This book argues that Clausewitz developed a wide-ranging political theory of war by reflecting not only on the success, but also on the limitations and the failure of Napoleon's method of waging war. Successes, failures, and defeats of Napoleon forced Clausewitz to reflect on questions that went beyond purely military matters and led him to develop a political theory of war. Analyses of three paradigmatic campaigns — which are symbolized by Jena, Moscow, and Waterloo — are placed at the center of understanding surrounding Clausewitz's On War and its inherent problems, like the relation of absolute and real war, theory and practice, the primacy of politics, the enigma of the first chapter, and the dialectics of attack and defense. Clausewitz's analysis of these war campaigns are the cornerstones of On War and redounded to the 'wondrous trinity', which is the basis for a general theory of war and which is quite different from the so-called trinitarian war.

Do humans have a free choice of which actions to perform? Three recent developments of modern science can help us to answer this question. First, new investigative tools have enabled us to study the processes in our brains which accompanying our decisions. The pioneer work of Benjamin Libet has led many neuroscientists to hold the view that our conscious intentions do not cause our bodily movements but merely accompany them. Then, Quantum Theory suggests that not all physical events are fully determined by their causes, and so opens the possibility
that not all brain events may be fully determined by their causes, and so maybe — if neuroscience does not rule this out — there is a role for intentions after all. Finally, a theorem of mathematics, Gödel's theory, has been interpreted to suggest that the initial conditions and laws of development of a mathematician's brain could not fully determine which mathematical conjectures he sees to be true. The extent to which human behaviour is determined by brain events may well depend on whether conscious events, such as intentions, are themselves merely brain events, or whether they are separate events which interact with brain events (perhaps in the radical form that intentions are events in our soul, and not in our body). This book considers what kind of free will we need in order to be morally responsible for our actions or be held guilty in a court of law. Is it sufficient merely that our actions are uncaused by brain events?

The Family in Christian Social and Political Thought
Brent Waters

The book provides a critical and constructive overview of historic and contemporary themes on the family in Christian social and political thought. The principal historic sources examined include Greco-Roman and biblical texts, patristic and medieval literature, and selected Reformation, Puritan, and 19th century authors. The development of modern liberal thought on marriage and family is subjected to extensive scrutiny by surveying the works of some of its leading founders, proponents, and contemporary critics, including a range of Christian theological responses. The chief weakness of late liberalism is that it promotes a voluntaristic vision of civil society, which portrays human associations solely as the outcome of the corporate will of autonomous individuals. The central constructive argument of the book is that such a vision has effectively eroded an understanding of the family as the most basic and natural form of human association, thereby diminishing contemporary Christian social and political thought. In order to rectify this situation, the philosophical and ideological presuppositions of late liberalism is subjected to critical analysis regarding its understanding of the nature of human associations in general, and the familial association in particular. Building upon this analysis, an alternative set of philosophical, theological, and moral presuppositions are developed, which provide the basis for developing a normative account of the family in opposition to that offered by late liberalism. This alternative account
Why does public management—the art of the state—so often go wrong, producing failure and fiasco instead of public service, and what are the different ways in which control or regulation can be applied to government? Why do we find contradictory recipes for the improvement of public services, and are the forces of modernity set to produce worldwide convergence in ways of organizing government? This study aims to explore such questions, which are central to debates over public management. It combines contemporary and historical experience, and employs grid/group cultural theory as an organizing frame and method of exploration. Using examples from different places and eras, the study seeks to identify the recurring variety of ideas about how to organize public services—and contrary to widespread claims that modernization will bring a new global uniformity, it argues that variety is unlikely to disappear from doctrine and practice in public management. The book has three parts. Part I, Introductory, has three chapters that discuss various aspects of public management. Part II, Classic and Recurring Ideas in Public Management, has four chapters that discuss various ways of doing public management. Part III, Rhetoric, Modernity, and Science in Public Management, has three chapters that discuss the rhetoric, and culture of public management, contemporary public management, and the state of the art of the state.

On the Ethics of War and Terrorism

Uwe Steinhoff

This book describes and explains the basic tenets of just war theory and gives a precise, succinct, and highly critical account of its present status and of the most important and controversial current debates surrounding it. Rejecting certain traditional, in effect medieval assumptions of just war theory and advancing a liberal outlook, it argues that every single individual is a legitimate authority and has, under certain circumstances,
the right to declare war on others or the state. It also argues that just cause cannot be established independently of the other criteria of ius ad bellum (the justification for entering into war), except for right intention, which the book interprets more leniently than is traditional. Turning to ius in bello (which governs the conduct of a war) the book criticizes the doctrine of double effect and concludes that insofar as wars kill innocents, albeit as ‘collateral damage’, they cannot be just, but at best justified as the lesser evil. The book gives particular attention to the question why soldiers, allegedly, are legitimate targets and civilians not. Discussing four approaches to the explanation of the difference, it is argued that the four principles underlying them should all be taken into account and outlines how their comparative weighting can proceed when applied to concrete cases. The resulting approach does not square the distinction between legitimate and illegitimate targets with that between soldiers and civilians: this has extremely important consequences for the conduct of war. Finally, the book analyses the concept of terrorism, arguing that some forms of ‘terrorism’ are not terrorism at all and that, under certain circumstances, even terrorism proper can be justified.

Becoming Europeans?
Roger Scully

Published in print: 2005 Published Online: February 2006
Item type: book

Contemporary political science assumes that ‘institutions matter’. But the governing institutions of the European Union are widely presumed to matter more than most. A commonplace assumption about the EU is that those working within European institutions are subject to a pervasive tendency to become socialised into progressively more pro-integration attitudes and behaviours. This assumption has been integral to many accounts of European integration, and is also central to how scholars study individual EU institutions. However, the theoretical and empirical adequacy of this assumption has never been properly investigated. This study examines this question in the context of an increasingly important EU institution, the European Parliament. The book integrates new theoretical arguments with a substantial amount of original empirical research. It develops a coherent understanding, based on simple rationalist principles, of when and why institutional socialisation is effective. This theoretical argument explains the main empirical findings of the book. Drawing on several sources of evidence on MEPs’ attitudes and behaviour, and deploying advanced empirical techniques, the empirical analysis shows the commonplace assumption about EU institutions to be false. European Parliamentarians do not
become more pro-integration as they are socialised into the institution. The findings of the study generate some highly important conclusions. They indicate that institutional socialisation of political elites should be given a much more limited and conditional role in understanding European integration than it is accorded in many accounts. They suggest that MEPs remain largely national politicians in their attitudes, loyalties and much of their activities, and that traditional classifications of the European Parliament as a ‘supra-national’ institution are misleading. Finally, the study offers broader lessons about the circumstances in which institutions effectively socialise those working within them.

Identity in Physics
Steven French and Décio Krause

Drawing on philosophical accounts of identity and individuality, as well as the histories of both classical and quantum physics, this book explores two alternative metaphysical approaches to quantum particles. It asks if quantum particles can be regarded as individuals, just like books, tables, and people. Taking the first approach, the book argues that if quantum particles are regarded as individuals, then Leibniz’s famous Principle of the Identity of Indiscernibles is in fact violated. Recent discussions of this conclusion are analysed in detail and the costs involved in saving the Principle are carefully considered. For the second approach, the book considers recent work in non-standard logic and set theory to indicate how we can make sense of the idea that objects can be non-individuals. The concluding chapter suggests how these results might then be extended to quantum field theory.

Bioethics and Women
Mary Briody Mahowald

This book deals with bioethical issues relevant to women across the life span. “Gender justice” is the starting point and the end point of the author’s approach to the issues addressed. The first section offers an overview of bioethics, critiques prevalent approaches to bioethics and models of the physician-patient relationship, and sketches distinguishing aspects of women’s health care. Classical pragmatists and
feminist standpoint theorists are enlisted in support of “an egalitarian perspective”, and positions on the moral status of fetuses and those already born are examined. The second section identifies topics that are directly or indirectly related to women’s health; these include prenatal testing, childbirth and newborn decisions, treatment of minors and the elderly, assisted reproduction, abortion, eating disorders, domestic violence, breast and gynecological cancer, end of life care, and research on women. Brief cases illustrate variables related to each topic. Empirical and theoretical considerations follow each set of cases; these are intended to precipitate more expansive and critical examination of the questions raised. The book concludes with discussion of an egalitarian ideal to be pursued through an ethic of virtue or supererogation rather than obligation. By embracing this ideal, according to the author, moral agents support a more demanding level of morality than guidelines or laws require.

Elections, Parties, Democracy
Michael D. McDonald and Ian Budge

Published in print: 2005 Published Online: February 2006
Publisher: Oxford University Press
Item type: book

The book proposes a unifying conception which shows that the differences between ‘majoritarian’, ‘consensus’ and other forms of representative democracy are superficial compared to what unites them. The common element is the empowerment of the median voter by making the party (s)he votes for the median party in the legislature. Comparative evidence covering 21 democracies from 1950-1995 is assembled to check out the descriptive credentials of this idea, in contrast to the government mandate which forms the normal description and justification of democracy as providing ‘a necessary link between popular preferences and public policy’. Although, spontaneous majorities rarely emerge, median voter - median party correspondences do (72% of all governments, 82% under PR). Policy correspondence, distortion, long term bias, and responsiveness are examined in both static and dynamic terms. They reveal that underneath short-term fluctuations, the long-term equilibrium positions of governments and median voters map each other closely. Many other questions about democracy are also raised and investigated — economic and retrospective voting (‘kicking the rascals out’): policy incrementalism, etc. — giving the book an appeal to different groups of specialists in political science. The comparative data on voting, on electoral party and government preferences, and on actual policy outputs are unsurpassed with regards to comprehensiveness over nations and time.
This book examines and proposes a solution to the knowability paradox. The paradox derives from the proof that if all truths are knowable, then all truths are known, which was first published by Frederic Fitch in 1963. It identifies two problems created by Fitch’s proof: a perceived anti-realism and the paradox created by the proof. It is argued that although the two problems are related, a defence against the threat to anti-realism is no solution to the paradox. The neo-Russellian theory of quantification is considered the only acceptable solution to the paradox, since no other approach offers any hope of addressing the fundamental paradoxicality involved in asserting a lost logical distinction between actuality and possibility.

Atmospheric Justice

Steve Vanderheiden

When policies of or activities within one country and generation cause deleterious consequences for those of other nations and later generations, they can constitute serious injustices. Hence, anthropogenic climate change poses not only a global environmental threat, but also one to international and intergenerational justice. The avoidance of such injustice has been recognized as a primary objective of global climate policy, and this book aims to comprehend the nature of this objective—to explore how climate change raises issues of international and intergenerational justice and to consider how the design of a global climate regime might these aims into account. Enlisting conceptual tools from ethics as well as legal and political theory, it treats justice as concerned with equity and responsibility and considers how each is undermined by climate change but might be incorporated into climate policy. Various theoretical problems in applying norms of equity and responsibility across borders, over time, and to nations for their greenhouse emissions are considered, and responses are given to these challenges. Finally, an outline for a global climate policy that adequately incorporates norms of justice is articulated and defended, along with a case for procedural fairness in policy development processes.
Demonstrating how political theory can usefully contribute toward better understanding the proper human response to climate change as well as how the climate case offers insights into resolving contemporary controversies within political theory, the book offers a case study in which the application of normative theory to policy allows readers to better understand both.

Agency and Autonomy in Kant's Moral Theory
Andrews Reath

Published in print: 2006 Published Online: May 2006
Item type: book

This book contains chapters on various features of Kant's moral psychology and moral theory, with particular emphasis on a conception of rational agency autonomy. The opening chapters explore different elements of Kant's views about motivation, including an account of respect for morality as the distinctive moral motive and a view of the principle of happiness as a representation of the shared structure of non-moral choice. These chapters stress the unity of Kant's moral psychology by arguing that moral and non-moral considerations motivate in essentially the same way. Several of the chapters develop an original approach to Kant's conception of autonomy that emphasizes the political metaphors found throughout Kant's writings on ethics. They argue that autonomy is best interpreted not as a psychological capacity, but as a kind of sovereignty: in claiming that moral agents have autonomy, Kant regards them as a kind of sovereign legislator with the power to give moral law through their willing. The final chapters explore some of the implications of this conception of autonomy elsewhere in Kant's moral thought, arguing that his Formula of Universal Law uses this conception of autonomy to generate substantive moral principles and exploring the connection between Kantian self-legislation and duties to oneself.

Introduction
Uwe Steinhoff

in On the Ethics of War and Terrorism
Published in print: 2007 Published Online: September 2007
Item type: chapter

The introduction describes the aims of the book, gives an outline of the central tenets of just war theory, and informs the reader about the
book's structure. It also points out that jus ad bellum (when may a war be fought) and ius in bello (how may a war be fought) cannot be completely separated.

Places of Redemption
Mary McClintock Fulkerson

The primary aim of this book is to explore the contradiction between the widely shared beliefs in the USA about racial inclusiveness and equal opportunity for all, and the fact that most churches are racially homogeneous and do not include people with disabilities. To address the problem, the book explores the practices of an interracial church (United Methodist) that includes people with disabilities. The analysis focuses on those activities that create opportunities for people to experience those who are ‘different’ as equal in ways that diminish both obliviousness to the other and fear of the other. In contrast with theology's typical focus on the beliefs of Christians, this book offers a theory of practices and place that foregrounds the instinctual reactions and communications that shape all groups. The effect is to broaden the academic field of theology through the benefits of ethnographic research and postmodern place theory.

Everyday Religion
Nancy T. Ammerman (ed.)

Life at the beginning of the 21st century is something the social theory of the last century would have found hard to explain. Science, capitalism, and politics are pervasive and powerful in the everyday lives of ever-expanding layers of the world’s population. But so is religion. This book is an attempt to let “everyday religion” raise critical questions about how we understand the role of religion in society. We take pluralism and choice as givens, for instance, but we find “rational choice” theories too thin to explain the religious expressions we document. We look for religion in both “private” and “public” spaces, and ask about the social circumstances of religion’s presence and absence. In the end, we find that no simple theory of secularization or revival can explain how modern religious lives unfold.
Discussions of Wittgenstein’s Tractatus are currently dominated by two opposing interpretations of the work: a metaphysical or realist reading and the ‘resolute’ reading of Cora Diamond and James Conant. This book aims to develop an alternative interpretative line, which rejects the idea central to the metaphysical reading that Wittgenstein sets out to ground the logic of our language in features of an independently constituted reality, but which allows that he aims to provide positive philosophical insights into how language functions. It takes as a guiding principle the idea that we should see Wittgenstein’s early work as an attempt to eschew philosophical theory and to allow language itself to reveal how it functions. By this account, the aim of the work is to elucidate what language itself makes clear, namely, what is essential to its capacity to express thoughts that are true or false. The anti-metaphysical interpretation presented includes a novel reading of the problematic opening sections of the Tractatus, in which the apparently metaphysical status of Wittgenstein’s remarks is shown to be an illusion. The book includes a discussion of the philosophical background to the Tractatus, a comprehensive interpretation of Wittgenstein’s early views of logic and language, and an interpretation of the remarks on solipsism. The final chapter is a discussion of the relation between the early and the later philosophy that articulates the fundamental shift in Wittgenstein’s approach to the task of understanding how language functions and reveal the still more fundamental continuity in his conception of his philosophical task.

How Things Might Have Been
Penelope Mackie

What are the essential properties of ordinary individuals such as people, cats, trees, and tables? The question is notoriously difficult, yet must be answered to obtain a satisfying account of the ways in which such individuals could and could not have been different from the way that they are. The book provides a novel treatment of this issue, in the context of a set of debates initiated by the revival of interest
in essentialism and de re modality generated by the work of Kripke and others in the 1970s. Via a critical examination of rival theories, it argues for ‘minimalist essentialism’: an unorthodox theory according to which ordinary individuals have relatively few interesting essential properties. The book therefore presents a challenge to stronger versions of essentialism, including the view that ordinary individuals have non-trivial individual essences; versions of Kripke’s necessity of origin thesis; and the widely held theory of ‘sortal essentialism’, according to which an individual belongs essentially to some sort or kind that determines its conditions for identity over time. The book includes discussion of the rivalry between the interpretation of de re modality in terms of identity across possible worlds and its interpretation in terms of counterpart theory. It provides a detailed defence of the apparently paradoxical claim that there can be possible worlds that differ from one another only in the identities of some of the individuals that they contain, and hence that identities across possible worlds may be ‘bare' identities. The book also contains a discussion of the relation between essentialism about individuals and essentialism about natural kinds, and a critical examination of the connection between semantics and natural kind essentialism.

Deadly Vices
Gabriele Taylor

This book focuses on the vices, which in Christian theology were most commonly selected as bringing death to the soul. These are sloth, envy, avarice, pride, anger, lust, and gluttony. The discussions concentrate on the essence of each vice, and treat their possessors as personifications. They will show a structural resemblance to each other, but there is no suggestion that all vices are of that type. It is shown that vices are harmful to their possessor, and negative support is given for some central claims of an Aristotelean-type virtue-theory.

Natural Justice
Ken Binmore

This book focuses on the vices, which in Christian theology were most commonly selected as bringing death to the soul. These are sloth, envy, avarice, pride, anger, lust, and gluttony. The discussions concentrate on the essence of each vice, and treat their possessors as personifications. They will show a structural resemblance to each other, but there is no suggestion that all vices are of that type. It is shown that vices are harmful to their possessor, and negative support is given for some central claims of an Aristotelean-type virtue-theory.
This book attempts to create an evolutionary theory of fairness. Sharing food is commonplace in the animal kingdom because it insures animals that share against hunger. Anthropologists report that hunter-gatherer societies which survived into the 20th century shared on a very egalitarian basis. What can such information tell us about the sense of fairness with which modern man is born? Using game theory as a basic tool, the book argues that fairness norms should be seen as a device for selecting an efficient equilibrium in the human game of life. Evolutionary arguments are then used to argue that the deep structure of this device resembles the original position formulated by John Rawls in his Theory of Justice. Such an evolutionary framework allows problems over welfare comparison and norm enforcement to be tackled in a manner that resolves the long debate between utilitarianism and egalitarianism.

Welfare in the Kantian State
Alexander Kaufman

Kant's theory of justice continues to exert a powerful influence on contemporary discussions of justice and equality. Modern theorists disagree, however, regarding the implications of Kant's theory for the state's responsibility for public welfare. A traditional interpretation holds that Kant's political theory simply involves an investigation of the constraints that reason places on the state's authority to regulate external action. This ‘standard interpretation’ of Kant's thought has remained influential, and has grounded a reinterpretation of the classic liberal state by theorists such as Humboldt and Hayek. Kaufman argues that the standard interpretation neither succeeds as a faithful reading of Kant's texts nor as a plausible, philosophically sound reconstruction of a ‘Kantian’ political theory. Rather, Kaufman argues, Kant's political theory articulates a positive conception of the state's role. In particular, Kantian justice requires that each member of society must be guaranteed the opportunity to realize his or her purposive capacities. In order to secure this guarantee, Kantian justice requires interventions to secure equality of capabilities.