

Bowen H. McCoy Family

Center for Ethics in Society at Stanford

Bringing ethical reflection to bear on important social problems through research, teaching, and engagement

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MESSAGE FROM DIRECTOR DEBRA SATZ

Theodore Roosevelt once quipped that educating a man in mind but not in morals is educating a menace to society.

The existence of a Center for Ethics in Society and its associated undergraduate Program in Ethics in Society allows us to take up Roosevelt's implicit challenge at Stanford.

To some, an ethics center might seem like a luxury in these hard times. But I believe that ethics is core to the mission of the modern research university. I can think of at least three reasons why this is the case.

First, the world for which we are preparing future scientists, policy experts, entrepreneurs, doctors, teachers, managers, and citizens DEMANDS that we pay attention to the moral and civic development of our students. Reflect on Enron. Reflect on the origins of the current economic crisis, fueled by bankers and traders who put their own compensation ahead of their shareholders and the broader public. Reflect on the fact that the major problems of our troubled globe—climate change, securing security at home and abroad, securing a decent wage for the more than two billion people who live in extreme poverty, and putting an end to genocide—all involve questions of ethics.

Second, college is a transitional time when young people are finding out who they are and what they care about. They are trying on new ideas, meeting new people, exploring the nature of their commitments and values, orienting themselves to a future. During this time, they "soak up" a lot of what is around them: not only what goes on inside their classes, but what goes on in their residences, in their relations with others, and in their engagement with Stanford, the surrounding community, and the world. Sometimes we inadvertently—or through benign neglect—communicate that grades matter most, or that success in life is

measured by money or by what professional school you get into—and when we do that we are still moral educators, albeit bad ones. We can try to affect our students' moral and civic development consciously or allow it to continue go on behind our backs. But it will happen nonetheless.

Third, the production of knowledge itself depends on ethical values: honesty and truth, trust, openness to other points of view and to critical self-reflection, and the ability to sometimes stick your neck out for what you think is true.

We have been fortunate this year to begin a slate of new programming with support from an endowment gift from Buzz and Barbara McCoy. In addition to sponsoring new courses, we have been able to mount a campus wide initiative around the ethics of food and the environment. As part of this initiative, we run a faculty/graduate student workshop on Environmental Values, Institutions and Policies; sponsor a public lecture and film series; teach research ethics to PhD students; and co-sponsor events with Stanford Dining staff. Beyond the food and the environment initiative, we run a post-doctoral fellows program, sponsor some distinguished lectures including the Arrow Lectures and the Wesson Lectures, continue our weekly brown bag lunch series Ethics at Noon, teach liberal arts classes to women suffering from addiction, and sponsor a public lecture series with the Aurora Forum on Virtues and Vices. We have several new initiatives planned, including one on equity and education.

As we look forward to next year, we are experiencing, as are others, the effects of the economic downturn. As the Center's Director, I have been forced to make some difficult decisions, while trying to keep the core of our programming intact. In other words: we need your financial support. Your gift can fund a human rights fellowship for undergraduates, support a lecture in our food and the environment series, or educate recovering addicts. For information about how you can support these and other initiatives, please visit our website and click on the Giving tab. Your continued support is greatly appreciated. ☺

THE ETHICS OF FOOD &
THE ENVIRONMENT
SERIES

Last year, the enthusiasm for our Ethics of Food & the Environment series caught us a bit off guard. The venues were packed, people lined up to question and engage the speakers, and repeatedly asked if the series would continue into the next academic year.

We are pleased to report that we continued the series and this year, rather than focusing on our own individual food choices and the impacts of those choices on the environment, we shifted to examine the role institutions play in managing resources, averting famines and natural disasters, and addressing inequities. And the crowds kept coming.



Local Food to the Rescue

Joel Salatin (Polyface, Inc.)

By Nicole Wires, MA Earth Systems Program '09

The energy was palpable as Joel Salatin—the heroic and zany sustainable farmer with anti-government tendencies and outlandish philosophies in Michael Pollan's *The Omnivore's Dilemma*—addressed the audience of local farmers, gardeners, and enthusiasts, who were hoping to glean insight, knowledge and inspiration from Salatin's life and work. The audience was enthralled as Salatin worked the stage with the energy of a prime-time evangelical television preacher and the weighty insight of a third generation farmer. Salatin's self-proclaimed identification as a "Christian libertarian environmentalist capitalist lunatic" initially amused all, but he proved over the course of his discussion to fit that description to a tee.

Salatin's family has been farming in the Shenandoah Valley for three generations. Historically, the valley was home to a rich and diverse ecosystem of buffalo, elk, prairie chickens, pheasants, wolves, coyotes and bears; and Salatin uses a technique deemed "biomimicry" to recreate this setting on his farm. Cows, chickens, and pigs are meticulously rotated around different plots of land in an intricate dance, stimulating short-term disturbance on the land and allowing each species to fully express its "individual physiological distinctiveness," or "chicken-ness" and "pig-ness."

This short-term disturbance is the key to production on his farm. As Salatin says, "A lot of progress happens in life with short-term disturbance. Our times of growth as people, and learning, are short-term disturbances. Exams, difficult conversations; these are short-term



disturbances, but they are also times of growth and movement." Short-term disturbances cause the savannah to flourish—the farmers do not have to till or plant a single seed, but naturally the grasses grow thick and tall each year, sustaining this system of production for perpetuity. And the seasonality of disturbance and rest creates breaks in their own life disturbances, "so it is not the same thing day after day after day."

Salatin is able to maintain such a biodiverse farm by using "multiple use" equipment. Instead of investing in incredibly specialized heavy machinery that pigeonholes farmers into monocultural production and becomes obsolete when that monoculture is no longer viable, Salatin keeps his farming implements simple and versatile. Tractors, transportation vehicles, tools and barns are all made for many different uses. This multi-use infrastructure allows for flexibility and adaptability as the farm changes and grows.

But Salatin's farm is not dominated by machinery. He still relies on his own hands, and those of his interns, when interacting with the animals on his farm. Multiple times Salatin stressed the utmost respect he maintains for his animals. Describing his relationship with his pigs as one that allows them to have a fully joyful and ebullient

experience, Salatin says “our pigs have a great life and one bad day.”

Salatin’s presentation would not be complete without a slew of stabs at institutionalized power in general, and the US government in particular. According to Salatin, the USDA, or as he pronounces it the “US-Duh”, has only one goal—to grow anything and everything faster, fatter, bigger and cheaper. Salatin extrapolates: “A culture that views this life in that disrespectful, dishonoring way of hubris will view its own citizens the same way, and other cultures the same way. Our culture would regain its moral high-ground in the world if it moved to a little more humility instead of hubris.”

A further criticism he has of the government is the large number of regulations it has created, which challenge the viability of small-scale farms. When asked of his response to the criticism that his food is a luxury item only available to the wealthy, Salatin retorted coolly: “Let me say that much of the cost of local food is attributable to onerous government regulation which is not scalable to local production.” Supermarket food, argues Salatin, does not take into consideration all of the environmental costs of production. If every environmental and social cost were taken into consideration, Salatin suggests his food would be the cheapest food in the world.

For all his quirks, Joel Salatin and Polyface Farms continue to be a model for hopeful farmers and consumers looking for a revolution in our current food system. ↪

Arrow Lectures in Ethics & Leadership: Democracy in Dangerous Places

Paul Collier (Oxford University)

By Noa Ronkin, Ph.D.

Drawing on his newly published book, *Wars, Guns, and Votes: Democracy in Dangerous Places*, Paul Collier (Professor of Economics and Director of the Centre for the Study of African Economies, Oxford University) presented his investigation into the violence and poverty in the countries at the lowest level of the world economy. The concept of national sovereignty, argued Collier, is being applied to these countries in a context for which it was not originally designed. With fragmented societies and tiny economies, they are too large to be nations yet too small to be states. In particular, they cannot adequately provide security or accountability, the two meta-public goods on which development depends.

In these conditions, autonomous processes that build effective and inclusive states cannot be relied upon. Rather, intervention by the international community will be necessary to get these countries to the stage at which autonomous processes can take over. This raises three questions: what interventions are necessary, given the structural weaknesses of these societies; what interventions are effective, given the evident limitations of international action; and what interventions are feasible, given the constraints of sovereignty?

The necessary minimum, Collier argued, is the reinforcement of security through external guarantees and peacekeeping, and accountability to citizens through incentives that enforce the integrity of elections and the judiciary. Both of these minimum requirements are feasible, Collier opined, albeit the international community currently provides neither effectively. Compounding the problem is the fact that the constraints imposed by national sovereignty oftentimes rule out those actions of the international community that are necessary and effective.

According to Collier, international rather than regional institutions are the appropriate locus for temporary restraints upon sovereignty, acting so as to represent the legitimate interests in failing countries by their neighbors who often bear the costs of these countries’ failures. According to Collier, whether restraints on sovereignty should be enforced by coercion or incentives will depend upon context. In post-conflict situations, the international community often has the military and financial power through which to impose restraints, the Peace Building Commission of the United Nations being a suitable forum for promulgating rules. In other situations, the international community lacks hard power and so the only available approach is through the promulgation of voluntary international standards. Here, Collier argued,

the key task is to support these standards with smart incentives. ↪

FOOD & THE ENVIRONMENT SERIES: OTHER SPEAKERS

Bringing Healthy Food to Schools

Tom Robinson (Center for Healthy Weight, Stanford) & Kirsten Tobey (Revolution Foods)

Every Last Drop: Managing Our Way Out of the Water Crisis

Frank Rijsberman (Google.org)

From Silent Spring to Silent Night

Tyrone Hayes (UC Berkeley)

Coming Back to Our Senses: Relearning the Story and Values of Real Food

Katrina Heron (Chez Panisse Foundation)

For reviews of selected Center events, visit our website.

The Threat to the Planet: Global Warming and Intergenerational Inequities

James Hansen (NASA Goddard Institute for Space Studies)

By Nicole Wires, MA Earth Systems Program '09

It is hard not to be overwhelmed by a feeling of impending doom whenever the topic of global climate change is broached, especially when in the presence of Jim Hansen (Director, NASA Goddard Institute for Space Studies), one of the world's most recognized climate scientists. Right from the beginning of his presentation, Hansen didn't sugar coat the situation. "There is some good news, and some bad news," he said. "The bad news is that we have already surpassed a safe atmospheric level of 350 ppm CO₂ concentration, and we are only getting further away from that target. The good news is that any solution to this problem will have many benefits."

Hansen proceeded to elaborate on all the frightening implications of our current trajectory of atmospheric CO₂ concentration, and the list is long and varied. Polar regions will see the disintegration of ice caps on a scale irreversible in human's lifetime on this planet, resulting in extinction of polar and alpine species. The subtropics will expand by four degrees in either direction. Forest fires will increase in size and frequency. Mountain glaciers will recede, eliminating a primary source of fresh water for hundreds of thousands of people. Coral reefs will face dangerous stresses from increasing oceanic temperatures and acidification that will challenge the existence of many individual species and the integrity of the reefs themselves.

The solution, says Hansen, is simple: a large carbon tax with a 100% dividend. At first glance—the solution seems powerful and sophisticated: a tax can be administered at the well-head or the point of entry into the country so that it forces inefficient companies to change their procedures. And with a full dividend you can avoid many of the equity implications of a tax on consumption, which is inherently regressive.

So what's the obstacle to implementing this ideal solution? As Hansen says "we need a tax, and we need to be willing to call it what it is: a tax." We need a politician who will do what has always been hugely politically unpopular—raise taxes. And while the upcoming administration is more likely to be amenable to this policy, the current economic recession does not make raising taxes any more feasible.

On a technical level, there are additional things that can be done. Hansen argues that coal is the single largest problem, and that phasing out clean coal by 2030 would result in peak CO₂ of 400-425 ppm for a few centuries, but that we could take steps to pull it down faster, for example with better land use and agricultural practices.



Globally, agriculture contributes significantly to greenhouse gas emissions: the 2007 IPCC report estimates emissions from agriculture are 10–12% of global total emissions. This figure, however, does not include emissions associated with agriculturally induced land use change—that is, the release of carbon into the atmosphere resulting from deforestation or the conversion of savannah or pasture to arable land, or from overgrazing and subsequent soil erosion. If these activities are included, one study produced by the University of Aberdeen suggests that agriculture's contribution is much higher: between 17–32% of all anthropogenic greenhouse gas emissions.

In addition to food production, we also need to consider the greenhouse gas emissions from food distribution, or "food miles". When taking a closer look at the emissions from food consumption for an average household, 83% of the emissions are derived from food production. (Transportation represents only 11% of life-time emissions, and 4% come from the final delivery of producer to retailer.) A study by Professor Chris Weber of Carnegie Mellon suggests that shifting less than one day per week's worth of calories from red meat and dairy products to chicken, fish, eggs, or a vegetable-based diet achieves more greenhouse gas reductions than buying all locally sourced food.

The connection between food production and climate change is clear, as is our ethical obligation to future generations to maintain a livable planet. As Hansen expressed, the "we didn't know" defense is no longer justifiable. It's time to take action, to recognize our individual contributions to global climate change, and to advocate for representatives to enact bold policy solutions. And Hansen was more than effective in demonstrating that if there is ever a time, the time is now. ♪

"JUSTICE & EDUCATIONAL DISTRIBUTION" CONFERENCE

Co-sponsored with the Spencer Foundation

In the fall of 2008, the Center co-sponsored the Justice & Educational Distribution Conference to explore the following three themes: Educational Equality or Sufficiency, Public Education and Rights, and Education and the Just Community To download selected papers, visit our website.

CONFERENCE SESSIONS

ETHICAL ISSUES IN HIGHER EDUCATION

Michael McPherson (Spencer Foundation)

John Hennessy (Stanford)

STAKES FAIRNESS, EDUCATIONAL ADEQUACY, AND EQUAL OPPORTUNITIES IN EDUCATION

Lesley Jacobs (York, Canada)

Barbara Fried, Respondent (Stanford)

IMMIGRATION, SCHOOLING, AND EDUCATIONAL OUTCOMES: WHAT IS FAIR TO IMMIGRANTS AND NATIVE-BORN RESIDENTS?

Jennifer Hochschild (Harvard)

Irene Bloemraad, Respondent (Berkeley)

THE RELATIONSHIP BETWEEN ECONOMIC INEQUALITY AND INEQUALITY IN SCHOOLING

Susan Mayer (University of Chicago)

Josh Cohen, Respondent (Stanford)

CHARTER SCHOOLS CLOSING THE ACHIEVEMENT GAP: RESULTS FROM NEW YORK CITY AND CHICAGO

Caroline Hoxby, (Stanford, Hoover Institute)

Kenneth Strike, Respondent (Syracuse)

CAN WE LEARN ANYTHING ABOUT JUSTICE IN EDUCATION FROM THINKING ABOUT JUSTICE IN HEALTH-CARE?

Dan Weinstock (University of Montreal)

Susanna Loeb, Respondent (Stanford)

HARMING THE BEST: HOW SCHOOLS AFFECT THE BLACK-WHITE ACHIEVEMENT GAP

Eric Hanushek (Stanford, Hoover Institution)

Glenn Loury, Respondent (Brown)

EDUCATION AND EQUALITY

Paul Weithman (Notre Dame University)

Rob Reich, Respondent (Stanford)

HIERARCHIES OF NEED

David Schmitdz (University of Arizona)

Josh Ober, Respondent (Stanford)

ETHICS@NOON

Forget Me Not: The Untold Truths of St. Bernard Parish

Kail Lubarsky (Office of Development & Hurricane Katrina volunteer)

How to Avoid Complicity

Eric Beerbohm (Ethics in Society alumni; Harvard)

The Flip Side of Stem Cell Research

Chris Scott (School of Medicine, Biomedical Ethics)

Ethical Responsibilities of Scientists

Sidney Drell (Stanford Linear Accelerator Center)

Medical Care: Right or Responsibility?

Walter Bortz (School of Medicine)

Understanding Idealism

Susan Neiman (Einstein Forum, Berlin)

Wedge Issues in Political Campaigns

Shanto Iyengar (Communication)

One in a Hundred and the 99 Who are Left

Donna Hunter (Program in Writing and Rhetoric)

Popular Constitutionalism: The Respective Roles of Court and Citizen in Interpreting the Constitution

Larry Kramer (Stanford Law School)

Special Education and its Ethical Dilemmas

Miriam Kurtzig Freedman (Visitor, Stanford Law School)

Funding Public Education Ethically

Deborah Stipek (School of Education)

China's Sweatshop Economy: Purveyor of Misery or Development Necessity (or Both)

Scott Rozelle (Freeman Spogli Institute for International Studies)

Being Multiracial in America: The Challenge of Measuring Race in the United States

Matthew Snipp (Sociology)

Treading Softly: Ethical Concerns in Documentary Films

Jan Krawitz (Art and Art History)

Pathogens and Poisons: A Water Crisis Impacting a Billion People

Scott Fendorf (Environmental Earth System Science)

Sustainability and Trade

Kirsten Oleson (Public Policy)

Are We Asking the Right Questions After Auschwitz?

Rashi Jackman (Structured Liberal Education)

Philanthropy's Ethical Dilemmas

Bruce Sievers (Haas Center Visiting Scholar)

EDUCATION FOR CITIZENSHIP: EXPLORING VIRTUES AND VICICES

Jointly with the Aurora Forum, the Center for Ethics in Society hosted a public conversation series, Education for Citizenship: Exploring Virtues and Vices.

The series sought to generate fresh thinking about citizenship and its virtues by asking how the 21st-century university might create the conditions for human flourishing and enable the education of ethically responsible global citizens.

The events in the series have looked at the university as a laboratory for cultivating mental attitudes and habits of citizenship that make it into an institution that influences the shape of life in its surrounding communities.

For transcripts and recordings of this series, visit <http://auroraforum.stanford.edu>.

VIRTUES AND VICICES: OTHER SPEAKERS

Loyalty: Virtue or Vice?

Richard Thompson Ford (Stanford), Glenn C. Loury (Brown), Eamonn Callan (Stanford)

Gratitude and Poetry for Water

Jane Hirshfield (Poet), Roger Housden (Poet and Anthologist), Jennifer Davis (Stanford), David Freyberg (Stanford)



Danielle Allen and Josiah Ober in conversation

Stranger, Neighbor, Friend: What is Citizenship in the 21st Century?

Lecture by Danielle Allen (Institute for Advanced Study, Princeton) with Josiah Ober (Stanford)

By Noa Ronkin and Mark Gonnerman

In early October, an inaugural lecture entitled “Stranger, Neighbor, Friend: What is Citizenship in the 21st Century?” was presented by Danielle Allen, UPS Foundation Professor in the School of Social Science at the Institute for Advanced Study in Princeton. Allen, formerly Dean of the Humanities Division of the University of Chicago, is the author of *Talking to Strangers: Anxieties of Citizenship Since Brown vs. Board of Education* (2004) and recipient of a MacArthur Foundation Fellowship.

In order to understand citizenship and its particularities in our time, Allen argued, one needs to understand the realm where citizens act, that is, the public sphere that is built not only out of institutions but also out of the habits of citizens, specifically those habits that guide citizens’ interactions with each other. To ask about citizenship is thus a variant on the questions “How shall I live?” and “How shall I live

with others?”—questions that can be examined only through humanistic inquiry. Humanistic study, Allen reminded us, is therefore an essential part of any fully realized life.

Allen suggested two tools for diagnosing our current situation as citizens. First, she claimed, we need to understand the structure of the public sphere. This can be discerned by mapping conversational relationships, the patterns by which opinions form and ideas move both through and across informal and formal citizenly networks. Second, we need to assess the quality of the conversation that flows through those networks with a view to whether it meets the standards of the Aristotelian virtue of political friendship, i.e., acting well toward fellow citizens and strangers. In the light of these two tools, Allen pointed at two disconcerting features of the current public sphere. The first, structural issue is “the intensifying sense that a stark cultural divide now marks our collective life” as manifested by the relative segregation of and breakdown in conversational connectedness between

military and non-military communities that is commonly acknowledged by joking about red and blues states. The second, qualitative issue is “the rise in anonymous public speech arising from the privatization of political communication occasioned by the Internet,” i.e., the fact that citizens can now speak publicly from the privacy of their own homes.

Political philosophers, Allen argued, have normally articulated the relation between public and private in spatial terms, referring to public or private spaces, spheres, domains, and realms, and to being in public vs. in private. This spatial understanding of the line between private and public life serves as a mnemonic structure that helps us remember when to adopt one or another persona. “Thanks to the Internet,” however, “our system of spatial mnemonics for knowing the difference between private and public has collapsed.” In the era of the Internet, as long as we insist on adhering to the distinction between private and public in spatial terms, we will suffer cognitive dissonance. According to Allen, that cognitive dissonance is reflected in the proliferation of the anonymous forms of communication one finds on the public sphere online.

“The deep problem of citizenship in the 21st century,” Allen said, “is to recover the distinction between private and public.” Her suggestion is that we will have to ground it in temporal rather than spatial terms. We might, for instance, distinguish between “time of the self and time of the world”—a distinction built on the insights of philosopher Hannah Arendt. Time of the self is private and made up of occasions for self-reflection that provide the basis for coming to understand what life is to us, what is valuable in life, and what our hopes are beyond the bare necessities. Time of the world is marked instead by historical time and constituted by events and deeds whereby we are engaged in thought about the circumstances of our lives with others and responses to those circumstances. The norms of the public sphere apply to the time of the world and require we should feel the full weight of our public responsibility. But a life spent entirely in the public presence of others, Allen concluded, becomes shallow: self-reflection that results from time of the self is what gives public life its depth. If we are to understand citizenship, then, we must first become adequately self-aware. ☞

Consuming Culture and Greed

David Loy (Xavier University) and Juliet Schor (Boston College) with Mark Gonnerman (Stanford)

The guests in this public conversation were David Loy (Professor of Ethics, Religion and Society at Xavier University), and Juliet Schor (Professor of Sociology at Boston College). Both scholars have devoted much of their time and energy to understanding the immediate and long-term consequences for individual and collective well-being in a society where the categories of consumer and citizen have become blurred to an extent where the citizen's franchise is often reduced to his or her economic activity. Both Loy and Schor are also eager to devise strategies for returning market forces to their proper place within larger spheres of social relations. ☞

Responsible Freedom: Liberal Arts Education and the College Idea

Andrew Delbanco (Columbia) and Martha Nussbaum (University of Chicago) with Debra Satz (Stanford)

By Noa Ronkin and Mark Gonnerman

This public conversation featured two highly accomplished scholars and leading public intellectuals: Andrew Delbanco (Director of American Studies and the Julian Clarence Levi Professor in the Humanities at Columbia University), and Martha Nussbaum (Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago). They focused attention on the role of liberal education in promoting civic virtue, on its uncertain future in the complex and technologically demanding world of the twenty-first century, and on the tenuous place of the humanities and the arts in today's universities that increasingly emphasize education as a means to specialized careers.

Delbanco and Nussbaum addressed some of the questions on which they have written extensively: What is lost if the liberal arts play a marginal role in education? What is education for and what should it consist of? What should today's students know in preparation for common citizenship in a pluralistic world? What is the role of humanistic reflection in that preparation?

The direction of education, both scholars argued, is inextricably related with the direction of democratic society. Through humanistic reflection that draws connections between the various domains of knowledge, a liberal arts education cultivates abilities crucial to the health of any democracy internally, and to the creation of a decent world worth living in. These abilities—to think critically, to transcend local loyalties by approaching world problems from the perspective of global citizenship, and to imagine sympathetically the other—are at a risk of dropping away with the marginalization of the disciplines loosely grouped under the term “humanities” in K-12 and higher education. The humanities indeed don't make money. They do, however, Delbanco and Nussbaum opined, make human experience enriched and deepened, people who are able to see other human beings as equal, and nations equipped to favor sympathetic and reasoned debate over fear and hatred. ☞

REFLECTIONS BY OUR 2008 - 2009 POSTDOCTORAL FELLOWS



BRAD MCHOSE

I got my Ph.D. in philosophy at UCLA in the summer of 2007 and shortly thereafter I started my fellowship at the McCoy Family Center for Ethics in Society. During both my first and second years here, I taught a course in which we assessed libertarian and egalitarian arguments about the minimum wage, the earned income tax credit, equality of educational opportunity, and, more generally, the proper place of freedom in theories of distributive justice. On Fridays throughout the year, I generally attend one of the many Stanford workshops that address questions of distributive justice. These have been a great resource, and are fun as well.

In my research, I have continued working on questions regarding partiality, distributive justice, and the relationship between them. In policy terms, I have focused on the moral reasons for and against implementing policies that would increase the net incomes of the working poor, e.g., a higher minimum wage or a larger earned income tax credit.

This past fall, I submitted a paper on the question of whether the fact that membership in one's country is effectively involuntary for most persons might help ground the application of an egalitarian norm -- one ultimately requiring, for example, that we increase the earned income tax credit. I am currently working on questions regarding the grounds and content of norms of fair trade.

I conclude with a note of thanks to Debra Satz for starting up the Ethics in Society Postdoctoral Seminar; getting feedback on drafts at these workshops has been very helpful. This summer I'll be moving on to a two-year position as a postdoctoral fellow at the University of Washington, in the Program on Values in Society. ☺

AVIA PASTERNAK



My post-doc position is divided between the Center for Ethics in Society and the Program on Global Justice. Before coming to Stanford I completed a D.Phil. in Politics at Oxford, and a BA and MA degrees in Political Science at Hebrew University of Jerusalem.

My current research concerns the problem of collective responsibility in democracies. One of the papers I have been working on this year deals with the following problem: when democratic states are held collectively responsible for an injustice they caused, and are demanded due compensation for it, it is usually their individual citizens that will end up paying that cost. What should be the rule for the distribution of such collective burdens? Should all citizens pay an equal amount of the costs of the injustice their government caused, or is it better to assign citizens a proportional share of the burden? My paper develops a defense of an equal distribution in such scenarios. Another paper that will be published in an edited collection about public responsibility in Israel defines the relative level of citizens' duty to protest against unjust policies of their government. Finally, a paper that has just come out in *Political Studies* discusses the legitimacy of economic sanctions against unjust liberal democracies.

This spring term I am teaching again the course *Introduction to Global Justice*. The course covers topical issues such as global poverty, human rights, fair trade, immigration, and climate change.

Next year I will move to London, where I will start teaching political theory at the London School of Economics.

Finally, in November 2008 I gave birth to Eli. He is a healthy, beautiful boy and a source of much joy. ☺



ZOFIA STEMPOWSKA

I have been at the McCoy Family Center for Ethics in Society since September. I am here on a year-long research leave from the University of Manchester. Before arriving at Manchester I did my undergraduate and graduate degrees at Oxford (New College and Nuffield College respectively).

I miss Manchester but I feel incredibly lucky to have a year in a research paradise with all this research time, wonderful colleagues, first-rate workshops, and weather so good that I no longer mention it in emails to Britain lest it comes across as a cruel joke.

In the first quarter I taught a course: *Contemporary Moral Problems*. It was a privilege to teach such a great group of students. But I have spent the bulk of my time working on two research projects about justice. The first one focuses on the difference personal responsibility can make to what people are owed as a matter of justice. For example, if we are both badly off but I am responsible for my situation while you have been simply unlucky, are we both entitled to the same level of assistance from others? My second project asks what justice requires of relatively affluent people, such as most of us here at Stanford, in the face of global poverty but also inaction by many individuals and institutions. If we wish to do what justice requires of us, must we pick up the slack of those who do not do their share? Thanks to the fellowship I have managed to finish off a couple of papers on these topics and make progress on a book manuscript. When not researching, workshoping or teaching, I have been discovering and falling in love with San Francisco. ☺

MEET THE 2009 - 2010 POSTDOCTORAL FELLOWS



ALLEGRA MCLEOD

Allegra received her Ph.D. in Modern Thought and Literature from Stanford and her J.D. from Yale Law School. After law school, Allegra clerked for the Honorable M. Margaret McKeown of the U.S. Court of Appeals for the Ninth Circuit and served as an Arthur Liman Public Interest Fellow providing pro

bono representation to immigrants detained at the California-Mexico border. As a Liman Fellow, Allegra also conducted research on the intersections of U.S. criminal and immigration policies.

Allegra's Ph.D. dissertation, entitled *Exporting U.S. Criminal Justice: Crime, Development, and Empire After the Cold War*, addressed the globalization of U.S. criminal procedural and transnational crime control models. In her dissertation, she systematically examined the range of U.S. government programs engaged in foreign criminal justice reform, the functions these programs fulfilled in terms of fashioning a regime for global governance and neoliberal restructuring during the 1990s and beyond, and their not infrequently devastating effects on the ground in recipient locations.

As a postdoctoral fellow at Stanford, Allegra will work to revise and publish her dissertation manuscript, and will continue her research on the criminalization of migration policy and criminal justice and development. She will split her time between the Program on Global Justice and Center for Ethics in Society and will co-teach the course *Introduction to Global Justice*. ☞



KIERAN OBERMAN

A graduate of Oxford University, Kieran is currently based at the Catholic University of Louvain, Belgium as a fellow in the Chaire Hoover program. This program aims to stimulate ethical reflection in teaching and research of the University's Faculty of Economic, Social and Political Studies.

Kieran's research focuses on the ethical implications of international migration. His thesis, *Immigration and Freedom of Movement*, argued that people have a human right to freedom of movement that entails a right to cross borders. He conceded, however, that there might be extreme circumstances under which immigration restrictions could be justified.

In his post-doctoral work at Stanford, Kieran will consider this question of justified restrictions in more detail by focussing on the particular issue of medical brain drain from developing countries. Another area of research will be the treatment of migrants after they have arrived within their state of destination, considering, for instance, whether migrants must be granted equal rights to citizens and if so after how long and under what conditions. The research in these areas will be the basis for Kieran's future book project on the ethics of immigration policy. ☞



NICOLE HASSOUN

Nicole is an assistant professor in philosophy at Carnegie Mellon University. She is affiliated with Carnegie Mellon's Program on International Relations and the Center for Bioethics and Health Law at the University of Pittsburgh.

Nicole writes primarily in political philosophy and ethics and focuses, in particular, on global economic and environmental justice. She is also interested in methodological issues in philosophy and the other social sciences. Her articles appear in journals such as the *American Philosophical Quarterly*, *Public Affairs Quarterly*, *Environmental Ethics*, *The American Journal of Bioethics*, *Journal of Moral Philosophy*, and *Utilitas*.

During her time at Stanford, Nicole plans to extend her research on basic needs and globalization to questions about international trade and population health. She will consider, for instance, what light good ethical principles throw on the World Trade Organization's Trade Related International Property Rights, Sanitary and Phytosanitary, Technical Barriers to Trade, and (potential) service agreements. ☞



CO-SPONSORED EVENTS

In partnership with the Center on Philanthropy and Civil Society (PACS Center) and the Humanities Center, we sponsored a series of conversations with practitioners in the philanthropic and civil sector, including Peter Singer (Princeton & University of Melbourne). Singer used ethical arguments, provocative thought experiments, illuminating examples and case studies of charitable giving to show that it is within our reach to eradicate world poverty and the suffering it brings. Singer asked that we look beyond this stage of the economic cycle and think about what it takes to live ethically in a world in which 10 million children are dying unnecessarily each year.



For more information on the speakers in this series, visit the PACS Center's website.

Fall 2008 Tanner Lectures in Human Values: Origins of Human Cooperation

Michael Tomasello (Max Planck Institute for Evolutionary Anthropology)

By Tobey Scharding, Ph.D. candidate 2011

In his October 2008 Tanner lectures, Michael Tomasello explored the extent to which social cooperation constitutes a uniquely human activity, which is not shared by our closest genetic relatives, chimpanzees. He offered an ambitious philosophical framework for his project, seeking to resolve a long-standing debate between Hobbes, who held that human beings were instinctively combative, and Rousseau, who believed that human beings were naturally inclined to act compassionately towards one another. Tomasello offered copious empirical evidence in support of Rousseau's position.

In particular, Tomasello argued that human beings are naturally altruistic, whereas chimpanzees do not show a cooperative and compassionate spirit either to human handlers or to each other.

All of Tomasello's experiments take place in laboratory settings, so they do not show how chimpanzees behave in their native environments, but his video footage of toddlers eagerly helping and chimpanzees idling indifferently was suggestive and fascinating, to say the least.

Respondents: Carol Dweck (Stanford), Elizabeth Spelke (Harvard), Brian Skyrms (Stanford), Joan Silk (UCLA)

For information on our Spring 2009 Tanner Lectures with Roberto Unger, please visit our website. ↗

HOPE HOUSE SCHOLARS



Deborah Gordon, Shawanda Williams, Andy Rutten

This spring we will complete our eighth year of teaching at Hope House, a residential treatment facility for recovering drug addicts and alcoholics, and we are proud to announce that our partnership with Hope House was a recent recipient of Stanford's Community Partnership Award. These annual awards serve to

"recognize individuals and programs that have formed successful community

partnerships between Stanford and its neighbors."

According to Jean McGown, Director of Community Relations at Stanford, "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." ↗

COURSES

FALL 2008

Laughing Matters: Humor, Race, Class, and Gender
Helle Rytkonen (Program in Reading and Rhetoric),
Rachel Brule (PhD candidate Political Science)

WINTER 2009

Are Women Different?

Andy Rutten (Political Science), Deborah Gordon
(Biological Sciences)

SPRING 2009

Theories of Human Nature

Krista Lawlor (Philosophy), Helen Longino
(Philosophy)

2008 - 2009 ETHICS IN SOCIETY SENIORS



CONNIE DANG
Philosophy/
Political Science
*Women and Human
Rights: Toward a
Conception That is
Both Tolerant and
Critical*



SAM ROBERGE
Philosophy
*Diminished Culpability:
A Normative Assessment
of California's Three-
Strikes Statute*



LETTER FROM DIRECTOR ROB REICH

The Program in Ethics in Society has undergone a number of exciting new changes this past year. I write this director's column for this first time, taking the leadership role in September 2008. The former

Director, Professor Debra Satz, now leads the new McCoy Family Center for Ethics in Society. The Ethics in Society undergraduate program is now housed within the Center. We have hired a magnificent new Program Coordinator, Andrea Kuduk, whose office door is always open. We have a new physical location, the Galvez Modular next to Green Library. And we have a terrific new virtual location as well, a new website well worth checking out: <http://ethicshonors.stanford.edu>

You can see from our alumni updates on the following page that the program is thriving, and we look forward to recognizing the accomplishment of our current seniors during Commencement Weekend.

I intend to focus my attention in the coming year on increasing the number of students who enroll in Ethics in Society and on continuing to build the community of faculty, graduate students, and undergraduates who participate in the program. We are off to a great start this year with many freshmen and sophomores stopping by our office to inquire about the program. Please come visit us yourself at the Galvez modular and be sure to browse our new website! ☺



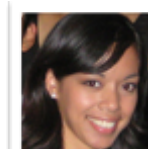
CARRIE MLYNARCZYK
Biology/Economics
*Examining Oil Market
Failures and the Larger
Implications for the
Economic Model*



JAMES VAUGHAN
International
Relations
*Finding a Framework
in Rawls to Evaluate
Economic Sanctions*



ADAM HEPWORTH
Human Biology/
Philosophy
*The Ethical
Foundations of a Right
to Health Care*



ANGELICA ZABANAL
Political Science/
Drama
*The Ethics and Social
Efficiency of a
Rehabilitative
Approach: Developing
California's Juvenile
Justice System*

Liberal - Libertarian Debate

By Alexander Berger, '11

At an event jointly hosted by the Program in Ethics in Society and the Cato Institute, *Liberals & Libertarians: Kissing Cousins or Distant Relatives?*, prominent liberals and libertarians debated their shared intellectual history and the viability of a coalition between them under the new administration.

The liberal contingent consisted of Joshua Cohen (Stanford, Political Science), Pamela Karlan (Stanford, Law) and Bradley DeLong (UC Berkeley, Economics), while libertarianism was represented by Brink Lindsey (Cato Institute), Will Wilkinson (Cato Institute) and Virginia Postrel (Dynamist). In addressing Rawls' notion of fair equality of opportunity, Lindsey claimed that libertarians are supportive of equality of opportunity, but differ from liberals in not always supporting its government enforcement. To his example of charter schools and school vouchers, the liberals responded by pointing out that doctrinaire support for markets hasn't necessarily proven effective in increasing quality of education. Commenting on the modern history of conflict between the two camps, Cohen observed that libertarians tend to be opposed to the use of political power, while liberals tend to have fewer qualms about deploying the coercive power of the state for what they believe to be just ends. The debate concluded with consensus that, although their disagreements are far from resolved, the next four years will see more grounds for agreement between liberals and libertarians than there has been in decades. ☺

THE PHILOSOPHICAL CIRCLE

Phillip Horky, Postdoctoral Fellow in the Humanities

The Philosophical Circle brings together first- and second-year undergrads and post-doctoral fellows to investigate topics such as the possibility of knowledge, the practical value of philosophy, the function of the University in a global environment, the moral obligations of the wealthy towards the poor, and other questions central to the philosophical life.

The Philosophical Circle is an extension of the modes of analysis and discussion developed in first-year required humanities courses, but the students develop their own topics and questions for discussion and are not expected to master any particular methodological approach. It is in the tension between assumptions and approaches that ideas grow, develop, and expand. In the Philosophical Circle, students find ways to personalize philosophical questions and to challenge both individual and collective ways in which philosophy is practiced. Thanks to support from the Ethics in Society Program, we can cultivate an environment of cooperative enjoyment. ☺

ALUMNI UPDATES

'93 **VICTOR JIH** : Victor is still a partner at O'Melveny & Myers in Century City and is a volunteer debate coach at Brentwood School on the side. Victor, along with his sister Tammy, recently won the Amazing Race 14 on CBS.

'93 **MICHELLE MELLO**: I am working on a study of how state governments have approached policy making concerning the human papillomavirus (HPV) vaccine -- for example, whether or not they tried to require the vaccine for girls, and why. I also recently finished a paper addressing New York City's use of laws, such as requirements for calorie labels on menus, to try to encourage healthy eating and reduce obesity.

'94 **MICHELLE FRIEDLAND**: I'm an attorney at Munger, Tolles & Olson in San Francisco, where my practice focuses on constitutional and appellate litigation, including a large amount of pro bono work. My most recent large pro bono project was serving as co-counsel for the petitioners in the challenge to Proposition 8 before the California Supreme Court. I'm also busy raising two-and-a-half-year-old twins.

'96 **JJ PRESCOTT**: I'm an assistant professor of law at the University of Michigan Law School.

'00 **SHALINI BHARGAVA**: Shalini is enjoying her term as a Staff Attorney at the U.S. Court of Appeals for the Third Circuit, in Philadelphia. In August, she will begin a one-year position as a visiting legal writing instructor at the University of Florida in Gainesville, where her fiance will be an assistant professor in the finance department. They look forward to living in a friendly college town and expect to watch a lot of Gator football.

'01 **KEVIN SMULLIN**: I am in a PhD program at the University of London, at work on a dissertation about the literature of the Lebanese of Mexico.

'03 **ERIC PAI** : Eric is a lawyer at Morrison & Foerster in Palo Alto, where he focuses on intellectual property litigation and also works on pro bono cases.

'04 **IAN SLATTERY**: I am living in San Francisco and working for Berkeley-based documentary company, Luna Productions. Our PBS film, *Soldiers of Conscience* continues to make an impact through community screenings across the country.

'04 **RANJANA REDDY**: I joined Teach for America right after graduation. After two years in New York City, I came to Newark, NJ to help found a charter school with four other TFA alum. We started with 100 fifth graders, and I have moved up with them every year. Three years after we opened our doors, I'm teaching the same students as 7th graders and plan to continue teaching them until they leave for high school next year.

'05 **JED RICH**: I spent last summer working in Morrison and Foerster's San Francisco and Hong Kong offices, then joined the Stanford Law School China Program in Hong Kong, ShangHai, and Beijing, then went to the Olympics. For the Fall semester this year, I worked as a legal extern at the House of Representatives Foreign Affairs Committee. I am now preparing to graduate from Stanford Law School this May.

'05 **SUMEETA VARMA**: I am currently finishing up my second year of medical school at Washington University in St. Louis. In addition to classes, I've recently started working with the university's Center for the Study of Ethics and Human Values on some projects aimed at increasing awareness of and engagement with ethical issues in medicine and research for both students and faculty.

'05 **JASMIN BLAK**: Upon graduation I worked for a human capital consulting company for 2 years focusing on communication strategy, training and talent management. After which, I moved to London to complete my Master's at LSE in International Health Policy. While writing my Master's dissertation, I undertook a summer internship at the WHO. I have just begun working at a strategic development consulting company based in Copenhagen that handles projects related to international development.

'06 **AARON ROESCH**: I'm still working for the International Rescue Committee - after a year in Uganda and last summer in Kenya, I'm now based in our London office. These last couple years working for a humanitarian organization have been a great experience, particularly because I've been able to see and shape the impact on the ground of many of the policies I wrote about in my thesis.

'07 **TONY WANG**: I'm currently a philanthropy consultant with Blueprint Research & Design in San Francisco, continuing my research interests in social enterprise.

'07 **BETTY ZHAO**: For the past 2 years I have been working at the Motion and Gait Analysis Lab directed by Dr. Jessica Rose at the Lucille Packard Children's Hospital as a biomechanical engineer.

BOWEN H. MCCOY FAMILY CENTER FOR ETHICS IN SOCIETY

DEBRA SATZ, *Director*

ROB REICH, *Director, undergraduate honors Program in Ethics in Society*

NOA RONKIN, *Associate Director*

JOAN BERRY, *Outreach Program Director*

ANDREA KUDUK, *Program Coordinator*

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