Bring all societies to honor the Law of Peoples and to become full members in good standing of the society of well-ordered people so that human rights are secured everywhere.

Part I: Ideal Theory

Introduction:
Law of Peoples as Realistic Utopia: rights & justice which applies to the principles & norms of international law & practice; certain political principles for regulating the mutual political relations between peoples (i.e., justice as fairness).

5 types of domestic societies:
1. reasonable liberal peoples; (2) decent people (hierarchy o consultation); (3) outlaw state; (4) societies burdened by unfavorable conditions; (5) benevolent absolutisms.

Part I:
1st part of Ideal theory is the extension of the general contract idea to the society of liberal democratic peoples.

Liberal peoples have 3 basic features:
(1) reasonable, just const. democ. govt., (2) common sympathies, & (3) moral nature.

The Extension of the social contract idea is to the society of decent peoples, though not liberal-democratic, which have certain features making them acceptable as members in good standing in a reasonable Society of Peoples:
It honors and respect human rights; its basic structure contains a decent consultation hierarchy.

We tolerate by recognizing non-liberal societies as full partners, does not have aggressive aims, recognizes diplomacy & trade for peace; human rights, real moral duties, citizens cooperate in political process (equal rights not necessary), fair judicial system.

Decent societies should not receive incentive for it will introduce conflict; can receive loans; can receive subsidies by liberal societies.

Decent societies should have the opportunity to decide their own future.

Part II: Ideal Theory

How should well-ordered people act towards non-well ordered peoples:
(1) Ideal theory at hand; (2) gradual steps by looking for policies & courses of action that are morally & politically possible & effective.

2 types of non-ideal theory:
1. L.O.P. satisfies burdened by unfavorable conditions: not aggressive, lack political, cultural conditions, human capital, abilities, material, & technological resources.

Well-ordered societies have duty to assist them into SOP by means of distributive justice to regulate economic & social inequalities among societies; only burdened societies need help. A society with few natural resources & little wealth can be well-ordered; this is not who we help.

Guidelines for Duty of Assistance:
You can have Financial inequality among well-ordered societies; target is to be a member of S.O.P.

1. W.O. society need not be wealthy (principle of “just savings”).
2. Savings may stop when society becomes decent; how much is needed depends on conception of justice and history;
3. Political culture is all important; there is no easy recipe to help society change its political culture; 3. Aim to help burdened societies to manage their own affairs.

Part III: Non-Ideal Theory

2nd non-ideal theory: Societies burdened by unfavorable conditions:

Just war:
Is against expansionist aims that threaten well-ordered regimes; must distinguish leaders from citizens; they are to be punished.

Need for Statesmen:
(virtuous) not politicians who are selfless in the judgment; hold fast to a just peace, moral.

Failure of statesmanship:
(Atomic bombs).

Part III: Non-Ideal Theory

2 Limitations of reconciliation:
1) fundamental fanatics (political or religious, need to appeal to reason as basis); (2) politicized religion (need 2 recognize freedom of religion).

L.O.P. satisfies criterion of reciprocity: ask of other societies only what they can reasonably grant without submitting to a position of inferiority; doesn’t require change to religious institutions & adopt liberal one; toleration of decent peoples.

Society of Peoples is possible as realistic utopian due to 4 facts:
(1) Reasonable pluralism; (2) democratic unity in diversity (no commitment to comprehensive doctrine; (3) appeal to public reason for justification; (4) fact of liberal democratic peace (engage in self-defense or in alliance with other decent peoples).

Meaning of realistic utopia that will formulate into a group of satisfied people (s) includes:
(1) reasonable pluralism (& its limitations); (2) liberal conception of justice that is realistic (taking people as they are: well-ordered); (3) workable, applicable first principles & politics (e.g., primary social goods like liberties, opportunities, rights, income, & wealth; natural goods include health, vigor, intelligence, imagination); (4) political ideas, principles, & concepts specify a reasonable, just society; (5) justice satisfies the criterion of reciprocity (reasonable for others to accept as free & equal citizens); (6) political category must have within itself all essential elements of a conception justice (e.g., free citizen is determined by a liberal political conception); (7) because of reasonable pluralism, have political & social institutions that effectively lead its citizens to acquire the appropriate sense of justice, apply them; produces stability; (8) does not require religious unity (rather unity within diversity); (9) toleration (reasonable pluralism) must follow.


Paul R. Sheehy