

World Poverty and Human Rights

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Despite a high and growing global average income, billions of human beings are still condemned to life-long severe poverty, with all its attendant evils of low life expectancy, social exclusion, ill health, illiteracy, dependency, and effective enslavement. The annual death toll from poverty-related causes is around 18 million, or one-third of all human deaths, which adds up to approximately 270 million deaths since the end of the Cold War.¹

This problem is hardly unsolvable, in spite of its magnitude. Though constituting 44 percent of the world's population, the 2,735 million people the World Bank counts as living below its more generous \$2 per day international poverty line consume only 1.3 percent of the global product, and would need just 1 percent more to escape poverty so defined.² The high-income countries, with 955 million citizens, by contrast, have about 81 percent of the global product.³ With our average per capita income nearly 180 times greater than that of the poor (at market exchange rates), we could eradicate severe poverty worldwide if we chose to try—in fact, we could have eradicated it decades ago.

Citizens of the rich countries are, however, conditioned to downplay the severity and persistence of world poverty and to think of it as an occasion for minor charitable assistance. Thanks in part to the rationalizations dispensed by our economists, most of us believe that severe poverty and its

persistence are due exclusively to local causes. Few realize that severe poverty is an ongoing harm we inflict upon the global poor. If more of us understood the true magnitude of the problem of poverty and our causal involvement in it, we might do what is necessary to eradicate it.

That world poverty is an ongoing harm we inflict seems completely incredible to most citizens of the affluent countries. We call it tragic that the basic human rights of so many remain unfulfilled, and are willing to admit that we should do more to help. But it is unthinkable to us that we are actively responsible for this catastrophe. If we were, then we, civilized and sophisticated

¹ World Health Organization, *World Health Report 2004* (Geneva: WHO, 2004), Annex Table 2; available at www.who.int/whr/2004.

² For detailed income poverty figures, see Shaohua Chen and Martin Ravallion, "How Have the World's Poorest Fared since the Early 1980s?" *World Bank Research Observer* 19, no. 2 (2004), p. 153; also available at wbro.oupjournals.org/cgi/content/abstract/19/2/141 (reporting 2001 data). Ravallion and Chen have managed the World Bank's income poverty assessments for well over a decade. My estimate of the poor's share of the global product is justified in Thomas W. Pogge, "The First UN Millennium Development Goal: A Cause for Celebration?" *Journal of Human Development* 5, no. 3 (2004), p. 387. For a methodological critique of the World Bank's poverty statistics, see "The First UN Millennium Development Goal," pp. 381–85, based on my joint work with Sanjay G. Reddy, "How *Not* to Count the Poor"; available at www.socialanalysis.org.

³ World Bank, *World Development Report 2003* (New York: Oxford University Press, 2003), p. 235 (giving data for 2001).

denizens of the developed countries, would be guilty of the largest crime against humanity ever committed, the death toll of which exceeds, every week, that of the recent tsunami and, every three years, that of World War II, the concentration camps and gulags included. What could be more preposterous?

But think about the unthinkable for a moment. Are there steps the affluent countries could take to reduce severe poverty abroad? It seems very likely that there are, given the enormous inequalities in income and wealth already mentioned. The common assumption, however, is that reducing severe poverty abroad at the expense of our own affluence would be generous on our part, not something we owe, and that our failure to do this is thus at most a lack of generosity that does not make us morally responsible for the continued deprivation of the poor.

I deny this popular assumption. I deny that the 955 million citizens of the affluent countries are morally entitled to their 81 percent of the global product in the face of three times as many people mired in severe poverty. Is this denial really so preposterous that one need not consider the arguments in its support? Does not the radical inequality between our wealth and their dire need at least put the burden on us to show why we should be morally entitled to so much while they have so little? In *World Poverty and Human Rights*,⁴ I dispute the popular assumption by showing that the usual ways of justifying our great advantage fail. My argument poses three mutually independent challenges.

ACTUAL HISTORY

Many believe that the radical inequality we face can be justified by reference to how it

evolved, for example through differences in diligence, culture, and social institutions, soil, climate, or fortune. I challenge this sort of justification by invoking the common and very violent history through which the present radical inequality accumulated. Much of it was built up in the colonial era, when today's affluent countries ruled today's poor regions of the world: trading their people like cattle, destroying their political institutions and cultures, taking their lands and natural resources, and forcing products and customs upon them. I recount these historical facts specifically for readers who believe that even the most radical inequality is morally justifiable if it evolved in a benign way. Such readers disagree about the conditions a historical process must meet for it to justify such vast inequalities in life chances. But I can bypass these disagreements because the actual historical crimes were so horrendous, diverse, and consequential that no historical entitlement conception could credibly support the view that our common history was sufficiently benign to justify today's huge inequality in starting places.

Challenges such as this are often dismissed with the lazy response that we cannot be held responsible for what others did long ago. This response is true but irrelevant. We indeed cannot inherit responsibility for our forefathers' sins. But how then can we plausibly claim the *fruits* of their sins? How can we have been entitled to the great head start our countries enjoyed going into the postcolonial period, which has allowed us to dominate and shape the

⁴ Thomas W. Pogge, *World Poverty and Human Rights: Cosmopolitan Responsibilities and Reforms* (Cambridge: Polity Press, 2002). All in-text citation references are to this book.

world? And how can we be entitled to the huge advantages over the global poor we consequently enjoy from birth? The historical path from which our exceptional affluence arose greatly weakens our moral claim to it—certainly in the face of those whom the same historical process has delivered into conditions of acute deprivation. They, the global poor, have a much stronger moral claim to that 1 percent of the global product they need to meet their basic needs than we affluent have to take 81 rather than 80 percent for ourselves. Thus, I write, “A morally deeply tarnished history must not be allowed to result in *radical* inequality” (p. 203).

FICTIONAL HISTORIES

Since my first challenge addressed adherents of historical entitlement conceptions of justice, it may leave others unmoved. These others may believe that it is permissible to uphold any economic distribution, no matter how skewed, if merely it *could* have come about on a morally acceptable path. They insist that we are entitled to keep and defend what we possess, even at the cost of millions of deaths each year, unless there is conclusive proof that, without the horrors of the European conquests, severe poverty worldwide would be substantially less today.

Now, *any* distribution, however unequal, *could* be the outcome of a sequence of voluntary bets or gambles. Appeal to such a fictional history would “justify” anything and would thus be wholly implausible. John Locke does much better, holding that a fictional history can justify the status quo only if the changes in holdings and social rules it involves are ones that all participants could have rationally agreed to. He also holds that in a state of nature persons would be entitled to a proportional share of the world’s natural resources. Whoever deprives others of

“enough and as good”—either through unilateral appropriations or through institutional arrangements, such as a radically inegalitarian property regime—harms them in violation of a *negative* duty. For Locke, the justice of any institutional order thus depends on whether the worst-off under it are at least as well off as people would be in a state of nature with a proportional resource share.⁵ This baseline is imprecise, to be sure, but it suffices for my second challenge: however one may want to imagine a state of nature among human beings on this planet, one could not realistically conceive it as involving suffering and early deaths on the scale we are witnessing today. Only a thoroughly organized state of civilization can produce such horrendous misery and sustain an enduring poverty death toll of 18 million annually. The existing distribution is then morally unacceptable on Lockean grounds insofar as, I point out, “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. 202).

The attempt to justify today’s coercively upheld radical inequality by appeal to some morally acceptable *fictional* historical process that *might* have led to it thus fails as well. On Locke’s permissive account, a small elite may appropriate all of the huge cooperative surplus produced by modern social organization. But this elite must not enlarge its share even further by reducing the poor *below* the state-of-nature baseline to capture *more* than the entire cooperative surplus. The citizens and governments of the affluent states are violating this negative duty when we, in collaboration with the ruling cliques

⁵ For a fuller reading of Locke’s argument, see Pogge, *World Poverty and Human Rights*, ch. 5.

of many poor countries, coercively exclude the global poor from a proportional resource share and any equivalent substitute.

PRESENT GLOBAL INSTITUTIONAL ARRANGEMENTS

A third way of thinking about the justice of a radical inequality involves reflection on the institutional rules that give rise to it. Using this approach, one can justify an economic order and the distribution it produces (irrespective of historical considerations) by comparing them to feasible alternative institutional schemes and the distributional profiles they would produce. Many broadly consequentialist and contractualist conceptions of justice exemplify this approach. They differ in how they characterize the relevant affected parties (groups, persons, time slices of persons, and so on), in the metric they employ for measuring how well off such parties are (in terms of social primary goods, capabilities, welfare, and so forth), and in how they aggregate such information about well-being into an overall assessment (for example, by averaging, or in some egalitarian, prioritarian, or sufficientarian way). These conceptions consequently disagree about how economic institutions should be best shaped under modern conditions. But I can bypass such disagreements insofar as these conceptions agree that an economic order is unjust when it—like the systems of serfdom and forced labor prevailing in feudal Russia or France—foreseeably and avoidably gives rise to massive and severe human rights deficits. My third challenge, addressed to adherents of broadly consequentialist and contractualist conceptions of justice, is that we are preserving our great economic advantages by imposing a global economic order that is unjust in view of the massive

and avoidable deprivations it foreseeably reproduces: “There is a shared institutional order that is shaped by the better-off and imposed on the worse-off,” I contend. “This institutional order is implicated in the reproduction of radical inequality in that there is a feasible institutional alternative under which such severe and extensive poverty would not persist. The radical inequality cannot be traced to extra-social factors (such as genetic handicaps or natural disasters) which, as such, affect different human beings differentially” (p. 199).

THREE NOTIONS OF HARM

These three challenges converge on the conclusion that the global poor have a compelling moral claim to some of our affluence and that we, by denying them what they are morally entitled to and urgently need, are actively contributing to their deprivations. Still, these challenges are addressed to different audiences and thus appeal to diverse and mutually inconsistent moral conceptions.

They also deploy different notions of harm. In most ordinary contexts, the word “harm” is understood in a historical sense, either diachronically or subjunctively: someone is harmed when she is rendered worse off than she was at some earlier time, or than she would have been had some earlier arrangements continued undisturbed. My first two challenges conceive harm in this ordinary way, and then conceive justice, at least partly, in terms of harm: we are behaving unjustly toward the global poor by imposing on them the lasting effects of historical crimes, or by holding them below any credible state-of-nature baseline. But my third challenge does not conceive justice and injustice in terms of an independently specified notion of harm. Rather, it relates the concepts of *harm* and *justice* in the

opposite way, conceiving harm in terms of an independently specified conception of social justice: we are *harming* the global poor if and insofar as we collaborate in imposing an *unjust* global institutional order upon them. And this institutional order is definitely unjust if and insofar as it foreseeably perpetuates large-scale human rights deficits that would be reasonably avoidable through feasible institutional modifications.⁶

The third challenge is empirically more demanding than the other two. It requires me to substantiate three claims: Global institutional arrangements are causally implicated in the reproduction of massive severe poverty. Governments of our affluent countries bear primary responsibility for these global institutional arrangements and can foresee their detrimental effects. And many citizens of these affluent countries bear responsibility for the global institutional arrangements their governments have negotiated in their names.

TWO MAIN INNOVATIONS

In defending these three claims, my view on these more empirical matters is as oddly perpendicular to the usual empirical debates as my diagnosis of our moral relation to the problem of world poverty is to the usual moral debates.

The usual *moral* debates concern the stringency of our moral duties to help the poor abroad. Most of us believe that these duties are rather feeble, meaning that it isn't very wrong of us to give no help at all. Against this popular view, some (Peter Singer, Henry Shue, Peter Unger) have argued that our positive duties are quite stringent and quite demanding; and others (such as Liam Murphy) have defended an intermediate view according to which our

positive duties, insofar as they are quite stringent, are not very demanding. Leaving this whole debate to one side, I focus on what it ignores: our moral duties not to harm. We do, of course, have positive duties to rescue people from life-threatening poverty. But it can be misleading to focus on them when more stringent negative duties are also in play: duties not to expose people to life-threatening poverty and duties to shield them from harms for which we would be actively responsible.

The usual *empirical* debates concern how developing countries should design their economic institutions and policies in order to reduce severe poverty within their borders. The received wisdom (often pointing to Hong Kong and, lately, China) is that they should opt for free and open markets with a minimum in taxes and regulations so as to attract investment and to stimulate growth. But some influential economists call for extensive government investment in education, health care, and infrastructure (as illustrated by the example of the Indian state of Kerala), or for some protectionist measures to "incubate" fledgling niche industries until they become internationally competitive (as illustrated by the example of South Korea). Leaving these debates to one side, I focus once more on what is typically ignored: the role that the design of the *global*

⁶ One might say that the existing global order is not unjust if the only feasible institutional modifications that could substantially reduce the offensive deprivations would be extremely costly in terms of culture, say, or the natural environment. I preempt such objections by inserting the word "reasonably." Broadly consequentialist and contractualist conceptions of justice agree that an institutional order that foreseeably gives rise to massive severe deprivations is unjust if there are feasible institutional modifications that foreseeably would greatly reduce these deprivations without adding other harms of comparable magnitude.

institutional order plays in the persistence of severe poverty.

Thanks to the inattention of our economists, many believe that the existing global institutional order plays no role in the persistence of severe poverty, but rather that national differences are the key factors. Such “explanatory nationalism” (p. 139ff.) appears justified by the dramatic performance differentials among developing countries, with poverty rapidly disappearing in some and increasing in others. Cases of the latter kind usually display plenty of incompetence, corruption, and oppression by ruling elites, which seem to give us all the explanation we need to understand why severe poverty persists there.

But consider this analogy. Suppose there are great performance differentials among the students in a class, with some improving greatly while many others learn little or nothing. And suppose the latter students do not do their readings and skip many classes. This case surely shows that local, student-specific factors play a role in explaining academic success. But it decidedly *fails* to show that global factors (the quality of teaching, textbooks, classroom, and so forth) play no such role. A better teacher might well greatly improve the performance of the class by eliciting stronger student interest in the subject and hence better attendance and preparation.

Once we break free from explanatory nationalism, global factors relevant to the persistence of severe poverty are easy to find. In the WTO negotiations, the affluent countries insisted on continued and asymmetrical protections of their markets through tariffs, quotas, anti-dumping duties, export credits, and huge subsidies to domestic producers. Such protectionism provides a compelling illustration of the hypocrisy of the rich states that insist and command that

their own exports be received with open markets (pp. 15–20). And it greatly impairs export opportunities for the very poorest countries and regions. If the rich countries scrapped their protectionist barriers against imports from poor countries, the populations of the latter would benefit greatly: hundreds of millions would escape unemployment, wage levels would rise substantially, and incoming export revenues would be higher by hundreds of billions of dollars each year.

The same rich states also insist that their intellectual property rights—ever-expanding in scope and duration—must be vigorously enforced in the poor countries. Music and software, production processes, words, seeds, biological species, and drugs—for all these, and more, rents must be paid to the corporations of the rich countries as a condition for (still multiply restricted) access to their markets. Millions would be saved from diseases and death if generic producers could freely manufacture and market life-saving drugs in the poor countries.⁷

While charging billions for their intellectual property, the rich countries pay nothing for the externalities they impose through their vastly disproportional contributions to global pollution and resource depletion. The global poor benefit least, if at all, from polluting activities, and also are least able to protect themselves from the impact such pollution has on their health and on their natural environment (such as flooding due to rising sea levels). It is true, of course, that we pay for the vast quantities of natural resources we import. But such payments cannot make up for the price effects of our inordinate consumption, which restrict the

⁷ See Thomas W. Pogge, “Human Rights and Global Health,” *Metaphilosophy* 36, nos. 1–2 (2005), pp. 182–209.

consumption possibilities of the global poor as well as the development possibilities of the poorer countries and regions (in comparison to the opportunities our countries could take advantage of at a comparable stage of economic development).

More important, the payments we make for resource imports go to the rulers of the resource-rich countries, with no concern about whether they are democratically elected or at least minimally attentive to the needs of the people they rule. It is on the basis of effective power alone that we recognize any such ruler as entitled to sell us the resources of “his” country and to borrow, undertake treaty commitments, and buy arms in its name. These international resource, borrowing, treaty, and arms privileges we extend to such rulers are quite advantageous to them, providing them with the money and arms they need to stay in power—often with great brutality and negligible popular support. These privileges are also quite convenient to us, securing our resource imports from poor countries irrespective of who may rule them and how badly. But these privileges have devastating effects on the global poor by enabling corrupt rulers to oppress them, to exclude them from the benefits of their countries’ natural resources, and to saddle them with huge debts and onerous treaty obligations. By substantially augmenting the perks of governmental power, these same privileges also greatly strengthen the incentives to attempt to take power by force, thereby fostering coups, civil wars, and interstate wars in the poor countries and regions—especially in Africa, which has many desperately poor but resource-rich countries, where the resource

sector constitutes a large part of the gross domestic product.

Reflection on the popular view that severe poverty persists in many poor countries because they govern themselves so poorly shows, then, that it is evidence not for but against explanatory nationalism. The populations of most of the countries in which severe poverty persists or increases do not “govern themselves” poorly, but *are* very poorly governed, and much against their will. They are helplessly exposed to such “government” because the rich states recognize their rulers as entitled to rule on the basis of effective power alone. We pay these rulers for their people’s resources, often advancing them large sums against the collateral of future exports, and we eagerly sell them the advanced weaponry on which their continued rule all too often depends. Yes, severe poverty is fueled by local misrule. But such local misrule is fueled, in turn, by global rules that we impose and from which we benefit greatly.

Once this causal nexus between our global institutional order and the persistence of severe poverty is understood, the injustice of that order, and of our imposition of it, becomes visible: “What entitles a small global elite—the citizens of the rich countries *and* the holders of political and economic power in the resource-rich developing countries—to enforce a global property scheme under which we may claim the world’s natural resources for ourselves and can distribute these among ourselves on mutually agreeable terms?” I ask. “How, for instance, can our ever so free and fair agreements with tyrants give us property rights in crude oil, thereby dispossessing the local population and the rest of humankind?” (p. 142).