

Brian Barry was one of the first Anglo-American philosophers to consider international and intergenerational justice in the terms we discuss them today. This incomplete draft manuscript *Rich Countries and Poor Countries* (1980) contains unpublished material on these topics, as well as versions of arguments that Barry published in a series of essays in the late 1970s and early 1980s (including 'Circumstances of Justice and Future Generations' (1978), 'Justice as Reciprocity' (1979), his Tanner Lectures on Human Values *Do Countries Have Moral Obligations? The Case of World Poverty* (1980) and 'Humanity and Justice in Global Perspective' (1982)).

In this manuscript, Barry developed his argument for considering the relations of rich and poor countries in terms of obligations of justice, and contrasted these with obligations derived from the principle of humanity. The long first chapter provides an introduction to debates about ethics and international politics in the 1970s and addresses the problem of the place of morality in the international sphere. Barry there analysed arguments for foreign aid and transfer on grounds of self-interest, generosity and sympathy, with a particular focus on arguments used in debates about American foreign aid. Barry argued that from a humanitarian point of view, aid was not a matter of generosity, but obligation. The subsequent two chapters examine the principle of humanity and its practical implications for the question of how much sacrifice can be demanded. These chapters include an engagement with Peter Singer and negative utilitarianism, a brief survey of development economics and humanitarian obligations to compatriots, as well as comments on Malthusian politics. The treatment of the principle of humanity and its application is the most developed part of the manuscript. The account of justice is unfortunately incomplete: chapter four indicates that Barry understood his account of international justice as providing an alternative theoretical basis to the demands put forward at the United Nations for a New International Economic Order, but the chapters on justice as reciprocity and justice as equal rights where he might have developed these themes further are missing. Barry published fuller accounts of these ideas in other publications in this period, where he argued for the limitations of justice as reciprocity in intergenerational and international justice, and presented an alternative idea of equality of opportunity understood in terms of equal claims on the world's natural resources.

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