For nearly as long as people have been engaged in warring with one another – where war is understood as an intentional, organized, armed conflict – philosophers have been engaged in ethical deliberation over this uniquely human activity. Three traditions of thought dominate such philosophical deliberation, namely Political Realism, Pacifism, and Just War Theory. In this course, we will have occasion to explore all three of these traditions, but the focus of the course will be on the Just War Tradition.

Just War Theory holds as its fundamental tenet that war, like other intentional human activities, is subject to moral adjudication. That is, Just War theorists take as a given that we make judgments regarding the moral legitimacy or illegitimacy of initiating conflict, and the moral legitimacy or illegitimacy of the conduct of individuals who are engaged in war – i.e., political leaders, military commanders, and individual soldiers. The concern of Just War theorists is to examine the validity of these judgments, and ultimately to arrive at a set of criteria by which we can distinguish between the justifiable and unjustifiable initiation of war, and justifiable and unjustifiable acts in war.

In this course, we will explore the Just War tradition, with particular attention paid to one of the most influential efforts to articulate a Just War Theory by Michael Walzer, in his classic Just and Unjust Wars: A Moral Argument with Historical Illustrations.

Readings:

i) All required readings for the course will come from Walzer, Michael. Just and Unjust Wars: A Moral Argument with Historical Illustrations. New York: Basic Books, 1977. This is available at the University Bookstore.

ii) In addition to the readings from Walzer, you should, if you don’t already, make a practice of reading one (or better, several) daily newspapers (easily accessible online), with an eye to including for discussion conflicts which are currently taking place - e.g., Afghanistan, Syria, South Sudan, Egypt, etc., etc., etc....

iii) Lastly, Walzer’s book relies on historical illustrations to make his philosophical points, and in so doing, he assumes some level of familiarity on the part of the reader with the examples appealed to. It would be beneficial to you, and improve the quality of the course as a whole, if you took the time to familiarize yourself with accounts of past wars, both those alluded to by Walzer and those not specifically discussed in the text.
PHIL 235

Evaluation:

i) Two essays:
   - First Essay (20%)
   - Second Essay (30%)

ii) A Final Take-Home Examination (40%)

iii) Attendance and Participation (10%)

Policy Regarding Late Submission of Written Work:
All term work submitted on or before the specified due dates will be adjudicated and returned with written comments. Term work submitted within one week of the specified due dates will be adjudicated without penalty, but will be returned without written comments. Any term work submitted after the week following the specified due date will be adjudicated and returned without comment, and a penalty of 3% per day will be assessed.

Grading Scale:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A+</td>
<td>90-100</td>
<td>Exceptional, outstanding and excellent performance. Normally achieved by a minority of students. These grades indicate a student who is self-initiating, exceeds expectation and has an insightful grasp of the subject matter.</td>
</tr>
<tr>
<td>A</td>
<td>85-89</td>
<td></td>
</tr>
<tr>
<td>A-</td>
<td>80-84</td>
<td></td>
</tr>
<tr>
<td>B+</td>
<td>77-79</td>
<td>Very good, good and solid performance. These grades indicate a good grasp of the subject matter or excellent grasp in one area balanced with satisfactory grasp in the other area.</td>
</tr>
<tr>
<td>B</td>
<td>73-76</td>
<td></td>
</tr>
<tr>
<td>B-</td>
<td>70-72</td>
<td></td>
</tr>
<tr>
<td>C+</td>
<td>65-69</td>
<td>Satisfactory, or minimally satisfactory. These grades indicate a satisfactory performance and knowledge of the subject matter.</td>
</tr>
<tr>
<td>C</td>
<td>60-64</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>50-59</td>
<td>Marginal Performance. A student receiving this grade demonstrated a superficial grasp of the subject matter.</td>
</tr>
<tr>
<td>F</td>
<td>0-49</td>
<td>Unsatisfactory performance.</td>
</tr>
</tbody>
</table>

Academic Integrity:
'Academic integrity requires commitment to the values of honesty, trust, fairness, respect, and responsibility. It is expected that students, faculty members and staff at the University of Victoria, as members of an intellectual community, will adhere to these ethical values in all activities related to learning, teaching, research and service. Any action that contravenes this standard, including misrepresentation, falsification or deception, undermines the intention and worth of scholarly work and violates the fundamental academic rights of members of our community.'

For the full statement of the University's Policy on Academic Integrity, including definitions of the violations of the policy, the procedures for dealing with such violations and the possible penalties that might be administered, please consult the Undergraduate Programs Calendar. It can be accessed electronically at the following URL: [http://web.uvic.ca/calendar2013/FACS/UnIn/UARe/PoAcI.html](http://web.uvic.ca/calendar2013/FACS/UnIn/UARe/PoAcI.html)

Diversity Statement:
UVic is committed to equity, diversity, social justice and fostering a welcoming and diverse learning, teaching and working environment. These are essential elements in achieving excellence in research and education. As members of a diverse and dynamic learning community, we each have a role to play in creating safe, supportive, inclusive and healthy learning environments that foster mutual respect and civility, and that recognize that people are our primary strength.
| Topic 1 | Introduction to Just War Theory and the History of the Tradition  
- No Reading |
|---------|-----------------------------------------------------------------|
| Topic 2 | Basic Principles of Jus Ad Bellum  
- Reading:  
  Ch. 4 – Law and Order in International Society |
| Topic 3 | Exceptions I – Prevention and Pre-emption?  
- Reading:  
  Ch. 5 – Anticipations |
| Topic 4 | Exceptions II – Interventions?  
- Reading:  
  Ch. 6 – Interventions |
| Topic 5 | Victory?  
- Reading:  
  Ch. 7 – Wars Ends, and the Importance of Winning |
| Topic 6 | Basic Principles of Jus In Bellum  
- Reading:  
  Ch. 3 – The Rules of War; and,  
  Ch. 8 – War’s Means, and the Importance of Fighting Well |
| Topic 7 | Noncombatants?  
- Reading:  
  Ch. 9 – Noncombatant Immunity and Military Necessity |
| Topic 8 | Civilians?  
- Reading:  
  Ch. 10 – War Against Civilians: Sieges and Blockades |
| Topic 9 | Resistance to Occupation?  
- Reading:  
  Ch. 11 – Guerrilla War |
| Topic 10 | Terrorists?  
- Reading:  
  Ch. 12 – Terrorism |
| Topic 11 | Tu Quoque  
- Reading:  
  Ch. 13 – Reprisals |
| Topic 12 | Eroding Rules of Jus Ad Bellum?  
- Reading:  
  Ch. 15 – Aggression and Neutrality |

**Note** – Given the nature of the material under discussion, we may deviate from the schedule of readings. It is your responsibility to be aware of the readings to be discussed in a given class.

**Important Dates:**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct. 12</td>
<td>Thanksgiving – No Class</td>
</tr>
<tr>
<td>Oct. 15 (22*)</td>
<td>Essay Assignment 1 Due</td>
</tr>
<tr>
<td>Nov. 9</td>
<td>Reading Break – No Class</td>
</tr>
<tr>
<td>Nov. 19 (26*)</td>
<td>Essay Assignment 2 Due</td>
</tr>
<tr>
<td>Dec. 17</td>
<td>Take-Home Final Examination Due (Note: No comment/no-comment option)</td>
</tr>
</tbody>
</table>

*Note, the asterisk next to the above submission dates indicates the *no-comment deadline*.**