
 <p>Norbert Merkovity</p>	 <p>13-18 minutes</p>	<p>Thing to remember:</p> <p>Neo-liberal internationalism is dominated by the ‘liberal peace’</p>
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Liberalism

Liberalism is anchored around the liberty of the individual. But there are significant variations, for example, those who believe that freedom needs to be constrained for the greater good.

Liberalism has continued to influence the practice of world politics since the seventeenth century. Contemporary neo-liberalism has been shaped by the assumptions of commercial, republican, sociological, and institutional liberalism.

The high-water mark of Liberal thinking in international relations was reached in the interwar period in the work of **Idealists** who believed that warfare was an unnecessary and outmoded way of settling disputes between states. In view of the significant **divergences within the liberal tradition** – on issues such as human nature, the causes of wars, and the relative importance different kinds of liberals place on the individual, the state, and international institutions in delivering progress – it is perhaps more appropriate to think of not one Liberalism, but contending liberalisms.

Types of Liberalism

- **Liberal internationalism** believes that contact between the peoples of the world, through commerce or travel, will facilitate a more pacific form of international relations.

- For **Idealists** the freedom of states is part of the problem of international relations and not part of the solution. Therefore
 - 1) we need explicitly normative thinking about IR (how to promote peace and build a better world); and
 - 2) states must be part of an international organization, and be bound by its rules and norms.
- **Commercial and republican liberalism** provide the foundation for current neo-liberal thinking in Western governments. These countries promote free trade and democracy in their foreign policy programmes.
- **Liberal institutionalists** look to international institutions to carry out a number of functions the state could not perform. It focused on new actors (transnational corporations, non-governmental organizations) and new patterns of interaction (interdependence, integration).
- **Neo-liberal institutionalism** is the most conventional of liberalisms. They are concerned with the initiation and maintenance co-operation under conditions of anarchy. Neo-liberal institutionalists share with realists the assumption that states are the most significant actors, and that the international environment is anarchic. Their accounts diverge, however, on the prospects for achieving sustained patterns of co-operation under anarchy.

Still, how can countries turn anarchy into perpetual peace?

Immanuel Kant's 'Perpetual Peace'

FIRST DEFINITIVE ARTICLE: THE CIVIL CONSTITUTION OF EVERY STATE SHALL BE REPUBLICAN “IF, AS IS INEVITABLY THE CASE UNDER THIS CONSTITUTION, THE CONSENT OF THE CITIZENS IS REQUIRED TO DECIDE WHETHER OR NOT WAR IS TO BE DECLARED, IT IS VERY NATURAL THAT THEY WILL HAVE GREAT HESITATION IN EMBARKING ON SO DANGEROUS AN ENTERPRISE...”

SECOND DEFINITIVE ARTICLE: THE RIGHT OF NATIONS SHALL BE BASED ON A FEDERATION OF FREE STATES: “IT WOULD BE DIFFERENT FROM A PEACE TREATY IN THAT THE LATTER TERMINATES ONE WAR, WHEREAS THE FORMER WOULD SEEK TO END ALL WARS FOR GOOD...”

THIRD DEFINITIVE ARTICLE: COSMOPOLITAN RIGHT SHALL BE LIMITED TO CONDITIONS OF UNIVERSAL HOSPITALITY: “THE IDEA OF A COSMOPOLITAN RIGHT IS THEREFORE NOT FANTASTIC AND OVERSTRAINED; IT IS A NECESSARY COMPLEMENT TO THE UNWRITTEN CODE OF POLITICAL AND INTERNATIONAL RIGHT, TRANSFORMING IT INTO A UNIVERSAL RIGHT OF HUMANITY”.

Liberal Responses to Globalization

Neo-liberal internationalism is dominated by the ‘liberal peace’ question: how far the liberal zone of peace extends, why relations within it are peaceful, and what pattern is likely to evolve in relations between liberal states and authoritarian regimes? Crucially, in the post-cold war era, neo-liberal internationalists have lent their voices in support of Western attempts to put pressure on authoritarian states to liberalize.

Neo-idealists have responded to globalization by calling for a double democratization of both international institutions and domestic state structures. Radical neo-idealism is critical of mainstream liberalism’s devotion to ‘globalization from above’ which marginalizes the possibility of change from below through the practices of global civil society.

Neo-liberal institutionalism, the other side of the neo-neo debate, is grounded in the functional integration theoretical work of the 1950s and 60s and the complex interdependence and transnational studies literature of the 1970s and 80s.

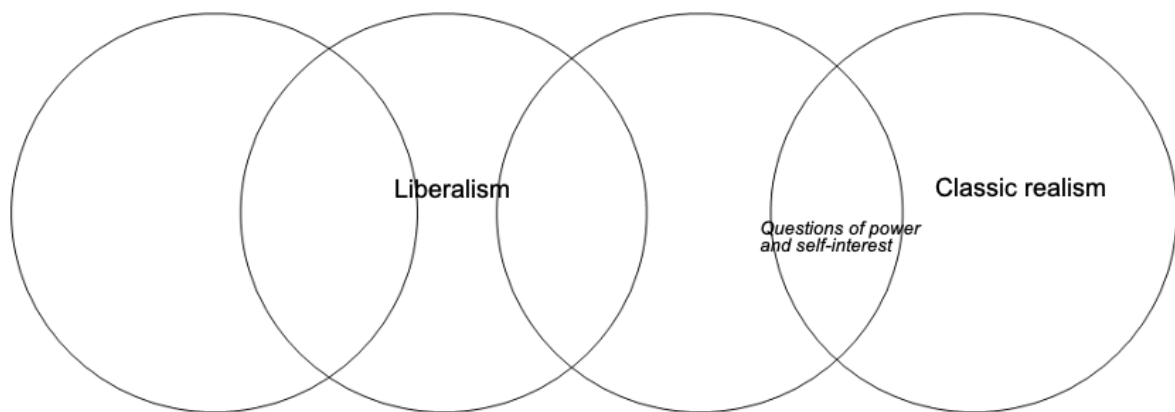
Neo-liberal institutionalists see institutions as the mediator and the means to achieve cooperation in the international system. Regimes and institutions help govern a competitive and anarchic international system and they encourage and at times, require, multilateralism and cooperation as a means of securing national interests.

Neo-liberal institutionalists recognise that cooperation may be harder to achieve in areas where leaders perceive they have no mutual interests. Neo-liberals believe that states cooperate to achieve absolute gains and the greatest obstacle to cooperation is “cheating” or non-compliance by other states.

The strategic world:

<https://www.youtube.com/watch?v=4aj87Q2JhdM>

Progress



Values:

Liberty

Power&Security

Questions

1. What is in the centre of *liberalism*?
2. When did liberalism appeared in IR?
3. What did *idealist* believe?
4. What types of liberalism do you know?
5. What represents *commercial and republican liberalism*?
6. What are the differences between liberal institutionalism and neo-liberal institutionalism?
7. What is the response of *neo-liberal internationalism* to globalization?
8. What is the response of *neo-idealists* to globalization?
9. How do the neo-liberal institutionalists see institutions?
10. What neo-liberal institutionalists think about cooperation between states?

Project number: EFOP-3.6.2-16-2017-00007

Project title: „Aspects on the development of intelligent, sustainable and inclusive society: social, technological, innovation networks in employment and digital economy”

Funding

This teaching material has been made at the University of Szeged, and supported by the European Union by the project nr. EFOP-3.6.2-16-2017-00007, titled Aspects on the development of intelligent, sustainable and inclusive society: social, technological, innovation networks in employment and digital economy. The project has been supported by the European Union, co-financed by the European Social Fund and the budget of Hungary.

