

The Barbara & Bowen McCoy Program in
ETHICS IN SOCIETY at Stanford

VOLUME 11 SPRING 2008 NEWSLETTER

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be sure to visit our website:
ethicsinsociety.stanford.edu



Ethics is at the core of many of the challenges we face as individuals, as a society, and as a common humanity. I look forward to continuing the conversations we have started on so many of these issues and to finding more ways to enable people to bring critical reflection –not only scientific but also moral reflection –to bear on finding solutions.

A Message from Director Debra Satz

THIS IS A YEAR OF CHANGE FOR THE ETHICS IN SOCIETY PROGRAM but before I turn to highlight some of the upcoming changes, I'd like to reflect on our program's accomplishments this year, which are considerable. Of course, it goes almost without saying that our major accomplishment is our fine and idealistic students. This year, seven students are graduating with honors from the program. A list of these students and their theses topics can be found on page 2.

In addition to our weekly brown bag lunch Ethics@NOON talks, we have also hosted an extremely successful film and lecture series entitled *The Ethics of Food and the Environment*. The series consisted of five films followed by faculty led discussions as well as talks by Michael Pollan, Marion Nestle and Peter Singer. We tried to show that the rather banal-sounding question of "what is for dinner?" actually poses a complex set of choices with moral and political dimensions. Members of the audience –consisting of not only Stanford undergraduate and graduate students, but also professional cooks, nutrition scientists, avid gardeners, climate scientists and local community members –debated and reflected on such issues as the resources used in food

production; the unequal access to water and nutrition around the globe; growing rates of obesity in the United States; the morality of eating animals; and the relationship we have, through what we choose to eat, to our fragile planet. (See story on page 8.) My plan is to continue with this series and other programs organized around the environment and food next year.

We also co-sponsored (along with the Program on Global Justice, the Center on Ethics, the Aurora Forum, the Martin Luther King, Jr., Institute, and the Office of the President) a mini-class on justice taught by the Nobel Prize winning economist Amartya Sen. Sen was in residence at Stanford for a week delivering lectures, holding office hours and meeting with faculty.

Additionally, we ran a full day workshop on the ethics of research (review on page 4); supported a number of new classes in ethics and hosted our first post-doctoral fellows.

Much of what we have done is the product of major resources that we have received –in the form of new faculty as well as a new generous endowment from Barbara and Buzz McCoy. Next fall, we institutionalize our new strength.

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Beginning in September, I will direct the Center on Ethics, currently led by Deborah Rhode who will go on to found a center on legal ethics at the Law School. The Center on Ethics will become the Bowen McCoy Family Center for Ethics in Society, with plans to become a major presence on the campus.

We are delighted to announce our second class of Fellows, who will spend the 2008-09 year with us conducting their research and taking part in the Center's events. (You can read about them on page 13.) A core element of their program will be a biweekly Fellows Seminar, in which they present their work in progress and provide critical feedback to one another. They will also contribute both formally and informally to the Ethics in Society Program, and the ongoing workshops in global justice and political theory.

The Ethics in Society Program will now be housed in the Center, as its undergraduate teaching component. I am thrilled to announce that Professor Rob Reich will become Director of the Program. Any of you who know Rob's dedication and passion for teaching ethics and political theory along with his energizing presence will understand why I am thrilled. As the Center takes over some of the functions housed previously within the program, Rob will be free to direct his attention to strengthening and expanding the program's academic core. Joan Berry will move over to become the Assistant Director of the Ethics Center.

This is a time of change for us, but also one of tremendous opportunity to make a difference. Ethics is at the core of many of the challenges we face as individuals, as a society, and as a common humanity. I look forward to continuing the conversations we have started on so many of these issues and to finding more ways to enable people to bring critical reflection –not only scientific but also moral reflection –to bear on finding solutions. ❧



OSPREY BROWN

Philosophy / Philosophy, co-term

*“Elimination or Preservation:
A Practical Model for Intuitive Arguments
Underlying the Philosophy of Race”*



SHANA DALORIA

Philosophy / Feminist Studies, minor

*“The Ethics of Prostitution: Is Selling Sex
Immoral?”*



KARA JOHNSON

Political Science / Biology, minor

“The Search for an Ethical Gun Control Policy”



KEVIN KAMPO

Chemistry

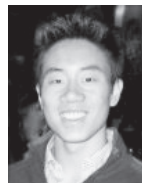
“The Ethics of Infanticide”



AARON ZAGORY

Philosophy

*“In Defense of Sitting:
An Argument on Behalf of a Second Class”*



JASON SHEN

Biological Sciences / Biology, co-term

*“Who Gets the Goods?:
The Ethics of Organ Distribution Policies”*

EVE RIPS

Philosophy / Political Science, minor

*“The Role of Deliberation on Teachers’ Right to
Speak Politically”*

* These are “working” thesis titles.

ethics@NOON



For the second year running, Eve Rips ('08) and Lauren Finzer ('09) put together a great lineup of Ethics@NOON speakers. All told, we sponsored 16 talks with faculty from across the university. We also sponsored two special Ethics@NOON talks where we brought back two former Ethics in Society students. It was wonderful to have Insoo Hyun ('92) and Michelle Mello ('93) back on campus sharing their current research interests with us. See page 7 to read Michelle's thoughts on returning to the Farm.

ethics@NOON - FALL 2007

Peter Stone, Political Science

Why Not Toss a Coin? Lotteries and Justice

Michelle Mello, Ethics in Society alumni, currently Harvard School of Public Health, Department of Health Policy and Management

Obesity and Public Policy

Paul Ehrlich, Biological Sciences

Environmental Ethics and Should Rummy Be Invited to Campus

Bill Koski, Stanford Law

Equity vs. Adequacy: The State and the Distribution of K-12 Educational Opportunities

Philip Pizzo, Dean of the Medical School

The Personal and Professional Ethics of Physicians: Engaging the Public Trust

Monica McDermott, Sociology

Unstable Hierarchies: Race, Class and Immigration to the Southeastern US

ethics@NOON - WINTER 2008

Paul Wise, School of Medicine / Health Research and Policy

Discovery and Justice: The Impact of Medical Innovation on Social Disparities in Health

Christine Min Wotipka, Education / Sociology

Beyond Female Access to Education: A Feminist Cross-National Perspective

Insoo Hyun, Ethics in Society alumni, currently Case Western Reserve Department of Bioethics

What You Didn't Know You Didn't Know About the Ethics of Stem Cell Research

Stephen Schneider, Woods Institute / Biological Sciences

Ethical Issues and Climate Change

Martha Crenshaw, Professor of Political Science / Senior Fellow at CISAC and FSI

Ethics and Counterterrorism

Josh Cohen, Political Science / Philosophy / Stanford Law

What Kant Learned From Rousseau

Andrew Cantor, Sarah Garrett & Chimeka Thomas, Stanford Graduate School of Business (winners of the Bank of America Low Income Housing Challenge)

Developing Affordable Housing: Ethical Issues and Other Challenges

ethics@NOON - SPRING 2008

Meg Caldwell, California Coastal Commission / Stanford Law

Ethics at High Tide: Life on the California Coastal Commission

Kara Dansky, Stanford Law

Ethics and the Politics of Incarceration in California

Seema Jayachandran, Economics

Loan Sanctions: A New Tool for Diplomacy?

Larry Kramer, Dean of the Law School

Bill Barnett, Graduate School of Business

Ideological Competition in the U.S. Environmental Movement

To receive email notifications about our Ethics@Noon series, contact joanberry@stanford.edu.

Academic Freedom and the Ethics of Research Conference

held on November 29, 2007

by Jonathan R. Dolle
Education / Philosophy, PhD Candidate

ROBERT C. POST, DAVID BOIES PROFESSOR OF LAW AT YALE AND THE CONFERENCE'S KEYNOTE SPEAKER, began with a talk on "The Structure of Academic Freedom." Post distinguished four types of academic freedom:

1. freedom of research and publication
2. freedom in the classroom—the freedom to teach content in the style and manner of one's choosing
3. freedom of intramural speech—the freedom to participate in and criticize university government
4. freedom of extramural speech—the freedom to speak as a citizen about matters of public concern without fear of reprisal

Of these, freedom of research and publication is Post's main concern and the sense of academic freedom he analyzes in most detail.

Post's central thesis is that freedom of research and publication rests on a bargain: give the professoriate freedom to inquire, and in return they will produce knowledge. Accountability, on this model, is contingent upon self-regulation. Failure to self-regulate, then, is grounds for constraining free inquiry. This line of argument stands in contrast to first amendment claims based on a general right to freedom of speech.

Historically universities were run by the professoriate. But, as Richard Hofstadter notes, at American universities the "outside was brought inside," and professional administrators began to run universities. The arrangement laid the groundwork for tension over academic freedom in the United States: are faculty employees serving at the will of the administration, or are they professionals? Post argues that the latter position—that faculty are professionals—has been so successful that faculty sometimes forget that freedom of research and publication is not a free speech issue, it is a bargain resting on professional self-regulation.

In 1915 the American Association of University Professors produced a landmark declaration on academic freedom, aimed at breaking the notion that faculty are employees simply serving at the will of university trustees and administration. The declaration argues that faculty are the "appointees" but not, in any sense, the "employees" of universities. On this account, which Post defends, faculty appointments are like the appointment of federal judges by the executive branch. Just as the decisions of judges should not be subject to the control of the President, so the academic work of faculty should not be subject to the control of University Trustees.

This argument rests on three assumptions, which Post spends the remainder of his talk defending:

1. the university has a responsibility to the public for a particular mission (public trust)
2. faculty are experts in the accomplishment of that mission (professionalism)
3. only professionals can judge whether professionals are doing the job well or badly (self-regulation)

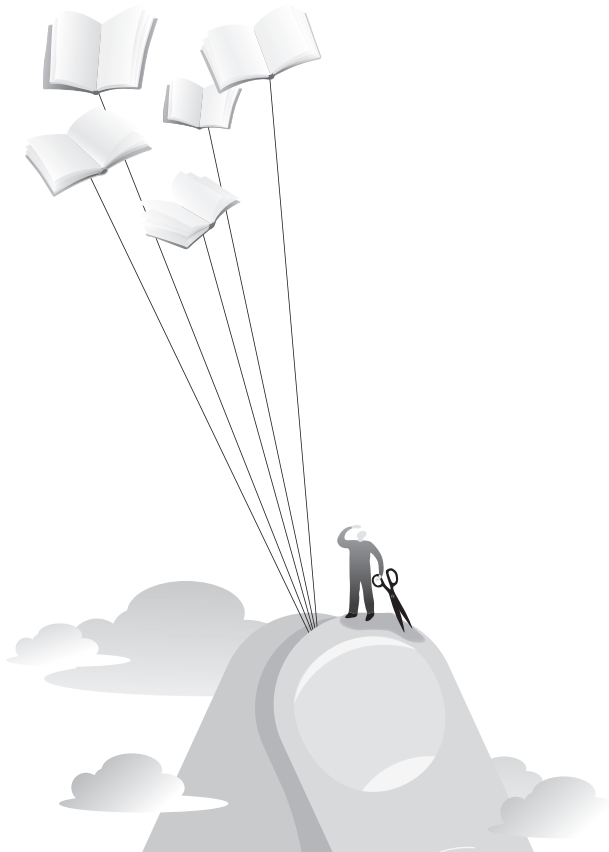
John Etchemendy (Stanford, Provost) and Stephen Monismith (Stanford, Civil & Environmental Engineering) followed Post's lecture with a discussion of the pressures being put on academic freedom at Stanford University. The "fundamental research exclusion" is a federal act that protects research at universities from

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restriction, as long as that research is not classified. As a matter of policy, Stanford University does not accept funding for classified research. The problem that is emerging involves a new classification, Sensitive But Unclassified (SBU), which puts some restrictions on the right to publish and who can work on the research project. It is, Etchemendy argues, not governed by any clear principles, policies, or even a specific set of individuals; it is a completely vague category.

Another related concern is the use of export controls to regulate the knowledge and skills universities can pass on to international students. Training to use and repair many standard pieces of laboratory equipment are included on the “control list,” and the department of commerce continues to apply export controls in increasingly liberal ways.

The afternoon sessions included presentations by Drummond Rennie (UCSF, School of Medicine) on editorial freedom—especially his experience as editor at the *New England Journal of Medicine* and *JAMA*, and Joe Bankman (Stanford, Law) on the problem of expert testimony. Rennie’s presentation highlighted the myriad ways editorial boards can be influenced by outside interests, arguing that editors need greater protection and insulation from these interests. Bankman argued that academics, as professionals, need to be held accountable for their expert testimony. The best way to accomplish this, he argued, was through greater transparency. For example, when faculty serve as expert witnesses, they could be required to list that service on their web pages and include links to their testimony transcripts. ❧



Co-Sponsored Event

RESPONSIBLE COMPETITIVENESS: ECONOMICS, ETHICS AND THE GLOBAL LABOR FORCE

The Office of the President and Provost sponsored a panel discussion to address the “role of industry, the university and social movements in improving global working conditions.” Joshua Cohen (Stanford, Political Science/Philosophy/Law) moderated the panel, which included: David Brady (Stanford, Graduate School of Business), Scott Nova (Workers Rights Consortium), Hayagreeva Rao (Stanford, Graduate School of Business), Debra Satz (Stanford, Philosophy) and Aurret van Heerden (Fair Labor Association).

Joining the Ethics in Society program as co-sponsors were: the Graduate School of Business Center for Social Innovation, the Program on Global Justice (Freeman Spogli Institute for International Studies), and the ASSU Speakers Bureau.

A review of this event appears in the December 5, 2007 issue of the *Stanford Report*.

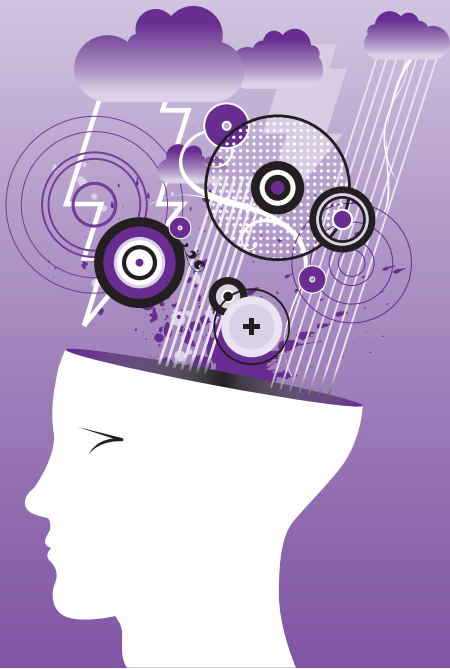
<http://news-service.stanford.edu/news/2007/december5/garment-120507.html>



Experiments in Ethics

Reviewed by Josh Cohen
(Political Science / Philosophy / Law)

Synopsis of Anthony Appiah's
March 2008 presentation



A CONVENTIONAL UNDERSTANDING OF MODERN ANALYTICAL PHILOSOPHY—the kind of philosophy that dominates leading academic departments in the United States and England—tells us that philosophy is an exploration of our concepts and of logical possibilities: not of how the world actually is, but of the ways it might possibly be. Philosophy, thus understood, is largely independent from empirical science, in particular from psychology, a discipline that was once closely intertwined with philosophy—say, at the turn of the 20th century, when William James was president of the American Philosophical Association one year, and of the American Psychological Association the very next.

In his talk at a special Ethics in Society seminar, Princeton philosopher Anthony Appiah explored: the deep Cartesian and Humean historical roots of a more intimate connection between philosophy and psychology, the loss to philosophy that resulted from their separation, and the current opportunities for a more intimate connection between philosophy and experimental psychology (cognitive and social). Though Appiah dismissed the idea that psychology can provide definitive answers to philosophical questions—about the nature of human rationality, or whether morality is rooted in emotion or reason—he made a strong case for the proposition that philosophers have much to learn from contemporary psychology, and much to lose from plying their trade in splendid isolation. ❧

Co-Sponsored Event

Doping in Sports: The State of Play



The Ethics in Society Program joined with the Center on Ethics to host a panel discussion that focused on both the long-standing ethical questions and the current controversies surrounding athletes and performance enhancing drugs. Panelists were: Carl Djerassi (Stanford, Chemistry), Tara Kirk (Stanford '05, '06 and '04 Olympic silver medalist), Dan Pfaff (coach of 33 track & field Olympians), David Shaw ('95, offensive coordinator Stanford football and former NFL assistant coach), and Lance Williams (columnist, San Francisco Chronicle and co-author of *Game of Shadows*).

A review of this event appears in the January 23, 2008 issue of the *Stanford Report*.

<http://news-service.stanford.edu/news/2008/january23/dope-012308.html>

EIS ALUM RETURNS TO CAMPUS

In 1993, Michelle Mello graduated Stanford with a B.A. in Political Science and Applied Ethics. She wrote her honors thesis on "Achieving Equity of Access to Health Services: The Ethical Mandate for Change in the U.S. Health Care System." Following Stanford, Mello received an M.Phil from Oxford, a Ph.D. from UNC, and a J.D. from Yale.

Mello currently teaches at Harvard where she is the C. Boyden Gray Associate Professor of Health Policy and Law in the Department of Health Policy and Management. She is primarily involved with research efforts that look at the intersection of law, ethics, and health policy. She has published widely on the medical malpractice system, medical errors and patient safety, research ethics, mass tort litigation, the obesity epidemic, pharmaceuticals, and clinical ethics.



It was wonderful to be back on campus after a long absence. A lot has changed: the trailer park where my roommates and I waged a yearlong campaign of ant genocide was gone, and I didn't even recognize the science

area. It seems that today's Stanford students are living much better than we did (especially with that new tuition break!). But as soon as the student who was coordinating my talk showed up to meet me, I knew it was still the same old Stanford. She was wearing The Uniform: a Stanford hoodie and grey sweats, just like the ones I still have from freshman year.

The seminar reminded me of another thing about Stanford students, their tremendous energy. I was delighted to see the room packed with people occupying every available space, eager to discuss ideas and share their experiences. People came from the medical school, the law school, and all over the Quad. The topic of the day was whether obesity should be considered a public health problem meriting policy interventions, as opposed to a "personal choice" that is not the government's business. We debated several possible philosophical and economic justifications for

treating obesity as a matter of public concern. Nobel Laureate, Ken Arrow, was in attendance and contributed several provocative comments to stir the pot. True to my remembrances of Stanford, everyone showed great respect for one another's viewpoints.

Later, I talked with current and prospective EIS honors students over dinner. Listening to them talk about their theses and plans, I was reminded very much of myself as a college student. They had passionate interests animating them, but most were still searching for the best way to channel them into a career. They knew they didn't want to be "just a doctor" or "just a lawyer;" they wanted to find ways to continue to make connections across disciplines to tackle big problems, as they were doing in their studies. We talked about some of the options, but my main advice was to stay open to serendipitous opportunities that come along—options they had never considered. That's how I came to academia; it's only in retrospect that it was the obvious choice for me.

It has been very gratifying to see the EIS program thrive over the years. I benefited greatly from the perspective it gave me, and I look forward to seeing where the new generation of EIS scholars lands. ❧

—Michelle Mello '93

Co-Sponsored Event

Student Sports Fans: When Friendly Rivalries Turn Ugly

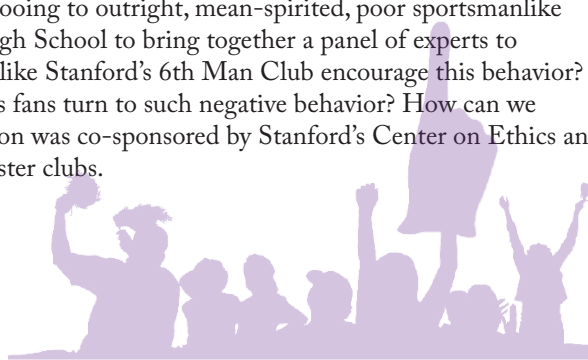
In recent years, students have increasingly crossed the line from 'friendly' booing to outright, mean-spirited, poor sportsmanlike conduct. In April, The Ethics in Society Program partnered with Gunn High School to bring together a panel of experts to explore, among other topics - Why has this happened? Do student groups like Stanford's 6th Man Club encourage this behavior? What responsibility does a school have to the opposing team? What makes fans turn to such negative behavior? How can we encourage our kids to be competitive but still be good sports? The discussion was co-sponsored by Stanford's Center on Ethics and had the support of both of Palo Alto high schools' PTSA's and Sports Booster clubs.

Panelists:

Benoit Monin, Stanford professor of Psychology

Andrew Stein, Managing Director of Stanford's 6th Man Club

Dave Kiefer, long-time local sports writer





This year, Ethics in Society sponsored a hugely popular series entitled *The Ethics of Food & the Environment*. The series, which featured five films and three speakers (Michael Pollan, Marion Nestle, and Peter Singer), focused on a number of issues concerning the relationship between the food the world produces and the environment in which it is produced. In other words, how do our food choices impact animal welfare, global warming, personal health and the future of our planet? Our aim was to show that the question “what’s for dinner, dear?” raises important and complex moral questions.

Following each film, there were in-depth discussions with faculty experts. Those in the audience (who included nutritionists, public health specialists, chefs, backyard farmers, faculty, as well as undergraduate and graduate students), asked difficult questions, shared expertise, and looked for ways to make changes in their own lives as well as within our society. See page 12 for a description of the five films we showed as part of the series.

Review of

MICHAEL POLLAN'S

March 2008 presentation for *The Ethics of Food & the Environment* series

In Defense of Food: The Omnivore's Solution

by Kirsten Oleson

Teaching Fellow, Public Policy

Are you a victim of “nutritionism?” Michael Pollan (UC Berkeley) thinks so. The fact that we see an apple as a sum of its nutritional parts – a habit that Pollan calls nutritionism – has complicated our lives, and has not necessarily led to a healthier society. In fact, Pollan argued in his March 3rd talk, the age of nutritionism and its pseudo-science has not only ruined a great number of meals, it has also led to public health problems such as diabetes. All because how we eat is based on a number of unexamined and,

according to Pollan, false premises.

First of all, assessing food by looking at how much beta-carotene, fiber, or whole grain it contains assumes that we actually know *why* those nutritional components are good for us. According to Pollan, what is good for our bodies is still a huge scientific unknown, a “fundamental mystery.” For example, maybe the beta-carotene in a carrot is good for us only when combined with the fiber in a carrot. We really don’t know enough about all the complicated digestive processes in the body to say what is “good for us” at the individual nutrient level, so assessing food by its beta-carotene content is likely the wrong metric.

Secondly, focusing on the presumed nutritional content of food also assumes that food has no other value to health or overall well-being. So while the big bowl of cheese-laden pasta that friends and I recently enjoyed had relatively low nutritional value, it brought us great enjoyment and - who knows - maybe even health benefits. Food might also be valued for its cultural importance. I can guarantee that the *oliebollen* (literally: oil balls) that my family eats on New Years Eve have no nutritional value, but they are a celebratory tradition that my mother brought from Holland when she immigrated and I wouldn’t give them up for anything. Aren’t the social, pleasurable, and cultural aspects of food also important to consider?

Two results of these false premises are that we need a professional to tell us what we can eat, and that the experts demonize some aspect of food. Take fat as an example. For decades, experts claimed that fat in food was the culprit of Western diseases: diabetes, heart disease, and obesity. But it turns out that fat is actually an important nutrient, and some amount of some types of fat are actually necessary for a healthy body. Pollan believes our focus on expert opinion of the minutiae of nutritional values of food has led us astray.

Indeed, the reduction of food to obscure components has

led to “seriously compromised” nutritional advice coming out of our government, according to Pollan. Public policies to improve public health have suffered from interest group roadblocks. One example is the advice from the 1977 McGovern Committee on Nutrition, which still (with some revision) forms the skeleton for today’s policies. During wartime, eggs, milk, and meat were rationed, and heart disease declined. The Senate decided to change American diets; their original advice: “Eat less red meat.” That slogan didn’t make any friends in the meat industry, and they were forced to change the language to: “Eat meat that will reduce saturated fat intake.” Two things are apparent here: Americans are no longer being urged to eat less of anything, and the comprehensible object – red meat – became an obscure process – reduce saturated fat. Most people don’t get it, so the policy becomes impotent. In a country where \$32 billion a year is spent

“Think of food as more than an edible substance. Only eat things that a great grandmother would recognize as food. Avoid any foods with over 5 ingredients or a primary ingredient that a first-grader cannot pronounce. If the ingredient list contains high fructose corn syrup, the food is highly processed, so don’t eat it. And lastly, don’t eat anything that won’t eventually rot.”

–Michael Pollan





marketing processed food, we cannot rely on the government to make good policy.

So what is to be done? We're at a fork in the food landscape, says Pollan. We can continue down the path we are on, with ever-increasing rates of disease, where 1 in 3 children born in 2000 will have diabetes, and where we will spend \$14,000 a year treating their medical needs. Or, simply, we can change the way we eat. Science is not the only tool for choosing food. Maybe we need to rely more on culture to guide food choices and eating habits.

To help each of us make better choices, Pollan elaborated on his famous haiku (Eat food. Not too much. Mostly plants.). Think of food as more than an edible substance. Only eat things that a great grandmother would recognize as food. Avoid any foods with over 5 ingredients or a primary ingredient that a first-grader cannot pronounce. If the ingredient list contains high fructose corn syrup, the food is highly processed, so don't eat it. And lastly, don't eat anything that won't eventually rot. One first step to making this transition: shop the perimeter of the grocery store, where fresh products are generally sold because of easy stocking access. In general, Pollan rejects analyzing what we eat any further than what these rules necessitate. I, for one, am relieved; I can eat my cheese pasta without worry.



This event was recorded and can be viewed from Stanford Medical School's MedCast website.

(<http://med.stanford.edu/medcast/>)

Review of

MARION NESTLE'S

March 2008 presentation for *The Ethics of Food & the Environment* series

What to Eat: Personal Responsibility vs. Social Responsibility

by Kirsten Oleson

Teaching Fellow, Public Policy

In her March 6th talk, Marion Nestle (NYU) touched on topics similar to the ones Michael Pollan broached but concentrated on examining the question: what is making America fat and unhealthy?

Nestle provoked the audience to think twice about the trade-off between personal and social responsibility. While we are all worried about our health, and should

take personal responsibility for eating healthily, Nestle pointed out that certain things might be beyond our personal control. These fall into the realm of social responsibility. The Farm Bill is a good example – it is a case of sweeping public policy that alters the cost of certain types of food. The result is that the calories available in the national food supply have increased over 20% in the past 20 years to well over twice what anyone needs in a day. A direct result of cheap food is that we are offered large, calorie-laden portions increasingly frequently. Indeed, every one of us can remember when libraries and bookstores didn't tempt us with a 400-calorie blended coffee drink.

Wait a minute, you might say, no one is forcing me to get the drink. Isn't it up to me to say no? Yes it is, but a number of forces beyond your personal control are also at work. One is psychological. Nestle's research shows that as portions increase in size, we are less able to estimate the amount of calories they contain. So large portions make it hard to control calorie intake even if you wanted to. And the ubiquity of food directly results in us eating more and more often.

Another related force is marketing. Nestle points out that the food business is cutthroat. Supermarkets are a business



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– their aim is to get you to buy more, especially more high-value items. One way to add value is to add sugar. Sugar, especially corn-derived, is a cheap additive for which American consumers are apparently willing to pay a lot. Another way to add value is to process food. Shareholders on Wall Street are impatient for quick, high returns. As a result, most food that is “pushed” by stores is sugar-laden and processed. If you don’t believe her, do an experiment: walk down any aisle of the grocery store and look at which items are at eye level. Food companies pay hefty fees for having their products displayed prominently (one pasta company alone reportedly spends over \$250 million a year to grocery stores for this privilege).

On the other side, advocacy groups, regulators, and lawsuits pressure companies to provide healthful products. So what do food companies do? According to Nestle, there are four typical reactions: do nothing, deny that they are doing anything wrong, change the products to avoid the criticisms, or fight back. Often when they change the products, the *ingredients* of the product don’t get changed, but the labeling does. The fact that food companies can make all sorts of unfounded health claims on their products might seem incorrect to you: don’t we have public agencies to protect us? Yes, but food companies have been successful in fighting back against consumer pressures. The Food and Drug Administration’s approval of health claims – a duty elaborated by the Nutritional Labeling Act of 1990 – has been hampered by court opinions that health claims made by food companies are protected under the First Amendment. The food industry has been hugely successful in ensuring that they are exempt from laws.

And then Nestle talked about a topic she was even more passionate about: marketing to children. Companies start early to build brand loyalty, and aim ads at children so they pester their parents to buy special “kid-oriented” food.



Aside from the detriment to children’s health, Nestle finds the tactics subversive of parental authority.

Food needs to be a new social movement, according to Nestle. Where should we focus our attention? The alliance between government and the food industry has to be broken, because the American people are losing big time. The fact that eating-related health problems are such huge problems in America is not an issue that personal responsibility alone will be able to solve. Far-reaching public policies need to change. The Farm Bill needs to ensure that food pricing reflects the public health benefits (or costs) of specific foods. Cheap food in this country is subsidized and the way current subsidies are structured, cheap food equals processed food. Clearly, this is a misallocation of public funds because the winner is the food industry and the losers are the American public.

Nestle argues for other changes as well. Just as with tobacco, marketing to children should be regulated. School meals should be examples of healthful eating. Portion sizes need to be regulated. Community

“Food needs to be a new social movement, according to Nestle. Where should we focus our attention? The alliance between government and the food industry has to be broken, because the American people are losing big time. The fact that eating-related health problems are such huge problems in America is not an issue that personal responsibility alone will be able to solve.”

–Marion Nestle

systems should integrate to ensure that healthful foods are locally available to everyone. Public officials should be responsible to the public, and be less swayed by campaign dollars (requiring campaign finance reform). And finally, the short-term profit-seeking nature of the food industry has to be revamped; we need to go back to the long-term outlooks of the blue-chip companies of yesteryear.

Review of

PETER SINGER’S

April 2008 presentation for *The Ethics of Food & the Environment* series (previously printed in the *Stanford Daily*)

“All Animals are Equal – But in What Sense of Equality?”

by Allison Dedrick

Animal rights took center stage last night as Peter Singer delivered a talk titled “All Animals Are Equal, But in What Sense?” to a full house in Dinkelspiel Auditorium.

Singer, a professor of bioethics at Princeton University, was the final speaker in “The Ethics of Food & the Environment” series, organized by the Barbara and Bowen McCoy Program in Ethics in Society over winter and spring quarter.

“I think choices about what we eat is a really important topic,” Singer said, explaining that he would be addressing the issue from an ethical viewpoint.

Singer is often credited with initiating the animal rights movement with the publication of his book “Animal Liberation” in 1975 — the first chapter is titled “All Animals Are Equal.”



“I stand by this view but it has been misrepresented,” Singer said. “We need to clarify what we mean.”

Singer began his talk by outlining past and current views of the people’s relationship with animals. Of the few past philosophers who address this issue — among them Aristotle and Kant — there is a dominant view that animals simply do not count as living beings deserving of ethical treatment.

“We have a background that would license us to do anything to animals that furthered what we wanted to do,” Singer said.

He went on to explain that by “animals,” he does not mean every creature that is zoologically classified as an animal, but only animals with consciousness. Singer thinks evidence for consciousness can be found in anatomical similarities to humans and in our similar behaviors, especially to painful situations like being burned. He believes this consciousness is most clear for vertebrates but will not rule it out as a possibility for other animals.

Singer described the mainstream view toward animals today as a combination of kindness and cruelty.

“If you ask people today, most would say that animals do matter and that we have a duty not to be cruel to them,” he said.

“They would say that animals do have interests but that they are overridden by human interests, which include getting animal products — like meat and eggs — cheaply.”

Singer defended the view of equality among all creatures: he has an objection to “speciesism” and drew an analogy to racism.

“In both cases, we have a dominant group who doesn’t think that they have to confer the same weight on the interests of the other groups,” Singer said. “The most extreme form of racism, slavery, is the closest to our view of animals.”

He went on to explain that animals are sentient beings with interests, especially the interest of being prevented from feeling pain.

“Pain is pain, no matter the being who is feeling it,” Singer said. “We shouldn’t give less weight to [animals’] interest to not feel pain just because of their species.”

He further explained how the issue of animal pain translates into an ethical issue.

“I’m not saying all beings feel pain in the same way,” he said. “There are all sorts of differences, which I don’t deny, in the nature of beings, but this is a moral equality.”

Singer’s argument of the equal consideration of interests, which requires us to give equal weight to similar interests, irrespective of species, has implications for eating meat from farmed animals, the source of most meat consumed in the United States. Over 10 billion vertebrates are killed annually in food production in the U.S.

Singer described some of the practices in the production of meat and animal products — including battery-caged hens for egg production and sow stalls for pork — explaining that equal consideration of interests finds the suffering these practices inflict on animals indefensible.

Though Singer argued that pain is bad for all species, he did not argue that premature death is a similar loss for all species. Instead, he explained that premature death is a greater or lesser loss, depending on factors such as a being’s awareness of its existence over time and its ability to plan for the future.

Though he is a vegan and has been a vegetarian since 1971, Singer does not condemn all meat eating absolutely. He presented Rodger Scruton’s view of “Conscientious Omnivorism,” similar to the ideas of Michael Pollan, and noted that eating meat could be justified in some cases.

“You could argue that people give animals a good life and existence if they raise them for meat,” Singer said. “This could be a justification for eating meat and animal products if people are very conscious about where they’re getting their meat from.”

Citing the example of free-range hens on an organic farm in New Jersey, Singer said, “It is hard to say it would be wrong to eat eggs from this type of operation, but genuinely free-range eggs is a hard commodity to come by in the U.S.”

“It becomes difficult to be a conscious omnivore,” he added, “and is often simpler, clearer and sends a better message to not eat animals or animal products at all.”



“Pain is pain, no matter the being who is feeling it,” Singer said. “We shouldn’t give less weight to [animals’] interest to not feel pain just because of their species.”



The Ethics of Food & the Environment film series

Each movie that was shown as part of *The Ethics of Food & the Environment* series focused on a different set of ethical questions. Below is a brief description of the five movies (in the order they were shown).



THE REAL DIRT ON FARMER JOHN chronicles the story of John Peterson, who after several failed attempts to keep his traditional mid-Western, large-scale, family farm operating, turns to organic farming as a way to keep his farm alive. The farming crisis of the early 1980s brought financial hardship to Peterson and

much of the family land was sold. After leaving the farm for a number of years, Peterson returned to the homestead and slowly transformed the old family farm into Angelic Organics, a successful CSA (community supported agriculture). Peterson's road from traditional family farmer to small-scale, artisan farmer is a compelling story about a farmer's love for his land, the desire for city dwellers to connect with their food sources, and the power of family and community support.

Commentator:
Gretchen Daily (*Biological Sciences / Woods Institute for the Environment*)

KING CORN is the story of two friends, one acre of corn, and the



subsidized crop that drives our fast-food nation. "Ian Cheney and Curt Ellis, best friends from college, move to the heartland to learn where their food comes from. With the help of friendly neighbors, genetically modified seeds,

and powerful herbicides, they plant and grow a bumper crop of America's most-productive, most-subsidized grain on one acre of Iowa soil. But when they try to follow their pile of corn into the food system, what they find raises troubling questions about how we eat—and how we farm." (King Corn Press Kit)

Commentators:
Aaron Woolf (*Director of the film*) and
Ian Cheney (*Producer of the film*)



OUR DAILY BREAD introduces us to the world of industrial food production and high-tech farming. With almost no dialogue, the film easily manages to show the toll

these settings have on those that work so diligently to produce our food. The background noise of heavy machinery highlights the level of pesticides freely used, the impersonal approach to maintaining and killing the animals, and the sheer monotony of the work. The quiet of this movie and the amazing disconnect between the workers and the food produced is a powerful reminder that there are many consequences to our food choices.

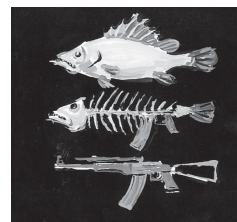
Commentator:
Scotty McLennan (*Dean for Religious Life*)



SUPER SIZE ME chronicles Morgan Spurlock's month-long consumption of McDonald's and only McDonald's fast food. The film follows his progress, charted by a nutritionist and a physical trainer who keep tabs on him. Along the way, the film has lots of information about the nutritional content

of fast food, the ingredients in school lunches and the commercial marketing of junk food to children. If as the German philosopher Ludwig Feuerbach believed, you are what you eat, many of us may be in big trouble.

Commentator:
Christopher Gardner (*School of Medicine / Stanford Prevention Research Center*)



DARWIN'S NIGHTMARE is a dark narrative about the connection between the food we eat and its origin. Food comes to us packaged and processed, but this film challenges us to think about the supply line. What social, environmental and economic impacts do our consumption decisions

have? This film offers a uniquely local account of one society's struggle.

Commentator:
Rosamond Naylor (*Economics / Food Security and the Environment*)

Meet our Post Doc Fellows

In 2007-2008, The Program in Ethics in Society hired its first post doc fellows, Brad McHose and Avia Pasternak. Next year, 2008-2009, Katie Gallagher will join Brad and Avia.

BRAD MCHOSE



Brad, Ph.D. from UCLA ('07), works on contemporary issues in distributive justice. In his dissertation, "Egalitarianism, Permissible Partiality and Decency," he examines the clash between arguments for egalitarian norms and the widespread belief that, barring cases of dire need, people are generally not morally responsible for promoting other persons' interests.

Brad is currently working on an argument according to which decency generally requires that well-off persons, when making mutually advantageous exchanges involving the working poor, cede the bulk of the surplus benefits of such exchanges to the poor, even if they are not in dire need.

AVIA PASTERNAK



Avia's current post-doc position is divided between the Program in Ethics in Society and the Program on Global Justice at the FSI. Avia wrote her D.Phil. thesis at Nuffield College, Oxford University. Her thesis, "Civic Responsibility in the Face of Injustice," analyzes the ways in which democratic citizens, as individuals and as members of a collective, are responsible for the injustices perpetrated by their governments.

Avia's research interests concern the global responsibilities of liberal democracies, the notion of collective responsibility, the scope of democratic civic duties, and the nature of democracy.

KATIE GALLAGHER



Katie is currently completing her Ph.D. in Politics at Princeton University, where she has focused on topics in contemporary normative political theory. Her dissertation, "Risk as a Distributive Concern," provides an argument for why pure risk imposition should be considered a harm in itself, and evaluates the implications of this position for distributive theories and theories of individual consent.

Katie is broadly interested in problems at the intersection of moral and political philosophy, especially in issues concerning distributive justice and egalitarianism, gender relations and conceptualizations of power, and the foundations of moral and political justification. In addition to continuing her work on risk, Katie will use her fellowship time at Stanford to begin a project on the nature of public reasoning. Before starting at Princeton, she received her A.B. in Social Studies from Harvard University.

Our Post Docs' First Year at Stanford

We are excited to announce that Avia and Brad will continue their post doc work at Stanford for the upcoming academic year (2008-2009). Below are their accounts of their time at Stanford to date.

STANFORD 2007-2008

by Avia Pasternak

RESEARCH EFFORTS

I am dedicating this academic year for the dissemination of my doctoral thesis, "Civic Responsibility in the Face of Injustice." The thesis examined the attribution of collective responsibility in democracies, an issue that has both political and theoretical importance: politically, this notion has been used in the service of a wide range of political goals and political means, from acts of terrorism to political protest against unjust wars. Theoretically, the assumption that democratic publics are in some way responsible for the policies that are advocated in their name is at the core of the democratic rationale. Yet there are few individuals thinking about it.

I am currently in the process of preparing a book manuscript based on my doctoral thesis. I am waiting for comments on several papers, which I describe below before finalizing the outline of the book. I hope to submit a book proposal to a leading university press by the end of this academic year.

CURRENT PAPERS

- 1) A paper based on my findings, entitled "Sanctioning Liberal Democracies," is forthcoming in the journal *Political Studies*. The paper analyzes the legitimacy of international economic sanctions against democracies that violate human rights.
- 2) I am currently working on a paper entitled "Collective Responsibility and

“A third paper examines an under-explored question in the growing literature on collective responsibility, namely the problem of how to distribute the costs of an injustice amongst the members of the perpetrating group.”

STANFORD 2007-2008

by Brad McHose

RESEARCH EFFORTS

This year I have been working on two papers that address the following topic. Most persons believe that morality grants persons a prerogative of partiality. In deciding what to do, we are, in many circumstances, permitted to give greater priority to our own interests than to those of others. That given, we face the question: to what (if any) extent are persons permitted to favor themselves when playing a role in determining the laws of their society. A common view, at least in America, is that while we might be morally required to support policies that address Americans' basic needs, and while we may not support policies that would violate persons' political rights, we are otherwise free to support policies that favor our own interests.

Against this view, egalitarians aim to show that we are morally required to support policies that would do more for the poor than enabling them to meet their basic needs. In trying to show this, some egalitarians appeal to the effectively involuntary nature of membership in our society. Roughly, the argument goes as follows. In a social scheme that includes a free market, persons who work hard and act fully responsibly might end up rich or poor, depending on, among other things, the market value of their talents. So, if we are considering various possible sets of laws for a given social scheme, we may say that schemes with a free market favor persons with certain talents over others.

This is not necessarily a moral problem; one might view the market as simply a venue in which persons who are morally permitted to favor themselves freely exchange goods and/or labor. One might argue that things are different, however, if membership in a social scheme is effectively involuntary, since it is unfair for some persons to be stuck, through no fault or choice of their own, in a social scheme whose set of laws favors some persons over others. Where membership is involuntary, the terms of a social scheme should reflect an equal

the Problem of Representation.” It examines the conditions under which democratic publics are collectively morally responsible for the unjust policies of their governments, despite the latter's relative independence in modern liberal-democratic representational systems. It develops a typology of relationships of representation between publics and their governments, and defines the level of the public's moral responsibility in each of these relationships. I plan to send this article for review to *The Journal of Political Philosophy* in the spring of 2008.

3) A third paper is entitled “Sharing the Costs of Political Injustice.” It examines an under-explored question in the growing literature on collective responsibility, namely the problem of how to distribute the costs of an injustice amongst the members of the perpetrating group. I suggest that there are two ways to distribute such costs - backward looking and forward looking - and I examine their merits and demerits, specifically with relation to democratic political communities. An abstract of this paper has been submitted to the APSA 2008 annual conference, and I plan to submit it for review to *Ethics* in the summer of 2008.

Additionally, I have been invited to contribute an article to a book on public responsibility, edited by Assa Kasher et al. (Haifa University, Israel). The chapter, entitled “Civic Duties in the Face of Injustice” focuses on the civic obligation to protest against injustice in democracies under non-ideal conditions of non-compliance. The chapter will be submitted to the book editors by the end of May 2008.

TEACHING

In the current academic year I am involved in several teaching projects:

1) Together with Dr. Helena de Bres I am teaching a PoliSci course entitled “Introduction to Global Ethics.” This course provides an introduction to recent work in political theory on the ethics of international relations, with emphasis on practice-oriented questions such as: Are rich countries doing enough to help poor countries? Has globalization been a good or a bad thing? Is WTO policy skewed in favor of the developed world? Are our immigration policies too tight or too lax? Should we impose sanctions on countries that violate human rights? How should the costs of addressing climate change be allocated across societies?

The course's aim is to provide, first, an understanding of the range of different ways of approaching the above questions, and, second, a demonstration of how those different approaches might be applied to some concrete and important controversies in global (and domestic) politics.

2) I am advising senior undergraduates in the Ethics in Society program on a range of final thesis topics in moral and political theory.

OTHER ACTIVITIES

Alongside my research and teaching activities I have been attending numerous seminars, workshops and conferences at Stanford, including a series of lectures at Google headquarters on global poverty, a conference at MIT on Just Supply Chains, Stanford's Global Justice workshop and Political Theory workshop; and an Environmental Ethics discussion group.



concern for all, and should thus enable those who are willing to work responsibly to earn more than merely enough to meet their basic needs.

In one of the papers I have been working on this year, I criticize such egalitarian arguments. First, I assume that people may choose to associate in social schemes whose terms do not reflect an equal concern for all. I then address a case in which persons in two societies have voluntarily formed a single social society whose terms do not reflect an equal concern for all, but in which everyone is better off than they would have been had the two societies not joined. I then suppose that a meddling superpower makes membership in the new society involuntary by banning emigration or secession. I argue that, in this case, the involuntariness of membership in the social scheme is a matter of the superpower's violation of the right of voluntary participation. And, I argue that respecting this right calls for supporting the terms to which persons would have agreed in the absence of the violation and not terms that reflect an equal concern for all. I go on to show that, even in more typical circumstances, the involuntary nature of membership in a society does not help to ground a moral consideration weighing in favor of egalitarian policies.

In a second paper, I consider the argument that the prerogative of partiality does not permit persons to favor themselves in claiming moral ownership of natural resources. Rather, the argument claims persons are morally permitted to claim

only their fair share of natural resources. Such shares are defended since they leave everyone with equal opportunities.

In response, I argue that morality does not rig moral ownership of natural resources to get people to do what it declines to require them to do. More specifically, I argue that, as a matter of the prerogative, morality would permit A to acquire and exert ownership of natural resources if doing so would not leave others worse off than if A had never existed, even if such permission leaves others with less opportunity for advantages than A has. In cases in which there is no scarcity of natural resources, this aspect of the prerogative considerably limits the extent to which the moral regulation of ownership of natural resources would promote equality of opportunity.

TEACHING

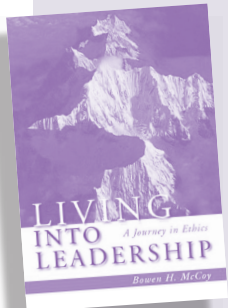
Next year, Brad will again be teaching "Libertarianism, Egalitarianism and Public Policy." In this class he will assess arguments such as: Can people acquire moral rights over natural resources, and if so how? What counts as a fair share of natural resources (if there is such a thing)? Is taxing some persons in order to provide benefits to others morally impermissible? Is the minimum wage is an immoral restriction of freedom, a requirement of justice, or merely a permissible policy? ❧

A common view, at least in America, is that while we might be morally required to support policies that address Americans' basic needs, and while we may not support policies that would violate persons' political rights, we are otherwise free to support policies that favor our own interests.

Living into Leadership: A Journey Into Ethics

Recently published book by

Bowen "Buzz" McCoy Stanford University Press, 2007



"Over the past few years, the business world has been wracked by corporate scandals. With news of a new scandal an almost weekly occurrence, one cannot help but wonder: 'To succeed in business, must I abandon all ethical concerns?' With a resounding 'no,' Bowen H. "Buzz" McCoy, former partner of Morgan Stanley, shows that ethical business leadership is possible and moreover, desirable. Seeking inspiration from an eclectic range of sources such as Dante, Immanuel Kant, and Peter Drucker, and drawing from his own career as a successful investment banker, the author examines how business leaders –and those that aspire to be business leaders –can flourish in a corporate environment without shedding personal values or compromising integrity."

-- *Living into Leadership: A Journey into Ethics*, Stanford University Press, 2007.

Tutoring at Hope House: An Unforgettable Experience

by Chloe Pinkerton ('08)

FRIDAY HAS BEEN THE HIGH POINT OF MY WEEK for the last six quarters. It signifies the end of a long, hard work-week, but more importantly it means an afternoon spent with the women of Hope House. Hope House is an all female residential substance abuse recovery center in Redwood City. As part of their recovery programming, the women take a class with Stanford professors and the women receive tutoring from Stanford students for the papers they are assigned. The classes range from women's history to philosophy.

Each quarter the women are assigned a variety of readings along with some short writing assignments, but the biggest hurdles tend to be the essays they each write. For many of the women the concept of an essay is something they left behind in high school, if not earlier. The idea of writing an essay for a "Stanford class" is something that seems so far out of reach that they often begin the course refusing to even put pen to paper. In our weekly tutoring sessions, we spend time

with each woman coaxing her individual intelligences and abilities out onto the page. The process of self-discovery that occurs in any act of writing is ten times more noticeable with these women. They learn more quickly and are more invested in learning than any of the high school or middle school students I have worked with, and therefore get much more out their assignments than other students would. Over the course of the quarter the women slowly gain both writing ability and confidence. They grow into themselves and their voices in ways that only adults are able to do.

emerges a more eloquent and confident one—is what makes Hope House the highlight of my week and what has kept me coming back every quarter. That same concept, along with the satisfaction that comes from guiding a student through that process, is what has driven me to become a teacher. Largely because of the experiences I have had with the Hope House women, I have taken a job as a Special Education teacher in New York City.

Hope House has improved my teaching skills. It has taught me how to address the individual needs of each of my students, and how to explain things nine different ways until they make sense. It has taught me how to approach grammar, syntax, and essay structure in ways that make sense to a diverse group. But most importantly, I have learned that the value that strong communications skills bring to a person's life is immeasurable, and the confidence boundless. While I know that the women did most of the hard work, I look forward to bringing that added

value and confidence to my students in the future. ✎



Hope House writing tutors: Angelica Zabanal, Shana Dalaria, Chloe Pinkerton and Katy Meadows.

Watching the blossoming that occurs in the Hope House classroom—either with a woman who could barely form sentences at the beginning of the quarter and who is able to write in paragraphs at the end, or with one who came in a strong writer and

2007-2008 HOPE HOUSE CLASSES

Fall 2007

Deviant Bodies, Bad Subjects, and Social Change

Donna Hunter (Program in Writing and Rhetoric)

Sangeeta Mediratta (Program in Writing and Rhetoric)

Winter 2008

Are Women Special: Freedom and Women's Rights

Margo Horn (Structured Liberal Education)

Andy Rutten (Political Science)

Spring 2008

Philosophy and Social Justice

Rob Reich (Political Science)

Debra Satz (Philosophy)

HOPE HOUSE SCHOLARS PROGRAM WINS STANFORD AWARD

In 2004, Stanford's Office of Public Affairs created the Community Partnership Awards. These annual awards serve to recognize individuals and programs that have formed successful community partnerships between Stanford and its neighbors. This year, we are pleased to report that Ethics in Society's partnership with Hope House has been chosen as one of four recipients of the award.

According to Jean McCown, Director of Community Relations, "The Scholar's Program partnership has been selected for its initiative, leadership, and involvement in a collaborative project that promotes the vitality and well-being of our mid-peninsula community."

UPCOMING ETHICS IN SOCIETY EVENTS, MAY 2008

SOLDIERS OF CONSCIENCE

SOLDIERS OF CONSCIENCE A film about war, peace, and the transformative power of the human conscience.

May 15, 2008

Made with official permission from the US Army, this film transcends the usual rhetoric of politics to reveal the human truth that all of our soldiers are soldiers of conscience, wrestling with the demands of duty and the call of conscience.



2007-2008 WESSON LECTURES ON PROBLEMS OF DEMOCRACY

May 28-30, 2008

POLYGLOT POLITICS

Philippe Van Parijs
Université catholique de Louvain,
Chaire Hoover d'éthique économique & sociale
& Harvard University, Philosophy

Lecture 1:

Rethinking Justice for Multilingual Entities

Lecture 2:

Institutional Design for Multilingual Democracies

Co-Sponsored Event

THE STANFORD CENTER ON ETHICS
ARROW LECTURE SERIES ON ETHICS AND LEADERSHIP PRESENTS:

Samantha Power

Pulitzer Prize winning human rights scholar and author of:
**Chasing the Flame:
Sergio Vieira de Mello and
the Fight to Save the World**

Co-sponsored by:
The Barbara and Bowen McCoy Program in Ethics in Society,
The Freeman Spogli Institute for International Studies, and
The Center for the Study of Poverty and Inequality.

Monday, February 25
7pm
Kresge Auditorium
<http://ethics.stanford.edu>

SAMANTHA POWER

In late February, Pulitzer Prize winner Samantha Power came to campus to discuss her most recent book, *Chasing the Flame: Sergio Vieira de Mello and the Fight to Save the World*. Power is a well-known human rights scholar and currently teaches at Harvard University's Kennedy School of Government. Her lecture, which was hosted by the Center on Ethics, was part of their Arrow Lecture series. The Ethics in Society program was pleased to be one of the co-sponsors.

This event was recorded and is available for downloading from Stanford iTunes.

'94 Michelle Friedland

Michelle is still working as a lawyer at Munger, Tolles, & Olson in San Francisco, where she focuses on constitutional and appellate litigation and pro bono work. She is also busy raising twin toddlers.

'99 Amit Sinha

After leaving the Farm, Amit worked for The Boston Consulting Group for three years and then went on to Harvard Business School. After getting his MBA in 2004, he joined Goldman, Sachs & Co., where he is now a Vice President in their Healthcare Investment Banking Division in San Francisco. Amit's work focuses on biotechnology and medical device companies.

'00 Anne Wood Kuykendall

Anne received her J.D. from Boalt in 2006, and now she is a litigation associate at Folger Levin & Kahn (www.flk.com). She reports that she loves the firm and is having a great time living in San Francisco. Last year, Anne married Matt Kuykendall (Stanford '99).

'02 Catherine Hogan Hannibal

Catherine is currently living in NY with her husband, Gregory Hannibal (Stanford '00). She is a first year law student at Cardozo School of Law and is interested in focusing on Alternative Dispute Resolution, which Cardozo is nationally known for. More specifically, Catherine is thinking about pursuing Mediation within ADR.

'03 Ani Manichaikul

Last December, Ani finished her Ph.D. in Biostatistics at Johns Hopkins and moved to Charlottesville, VA with her husband. At UVA, she is a postdoc working on metabolic engineering of algae as a source of alternative energy. They are expecting a baby in August.

'03 Emily Cuatto

After finishing her two-year commitment with Teach for America in New Orleans, Emily returned to CA to attend the UCLA School of Law, where she will earn her J.D. this May. She has plans to work for Bingham McCutchen LLP for a year before beginning a clerkship with the United States Court of Appeals for the Ninth Circuit.

'04 Anthony Berryhill

Anthony is a 4th year Ph.D. student in Political Science at Yale. His dissertation, "Spaced Out Of Politics: Theorizing The State Of America's Segregated Black Poor," hopes to discuss the impact residential segregation plays in democratic theory--focusing on New Orleans hurricane policy. Next fall, Anthony will also be applying to business school.

'04 Ian Slattery

Ian is living in San Francisco and working for Luna Productions, a Berkeley-based documentary film company. He is the Associate Producer of *Soldiers Of Conscience* (www.socfilm.com), a feature length documentary about US soldiers wrestling with the moral dilemma of killing in combat. The film will have a national broadcast on PBS in October 2008. It will also be shown on the Stanford campus in May of this year.

'06 Alayna Buckner

Alayna is still living and working in Washington DC, where she is a Development Assistant at AmericaSpeaks, a nonpartisan, non-profit that seeks to demonstrate the value that the public can offer the policy making process (www.americaspeaks.org/). Alayna is also an active member of the Women's Information Network and the DC Women's Rugby team (the DC Furies). This summer, she's planning to do an Olympic level triathlon, as well as travel with her rugby team to play in Peru, Brazil, Scotland and Ireland.

'06 Aaron Roesch

Aaron is still living in Kampala, Uganda, working for the International Rescue Committee, an American relief organization.

'06 Tom Feulner

Since September 2006, Tom has been working for C. Bridges Associates as a recruiter. In Feb. 2008, he was promoted to run a team of recruiters in Boston, where he currently helps companies' staff accountants and controllers in the Boston metro area. He reports that this is "not at all" what he thought he would do after school, but he really likes his job and the company is young and a lot of fun.

'07 Tony Wang

After graduation, Tony worked with Paul Brest at the Hewlett Foundation, where he was a research assistant working on a new strategic philanthropy book being written by Rob Reich and Paul Harvey. Since this past February, when the book was turned into the publisher, Tony has been a tutor with PrepPoint and has been studying for the LSAT, which he plans to take in June.

JOSH COHEN

Law, Political Science, Philosophy

Following 20 years of tradition, Josh Cohen taught “Justice” again this year. In addition, he (and Barbara Fried) introduced a new course at the law school on issues of luck in morality, politics, and law. He also organized two conferences (at MIT and Stanford) as part of the Just Supply Chains project (http://fsi.stanford.edu/research/just_supply_chains/) and moderated the first google.org course on poverty alleviation and global economic development), which is now available on YouTube. Cohen gave the Mala Kamm Lecture at NYU (on “Truth and Public Reason”), and will be a Distinguished Visiting Lecturer at Riverside this spring, lecturing on “Politics, Power, and Public Reason.”

SCOTTY MCLENNAN

Dean of Religious Life

As part of *The Ethics of Food & the Environment* series, Scotty McLennan led a thoughtful discussion following the movie *Our Daily Bread*.

JOSH OBER

Political Science

Josh Ober recently finished his book *Democracy and Knowledge: Innovation and Learning in Classical Athens*. It will appear in Fall 2008 from Princeton University Press and completes his trilogy on ancient Greek democratic theory and practice. He is currently working on several projects including: interstate conflict, cooperation, and institutional change in the ancient Greek world; and the effect of repeated engagements over time on how groups deliberate. His article, “Natural Capacities and Democracy as a Good-in-Itself” (*Philosophical Studies* 132: 59-73) was meant to lay the groundwork for a study of the philosophical implications of human political nature.

ROB REICH

Political Science

As Debra Satz mentioned earlier in this newsletter, beginning this September, Rob Reich will become the Director of the Ethics in Society program.

BRENT SOCKNESS

Religious Studies

Brent Sockness organized the Third Annual Howard M. Garfield Forum on Religion and Public Life. This year’s theme was “Religion and the Presidency.” In addition, Sockness published “Cultural Theory as Ethics,” in *Christentum—Staat—Kultur: Akten des Internationalen Schleiermacher-Kongresses Berlin 26.-29.03.2006*, ed. Ulrich Barth and Wilhelm Gräb (Berlin: de Gruyter, 2008). He is also organizing an international conference entitled “Schleiermacher, the Study of Religion, and the Future of Theology” to take place in October in Chicago and is developing a new course on ethical reasoning entitled “The Divine Good: Secular Ethics and Its Discontents.”

ALLEN WOOD

Philosophy

This year, Allen Wood taught courses on “Hegel’s Philosophy of Right,” “Existentialist Philosophy in Literature,” “The Ethics of Belief,” and “Kant’s Anthropology and Philosophy of History.” His book, *Kantian Ethics*, was published by Cambridge University Press earlier this year. Last summer, Wood went to South Africa to give the keynote presentation at a colloquium on human dignity and the law at the University of Cape Town’s law school.

The Barbara & Bowen McCoy Program in
ETHICS IN SOCIETY
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Eamonn Callan
(Education)

Josh Cohen
(Philosophy, Political Science, Law)

John Ferejohn
(Political Science)

Barbara Fried
(Law School)

Agnieszka Jaworska
(Philosophy)

Scotty McLennan
(Dean of Religious Life)

Josiah Ober
(Classics, Political Science)

Rob Reich
(Political Science)

Eric Roberts
(Computer Science)

Brent Sockness
(Religious Studies)

Allen Wood
(Philosophy)

Lee Yearley
(Religious Studies)

UPCOMING 2008-2009 EVENTS AT STANFORD UNIVERSITY

**"JUSTICE & EDUCATIONAL
DISTRIBUTION" CONFERENCE**

OCTOBER 17-18, 2008

Presenters:

Jennifer Hochschild *Government, African and
African--American Studies, and Education, Harvard*

Caroline Hoxby *Hoover Institute and
Economics, Stanford*

Lesley Jacobs *Philosophy and Law, York
University (Canada)*

Susan Meyer *Public Policy, University of
Chicago*

David Schmitz *Philosophy and Economics,
University of Arizona*

Daniel Weinstock *Philosophy and Ethics
Center, University of Montreal*

Paul Weithman *Philosophy, Notre Dame
University*

Rick Hanushek *Hoover Institution, Stanford*

This interdisciplinary conference, which focuses on educational policy issues, will bring together distinguished social scientists and philosophers to facilitate dialogue on matters of common concern.

**2008-2009 TANNER LECTURES
IN HUMAN VALUES**

October 29-31, 2008

MICHAEL TOMASELLO

Max Planck Institute for Evolutionary
Anthropology
Department of Developmental and
Comparative Psychology

**2008-2009 WESSON
LECTURES ON PROBLEMS
OF DEMOCRACY**

(dates to be announced)

ADAM PRZEWORSKI

New York University
Department of Politics

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