

Justice Beyond the State

Conference Program, ERC Project “The Just City”

October 6-7, 2022, London School of Economics (Vera Anstey Room, Old Building)

With the dramatic comeback of war in Europe, and the various justifications offered for or against it, there is a new urgency to questions of international justice. Europe is the theater of war, but it is also the birthplace of a long-ranging tradition of thinking about justice as something beyond the state which regulates all forms of human interaction, in arenas as distinct as commerce, war and the family. Our conference focuses on one particularly rich strand within that tradition: that of Cicero.

Cicero's thinking about justice beyond the state was grounded in the political debates of his time, as he considered whether Roman imperialism could ever be based on higher-order ethical demands, or if it was simply an example of the exploitation of subjected peoples. This account exercised deep fascination in later centuries, and thinkers continued to turn to Cicero to debate the nature and development of international law. Writing in the context of a threatened Roman empire, Augustine christianised Cicero's vision of just imperialism, while by the late sixteenth century, Cicero's theory of a universal justice formed the basis of Alberico Gentili's groundbreaking *De iure belli* (*On the right to war*, 1598) and *De armis romanis* (*The wars of the Romans*, 1599), which outlined the rights of states with regard to each other, as well as their limits. Ciceronian roots can also be unearthed in the conceptions of justice held by prominent early-modern political philosophers such as John Locke, in their accounts of virtuous interaction between individuals and non-state entities outside the boundaries of a particular state.

Our conference seeks to shed light on this rich tradition, in part to recover resources to think about our current predicament. The cornerstone of Cicero's theory is that human interaction, whether it is within states, between them, or outside their jurisdiction, must submit to considerations of justice, or natural law; even though the idea took many different shapes in history, its force and relevance can still be strongly felt.

Thursday, October 6 (Vera Anstey Room, Old Building)

- 12:30 – 2:30 PM Welcome, Lunch
- 2:45 – 3:45 PM: Panel 1:
Nikolas Hächler (UZH):
“Christian Justice beyond the State – (Re-)Establishing a Golden Age with Lactantius and Ambrose”
Peter van Nuffelen (Ghent University): comments
- 4 – 5 PM: Panel 2:
René de Nicolay (UZH):
“Is A Balance of Power Necessary for International Justice in Cicero’s Thought?”
Catherine Steel (University of Glasgow): comments
- 6 – 7 PM: 1st Keynote Lecture:
Karla Pollmann (Tübingen):
“Augustine of Hippo on Justice beyond the State”

Friday, October 7 (Vera Anstey Room, Old Building)

- 9 – 10 AM: Breakfast
- 10 AM – 12 PM: Panel 3:
Jeffrey Dymond (UZH):
“*Ius Gentium* in Renaissance Legal Thought”
Andrew Fitzmaurice (QMUL): Comments
Adam Woodhouse (Cambridge): “Cicero, Machiavelli and Gentili on the Imperial Subject”
- 12:30 – 2 PM: Lunch break
- 2 – 3 PM: Panel 4:
Benjamin Straumann (UZH / NYU):
“Consensus and Transparency: Cicero and Kant on Justice”
Katrin Flikschuh (LSE): comments
- 3:30 – 4:30 PM: 2nd Keynote Lecture:
Paul Weithman (Notre Dame):
“Stability and Equilibrium in Political Liberalism”