

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	Part II: Ideal Theory	Part III: Non-ideal Theory	Part III: Non-Ideal Theory	Part IV: Conclusion:
<p>Introduction:</p> <p>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).</p> <p>5 types of domestic societies:</p> <p>1. <i>reasonable liberal peoples</i>; (2) <i>decent people (hierarchy o consultation)</i>; (3) <i>outlaw state</i>; (4) <i>societies burdened by unfavorable conditions</i>; (5) <i>benevolent absolutisms</i>.</p> <p>-----</p> <p>Part I:</p> <p>1st part of Ideal theory is the extension of the general contract idea to the society of liberal democratic peoples.</p> <p><i>Liberal peoples have 3 basic features: (1) reasonable, just const. democ. govt., (2) common sympathies, & (3) moral nature.</i></p>	<p>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:</p> <p>It honors and respect human rights; its basic structure contains a decent consultation hierarchy.</p> <p><i>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.</i></p> <p><i>Decent societies should not receive incentive for it will introduce conflict; can receive loans; can receive subsidies by liberal societies.</i></p> <p><i>Decent societies should have the opportunity to decide their own future.</i></p>	<p>How should well-ordered people act towards non-well ordered peoples:</p> <p>(1) <i>Ideal theory at hand</i>; (2) <i>gradual steps by looking for policies & courses of action that are morally & politically possible & effective.</i></p> <p>2 types of non-ideal theory: <i>outlaw states; burdened states.</i></p> <p>Right to war for liberal, decent, or benevolent absolute society is self-defense.</p> <p>Foreign policy aim is honor of Law of peoples.</p> <p><i>The means is confederacy by well-ordered societies, formulate opinion, expose unjust, cruel institutions of oppressive, expansionist regimes & violations of human rights; pressure outlaw regimes to change which may include denial of economic assist., & no mutually beneficial cooperative practices.</i></p> <p>Just war : <i>is against expansionist aims that threaten well-ordered regimes; must distinguish leaders from citizens; they are to be punished.</i></p> <p>Need for Statesmen: <i>(virtuous) not politicians who are selfless in the judgment; hold fast to a just peace, moral.</i></p> <p>Supreme emergency exemption sets aside civilians in time of certain wars (Nazi Regime).</p> <p>Failure of statesmanship: <i>(Atomic bombs).</i></p>	<p>2nd non-ideal theory: Societies burdened by unfavorable conditions: <i>not aggressive, lack political, cultural conditions, human capital, abilities, material, & technological resources.</i></p> <p>Well-ordered societies have duty to assist them into SOP <i>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.</i></p> <p>Guidelines for Duty of Assistance: <i>You can have Financial inequality among well-ordered societies; target is to be a member of S.O.P.</i></p> <p><i>1. W.O. society need not be wealthy (principle of "just savings"). a) purpose of saving is to establish just free societies; b) Savings may stop when society becomes decent; c) how much is needed depends on conception of justice and history; 2) political culture is all important; there is no easy recipe to help a society change its political culture; 3. aim/target is to help burdened societies to manage their own affairs.</i></p> <p>Two views on distributive justice: 1. Equality is just, good in itself; 2. Laws of people: inequalities are not always unjust for Law of Peoples:</p> <p><i>Reduce inequalities in order to relieve suffering/hardship of poor; narrow gap between rich vs. poor because it stigmatizes poor; create fairness in political process.</i></p> <p>Law of peoples has a target of SOP, thus rejects cosmopolitan distribution view that seeks to contribute to personal well being.</p>	<p>L.O.P. satisfies criterion of reciprocity: <i>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.</i></p> <p>Society of Peoples is possible as realistic utopian due to 4 facts: (1) <i>Reasonable pluralism</i>; (2) <i>democratic unity in diversity (no commitment to comprehensive doctrine</i>; (3) <i>appeal to public reason for justification</i>; (4) <i>fact of liberal democratic peace (engage in elf-defense or in alliance w/ other decent people).</i></p> <p>2 Limitations of reconciliation:(1) <i>fundamental fanatics (political or religious, need to appeal to reason as basis)</i>; (2) <i>politicized religion (need 2 recognize freedom of religion)</i></p>

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. John Rawls, *The law of Peoples* (Cambridge: Harvard, 1999, 2003), v-128.