



**University of Edinburgh  
School of Social & Political Science  
Politics and International Relations  
2018 – 2019**

**Global Justice and Citizenship  
PLIT10054  
Honours Course  
Semester 1**

**Key Information**

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<b>Assessment Deadlines</b>	Essay: 12 noon Thursday 1 November 2018 Exam: <i>To be confirmed</i>

**Aims and Objectives**

This course reflects on what it can mean to speak of global justice and citizenship in a world marked by great inequalities and serious ecological problems, amidst widespread conflicts. Are there responsibilities that individuals in advantaged positions have with regard to the less fortunate? Are there feasible institutional reforms that could make the world more just? Is it possible to overcome mass poverty while also protecting the environment?

In thinking about these questions we examine specific ideas put forward by political philosophers that have served as the basis for concrete proposals for bringing political change to the world. We shall pay due heed to the practical challenges and methodological difficulties in speaking of global justice in the absence of global institutions or of global citizenship in the absence of a world state. With that due caution, we aim to identify the strengths and weaknesses of various proposals made by political theorists that are intended to guide the development of practices and institutions to support global justice and citizenship.

In order to assess the normative theoretical arguments, we carefully analyse the different possible interpretations of concepts central to political debate – such as justice and rights - and investigate how political theorists interpret and imply these when trying to justify basic principles governing the activities of a state. We consider how such principles might be justified and applied in contexts beyond the state, including to a possible eventual global constitution.

The literature studied is recent or contemporary. Topics include what it means to think morally like a citizen of the world, as commended, for instance, by 'effective altruism'. We inquire how human rights should be conceptualised, and what their scope and justification are. We ask, for instance, whether 'social rights' should have the same status as 'rights of liberty'; and we examine tensions between principles of rights and democracy. Questions of justice in regard to natural resources and environmental challenges, including climate change, are topical and important issues we also focus on. Proposals for relieving poverty are discussed, and questions raised about how or whether transfers of money from rich to poor are in principle the answer.

The course develops from an individualised starting point – “what should I do?” – through considerations of what “we” as citizens and inhabitants of a shared world should be organised to achieve, through to consideration of principles for a kind of global constitutional order that would provide the normative framework for global justice and citizenship.

A central academic concern throughout the course is to develop skills of conceptual analysis, textual interpretation and the critical evaluation of theoretical arguments. Importance is attached to understanding how theoretical issues arise in relation to actual political circumstances in the world, and how fundamental principles have application to those circumstances. Stress is also laid on the importance of distinguishing normative from explanatory or descriptive claims, of recognizing when an argument depends on empirical presuppositions, and of appreciating the basic logical structure of arguments. We also pay critical attention to the sources of the knowledge we rely on when we reflect on what is happening in the world, and we pay explicit attention to the role of academic research in relation to other sources of information, analysis and comment. Although primarily conceptual and normative in approach, the course also aims to develop skills of critical analysis, particularly with regard to problematic relationship in human affairs between truth and power.

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## Learning Outcomes

By the end of the course, students should have a good understanding of how to identify and assess normative issues arising in relation to a range of current issues in international and global political affairs, particularly in relation to issues of justice and the rights and obligations of citizenship. They will have acquired skills of conceptual analysis, textual interpretation and the critical evaluation of theoretical arguments. They will understand the importance of distinguishing normative from explanatory or descriptive claims, of recognizing when an argument depends on empirical presuppositions, and of appreciating the basic logical structure of arguments.

## Teaching Methods

Lectures are held on Tuesdays from 3.10-4.00 pm in **Chrystal MacMillan Building, Seminar Room 1 (TBC)**. Please see course timetable on LEARN for full details of lecture and tutorial times.

The weekly lecture provides an initial guide and stimulus for a week of independent student learning. The tutorial, which comes at the end of that week's work, is a forum in which you have the opportunity to consolidate your learning and discuss your studies in the presence of a scholar able to help you frame your arguments and discipline your thinking. Your contact time with academic staff represents a small proportion of the total time you are expected to work on the course. We assume your studies occupy forty hours a week in total; dividing that by three (the number of courses you take) and subtracting the contact hours leaves about 10 hours per week for independent study.

**NB The GJC week 'starts' at the Tuesday afternoon lecture.** The tutorials held on Mondays and Tuesday mornings discuss the topic of the *previous* week's lecture. The lecture on Tuesday afternoon provides an introduction and guide to the reading that is to be done over the rest of the week in preparation for the tutorial discussions. The first lecture is on Tuesday week 1, and the tutorial related to it takes place on the following Monday or Tuesday (i.e. university week 2). We follow this pattern throughout the course. The final lecture is in week 9, and the final tutorials relating to it are held the following week. The exam revision session will be held in week 10's lecture slot. In week 11 Tim Hayward will be available during the lecture slot for a final Q&A session, at which attendance is optional.

## Assessment

Students will be assessed by:

Assessment	Word count limit <b>Do not exceed the word limit or penalties will be applied</b>	Weighting	Submission date	Return of feedback
Essay	2000 words max (excluding bibliography)*	40%	01/11/18 (all coursework is due at 12 noon on the date of submission)	22/11/18
Exam	NA	60%	Exam dates are set by Student Administration. Exam diet information can be found at: <a href="http://www.ed.ac.uk/student-administration/exams/exam-diets">http://www.ed.ac.uk/student-administration/exams/exam-diets</a> Students are responsible for knowing the time, date and location of their exams.	Dates will be published closer to the time Please also see Exam feedback information on our webpages here

**Note:** All coursework is submitted electronically through ELMA. Please read the School Policies and Coursework Submission Procedures which you will find [here](#).

### Essay questions – select one

1. Does talking of a human right to an adequate standard of living serve 'to push all talk of human rights out of the clear realm of the morally compelling into the twilight world of utopian aspiration' (Cranston)?
2. 'Earning to Give': Critically assess this approach to making the world a better place.
3. Is ecological concern a luxury of the rich, a necessity for the poor, or something else?

The word limit is 2000 words (excluding bibliography but including notes). Please do not exceed this, as the School requires excess length to be penalised.

You will not be penalised for submitting work below the word limit. However, you should note that shorter essays are unlikely to achieve the required depth and that this will be reflected in your mark.

Please refer to the assessment and submission procedure information on our webpages which you will find in [appendix 2](#).

**Attendance**

Attendance and participation in the lectures and discussion are essential for developing an understanding of the topics.

**Communications and Feedback**

You are strongly encouraged to use email for routine communication with lecturers. We shall also use email to communicate with you, e.g., to assign readings for the second hour of each class. All students are provided with email addresses on the university system, if you are not sure of your address, which is based on your matric number, check your EUCLID database entry using the Student Portal.

This is the ONLY email address we shall use to communicate with you. Please note that we will NOT use 'private' email addresses such as yahoo or hotmail; it is therefore essential that you check your university email regularly, preferably each day.

**Readings and Resource List**

All students must read the *set text* for each week of study. Further readings listed for each topic are intended to allow students to explore and consolidate their knowledge of particular themes. Students are not expected to read all the references for all of these weeks. However, if you are intending to write an essay on a particular topic, you must demonstrate that you have read a good amount of the literature on the topic.

If you have any difficulty getting hold of any of the readings, contact the course organisers.

## Course Summary

Week	Day	Date	Class	Topic
1				
	Tue	19 Sept	Lecture	Introduction: Citizens of the World?
2	Mon/Tue	25/6 Sept	<i>Tutorials</i>	
	Tue	26 Sept	Lecture	Basic Rights and Mediated Duties
3	Mon/Tue	2/3 Oct	<i>Tutorials</i>	
	Tue	3 Oct	Lecture	Global Justice and the Distribution of Resources
4	Mon/Tue	9/10 Oct	<i>Tutorials</i>	
	Tue	10 Oct	Lecture	Justice and Global Poverty
5	Mon/Tue	16/17 Oct	<i>Tutorials</i>	
	Tue	17 Oct	Lecture	Global Justice and Ecological Sustainability
6	Mon/Tue	23/24 Oct	<i>Tutorials</i>	
	Tue	24 Oct	Lecture	Global Justice and Finance
7	Mon/Tue	30/31 Oct	<i>Tutorials</i>	
	Tue	31 Oct	Lecture	Critical Citizenship
8	Mon/Tue	6/7 Nov	<i>Tutorials</i>	
	Tue	7 Nov	Lecture	Citizens' Duties
9	Mon/Tue	13/14 Nov	<i>Tutorials</i>	
	Tue	14 Nov	Lecture	Global Citizenship and States
10	Mon/Tue	20/21 Nov	<i>Tutorials</i>	
	Tue	21 Nov	Lecture	Revision
11				
	Tue	28 Nov	Course Q&A (attendance optional)	

# Course Lectures and Readings

## 1. Citizens of the World? (lecture 18 Sept)

We are citizens of particular countries, but can it make sense to think of ourselves as *global* citizens? Are there moral bonds between people who happen to be separated by political boundaries? If some people are in dire need, for instance, and others are in a position to help, isn't there a moral obligation, regardless of national allegiances or state jurisdictions? If there is, what does it entail?

The first lecture includes an introduction to the themes of the course and to the first discussion topic: Peter Singer's ideas global ethics and how they have been taken up by the 'effective altruism' movement.

### Reading (to be done between lecture and tutorial)

**Set Text** (must be read by everyone)

[Peter Singer, "Famine, Affluence, and Morality", \*Philosophy & Public Affairs\* 1 \(1972\): 229-243](#) [On framing the ethical problem]

[Peter Singer, 'The Logic of Effective Altruism: opening the debate', \*Boston Review\*, 16 July 2015](#) [A short piece on applying his ethics as 'effective altruism']

**Recommended texts** (everyone is urged to read these)

[Scott Wisor, "Against Shallow Ponds: an Argument Against Singer's Approach to Global Poverty", \*Journal of Global Ethics\* 7 \(2011\): 19-32](#) [A good critical discussion of Singer's framing of the ethical challenge of addressing global poverty.]

[Amia Srinivasan 'Stop the Robot Apocalypse', \*London Review of Books\* 37.18 \(2015\)](#)

[An extended (critical) review of a book by one of the proponents of 'effective altruism'.]

### Further reading

For a range of views on effective altruism, each quite succinct, from some noted scholars, see this symposium in the Boston Review that is opened by the Singer text given above: <http://www.bostonreview.net/forum/peter-singer-logic-effective-altruism>

For those attracted to effective altruism and wanting to learn more, various recent books and articles have been published by its leading advocates, who include: [William MacAskill](#), [Toby Ord](#), [Theron Pummer](#),

For anyone interested in my own perspective see Tim Hayward *Global Justice and Finance*, Chapter 5

**Tutorials** (24/25 Sept). The aims of the first tutorial are to understand moral arguments for claims that the affluent of the world have responsibilities to help the poor, and to think about whether 'effective altruism' is an adequate approach to global justice. The questions to consider may include: do we have any responsibilities towards the global poor? Should I give my money for that purpose? Should I aim to earn as much as I can to give as much as I can? How are we sure what does the most good? How are comparisons (e.g. between different charities) made? Is it necessarily a case of the affluent being asked to help as opposed to stop hindering or exploiting? Is effective altruism too individualistic, and should we think more about institutions?



## 2. Basic Rights and Mediated Duties (lecture 25 Sept)

Basic standards of human conduct are these days codified in terms of human rights. Human rights are supposed to be enforceable. Are there some fundamental moral values that we can expect everyone to observe, even by obliging states to act in accordance with them? If rights necessarily imply corresponding duties, then who holds the latter and why?

**Set Text:** Henry Shue, *Basic Rights*, pp.13-29. [LEARN]

### Recommended texts:

H Shue *Basic Rights* chs 1-3 [LEARN]

H Shue 'Mediating Duties', *Ethics* 98(4) 687-704 [JSTOR]

M Cranston 'Human Rights, Real and Supposed', in D.D.Raphael (ed) *Political Theory and the Rights of Man* (Indiana UP, 1967). [on LEARN]

### Further reading:

Tony Evans & Alison Ayers 'In the Service of Power: The Global Political Economy of Citizenship and Human Rights', *Citizenship Studies*, 10:3, (2006) 289-308.

C Beitz Introduction: *Basic Rights and Beyond* in Beitz and Goodin (eds) *Global*

R Goodin *Basic Rights* (OUP 2009)

J Waldron "Rights in Conflict", *Ethics* 99 (1989) [JSTOR]

J Tasioulas "The Moral Reality of Human Rights", in Pogge (ed), *Freedom from Poverty as a Human Right: Who Owes what to the Very Poor?*, (Cambridge: Cambridge University Press) [on LEARN]

J Donnelly *Universal Human Rights in Theory and Practice* ch 2

P Jones *Rights* ch 7

J Nickel *Making Sense of Human Rights* chs 7 and 9 [on LEARN]

D Beetham 'What future for economic and social rights?'  
in D.Beetham (ed) *Politics and Human Rights*

R Vincent *Human Rights and International Relations*. (CUP, 1986) Part III

C Fabre *Social Rights under the Constitution* pp.40-53

T Hayward *Constitutional Environmental Rights (2005)* pp 79-84

S.Agbakwa 'Reclaiming Humanity: Economic, Social and Cultural Rights as the Cornerstone of African Rights' *Yale HR&D LJ* (2002)

C Beitz 'Economic Rights and Distributive Justice in Developing Countries', *World Politics* 33.3 (1981) [JSTOR]

B Orend *Human Rights: Concept and Context* (2002) pp 139-51

### Tutorials (1/2 October):

- Compare Shue's view of human rights to Cranston's. Which is more persuasive and why?
- What are the implications of Shue's account with regard to international obligations of rich and powerful states?
- Some states claim it is justifiable to prioritise rights of economic development over civil and political liberties: can this be justified by appeal to the 'basicness' of the former?

### 3. Global justice and the distribution of resources (lecture 2 October)

Charles Beitz first introduced this issue onto the agenda of political theory. There has been much discussion of it since, but his article is still a good starting point.

**Text:** [Beitz, C. \(1975\) 'Justice and International Relations' \[jstor\]](#)

#### Recommended:

Rawls, J. (1999) *The Law of Peoples* pp.115-120

[Caney, S \(2005\) Justice Beyond Borders, ch 4 \[OSO\]](#)

[Hayward, T. \(2006\) 'Global Justice and the Distribution of Natural Resources', \*Political Studies\*, 54.2: esp. sec.1 on Beitz.](#)

#### Further reading

[Beitz, C. \(1983\) 'Cosmopolitan Ideals and National Sentiments' \[jstor\]](#)

[Beitz, C. \(2000\) 'Rawls's Law of Peoples' \[jstor\]](#)

Cochran, M (1999) *Normative Theory in International Relations* ch 1

Barry, B. (1989) 'Humanity and Justice in Global Perspective', in B. Barry *Democracy, Power and Justice* ch 16; also in Goodin and Pettit (eds) *A Companion to Political Philosophy*

Kamminga, M (2003) 'On Global Justice'

<http://www.eco.rug.nl/cds/resrep17.pdf>

[Buchanan, A. \(2000\) 'Rawls's Law of Peoples: Rules for a Vanished Westphalian World' \[jstor\]](#)

***The following are from the [symposium on Beitz's contribution in Review of International Studies, 31.2 \(2005\)](#):***

Nicholas Rengger, Reading Charles Beitz: twenty-five years of *Political Theory and International Relations*

Chris Brown, 'The house that Chuck built: twenty-five years of reading Charles Beitz'

David Miller, 'Defending political autonomy: a discussion of Charles Beitz'

Simon Caney, 'Global interdependence and distributive justice'

Catherine Lu, 'Cosmopolitan liberalism and the faces of injustice in International Relations'

Charles R. Beitz 'Reflections'

**Tutorials (8/9 October).** What factors are relevant when considering whether principles of justice developed in the context of a domestic state can or should be applied globally? Does Beitz's argument from natural resources succeed? Can the scheme of cooperation argument be defended?

#### 4. Justice and Global Poverty (lecture 9 October)

**Text:** Thomas Pogge, *World Poverty and Human Rights* chapter 8;  
Also available as  
'Eradicating Systemic Poverty: brief for a global resources dividend'  
*Journal of Human Development*, 2.1, 2001

**Recommended** (one or both):

Hayward, T (2005)  
'Thomas Pogge's Global Resources Dividend: a critique and an alternative',  
*Journal of Moral Philosophy*, 2

Hayward, T (2008)  
['On the Nature of Our Debt to the Global Poor'](#) [on LEARN]

**Further reading:**

Pogge, T. (2004), 'Severe Poverty as a Human Rights Violation'  
[http://www.cappe.edu.au/PDF Files/SPasHRV.pdf](http://www.cappe.edu.au/PDF%20Files/SPasHRV.pdf)

Campbell, T. (2003) 'Poverty as a Violation of Human Rights'  
[http://www.csu.edu.au/faculty/arts/cappe/PDF Files/Campbell4.pdf](http://www.csu.edu.au/faculty/arts/cappe/PDF%20Files/Campbell4.pdf)

Risse, M. 'What We Owe the Global Poor'  
[http://ksghome.harvard.edu/~mrisse.academic.ksg/Papers/Papers  
Philosophy/InternationalJustice11.pdf](http://ksghome.harvard.edu/~mrisse.academic.ksg/Papers/Papers%20Philosophy/InternationalJustice11.pdf) -

Risse, M. 'Do we live in an unjust world?'  
[http://ksghome.harvard.edu/~mrisse.academic.ksg/Papers/Papers  
Philosophy/UnjustWorld.pdf](http://ksghome.harvard.edu/~mrisse.academic.ksg/Papers/Papers%20Philosophy/UnjustWorld.pdf) -

Mertens, T. (2003) 'Kant, Rawls and Pogge on Global Justice'  
linked at <http://www.etikk.no/globaljustice/>

Hurrell, A (2000) 'Global Inequality and International Institutions'  
<http://users.ox.ac.uk/~ssf0041/hurrell.pdf>

Haubrich, D (2004) 'Global Distributive Justice and the Taxation of Natural Resources'  
*Contemporary Political Theory* 3.1.

Symposium, in Ethics and International Affairs 19.1 (2005): [This collection is on LEARN]

**Tutorials** (15/16 October). How can poverty be relieved: technologically driven development? redistribution of surplus wealth? radical political economic restructuring? Is the need for environmental protection a constraint on poverty relief? What is the significance of Pogge's claim that the rich have a 'negative obligation' towards the poor? How well-founded is that claim? Are there any principled objections to his proposal for GRD? Is global poverty a human rights violation?

## 5. Global Justice and Ecological Sustainability (lecture 16 Oct)

This week is about the significance of resources and environment for justice in the world. The aim is to understand how concerns about injustice and ecological threats can be integrated in a normative understanding of the challenge they present. Some political philosophers debate the normative principles that should be followed when distributing rights to emit carbon, but should we really be thinking in terms of such rights at all? If so, what are the risks and might it be counterproductive? Henry Shue (1993) went so far as to propose a human right to 'subsistence emissions'. But that proposal, although influential, is problematic. I argue that if we are concerned to link concerns of ecology and justice, as Shue is, we need to be more careful to distinguish human rights from property rights, even innovative ones. The commodification of nature is an integral part of the problem. The idea of ecological debt arises in this connection, linking with questions of financial debt that will be considered next week.

**Text:** Tim Hayward, '[Human Rights Versus Emissions Rights: Climate Justice and the Equitable Distribution of Ecological Space](#)', *Ethics and International Affairs* 21.4 (2007)

### Recommended reading:

Henry Shue, 'Climate Hope: implementing the exit strategy', *Chicago Journal of International Law* (2013) [ON LEARN]

Larry Lohmann, "'Strange Markets" and the Climate Crisis' (2010) [https://www.academia.edu/3875555/ Strange Markets and the Climate Crisis](https://www.academia.edu/3875555/Strange_Markets_and_the_Climate_Crisis)

### Further reading

Simon Caney, 'Just Emissions', *Philosophy & Public Affairs* 40(4) (2012), pp.255-300.

Lena Bendlin, 'Women's human rights in a changing climate: highlighting the distributive effects of climate policies', *Cambridge Review of International Affairs* (2014) 27(4) 680-698. [ON LEARN]

Henry Shue: "Subsistence Emissions and Luxury Emissions," *Law and Policy* 15, no. 1 (1993), pp. 39–59 [ON LEARN]

W.Peeters, J.Dirix and S.Sterckx, 'Towards an ecological space paradigm: fair and sustainable distribution of environmental resources', in T.Potthast and S. Meisch (eds), *Climate change and sustainable development* (Springer, 2012) [ON LEARN]

Tim Hayward 'Human Rights vs Property Rights', Just World Institute Working paper 2013/04 [https://www.academia.edu/4756356/Human\\_Rights\\_vs\\_Property\\_Rights](https://www.academia.edu/4756356/Human_Rights_vs_Property_Rights)

Tim Hayward and Yukinori Iwaki, 'Had we but world enough, and time: integrating the dimensions of global justice', *Critical Review of International Social and Political Philosophy*, 19(4) 2016: 383-389. <http://dx.doi.org/10.1080/13698230.2015.1080455>

Duncan McLaren, 'Environmental Space, Equity, and the Ecological Debt', in *Just sustainabilities: Development in an unequal world* (Earthscan 2003) [ON LEARN]

Avery Kolers, 'Justice, Territory and Natural Resources', *Political Studies*, 60 (2012): 269–286. <http://journals.sagepub.com/doi/abs/10.1111/j.1467-9248.2011.00933.x>

Rikard Warlenius, Gregory Pierce and Vasna Ramasar 'Reversing the arrow of arrears: The concept of "ecological debt" and its value for environmental justice' (2014) <http://www.sciencedirect.com/science/article/pii/S0959378014001812>

### Tutorials [22/23 October]:

Why talk about emissions rights rather than responsibilities to reduce emissions? Is there a human right to equal emissions, or to 'subsistence emissions'? What ethical issues arise when trade in emissions rights is promoted as an instrument for combating climate change? What is 'ecological debt', and is it a human rights issue?

## 6. Global Justice and the Problem of Finance (*lecture 23 October*)

During this week, students are quite likely to be working on the essay that is due for submission on 2 November. Accordingly, the reading load is lightened. The nature of the work this week is also unusual in that it centres on the course lecturer's own work in progress. The main chapter to be read takes issue with an assumption that is generally shared by effective altruists and proponents of 'tax and fund' approaches to global justice – i.e. most of the contributors to the literature studied in early weeks. This is the assumption I refer to as *benign leverage*. I suggest that we need to think more about what we presuppose about the world when assuming that a little effort on the part of affluent people can do a great deal of good for a great number of people elsewhere. We need to be clear, in particular, what we are assuming about the nature of money. [*To remind you, the book in draft form is available on LEARN*]

### Set Text:

Tim Hayward, 'Can Benign Leverage Be Relied On To Make The World More Just?', *Global Justice and Finance*, Chapter 6.

### Recommended reading (*also from the book*):

Chapter 9: 'The Monetary Constraints On Tax Justice' [This chapter tackles more difficult questions about constraints on the achievement of tax justice that are due to the way global finance is organised. I recommend that you read this – if not now, then before week 9, where some familiarity with its argument is assumed.]

Chapter 7: 'Can Money Transfers Serve to Offset Ecological Harms?' [This asks a parallel question to that of chapter 6 but specifically in relation to doing ecological good by monetary means. This is recommended mainly for students with a particular interest in this topic – e.g. for the essay. Others can regard it as optional.]

### Further reading

There are no secondary readings. Students with time and interest are recommended either to look at other chapters of the book or to follow up references in it that catch your interest.

**Tutorial discussion (29/30 October):** "If it sounds too good to be true, it probably is..." That is what Hayward's argument could be said to boil down to with regard to Singer, Pogge and their followers. What do you think? Can their claims about a little effort sufficing to eradicate global poverty be defended? If so, how? If not, how would that affect our understanding of the demands of morality, justice and global citizenship?

## 7. Critical Citizenship (lecture 30 October)

*This week we take something of a step back – to think not just about what we are trying to learn in this course but also how it relates to our other studies and the wider world.*

Political theory that aims to be relevant to justice and citizenship has to make reasonable assumptions about how the political world works. Yet we face the problem of disinformation even in sources once regarded as reliable, as well as in new kinds of media. In these circumstances, ‘conspiracy theories’ are taken increasingly seriously by growing numbers. There is evidently a problem here, but what kind of problem is it, and what kinds of remedy might there be?

### Set Texts:

Cass R. Sunstein and Adrian Vermeule, “Conspiracy Theories: Causes and Cures,” *The Journal of Political Philosophy* (17, 2009): 202–27. [on LEARN]

Kurtis Hagen ‘Is Infiltration of “Extremist Groups” Justified?’ *International Journal of Applied Philosophy*, 24(2) 2010: 153-168 [On LEARN]

### Further reading:

Charles Pigden, ‘Are Conspiracy Theorists Epistemically Vicious?’ [https://www.academia.edu/16290467/Are\\_Conspiracy\\_Theorists\\_Epistemically\\_Vicious](https://www.academia.edu/16290467/Are_Conspiracy_Theorists_Epistemically_Vicious)

Matthew R. X. Dentith ‘When Inferring to a Conspiracy might be the Best Explanation’ *Social Epistemology: A Journal of Knowledge, Culture and Policy* Volume 30, 2016 - [Issue 5-6](#)

Basham, Lee. “The Need for Accountable Witnesses: A Reply to Dentith.” *Social Epistemology Review and Reply Collective* 5, no. 7 (2016): 6-13. <http://wp.me/p1Bfg0-354>

Dentith, Matthew R.X. “Treating Conspiracy Theories Seriously: A Reply to Basham on Dentith.” *Social Epistemology Review and Reply Collective* 5, no. 9 (2016): 1-5 <http://wp.me/p1Bfg0-3ak>

Kurtis Hagen, ‘Conspiracy Theories and the Paranoid Style: Do Conspiracy Theories Posit Implausibly Vast and Evil Conspiracies?’ *Social Epistemology* 2017 <http://dx.doi.org/10.1080/02691728.2017.1352625>

Paul Butterfield, ‘Matthew Dentith, The philosophy of conspiracy theories’ *dialectica* 70(4), 2016: 627-640 [https://www.academia.edu/31096249/Matthew\\_Dentith\\_The\\_Philosophy\\_of\\_Conspiracy\\_Theories](https://www.academia.edu/31096249/Matthew_Dentith_The_Philosophy_of_Conspiracy_Theories)

Charles Pigden’s foreword to book by Dentith: [https://www.academia.edu/11627237/Foreword\\_to\\_Matthew\\_Dentith\\_The\\_Philosophy\\_of\\_Conspiracy\\_Theories](https://www.academia.edu/11627237/Foreword_to_Matthew_Dentith_The_Philosophy_of_Conspiracy_Theories)

Amy Barker Benjamin, ‘9/11 as False Flag: Why International Law Must Dare to Care’ *African Journal of International and Comparative Law*, (2017) 25(3), pp.371-392 <http://www.eupublishing.com/doi/abs/10.3366/ajicl.2017.0200>

Jaron Harambam and Stef Aupers, ‘Contesting epistemic authority: Conspiracy theories on the boundaries of science’ *Public Understanding of Science* Vol 24(4), 2015, 466–480 <http://journals.sagepub.com/doi/abs/10.1177/0963662514559891> [usefully contextualizes academic responses to ‘conspiracy theories’]

**Tutorial discussion** (5/6 November): What do you think of Sunstein’s diagnosis of the problem of ‘conspiracy theories’? and his cure for it? How do *you* decide what is true and what is fake news? Discuss with reference to specific example(s).

## 8. Citizens' Duties Of Ethical And Epistemological Diligence: The Case Of "Humanitarian Intervention" (lecture 6 November)

The idea of human rights implies an idea of human beings having a mutual responsibility to protect each other against harm. Human rights are also regarded as the responsibility of states to protect – even with military force. Given the ethical dilemmas involved in using military means to humanitarian ends, decisions should be based on very careful assessment. Why might protection mean invasion? How can citizens be sure, in any given case, that the case for humanitarian intervention is not a propaganda construct? Does Chomsky's 'propaganda model' help determine if and when the noble ideals and good intentions of well-meaning people are being manipulated in pursuit of other ends?

### Set Texts:

Averre, Derek and Davies, Lance (2015) 'Russia, humanitarian intervention and the Responsibility to Protect: the case of Syria' *International Affairs* 91(4): 813-834.

Pedro, Joan (2011) 'The Propaganda Model in the Early 21st Century', *International Journal of Communication* 5 (2011), 1865–1905

### Further reading:

Chomsky's theory: 'The Propaganda Model of News' video (18 mins): <https://www.youtube.com/watch?v=n9OgL-LNtj4&feature=youtu.be>

Miller, D. & Dinan, W. (2008) *A Century of Spin*, London: Pluto, Chs. 1-4.

Noam Chomsky 'Propaganda - The Big Idea', Interview with Andrew Marr (1996) [Youtube: <https://www.youtube.com/watch?v=GjENnyQupow>

Nossel, Suzanne (2004), 'Smart Power', *Foreign Affairs*, 83: 131-142.

Parmar, I. (2009). Foreign policy fusion: Liberal interventionists, conservative nationalists and neoconservatives—the new alliance dominating the US foreign policy establishment. *International Politics*, 46(2), 177-209.

Hayward, Tim 'The Epistemological Deficit of Liberal Interventionism'

Hayward, Tim 'Applied Epistemology in Conditions of Conflict'

Desch, Michael C (2008) 'America's Liberal Illiberalism' *International Security*, 32(3) (Winter 2007/08): 7-43

Bradshaw, Samantha and Howard, Philip N. (2017), 'Troops, Trolls and Troublemakers: A Global Inventory of Organized Social Media Manipulation', Computational Propaganda Research Project Working Paper 2017/12, University of Oxford <https://ora.ox.ac.uk/objects/uuid:cef7e8d9-27bf-4ea5-9fd6-855209b3e1f6>

Greenwald, Glenn (2014), 'How Covert Agents Infiltrate the Internet to Manipulate, Deceive, and Destroy Reputations', *The Intercept*, 24 February 2014. [<https://theintercept.com/2014/02/24/jtrig-manipulation/> accessed August 2018]

Valentino, Benjamin. (2011). "The True Costs of Humanitarian Intervention: The Hard Truth about a Noble Notion". *Foreign Affairs*. 96(6).

Herman, Edward S. (2018) 'The Propaganda Model Revisited', *Monthly Review* <https://monthlyreview.org/2018/01/01/the-propaganda-model-revisited/>

A bibliography of sources discussing propaganda model: [https://www.sourcewatch.org/index.php/Propaganda\\_Model](https://www.sourcewatch.org/index.php/Propaganda_Model)

### Tutorials (12/13 November).

Averre and Davies point to a normative challenge from the Russian perspective of the West's interpretation of 'responsibility to protect'. Yet the West routinely accuses Russia of propaganda. How can we be sure there is no propaganda on 'our' side? More generally, is humanitarian impulse captured and redirected through propaganda? Is consent manufactured, as Chomsky and others argue? Does Joan Pedro make a convincing argument for using the propaganda model as explanation for public support for humanitarian interventions? He was writing before the Libyan intervention or the start of the Syrian war: do such more recent cases tend to reinforce or undermine his argument?

## 9. Global Citizenship in a World of States (Lec. 13 November)

Global justice and citizenship, as normative ideas, imply basic framing assumptions about how institutions and relations globally ought to be organised. These include a public commitment to human rights. Today, however, private interests in property rights appear to be increasingly entrenched in a global rule of law that is not subject to due political process. We see elements of a privatised constitution forming globally that takes precedence over any public institution of sovereign-states or international law. Control of finance and money is arguably today a site of greater power than territory is, with national sovereignty being overtaken not by a global rule of law that is by and for private interests rather than legitimate cosmopolitan authority. These considerations raise questions about whether cosmopolitan goals may require states for their achievement.

### Text:

Wiedenbrüg, Anahí, Martin, Sabrina, O'Neill, John and Hayward, Tim (*forthcoming*) 'Symposium on Hayward's *Global Justice and Finance*', *Contemporary Political Theory*, *forthcoming*, authors' pre-print.

### Further reading:

Streeck, Wolfgang (2017) 'Whose side are we on? Liberalism and socialism are not the same', in David Coates (Ed.), *Reflections on the Future of the Left*. Agenda Publishing, Newcastle upon Tyne: 137-158.

Ypi, Lea L. (2008) 'Statist Cosmopolitanism', *The Journal of Political Philosophy*: Volume 16, Number 1, 2008, pp. 48–71

Ypi, Lea L. (2018) 'Borders of Class', *Ethics and International Affairs*, 32(2): 141-152.

Turkuler Isiksel, 'The Rights of Man and the Rights of the Man-Made: Corporations and Human Rights', *Human Rights Quarterly*, 38(2), 2016: 294-349. <https://muse.jhu.edu/article/617742/summary>

David C. Korten (1998) "When corporations rule the world", *European Business Review*, Vol. 98 Issue: 1, <https://doi.org/10.1108/ebr.1998.05498aab.007> [A short but influential contribution; note that Korten has written extensively on relevant topics.]

Katharina Pistor 'Territory v. Money Law and the Changing Sources of Power in Global Affairs', *Theoretical Inquiries in Law* [Vol. 18: 491-517] [this has relevant context about significance of monetary sovereignty overtaking that of territorial sovereignty and being problematic. [Relevant especially to people with interest in law.]

David Korten, 'The World According to George Soros', [book review of *Open Society: Reforming Global Capitalism*] <http://www.feasta.org/documents/feastareview/sorosreview.htm>

Gunther Teubner 'Self-Constitutionalizing TNCs? On the Linkage of "Private" and "Public" Corporate Codes of Conduct' *Indiana Journal of Global Legal Studies* Vol. 18 #2 (Summer 2011) [somewhat technical legal theory, but relevant theme]

Richard Falk & Andrew Strauss, 'On the Creation of a Global Peoples Assembly: Legitimacy and the Power of Popular Sovereignty' *Stanford J of Int Law* 36 (2000) 191-220.

Alison J. Ayers '[Demystifying Democratisation: The Global Constitution of \(Neo\)Liberal Polities in Africa](#)' (2006)

Brett Scott, 'How Can Cryptocurrency and Blockchain Technology Play a Role in Building Social and Solidarity Finance?' *UNRISD Working Paper* 2016-1

Hayward, Tim (*forthcoming*) *Global Justice and Finance*, Chapters 10, 12

### Tutorial discussion:

Does the world need a global constitution? If so, what kind should there be, what should be its purpose, what should be in it? What about the role of states? Is there a difference between capitalist states and socialist states? Can either provide a basis for moving towards a just global order? How concerned should we be about businesses being protected as bearers of 'human rights'? What are the implications for political theory of the ascendancy of finance over territory as a site of power?



**10. Revision lecture (following final tutorials) (21 Nov)**

**11. *Additional revision Q&A with Tim Hayward: attendance optional* (28 Nov)**

## Appendix 1 – General Information

### Students with Disabilities

The School welcomes disabled students with disabilities (including those with specific learning difficulties such as dyslexia) and is working to make all its courses as accessible as possible. If you have a disability special needs which means that you may require adjustments to be made to ensure access to lectures, tutorials or exams, or any other aspect of your studies, you can discuss these with your Student Support Officer or Personal Tutor who will advise on the appropriate procedures.

You can also contact the Student Disability Service, based on the University of Edinburgh, Third Floor, Main Library, You can find their details as well as information on all of the support they can offer at: <http://www.ed.ac.uk/student-disability-service>

### Learning Resources for Undergraduates

The Study Development Team at the Institute for Academic Development (IAD) provides resources and workshops aimed at helping all students to enhance their learning skills and develop effective study techniques. Resources and workshops cover a range of topics, such as managing your own learning, reading, note-making, essay and report writing, exam preparation and exam techniques.

The study development resources are housed on 'LearnBetter' (undergraduate), part of Learn, the University's virtual learning environment. Follow the link from the IAD Study Development web page to enrol: [www.ed.ac.uk/iad/undergraduates](http://www.ed.ac.uk/iad/undergraduates)

Workshops are interactive: they will give you the chance to take part in activities, have discussions, exchange strategies, share ideas and ask questions. They are 90 minutes long and held on Wednesday afternoons at 1.30pm or 3.30pm. The schedule is available from the IAD Undergraduate web page (see above).

Workshops are open to all undergraduates but you need to book in advance, using the MyEd booking system. Each workshop opens for booking two weeks before the date of the workshop itself. If you book and then cannot attend, please cancel in advance through MyEd so that another student can have your place. (To be fair to all students, anyone who persistently books on workshops and fails to attend may be barred from signing up for future events).

Study Development Advisors are also available for an individual consultation if you have specific questions about your own approach to studying, working more effectively, strategies for improving your learning and your academic work. Please note, however, that Study Development Advisors are not subject specialists so they cannot comment on the content of your work. They also do not check or proof read students' work.

Students can book a study skills consultation <https://www.ed.ac.uk/institute-academic-development/undergraduate/services/quick-consultations>

Academic English support can also be accessed at <https://www.ed.ac.uk/english-language-teaching>

## **Discussing Sensitive Topics**

The discipline of Global Justice and Citizenship addresses a number of topics that some might find sensitive or, in some cases, distressing. You should read this Course Guide carefully and if there are any topics that you may feel distressed by you should seek advice from the course convenor and/or your Personal Tutor.

For more general issues you may consider seeking the advice of the Student Counselling Service, <http://www.ed.ac.uk/schools-departments/student-counselling>

## **Honours Tutorial Allocation**

For this course you will have been automatically assigned to a tutorial group and this group will appear on your personalised timetable. This allocation is done using Student Allocator software which randomly assigns you to a suitable tutorial group based on your lecture timetable. It is important you attend the group on your personalised timetable, attending a different group will mean that you will not appear on the register making your attendance difficult to track which could lead to further difficulties for you.

Guidance on how to view your personal timetable can be found at <https://www.ed.ac.uk/student-administration/timetabling/personalised-timetables/student-timetables>

## **Requesting a group change**

If you are unable to attend the tutorial group you have been assigned, you can request a change via the following link - <https://www.edweb.ed.ac.uk/student-administration/timetabling/personalised-timetables>.

## **Attendance Monitoring**

In accordance with the University general degree regulations you are expected to attend all teaching and assessment events associated with all courses that you are enrolled on. The College of Arts, Humanities and Social Sciences undertakes routine monitoring of attendance at tutorials and seminars for all students enrolled on courses delivered by Schools within our College. We undertake monitoring of attendance and engagement to enable us to identify where individual students may be experiencing difficulties and to ensure that timely and appropriate intervention can be delivered to provide support and guidance. We also undertake monitoring for sponsored students specifically to meet our obligations to the UKVI. If you miss one or more of your tutorials and/or seminars you may be contacted by your local Student Support Team and be asked to provide an explanation for your absence.

All data is gathered and stored in line with the University policies and guidance on data handling and you can view the privacy statement at:

<https://www.ed.ac.uk/student-systems/use-of-data/policies-and-regulations/privacy-statement>

## **External Examiner**

The External Examiner for the Politics and International Relations Honours programme is: Prof. David Owen - University of Southampton.

## Appendix 2 - Course Work Submission and Penalties

### Penalties that can be applied to your work and how to avoid them.

Below is a list of penalties that can be applied to your course work and these are listed below. Students **must** read the full description on each of these at: [http://www.sps.ed.ac.uk/undergrad/current\\_students/teaching\\_and\\_learning/assessment\\_and\\_regulations/coursework\\_penalties](http://www.sps.ed.ac.uk/undergrad/current_students/teaching_and_learning/assessment_and_regulations/coursework_penalties)

Make sure you are aware of each of these penalties and know how to avoid them. Students are responsible for taking the time to read guidance and for ensuring their coursework submissions comply with guidance.

- **Lateness Penalty**

If you miss the submission deadline for any piece of assessed work **5 marks will be deducted for each calendar day that work is late, up to a maximum of seven calendar days (35 marks)**. Thereafter, a mark of zero will be recorded. There is no grace period for lateness and penalties begin to apply immediately following the deadline.

- **Word Count Penalty**

Your course handbook will specify the word length of your assessments. All coursework submitted by students must state the word count on the front page. All courses in the School have a standard penalty for going over the word length; if you are taking courses from other Schools, check with them what their penalties are.

If you go over the word length, you will receive a 5 mark penalty. These **5 marks will be deducted, regardless of how much you have exceeded the word count (whether it is by 5 words or by 500!)**. In exceptional circumstances, a Course Organizer may decide that, instead of a 5 marks penalty, any text beyond the word limit will be excluded from the assignment and be marked only on the text up to the word limit.

In most cases, appendices and bibliography are not included in the word count whilst in text references, tables, charts, graphs and footnotes are counted. Make sure you know what is and what is not included in the word count

You will not be penalised for submitting work below the word limit. However, you should note that shorter essays are unlikely to achieve the required depth and that this will be reflected in your mark.

### ELMA: Submission and Return of Coursework

Coursework is submitted online using our electronic submission system, ELMA. You will not be required to submit a paper copy of your work.

Marked coursework, grades and feedback will be returned to you via ELMA. You will not receive a paper copy of your marked course work or feedback.

For details of how to submit your course work to ELMA, please see our webpages [here](#).

Please note that all submissions to ELMA should be formatted as a Word document (doc or.docx.).

Any submission that is not in word format will be converted by the Undergraduate Teaching Office into word where possible. By submitting in any format other than word, you are accepting this process and the possibility that errors may occur during conversion. The UTO will do everything possible to ensure the integrity of any document converted but to avoid issue, please submit in Word format as requested.

### **Extensions:**

If you have good reason for not meeting a coursework deadline, you may request an extension. Before you request an extension, make sure you have read all the guidance on our [webpages](#) and take note of the key points below. You will also be able to access the online extension request form through our [webpages](#).

- Extensions are granted for 7 calendar days.
- If you miss the deadline for requesting an extension for a valid reason, you should submit your coursework as soon as you are able, and apply for Special Circumstances to disregard penalties for late submission. You should also contact your Student Support Officer or Personal Tutor and make them aware of your situation.
- If you have a valid reason and require an extension of more than 7 calendar days, you should submit your coursework as soon as you are able, and apply for Special Circumstances to disregard penalties for late submission. You should also contact your Student Support Officer or Personal Tutor and make them aware of your situation.
- If you have a Learning Profile from the Disability Service allowing you potential for flexibility over deadlines, you must still make an extension request for this to be taken into account.

### **Exam Feedback and Viewing Exam Scripts:**

General exam feedback will be provided for all courses with an examination. General feedback will be uploaded to the relevant course learn page within 24 hours of the overall marks for the course being returned to Students.

Students who sit the exam will also receive individual feedback. The relevant Course Secretary will contact students to let them know when this is available and how to access it.

If students wish to view their scripts for any reason, they must contact the relevant Course Secretary via email to arrange this.

### **Plagiarism Guidance for Students: Avoiding Plagiarism**

Material you submit for assessment, such as your essays, must be your own work. You can, and should, draw upon published work, ideas from lectures and class discussions, and (if appropriate) even upon discussions with other students, but you must always make clear that you are doing so. **Passing off anyone else's work** (including another student's work or material from the Web or a published author) **as your own is plagiarism** and will be punished severely.

When you upload your work to ELMA you will be asked to check a box to confirm the work is your own. All submissions will be run through 'Turnitin', our plagiarism detection software. Turnitin compares every essay against a constantly-updated database, which highlights all plagiarised work. Assessed work that contains plagiarised material will be awarded a mark of zero, and serious cases of plagiarism will also be reported to the College Academic Misconduct officer. In either case, the actions taken will be noted permanently on the student's record. **For further details on plagiarism see the Academic Services' website:**

<http://www.ed.ac.uk/arts-humanities-soc-sci/taught-students/student-conduct/academic-misconduct>

### **Data Protection Guidance for Students**

In most circumstances, students are responsible for ensuring that their work with information about living, identifiable individuals complies with the requirements of the Data Protection Act. The document, *Personal Data Processed by Students*, provides an explanation of why this is the case. It can be found, with advice on data protection compliance and ethical best practice in the handling of information about living, identifiable individuals, on the Records Management section of the University website at:

<https://www.ed.ac.uk/records-management/guidance/data-protection/dpforstudents>