

What is Global Justice?

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The concept of "global justice" plays a central role in today's ethics and political philosophy (Pogge et al.). Nonetheless it is mainly Western philosophers who dominate the growing debate on global justice. Despite the general aim to develop principles of universal validity non-Western concepts remain widely ignored. The proposed paper tries to enrich the current debate with concepts from different regions of the world, in the first line with the concepts presented by Henry Odera Oruka (Kenya) and Enrique Dussel (Ethics of Liberation, Latin-America). Both concepts pronounce the bodily needs (bodiliness) prior to political liberties. This approach is radically different from the Kantian argumentation for moral obligations based on autonomy and human reason, which is widely accepted in the Western tradition. If "voices from the periphery" are to be taken equally seriously in the current discourse, their priority for bodily-economic needs before political liberties (and before property rights and national sovereignty) has to draw our attention to the relation of liberty and bodiliness. The current debate on global justice lacks a fundamental substantiation of the relation between economic and political rights. The following research questions need to be answered: What is the relation between bodiliness and ethical norms? What is the anthropological foundation of the respective strategies of argumentation? Is it possible to interpret the human body as a source of ethical norms and thus, to make it a foundation of ethics? How to develop universal principles of justice by starting from basic bodily needs?

The proposed paper aims to explore the relation between liberty and bodiliness by answering the above mentioned questions.