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Fall semester 2010

### ***PHIL 6930: Selected Topics: Global Justice***

What, if any, duties do we have to aid 'distant others' – those living beyond our political borders? And are these duties of justice – incurred as the result of direct harms that global economic and political structures impose – or supererogatory duties of charity, generated by the fact of suffering? Social and political philosophers have given very mixed answers to the controversial questions surrounding global justice. While conventional wisdom holds that duties of assistance are owed first and foremost to co-nationals or fellow citizens, and to 'particular' others and loved ones, cosmopolitan thinkers point at that this cannot be sustained in the face of globalization. With ushers greater social, economic, and environmental interdependence, many of our usual assumptions about what duties we have to distant others are now questionable at best.

This course examines recent theorizing about the ethical and political challenges and implications of economic globalization. As the gap between rich and poor nations increases and the changes associated with globalization render states' borders increasingly ineffectual, philosophers can arguably no longer confine their theories of justice to the safe space of single liberal democratic polities. Looming human and environmental crises underscore the need to look beyond one's borders when thinking about the goals of equality and well-being or flourishing, and the duties we owe to others. We will read the main works in normative political philosophy reflecting global justice, with a particular focus on problems of poverty and global inequality. Key thinkers as John Rawls, Thomas Pogge, Amartya Sen, Martha Nussbaum, Charles Beitz, Onora O'Neill, Peter Singer, Iris Young, and Thomas Nagel.

Among the questions to be explored are: Should there be some global redistribution of resources – what some thinkers call an 'ethic of global distributive justice'? Who are members of the 'moral community' in our globalized world fellow citizens, or all of humanity? Do we have equal duties to 'distant others' and to our compatriots, given the increasingly otiose character of national boundaries? What duties or responsibilities do the citizens of affluent states, and states themselves, have towards impoverished nations, given economic globalization and economic interdependence? What are these duties (if any) grounded in?: our participation in shared economic structures, the fact of grave human suffering, or a moral and/or legal commitment to human rights? And who are the putative recipients – the 'subjects' – of global justice?

**Class expectations and format:** This course is run as a seminar; it is not a lecture course. Generally I will set out some of the main themes at the outset of class, supplying necessary background and explaining the context of the texts. Soon thereafter, however, we will move to a discussion of the texts, connecting these with the important problems and issues in the global justice debate. During our classes, I will direct discussion where it seems necessary and appropriate, but my hope – and expectation – is that you will be fully engaged participants, helping to set the agenda for and direction of our conversation.

**Class presentation:** For one of the classes, you will be the 'point person,' setting up our discussion with a short presentation and thoughtful questions about the reading (circulated in advance), and facilitating discussion for the first half of that class.

**Final paper:** One final paper of about 20-25 pages. During the last class of the semester, you'll be asked to say a bit about the focus of your essay.

### Course readings:

The following **required books** are available from the bookstore for purchase (in most cases, both used and new); they are also easily available for purchase online:

Thomas Pogge, *World Poverty and Human Rights* (Polity Press, 2008 – second edition)

John Rawls, *The Law of Peoples* (Harvard University Press, 1999)

Amartya Sen, *Development as Freedom* (Anchor Books, 1999)

+ course reader (2 parts), available in the Guelph University bookstore. *All readings listed below, except for the 3 course books, are included in the photocopied reader.* Sorry it is so pricey!

## **Sept. 13: Framing the problem of global justice**

*Themes/questions:* what are some of the negative consequences of globalization? Is poverty the problem, or inequality (economic and political inequality)? What are the ethical and political challenges raised by globalization and the increasing economic interconnectedness of states and people?

### Readings:

1. Peter Singer, "Famine, Affluence, & Morality," *Philosophy and Public Affairs* 1/3 (1972).
2. Charles Beitz, "Does Global Inequality Matter?," *Metaphilosophy* 32 (2001).
3. Thomas Nagel, "The Problem of Global Justice," *Philosophy and Public Affairs* 33/2 (2005).

## **Sept. 20: The moral problem of distance**

1. Peter Singer, "Outsiders: Our Obligations to those Beyond our Borders," in *The Ethics of Assistance*, ed. D. Chatterjee (Cambridge UP 2004).
2. Judith Lichtenberg, "Absence and the Unfounded Heart," in *The Ethics of Assistance*, ed. D. Chatterjee (Cambridge UP 2004).
3. Frances Kamm, "Famine Ethics: The Problem of Distance in Morality and Singer's Ethical Theory," in *The Ethics of Assistance*, ed. D. Chatterjee (Cambridge UP 2004).

4. David Miller, "National Responsibility and International Justice," in *The Ethics of Assistance*, ed. D. Chatterjee (Cambridge UP 2004).

### **Sept. 27: Economic globalization and responsibility**

1. Onora O'Neill, "Transnational Economic Justice," in *Bounds of Justice* (Cambridge UP 2000).

2. Iris Young, "Responsibility, Social Connection, and Global Labour Justice," in *Global Challenges* (Polity Press, 2006).

3. Dale Jamieson, "Duties to the Distant: Aid, Assistance, and Intervention in the Developing World," *Journal of Ethics* 9, 1/2 (2005).

4. Leif Wenar, "What We Owe to Distant Others," *Politics, Philosophy & Economics* 2/3 (2003).

### **Oct. 4: Liberal statist (anti-cosmopolitan) approaches: John Rawls**

#### **Readings:**

1. John Rawls, *The Law of Peoples*, entire (pp. 3-128).

**Oct. 11 Thanksgiving, no class**

### **Oct. 18: Liberal cosmopolitan approaches to global justice**

#### **Readings:**

1. Gillian Brock, "Global Justice and Cosmopolitanism," in *Global Justice: A Cosmopolitan Account* (Oxford UP 2009).

2. Kok-Chor Tan, "Liberalism and Cosmopolitan Justice," in *Justice Without Borders: Cosmopolitanism, Nationalism, and Patriotism* (Cambridge UP 2004).

3. Cécile Fabre, "Global Distributive Justice: An Egalitarian Perspective," in *Global Justice, Global Institutions*, ed. D. Weinstock (Univ. of Calgary Press, 2007).

4. Darrel Moellendorf, "The World Trade Organization and Egalitarian Justice," in *Global Institutions and Responsibilities*, eds. C. Barry and T. Pogge (Blackwell 2005).

## **Oct. 25: Human rights approaches to global justice, part 1: Thomas Pogge**

### **Readings:**

1. Thomas Pogge, *World Poverty and Human Rights*, chapters 1-4 and 6

## **Nov. 1: Human rights approaches to global justice, part 2: Pogge and critics**

1. Thomas Pogge, *World Poverty and Human Rights*, chapters 7 & 8 (and if you have the 2<sup>nd</sup> edition of the book, also chapter 9).

2. Carol Gould, "Coercion, Care, and Corporations: Omissions and Commissions in Thomas Pogge's Political Philosophy," *Journal of Global Ethics* 3/3 (2007).

3. Tom Campbell, "Poverty as a Violation of Human Rights," in *Freedom From Poverty as a Human Right: Who Owes What to the Very Poor*, ed. T. Pogge (Oxford UP 2007).

Supplementary: Simon Caney, "Global Poverty and Human Rights: the Case for Positive Duties," in *Freedom From Poverty as a Human Right: Who Owes What to the Very Poor?*, ed. T. Pogge (Oxford UP 2007).

## **Nov. 8: A capabilities approach to global justice: Amartya Sen**

### **Readings:**

Amartya Sen, *Development as Freedom* (1999), chapters 1-6

## **Nov. 15: Capabilities approach continued**

### **Readings:**

Amartya Sen, *Development as Freedom* (1999), chapters 7-9 and 12

Martha Nussbaum, "Capabilities and Social Justice," *International Studies Review* 4/2 (2002).

## **Nov. 22: Martha Nussbaum's moral cosmopolitanism**

### **Readings:**

1. Martha Nussbaum, *Frontiers of Justice* (2006), chapters 4, 5, & 6
2. Ingrid Robeyns, "Assessing Global Poverty and Inequality," in *Global Institutions and Responsibilities*, eds. C. Barry and T. Pogge (Blackwell 2005).

### **Nov. 29: Critical perspectives/meta-critiques of global justice**

#### **Readings:**

- Nancy Fraser, "Abnormal Justice," *Critical Inquiry* 34 (2008).
- Rainer Forst, "Towards a Critical Theory of Transnational Justice," *Metaphilosophy* 32 (2001)
- Alison Jaggar, "A Feminist Critique of Alleged Southern Debt," *Hypatia* 17/4 (2002).

### **Dec. 2: Development Ethics**

#### **Readings:**

1. Jay Drydyk, "Durable Empowerment," *Journal of Global Ethics*, 4/3 (2008).
2. David Crocker, "Hunger, Capability, and Agency-Oriented Development," in *Ethics of Global Development: Agency, Capability, and Deliberative Democracy* (Cambridge UP 2008).
3. Iris Young, "Responsibility and Global Labour Justice," *The Journal of Political Philosophy*, 12/4(2004).