

**Ethics**  
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**Module No. #01**  
**Lecture No. #35**  
**Discussing Thomas Pogge's 'Real World Justice' - Part - 2**

Okay. Now, if you look at the slide, we are talking about positive duties.

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**2. Positive Duties**

- Author aims to 'show how existing world poverty manifests a violation of our *negative* duties, our duties not to harm,' (p. 34)
- Positive duties are not tackled here. Positive duties require one to do something, negative duties require one not to create harm
- Pogge regards the latter stronger than the former - "...the duty not to assault people is more stringent than the duty to prevent such assaults by others. And, having assaulted another, the attacker has more reason to ensure that his victim's injuries are treated than a bystander would"
- Is negative duty stronger than positive duty?
- Duties of reparation much stronger than charity
- How the wealthy are morally related to poverty - not a case for charity but for negative duty. The wealthy are responsible for sustaining the macro-order that benefits & perpetuates from inequality.

Okay. Now, a crucial difference, that Pogge makes over here, is that well, most of us and, if we would recollect from the last article that we talked about, when the Singer also made this notion of supererogatory acts, that acts of charity, or acts of assistance, from the affluent is a matter of, it is should be praised. Because, it is an act of charity, or supererogatory acts, acts which are not required. Now, Pogge too, fine tunes this distinction, commonly held belief, or moral belief, that well, it is an act of charity, that well, when an affluent nation contributes to a lesser affluent, or an underdeveloped nation

But, Pogge tries to shows, that the existing world poverty, manifests a violation of our negative duties. So, our duty is not to harm. So, what he is basically saying, is that well, positive duties are duties, that you ought to do, and there is nothing wrong, if you do not do it. But, negative duty is our commitment, not to create harm, which is therefore a more minimal, and therefore

much stronger, as more foundational.

That, after the completion of negative duties, positive duties may be reward worthy, or praise worthy. But, negative duties are almost seen, as a necessity, or as compulsorily to be performed. So, removing world poverty, does not belong to this notion of positive duties. But, to the very fundamental nature of negative duties, that is, our duty is not to harm. So, Pogge does not talk about positive duties, tackled here.

He does not tackle it, in this paper. In fact, he does not find, alleviating world poverty as something, which belongs to the domain of positive duty. Rather, it belongs to, our duty is not to harm. So, it is not that, when the affluent are assisting the poor, that it is an act of charity to be praised. But, that it is something, that has to be necessarily done by the affluent. And, let us go in to the genealogy, why he holds such a view. Well to first, he regards the negative duty, is stronger than the positive duty.

So, gives an example, in the third bullet, the duty not to assault people, is more stringent, than the duty, to prevent such assaults by others. And, having assaulted another, the attacker has more reason, to ensure that his victim's injuries are treated, than a bystander would. So, Pogge makes a very binary stands here, that well, analogically. So, when he says that, the duty not to assault people, is more stringent than the duty, to prevent such assaults by others.

And, having assaulted another attacker, has more reason to ensure that, his victim's injuries are treated than a bystander would. So, first that, the affluent are not a bystander, to the whole game of poverty coming into existence. That, the affluent, as he shows, are directly responsible, for the poverty, that comes to different nations. And, he tries to prove that. And therefore, having caused this poverty, the affluent owe, the duties of reparation to the underprivileged.

Because, it is direct. It is a harm, done by the world's rich, onto the world's poor. And therefore, the world's rich are required, to compensate for this harm, that has been done. So, before we go into that Pogge's claim, what is this. Let us tackle a little bit about this, notion of negative duty, being stronger than positive duty. **“Professor - Student conversation starts”** so, how do you

associate that. Would you like to dispute that as, negative duty as, stronger than positive duty?

Pogge's argument means to me, you know the example that he gives, in which he says that, if you are a bystander, then you do have a duty, to prevent and assault on somebody by a third person. But, if you are someone directly engaged in that assault, then the moral responsibility is greater. So, I think, before I go into this, I would like to disagree with you, on the understanding of positive duties itself. It seems to me that, you understand positive duty, completely as supererogatory acts, acts of charity.

But, I think, they are to be understood properly, as duties, moral obligations. And, even in Singer, when he says that, we cannot maintain the distinction between, duties and supererogatory acts. Which he is really saying is that, so called supererogatory acts, are also to be considered, acts of duty. So, he expands the whelm of positive duties. But, he only tackles with positive duties. Acts, that one is morally obligates to perform.

So, for him, on a superficial reading of his article, it seems that, for him, the affluent citizens of the world, are mere bystanders, in the world event of poverty. He does not go at all, into the roots of poverty, and the role, that the affluent play in causing, and making that poverty. (vocalised voice 06:20 to 06:21) But, Pogge's approach is completely different. And, he shows, how the affluent are not just bystander, but active agents, and participants in that event.

So, that day in the case, the affluence being directly involved in, bringing about that harm, and maintaining it. So, if you talk about their duties, concerning that event, or that situation, it can no longer be seen as a single positive duty. It has to be understood as a negative duty, not to harm. Because, they are involved in causing that harm, in the first place. And, it also has to be understood as an intermediate duty, to prevent future harm, from some action, that they have performed in the past.

So, I think, Pogge's analysis of the situation is, it is deeper than Singer's. Okay. He goes a step ahead, and finds this. Because, when he says, that well, negative duty is making this concept, that well, that is something, that has to be done, if you have to have a moral existence. And, you

know, if you do not analyse the role of the affluent in world poverty, then what basis do you offer for their moral duty, to interfere in that situation, and to alleviate it.

You cannot go beyond saying that, on the basis of a shared humanity, they have to. The pull of such a claim, is not as strong as the pull of, when he understands it, in terms of a negative duty. Yes. So, just as I am not obliged to, perhaps so strongly to help a bystander. But, I am definitely more required, not to harm a bystander. So, when tackling global poverty, Pogge pulls down this tackling of global poverty, from a positive duty, to a negative duty.

That is, it is a requirement, not to create harm. And, global poverty is, a result of a failure, of this negative duty. So, even in our inaction, what many of us would like to think, as our inaction, our choosing not to be more human, than we are, Pogge's down right claim, is that well, tackling global poverty comes under the duties of reparation. It is a wrong, that has already been done. And, it has to be undone, or compensated. So, that way, it is an attack, just as the analogy, he presents.

That it is a negative duty. Because, you have attacked bystander. And, thereby, you are more obliged than anybody else, to compensate. And also, you continued attack them, through the socio-political institutions, that you help me. In fact, yes. He puts out the world economic order, as tackled. So, well, negative duty does, come out stronger than positive duty. What Singer does, is he tries to fuse, supererogatory acts in to duties.

That, they are no more praiseworthy. That, they are essential duties. Perhaps, Pogge is a layer stricter. And, he reduces it to that, these acts are not only a part of what, should not be praiseworthy, but they are expected to be done. It goes one step further, and say that, these acts are acts of reparation. So, these are necessary. So, these are like, the repayment of a loan. They are no more, an act of charity, that needs to be praised.

So, duties of reparation, are much stronger than charity. So here, whatever assistance, or whatever means for alleviation of global poverty is talked about, they are duties of reparation. And, they are definitely much stronger, than charity, and definitely not an option. Now, of

course, this stands on the question, that well, how the wealthy are morally related to poverty. This is not a case for charity, but for negative duty, as Pogge puts it. Now, Pogge goes on to explain that, why it is a part of negative duty.

That, how the wealthy are responsible, for the poverty that comes across. And, this is when, he claims that, the wealthy are responsible, for sustaining the macro order, that benefits, and perpetuates from inequality. So, this is almost a contestable. This is the most contestable claim, that Pogge puts out, that well, many of the world organisations would count on humanity, as the pull for assistance. Whereas, Pogge puts it out, that well, the wealthy are responsible for sustaining the macro order, that benefits and perpetuates from inequality.

So here, inequality is not a random event, but it is a very, very caused event. And, the cause of which is, the cornering of the resources of the world to the affluent, thereby at the cost to the poor. So, this is where, many, many macro order theories would differ, from Pogge. This is a very crucial claim on which, Pogge's entire argument hinges upon. One of the claims that, I can see immediately, is that well, the theory that, first, the world view that, wealth is not a finite amount in the world.

And, wealth can be generated. It is not that, to make one person, or to make a region wealthy, it has to be at the cost of another region. So, an argument could be, that well, wealth is definitely not created by, cornering it out of another region. Another strain of argument could be that, the wealthy are wealthy, because of their thrift, because of their effort, because of their efficiency. And, the poor are poor, because of the lack of these qualities exhibited.

Now, there have been very strong critics of Pogge's claim over here, that, which to them, has made a very black-and-white interpretation that, all wealth is cornered out from, poorer regions to wealthy regions. And, there is no factor given to human effort, and human thrift, and human element, in creation of wealth. Well. And, wealth is simply seen as a transfer of resources, from one part to the other. You would have, some views on this.

We have discussed this, while discussing Singer. But, right now, what comes to my mind is that,

a human enterprise is important. But, you know, human enterprise needs a conducive environment to thrive in. And, that is where, the macro order comes into the picture. One can reasonably ask, if an enterprising person, would have the same amount of success, in a developing country, as she would in a developed country, the odds that she has to battle against in a developing country, would be so much higher. Right. Okay.

This is, taking on Pogge's strain, that well, even if human enterprise has to be valued, it has to be valued only, if we have a common fertile ground, for it to prosper. And, this macro order, does not allow for that, even a parity between these common grounds, where human enterprise can prosper. And therefore, this macro order become so essential, and so overpowering, that it dominates over the presence or absence of human enterprise. It makes it almost futile. Okay.

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### 3. An Ecumenical Approach

- A universal net cutting across ideological commitments
- On a single consistent baseline of theory, anti-reductionist
- Pogge's 'radical inequality' (p.37):
  1. The worse-off are very badly in absolute terms.
  2. They are also very badly off in relative terms - very much worse-off than many others
  3. The inequality is impervious
  4. The inequality is pervasive
  5. The inequality is avoidable

Now, we talk about, the ecumenical approach, that Pogge takes. Again, to bring forth this very claim, that he talks about. Yes. You know that, one does also think about, those individuals in the developed country, who have reason of the economic ladder bidden of their, own hard work and enterprising spirit. And, I mean, their case is very different from, the case of the big CEO's and business tycoons.

If you go to them, a person, who has started out as a factory worker, and then gone on to, you know, make a very successful career. If you talk to such a person, and say that, your success is

not a result of your own efforts, but of this socio-economic institutions in your country, that benefit its own citizens, at the cost of citizens elsewhere. I do not know, how convincing, that argument would sound to that person.

But, it may also be a case of that person conveniently, not taking the bigger picture into account, and selectively deciding to focus on their own efforts. Right. Perhaps, as the first encounter with such a question, this person would feel wronged, that his entire effort is being reduced, to just a fertile macro system around him. Perhaps, if I may be allowed to rephrase that question.

And, if you ask that person that, would she be able to achieve the same level, that she has achieved, in a different macroeconomic, or macrosocial order. And, that would perhaps bring out the role, that apparently inert socio-economic, or the macro system, around an agent plays, in the flourishing of that individual. So, yes. It is almost a statistical correlate. That, most of the best, say, student come out from, most of the best schools.

And, it is only a thin segment of outliers, where there is an exception, that well, verse of schools bringing out better-off students. In the latter case, the students are successful, not because of atmosphere. That is an enormous tribute, to the power of human spirit, that overcomes all odds against it. But, not counting the outliers in making a policy, that well. It is almost like a deterministic setup, that well,

People or students, who go to such kind of a school, will probably land up in such a kind of a profession. Whereas, people who go to such a kind of a school, another kind of a school, have more probabilities of landing up in another kind of profession. Of course, human endeavour on an enterprise is not written-off. But, it only flourishes in an environment. And, it requires enormous energy, to flourish in an unsuitable environment.

And, it is also not the case, that a suitable environment, will bring out the best in everybody. But, yes. So, Pogge's attack, is that well, discounting the differences in human enterprise and potential. And perhaps, at a deeper level, even seeing the differences in human enterprise and entrepreneurship, as a result of the macrostructure in which, one is raised. Where, vent is given

for ideas to translate into reality. And, where there is very little vent and possibility, for ideas to translate into reality. That, itself affects the human enterprise or entrepreneurship.

So, in a way, yes, Pogge's essential claim is, putting the macroeconomic, or the macrostructure, before the individual enterprise. And thereof, that becomes more fundamental than, human enterprise. So, when he talks about. Now, this is another, as a paper in Applied Ethics, it stands on certain foundations and stilts, about Theoretical Ethics, that it talks about. And, one of this is, what he calls the, ecumenical approach.

So traditionally, we have been aware of theories, and theories contradicting them, and another theory coming up. So, an author's loyalty remains, to a particular theory. And, there is an argument against another theory by propagating, maybe a counter theory to it. But here, Pogge brings about almost like a populist, or a universal appeal, a universal net, cutting across all ideological commitments.

So, he wards off, the possibility of reading an ideology into his claim. He does not peg his theory, on a single consistent theory. In fact, it is, he makes an appeal, which can be seen across various theory. So, it is not particularly that, he is arguing against the Consequentialist Theory, or in favour of Deontological Theory. But, it is almost a theory, that has a universal appeal, cutting across theoretical or ideological commitments.

So, he explains it, in this third section of his article. When he talks about radical inequality, he puts out five basic observations, which are very empirical in nature. And, but hardly, there would be disagreements, about these observations. The cause of these observations may vary, or the justification of these observations may vary. But, these observations are fairly generic, and empirical, and fairly well documented. Well.

First is that, the worse-off are very badly in absolute terms. They are also very badly off in relative terms. Very much worse-off than many others. So, it is not that, just in absolute terms, that they are doing aisle of that, the requirements of human existence are lesser than, what are absolutely required. But, he also points out that, they are also badly off, in the terms of the



disparity between, the worse-off and the better-off. And, this inequality is impervious.

So, that the movement from, one segment to other segment, is not as free-flowing, as it ought to be. This inequality is pervasive. It pervades a large region. And, a last of all his claim, which is definitely not an empirical claim, that this inequality is avoidable. So, his understanding of radical inequality, pegs on these, almost four observations. And, a fifth value claim, claiming that, this inequality is avoidable.

Because, if these four observations are true, what it means is that, there is enough resource to be distributed amongst all. So, in principle, it is possible to have a lesser disparity, and a higher absolute minimum standard, and to allow mobility between segments. So, if these four observations are accurate, then it is logically very obvious that, inequality is therefore avoidable. Why do you say, he has a single consistent baseline?

Well. He says, he does not. He does not, yes. He is reacting to a single consistent baseline. In fact, that way, he is anti-reductionist. That is, his theory cannot be reduced to, one particular theory of Ethics. In fact, his approach, therefore is more ecumenical. Because, it is more catholic, or more encompassing human requirements and sensibilities, than flowing from an ideological commitment, to a particular kind of theory. And therefore, he tackles various theories, at various levels.

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#### 4. Engaging Historical Conceptions of Social Justice

- "the social starting positions of the worse-off and the better-off have emerged from a single historical process that was pervaded by massive grievous wrongs." (p.38) - COLONIAL LEGACY
- Moral accountability over generations ?
- The author reads this historical context as so strong and horrendous that there ought to be an ecumenical agreement on just entitlement.
- Pogge argues against the fictional notion of history that claims that "any distribution, however skewed, could have been the outcome of a sequence of voluntary bets or gambles." (p.39)
- Locke does better in extrapolation - a fictional extrapolation of history can be plausible only if the participants rationally agreed to the contract.
- The present world is characterized not merely by radical inequality as defined, but also by the fact that "the better-off enjoy significant advantages in the use of a single natural resource base from whose benefits the worse-off are largely, and without compensation, excluded." (p.40)

Now, he talks about engaging. In the fourth part of this article, he talks about engaging historical conceptions of social justice. Now, this brings about the genealogy, that how he thinks, that well, social justice is not an option, but is almost a necessity, because of historical wrongdoings. The social positions of the worse-off and the better-off, have emerged from a single historical process, that was pervaded by massive grievous wrongs. So now, this is the beginning of a worldview, of which, this article's claim is an, applied conclusion to it.

So, the view being, that well, the social starting positions, that how people start of, both the worse-off and the better-off, have emerged from a single historical process, that was pervaded by massive previous wrongs. So, the poor and the rich did not evolve out of, different processes, at different places. And therefore, they are not independent, or innocent bystanders, to each other's position. Rather, they are the product of the same process. And therefore, there is a very close connect between the, worse-off and the better-off.

Because, they have evolved, or emerged from a single historical process, that was. And, this historical process, is pervaded by massive and grievous wrongs. The most obvious example, from the Indian tradition could be, the colonial legacy. That well, colonisation of a nation, has completely strict, the resources of a nation, into a more prosperous nation. And, this moral accountability has to be extended over generations. Now, these are two very foundational claims, that Pogge here is making.

One is that, they belong to a single historical process. He is seeing, the entire world order, as a single historical process of which, the worse-off and the better-off, the wealthy and the poor, are mere offshoots. Therefore, one is connected to the other. Because, the other way of looking at, the other worldview at the same position would be, that different cultures which developed independently of each other, had their own enterprise flourishing into, bringing about the affluence, or the lack of it, bringing about penury.

But, Pogge makes it very clear. His claim being, there is a single historical process, of which, the poor and the rich are, off-shoots. And secondly, that this moral accountability, that this poor and rich, or the wealthy and poor, off-shoots of a single historical process. And therefore, succeeding generations, who moral accountability, to the same. Now, this is a very crucial claim.

Because, how does one extend, moral agency over individuals. in fact, this is the claim of moral agency, being extended over generations. If, this is held as a guiding principle, then having moral accountability over generations, would almost, naively put, or simplistically put, read about punishing the coming generation, or rewarding the succeeding generations, for the acts of preceding generation.

Now, this seems to be two, very dominant worldviews, that are foundational views, that Pogge claim upon. but, which are nevertheless, quite debatable and disputable. So, the author reads this historical context, as a strong and horrendous. That, there ought to be an ecumenical agreement, on just entitlement. the rich have to have a catholic holistic agreement, for the affluence, that has been cornered into their parts of the world, as sourced from, which are now the poorer parts of the world.

And, they just have to be an agreement, on just entitlement. So, before we proceed, let us just explore this notion of moral accountability over generations. Now, if this is a guiding principle at one hand, for making the, or undoing the exploitation, or the cornering of resources, that had been taken place by one generation, when it also opens up.

One, here is objection being poised against this claim, this tenet of morality, in the Indian context as well, in relation to the reservation policy. Some of the individuals, belonging to the so-called upper caste, argue that, since they themselves are not responsible, in creating the unjust caste order, and the resultant declarations, why should they have to suffer, in order to rectify the wrongs.

One thing, that comes to my mind, in response to that objection is that, we have to recognise that, the inequality, or the regime of deprivation and discrimination, is far from over. We have not left it behind in the past. Be it, the caste system in India, or the pervasive poverty and inequality in the world, or the colonial and imperialist regime, which creates that inequality, it is not over. It is not a thing of the past. Imperialism continues, to shape the world.

But, it may have reinvented it. It may present itself in new avatars. So, the first thing is to recognise that, the source, or the system of deprivation continues, in some point. The second thing to recognise is that, even if we are not personally involved in holding up that system, we are its beneficiaries, in some way. So, reverting to the Indian situation again. If I am in, so-called upper caste person. But, I personally believe in, equality of all human being.

And I do not engage in, any discriminatory act against anyone. Even then, just because, I was born in this upper caste situation, I have reaped some benefits of that situation. I have been treated differently in society. I have had, differential sort of access to resources. Not just material resources, but also cultural resources, which ultimately put me in a better situation in life. And, you know that the advantage, that all those factors have given me, are not a result of my own individual effort.

So, I cannot say, it is all earned by personal individual merit. If I recognise that, then I also recognise my duty, to compensate for the corresponding disadvantage, that other people have suffered, due to similar factors. Did I complete my sentence? Yes. In fact, perhaps Pogge could not agree more. Because, this is the same kind of a justification, that he proposes, that well. If one is responsible, or one is benefiting, from the results of an in-equal distribution, that took

place in preceding generations.

So, one ought also to be responsible, for the duties of reparation, that stuck along with the unequal distribution, that started in the preceding generations. So, yes, moral accountability over generations, only if, and even, very well put in the Indian scenario, that positive or affirmative action, finds its justification. that because, this generation may not be discriminating, as the earlier generations. But, this generation does benefit, from the advantage, that the earlier generations got out of the discrimination.

And therefore, when this advantage is inherited, the responsibilities for the just entitlement, as Pogge puts it, also are inherited. So, for Pogge, this moral accountability over generations, finds its justification, in this kind of a claim. That, if we do benefit from inequality, how much ever in the preceding generations that took place, we also therefore inherit the advantage, and therefore the responsibility for just entitlement, or the duties of reparation, that we have.

Next, Pogge's claims that, argues against the fictional notion of history, that claims that any distribution however skewed, could have been the outcome of a, sequence of voluntary bets or gambles. Now, yes here, he is alluding to those people, who would like to critique the historical processes as, a various or several processes, where cultures or generations, in cultures to decisions, are showed lack of theft, and therefore landed up in the poverty, that they landed up in. or, the other way round, landed up in the affluence, that they landed up in.

So, such a fictional notion of history, that claims, that any distribution, however skewed could have been the outcome of, a sequence of voluntary bets or gambles. just as the way, even today perhaps, giving an analogy to the situation, is that well, the wealth or the lack of it, that a person lands up in, is a result totally of his or her own, good, wrong, or right choices. Now, this also perhaps, Pogge would not agree because, this also depends on, the kind of macro order, that these two individuals have been exposed to.

So, just as it is, very much possible, that well, children in the Indian scenario, from the underprivileged background, are highly likely to be schooled till a lower level, and thereof,

highly likely to take up employment, at a semi-skilled level. Whereas, children of the privileged classes, are highly likely to be exposed to better schooling, and thereof, highly likely to land up in more skilled employment, and therefore more affluent lifestyles.

So, this seems to indicate a problem in the macro system, not just a result of the individual decision-making. So, maybe, 3/4th of the people languishing in Indian prisons, come out from the lowest income groups. So, Pogge's very systematic claim is that, this 3/4th is not because, these 3/4th of the people in the prisons, are belong to the underprivileged classes, or lower-income groups, because they all took wrong decisions.

It is because, the macro order is such that, that almost determines them to take decisions, which they would have not taken. So, voluntary putting one's position, or assigning full responsibility for one's position in socio-economic order, to one's own decisions, irrespective of the macro milieu in which one is raised, seems to be untenable, according to Pogge. so, in fact, he goes on to appreciate Locke, when he does his historical extrapolation.

Because, Theoreticians want to extrapolate to understand, why the way things are. the first and the most obvious way is to, extrapolate. So, he finds well with Locke's extrapolation. he says, that well, a fictional extrapolation of history can be plausible, only if the participants rationally agreed to the contract. So, he puts it. where, he talks about the Social Contract Theory. he talks about, well, the justification for the Contract Theory, is that well, when all the participants rationally agreed to the contract.

So, if we take a process of colonisation, Pogge would say, that well, this is, colonisation, or the colonial spread, can be seen as a conscious process, which resulted in in-equal distribution of resources, only if all the participants rationally agree to the contract. So, any extrapolation has to give, that much of credibility to the agents that in principle, they would have rationally agreed. And, that filters out a lot of historical claims that, seemed to justify inequality as, result of an individual decisions.

The present world is characterised, not merely by radical inequality as defined, but also by the

fact, that the better-off enjoys significant advantages, in the use of a single natural resource base, from whose benefits, the worst-off are largely, and without compensation excluded. So, it is a very powerful claim made, that well, the present world is characterised, not merely by radical inequality, as defined.

But, the fact that the better-off enjoys, significant advantages, in the use of a single natural resource base, from whose benefits, the worse-off are largely and without compensation excluded. So, in fact, this goes ahead. in fact, I could surmise that, we even question property rights, right from what the claim, Pogge is making over here. say for instance, let us take something like, a single natural resource like, potable water.

Now, in a same transposing this claim of Pogge in to, say, an Indian scenario, we can find, that well, in the same city, there is better quality water, in the bath tubs and the flush tanks of people. And, for the same quality of water, people have to wait for a very long time, and have a very difficult access to the same level of water. So, Pogge unequivocally puts it up, that well, this significant advantage, that the better-off enjoy, is not coming from any parallel natural resource.

But, it is the single same natural resource, from whose benefits, the worse-off are largely and without compensation excluded. So, something like potable water. Now, there is a single natural resource. And, if it can water the lawns, or land up in the bath tubs, it is landing up at a cost. And, the cost is borne by the worse-off, who are prevented from accessing that water. And, there is no compensation for the same.

In fact, this is almost a clarion call, against the commercialisation of the distribution of natural resources. So, any natural resources, that a society is endowed with, to commercialise it, and therefore distributing it, according to one's commercial ability, or requirement, against the one, who is not commercially capable enough to acquire it, is more than radical inequality. it is even, the radical inequality model, that Pogge suggests is, only mere in comparison to that.

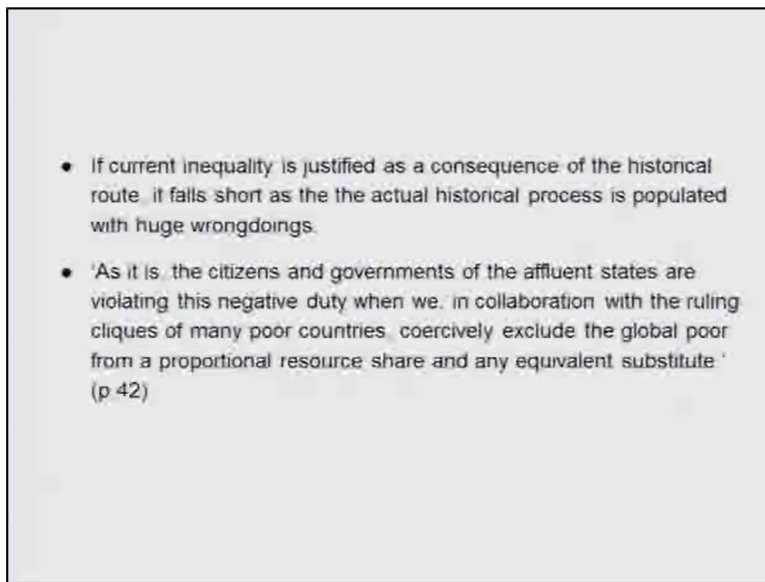
Especially, when it comes to natural resources, Pogge is pointing out, that well, the significant advantages that the better-off enjoy, are at the cost of preventing, or at the cost of the worse-off,

therefore prevented, and without compensation, excluded. So, in fact, one can draw a lot of applied cases, that occur, or that have occurred, even in the Indian scenario. one that occurs to me, is the Pisciculture, or the shrimp business, that took place in India, a few decades back, which is largely outsourced, from the west to India, and at adjoining Asian countries.

Because, it did consume a lot of water from the water table. And, this water from the water table comes at a cost, to the axis of water from water table to the farmers, in their adjoining areas, where this Pisciculture units started up. So, natural resource is clearly finite. Even, if some theoreticians would like to propose, that wealth, is can be generated, or can be created. in the matters of natural resource, there can be no such argument or ambiguity.

That natural resource is definitely a finite resource. And, that comes from, any distribution will definitely affect all the parties, amongst which, it is distributed. this distribution of natural resources, is definitely not innocent. and, the better-off are responsible for deprivation, of the same natural resources to the worse-off.

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If it goes on to say that, if current inequality is justified, as a consequence of the historical route, it falls short, as the actual historical processes is populated, with huge wrongdoings. Pogge's claim is very clear here, that well, there can be no justification of inequality from the historical roots. So, one does have to get into the history of the world order, to understand the different



positions taken up.

And, he does find, huge wrongdoings. Wrongdoings, in this historical process. So, as it is, the citizens and governments of the affluent states are, violating this negative duty. when we, very mean citizens of the wealthy or affluent nations, in collaboration with the ruling elites, cliques of many poor countries, coercively exclude the global poor, from a proportional resource share, and any equivalent substitute.

So here, this is the final acquisition, that Pogge makes is that, citizens and governments of the affluent states, and the ruling elites of many poor countries, together sustain such a macro system, which corners away, a disproportional resource to a certain population, and leaves very little resource for the others, who are condemned to poverty thereby, not also providing an equivalent substitute. Now, this is a problem, or this is a claim, that he is raised. it is faced, in many societies, in many cultures, in various perspectives.

So, we can have places like, in the Indian scenario, there are, the buildings of, dams of, roads of, access to water by industry. and where, commercial interests, clearly come in conflict, with the fair distribution. So, Pogge's very foundational claim, is that well, that the macro order is such that, the distribution of financial power, does not reflect, in fact, it is downright unjust.

Ideally, an economic system or a financial system would, want affluence to be a representation of, human thrift, ability, enterprise. And, the lack of it, reflection of that. but, Pogge finds fault with that. that, this distribution in financial par, is not caused by that particular generation, rather it is by that particular individuals. But, it is only a result of the macro order, in which people are. and therefore, deciding on the basis of financial ability, or commercial ability, or using that as an indicator to, or a parameter to, distribute natural resources, is definitely unfair.

So, historical process, one has to look into the historical process. And, the historical process is flooded with wrongdoings. And, these wrongdoings, needs to be repaired. we cannot start at a zero baseline. we do have to take a look at the, what made the baseline, different for different people. and therefore, we do have to have, a correction in the baseline. So, this is what, he talks

about, when he talks about, engaging with the historical process. **“Professor - Student conversation ends”**