Abstract

Extreme poverty and tremendous inequality are an evil of our times, but do they constitute injustice? The article discusses different types of global moral obligations and criticizes those that 1) reject obligations of justice in a global context, 2) systematically prioritize special obligations, and 3) reduce the main obligations of global justice to negative duties. Without necessarily defending global egalitarianism, it is possible to justify the redistribution of wealth in the world on the basis of a wide interpretation of the duty to help and the right to survival.

Keywords

Duty to help, negative duties, right to survival, global justice.