to one of the oldest but still most relevant ethical debates. Focusing on the philosophical questions surrounding the ethics of modern war, Helen Frowe presents contemporary just war theory in a stimulating and accessible way. This 2nd edition includes new material on weapons and technology, and humanitarian intervention, in addition to: theories of self-defence and national defence *jus ad bellum*, *jus in bello* and *jus post bellum* the moral status of combatants the principle of non-combatant immunity and the nature of terrorism and the moral status of terrorists. Each chapter uses examples and concludes with a summary, discussion questions and suggestions for further reading to aid student engagement, learning and revision. The glossary has been expanded to cover the full range of relevant terminology. This is the ideal textbook for students of philosophy and politics approaching this important area for the first time.

Just war theory exists to stop armies and countries from using armed force without good cause. But how can we judge whether a war is just? In this original book, John W. Lango takes some distinctive approaches to the ethics of armed conflict. DT A revisionist approach that involves generalising traditional just war principles, so that they are applicable by all sorts of responsible agents to all forms of armed conflict DT A cosmopolitan approach that features the Security Council DT A preventive approach that emphasises alternatives to armed force, including negotiation, nonviolent action and peacekeeping missions DT A human rights approach that encompasses not only armed humanitarian intervention but also armed invasion, armed revolution and all other forms of armed conflict Lango shows how these can be applied to all forms of armed conflict, however large or small: from interstate wars to UN peacekeeping missions, and from civil wars counter-insurgency and counter-terrorism operations.

First published over thirty years ago, *War in European History* is a brilliantly written survey of the changing ways that war has been waged in Europe, from the Norse invasions to the present day. Far more than a simple military history, the book serves as a succinct and enlightening overview of the development of European society as a whole over the last millennium. From the Norsemen and the world of the medieval knights, through to the industrialized mass warfare of the twentieth century, Michael Howard illuminates the way in which warfare has shaped the history of the Continent, its effect on social and political institutions, and the ways in which technological and social change have in turn shaped the way in which wars are fought. This new edition includes a fully updated further reading and a new final chapter bringing the story into the twenty-first century, including the invasion of Iraq and the so-called 'War against Terror'.

This is the first comprehensive study of how different ethical traditions deal with the central moral problems of international affairs. Using the organizing concept of a tradition, it shows that ethics offers many different languages for moral debate rather than a set of unified doctrines. Each chapter describes the central concepts, premises, vocabulary, and history of a particular tradition and explains how that tradition has dealt with a set of recurring ethical issues in international relations. Such issues include national self-determination, the use of force in armed intervention or nuclear deterrence, and global distributive justice.

In *Thick and Thin: Moral Argument at Home and Abroad*, Michael Walzer revises and extends the arguments in his influential *Spheres of Justice*, framing his ideas about justice, social criticism, and national identity in light of the new political world that has arisen in the past three decades. Walzer focuses on two different but interrelated kinds of moral argument: maximalist and minimalist, thick and thin, local and universal. This new edition has a new preface and afterword, written by the author, describing how the reasoning of the book connects with arguments he made in *Just and Unjust Wars* about the morality of warfare. Walzer's highly literate and fascinating blend of philosophy and historical analysis will appeal not only to those interested in the polemics surrounding *Spheres of Justice* and *Just and Unjust Wars* but also to intelligent readers who are more concerned with getting the arguments right.

The just war tradition is central to the practice of international relations, in questions of war, peace, and the conduct of war in the contemporary world, but surprisingly few scholars have questioned the authority of the tradition as a source of moral guidance for modern statecraft. *Just War: Authority, Tradition, and Practice* brings together many of the most important contemporary writers on just war to consider questions of authority surrounding the just war tradition. Authority is critical in two key senses. First, it is central to framing the ethical debate about the justice or injustice of war, raising questions about the universality of just war and the tradition's relationship to religion, law, and democracy. Second, who has the legitimate authority to make just-war claims and declare and prosecute war? Such authority has traditionally been located in the sovereign state, but non-state and supra-state claims to legitimate authority have become increasingly important over the last twenty years as the just war tradition has been used to think about multilateral military operations, terrorism, guerrilla warfare, and sub-state violence. The chapters in this collection, organized around these two dimensions, offer a compelling reassessment of the authority issue's centrality in how we can, do, and ought to think about war in contemporary global politics.

This book presents ten original essays that reassess the meaning, relevance, and legacy of Michael Walzer's classic, *Just and Unjust Wars*. Written by leading figures in philosophy, theology, international politics and the military, the essays examine topics such as territorial rights, lessons from America's wars in Iraq and Afghanistan, the practice of humanitarian intervention in light of experience, Walzer's notorious discussion of supreme emergencies, revisionist criticisms of noncombatant immunity, gender and the rights of combatants, the peacebuilding critique of just war theory, and the responsibility of soldiers for unjust wars. Collectively, these essays advance the debate in this important field and demonstrate the continued relevance of Walzer's work.

*The Company of Critics* provides a fascinating survey of the terrain of social criticism in the last century. Organizing the book as a series of eleven intellectual biographies, Michael Walzer tells not just the dramatic story of the cultural and political radical but also the more personal story of the meaning of criticism to the critic. By looking at the life and work of Julien Benda, Randolph Bourne, Martin Buber, Antonio Gramsci, Ignazio Silone, George Orwell, Albert Camus, Simone de Beauvoir, Herbert Marcuse, Michel Foucault, and Breyten Breytenbach, Walzer explains the role of the public intellectual in the context of what he identifies as "the triumphs and catastrophes of our time: the two world wars, the struggles of the working class, national liberation, feminism, totalitarian politics." The new edition, featuring a new preface, contains Walzer's thoughts on his own role as a public intellectual and, most important, the challenges that lie ahead for the engaged social critic. With its unique emphasis on life as a proving ground for thought, *The Company of Critics* is a necessary addition to the literature of social and political engagement both within and outside of the academy.

When the topic of international justice did arise, discussion rarely got beyond recommendations about how nations could avoid war, as well as suggestions about when a declaration of war was morally justifiable and what sorts of methods might be used in the course of a justifiable war the topics of so-called just-war theory. Such is no longer the case. To be sure, just-war theory is reaching greater states of sophistication, much of it focused around Michael Walzer's book *Just and Unjust Wars*. Excerpts from Walzer's book appear here, in Part Two, along with a set of newly written chapters that deal with issues arising from the use of violence among nations. The topics of these chapters are foreign interventionism and states' rights, deterrence and the threat of nuclear reprisal, and terrorism. But issues of international justice other than just-war theory have been discussed by an ever-increasing group of twentieth-century scholars. These issues deal with what might be called (for lack of a better term) distributive justice, which concerns the distribution of the world's natural resources and the goods produced by laborers across the world, as well as the duties, rights, and liberties possessed by individuals. How such items ought to be distributed within nation-states has been discussed extensively by social and political philosophers. Only in recent years has any attention been paid to the proper distribution of goods internationally. The chapters in Part One all do so. With one exception, all of these chapters are written for this volume. The exception is an excerpt from Charles Beitz's book *Political Theory and International Relations*, Part Three of which is reproduced here almost in its entirety. The other chapters in this part are devoted to the topics of justice and the distribution of the world's resources, the obligation to assist the needy, the responsibilities of international corporations, and justice and the global environment.

This book develops a new contractualist foundation for just war theory, which defends the traditional view of the moral equality of combatants and associated egalitarian moral norms. Traditionally it has been viewed that combatants on both sides of a war have the same right to fight, irrespective of the justice of their cause, and both sides must observe the

same restrictions on the use of force, especially prohibitions on targeting noncombatants. Revisionist philosophers have argued that combatants on the unjust side of a war have no right to fight, that pro-war civilians on the unjust side might be targetable, and that lawful combatants on the unjust side might in principle be liable to prosecution for their participation on the unjust side. This book seeks to undercut the revisionist project and defend the traditional view of the moral equality of combatants. It does so by showing how revisionist philosophers fail to build a strong foundation for their arguments and misunderstand that there is a moral difference between collective military violence and a collection of individually unjustified violent actions. Finally, the book develops a theory defending the traditional view of military ethics based on a universal duty of all people to support just institutions. This book will be of much interest to students of just war theory, ethics philosophy, and war studies.

America and the Just War Tradition examines and evaluates each of America's major wars from a just war perspective. Using moral analysis that is anchored in the just war tradition, the contributors provide careful historical analysis evaluating individual conflicts. Each chapter explores the causes of a particular war, the degree to which the justice of the conflict was a subject of debate at the time, and the extent to which the war measured up to traditional *ad bellum* and *in bello* criteria. Where appropriate, contributors offer post bellum considerations, insofar as justice is concerned with helping to offer a better peace and end result than what had existed prior to the conflict. This fascinating exploration offers policy guidance for the use of force in the world today, and will be of keen interest to historians, political scientists, philosophers, and theologians, as well as policy makers and the general reading public. Contributors: J. Daryl Charles, Darrell Cole, Timothy J. Demy, Jonathan H. Ebel, Laura Jane Gifford, Mark David Hall, Jonathan Den Hartog, Daniel Walker Howe, Kerry E. Irish, James Turner Johnson, Gregory R. Jones, Mackubin Thomas Owens, John D. Roche, and Rouven Steeves

The first volume to explore the role of race and empire in political theory debates over global justice.

Thomas Berry is one of the most eminent cultural historians of our time. Here he presents the culmination of his ideas and urges us to move from being a disrupting force on the Earth to a benign presence. This transition is the Great Work -- the most necessary and most ennobling work we will ever undertake. Berry's message is not one of doom but of hope. He reminds society of its function, particularly the universities and other educational institutions whose role is to guide students into an appreciation rather than an exploitation of the world around them. Berry is the leading spokesperson for the Earth, and his profound ecological insight illuminates the path we need to take in the realms of ethics, politics, economics, and education if both we and the planet are to survive.

The first edition of *The Morality of War* was one of the most widely-read and successful books ever written on the topic. In this second edition, Brian Orend builds on the substantial strengths of the first, adding important new material on: cyber-warfare; drone attacks; the wrap-up of Iraq and Afghanistan; conflicts in Libya and Syria; and protracted struggles (like the Arab-Israeli conflict). Updated and streamlined throughout, the book offers new research tools and case studies, while keeping the winning blend of theory and history featured in the first edition. This book remains an engaging and comprehensive examination of the ethics, and practice, of war and peace in today's world.

With the ending of the strategic certainties of the Cold War, the need for moral clarity over when, where and how to start, conduct and conclude war has never been greater. There has been a recent revival of interest in the just war tradition. But can a medieval theory help us answer twenty-first century security concerns? David Fisher explores how just war thinking can and should be developed to provide such guidance. His in-depth study examines philosophical challenges to just war thinking, including those posed by moral scepticism and relativism. It explores the nature and grounds of moral reasoning; the relation between public and private morality; and how just war teaching needs to be refashioned to provide practical guidance not just to politicians and generals but to ordinary service people. The complexity and difficulty of moral decision-making requires a new ethical approach - here characterised as virtuous consequentialism - that recognises the importance of both the internal quality and external effects of agency; and of the moral principles and virtues needed to enact them. Having reinforced the key tenets of just war thinking, Fisher uses these to address contemporary security issues, including the changing nature of war, military pre-emption and torture, the morality of the Iraq war, and humanitarian intervention. He concludes that the just war tradition provides not only a robust but an indispensable guide to resolve the security challenges of the twenty-first century.

In the wake of massive injustice, how can justice be achieved and peace restored? Is it possible to find a universal standard that will work for people of diverse and often conflicting religious, cultural, and philosophical backgrounds? *Recovering Christian Realism* develops an account of just war theory as a political ethic grounded explicitly in a Christian theory of political authority. It advances a defense of Christian realism, explains the role played by power in peacemaking, and suggests the outlines for a Christian theory of international relations.

Killing a person is in general among the most seriously wrongful forms of action, yet most of us accept that it can be permissible to kill people on a large scale in war. Does morality become more permissive in a state of war? Jeff McMahan argues that conditions in war make no difference to what morality permits and the justifications for killing people are the same in war as they are in other contexts, such as individual self-defence. This view is radically at odds with the traditional theory of the just war and has implications that challenge common sense views. McMahan argues, for example, that it is wrong to fight in a war that is unjust because it lacks a just cause.

The relationship between military leaders and political leaders has always been a complicated one, especially in times of war. When the chips are down, who should run the show -- the politicians or the generals? In *Supreme Command*, Eliot Cohen examines four great democratic war statesmen -- Abraham Lincoln, Georges Clemenceau, Winston Churchill, and David Ben-Gurion -- to reveal the surprising answer: the politicians. Great statesmen do not turn their wars over to their generals, and then stay out of their way. Great statesmen make better generals of their generals. They question and drive their military men, and at

key times they overrule their advice. The generals may think they know how to win, but the statesmen are the ones who see the big picture. Lincoln, Clemenceau, Churchill, and Ben-Gurion led four very different kinds of democracy, under the most difficult circumstances imaginable. They came from four very different backgrounds -- backwoods lawyer, dueling French doctor, rogue aristocrat, and impoverished Jewish socialist. Yet they faced similar challenges, not least the possibility that their conduct of the war could bring about their fall from power. Each exhibited mastery of detail and fascination with technology. All four were great learners, who studied war as if it were their own profession, and in many ways mastered it as well as did their generals. All found themselves locked in conflict with military men. All four triumphed. Military men often dismiss politicians as meddlers, doves, or naifs. Yet military men make mistakes. The art of a great leader is to push his subordinates to achieve great things. The lessons of the book apply not just to President Bush and other world leaders in the war on terrorism, but to anyone who faces extreme adversity at the head of a free organization -- including leaders and managers throughout the corporate world. The lessons of Supreme Command will be immediately apparent to all managers and leaders, as well as students of history.

Just War scholarship has adapted to contemporary crises and situations. But its adaptation has spurned debate and conversation—a method and means of pushing its thinking forward. Now the Just War tradition risks becoming marginalized. This concern may seem out of place as Just War literature is proliferating, yet this literature remains welded to traditional conceptualizations of Just War. Caron E. Gentry and Amy E. Eckert argue that the tradition needs to be updated to deal with substate actors within the realm of legitimate authority, private military companies, and the questionable moral difference between the use of conventional and nuclear weapons. Additionally, as recent policy makers and scholars have tried to make the Just War criteria legalistic, they have weakened the tradition's ability to draw from and adjust to its contemporaneous setting. The essays in *The Future of Just War* seek to reorient the tradition around its core concerns of preventing the unjust use of force by states and limiting the harm inflicted on vulnerable populations such as civilian noncombatants. The pursuit of these challenges involves both a reclaiming of traditional Just War principles from those who would push it toward greater permissiveness with respect to war, as well as the application of Just War principles to emerging issues, such as the growing use of robotics in war or the privatization of force. These essays share a commitment to the idea that the tradition is more about a rigorous application of Just War principles than the satisfaction of a checklist of criteria to be met before waging "just" war in the service of national interest.

Michael Walzer is one of the world's most important political thinkers, whose major works, such as *Spheres of Justice* and *Just and Unjust Wars*, have transformed many central debates in contemporary political philosophy. In this book, Toby J. Reiner provides the most wide-ranging and up-to-date introduction to his work available. Reiner examines his writings on topics ranging from justice in war, humanitarian intervention and migration ethics to distributive justice, multiculturalism, and the political role of religion. Situating Walzer's thought in the intellectual environment of post-war American leftist politics, Reiner demonstrates the importance of his attempt to provide a social-democratic alternative to liberalism, Marxism, and post-modernism. He shows that Walzer has developed a novel approach to political theory based on the thesis that human communities construct the values that give meaning to their lives, giving his work a significance that goes well beyond political theory, into political and social science more broadly. Reiner not only gives a crystal clear guide to Walzer's ideas for students of political philosophy and general readers, but also develops an original and illuminating new interpretation of his thought that no political theorist can afford to miss. War has been a key topic of speculation and theorising ever since the invention of philosophy in classical antiquity. This anthology brings together the work of distinguished contemporary political philosophers and theorists who address the leading normative and conceptual issues concerning war. The book is divided into three parts: initiating war, waging war, and ending war. The contributors aim to provide a comprehensive introduction to each of these main areas of dispute concerning war. Each essay is an original contribution to ongoing debates on various aspects of war and also provides a survey of the main topics in each subfield. Serving as a companion to the theoretical issues pertaining to war, this volume also is an important contribution to debates in political philosophy. It can serve as a textbook for relevant courses on war offered in philosophy departments, religious studies programs, and law schools.

When is war just? What does justice require? If we lack a commonly-accepted understanding of justice – and thus of just war – what answers can we find in the intellectual history of just war? Miller argues that just war thinking should be understood as unfolding in three traditions: the Augustinian, the Westphalian, and the Liberal, each resting on distinct understandings of natural law, justice, and sovereignty. The central ideas of the Augustinian tradition (sovereignty as responsibility for the common good) can and should be recovered and worked into the Liberal tradition, for which human rights serves the same function. In this reconstructed Augustinian Liberal vision, the violent disruption of ordered liberty is the injury in response to which force may be used and war may be justly waged. Justice requires the vindication and restoration of ordered liberty in, through, and after warfare.

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