

ETHICSOC (ETHICSOC)

Courses

ETHICSOC 10SC. The Meaning of Life: Moral and Spiritual Inquiry through Literature. 2 Units.

Short novels and plays will provide the basis for reflection on ethical values and the purpose of life. Some of the works to be studied are F. Scott Fitzgerald's *The Great Gatsby*, George Bernard Shaw's *Major Barbara*, Hermann Hesse's *Siddhartha*, Jane Smiley's *Good Will*, Robert Bolt's *A Man for All Seasons*, John Steinbeck's *Of Mice and Men*, and Nadine Gordimer's *None to Accompany Me*. We will read for plot, setting, character, and theme using a two-text method; looking at the narrative of the literary work and students' own lives, rather than either deconstructing the literature or relating it to the author's biography and psychology. The questions we will ask have many answers. Why are we here? How do we find meaningful work? What can death teach us about life? What is the meaning of success? What is the nature of true love? How can one find balance between work and personal life? How free are we to seek our own destiny? What obligations do we have to others? We will draw from literature set in the United States and elsewhere; secular and religious world views from a variety of traditions will be considered. The authors chosen are able to hold people up as jewels to the light, turning them around to show all of their facets, both blemished and pure, while at the same time pointing to any internal glow beneath the surface. Classes will be taught in a Socratic, discussion-based style. Study questions will accompany each reading and provide a foundation for class discussion. Grading will be based 50 percent on class participation, 25 percent on one-page reflection papers on reading assignments, and 25 percent on a four-page final paper due on September 15. Field trips will include an overnight camping experience.

ETHICSOC 11Q. Sustainability And Social Justice. 3 Units.

At its core, sustainability is a conversation about equity. Equity between people today and people tomorrow. Equity between the many diverse people today who are all trying to pursue their hopes and dreams. Equity between human beings and the myriad other living creatures we share this planet with. Movements for environmental sustainability and social justice share a concern for equity, but have largely evolved in parallel. Mounting evidence however shows that environmental and social change are almost always inextricably linked, and the climate crisis is pushing together these two areas of study like never before. That is good news, but tough questions remain. What happens when the environmental costs of personal freedom can no longer be sustained? Should the needs of the many always outweigh the needs of the few? Are we responsible for repairing the injustices of our parents' and grandparents' generations? Where are the win-win solutions? In this interdisciplinary seminar, we will explore the theory and practice of sustainability and social justice, examining case studies where they have intersected, and where they have not. Readings will draw from sustainability science, environmental justice, environmental ethics, religious studies, social psychology, and ecological economics. Through weekly readings, discussions, and journal writing, students will develop a personal sustainability manifesto and analyze a policy, technology, or social movement through the lens of social and environmental sustainability.

ETHICSOC 15R. U.S. Human Rights NGOs and International Human Rights. 1 Unit.

(Same as LAW 782) Many US human rights non-government organizations, including the US philanthropic sector, work on international human rights. The US government also engages with the private sector in "partnerships" that twins US foreign aid human rights action with corporate expertise. This weekly series will feature speakers who lead these human rights NGOs, philanthropic enterprises, and corporate partnerships, and also policy experts and scholars, to explore the pro's and con's of this scenario. Same as: IPS 271A, MED 225, POLISCI 203

ETHICSOC 20. Introduction to Moral Philosophy. 5 Units.

A survey of moral philosophy in the Western tradition. What makes right actions right and wrong actions wrong? What is it to have a virtuous rather than a vicious character? What is the basis of these distinctions? Why should we care about morality at all? Our aim is to understand how some of the most influential philosophers (including Aristotle, Kant, and Mill) have addressed these questions, and by so doing, to better formulate our own views. No prior familiarity with philosophy required. Same as: PHIL 2

ETHICSOC 102R. Ethics of Jihad. 5 Units.

Why choose jihad? An introduction to Islamic ethics. Focus on ways in which people have chosen, rejected, or redefined jihad. Evaluation of the norms in moments of ethical and political choice. Topics include jihad in the age of 1001 Nights, jihad in the Arab Renaissance, jihad in Bin Laden's sermons, and the hashtag #MyJihad. All readings and discussion in English. Same as: COMPLIT 171

ETHICSOC 131S. Modern Political Thought: Machiavelli to Marx and Mill. 5 Units.

This course offers an introduction to the history of Western political thought from the late fifteenth through the nineteenth centuries. We will consider the development of ideas like individual rights, government by consent, and the protection of private property. We will also explore the ways in which these ideas continue to animate contemporary political debates. Thinkers covered will include: Niccolò Machiavelli, Thomas Hobbes, John Locke, Jean-Jacques Rousseau, Edmund Burke, John Stuart Mill, and Karl Marx.

Same as: POLISCI 131L

ETHICSOC 133. Ethics and Politics of Public Service. 5 Units.

Ethical and political questions in public service work, including volunteering, service learning, humanitarian assistance, and public service professions such as medicine and teaching. Motives and outcomes in service work. Connections between service work and justice. Is mandatory service an oxymoron? History of public service in the U.S. Issues in crosscultural service work. Integration with the Haas Center for Public Service to connect service activities and public service aspirations with academic experiences at Stanford. [This class is capped but there are some spaces available with permission of instructor. If the class is full and you would like to be considered for these extra spaces, please email sburbank@stanford.edu with your name, grade level, and a paragraph explaining why you want to take the class.]

Same as: CSRE 178, HUMBIO 178, PHIL 175A, PHIL 275A, POLISCI 133, PUBLPOL 103D, URBANST 122

ETHICSOC 136R. Introduction to Global Justice. 4 Units.

This course provides an overview of core ethical problems in international politics, with special emphasis on the question of what demands justice imposes on institutions and agents acting in a global context. The course is divided into three sections. The first investigates the content of global justice, and comprises of readings from contemporary political theorists and philosophers who write within the liberal contractualist, utilitarian, cosmopolitan, and nationalist traditions. The second part of the course looks at the obligations which global justice generates in relation to five issues of international concern: global poverty, climate change, immigration, warfare, and well-being of women. The final section of the course asks whether a democratic international order is necessary for global justice to be realized.

Same as: INTNLREL 136R, PHIL 76, POLISCI 136R, POLISCI 336

ETHICSOC 170. Ethical Theory. 4 Units.

A more challenging version of Phil 2 designed primarily for juniors and seniors (may also be appropriate for some freshmen and sophomores - contact professor). Fulfills the Ethical Reasoning requirement. Graduate section (270) will include supplemental readings and discussion, geared for graduate students new to moral philosophy, as well as those with some background who would like more.

Same as: PHIL 170, PHIL 270

ETHICSOC 171. Justice. 4-5 Units.

Focus is on the ideal of a just society, and the place of liberty and equality in it, in light of contemporary theories of justice and political controversies. Topics include financing schools and elections, regulating markets, discriminating against people with disabilities, and enforcing sexual morality. Counts as Writing in the Major for PoliSci majors.

Same as: IPS 208, PHIL 171, PHIL 271, POLISCI 103, POLISCI 136S, POLISCI 336S, PUBLPOL 103C, PUBLPOL 307

ETHICSOC 174A. Moral Limits of the Market. 4 Units.

Morally controversial uses of markets and market reasoning in areas such as organ sales, procreation, education, and child labor. Would a market for organ donation make saving lives more efficient; if it did, would it thereby be justified? Should a nation be permitted to buy the right to pollute? Readings include Walzer, Arrow, Rawls, Sen, Frey, Titmuss, and empirical cases.

Same as: PHIL 174A, PHIL 274A, POLISCI 135P

ETHICSOC 174L. Betrayal and Loyalty, Treason and Trust. 2 Units.

The main topic of the seminar is Betrayal: its meaning as well as its moral, legal and political implications. We shall discuss various notions of betrayal: Political (military) betrayal such as treason, Religious betrayal with Judas as its emblem, but also apostasy (converting one's religion) which is regarded both as a basic human right and also as an act of betrayal, social betrayal - betraying class solidarity as well as Ideological betrayal - betraying a cause. On top of political betrayal we shall deal with personal betrayal, especially in the form of infidelity and in the form of financial betrayal of the kind performed by Madoff. The contrasting notions to betrayal, especially loyalty and trust, will get special consideration so as to shed light or cast shadow, as the case may be, on the idea of betrayal. The seminar will focus not only on the normative aspect of betrayal - moral or legal, but also on the psychological motivations for betraying others. The seminar will revolve around glaring historical examples of betrayal but also use informed fictional novels, plays and movies from Shakespeare and Pinter, to John Le Carre. SAME AS LAW 520.

Same as: ETHICSOC 274L, PHIL 174L, PHIL 274L

ETHICSOC 178M. Introduction to Environmental Ethics. 4-5 Units.

How should human beings relate to the natural world? Do we have moral obligations toward non-human animals and other parts of nature? And what do we owe to other human beings, including future generations, with respect to the environment? The first part of this course will examine such questions in light of some of our current ethical theories: considering what those theories suggest regarding the extent and nature of our environmental obligations; and also whether reflection on such obligations can prove informative about the adequacy of our ethical theories. In the second part of the course, we will use the tools that we have acquired to tackle various ethical questions that confront us in our dealings with the natural world, looking at subjects such as: animal rights; conservation; economic approaches to the environment; access to and control over natural resources; environmental justice and pollution; climate change; technology and the environment; and environmental activism.

Same as: ETHICSOC 278M, PHIL 178M, PHIL 278M, POLISCI 134L

ETHICSOC 180M. Collective Action Problems: Ethics, Politics, & Culture. 3-4 Units.

When acting on one's own, it is often easy to know what the morally right action is. But many moral problems arise from the fact that many individuals act together leading to dilemmas, in which what is individually rational is collectively irrational. For example, the collective result of our consumption decisions is to warm the planet. But individual decisions seem to have no effect on climate change. Such collective action situations give rise to moral questions: Are individuals required to take their contributions to wider systemic effects into account? Does it make a difference whether or not others are doing their share, for example with regard to fighting global poverty? In many cases, the best solution for collective action problems are institutions. But when these are deficient or non-existing, what should individuals do? Do they have a duty to assist in building institutions, and what would this duty imply in practical terms? Interdisciplinary perspective, reading authors from philosophy, politics, economics and sociology such as Elinor Ostrom, Peter Singer or Liam Murphy, relating to current questions such as global poverty and climate change. No background assumed; no mathematical work required.

Same as: PHIL 73, POLISCI 131A, PUBLPOL 304A

ETHICSOC 182M. Business Ethics. 4 Units.

What do people mean when they say, "it's just business"? Do they mean that there are no moral norms in business or do they mean that there are special moral norms in business that differ from those of personal relationships and other spheres of social activity? In this class we will examine ethical questions that arise in the domain of business. We will ask, for example: What does the market reward and what should it reward? What are the moral responsibilities of a business owner in a competitive environment? Is it acceptable to employ "sweatshop labor"? How do the moral responsibilities of a business owner differ from that of a policy maker? What information does a seller (or buyer) have a moral duty to disclose? In real estate, is a strategic default morally wrong? How much government regulation of Wall Street is morally justified? We will use the writings of Plato, Aristotle, Cicero, J. S. Mill, Marx, Jevons and Menger, Hayek, Walzer, and Sandel, among others, to help us answer these questions. We will see, for example, what Aristotle thought about day trading.

Same as: PHIL 74

ETHICSOC 183M. Family, Friends, and Groups: The Ethics of Association. 4 Units.

The practice of associating with others is a fundamental part of human existence. We cultivate friendships, we grow up in families, we work for nonprofit associations or businesses, we join social movements and sport clubs, and we participate in political associations with our fellow citizens. This seminar explores the ethical dimensions of association. What grounds a right to freedom of association? Do we have, beyond a right, also a duty to participate in associational life? Do we have special obligations towards our friends, family members, or fellow-citizens that we do not have toward strangers? To what extent should the internal life of private associations, such as families or churches, be regulated by the state? Should the state support, through tax-exemptions and subsidies, the nonprofit associations of civil society? Can a state exclude non-citizens, such as immigrants, in the same way in which a private club excludes non-members? These questions have wide-ranging implications for contemporary political and legal debates.

Same as: POLISCI 132C

ETHICSOC 185M. Contemporary Moral Problems. 4-5 Units.

This course addresses moral issues that play a major role in contemporary public discourse. The course aims to encourage students to consider moral problems in a reflective, systematic manner, and to equip students with skills that will enable them to do so. Questions to be addressed include: Do rich countries have an obligation to accept refugees from other parts of the world? Do such obligations conflict with the right of individuals to protect their culture? Is there anything principally wrong in the use of drones for purposes of warfare? Do we have obligations to the environment, and if so why? What is racism and what makes it wrong? And what are feminist ideals?.

Same as: PHIL 72, POLISCI 134P

ETHICSOC 186M. Economic Justice: What Is Private Property, and What (if Anything) Justifies It?. 4 Units.

Seminar. The focus is on private property. Questions include: Is property a natural right or a social construction? How does our current, global system of property allocation work? What things are fit to be private property/a commodity? (Can we sell our bodies? Our vote? Natural resources?) The readings are a mix of philosophical classics (such as Locke and Marx), recent publications (e.g. Thomas Piketty, David Graeber), and empirical case studies. Prerequisites: none.

ETHICSOC 190. Ethics in Society Honors Seminar. 3 Units.

For students planning honors in Ethics in Society. Methods of research. Students present issues of public and personal morality; topics chosen with advice of instructor.

Same as: PHIL 178

ETHICSOC 199. Independent Studies in Ethics in Society. 1-15 Unit.

May be repeated for credit.

ETHICSOC 200A. Ethics in Society Honors Thesis. 1-5 Unit.

Limited to Ethics in Society honors students, who must enroll once in 200A and once in 200B. Students enrolling in 200A for less than 5 units must get approval from the faculty director.

ETHICSOC 200B. Ethics in Society Honors Thesis. 1-5 Unit.

Limited to Ethics in Society honors students, who must enroll once in 200A and once in 200B. Students enrolling in 200B for less than 5 units must get approval from the faculty director.

ETHICSOC 200C. Ethics in Society Honors Thesis. 1-5 Unit.

Limited to Ethics in Society honors students, with special approval from the program faculty director.

ETHICSOC 201R. The Ethics of Storytelling: The Autobiographical Monologue in Theory, in Practice, and in the World. 4 Units.

Recently a theatrical monologist gained notoriety when it was revealed that key aspects of one of his "autobiographical" stories had been fabricated. In this class another autobiographical monologist -- who has himself lied many times in his theater pieces, without ever getting caught -- will examine the ethics of telling our life stories onstage. Does theatrical "truth" trump factual truth? We will interrogate several autobiographical works, and then -- through autobiographical pieces created in class -- we will interrogate ourselves.

Same as: TAPS 158L, TAPS 358L

ETHICSOC 202. EMOTIONS: MORALITY AND LAW. 2 Units.

If emotions are the stuff of life, some emotions are the stuff of our moral and legal life. Emotions such as: guilt, shame, revenge, indignation, resentment, disgust, envy, jealousy and humiliation, along with forgiveness, compassion, pity, mercy and patriotism, play a central role in our moral and legal life. The course is about these emotions, their meaning and role in morality and law. Issues such as the relationship between punishment and revenge, or between envy and equality, or St. Paul's; contrast between law and love, or Nietzsche's idea that resentment is what feeds morality, will be discussed alongside other intriguing topics.

Same as: ETHICSOC 302, PHIL 177B, PHIL 277B

ETHICSOC 202R. Ethics and Politics. 5 Units.

A discussion of critical ethical issues faced by American and other national leaders. Case studies of 20th- and 21st-century decisions, including those involved with violence (e.g., the use of drone missiles or torture to extract information from enemies), whistle-blowing in government (e.g., decisions to expose what was known about 9/11 in advance), disobedience of those in authority (e.g., Daniel Ellsberg's release of the Pentagon Papers), policies on distributing scarce goods in society (e.g. rationing health care), policies involving justice and equal treatment (e.g. affirmative action or gay marriage), policies regarding life and death (e.g., abortion and euthanasia laws), and others. Students will debate some of the key issues, relying on ethical principles that will be discussed each week, and develop their own case studies.

Same as: POLISCI 223F

ETHICSOC 203R. Ethics in Real Life: How Philosophy Can Make Us Better People. 4 Units.

Socrates thought that philosophy was supposed to be practical, but most of the philosophy we do today is anything but. This course will convince you that philosophy actually is useful outside of the classroom--and can have a real impact on your everyday decisions and how to live your life. We'll grapple with tough practical questions such as: 'Is it selfish if I choose to have biological children instead of adopting kids who need homes?' 'Am I behaving badly if I don't wear a helmet when I ride my bike?' 'Should I major in a subject that will help me make a lot of money so I can then donate most of it to overseas aid instead of choosing a major that will make me happy?' Throughout the course, we will discuss philosophical questions about blame, impartiality, the force of different 'shoulds,' and whether there are such things as universal moral rules that apply to everyone.

Same as: PHIL 90E

ETHICSOC 205R. JUST AND UNJUST WARS. 2 Units.

War is violent, but also a means by which political communities pursue collective interests. When, in light of these features, is the recourse to armed force justified? Pacifists argue that because war is so violent it is never justified, and that there is no such thing as a just war. Realists, in contrast, argue that war is simply a fact of life and not a proper subject for moral judgment, any more than we would judge an attack by a pack of wolves in moral terms. In between is just war theory, which claims that some wars, but not all, are morally justified. We will explore these theories, and will consider how just war theory comports with international law rules governing recourse to force. We will also explore justice in war, that is, the moral and legal rules governing the conduct of war, such as the requirement to avoid targeting non-combatants. Finally, we will consider how war should be terminated; what should be the nature of justified peace? We will critically evaluate the application of just war theory in the context of contemporary security problems, including: (1) transnational conflicts between states and nonstate groups and the so-called "war on terrorism"; (2) civil wars; (3) demands for military intervention to halt humanitarian atrocities taking place in another state. Same as LAW 751.

Same as: ETHICSOC 305R, PHIL 205R, PHIL 305R

ETHICSOC 206R. Science, Power and Democracy. 5 Units.

This course investigates the relationship between science and democracy, and between knowledge and power, in the modern world. Topics covered include the epistemic properties of democratic institutions; the question of expertise in democratic politics; the role of values in science and public policy; the relationship between democracy and technology; and the relationship between democracy and the social sciences. We also analyze a number of concrete issues at the intersection of politics and science, including climate change and biomedical research. The course is interdisciplinary in method and content, with readings ranging across political theory, philosophy, history, and the social sciences.

Same as: POLISCI 231D

ETHICSOC 207R. Democratic Accountability and Transparency. 5 Units.

This course critically examines two related democratic values, accountability and transparency. We begin with historical perspectives on accountability, tracing its centrality to democratic politics to ancient Athens and early modern debates about the nature and function of political representation. But the bulk of the course deals with contemporary issues and problems: how should we conceive of accountability, both conceptually and normatively, and what is its relationship to other values such as transparency and publicity? What forms of accountability are appropriate for modern democratic politics? Is accountability only for elites, or should ordinary citizens be accountable to one another? In what contexts are transparency and publicity valuable, and when might we instead find their operation counter-productive and troubling? Readings draw from canonical texts as well as contemporary political theory, philosophy, and political science.

Same as: POLISCI 231T

ETHICSOC 232T. Theories of Civil Society, Philanthropy, and the Nonprofit Sector. 5 Units.

What is the basis of private action for the public good? How are charitable dollars distributed and what role do nonprofit organizations and philanthropic dollars play in a modern democracy? How do nongovernmental organizations operate domestically and globally? The historical development and modern structure of civil society emphasizing philanthropy and nonprofit sector. Readings in political philosophy, political sociology, and public policy. WIM for PoliSci students who enroll in PoliSci 236S.

Same as: POLISCI 236, POLISCI 236S

ETHICSOC 233R. The Ethics of Religious Politics. 5 Units.

Is it possible for a deeply committed religious person to be a good citizen in a liberal, pluralistic democracy? Is it morally inappropriate for religious citizens to appeal to the teachings of their tradition when they support and vote for laws that coerce fellow citizens? Must the religiously committed be prepared to defend their arguments by appealing to 'secular reasons' ostensibly accessible to all 'reasonable' citizens? What is so special about religious claims of conscience and expression that they warrant special protection in the constitution of most liberal democracies? Is freedom of religion an illusion when it is left to ostensibly secular courts to decide what counts as religion? Exploration of the debates surrounding the public role of religion in a religiously pluralistic American democracy through the writings of scholars on all sides of the issue from the fields of law, political science, philosophy, and religious studies.

Same as: RELIGST 233

ETHICSOC 234R. Ethics On the Edge: Business, Non-Profit Organizations, Government, and Individuals. 3 Units.

The objective of the course is to explore the increasing ethical challenges in a world in which technology, global risks, and societal developments are accelerating faster than our understanding can keep pace. We will unravel the factors contributing to the seemingly pervasive failure of ethics today among organizations and leaders across all sectors: business, government and non-profit. A framework for ethical decision-making underpins the course. The relationship between ethics and culture, global risks (poverty, cyber-terrorism, climate change, etc.) leadership, and the law and policy will inform discussion. Prominent guest speakers will attend certain sessions interactively. A broad range of international case studies might include: Ebola; Facebook's mood manipulation research and teen suicides from social media bullying; Google's European "right to be forgotten" and driverless cars; Space X (Elon Musk's voyages to Mars); ISIS' interaction with international NGOs; sexual assault on U.S. university campuses and in the U.S. military; the ethics of corporate social responsibility (through companies such as L'Oreal, Whole Foods and Walmart); corporate and financial sector scandals; and non-profit sector ethics challenges. Final project in lieu of exam on a topic of student's choice. Attendance required. Class participation important (with multiple opportunities beyond speaking in class). Strong emphasis on critical thinking and testing ideas in real-world contexts. There will be a limited number of openings above the set enrollment limit of 40 students. If the enrollment limit is reached, students wishing to take the course should contact Dr. Susan Liautaud at susan11@stanford.edu. The course offers credit toward Ethics in Society, Public Policy core requirements (if taken in combination with Public Policy 103E), and Science, Technology and Society and satisfies the Ways of Thinking requirement. The course is open to undergraduate and graduate students. Undergraduates will not be at a disadvantage. *Public Policy majors taking the course to complete the core requirements must obtain a letter grade. Other students may take the course for a letter grade or C/NC. Same as: PUBLPOL 134, PUBLPOL 234

ETHICSOC 237. Civil Society and Democracy in Comparative Perspective. 5 Units.

A cross-national approach to the study of civil societies and their role in democracy. The concept of civil society--historical, normative, and empirical. Is civil society a universal or culturally relative concept? Does civil society provide a supportive platform for democracy or defend a protected realm of private action against the state? How are the norms of individual rights, the common good, and tolerance balanced in diverse civil societies? Results of theoretical exploration applied to student-conducted empirical research projects on civil societies in eight countries. Summary comparative discussions. Prerequisite: a course on civil society or political theory. Students will conduct original research in teams of two on the selected nations. Enrollment limited to 18. Enrollment preference given to students who have taken PoliSci 236S/EthicSoc 232T.

Same as: POLISCI 237S

ETHICSOC 237M. Politics and Evil. 5 Units.

In the aftermath of the Second World War, the political theorist Hannah Arendt wrote that the problem of evil will be the fundamental question of postwar intellectual life in Europe. This question remains fundamental today. The acts to which the word evil might apply: genocide, terrorism, torture, human trafficking, etc. The rhetoric of evil also remains central to American political discourse, both as a means of condemning such acts and of justifying preventive and punitive measures intended to combat them. In this advanced undergraduate seminar, we will examine the intersection of politics and evil by considering works by philosophers and political theorists, with occasional forays into film and media. The thinkers covered will include: Hannah Arendt, Immanuel Kant, Niccolò Machiavelli, Friedrich Nietzsche, and Michael Walzer.

Same as: POLISCI 237M

ETHICSOC 274L. Betrayal and Loyalty, Treason and Trust. 2 Units.

The main topic of the seminar is Betrayal: its meaning as well as its moral, legal and political implications. We shall discuss various notions of betrayal: Political (military) betrayal such as treason, Religious betrayal with Judas as its emblem, but also apostasy (converting one's religion) which is regarded both as a basic human right and also as an act of betrayal, social betrayal - betraying class solidarity as well as Ideological betrayal - betraying a cause. On top of political betrayal we shall deal with personal betrayal, especially in the form of infidelity and in the form of financial betrayal of the kind performed by Madoff. The contrasting notions to betrayal, especially loyalty and trust, will get special consideration so as to shed light or cast shadow, as the case may be, on the idea of betrayal. The seminar will focus not only on the normative aspect of betrayal - moral or legal, but also on the psychological motivations for betraying others. The seminar will revolve around glaring historical examples of betrayal but also use informed fictional novels, plays and movies from Shakespeare and Pinter, to John Le Carre. SAME AS LAW 520.

Same as: ETHICSOC 174L, PHIL 174L, PHIL 274L

ETHICSOC 275R. Roads Not Taken, 1880-1960. 4 Units.

This course is intended to illuminate ideas about justice, freedom, equality, democracy, peace, and social conflict, and to raise persisting questions about such topics as the role of violence in politics through looking at the ideas of America writers such as Edward Bellamy, W.E.B. DuBois, Eugene Debs, Jane Addams, Emma Goldman, John Dewey and Reinhold Niebuhr. Same as: AMSTUD 275R, PHIL 275R, POLISCI 335L

ETHICSOC 276R. Religion and Politics: a Latin American Perspective. 4 Units.

Religion has traditionally been banished from politics in some places in Latin America. Religious symbols may not be displayed in public buildings, political discourse is expected to be free from all religious content, and religious ministers are not allowed to run for public office, among other measures. This course examines the political motivation for this kind of policies towards religion taking a comparative perspective with American and French variants of secularism.

Same as: ETHICSOC 376R, PHIL 176C, PHIL 276C

ETHICSOC 278M. Introduction to Environmental Ethics. 4-5 Units.

How should human beings relate to the natural world? Do we have moral obligations toward non-human animals and other parts of nature? And what do we owe to other human beings, including future generations, with respect to the environment? The first part of this course will examine such questions in light of some of our current ethical theories: considering what those theories suggest regarding the extent and nature of our environmental obligations; and also whether reflection on such obligations can prove informative about the adequacy of our ethical theories. In the second part of the course, we will use the tools that we have acquired to tackle various ethical questions that confront us in our dealings with the natural world, looking at subjects such as: animal rights; conservation; economic approaches to the environment; access to and control over natural resources; environmental justice and pollution; climate change; technology and the environment; and environmental activism.

Same as: ETHICSOC 178M, PHIL 178M, PHIL 278M, POLISCI 134L

ETHICSOC 280. Transitional Justice, Human Rights, and International Criminal Tribunals. 3-5 Units.

Historical backdrop of the Nuremberg and Tokyo Tribunals. The creation and operation of the Yugoslav and Rwanda Tribunals (ICTY and ICTR). The development of hybrid tribunals in East Timor, Sierra Leone, and Cambodia, including evaluation of their success in addressing perceived shortcomings of the ICTY and ICTR. Examination of the role of the International Criminal Court and the extent to which it will succeed in supplanting all other ad hoc international justice mechanisms and fulfill its goals. Analysis focuses on the politics of creating such courts, their interaction with the states in which the conflicts took place, the process of establishing prosecutorial priorities, the body of law they have produced, and their effectiveness in addressing the needs of victims in post-conflict societies.

Same as: INTNLREL 180A, IPS 280

ETHICSOC 301. Conflicts, Ethics, and the Academy. 1-3 Unit.

(Same as LAW 684) This course looks at conflicts of interest and ethical issues as they arise within academic work. The participants will be drawn from schools and departments across the University so that the discussion will prompt different examples of, and perspectives on, the issues we discuss. Topics will include the conflicts that arise from sponsored research, including choices of topics, shaping of conclusions, and nondisclosure agreements; issues of informed consent with respect to human subjects research, and the special issues raised by research conducted outside the United States; peer review, co-authorship, and other policies connected to scholarly publication; and the ethics of the classroom and conflicts of interest implicating professor-student relationships. Representative readings will include Marcia Angell's work, *Drug Companies and Doctors: A Story of Corruption*, N.Y. Rev. Books, Jan. 15, 2009, and *Is Academic Medicine for Sale?* 342 N. Engl. J. Med. 1516 (2000) (and responses); William R. Freudenburg, *Seeding Science, Courting Conclusions: Reexamining the Intersection of Science, Corporate Cash, and the Law*, 20 Sociological Forum 3 (2005); Max Weber, *Science as a Vocation*; legal cases; and conflict-of-interest policies adopted by various universities and professional organizations. The course will include an informal dinner at the end of each session. The goal of the course is to have students across disciplines think about the ethical issues they will confront in an academic or research career. Non-law students should enroll in ETHICSOC 301.

ETHICSOC 302. EMOTIONS: MORALITY AND LAW. 2 Units.

If emotions are the stuff of life, some emotions are the stuff of our moral and legal life. Emotions such as: guilt, shame, revenge, indignation, resentment, disgust, envy, jealousy and humiliation, along with forgiveness, compassion, pity, mercy and patriotism, play a central role in our moral and legal life. The course is about these emotions, their meaning and role in morality and law. Issues such as the relationship between punishment and revenge, or between envy and equality, or St. Paul's contrast between law and love, or Nietzsche's idea that resentment is what feeds morality, will be discussed alongside other intriguing topics.

Same as: ETHICSOC 202, PHIL 177B, PHIL 277B

ETHICSOC 303R. Ethics, Economics and the Market. 4 Units.

Economic analysis inevitably raises moral questions. Getting clear on those moral questions, and the competing answers to them, can help improve both economic analysis and our understanding of the values involved in alternative social policies. This course focuses on a central economic institution: the market. How have the benefits and costs of using markets been understood? For example, it is often claimed that markets are good for welfare, but how is welfare to be understood? What is the connection between markets and different values such as equality and autonomy? What, if anything is wrong with markets in everything? Are there moral considerations that allow us to, distinguish different markets? This course examines competing answers to these questions, drawing on historical and contemporary literature. Readings include Adam Smith, JS Mill, Karl Marx, Michael Walzer, Dan Hausman and Michael McPherson and Debra Satz among others. For graduate students only.

Same as: PHIL 375, POLISCI 434A

ETHICSOC 304. Moral Minds: What Can Moral Psychology Tell Us About Ethics. 2 Units.

SAME AS LAW744. Recent psychological advances in our understanding of the cognitive and social origins of morality cast a new light on age-old questions about ethics, such as: How did our moral sense evolve in our species? How does it develop over our lifetime? How much does our culture, religion, or politics determine our moral values? What is the role of intuition and emotion in moral judgment? How "logical" is moral judgment? How do other people's moral choices affect us? Does character matter or is behavior entirely dictated by the situations we find ourselves in? If it is purely situational, are we morally responsible for anything? How far will we go to convince ourselves that we are good and moral? Barbara Fried and Benoit Monin will review empirical answers to these questions suggested by behavioral research, and lead discussions on their implications for ethics. Students enrolled in the course will be selected through an application process. The application can be found at <http://web.stanford.edu/~arnewman/MoralMinds.fb>, and is due at 11:59 p.m. on November 14, 2014.

Same as: PSYCH 264

ETHICSOC 305R. JUST AND UNJUST WARS. 2 Units.

War is violent, but also a means by which political communities pursue collective interests. When, in light of these features, is the recourse to armed force justified? Pacifists argue that because war is so violent it is never justified, and that there is no such thing as a just war. Realists, in contrast, argue that war is simply a fact of life and not a proper subject for moral judgment, any more than we would judge an attack by a pack of wolves in moral terms. In between is just war theory, which claims that some wars, but not all, are morally justified. We will explore these theories, and will consider how just war theory comports with international law rules governing recourse to force. We will also explore justice in war, that is, the moral and legal rules governing the conduct of war, such as the requirement to avoid targeting non-combatants. Finally, we will consider how war should be terminated; what should be the nature of justified peace? We will critically evaluate the application of just war theory in the context of contemporary security problems, including: (1) transnational conflicts between states and nonstate groups and the so-called "war on terrorism"; (2) civil wars; (3) demands for military intervention to halt humanitarian atrocities taking place in another state. Same as LAW 751.

Same as: ETHICSOC 205R, PHIL 205R, PHIL 305R

ETHICSOC 330R. Social and Political Philosophy of Hegel and Marx. 4 Units.

Same as: PHIL 330, POLISCI 330

ETHICSOC 371R. INEQUALITY: Economic and Philosophical Perspectives. 5 Units.

The nature of and problem of inequality is central to both economics and philosophy. Economists study the causes of inequality, design tools to measure it and track it over time, and examine its consequences. Philosophers are centrally concerned with the justification of inequality and the reasons why various types of inequality are or are not objectionable. In this class we bring both of these approaches together. Our class explores the different meanings of and measurements for understanding inequality, our best understandings of how much inequality there is, its causes, its consequences, and whether we ought to reduce it, and if so, how. This is an interdisciplinary graduate seminar. We propose some familiarity with basic ideas in economics and basic ideas in contemporary political philosophy; we will explain and learn about more complex ideas as we proceed. The class will be capped at 20 students.

Same as: ECON 380, PHIL 371D, POLISCI 431L

ETHICSOC 374R. Science, Religion, and Democracy. 4 Units.

Same as: PHIL 374F

ETHICSOC 376R. Religion and Politics: a Latin American Perspective. 4 Units.

Religion has traditionally been banished from politics in some places in Latin America. Religious symbols may not be displayed in public buildings, political discourse is expected to be free from all religious content, and religious ministers are not allowed to run for public office, among other measures. This course examines the political motivation for this kind of policies towards religion taking a comparative perspective with American and French variants of secularism.

Same as: ETHICSOC 276R, PHIL 176C, PHIL 276C