

### Chapter 13: International ethics

- Globalization lends support to cosmopolitan ethical theory which advances the idea of a universal human community in which everybody is treated as equal.
- Cosmopolitans emphasize both positive and negative duties, usually expressed in terms of responsibilities to provide humanitarian assistance or hospitality and responsibilities not to harm.
- Thick Cosmopolitanism emphasizes the primacy of obligations to humanity, while thin cosmopolitanism emphasizes the primacy of duties to fellow nationals.
- Realists argue that necessity demands a statist ethics, restricting moral obligations to the nation-state and its survival, and counsel prudence rather than 'moralism' in the pursuit of state interests.
- Some realists argue that under conditions of globalization the statesperson's responsibilities now include cosmopolitanism.
- Discussions of global justice are dominated by utilitarian and Rawlsian theories which emphasize either individual or institutional responsibilities for poverty alleviation.
- Cosmopolitans argue that there is a responsibility of the rich to help the poor, stemming from positive and negative duties.
- Thick cosmopolitans argue that justice requires a globally egalitarian distribution of wealth and resources.
- Thin 'statist' cosmopolitans argue that there are only humanitarian duties of assistance to the poor rather than redistributive duties of justice.
- There are three components of the just war tradition: *jus ad bellum*, *jus in bello*, and *jus post bellum*.
- Just war thinking permits war but requires it to be fought according to certain restrictions.
- Just war thinking has both cosmopolitan and statist arguments.
- The rule of double effect is the most controversial aspect of just war thinking.
- Justifying war requires thinking carefully about the circumstances in which killing is permissible.