

Phil 285 Seminar on Special Topics: Global Justice

Spring, 29018

Seminar meets 1-4 Thursdays in HSS 7077

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Description

This seminar examines contemporary issues in global justice. Since about 2000 political philosophers have been paying more attention to international issues. There has been an explosion in publications on global justice. Lots of ideas are in the wind, but the main issues are unsettled, and maybe not yet clearly articulated, so this sub-branch of philosophy strikes us as an exciting area in which to do work. This seminar aims to survey the field selectively and to introduce students to some current controversies.

On the face of it, taking a global perspective on issues of social justice makes a big difference to the implications for policy and conduct of any given principle. For example, if one thought that justice requires *maximin* (making the condition of the worst off as good as possible), interpreting this as requiring that in each separate country, we (members of that country) should make those worst off in that country as well off as possible has very different implications from interpreting the principle as requiring that we (inhabitants off the Earth) make the condition of the worst off people on Earth as well off as possible. The same holds true for other justice principles one might embrace. Here we are using the term "justice" to refer to enforceable moral requirements, ones that can justify the use of coercion to induce compliance. So in thinking about global justice we encounter questions concerning what enforcement arrangements are appropriate, morally permissible or mandatory.

A global perspective may also seem to interact with the familiar view that while we have some moral duties to strangers we have weightier and different moral duties to individuals with whom we have special relationships and ties. How might this be so? How does this idea affect our views about global justice? Some seminar readings pursue these questions. Similarly, some justice issues arise when people are not asking for our aid, but rather want to move into our ("our") land and live amongst us. States have borders and control passage across borders. In what would morally just border control consist?

Philosophers often are drawn to the idea that when people have enough (resources or opportunities), they can live as they choose and take responsibility for how their lives go. We are morally required to cooperate with others to ensure that people have enough, but not that they have more. Whether someone has more than others is not morally problematic, so long as everyone has enough. Is this idea plausible when thought through and applied globally? Is there a non-arbitrary idea of "enough" that can be identified to flesh out this idea? We will touch on the debate between global egalitarians, prioritarians and sufficientarians.

Grading and the Structure of the Class

The grading for this course will be based in part on a single term paper which will be due during finals week. At some point, we will meet with each of you individually to discuss the progress of your paper. In addition, each student will be required to present a detailed synopsis and commentary of either one or two assigned readings (excepting those covered in the first week) over the course of the quarter. The synopsis should cover the entirety of the reading, though your commentary can be on the reading as a whole or just on a particular part of it. You should expect your presentation to last about 45 minutes. It will be followed by class discussion.

Topics and Readings

1. Cosmopolitanism / Anti-Cosmopolitanism / Global Justice

Scheffler, Samuel. "Conceptions of Cosmopolitanism." *Utilitas* 11/3 (1999): 255-276.

Nagel, Thomas. "The Problem of Global Justice." *Philosophy & Public Affairs* 33/2 (2005): 113-147.

Further recommended reading: David Miller, *Citizenship and National Identity* (2000) chapters 2 & 3. Responses by Cohen & Sabel and by A.J. Julius to Nagel, "The Problem of Global Justice," *Philosophy & Public Affairs* (2006).

2. Cosmopolitanism / National Partiality

Hurka, Thomas. "The Justification of National Partiality" In *The Morality of Nationalism*. McKim and McMahan eds. (1997).

Arneson, Richard. "Extreme Cosmopolitanisms Defended." *Critical Review of International Social and Political Philosophy* (2016) 19/5: 555-573.

Further recommended reading: Jon Mandle, "Distributive Justice at Home and Abroad," in Thomas Christiano and John Christman, eds., *Contemporary Debates in Political Philosophy* (2007); Simon Caney, "Cosmopolitanism and Justice," in Christiano & Christman; Andrea Sangiovanni, "Global Justice, Reciprocity, and the State," *Philosophy and Public Affairs* 35/ (2007): 3-39; Simon Caney, "Humanity, Associations, and Global Justice: In Defence of Humanity-Centred Cosmopolitan Egalitarianism," *The Monist* 94/4 (2011): 506-534; Michael Blake, "We Are All Cosmopolitans Now," pp. 35-54 in Gillian Brock, ed. *Cosmopolitanism versus Non-Cosmopolitanism: Critiques, Defenses, Re-conceptualizations* (Oxford: Oxford University Press, 2013); , Lea Ypi, "Cosmopolitanism without If and without But," pp.75-91 in Gillian Brock ed. volume; Laura Valentini, "Cosmopolitan Justice and Rightful Enforceability," in Gillian Brock, ed volume..

3. Refugees and Undocumented Migrants

Arendt, Hannah. "The Decline of the Nation State and the End of the Rights of Man," chapter 9 of *The Origins of Totalitarianism*, new ed. (Harcourt Brace and Co, 1973).

Carens, Joseph. "Irregular Migrants," chapter seven of *The Ethics of Immigration* (Oxford: Oxford University Press, 2013), 129-57.

Further recommended reading: Joseph Carens, Chapter Ten (on refugees) of *The Ethics of Immigration*; Andy Lamey, "A Liberal Theory of Asylum," *Politics, Philosophy and Economics* (2012) 11/3: 235-57; Frank Michelman, "Parsing 'A Right to Have Rights,' *Constellations* (1996) 3/2: 200-208; Michael Blake, "Equality without Documents: Political Justice and the Right to Amnesty," *Canadian Journal of Philosophy* (2010) 40 Supplement 1: 99-122.

4. Immigration I

Carens, Joseph. Chapters 11 and 12 of *The Ethics of Immigration* (Oxford: Oxford University Press, 225-87.

Further recommended reading: Jeremy Waldron: "Immigration: a Lockean Approach" 2015

Morality: The Ethics of Movement and Membership (Oxford: Oxford University Press, 2015); Lea Ypi, "Territorial Rights and Exclusion," *Philosophy Compass* 8/3 (2013): 241-253.

5. Immigration II

Wellman, Christopher Heath. "Immigration and Freedom of Association." *Ethics* 119.1 (2008): 109-141.

Miller, David. "Is There a Human Right to Migrate?", in S. Fine and Lea Ypi, eds., *Migration in Political Theory: The Ethics of Movement and Membership* (Oxford: Oxford University Press, 2015).

Further recommended reading: Michael Blake, "Immigration, Jurisdiction, and Exclusion," *Philosophy & Public Affairs* 41/2 (2013): 103-130; Altman and Wellman, Chapter Seven, "Immigration and Membership," in their *A Liberal Theory of International Justice* (Oxford: Oxford University Press, 2009); Also Wellman's contribution to *Debating the Ethics of Immigration: Is There a Right to Exclude?* (2011); Paul Collier, *Exodus* (selections); David Miller, "Territorial Rights: Concept and Justification," *Political Studies* 60 (2012) 252-268; David Miller, "Justice and Boundaries", *Philosophy, Politics, and Economics* 38 (2009): 291-309.

6. Secession

Buchanan, Allen. "Theories of Secession," *Philosophy & Public Affairs* 26/1 (1997): 31-61.

Altman, Andrew and Christopher Heath Wellman. "Secession," in their *A Liberal Theory of International Justice* (Oxford: Oxford University Press, 2009), 43-68.

7. Colonialism

Ypi, Lea. What's Wrong With Colonialism. *Philosophy and Public Affairs*. 41/2 (2013): 158-191.

Moore, Margaret. "The Taking of Territory and the Wrongs of Colonialism," *Journal of Political Philosophy* forthcoming (2018).

Further recommended reading: Bufacchi, Vittorio. Colonialism, Injustice, and Arbitrariness. *Journal of Social Philosophy* 48/2 (2017): 197-211; Laura Valentini, reply to Ypi in *Philosophy and Public Affairs* (2014?); Anna Stilz, "Settlement, Expulsion, and Return," *Philosophy, Politics, and Economics* 2017 online.

8. Pogge Issues/Global Economic Justice I

Pogge, Thomas. "Are We Violating the Human Rights of the World's Poor?", *Yale Human Rights & Development Law Journal* 14/2.

Barry, Christian and Gerhard Overland. The Feasible Alternatives Thesis: Kicking Away the Livelihoods of the Global Poor. *Politics, Philosophy and Economics* 11/1: 97 (119).

Further recommended reading: Pogge, Thomas. "Severe Poverty as a Human Rights Violation," in *Freedom From Poverty as a Human Right*, Thomas Pogge ed. (2007), 11-54; essays in *Thomas Pogge and His Critics*; Leif Wenar, "Property Rights and the Resource Curse," *Philosophy & Public Affairs* 36/1 (2008): 2-32; Christian Barry and Gerhard Overland, THEIR BOOK.

9. Global Economic Justice II

Brown, Alexander. "Global Luck Egalitarianism" and "Global Equality of Resources," *Ronald Dworkin's Theory of Equality: Domestic and Global Perspectives* (Houndsmills: Palgrave Macmillan, 209), 123-204.

Further recommended reading: Simon Caney, "Cosmopolitan Justice and Equalizing Opportunities", *Metaphilosophy* 32 / 1-2 (2001): 132-134; Richard Arneson, "Ronald Dworkin and Luck Egalitarianism: A Comparison," in Serena Olsaretti, ed. *Oxford Handbook on Distributive Justice* (2018); Richard Arneson, "Luck Egalitarianism—A Primer," in Carl Knight and Zofia Stemplowska, eds., *Responsibility and Distributive Justice* (Oxford: Oxford University Press, 2011), 24-50; Elizabeth Anderson, "What Is the Point of Equality?", *Ethics* (1999):

10. International Sufficiencyarianism

Blake, Michael. "Distributive Justice, State Coercion, and Autonomy." *Philosophy and Public Affairs*, 2001.

Sher, George. *Equality for Inegalitarians*. Chapters 8 & 9.

Further recommended reading: Paula Casal, "Sufficiency is Not Enough, *Ethics* 117 (2007): 296-327.