

Just War Theory Readings In Social Political Theory

Most individuals realize that we have a moral obligation to avoid the evils of war. But this realization raises a host of difficult questions when we witness harrowing injustices such as "ethnic cleansing" in Bosnia or starvation in Somalia. With millions of lives at stake, is war ever justified? And, if so, for what purposes? In this book, Richard J. Regan confronts these controversial questions by first considering the basic principles of just-war theory and then applying those principles to historical and ongoing conflicts. Part One presents two opposing viewpoints: first, that war is not subject to moral norms and, second, that war is never morally permissible. The author rejects both perspectives, and moves to define the principles of just-war theory. He evaluates the roles of the president, Congress, and, most importantly, the U.N. Security Council in determining when long-term U.S. military involvement is justified. The moral limits of war conduct and the moral problem of using, or threatening to use, nuclear weapons are also discussed. On the just cause to wage war, Regan argues that defense of nations and nationals--whether in self-defense or in defense of others--remains the only classical cause that in the modern world would justify resorting to war. With respect to military intervention in secessionist and revolutionary wars, he contends that such intervention might be justified, but that prudence dictates extreme caution. In considering acceptable war conduct, Regan elaborates the specific principles of discrimination and proportionality; he maintains that civilians uninvolved in the enemy's war should not be

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directly targeted and that the costs of military action must be proportionate to the anticipated benefits of destroying military targets. The second part of the book presents case studies of eight historical wars--World War I, the Vietnam War, the Falklands War, the revolution and civil war in Nicaragua, the civil war in El Salvador, the Gulf War, the intervention in Somalia, and the Bosnian War--and poses several provocative questions about each. It invites readers and students to apply just-war principles to complex war-related situations and to understand the factual contingencies involved in moral judgments about war decisions. The book will be of particular interest to students of international relations and to readers interested more generally in philosophy, theology, and political science. Richard J. Regan, a Jesuit priest, attended Harvard Law School and received a doctorate in political science from the University of Chicago. He is professor of political science at Fordham University and is the author of several books, including God and Creation, The Moral Dimensions of Politics, and Conflict and Consensus.

This book uses an historical body of knowledge, Just War Theory, as the basis for analyzing modern conflicts involving Armed Non-State Actors who employ force against states. As the global community faces the challenges of globalization, terrorism, 24-hour international news coverage, super power collapse, weapons of mass destruction, and failed states, the author explores whether the historic bodies of knowledge governing decision makers during conflict remain relevant. Tracing the evolution of Just War Theory, he analyzes circumstances involving Armed Non-State Actor (ANSA) groups possessing powerful and destructive capabilities and a desire to use them, and

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pursues answers to the central research question: how does Just War Theory apply in modern scenarios involving ANSA groups who challenge the state and international institution's monopoly on use of force? The study finds that Just War Theory still has the capacity to accommodate modern day statecraft and application in scenarios involving Armed Non-State Actors. This book will be of great interest to those researching and studying in the fields of political theory, security studies, international relations, war and conflict studies, and public ethics.

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

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authority issue's centrality in how we can, do, and ought to think about war in contemporary global politics.

The author takes a new look at "just war theory," this time from the perspective of September 11, looking at the experience of the Gulf War and subsequent conflict, as well as Islamic fundamentalism and the challenges posed by radical islamic soldiers who don't play by the "rules" of war.

Just War Reconsidered

An American Reflection on the Morality of War in Our Time

Augustinian Just War Theory and the Wars in Afghanistan and Iraq

A Moral and Historical Inquiry

Thomas Aquinas on War and Peace

The Just War Revisited

Reassessing Just War Theory in the 21st Century

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

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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.

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

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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.

Contributions to Illuminations: A Scarecrow Press Series of Guides to Research in Religion provide students and scholars, lay readers and clergy, with a road map to research in key areas of religious study. All commonly constructed with introductions to the topic and reviews of key thinkers, concepts, and events, each volume includes surveys of the primary and secondary sources, with critical evaluations of their places in the canon of thought and research on the topic. Focusing primarily on the knowledge required by today's students and scholars, each guide is a must-have for any student of religion. The twentieth century saw an explosion of wars and an accompanying explosion of literature on the morality of war. Thinking among Christian clerics and scholars on the idea of "just war" shifted with developments on the battlefield. Alternatives to just war theory, such as pacifism and realism, found new proponents in the published work of the neo-Anabaptists and Niebhurians. Meanwhile, proponents of Christian just war theory had to address challenges from competing ideologies as well as those presented by the changing nature

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of warfare. *Modern Just War Theory: A Guide to Research*, by scholar and librarian Michael Farrell, serves as a manual for students and scholars studying Christian just war theory, helping them navigate the wealth of just war literature produced in the twentieth and twenty-first centuries. Farrell's guide provides an introduction to the major developments of just war theory in the twentieth century, including sections on how to research just war theory, an overview of some of the most important theorists and developments of the twentieth century, and discussions of key search terms and related topics. Farrell then surveys and evaluates key primary and secondary sources for researchers on just war theory, as well as related sources on Christian realism and the responses of just war theorists to proponents of pacifism and secular just war theories. *Modern Just War Theory* will appeal to students and scholars of theology, military history, international law, and Christian ethics

"*Just War Theory and Literary Studies* demonstrates that things we so often understand as unreconcilable dichotomies--the state and the individual, theory and action, political strategy and a soldier's experience--should rather be understood as yin and yang, dualities to be considered together because of, not despite, their differences. This important book brings Just War Theory into conversation with modern and

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contemporary war writing, and in doing so, reaffirms the importance of these humanities fields to our collective political and social lives."

--Stacey Peebles, Marlene and David Grissom Professor of Humanities at Centre College, USA

"Just War Theory and Literary Studies is a potentially valuable teaching tool for a new generation of students in literature, philosophy, political science, and American Studies courses [. . .].

Works by O'Brien, Hemingway, Vonnegut, and other twentieth- and twenty-first century authors are included in the authors' illuminating analyses of literature and Just War Theory itself."

--Mark Heberle, Professor Emeritus of English, University of Hawai'i at Mānoa, USA This book questions when, why, and how it is just for a people to go to war, or to refrain from warring, in a post-9/11 world. To do so, it explores Just War Theory (JWT) in relationship to recent American accounts of the experience of war. The book analyses the jus ad bellum criteria of just war--right intention, legitimate authority, just cause, probability of success, and last resort--before exploring jus in bello, or the law that governs the way in which warfare is conducted. By combining just-war ethics and sustained explorations of major works of twentieth and twenty-first century American war writing, this study offers the first book-length reflection on how JWT and literary studies can inform one another fruitfully. Ty Hawkins is

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Associate Professor and Chair of the Department of English at the University of Central Arkansas, USA. His previous works include *Reading Vietnam Amid the War on Terror* (2012). Andrew Kim is Director of the Center for the Advancement of the Humanities and Associate Professor of Theology at Marquette University, USA. He is the author of *An Introduction to Catholic Ethics since Vatican II* (2015).

A Feminist Reformulation of Just War Theory

New Interventionist Just War Theory

A New Theory of Just War

The Moral Status of Combatants

Just War and Moral Injury

A Cosmopolitan Just War Theory

Confessions, Contentions, and the Lust for Power

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. This book is a contribution to the Christian ethics of war and peace. It

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advances peacebuilding as a needed challenge to and expansion of the traditional framework of just war theory and pacifism. It builds on a critical reading of historical landmarks from the Bible through Augustine, Aquinas, the Reformers, Christian peace movements, and key modern figures like Dietrich Bonhoeffer, Reinhold Niebuhr, and recent popes. Similar to just-war theory, peacebuilding is committed to social change and social justice but includes some theorists and practitioners who accept the use of force in extreme cases of self-defense or humanitarian intervention. Unlike just-war theorists, they do not see the justification of war as part of the Christian mission. Unlike traditional pacifists, they do see social change as necessary and possible and, as such, requiring Christian participation in public efforts. Cahill argues that transformative Christian social participation is demanded by the gospel and the example of Jesus, and can produce the avoidance, resolution, or reduction of conflicts. And yet

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obstacles are significant, and expectations must be realistic. Decisions to use armed force against injustice, even when they meet the criteria of just war, will be ambiguous and tragic from a Christian perspective. Regarding war and peace, the focus of Christian theology, ethics, and practice should not be on justifying war but on practical and hopeful interreligious peacebuilding. *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

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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

This new Handbook offers a comprehensive overview of contemporary extensions and alternatives to the just war tradition in the field of the ethics of war. The modern history of just war has typically assumed the primacy of four particular elements: *jus ad bellum*, *jus in bello*, the state actor, and the soldier. This book will put these four elements under close scrutiny, and will explore how they fare given the following challenges:

- What role do the traditional elements

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of jus ad bellum and jus in bello—and the constituent principles that follow from this distinction—play in modern warfare? Do they adequately account for a normative theory of war? • What is the role of the state in warfare? Is it or should it be the primary actor in just war theory? • Can a just war be understood simply as a response to territorial aggression between state actors, or should other actions be accommodated under legitimate recourse to armed conflict? • Is the idea of combatant qua state-employed soldier a valid ethical characterization of actors in modern warfare? • What role does the technological backdrop of modern warfare play in understanding and realizing just war theories? Over the course of three key sections, the contributors examine these challenges to the just war tradition in a way that invigorates existing discussions and generates new debate on topical and prospective issues in just war theory. This book will be of great interest to students of just war theory, war and ethics, peace and conflict studies, philosophy and security studies.

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Love Your Enemies

*Moral Theory from Just War to Abortion
On War*

Ethics and Experience

The Good Kill

*The Burden Of American Power In A
Violent World*

Theory and Practice

This book analyses the problems of current just war theory, and offers a more stable justificatory framework for non-intervention in international relations. The primary purpose of just war theory is to provide a language and a framework by which decision makers and citizens can organize and articulate arguments about the justice of particular wars. Given that the majority of conflicts that threaten human security are now intra-state conflicts, just war theory is often called on to make judgments about wars of intervention. This book aims to critically examine the tenets of just war theory in light of these changes, and formulate a new theory of intervention and just cause. For Michael Walzer, the leading scholar of just war theory, armed humanitarian intervention is permissible only in cases of genocide, ethnic cleansing, widespread massacres, or enslavement. This book shows why this threshold is too restrictive in light of the progressive shift away from interstate conflict as well as the emerging norms of 'sovereignty as responsibility' and the 'responsibility to protect'.

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Justice, Intervention and Force in International Relations aims to establish a new, stable foundation for non-intervention and a revised threshold for 'just cause'. In addition, this book demonstrates that over-reliance on the just cause category distorts understanding, analysis, and public discussion of the justice or injustice of resorting to war. This new book will be of much interest to students of ethics, security studies, international relations and international law. Kimberley Hudson is Assistant Professor of Political Science at American International College, and has a Phd in International Relations from Brown University.

"This book uses a historical body of knowledge, Just War Theory, as the basis for analyzing modern conflicts involving Armed Non-State Actors who employ force against states. As the global community faces the challenges of globalization, terrorism, 24-hour international news coverage, super power collapse, weapons of mass destruction, and failed states, the author explores whether the historic bodies of knowledge governing decision makers during conflict remain relevant. Tracing the evolution of Just War Theory, he analyzes circumstances involving Armed Non-State Actor (ANSA) groups possessing powerful and destructive capabilities and a desire to use them, and pursues answers to the central research question: how does Just War Theory apply in modern scenarios involving ANSA groups who challenge the state and international institution's monopoly on use of force?"

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The study finds that Just War Theory still has the capacity to accommodate modern day statecraft and application in scenarios involving Armed Non-State Actors"--

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

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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.

Through a careful examination of religious and philosophical literature, the contributors to the volume analyze, compare and assess diverse Western, Islamic, Hindu and East Asian perspectives concerning the appropriate criteria that should govern the decision to resort to the use of armed force and, once that decision is made, what constraints should govern the actual conduct of military operations. In doing so, the volume promotes a better understanding of the various ways in which diverse peoples and societies within the global community approach the question of what constitutes the legitimate use of military force as an instrument of policy in the resolution of conflicts.

Justice, Intervention, and Force in International Relations

Kant and the End of War

Just War

In War We Trust

Strategy, Ethics, and Theory

A Critique

A Modern Just War Theory

"The Good Kill examines killing in war in its moral and normative dimension. It argues against the commonplace belief, often tacitly held if not consciously asserted, among academics, the general public, and even military professionals, that

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killing, including in a justified war, is always morally wrong even when necessary. In light of an increasingly sophisticated understanding of combat trauma, this belief is a crisis. Moral injury, a proposed subset of PTSD, occurs when one does something that goes against deeply held normative convictions. In a military context, the primary predictor of moral injury is having killed in combat. In turn, the primary predictor for suicide among combat veterans is moral injury. In this way, the assertion that killing is wrong but in war it is necessary becomes deadly, rendering the very business of the profession of arms morally injurious. It does not need to be this way. Beginning with the simple observation—recognized by both common sense and law—that killing comes in different kinds, this book equips warfighters—and those charged with their care and formation—with confidence in the rectitude of certain kinds of killing. Engaging with Augustine, Thomas Aquinas, Reinhold Niebuhr, Paul Ramsey, Nigel Biggar, and other leading Christian realists, crucial normative principles within the just war tradition are brought to bear on questions regarding just conduct in war, moral and non-moral evil, and enemy love. The Good Kill helps equip the just warrior to navigate the morally bruising field of battle without becoming irreparably morally injured"—

When is war just? What does justice require? If we lack a commonly-accepted understanding of justice —

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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. This book addresses the inadequacies of just war theory and international law regarding civilian rights, developing new principles of individual restorative justice.

Just War Theory NYU Press

Ethics of Armed Conflict

America and the Just War Tradition

Shakespeare and the Just War Tradition

Just War Theory and Literary Studies

A Guide to Research

Just War Theory

<I>Augustinian Just War Theory and the Wars in Afghanistan and Iraq: Confessions, Contentions, and

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the Lust for Power details two major symposia on the topic of Christian (Augustinian) just war theory, its strengths and weaknesses, and its controversial application to the wars in Afghanistan and Iraq. The renowned participants represent some of the most distinguished philosophers, theologians, and foreign policy makers in the world, including John D. Caputo, Cardinal Avery Dulles, S.J., Joseph Margolis, Cardinal Sean O'Malley (Preface), Roland J. Teske, S.J. (Foreword), and Frederick Van Fleteren. By intersecting philosophy, theology, and foreign policy, this book greatly contributes to the global discussion of the current wars in Afghanistan and Iraq, and it provides the foundation for analyzing the present war in Libya as well as future conflicts." This provocative and timely primer on the just war tradition connects just war to the concrete practices and challenges of the Christian life. Daniel Bell explains that the point is not simply to know the just war tradition but to live it even in the face of the tremendous difficulties associated with war. He shows how just war practice, if it is to be understood as a faithful form of Christian discipleship, must be rooted in and shaped by the fundamental convictions and confessions of the faith. The book includes a foreword by an Army chaplain who has served in Iraq and study questions for group use.

There is a long-standing tradition in Western

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culture of differentiating between 'just' and 'unjust' wars. 11 September 2001 has stimulated a debate in the West which holds that although people who are opposed to war in principle may disagree that any such distinction can possibly be made, the basic ideas involved seem to present a plausible argument that there are times when war is, at the very least, just and politically necessary. These and other issues are addressed in this study. The consistent theme throughout this book is that significant ethical issues and moral dilemmas have been raised as they pertain to the forceful expression of American power via the Bush Doctrine's assertion of the right to engage in first strikes against states and non-states in the wake of the 11 September 2001 terrorist attacks. This book is intended for those with an interest in political science, history, leadership studies and foreign policy analysis. Leading political theologian Oliver O'Donovan takes a fresh look at some traditional moral arguments about war. Christians differ widely on this issue. The book re-examines questions of contemporary urgency, including the use of biological and nuclear weapons, military intervention, economic sanctions, and the role of the UN. It opens with a challenging dedication to the new Archbishop of Canterbury and proceeds to shed light on vital topics with which that Archbishop and others will be very directly engaged. It should be read by anyone concerned

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with the ethics of warfare.

Questions and Answers from a Just-War Perspective

Authority, Tradition, and Practice

Just War Theory and Non-State Actors

Just War as Christian Discipleship

Just War and Ordered Liberty

Just War Theory in the 21st Century

Routledge Handbook of Ethics and War

In this volume, a sequel to Ideology, Reason, and the Limitation of War, James Turner Johnson continues his reconstruction of the history of just war tradition by analyzing significant individual thinkers, concepts, and events that influenced its development from the mid-eighteenth century to the present. Originally published in 1981. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. With issues of war and peace at the forefront of current events, an informed Christian response is needed. This timely volume answers 104 questions from a just-war

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perspective, offering thoughtful yet succinct answers. Ranging from the theoretical to the practical, the volume looks at how the just-war perspective relates to the philosopher, historian, statesman, theologian, combatant, and individual—with particular emphases on its historical development and application to contemporary geopolitical challenges.

Forgoing ideological extremes, Charles and Demy give much attention to the biblical teaching on the subject as they provide moral guidance. A valuable resource for considering the ethical issues relating to war, Christians will find this book's user-friendly format a helpful starting point for discussion.

The paperback edition (published in 2016) includes a new preface with a discussion of recent examples. Kant stands almost unchallenged as one of the major thinkers of the European Enlightenment. This book brings the ideas of his critical philosophy to bear on one of the leading political and legal questions of our age: under what circumstances, if any, is recourse to war legally and morally justifiable? This issue was strikingly brought to the fore by the 2003 war in Iraq. The book critiques the tradition of just war thinking and suggests how international law and international relations can be viewed from an alternative perspective that aims at a more pacific system of states. Instead of seeing the theory of just war as providing a stabilizing

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context within which international politics can be carried out, Williams argues that the theory contributes to the current unstable international condition. The just war tradition is not the silver lining in a generally dark horizon but rather an integral feature of the dark horizon of current world politics. Kant was one of the first and most profound thinkers to moot this understanding of just war reasoning and his work remains a crucial starting point for a critical theory of war today.

Ethics and Experience introduces students to the key topics in moral theory through provocative moral issues—just war, abortion, physician assisted suicide, the death penalty and more. Steffen helps students bridge the gap between ethical theory and experience through developing a “common agreement” ethical system that is applicable to a variety of moral problems and issues with clear language and real-life examples.

The Bush Doctrine and the Pursuit of Just War
Modern Just War Theory

Recentering the Tradition in the Church rather than the State

Just War Against Terror

Just War Theory and Civilian Casualties

An Invitation to Dialogue

The Just War

This book offers a systematic critique of recent interventionist just war theories, which have made the recourse to force easier to justify. The work argues that

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these theories, including neo-traditionalist prerogatives to national leaders and a cosmopolitan human rights paradigm, offer criteria for war which are insufficient in principle and dangerous in practice. Drawing on a plurality of moral considerations, the book recommends a modified legalist national defense paradigm, which includes an atrocity threshold for humanitarian intervention and a legitimate authorization requirement. The plausibility of this restrictive framework is applied to case studies, including the long wars in Iraq and Afghanistan, ongoing targeted killing, and possible interventions in Syria and elsewhere. Various arguments which seek to loosen the criteria for war are also systematically analysed and criticized. This book will be of much interest to students of just war theory, military history, ethics, political philosophy, and International Relations.

Available Again! Long before the "shock and awe" campaign against Iraq in March 2003, debates swarmed around the justifications of the U.S.-led war to depose Saddam Hussein. While George W. Bush's administration declared a just war of necessity, opponents charged that it was a war of choice, and even opportunism. Behind the rhetoric lie vital questions: when is war just, and what means are acceptable even in the course of a just war? Originally published in 1991, in the wake of the first war against Iraq, Just War Theory explores this essential dilemma. With a new preface by the editor, the essays in this indispensable collection move beyond the theoretical origins of just war theory to examine issues faced by military strategists, politicians, social theorists, and anyone

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concerned with the provocations and costs of military action. Popular wisdom once claimed that notions of just war would become obsolete with the onset of "total warfare," characterized by attacks on civilians and indiscriminating weapons of mass destruction. While the last decade has been ripe with brutality, just war theory is more critical than ever to the future of international relations and public discourse. This readable collection is an invaluable introduction to the debate.

Brought to light in this study is a connection between the treatment of war in Shakespeare's plays and the issue of the 'just war', which loomed large both in religious and in lay treatises of Shakespeare's time. The book re-reads Shakespeare's representations of war in light of both the changing historical and political contexts in which they were produced and of Shakespeare's possible connection with the culture and ideology of the European just war tradition. But to discuss Shakespeare's representations of war means, for Pugliatti, not simply to examine his work from a literary point of view or to historicize those representations in connection with the discourses (and the practice) of war which were produced in his time; it also means to consider or re-consider present-day debates for or against war and the kind of war ideology which is trying to assert itself in our time in light of the tradition which shaped those discourses and representations and which still substantiates our 'moral' view of war.

The author examines the theological bases of just war theory and pacifism, especially in the light of the concept of God, as that motif illuminates Christian discipleship.

Differences between the theory of just war and the practice

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of pacifism are highlighted in the overview of the history of Christian thought on the subject, and the inclusiveness of the ideal of the kingdom for pacifism is emphasized.

Discipleship, Pacifism, and Just War Theory

Just War in Comparative Perspective

Gender, Justice, and the Wars in Iraq

Ethics Beyond War's End

Using an Historical Body of Knowledge in Modern Circumstances

Protecting the Victims of War

A History of U.S. Conflicts

Just War Theory raises some of the most pressing and important philosophical issues of our day. This book brings together some of the most important essays in this area written by leading scholars and offering significant contributions to how we understand just war theory.

The wars in Afghanistan and Iraq have focused new attention on a perennial problem: how to end wars well. What ethical considerations should guide war's settlement and its aftermath? In cases of protracted conflicts, recurring war, failed or failing states, or genocide and war crimes, is there a framework for establishing an enduring peace that is pragmatic and moral? *Ethics Beyond War's End* provides answers to these questions from the just war tradition. Just war thinking engages the difficult decisions

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of going to war and how war is fought. But from this point forward just war theory must also take into account what happens after war ends, and the critical issues that follow: establishing an enduring order, employing political forms of justice, and cultivating collective forms of conciliation. Top thinkers in the field—including Michael Walzer, Jean Bethke Elshtain, James Turner Johnson, and Brian Orend—offer powerful contributions to our understanding of the vital issues associated with late- and post conflict in tough, real-world scenarios that range from the US Civil War to contemporary quagmires in Afghanistan, the Middle East, and the Congo.

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

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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.

Gender, Justice, and the Wars in Iraq offers a feminist critique and reconstruction of just war theory. It points out gender biases in the just war tradition and suggests alternative *jus ad bellum* and *jus in bello* standards that emphasize women, political marginality, and empathy. Laura Sjoberg applies this feminist just war theory to analyze the wars in Iraq since the end of the Cold War—the First Gulf War, the war of sanctions, and the Second Gulf War. By

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examining international political discourse from and about Iraq, it shows where war generally and just war specifically are gendered. Through the stories of key just war characters like Jessica Lynch, this book reveals where women are omitted and subordinated in global politics. Sjoberg suggests that dialogue and empathy replace righteousness in just war thinking for the good of human safety everywhere and concludes with alternative visions of Gulf War policies, inspired by feminist just war theory.

Principles and Cases

Blessed Are the Peacemakers

The Ethics of War and the Force of Law

War, Peace, and Christianity

Just War Tradition and the Restraint of War

From Cicero to the 21st Century

Contemporary Just War

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

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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 timely book analyses how different nations, religions, and cultures justify the waging of war, and what limits they place on its use. The case studies shed new light on the causes and justifications of current conflicts, providing a valuable source f

The first book-length study of Aquinas's teaching on just war, its antecedents, and its reception by subsequent thinkers.

This book provides a thorough critical overview of the current debate on the ethics of war, as well as a modern just war theory that can give practical action-guidance by recognizing and

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explaining the moral force of widely accepted law. Traditionalist, Walzerian, and "revisionist" approaches have dominated contemporary debates about the classical jus ad bellum and jus in bello requirements in just war theory. In this book, Uwe Steinhoff corrects widely spread misinterpretations of these competing views and spells out the implications for the ethics of war. His approach is unique in that it complements the usual analysis in terms of self-defense with an emphasis on the importance of other justifications that are often lumped together under the heading of "lesser evil." It also draws on criminal law and legal scholarship, which has been largely ignored by just war theorists. Ultimately, Steinhoff rejects arguments in favor of "moral fundamentalism"—the view that the laws and customs of war must simply follow an immutable morality. In contrast, he argues that widely accepted laws and conventions of war are partly constitutive of the moral rules that apply in a conflict. The Ethics of War and the Force of Law will be of interest to scholars and advanced students working in just war theory, applied ethics, political philosophy, political theory, philosophy of law, and criminal and military law.

A Critique of Just War Theory
Just War Thinkers
Asian and Western Perspectives on the Legitimate Use of Military Force
The Prism of Just War

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Pacifism, Just War, and Peacebuilding