

THE BARBARA AND BOWEN MCCOY PROGRAM IN ETHICS IN SOCIETY AT STANFORD

Volume 8 Spring 2005

Newsletter

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Message from THE DIRECTOR

Debra Satz

There is an increasing awareness that the problems we face as a society, and as members of a common humanity, are not merely technical problems, but also moral and political problems. Global climate change, international relations, massive world poverty and corporate governance raise difficult challenges that we must somehow face together. Colleges and universities have a special responsibility to educate and train students to meet these challenges.

We are then very pleased to announce that the Ethics in Society Program has received an extremely generous donation from Bowen "Buzz" and Barbara McCoy to help fund our "Ethics Across the Curriculum" initiative. Buzz has been supporting the program for several years, in addition to his long-standing support for many other Ethics-related activities at Stanford. With his support we have already been able to fund approximately 25 new classes that connect moral theory with practical problems; we look forward to new initiatives. We are fortunate to have such a staunch supporter, whose own life as a business leader aiding the public interest exemplifies the power of integrating ethics into one's work and aspirations.

Thanks are also due to Dean Sharon Long who worked with us to secure Hewlett matching funds for this gift. Using this endowment, we will continue to work with faculty across the campus to develop courses that engage with moral and political questions related to their fields of inquiry. Our formal name will henceforth be "The Barbara and Bowen McCoy Program in Ethics in Society," to mark and honor this generous gift.

The Stanford University faculty senate recently passed a revision to the General Education Requirements, re-conceptualizing one of the



dilemmas and political controversies.

Ethics in Society has sponsored a number of important events, some of which are detailed in this year's newsletter. Among these: Josh Ober's Wesson Lectures addressed the relationship between our human nature and democracy; Avishai Margalit's Tanner lectures (co-sponsored with the Office of the President) looked at the role of compromise in politics and asked when a compromise is "rotten" and when it is acceptable; scholars from around the country assembled to discuss Professor Susan Okin's legacy in political theory. We also sponsored panels on topics ranging from cheating in the schools to the dilemmas of aging.

We have also experienced some important transitions this year. Joan Berry joined us as our new Program Coordinator, managing the day-to-day operations of the program and keeping her eyes on the big picture. She brings unbounded energy and enthusiasm (and competence!) to the job. You may see her "scooting" around the campus, on her way to an Ethics event. Come by and meet her in Building 90.

In addition to our graduating seniors, we say goodbye to an important colleague, Barbara Koenig, who is leaving us to join the faculty of the Mayo Clinic. Barbara is a major figure in the field of bio-ethics, and an authority on issues related to death and dying. She has also been a wonderful advisor and mentor to many students. We will miss her, and wish her the best of luck in this new chapter of her life.

required categories as "Education for Citizenship." Under the Education for Citizenship rubric is a new sub-area: ethical reasoning. We hope to play a role in helping to develop courses that provide students with frameworks for thinking about moral



Be sure to visit our website for information on upcoming events and programs:

ethicsinsociety.stanford.edu

The 2004 Wesson Lectures

Josiah Ober

Department of Classics and
Center for Human Values
Princeton University



Aristotle's Natural Democracy

November 11, 2004

Democracy and Happiness

November 12, 2004

Discussion Seminars

November 12, 2004

Christopher Bobonich

Associate Professor
of Philosophy
Stanford University

Bernard Yack

Lerman-Neubauer
Professor of Democracy
Brandeis University

*The 2005-2006 Wesson
Lecture will be given by
Nancy Rosenblum, the
Senator Joseph S. Clark
Professor of Ethics in
Politics and Government
at Harvard University.
Topic and dates to be
announced.*

THE DEMOCRATIC ANIMAL: NATURE, HISTORY AND POLITICS

Kristen Bell (Philosophy, EIS Honors, '05)

Democracy is hard, time-consuming, and expensive. Among other tasks, we have to hold elections, deliberate on proposals, listen to lobbyists, finance campaigns, and educate ourselves to vote — not just on a President, but on propositions, and on town, district, and state legislators. Just think of all the time and resources spent leading up to November 14. Why do we bother?

A beneficent dictator could conceivably run the country just as smoothly, perhaps even more intelligently, with quite a bit less effort from citizens-at-large. We could relax and read Shakespeare in the morning rather than examine articles on social security in the *New York Times*. As long as you were not a politician who would be out of work, it sounds like it would be a pretty nice life.

It would also be a distinctly unnatural life, according to Princeton Classics Professor Josiah Ober who delivered this year's Wesson Lectures in *Problems of Democracy* on November 9 and 11. Bringing to bear Aristotelian political philosophy and comparative anthropology, Ober argued that democracy is an expression of human nature. As such, democracy is not an unwelcome task that can be replaced by a beneficent dictator; it is a natural activity entitled to human beings as a good in itself.

The lecture series, entitled "The Democratic Animal: Nature, History, and Politics," consisted of two lectures — "Aristotle's Natural Democracy," and "Democracy and Happiness." Ober began with three claims from Aristotle's *Politics*: first, humans are political animals by nature; second, such animals have the desire and capacity for political deliberation; and third, a government which accommodates that desire and capacity is the best and most naturally suited environment for human happiness. Ober focused on the third claim during the first lecture and left the first two claims for the second lecture.

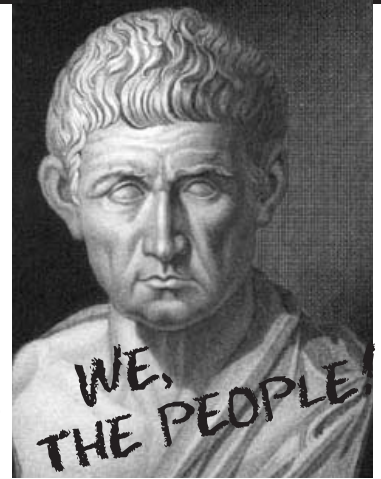
In his first lecture, Ober argued that a democracy is Aristotle's "polis of our prayers:" that it is the best form of government to accommodate the human desire and capacity for political deliberation. Democracy, he argued, includes all

possible citizens in political deliberation and thereby minimizes social conflict. It is the human telos.

What, however, is meant by the phrase "all possible citizens?" Aristotle certainly did not include women,

slaves, or merchants in political deliberation. He did not count them as possible citizens. Possible citizens include the set of residents who are culturally imaginable as citizens (the set C_i) which is coextensive with the set of residents who have the natural ability for citizenship (C_n). In Aristotle's "polis of our prayers," both of these sets are in turn coextensive with the set of residents who are actual, participating citizens (C_a), i.e. $C_i = C_n = C_a$. Ober calls this a democracy since no one who holds either cultural expectations of citizenship or natural ability for citizenship is left barred from participating in political deliberation. Several audience members resisted Ober's conclusion, however, because they claimed that "culturally imaginable" was an ill-defined, slippery notion.

Having argued for democracy as the ideal government given Aristotle's claims about human nature, Ober turned to consider the empirical truth of those claims in his second lecture, "Democracy and Happiness." He questioned first whether human beings naturally tend to organize themselves democratically, and second, whether political deliberation makes people happier. Ober answered the first question affirmatively, citing the anthropological field work of Christopher Boehm. Boehm's study of pre-agricultural foraging bands indicates that early human communities demonstrated egalitarian and democratic behavior in light of the hierarchical tendencies humans share with other higher primates. Ober argued not only that humans are democratically inclined, but also that they are happier when they participate in democratic deliberation. His evidence, criticized by several audience members who claim to leave faculty meetings frustrated and annoyed, was based on surveys in Switzerland which indicated that participatory democracy was positively correlated with reported happiness.



After having provided empirical reason to believe that Aristotle's claims about human nature are correct, Ober concluded that democracy is in fact an expression of our human nature. Like parental care or other natural expressions, then, democracy ought to be seen as a good which humans are entitled to simply in virtue of being human.

Professor Debra Satz questioned Ober on the danger of committing a “natural fallacy.” How can a normative claim about the value of democracy spring from empirical evidence about what is natural for a human? Ober recognized that indeed the “natural” cannot be simply equated with the “human good.” He argued, however, for a weaker normative claim—that if my continued exercise of something that is mine by natural inheritance does not violate other moral values, then it is impermissible to deny me that thing. Democracy, Ober claimed, is part of a human’s natural inheritance and does not violate other moral values. As such, no matter how benevolent a dictator is, his government is still impermissible in that it denies his citizens their natural entitlement to self-government.

The question still remains, however, as to why we ought to be entitled to what is natural. Professor Allen Wood pointed out that the free market economy is also natural but that it often naturally conflicts with democracy. How can we be entitled to both democracy and a free market if the two are not entirely compatible? Other discussants expressed concern that the natural democracy could only work in small communities. It cannot be applied to solve problems of democracy in large populations like India, Brazil, and America. Ober recognized that there is a size limit on Aristotle’s conception of democracy and admitted that he had no way of directly discerning what that size limit is. He maintained that he was not offering a panacea to the problems of the world’s democracies today, but simply trying to assert the merit of studying the concept of natural democracy. ■

The Wesson Lectures are endowed by the late Robert G. Wesson, a Hoover Institution Senior Research Fellow, who wished to establish a public lecture that would not only be theoretical but also contribute to the actual practice of democracy. Past lecturers have included Jeremy Waldron, Richard Posner, Noam Chomsky, Josh Cohen, and Ronald Dworkin.

Why I Came to Stanford

Merilie Coetsee (Philosophy, EIS Honors, '07)

When the time came to send in my letter of intent to the college I would attend this year, I was still deciding between four universities. I ended up choosing Stanford largely because of a passion I felt that the Ethics in Society program would help me fulfill.

By my freshman year of high school, my personality and my deeply religious family had already produced in me a strong passion for ethics. Once in high school, the overwhelming disparity between my own religious background and the beliefs of my peers and teachers prompted me to research and zealously defend my threatened beliefs. Increasingly, though, I came to see the good intentions behind some of the beliefs that I had previously deemed harmful and untrue, and came to see some of the pitfalls and fallacies of my own well-intentioned beliefs. I saw in my own life and in the lives of those around me that those with moral motivations often acted in ways that not only hurt others but also failed to solve the problems they sought to address. Had my peers and I better known the implications of our choices, the same motivations could well have resulted in different actions.

In my four years of discussing, reflecting, and arguing with pastors, teachers, and peers, I became convinced that if people wanted to fulfill their hopes of benefiting others or of having pure motivations, they needed to be informed about the ethical implications of their choices and they had to determine how to proceed accordingly. Given the strength of moral motivation and the extremes to which individuals were willing to go to fulfill what they believed to be their moral duty, I realized that this kind of forethought was absolutely essential to almost any kind of moral decision making. Above all, I realized that rather than shy away from moral issues because of apparently irreconcilable views, I could engage them - and thereby discover not only more appropriate ways of acting on my motivations, but also ways to reevaluate and purify the motivations themselves.

No other college I was looking at provided a program like Ethics in Society, and I savored the idea of having an entire program centered on the importance of integrating ethical thinking with real world problems. Accordingly, when I finally made my decision to come to Stanford, I made it largely because I believed that the Ethics in Society program would allow me to engage in the kind of moral deliberation I had come to value so much in high school. I could inform myself and, eventually, help inform others about the implications and applications of moral choices so that good intentions might get their most deserving results in the real world.

I hope that the Ethics in Society program will launch me into a career where I can explore ethics in public policy, perhaps at a think tank or as part of a journal. Ideally, I'll be able to provide insight and hope to people who are motivated to act ethically, but unsure how to channel that moral motivation appropriately. But regardless of whether I enter an officially ethics-related career, I am confident that I will consistently use what I learn in Ethics in Society to deal with any issue that requires my consideration. ■



Everyday ETHICS

Dawn Cardon (*Economics*, '07)

Ethical issues pervade today's society. From lawsuits to government programs, almost every policy, profession, and public program raises moral questions. The Program in Ethics in Society has joined with the Stanford Center on Ethics to sponsor a quarterly lectures series entitled "Everyday Ethics." The primary goal of this series is to bring the Stanford and Palo Alto communities together to discuss ethical issues that we face both as individuals and as a community. Below are brief summaries of the fall and winter events.

FALL 2004

How should the media cover politics?

Panel I: Theodore L. Glasser (Journalism)
John McManus (Grade the News)*
Jim Sanders (NBC-KNTV)

Panel II: Susan Ferriss (Knight Fellow)
John McManus (Grade the News)*
Robert Rosenthal, (VP, Managing Editor, San Francisco Chronicle)

* A Stanford-based organization that rates the quality of reporting by Bay Area news media.

The Fall 2004 Everyday Ethics event consisted of two panel discussions that focused on ethical problems presented when reporting the news, with particular emphasis on the Bay Area media's coverage of the 2004 Presidential election.

In a lively debate held in Palo Alto's Council Chambers, Glasser opened the first discussion by speaking about what he called the 'journalist's denial of responsibility for the substance of the news.' Other panelists echoed concern for this issue in today's reporting. A 'socially responsible journalist,' suggested McManus, is concerned with the substance of the news — what stories are reported — as much as with how well he or she reports what is assigned. Headlines ought to be on major international issues, science-related stories, important local issues, and other information that ought to be known to the public. Often, news stories that get the most focus are chosen for the entertainment value rather than their relative importance

to society. At the second event, which took place after the presidential election, the three panelists examined how different news venues analyzed and presented candidates, important issues, and election information.

Each of the panel discussions was followed by a spirited question and answer period with community members.

This two-part Everyday Ethics event was co-sponsored by the Palo Alto Human Relations Commission, the Foundation for Global Community and the Peninsula Peace and Justice Center.

WINTER 2005

Stress & Cheating

Panel: Hilton Obenzinger (English)
Denise Pope (Education)
Eric Roberts (Computer Science)
Debra Satz, Chair (Ethics in Society)

On February 15th, the second Everyday Ethics event took place. This latest discussion, entitled "Stress and Cheating," focused on plagiarism and the ways that stress can affect a student's choice to cheat. The diverse audience interacted with panel members at the end of the event in a lively question-and-answer session.

Eric Roberts, the first panelist to speak, has been Chair of the Judicial Board for five of its eight years and has intimate knowledge of the types and numbers of honor code violations at Stanford. As a Professor, Roberts works in an area especially susceptible to academic integrity violations — the computer science department. Thirty-four percent of reported offenses at Stanford were within the CS Department, the largest percentage in any department within the University. A higher proportion of plagiarism in computer science is not unique to Stanford, however. Roberts cited a study done by the New York Times, in which two-thirds of students in an MIT introductory programming course were found to have cheated.

According to Roberts, one of the reasons this field experiences a large number of violations is the "tremendously easy availability of working materials." With computer science, past projects are often published on student and university websites, facilitating illicit adoption of other people's work. Roberts also believes that the high number of violations in CS is because the computer is an "arbiter of correctness." A single error in a computer program means failure.

(Continued on next page)

Call for Courses

Thanks to a generous grant from Buzz McCoy, we have continued to provide development funds to those faculty interested in adding an ethical dimension to an existing class or putting together new ethics classes.

Since our "Ethics Across the Curriculum" initiative began, we have helped faculty incorporate ethical components into 24 courses, which represents 16 diverse departments. This year, our funding will allow the following faculty to add an ethical component to one of their courses:

J.P. Daughton
(History)
The Ethics of Imperialism

Paul A. David
(Economics)
Economics of Science and Technology

Jean-Pierre Dupuy
(French and Italian)
Foundations of Nanoethics

Paulla A. Ebron
(Cultural and Social Anthropology)
Theory in Social and Cultural Anthropology

Akhil Gupta
(Cultural and Social Anthropology)
Environmental Ethics

Terry Karl
(Political Science)
Human Rights

Robert Proctor
(History)
Tobacco and Health in World History

Co-Sponsored Events

March 3, 2004

Adam Hochschild

Bury The Chains: Prophets and Rebels in the Fight to Free an Empire's Slaves

The award-winning author's talk about his latest book was co-sponsored by EIS, Stanford's Center on Ethics, the Center for Comparative Studies in Race and Ethnicity, and the Martin Luther King Paper's Project.

January 28, 2005

Father Gerard Jean-Juste **Democracy Under Siege: Human Rights in Haiti Today**

This talk by the beloved Haitian priest and recent political prisoner was co-sponsored by EIS, the Office for Religious Life, the Division of General Surgery, the School of Medicine, and the African and African-American Studies Program.

April 15-16, 2005

11 Years After Genocide: Rwanda Past, Present and Future

This student organized screening and discussion of "Ghosts of Rwanda" was co-sponsored by EIS and the Roosevelt Institution Center on International Development, Six Degrees, the Society for International Affairs at Stanford, the Offices of the President, Provost and Vice Provost, the Stanford Institute for International Studies, the Center on Democracy, Development and the Rule of Law, the Stanford African Students Association, the Center for African Studies, the Department of African and African American Studies, the Black Community Services Center, and the Stanford Park Hotel.

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Roberts analogized a flawed CS assignment to an English paper rejected for one minute mistake.

To combat plagiarism in the CS department and in the Stanford Community as a whole, Roberts emphasized the need for community and integrity. "Universities rely on trust and honesty," he said. Plagiarism violates this principle and hurts a school's effectiveness in producing new knowledge.

Denise Pope, who followed Roberts, discussed the effects of stress and the presence of plagiarism in junior high and high schools. Pope described a yearlong study in which she shadowed five successful high school students. Hoping to find engagement, intrinsic motivation, and a love of learning in these high-achieving students, she instead realized that the students were, what she called, "doing school." The high schoolers were "playing the game to get the grades they needed."

In every test, in every class, over the course of the year, Pope observed cheating. The students weren't clear of conscience, however, and almost all expressed regret and feelings of guilt for the violations. Yet they felt that they had no choice as they believed that a high GPA was absolutely necessary in the quest for college, which they believed was the primary path to success and happiness. This message is ingrained in students from an early age. The pressure for achievement is conspicuous in the form of 'Honor Student' bumper stickers on mini-vans, and the name of each graduating senior's college in every Graduation program. Symbols like these send the message that grades are more important than learning.

Whose fault is this distorted conception of education? Pope has found, in addressing these issues, that blame is often passed off between universities, parents, and schools. To work toward a solution, she has helped implement SOS, or Stressed Out Student, conferences. These conferences bring together a team from participating schools, including the principal, a teacher, counselor, student, and parent. The diversity of perspective is beneficial to problem solving and also eliminates finger pointing and blame shifting. SOS conferences have proved to be an effective tool against cheating among younger students and will hopefully lead to lower violation rates within universities.

Hilton Obenzinger brought a new perspective to the stress and cheating debate. "In some ways I

will advocate plagiarism,' Obenzinger began. As the Director of Honors Writing and a past instructor in the Program in Writing and Rhetoric, he recognizes the harm that the fear of plagiarism can have. In creative writing, "you have to 'steal' things from other people," Obenzinger explained. "That's what makes it creative. It's a part of the writing process."

Obenzinger went on to explain that there are two types of inappropriate plagiarism. The first is purposeful and criminal, occurring when a student steals or buys a work. Such actions violate the reader, the ethical standards of authorship, and the true writer. The second type of plagiarism is the adoption of something into a work with an improper citation. This is a common mistake and has been done by many renowned writers, including Martin Luther King Jr. and Mark Twain. Such an error is forgivable, Hilton emphasized, but shouldn't occur because of egregious sloppiness.

In the effort to reduce plagiarism rates, Obenzinger focuses on the professor's role. If a teacher has contact with students, "he or she tends to know what's going on with them," he says. In his own courses, Obenzinger gives an assignment at the beginning of each quarter that is impossible to plagiarize. This gives him a sense of each student's writing. A similar approach by professors in other fields would help them to identify and address plagiarism effectively.

As the discussion wound down, Debra Satz noted that "students are seeing what the world is like, what the downside is of not succeeding in our society. The steeper the gradient of inequality, the harder it is to simply talk values."■

SPRING 2005 The Ethics of Aging

The third event of this year's Everyday Ethics series took place as this issue of the newsletter was going to press. Entitled "The Ethics of Aging," this community lecture focused on:

- *physician/patient relationships and elderly populations*
- *family caregiving in the context of rapidly aging societies*
- *how treatment options are evaluated by doctors' family members.*

The panel, moderated by Don Barr (Sociology), included Carol Winograd (Medicine), Ronald Barrett (Anthropology) and Clifford Barnett (Anthropology).

Toward a Humanist Justice: A Conference Honoring and Examining the Work of Susan Moller Okin
Feb. 3 - 5, 2005

Feb. 3

Session 1

Elizabeth Wingrove, Michigan

Of Women and Linchpins: Okin's Contributions to Political Thought

Comments: Carole

Pateman, UCLA

Chair: Tamar Schapiro, Stanford

Session 2

Joshua Cohen, MIT

Demolition: Susan Okin on Feminist Method

Comments: Corey

Brettschneider, Brown

Chair: Nan Keohane, Princeton

Feb. 4

Session 3

Chandran Kukathas, Utah

The Dilemma of a Dutiful Daughter: Love and Freedom in the Thought of Kartini

Comments: Eamonn Callan, Stanford

Chair: Barbara Koenig, Stanford

Session 4

John Tomasi, Brown

Another Feminism: Some Other Women in Western Political Thought

Comments: Russell Hardin, NYU

Chair: Peter Stone, Stanford

Session 5

Robert Keohane, Princeton

Reinventing Globalization to Reduce Gender Inequality

Comments: Judith Goldstein, Stanford

Chair: Elizabeth Beaumont, Minnesota

“... Strive to live in accordance with truly humanist principles of justice.”



Toward a Humanist Justice: A Conference Honoring and Examining the Work of

Susan Moller Okin
February 3-5, 2005 ♦ Stanford University

*Keith Shaw PhD '04
(Postdoctoral Research Associate
in Political Science)*

reflecting Okin's own intellectual curiosity and willingness to engage in any debate she found significant.

For three beautiful days in a mild California February, political philosophers from across the country and overseas converged on Stanford University to pay tribute to Susan Moller Okin, the pioneering feminist thinker who called that institution home since 1990, and who tragically passed away last year at the age of 57. In a series of ten sessions devoted to Okin's rigorous work, and in innumerable informal conversations, her colleagues, students, and friends discussed, argued, and reminisced about Okin's indisputable legacy, the meaning of her ideas, and the profound and often deeply personal impact of her life on theirs.

Below are capsules from a few of the conference sessions. Each participant was asked to present a paper inspired by Okin's work or the questions informing it. The explorations by the ten authors covered a diverse topical terrain,

THE DILEMMA OF A DUTIFUL DAUGHTER: LOVE AND FREEDOM IN THE THOUGHT OF KARTINI

In introducing his audience to Raden Adjeng Kartini, a Javanese feminist living at the turn of the twentieth century, **Chandran Kukathas** usefully drew attention to the difficult intersection between feminism and multiculturalism. Perhaps more importantly, his careful study of this non-philosopher's biography serves as a poignant reminder of the valence between feminist theory and the toughest choices in any individual's life.

Kartini was a daughter of the second wife of a native aristocrat working for the Dutch colonial administration. Determined not to be party to

Conference participants included, from left:
Tamar Schapiro
Elizabeth Wingrove,
Carole Pateman
Peter Stone
John Tomasi
Russell Hardin



(Continued on next page)

an arranged, polygamous marriage, and equally adamant about pursuing her (self-) education and that of other Javanese women, Kartini found herself sequestered in her home, as was customary for unwed girls, for the majority of her short life.

What we know of Kartini comes not from any systematic treatise, but the scores of letters she wrote to Dutch friends. Kukathas argues that two ideals — freedom and love— served as the touchstones of Kartini's thinking. Freedom meant primarily liberation from the tyranny of custom, and from Indonesian marriage practices above all else. Yet, in an apparent denial of her principles, she rejected a scholarship to travel to Holland and consented to marry the Regent of Rembang. Kartini died in childbirth shortly thereafter. Her decision was linked to that other principle— love— which Kartini thought bound her to her family and customs. Though her father granted her permission to go to Holland, Kartini saw that he would suffer, and she could not injure the man to whom she felt she owed so much. Freedom and love were in conflict and Kartini had to choose. But she could not help but see the conflict in terms of the egoistic pursuit of her desires versus the duty of gratitude. Kukathas shows that Kartini's life serves as an important illustration “of the difficulties that confront women in modernizing societies, pulled as they are in different directions by the demands of loyalty and custom on the one hand, and the desire for independence on the other.”

THE GENDERED CYCLE OF VULNERABILITY IN THE LESS DEVELOPED WORLD

In the last decade of her life, Susan Okin increasingly focused on questions of gender in developing nations, though her most famous works had been products of what might be called “Western feminism.” Yet **Iris Marion Young** asks whether *Justice, Gender, and the*

Family, arguably Okin's most important book, could be employed to address the gender issues of the third world. Among the central concepts Okin employed in *JGF* was the “gendered cycle of vulnerability,” by which traditional gender norms relegate women to a household role, reducing their opportunities to participate in politics or in the workplace, which in turn rigidifies the original norms. The consequences of this cycle are vulnerability to exploitation and material deprivation, which affects not only the women who succumb to the cycle, but often their children as well.

While Okin was writing about gender in the West, and the US specifically, Young thinks that we can find a very similar cycle operating in many areas of the developing world. Since paid work is often a violation of cultural norms, women have an incentive to keep such work confined to the home, thus maintaining the facade of upholding traditional gender roles. But this opens opportunities for exploitation by employers, who can ignore labor regulations, offer low wages, and withhold medical benefits. Moreover, these women gain no reduction in their household duties from their husbands, and must either manage both tasks simultaneously or shift some of the burden onto their children. Young argues that this “feminization of work” is both exploitative and isolating, but women cannot simply abandon these jobs because the income is necessary.

As Brooke Ackerly observed in her response to Young, from the point of view of these women's husbands and employers, gender hierarchy has become an exploitable economic resource. Thus, while the context of women in the developing world differs on many dimensions from that which Okin explored in *JGF*, its insights turn out to be far more widely applicable than she ever intended.

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Session 6
Iris Marion Young, Chicago
The Gendered Cycle of Vulnerability in the Less Developed World
Comments: Brooke Ackerly, Vanderbilt
Chair: Alison Jaggar, Colorado

Feb. 5

Session 7
Nancy Rosenblum, Harvard
Okin's Political Feminism as a Radical Political Theory
Comments: Rob Reich, Stanford
Chair: Barbara Fried, Stanford

Session 8
David Miller, Oxford
Equality of Opportunity and the Family
Comments: Debra Satz, Stanford
Chair: Jim Fishkin, Stanford

Session 9
Ayelet Shachar, Toronto
Gender and Religion: Tearing the Veil of False Dichotomies
Comments: Catharine A. MacKinnon, Michigan
Chair: Tom Grey, Stanford

Session 10
Molly Shanley, Vassar
Imagining Okin's Genderless Society
Comments: Sally Haslanger, MIT
Chair: Agnieszka Jaworska, Stanford

For more information on the conference, visit ethicsinsociety.stanford.edu



(continued from page 7)

EQUALITY OF OPPORTUNITY AND THE FAMILY

In another session springing from Okin's *Justice, Gender, and the Family*, **David Miller** addressed the difficulties the institution of the family present to political philosophy. More specifically, Miller asks if equality of opportunity can make sense in a world where each citizen receives an arbitrary set of advantages and disadvantages just by virtue of being raised in a particular family. What kind of equal opportunity is possible in the context of family life, and what changes in familial relationships might be necessary for it to have real meaning? Miller thinks we might too easily conclude that the two are just irreconcilable. If we cite a definition of equal opportunity that discounts all morally arbitrary features on one hand, and overestimate the degree to which our families determine who we are on the other, this conclusion seems unavoidable. But this just points to the need to develop a view of equality of opportunity that tries to distinguish between one's identity and one's circumstances. Certainly the family plays a constitutive role in both, but some ways in which families influence individuals will not bother us while others will.

As an example, Miller compares two cases: 1) a family raising a child in the Catholic faith; versus 2) a family that discourages a child's educational pursuits. The first conditions the child's identity, yet confers no systematic disadvantages. On the other hand, the second case does confer such disadvantages; this child is more likely to have opportunities closed off to her, and would not likely endorse that aspect of her upbringing upon reaching adulthood. Miller argues that the best we can do is identify those things families do to their children that most endanger equal opportunity, and decide from there if we are better off reforming the family or enacting laws to mitigate the effects of these family-derived inequalities. ■



Memorial Fund in Memory of Susan Okin

Susan Okin cared deeply about redressing the unequal life chances of those women who are most vulnerable. To honor Susan, the Program in Ethics in Society is asking for contributions to be given in her name to fund our Hope House Scholars Program.

Hope House is a local, residential drug and alcohol treatment facility for women who were recently in prison. Many of these women have little in the way of formal education; many have experienced domestic violence and poverty. Each quarter since the Spring of 2001, two Stanford faculty members have offered a course in the humanities to the residents of Hope House. Focusing on such themes as ethics, social justice, and moral responsibility, the women of Hope House engage in college-level course work as a part of their rehabilitation and recovery. This program offers a challenging, liberal education to a non-traditional group of students who would otherwise not have this opportunity - a philosophy that Susan firmly embraced.

If you would like to contribute to the Hope House Scholars program in memory of Susan Moller Okin, please send your tax-deductible gift to:

**Susan Okin Memorial Fund
Program in Ethics
in Society
Joan Berry, Coordinator
Stanford University
Building 90, Room 91D
Stanford CA 94305-2155**

REFLECTIONS ON THE OKIN CONFERENCE

*Emily Peltason
(Political Science, EIS Honors '06)*

My first experience with Professor Susan Okin was — and I do not overstate the point — truly pivotal. It was autumn quarter of my freshman year, and I was taking Paul Sniderman's introductory seminar, "Tolerance and Democracy." One week, when assigned Okin's famously controversial essay, "Is Multiculturalism Bad For Women?" I became both fascinated with the topic and utterly convinced of her argument — until, that is, the next week when I read Chandran Kukathas' response, "Is Feminism Bad For Multiculturalism?" It was then that I realized: this political theory stuff is amazing.

While I sat at the February conference and listened to Nancy Rosenblum and Rob Reich discuss the character of Okin's political advocacy and theoretical framework and then in an afternoon session I heard Ayelet Shachar and Catharine MacKinnon spar in the continuing and ever more nuanced debate between feminism and multiculturalism, I was returned to the roots of my own passion for political theory. And I was aware, more than ever, that I am far from alone in acknowledging my debt to Susan Moller Okin.

The conference was far from merely a tribute. There was an active and sometimes contentious exchange of views, arguments put forth, and responses cogently expressed. I, in my limited understanding of the literature, could not hope to do any of these elements justice. Instead I can assure you — at the risk of sentimentality — that the conference was a great success, and that is perhaps the best tribute we could give. ■

*Right:
Sally
Haslanger*



*Left:
Nancy
Rosenblum,
Rob Reich*

CIRCUMNAVIGATOR
A ONE-MAN PERFORMANCE
BY DAN HOYLE

Emily Fletcher (Classics '06)

Dan Hoyle, a recent Northwestern graduate with a degree in performance studies, traveled the globe with a grant from the Circumnavigator's Club looking at the issues of globalization. Using his training from Northwestern he created a performance that chronicled his adventures in the unique medium he calls "journalistic theater." This past November, Dan performed in front of a packed audience at Stanford's Piggott Hall, sponsored by the Ethics in Society Program.

Dan's highly entertaining one-man show records a litany of diverse experiences: meeting with members of the Circumnavigator's Club in Chicago, interviewing workers in Thai sweatshops, impersonating Eminem in a small coastal village in Kenya, "crossing the moral line" by eating McDonald's in a parking lot in Johannesburg, debating with radicals at an FTAA protest in Quito, and finally witnessing the success of ecotourism in a tiny village in rural Equador. Dan made a lasting impression on his audience with over twenty lively impersonations of the people he met throughout his travels and successfully brought those individuals and his experiences to life.

Following the performance, there was a spirited discussion led by Judith Goldstein, a Stanford professor of Political Science. Goldstein noted that the questions of globalization are complex, and it is often impossible even to know which statistics to trust, let alone to determine good solutions. Dan's performance left the issues of globalization unsolved, but it did generate warm and enthusiastic feedback from the audience. As one audience member noted, he appreciated the non-US perspective on globalization and

applauded Dan for "bringing the humanity of the rest of the world to your art and to your audiences." ■

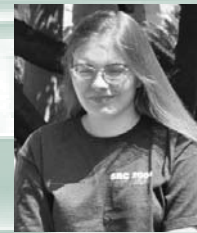
Dan Hoyle
(Photo by Akim Aginsky)



Senior THESES



Michael Albanese
(Philosophy)
Ethics of a Skill Based Immigration Policy for the United States



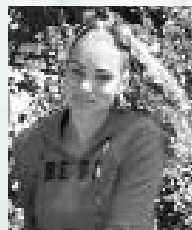
Katherine Hart
(Biology)
Possibility of Fetal Rights and of Applying Medical Standards of Personhood to Pre-Natal Humans



Kristen Bell
(Philosophy)
Forgiveness and Retribution: The Role of the Victim in Capital Punishment



Jed Rich
(International Relations)
The Ethics of Targeted Killing



Jasmin Blak
(Human Biology)
Differentiated Citizenship in US Territories



Sumeeta Varma
(Biological Sciences)
First Person vs. Family Consent to Organ Donation

(Not Pictured)
Adam Forest (Philosophy)
'Transgender Exclusions' and the Health Insurance Industry

ETHICS IN SOCIETY MINOR

For those students that are interested in pondering ethical issues but don't have the time needed to write a thesis, getting a Minor in Ethics in Society is a great option. The required EIS courses give students a good foundation from which to view the world and a framework from which to formulate and articulate opinions.



This June, Carolina Gutierrez (Psychology) will receive an EIS Minor.

EIS Program Receives \$20,000 Donation

One morning last fall, Ethics in Society received a phone call informing us that the Program had been mentioned as one of Connie Green's beneficiaries.

At the time, the name Connie Green was unfamiliar to the program and as we looked into the matter further, we discovered why. Judith "Connie" Green was an undergraduate at Stanford in the 1960s, about 20 years before the Ethics in Society Program was launched.

According to an article in the Twin Cities "Pioneer Press", Green's estate was distributed to organizations that Green had been involved in as well as others with which she had had no prior dealings. When questioned about the gift to the Ethics in Society Program, Green's long-time friend and executor Jeanne Weigum is quoted as saying, "Connie was like that. [She] had the luxury of caring about the world and being able to give to what interested her."

We are truly grateful for Connie Green's generosity, and plan to use the funds to support public lectures in ethics.

Alumni UPDATES

VICTOR JIH '93

Graduated from Harvard Law School in 1996 and is currently a litigation partner at O'Melveny & Myers LLP in Century City, CA. In his spare time, he teaches values and philosophical debate at two high schools and runs a UCLA summer camp focusing on values and philosophical debate.

TOURAJ PARANG '96

After Stanford, he studied law at Yale Law School, and then worked for the technology law firm of Wilson Sonsini Goodrich & Rosati. He caught the entrepreneurial bug and joined a European venture capital firm called Earlybird, helping to start their operations and investment activity in the US. In 2004, he returned to the practice of corporate law, representing private and public technology companies at the law firm of O'Melveny & Myers in Menlo Park.

ERIC BEERBOHM '98

Winner of the 2004-05 Graduate Prize Fellows at the University Center for Human Values at Princeton University. He is currently a fourth year graduate student in the department of Political Philosophy. His dissertation, "Democratic Virtues," considers the division of moral labor between citizens and their elected representatives.

ANNA YUSIM '99

Is currently in her third year at Yale Medical School. Before returning to school, she worked in healthcare management consulting and traveled the world, hitting 32 countries en route to her goal of 100. Next year she'll be applying to residency programs, probably focusing on psychiatry or primary care. Whatever she ends up doing, she's hoping to integrate an international component into her future. Since leaving Stanford she's accumulated an impressive list of publications (including Psychosomatic Medicine and The Journal of Primary Psychiatry) and awards (including the World Psychiatric Association Carta Fellow and the Wilbur F. Downs Fellow).

JENNIFER CROMWELL '00

After working for a small consulting firm for several years, Jennifer enrolled in the Harvard Graduate School of Education for a Master's degree, focusing on Human Development and Psychology. She will graduate in June 2005, and plans to stay in Cambridge for a few years.

SEEMA SHAH '00

Is currently enrolled at the Stanford Law School and has recently started the Health Law and Policy Society.

AARTHI BELANI '01

Graduated with a JD from NYU Law in May '04 and is currently a Junior Fellow at NYU School of Law's Institute for International Law and Justice. She is actively involved with the International Human Rights Committee of the Association of the Bar of the City of New York and volunteers with the Indo-American Arts Council (IAAC), Keep a Child Alive (KCA), and the Legal Access Network for South Asians (LANSA). In September, she will join the law firm of Cleary, Gottlieb, Steen and Hamilton.

KEVIN SMULLIN BROWN '01

Is completing his MA in Philosophy at University College London.

ANNE HUBERT (EIS MINOR) '01

After spending three years in Washington DC working as a policy advisor for Senator Jon Corzine (NJ), she is now pursuing a JD-MBA at Harvard.

MARIANNA LOPEZ '02

Is currently a second year law student at Harvard where she is the Pro Bono Chair of the Federalist Society. As Chair, she provides members with opportunities that fulfill Harvard's pro bono requirement while allowing them to remain ideologically consistent with their political beliefs. She is also a Senior Editor of Harvard's Journal of Law and Public Policy.

ASHA BHANDARY '03

Is completing her first year of teaching philosophy at both the University of New Haven and Brooklyn College. She has been gaining experience in applied ethics working as an analyst at Wellspring Consulting, a non-profit consulting firm that works with organizations for civil liberties, juvenile justice, etc.

Alumni:

Help us share your
accomplishments and
whereabouts. Email
joanieb@stanford.edu

We'd love to hear from you!

ALAN DAGOVITZ '03

Published "When Choice Does Not Matter: Political Liberalism, Religion and the Faith School" in the *Journal of Philosophy of Education Society of Great Britain*, 2004.

JOE SHAPIRO '03

While working at the World Bank, Joe was awarded a prestigious Marshall Scholarship. He plans to complete a master's degree in Development Studies at Oxford.

**ANTHONY BERRYHILL
(EIS MINOR) '04**

Is finishing up his first year in Yale's Political Science Department, focusing on issues that intersect race politics and modern political theory.

IAN SLATTERY '04

Since June 2004, he's been in living in Washington DC and is currently working as a Field Assistant at the Leadership Conference on Civil Rights, a coalition of over 180 national civil and human rights organizations that lobbies Congress on key social justice issues. He's also been active in community organizing in his neighborhood around affordable housing issues and recently joined an improv theater troupe. Last but not least, he occasionally runs into former EIS Professor Steven Kelts, who now teaches at George Washington University, and fellow EIS students Cathy Barnard and Seth Rosenbloom.

ABBY PHELPS '04

For the moment, Abby is living in Mountain View and working for CISP, the California International Studies Project, "mostly helping them run a "model UN"-type exercise for at-risk high school sophomores. Come this June, she'll be leaving CISP and will spend the summer as Assistant Director at a summer camp. From there, Abby is hoping to find "an interesting job, preferably one that would teach me something about public policy and/or law."



Our Ethics@noon coordinators: David Burk (left), Kathy Hart (pictured on page 9), Matt Smith (right).

Ethics@ NOON



This year, Ethics in Society continued to sponsor its highly successful Ethics@noon series, a brown-bag forum bringing together a diverse group of faculty, students and community members for weekly discussions covering a wide array of ethical issues. The range of speakers and topics continues to grow thanks to our dedicated student coordinators David Burk, Kathy Hart and Matt Smith. To join our mailing list, please contact joanieb@stanford.edu.

FALL 2004**The Historical Roots of Non-Violence in Buddhism**

Michael Zimmerman (Religious Studies)

Rankism: Somebodies, Nobodies, and the Abuses of Rank

Robert Fuller (Author)

Environmental Equity and Development: Progress in NAFTA Countries

Seema Arora (International Policy Studies)

Vanishing Persons and the Authority of the Former Self: Dilemmas in Alzheimer's Disease

Agnieszka Jaworska (Philosophy)

Tragic Theatre and Buddhist Ethics: Some Personal Reflections

Larry Friedlander (English)

The Threat of Freedom: Resentment Against Moral Rebels

Benoit Monin (Psychology)

WINTER 2005**On Being More Subtle about Flogging a Dead Horse: The Value Neutrality of Social Science Research**

Denis Phillips (Education and Philosophy)

Why Should Socrates Drink the Hemlock?

Josh Ober (visiting from Princeton)

Ethical Dimensions of the AIDS Crisis in Africa

Suzi Hoagland (Earth Sciences)

Can Literature Convey Ethics Anymore? If So, How?

David Palumbo-Liu (Department of Comparative Literature)

Working with Homeless People: Ethical and Moral Issues

Al Camarillo (History)

Reconciling Professionalism and Multiculturalism in Journalism

Ted Glasser (Communication)

SPRING 2005**Ethical Issues in Scholarship: the Intersection of Politics and Intellectual Inquiry**

Rick Banks (Law)

Situating Trust & Trustworthiness in Doctor-Patient Relationships

LaVera Crawley (School of Medicine - Biomedical Ethics)

The Interface between Religious Belief and Ethics in Competitive Athletics

Joann Sanders (Office for Religious Life)

The Ethics of Religious Belief

Van Harvey (Religious Studies)

Political Bias in Undergraduate Education

Tom Ehrlich (Law)

Faculty UPDATES

ARNOLD EISEN / *Religious Studies*
Arnie remains chair of Religious Studies, and continues work on a book entitled *Rethinking Zionism*, which he hopes to complete this fall. His recent publications include: "Choose Life: American Jews and the Quest for Healing;" "Theology, Society and the Vocation of the University;" and "Prophecy as a Vocation: New Perspectives on the Thought and Practice of Abraham Joshua Heschel."

BARBARA FRIED / *Law*
During the past year, Barbara published: "Begging the Question with Style: Anarchy, State and Utopia at Thirty Years" (*Social Philosophy and Policy*, 22:1, Winter 2005); "Left-Libertarianism, Once More: A Rejoinder to Vallentyne, Steiner and Otsuka" (*Philosophy &*

Public Affairs, 33:2, Spring 2005); and "Moral Heuristics and the Ends/Means Distinction: A Reply to Sunstein" (*Brain and Behavioral Sciences*, Spring 2005).

AGNIESZKA JAWORSKA
/ *Philosophy*

After returning from a sabbatical year at the Princeton Center for Human Values, Agnieszka presented a paper on the use of advance directives in dementia for the National Academy of Elder Law Attorneys, participated in a conference on disability at the Jean Beer Blumenfeld Center for Ethics at Georgia State University, and contributed to a volume on *21st Century Neuroethics: Defining the Issues in Research, Practice, and Policy*, from Oxford University Press.

SCOTTY MCLENNAN
/ *Dean of Religious Life*

Last September, Scotty taught an EIS-sponsored course in Sophomore College entitled "The Meaning of Life: Moral and Spiritual Inquiry Through Literature." It was adapted from a business ethics course that he has taught for the last two

years at the Stanford GSB. Scotty will be teaching it again in Sophomore College 2005.

ROB REICH / *Political Science*
Rob spent the 2004-2005 academic year as a visiting fellow at the Princeton Center for Human Values where he worked on a book about philanthropy and gave several talks at east coast universities. With Debra Satz, he organized a conference honoring and examining the work of Susan Moller Okin.

DEBRA SATZ / *Philosophy*,
Ethics in Society

Last spring, Debra was awarded the Walter J. Gores Award for Excellence in Teaching. In 2004-2005, she served as interim chair of Philosophy and presented papers at U.C. Berkeley, Princeton, and the University of Milwaukee. In addition, she published: "World Poverty and Human Wrongs" (*Ethics and International Affairs*, Vol. 19, No. 1) and "Feminist Perspectives on Reproduction and the Family" (*Stanford Encyclopedia of Philosophy*).

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SPRING 2005 NEWSLETTER

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Debra Satz / Director

Joan Berry / Program Coordinator