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*The Idea Of  
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Law's Judgement elucidates and  
defends a feature of contemporary

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law that is currently either overlooked or too glibly dismissed as morally troublesome or historically anachronistic. That feature is the abstract nature of law's judgement and its three components show that, when law judges us, it

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often does so in ignorance of our particular characters and abilities, on the one hand, and in ignorance of our context and circumstances, on the other. Law's judgement is thus insensitive to all or much that makes us the particular people we are. The

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book explores various connections between this mode of judgement and some of our most important legal and political values. It shows that law's abstract judgement is closely related to important juristic conceptions of personhood,

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responsibility and impartiality, and that these notions are not without moral significance. The book also examines the connections between modern law's judgement and three of our most important political values, namely, dignity, equality and

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community. It argues that, if we value particular conceptions of dignity, equality and community, then we must also value law's judgement. Illuminating these connections therefore serves a double purpose: first, it makes a

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case against those who counsel liberation from law's abstract judgement and, second, it redirects attention to the task of morally evaluating law's abstract judgement in its own terms.

Nelson Maldonado-Torres argues

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that European modernity has become inextricable from the experience of the warrior and conqueror. In *Against War*, he develops a powerful critique of modernity, and he offers a critical response combining ethics, political



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theory, and ideas rooted in Christian and Jewish thought. Maldonado-Torres focuses on the perspectives of those who inhabit the underside of western modernity, particularly Jewish, black, and Latin American theorists. He analyzes the works of

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the Jewish Lithuanian-French philosopher and religious thinker Emmanuel Levinas, the Martiniquean psychiatrist and political thinker Frantz Fanon, and the Catholic Argentinean-Mexican philosopher, historian, and

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theologian Enrique Dussel.

Considering Levinas's critique of French liberalism and Nazi racial politics, and the links between them, Maldonado-Torres identifies a "master morality" of dominion and control at the heart of western

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modernity. This master morality constitutes the center of a warring paradigm that inspires and legitimizes racial policies, imperial projects, and wars of invasion. Maldonado-Torres refines the description of modernity's war

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paradigm and the Levinasian critique through Fanon's phenomenology of the colonized and racial self and the politics of decolonization, which he reinterprets in light of the Levinasian conception of ethics.

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Drawing on Dussel's genealogy of the modern imperial and warring self, Maldonado-Torres theorizes race as the naturalization of war's death ethic. He offers decolonial ethics and politics as an antidote to modernity's master morality and the

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paradigm of war. Against War advances the de-colonial turn, showing how theory and ethics cannot be conceived without politics, and how they all need to be oriented by the imperative of decolonization in the

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demonstrates that, although these voluntary associations drew upon and extended the traditional concept of cooperation and community, and the Revolutionary concept of fraternity, they also incorporated the fundamental characteristics of

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competition and conflict. Although intended to produce social harmony, in practice they reflected the ideological hostilities and cultural tensions that permeated French society in the nineteenth century.

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researchers in philosophy, as well as for those in related disciplines where Sartre's work has continuing importance, such as literature, French studies, and politics.

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