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Chapter 1 Introduction DEEN K. CHATTERJEE. This collection of chapters seeks to describe our duties to help those who are in need but who are strangers to us due to distance - physical or otherwise.

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As globalization has deepened worldwide economic integration, moral and political philosophers have become increasingly concerned to assess duties to help needy people in foreign countries. The essays in this volume present ideas on this important topic by authors who are leading figures in these debates. At issue are both the political responsibility of governments of affluent countries to relieve poverty abroad and the personal responsibility of individuals to assist the distant needy. The wide-ranging arguments shed light on global distributive justice, human rights and their implementation, the varieties of community and the

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obligations they generate, and the moral relevance of distance. This provocative volume will interest scholars in ethics, political philosophy, political theory, international law and development economics, as well as policy makers, aid agencies, and general readers interested in the moral dimensions of poverty and affluence.

In this book, eleven leading theorists debate the normative challenges of preventive war through the lens of important public and political issues of war and peace in the twenty-first century. Their discussion covers complex and topical subjects including terrorism, the 'Bush doctrine' and the invasion of Iraq, Iran's nuclear capabilities, superpower unilateralism and international war tribunals. They examine the moral

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conundrum of preventive intervention and emphasize the need for a stronger and more effective international legal and political order and a corresponding re-evaluation of the normative status of international law. Together their essays form a challenging and timely volume that will be of interest to scholars in ethics and political philosophy, political theory, international relations, international law and peace studies and to general readers interested in the broader issues of peace and justice in the new world order.

Global poverty and responsibility -- Duties of beneficence --
Duties of redress -- Duties of institutional justice --
Responsibilities of affluent individuals.

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Annotation This two-volume Encyclopedia of Global Justice, published by Springer, along with Springer's book series, Studies in Global Justice, is a major publication venture toward a comprehensive coverage of this timely topic. The Encyclopedia is an international, interdisciplinary, and collaborative project, spanning all the relevant areas of scholarship related to issues of global justice, and edited and advised by leading scholars from around the world. The wide-ranging entries present the latest ideas on this complex subject by authors who are at the cutting edge of inquiry. The Encyclopedia sets the tone and direction of this increasingly important area of scholarship for years to come. The entries

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In Philosophy And Public Policy number around 500 and consist of essays of 300 to 5000 words. The inclusion and length of entries are based on their significance to the topic of global justice, regardless of their importance in other areas.

Presenting new developments in the field of global ethics, this volume focuses specifically on how to re-conceive ethics in order to come to grips with ethical and political life today. It sets out an agenda for the field of global ethics, addresses the critiques and illustrates the rapprochement of global ethics.

This monograph opens with an examination of the aid industry and the claims of leading practitioners that the

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Philosophy and Public Policy industry is experiencing a crisis of confidence due to an absence of clear moral guidelines. The book then undertakes a critical review of the leading philosophical accounts of the duty to aid, including the narrow, instructive accounts in the writings of John Rawls and Peter Singer, and broad, disruptive accounts in the writings of Onora O'Neill and Amartya Sen. Through an elaboration of the elements of interconnection, responsible action, inclusive engagement, and accumulative duties, the comparative approach developed in the book has the potential to overcome the philosophical tensions between the accounts and provide guidance to aid practitioners, donors and recipients in the complex contemporary circumstances of assistance. Informed by real world examples, this book grapples with complex and

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multi-dimensional questions concerning practices and the ethics of aid. The author judiciously guides us through the debate between deontological and consequentialist moral theories to arrive at a sophisticated consequentialist account that does justice to the complexity of the problems and facilitates our deliberation in discharging our duty to aid, without yielding, as it should not, a determinate answer for each specific situation. Researchers, students, and practitioners of international aid will all find this book rewarding. Win-chiat Lee, Professor and Chair, Department of Philosophy, Wake Forest University Susan Murphy's book offers us a sophisticated exploration of the philosophical basis for aid. It is grounded in a full understanding of the complexities and pitfalls of the aid industry, but its particular

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strength lies, mainly through an extensive discussion of Singer, Rawls, O'Neill and Sen, in a comparison of consequentialist and duty-based approaches, eventually endorsing a broad non-idealised, situated consequentialist account in what she calls an interconnected ethical approach to the practice of assistance. For anyone wanting to think carefully about why we should give aid, this book has much to offer. Dr Nigel Dower Honorary Senior Lecturer, University of Aberdeen Author of World Ethics – the New Agenda (2007)

Is morality too difficult for human beings? Kant said that it was, except with God's assistance. Contemporary moral philosophers have usually discussed the question without reference to Christian doctrine, and have either diminished

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the moral demand, exaggerated human moral capacity, or tried to find a substitute in nature for God's assistance. This book looks at these philosophers--from Kant and Kierkegaard to Swinburne, Russell, and R.M. Hare--and the alternative in Christianity.

The Global Financial Crisis is acknowledged to be the most severe economic downturn since the 1930s, and one that is unique in its underlying causes, its scope, and its wider social, political and economic implications. This volume explores some of the ethical issues that it has raised.

How much are we morally required to do to help people who are much worse off than us? On any credible moral outlook,

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other people's pressing need for assistance can ground moral requirements on us to help them—requirements of beneficence. Garrett Cullity examines, refines, and defends this argument. He then identifies its limits. We stand under requirements of beneficence to help the needy, but these requirements only make sense if a fulfilling life is one that it is not wrong for us to live.

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