ETHICS IN SOCIETY (ETHICSOC)

ETHICSOC 103X. Contemporary Muslim Political Thought. 4 Units.
This course aims to provide an introduction to contemporary Muslim political thought. It presents post-nineteenth century Muslim contributions to political thought. It is designed as a survey of some major thinkers that sought to interpret Islam’s basic sources and Islamic intellectual legacy from the Arab world to Iran and Southeast Asia, from Turkey to North America. Our readings include primary texts by Tahtawi, Tunis, Afghani, Rida, Iqbal, Qutb, Maududi, Shariati, and some current figures. We will approach the texts as just other works of political theory rather than a study of intellectual history. We will analyze the recurring ideas in this body of thought such as decline, civilization, rationality, ithihad (Islamic independent reasoning), shura (deliberative decision-making), democracy, secularism, Muslim unity, khilafah (caliphate and vicegerency), freedom, equality, and justice. We will discuss their current significance for the ongoing theoretical debates in Muslim political thought and comparative political theory.
Same as: GLOBAL 136

ETHICSOC 104X. Introduction to Disability Studies and Disability Rights. 4 Units.
One in every five Americans has some kind of disability according to the Census Bureau, making this group the largest minority in America. Disability Studies is a relatively new interdisciplinary academic field that examines disability as a social, cultural and political phenomenon. Disability is an elusive, complex and fluid concept that encompasses a range of bodily, cognitive and sensory differences and abilities. It is produced as much by environmental and social factors as it is by bodily functions and pathology. This is an introductory course to the field of disability studies and it aims to investigate the complex concept of disability through a variety of prisms and disciplines including social psychology, the humanities, legal studies and media studies. This course also focuses on the multiple connections between the study of disability and other identities including class, race, ethnicity, gender and sexual orientation, and also includes a comparative look at how disability is treated across cultures. Some of the topics covered in the class are disability and the family, the history of the disability rights movement, the development of disability identity and its intersectionality, anti-discrimination law, the UN Convention on the Rights of People with Disabilities, bioethical dilemmas pertaining to disability and more.
Same as: FEMGEN 94H, HUMRTS 104, SOC 186

ETHICSOC 105C. The Meaning of Life: Moral and Spiritual Inquiry through Literature. 2 Units.
Short novels and plays will provide the basis for reflection on ethical values and the purpose of life. Some of the works to be studied are F. Scott Fitzgerald’s The Great Gatsby, George Bernard Shaw’s Major Barbara, Hermann Hesse’s Siddhartha, Jane Smiley’s Good Will, Robert Bolt’s A Man for All Seasons, John Steinbeck’s Of Mice and Men, and Nadine Gordimer’s None to Accompany Me. We will read for plot, setting, character, and theme using a two-text method; looking at the narrative of the literary work and students’ own lives, rather than either deconstructing the literature or relating it to the author’s biography and psychology. The questions we will ask have many answers. Why are we here? How do we find meaningful work? What can death teach us about life? What is the meaning of success? What is the nature of true love? How can one find balance between work and personal life? How free are we to seek our own destiny? What obligations do we have to others? We will draw from literature set in the United States and elsewhere; secular and religious world views from a variety of traditions will be considered. The authors chosen are able to hold people up as jewels to the light, turning them around to show all of their facets, both blemished and pure, while at the same point pointing to any internal glow beneath the surface. Classes will be taught in a Socratic, discussion-based style. Study questions will accompany each reading and provide a foundation for class discussion. Grading will be based 50 percent on class participation, 25 percent on one-page reflection papers on reading assignments, and 25 percent on a four-page final paper due on September 15. Field trips will include an overnight camping experience.

ETHICSOC 111. Leadership Challenges. 4-5 Units.
This course will examine the responsibilities and challenges for those who occupy leadership roles in professional, business, non-profit, and academic settings. Topics will include characteristics and styles of leadership, organizational dynamics, forms of influence, decision making, diversity, social change, and ethical responsibilities. Class sessions will include visits from people who have occupied prominent leadership roles. Readings will include excerpts of relevant research, problems, exercises, and case studies. Requirements will include class participation and short written weekly reflection papers (2 to 3 pages) on the assigned readings. The class will be capped at 50 students.
Same as: PUBLPOL 111

ETHICSOC 131S. Modern Political Thought: Machiavelli to Marx and Mill. 5 Units.
This course offers an introduction to the history of Western political thought from the late fifteenth through the nineteenth centuries. We will consider the development of ideas like individual rights, government by consent, and the protection of private property. We will also explore the ways in which these ideas continue to animate contemporary political debates. Thinkers covered will include: Niccolò Machiavelli, Thomas Hobbes, John Locke, Jean-Jacques Rousseau, Edmund Burke, John Stuart Mill, and Karl Marx.
Same as: POLISCI 131L

ETHICSOC 131X. Ethics in Bioengineering. 3 Units.
Bioengineering focuses on the development and application of new technologies in the biology and medicine. These technologies often have powerful effects on living systems at the microscopic and macroscopic level. They can provide great benefit to society, but they also can be used in dangerous or damaging ways. These effects may be positive or negative, and so it is critical that bioengineers understand the basic principles of ethics when thinking about how the technologies they develop can and should be applied. On a personal level, every bioengineer should understand the basic principles of ethical behavior in the professional setting. This course will involve substantial writing, and will use case-study methodology to introduce both societal and personal ethical principles, with a focus on practical applications.
Same as: BIOE 131
ETHICSOC 133. Ethics and Politics of Public Service. 3-5 Units.
Ethical and political questions in public service work, including volunteering, service learning, humanitarian assistance, and public service professions such as medicine and teaching. Motives and outcomes in service work. Connections between service work and justice. Is mandatory service an oxymoron? History of public service in the U.S. Issues in crosscultural service work. Integration with the Haas Center for Public Service to connect service activities and public service aspirations with academic experiences at Stanford.
Same as: CSRE 178, HUMBIO 178, PHIL 175A, PHIL 275A, POLISCI 133, PUBLPOL 103D, URBANST 122

ETHICSOC 134R. The Ethics of Elections. 5 Units.
Do you have a duty to vote? Should immigrants be allowed to vote? Should we make voting mandatory? How (if at all) should we regulate campaign finance? Should we even have elections at all? In this course, we will explore these and other ethical questions related to electoral participation and the design of electoral institutions. We will evaluate arguments from political philosophers, political scientists, and politicians to better understand how electoral systems promote important democratic values and how this affects citizens' and political leaders' ethical obligations. We will focus, in particular, on issues in electoral design that have been relevant in recent US elections (e.g. gerrymandering), though many of the ethical issues we will discuss in this course will be relevant in any electoral democracy.
Same as: POLISCI 132A

ETHICSOC 135R. The Ethics of Democratic Citizenship. 5 Units.
We usually think about democratic citizenship in terms of rights and opportunities, but are these benefits of democracy accompanied by special obligations? Do citizens of a democracy have an obligation to take an active role in politics and to actively influence political decision making? How should citizens respond when a democracy's laws become especially burdensome? Do citizens of a democracy have a special obligation to obey the law? In this course, we will read classical and contemporary political philosophy including Plato's Crito and King's "Letter from a Birmingham Jail" to explore how political thinkers have understood and argued for the ethics of citizenship. Students in this course will draw on these materials to construct their own arguments, and to identify and assess implicit appeals to the ethics of citizenship in popular culture and contemporary public discourse, from The Simpsons to President Obama's speeches.
Same as: POLISCI 135D

ETHICSOC 136R. Introduction to Global Justice. 4 Units.
This course provides an overview of core ethical problems in international politics, with special emphasis on the question of what demands justice imposes on institutions and agents acting in a global context. The course is divided into three sections. The first investigates the content of global justice, and comprises of readings from contemporary political theorists and philosophers who write within the liberal contractualist, utilitarian, cosmopolitan, and nationalist traditions. The second part of the course looks at the obligations which global justice generates in relation to a series of real-world issues of international concern: global poverty, human rights, natural resources, climate change, migration, and the well-being of women. The final section of the course asks whether a democratic international order is necessary for global justice to be realized.
Same as: INTNLREL 136R, PHIL 76, POLISCI 136R, POLISCI 336

ETHICSOC 145. The Ethics of Migration. 4 Units.
How should states treat immigrants and would-be immigrants? On what grounds can immigration be justly restricted, and through what means? This module engages with these complex questions by offering a broad overview of key issues in the ethics of migration and their relation to public policy. Guided by the tools of contemporary political philosophy, you will reflect closely upon a series of pressing issues including the basis of the state's right to exclude non-citizens, the prospect of open borders and their tensions with egalitarian justice, the human right to free movement, and the rights of refugees and undocumented migrants.

ETHICSOC 155. The Ethics And Politics of Effective Altruism. 4-5 Units.
What should I do? How should I live? These are the central questions that practical ethics seeks to answer. "Effective altruism" (EA), a growing school of thought and popular social movement, offers a clear and attractive response. It holds that we should try to do the best that we can for the world, and that we should do so on the basis of careful reasoning and reliable evidence. In a short amount of time, effective altruism has become a popular theoretical framework for thinking about our duties to others, and for navigating difficult practical questions. How much do I owe to others? To whom do I have obligations? How should I choose amongst different strategies for discharging these obligations? The course examines the theoretical assumptions behind effective altruism, its internal debates, external criticisms, and rival alternatives. We explore these questions in part by focusing on certain case studies that highlight different elements of the EA approach: organ donation, career choice, animal treatment, and global poverty. Guest lecturers, representing prominent advocates and critics of effective altruism, may also be added to the schedule, pending availability.

ETHICSOC 170. Ethical Theory. 4 Units.
How should we live our lives? Should you love your neighbour as yourself? Should you be digging wells rather than taking philosophy classes? Is taxation just? What obligations do we have to the not-yet-born, and to the dead? And says who? Are there really any answers to these questions? If so, what explains why they are one way rather than another? The will of God? Perhaps we need rules to ensure mutual benefits. But then, can I break them if no-one will find out? Can it be appropriate to blame you for doing something that you thought was the right thing to do (perhaps rejecting a blood transfusion)? Or to praise you for doing something you thought was the wrong thing to do (like Huck Finn)? By the end of this semester, you will be developing answers to these questions and many more.nnA more challenging version of Phil 2 designed primarily for juniors and seniors (may also be appropriate for some freshmen and sophomores - contact professor). Fulfils the Ethical Reasoning requirement. Graduate section (270) will include supplemental readings and discussion, geared for graduate students new to moral philosophy, as well as those with some background who would like more.
Same as: PHIL 170, PHIL 270

ETHICSOC 171. Justice. 4-5 Units.
Focus is on the ideal of a just society, and the place of liberty and equality in it, in light of contemporary theories of justice and political controversies. Topics include financing schools and elections, regulating markets, discriminating against people with disabilities, and enforcing sexual morality. Counts as Writing in the Major for PoliSci majors.
Same as: PHIL 171, POLISCI 103, POLISCI 336S, PUBLPOL 103C, PUBLPOL 307

ETHICSOC 173. Introduction to Feminist Philosophy. 4 Units.
If feminism is a political practice aimed at ending patriarchy, what is the point of feminist philosophy? This course provides an introduction to feminist philosophy by exploring how important theoretical questions around sex and gender bear on practical ethical and political debates. The first part of the course will examine some of the broader theoretical questions in feminist philosophy, including: the metaphysics of gender, the demands of intersectionality, and feminist critiques of capitalism and liberalism. Questions will include: How should we understand the category ‘woman’? How does gender intersect with other axes of oppression? Is capitalism inherently patriarchal? The second part of the course will address more applied topics of ethical and political debate, such as: objectification, pornography, consent, markets in women’s sexual and reproductive labor, and the institution of marriage.
Same as: FEMGEN 173R, PHIL 90R
ETHICSOC 174A. Moral Limits of the Market. 4 Units. Morally controversial uses of markets and market reasoning in areas such as organ sales, procreation, education, and child labor. Would a market for organ donation make saving lives more efficient; if it did, would it thereby be justified? Should a nation be permitted to buy the right to pollute? Readings include Walzer, Arrow, Rawls, Sen, Frey, Titmuss, and empirical cases. Same as: PHIL 174A, PHIL 274A, POLISCI 135P

ETHICSOC 174L. Betrayal and Loyalty, Treason and Trust. 2 Units. The main topic of the seminar is Betrayal: its meaning as well as its moral, legal and political implications. We shall discuss various notions of betrayal: Political (military) betrayal such as treason, Religious betrayal with Judas as its emblem, but also apostasy (converting one's religion) which is regarded both as a basic human right and also as an act of betrayal, social betrayal - betraying class solidarity as well as Ideological betrayal - betraying a cause. On top of political betrayal we shall deal with personal betrayal, especially in the form of infidelity and in the form of financial betrayal of the kind performed by Madoff. The contrasting notions to betrayal, especially loyalty and trust, will get special consideration so as to shed light or cast shadow, as the case may be, on the idea of betrayal. The seminar will focus not only on the normative aspect of betrayal - moral or legal, but also on the psychological motivations for betraying others. The seminar will revolve around glaring historical examples of betrayal but also use informed fictional novels, plays and movies from Shakespeare and Pinter, to John Le Carre. SAME AS LAW 520.
Same as: ETHICSOC 274L, PHIL 174L, PHIL 274L

ETHICSOC 174X. Universal Basic Income: the philosophy behind the proposal. 4 Units. The past three decades have seen the elaboration of a vast body of literature on unconditional basic income a radical policy proposal Philippe Van Parijs referred to as a disarmingly simple idea. It consists of a monthly cash allowance given to all citizens, regardless of personal desert and without means test to provide them with a standard of living above the poverty line. The seminar will seek to engage students in normative debates in political theory (feminism, liberalism, republicanism, communism, libertarianism, etc.) by appealing to the concrete example of basic income. It will allow students to learn a great deal about a policy that is gaining tremendous currency in academic and public debates, while discussing and learning about prominent political theorists - many of whom have written against or for basic income at one point in their career. The seminar is open to undergraduate and graduate students in all departments. There are no pre-requisites. We will ask questions: a. Is giving people cash no strings attached desirable and just? Would basic income promote a more gender equal society through the remuneration of care-work, or would it risks further entrenching the position of women as care-givers? Would alternative policies be more successful (such as the job guarantees, stakeholder grants or a negative income tax)? How can we test out basic income? What makes for a reliable and ethical basic income pilot? Students in Politics, Philosophy, Public Policy, Social Work, and Sociology should find most of those questions relevant to their interests. Some discussions on how to fund basic income, on the macro-economic implications of basic income and on the existing pilots projects (in Finland, Namibia, India, Canada and the US) may be of interest to Economists; while our readings on the impact of new technologies and artificial intelligence on the future of work and whether a basic income could be a solution, are likely to be of interest to computer scientists and engineers. By the end of the class, students will have an in depth knowledge of the policy and will have developed skills in the normative analysis of public policy. They will be able to deploy those critical and analytical skills to assess a broad range of other policies. Same as: ETHICSOC 274X, PHIL 174B, PHIL 274B, POLISCI 338

ETHICSOC 178M. Introduction to Environmental Ethics. 4-5 Units. How should human beings relate to the natural world? Do we have moral obligations toward non-human animals and other parts of nature? And what do we owe to other human beings, including future generations, with respect to the environment? The first part of this course will examine such questions in light of some of our current ethical theories: considering what those theories suggest regarding the extent and nature of our environmental obligations; and also whether reflection on such obligations can prove informative about the adequacy of our ethical theories. In the second part of the course, we will use the tools that we have acquired to tackle various ethical questions that confront us in our dealings with the natural world, looking at subjects such as: animal rights; conservation; economic approaches to the environment; access to and control over natural resources; environmental justice and pollution; climate change; technology and the environment; and environmental activism.
Same as: ETHICSOC 278M, PHIL 178M, PHIL 278M, POLISCI 134L

ETHICSOC 180M. The Ethics and Politics of Collective Action. 3-4 Units. Collective action problems arise when actions that are individually rational give rise to results that are collectively irrational. Scholars have used such a framework to shed light on various political phenomena such as revolutions, civil disobedience, voting, climate change, and the funding of social services. We examine their findings and probe the theoretical foundations of their approach. What does this way of thinking about politics bring into focus, and what does it leave out? What role do institutions play in resolving collective action problems? And what if the required institutions are absent? Can we, as individuals, be required to cooperate even if we expect that others may not play their part? Readings drawn from philosophy, political science, economics, and sociology.
Same as: PHIL 73, POLISCI 131A, PUBLPOL 304A

ETHICSOC 181. Architecture, Space, and Politics. 4-5 Units. We spend most of our lives in buildings and cities that are planned by architects and urbanists. What are the normative considerations that should guide how these spaces are designed? What social role should architecture aim to play? and what criteria should we use to assess whether an architectural intervention is successful or not? This course seeks to address these questions by bringing architecture in conversation with contemporary normative political theory. It examines both how political theory can inform our thinking about architecture, and how the work of architects -- with its attention to the specifics of the built environment -- can advance our thinking about politics.

ETHICSOC 185M. Contemporary Moral Problems. 4-5 Units. Conflict is a natural part of human life. As human beings we represent a rich diversity of conflicting personalities, preferences, experiences, needs, and moral viewpoints. How are we to resolve or otherwise address these conflicts in a way fair to all parties? In this course, we will consider the question as it arises across various domains of human life, beginning with the classroom. What is it for a classroom to be safe? What is it for a classroom to be just? We will then move from the classroom to the family, considering a difficult set of questions about how we are to square the autonomy rights of children, elderly parents, and the mentally ill with our desire as family members to keep them safe. Finally, we will turn to the conflicts of citizenship in a liberal democratic society in which the burdens and benefits of citizenship have not always been fairly distributed. We will consider, among others, the question of whether or not civil disobedience is ever morally permissible, of whether there is a right to healthcare, and of whether or not some citizens are owed reparations for past injustices.
Same as: PHIL 72, POLISCI 134P

ETHICSOC 190. Ethics in Society Honors Seminar. 4 Units. For students planning honors in Ethics in Society. Methods of research. Students present issues of public and personal morality; topics chosen with advice of instructor.
Same as: PHIL 178
ETHICSOC 195. Ethics in Society Workshop. 1 Unit.
Workshop for Ethics in Society seniors completing their honors thesis.

May be repeated for credit.

ETHICSOC 2. The Ethics of Anonymity. 1 Unit.
When is it ethical to conceal your identity or to permit another to remain anonymous? What is the value to remaining unknown, and what might be the cost? Does anonymity free you to think, act, or be in ways you wouldn't otherwise? What else might it allow or constrain? How might your answers differ depending on the circumstances or context? In this one-unit lunchtime seminar, guest speakers will discuss topics that might include: anonymous sources in journalism; anonymity online; the history of anonymous authorship and attribution; whistleblowers and confidential informants; anonymous egg or sperm donors and birth parents; anonymity vs. confidentiality for research participants; anonymity and art; technology and anonymity.
Same as: COMM 127X, CSRE 127X

ETHICSOC 20. Introduction to Moral Philosophy. 5 Units.
What should I do with my life? What kind of person should I be? How should we treat others? What makes actions right or wrong? What is good and what is bad? What should I value? How should we organize society? Is there any reason to be moral? Is morality relative or subjective? How, if at all, can such questions be answered? Intensive introduction to theories and techniques in contemporary moral philosophy.
Same as: PHIL 2

ETHICSOC 200A. Ethics in Society Honors Thesis. 1-5 Unit.
Limited to Ethics in Society honors students, who must enroll once in 200A, once in 200B, and once in 200C in their senior year. Students enrolling in 200A for less than 3 units must get approval from the faculty director.

ETHICSOC 200B. Ethics in Society Honors Thesis. 1-5 Unit.
Limited to Ethics in Society honors students, who must enroll once in 200A, once in 200B, and once in 200C in their senior year. Students enrolling in 200B for less than 3 units must get approval from the faculty director.

ETHICSOC 200C. Ethics in Society Honors Thesis. 1-5 Unit.
Limited to Ethics in Society honors students, who must enroll once in 200A, once in 200B, and once in 200C in their senior year. Students enrolling in 200C for less than 3 units must get approval from the faculty director.

ETHICSOC 202. EMOTIONS: MORALITY AND LAW. 2 Units.
If emotions are the stuff of life, some emotions are the stuff of our moral and legal life. Emotions such as guilt, shame, revenge, indignation, resentment, disgust, envy, jealousy and humiliation, along with forgiveness, compassion, pity, mercy and patriotism, play a central role in our moral and legal life. The course is about these emotions, their meaning and role in morality and law. Issues such as the relationship between punishment and revenge, or between envy and equality, or St. Paul's contrast between law and love, or Nietzsche's idea that resentment is what feeds morality, will be discussed alongside other intriguing topics.
Same as: ETHICSOC 302, PHIL 177B, PHIL 277B

ETHICSOC 202R. Ethics and Politics. 5 Units.
A discussion of critical ethical issues faced by American and other national leaders. Case studies of 20th- and 21st-century decisions, including those involved with violence (e.g., the use of drone missiles or torture to extract information from enemies), whistle-blowing in government (e.g., decisions to expose what was known about 9/11 in advance), disobedience of those in authority (e.g., Daniel Ellsberg's release of the Pentagon Papers), policies on distributing scarce goods in society (e.g. rationing health care), policies involving justice and equal treatment (e.g. affirmative action or gay marriage), policies regarding life and death (e.g., abortion and euthanasia laws), and others. Students will debate some of the key issues, relying on ethical principles that will be discussed each week, and develop their own case studies.

ETHICSOC 203R. Ethics in Real Life: How Philosophy Can Make Us Better People. 4 Units.
Socrates thought that philosophy was supposed to be practical, but most of the philosophy we do today is anything but. This course will convince you that philosophy actually is useful outside of the classroom—and can have a real impact on your everyday decisions and how to live your life. We'll grapple with tough practical questions such as: 'Is it selfish if I choose to have biological children instead of adopting kids who need homes?" 'Am I behaving badly if I don't wear a helmet when I ride my bike?' Should I major in a subject that will help me make a lot of money so I can then donate most of it to overseas aid instead of choosing a major that will make me happy?' Throughout the course, we will discuss philosophical questions about blame, impartiality, the force of different 'shoulds,' and whether there are such things as universal moral rules that apply to everyone.

ETHICSOC 205R. JUST AND UNJUST WARS. 2 Units.
War is violent, but also a means by which political communities pursue collective interests. When, in light of these features, is the recourse to armed force justified? Pacifists argue that because war is so violent it is simply never justified, and that there is no such thing as a just war. Realists, in contrast, argue that war is simply a fact of life and not a proper subject for moral judgment, any more than we would judge an attack by a pack of wolves in moral terms. In between is just war theory, which claims that some wars, but not all, are morally justified. We will explore these theories, and will consider how just war theory comports with international law rules governing recourse to force. We will also explore justice in war, that is, the moral and legal rules governing the conduct of war, such as the requirement to avoid targeting non-combatants. Finally, we will consider how war should be terminated; what should be the nature of justified peace? We will critically evaluate the application of just war theory in the context of contemporary security problems, including: (1) transnational conflicts between states and nonstate groups and the so-called "war on terrorism"; (2) civil wars; (3) demands for military intervention to halt humanitarian atrocities taking place in another state. Same as LAW 751.
Same as: ETHICSOC 305R, PHIL 205R, PHIL 305R

ETHICSOC 207R. Democratic Accountability and Transparency. 5 Units.
This course critically examines two related democratic values, accountability and transparency. We begin with historical perspectives on accountability, tracing its centrality to democratic politics to ancient Athens and early modern debates about the nature and function of political representation. But the bulk of the course deals with contemporary issues and problems: how should we conceive of accountability, both conceptually and normatively, and what is its relationship to other values such as transparency and publicity? What forms of accountability are appropriate for modern democratic politics? Is accountability only for elites, or should ordinary citizens be accountable to one another? In what contexts are transparency and publicity valuable, and when might we instead find their operation counter-productive and troubling? Readings draw from canonical texts as well as contemporary political theory, philosophy, and political science.
ETHICSOC 217X. Free Speech, Academic Freedom, and Democracy. 3 Units.
The course examines connected ideas of free speech, academic freedom, and democratic legitimacy that are still widely shared by many of us but have been subject to skeptical pressures both inside and outside the academy in recent years. The course explores the principled basis of these ideas, how well they might (or might not) be defended against skeptical challenge, and how they might be applied in particular controversies about the rights of students, instructors, and researchers. Same as: EDUC 217, PHIL 278C

ETHICSOC 21N. Ethics of Sports. 3 Units.
This seminar will be focused on the ethical challenges that are encountered in sport. We will focus on the moral and political issues that affect the world of sport and which athletes, coaches, sports commentators and fans are faced with. For instance, we will ask questions such as: what is a fair game (the ethics of effort, merit, success)? Is it ethical to train people to use violence (the ethics of martial arts)? Are divisions by gender categories justified and what should we think of gender testing? Is the use of animals in sport ever justified? Which forms of performance enhancements are acceptable in sport (the ethics of drug use and enhancements through technologies)? Should we ban sports that damage the players' health? Does society owe social support to people who hurt themselves while practicing extreme sports? The class will be structured around small group discussions and exercises as well as brief lectures to introduce key moral and political concepts (such as fairness, equality, freedom, justice, exploitation, etc.). I will also bring guests speakers who are involved in a sport activity at Stanford or who have worked on sports as part of their academic careers. By the end of the seminar, students will have a good understanding of the various ethical challenges that surround the world of sport. They will be able to critically discuss sport activities, norms, modes of assessments and policies (on campus and beyond). They will also be prepared to apply the critical ethical thinking that they will have deployed onto other topics than sports. They will have been introduced to the normative approach to social issues, which consists in asking how things should be rather than describing how things are. They will be prepared to take more advanced ethics classes in political theory, as well as moral and political philosophy.
Same as: PHIL 21N

ETHICSOC 232T. Theories and Practices of Civil Society, Philanthropy, and the Nonprofit Sector. 5 Units.
What is the basis of private action for the public good? How are charitable dollars distributed and what role do nonprofit organizations and philanthropic dollars play in a modern democracy? In the component of the course, students will award $100,000 in grants to local nonprofits. Students will explore how nonprofit organizations operate domestically and globally as well as the historical development and modern structure of civil society and philanthropy. Readings in political philosophy, history, political sociology, and public policy. WIM for PoliSci students who enroll in PoliSci 236S.
Same as: POLISCI 236, POLISCI 236S

ETHICSOC 233R. The Ethics of Religious Politics. 5 Units.
Is it possible for a deeply committed religious person to be a good citizen in a liberal, pluralistic democracy? Is it morally inappropriate for religious citizens to appeal to the teachings of their tradition when they support and vote for laws that coerce fellow citizens? Must the religiously committed be prepared to defend their arguments by appealing to 'secular reasons' ostensibly accessible to all 'reasonable' citizens? What is so special about religious claims of conscience and expression that they warrant special protection in the constitution of most liberal democracies? Is freedom of religion an illusion when it is left to ostensibly secular courts to decide what counts as religion? Exploration of the debates surrounding the public role of religion in a religiously pluralistic American democracy through the writings of scholars on all sides of the issue from the fields of law, political science, philosophy, and religious studies.

ETHICSOC 234R. Ethics on the Edge: Business, Non-Profit Organizations, Government, and Individuals. 3 Units. (PUBLPOL 134, PUBLPOL 234; 3 credits Ways--ER) The objective of the course is to explore the increasing ethical challenges in a world in which technology, global risks, and societal developments are accelerating faster than our understanding and the law can keep pace. We will unravel the factors contributing to the seemingly pervasive failure of ethics today among organizations and leaders across all sectors: business, government, nonprofit, and academia. A framework for ethical decision-making underpins the course. There is significant space for personal reflection and forming your own views on a wide range of issues. Prominent guest speakers will attend certain sessions interactively. The relationship between ethics and culture, leadership, law, and global risks (inequality, privacy, financial system meltdown, cyber-terrorism, climate change, etc.) will inform discussion. A broad range of international topics might include: designer genetics; civilian space travel (Elon Musk's Mars plans); social media (e.g. Facebook Cambridge Analytica, on-line sex trafficking, monopolies); new devises (e.g. Amazon Alexa in hotel rooms); free speech on University campuses; opioid addiction; AI (from racism to the work challenge and beyond); corporate and financial sector scandals (Epi pen pricing, Theranos, Wells Fargo fraudulent account creation, Volkswagen emissions testing manipulation); and non-profit sector ethics challenges (e.g. NGOs engagement with ISIS and sexual misconduct in humanitarian aid (Oxfam case)). Final project in lieu of exam on a topic of student's choice. Attendance required. Class participation important (with multiple opportunities to earn participation credit beyond speaking in class). Strong emphasis on rigorous analysis, critical thinking and testing ideas in real-world contexts. Please note that this course will require one evening session on a Wednesday or Thursday in lieu of the final class session the first week of June, so the course will end before Memorial Day. Students wishing to take the course who are unable to sign up within the enrollment limit should contact Dr. Susan Liautaud at susanl1@stanford.edu. *Students taking the course for Ways credit and Public Policy majors should contact Dr. Susan Liautaud directly at susanl1@stanford.edu.

ETHICSOC 237. Civil Society and Democracy in Comparative Perspective. 5 Units.
A cross-national approach to the study of civil societies and their role in democracy. The concept of civil society—historical, normative, and empirical. Is civil society a universal or culturally relevant concept? Does civil society provide a supportive platform for democracy or defend a protected realm of private action against the state? How are the norms of individual rights, the common good, and tolerance balanced in diverse civil societies? Results of theoretical exploration applied to student-conducted empirical research projects on civil societies in eight countries. Summary comparative discussions. Prerequisite: a course on civil society or political theory. Students will conduct original research in teams of two on the selected nations. Enrollment limited to 18. Enrollment preference given to students who have taken PoliSci 236S/Ethicsoc 232T.
Same as: POLISCI 237S
ETHICSOC 237M. Politics and Evil. 5 Units.
In the aftermath of the Second World War, the political theorist Hannah Arendt wrote that “the problem of evil will be the fundamental question of postwar intellectual life in Europe.” This question remains fundamental today. The acts to which the word “evil” might apply—genocide, terrorism, torture, human trafficking, etc.—persist. The rhetoric of evil also remains central to American political discourse, both as a means of condemning such acts and of justifying preventive and punitive measures intended to combat them. In this advanced undergraduate seminar, we will examine the intersection of politics and evil by considering works by philosophers and political theorists, with occasional forays into film and media. The thinkers covered will include: Hannah Arendt, Immanuel Kant, Niccolò Machiavelli, Friedrich Nietzsche, and Michael Walzer.
Same as: POLISCI 237M

ETHICSOC 274L. Betrayal and Loyalty, Treason and Trust. 2 Units.
The main topic of the seminar is Betrayal: its meaning as well as its moral, legal and political implications. We shall discuss various notions of betrayal: Political (military) betrayal such as treason, Religious betrayal with Judas as its emblem, but also apostasy (converting one’s religion) which is regarded both as a basic human right and also as an act of betrayal, social betrayal - betraying class solidarity as well as Ideological betrayal - betraying a cause. On top of political betrayal we shall deal with personal betrayal, especially in the form of infidelity and in the form of financial betrayal of the kind performed by Madoff. The contrasting notions to betrayal, especially loyalty and trust, will get special consideration so as to shed light or cast shadow, as the case may be, on the idea of betrayal. The seminar will focus not only on the normative aspect of betrayal - moral or legal, but also on the psychological motivations for betraying others. The seminar will revolve around glaring historical examples of betrayal but also use informed fictional novels, plays and movies from Shakespeare and Pinter, to John Le Carre. SAME AS LAW 520.
Same as: ETHICSOC 174L, PHIL 174L, PHIL 274L

ETHICSOC 274X. Universal Basic Income: the philosophy behind the proposal. 4 Units.
The past three decades have seen the elaboration of a vast body of literature on unconditional basic income - a radical policy proposal Philippe Van Parijs referred to as a disarming simple idea. It consists of a monthly cash allowance given to all citizens, regardless of personal desert and without means test to provide them with a standard of living above the poverty line. The seminar will seek to engage students in normative debates in political theory (feminism, liberalism, republicanism, communism, libertarianism, etc.) by appealing to the concrete example of basic income. It will allow students to learn a great deal about a policy that is gaining tremendous currency in academic and public debates, while discussing and learning about prominent political theorists - many of whom have written against or for basic income at one point in their career.
The seminar is open to undergraduate and graduate students in all departments. There are no pre-requisites. We will ask questions such as: is giving people cash no strings attached desirable and just? Would basic income promote a more gender equal society through the remuneration of care-work, or would it risks further entrenching the position of women as care-givers? Would alternative policies be more successful (such as the job guarantees, stakeholder grants or a negative income tax)? How can we test out basic income? What makes for a reliable and ethical basic income pilot? Students in Politics, Philosophy, Public Policy, Social Work, and Sociology should find most of those questions relevant to their interests. Some discussions on how to fund basic income, on the macro-economic implications of basic income and on the existing pilots projects (in Finland, Namibia, India, Canada and the US) may be of interest to Economists; while our readings on the impact of new technologies and artificial intelligence on the future of work and whether a basic income could be a solution, are likely to be of interest to computer scientists and engineers. By the end of the class, students will have an in depth knowledge of the policy and will have developed skills in the normative analysis of public policy. They will be able to deploy those critical and analytical skills to assess a broad range of other policies.
Same as: ETHICSOC 174X, PHIL 174B, PHIL 274B, POLISCI 338

ETHICSOC 278M. Introduction to Environmental Ethics. 4-5 Units.
How should human beings relate to the natural world? Do we have moral obligations toward non-human animals and other parts of nature? And what do we owe to other human beings, including future generations, with respect to the environment? The first part of this course will examine such questions in light of some of our current ethical theories: considering what those theories suggest regarding the extent and nature of our environmental obligations; and also whether reflection on such obligations can prove informative about the adequacy of our ethical theories. In the second part of the course, we will use the tools that we have acquired to tackle various ethical questions that confront us in our dealings with the natural world, looking at subjects such as: animal rights; conservation; economic approaches to the environment; access to and control over natural resources; environmental justice and pollution; climate change; technology and the environment; and environmental activism.
Same as: ETHICSOC 178M, PHIL 178M, PHIL 278M, POLISCI 134L

ETHICSOC 280. Transitional Justice, Human Rights, and International Criminal Tribunals. 3-5 Units.
(Formerly IPS 280) Historical backdrop of the Nuremberg and Tokyo Tribunals. The creation and operation of the Yugoslav and Rwanda Tribunals (ICTY and ICTR). The development of hybrid tribunals in East Timor, Sierra Leone, and Cambodia, including evaluation of their success in addressing perceived shortcomings of the ICTY and ICTR. Examination of the role of the International Criminal Court and the extent to which it will succeed in supplanting all other ad hoc international justice mechanisms and fulfill its goals. Analysis focuses on the politics of creating such courts, their interaction with the states in which the conflicts took place, the process of establishing prosecutorial priorities, the body of law they have produced, and their effectiveness in addressing the needs of victims in post-conflict societies.
Same as: HUMRTS 103, INTLPOL 280, INTNLREL 180A
ETHICSOC 301. Conflicts, Ethics, and the Academy. 1-3 Unit.
(664) This course looks at conflicts of interest and ethical issues as they arise within academic work. The participants will be drawn from schools and departments across the University so that the discussion will prompt different examples of, and perspectives on, the issues we discuss. Topics will include the conflicts that arise from sponsored research, including choices of topics, shaping of conclusions, and nondisclosure agreements; issues of informed consent with respect to human subjects research, and the special issues raised by research conducted outside the United States; peer review, co-authorship, and other policies connected to scholarly publication; and the ethics of the classroom and conflicts of interest implicating professor-student relationships. Representative readings will include Marcia Angell’s work, Drug Companies and Doctors: A Story of Corruption, N.Y. Rev. Books, Jan. 15, 2009, and Is Academic Medicine for Sale? 342 N. Engl. J. Med. 1516 (2000) (and responses); William R. Freudenburg, Seeding Science, Courting Conclusions: Reexamining the Intersection of Science, Corporate Cash, and the Law, 20 Sociological Forum 3 (2005); Max Weber, Science as a Vocation; legal cases; and conflict-of-interest policies adopted by various universities and professional organizations. The course will include an informal dinner at the end of each session. The goal of the course is to have students across disciplines think about the ethical issues they will confront in an academic or research career. Non-law students should enroll in ETHICSOC 301.

ETHICSOC 302. EMOTIONS: MORALITY AND LAW. 2 Units.
If emotions are the stuff of life, some emotions are the stuff of our moral and legal life. Emotions such as: guilt, shame, revenge, indignation, resentment, disgust, envy, jealousy and humiliation, along with forgiveness, compassion, pity, mercy and patriotism, play a central role in our moral and legal life. The course is about these emotions, their meaning and role in morality and law. Issues such as the relationship between punishment and revenge, or between envy and equality, or St. Paul’s contrast between law and love, or Nietzsche’s idea that resentment is what feeds morality, will be discussed alongside other intriguing topics.
Same as: ETHICSOC 202, PHIL 177B, PHIL 277B

ETHICSOC 303R. Ethics, Economics and the Market. 4 Units.
Economic analysis inevitably raises moral questions. Getting clear on those moral questions, and the competing answers to them, can help improve both economic analysis and our understanding of the values involved in alternative social policies. This course focuses on a central economic institution: the market. How have the benefits and costs of using markets been understood? For example, it is often claimed that markets are good for welfare, but how is welfare to be understood? What is the connection between markets and different values such as equality and autonomy? What, if anything is wrong with markets in everything? Are there moral considerations that allow us to, distinguish different markets? This course examines competing answers to these questions, drawing on historical and contemporary literature. Readings include Adam Smith, JS Mill, Karl Marx, Michael Walzer, Dan Hausman and Michael McPherson and Debra Satz among others. For graduate students only.
Same as: PHIL 375, POLISCI 434A

ETHICSOC 305R. JUST AND UNJUST WARS. 2 Units.
War is violent, but also a means by which political communities pursue collective interests. When, in light of these features, is the recourse to armed force justified? Pacifists argue that because war is so violent it is never justified, and that there is no such thing as a just war. Realists, in contrast, argue that war is simply a fact of life and not a proper subject for moral judgment, any more than we would judge an attack by a pack of wolves in moral terms. In between is just war theory, which claims that some wars, but not all, are morally justified. We will explore these theories, and will consider how just war theory comports with international law rules governing recourse to force. We will also explore justice in war, that is, the moral and legal rules governing the conduct of war, such as the requirement to avoid targeting non-combatants. Finally, we will consider how war should be terminated; what should be the nature of justified peace? We will critically evaluate the application of just war theory in the context of contemporary security problems, including: (1) transnational conflicts between states and nonstate groups and the so-called “war on terrorism”, (2) civil wars, (3) demands for military intervention to halt humanitarian atrocities taking place in another state. Same as LAW 751.
Same as: ETHICSOC 205R, PHIL 205R, PHIL 305R

ETHICSOC 371R. INEQUALITY: Economic and Philosophical Perspectives. 5 Units.
The nature of and problem of inequality is central to both economics and philosophy. Economists study the causes of inequality, design tools to measure it and track it over time, and examine its consequences. Philosophers are centrally concerned with the justification of inequality and the reasons why various types of inequality are or are not objectionable. In this class we bring both of these approaches together. Our class explores the different meanings of and measurements for understanding inequality, our best understandings of how much inequality there is, its causes, its consequences, and whether we ought to reduce it, and if so, how. This is an interdisciplinary graduate seminar. We propose some familiarity with basic ideas in economics and basic ideas in contemporary political philosophy; we will explain and learn about more complex ideas as we proceed. The class will be capped at 20 students.
Same as: ECON 380, PHIL 371D, POLISCI 431L

ETHICSOC 372R. Ending Wars: A Just Peace or Just a Peace. 2 Units.
Much of just war theory focuses on the justifications for resorting to armed force and the conduct of hostilities. But what are the ethical and legal principles that govern ending wars and making peace? This course will explore the theory of “just peace,” including such problems as when a party to war may demand the unconditional surrender of its adversary and what kinds of compromises are ethically permissible in order to end the armed conflict. We will also consider the terms and practices the winning party in war may impose on the loser, such as reparations and occupation (particularly transformative occupation). In addition, we will examine the topic of transitional justice, including issues related to amnesty, forgiveness, criminal and other forms of accountability, and reconciliation. Elements used in grading: Class Participation, Written Assignments, Final Exam.
Same as: PHIL 372M

ETHICSOC 374R. Science, Religion, and Democracy. 3-5 Units.
How should conflicts between citizens with science-based and religion-based beliefs be handled in modern liberal democracies? Are religion-based beliefs as suitable for discussion within the public sphere as science-based beliefs? Are there still important conflicts between science and religion, e.g., Darwinian evolution versus creationism or intelligent design? How have philosophy and recent theology been engaged with such conflicts and how should they be engaged now? What are the political ramifications? This is a graduate-level seminar; undergraduates must obtain permission of the instructors.
Same as: PHIL 374F, RELIGST 374F
ETHICSOC 432X. Selections in Modern Political Thought. 3-5 Units.
This graduate-level seminar explores selections from the canon of Western political thought from the late fifteenth through nineteenth centuries. Throughout the course, we will engage in close textual readings of individual thinkers and consider some of the larger questions raised by political modernity. The Fall 2015 offering of the course will focus on the three modern social contract thinkers: Thomas Hobbes, John Locke, and Jean-Jacques Rousseau.
Same as: POLSCI 432R

ETHICSOC 70X. Egalitarianism: A course on the history and theory of egalitarianism and anti-egalitarianism. 4 Units.
Egalitarianism is a conception of justice that takes the value of equality to be of primary political and moral importance. There are many different ways to be an egalitarian - it all depends on what we take to be the ‘currency’ of egalitarian justice. Are we simply trying to equalize basic rights and liberties, or also resources, opportunities, positions, status, respect, welfare, or capabilities? Is equality really what we should try to achieve in a just society? An alternative would be to make sure everyone has enough or to promote individual freedom instead of equality. Why do egalitarians think that such society would still be unjust? How do they proceed to argue for equality?

This class will introduce students to egalitarian and anti-egalitarian thought by looking both at the history of egalitarian thinking and at contemporary accounts in defense of equality. It will provide an in depth introduction to the concepts that are used when inequalities are discussed by philosophers, economists, scientists, and politicians. The class will attest of the varieties of approaches and perspectives to equality. For instance, we will learn from the 19th century debate on racial inequalities to understand how anti-egalitarian discourses are constructed; we will look into Rousseau’s conception of social equality in the Second Discourse and the Social Contract; and we will engage with contemporary egalitarian theories by studying Rawlsian and post-Rawlsian forms of egalitarianism.

There are no prerequisites for this course. The class will enable you to develop your own interests and expertise as you work towards understanding egalitarian thinking. If you have prior experience in ethics, political philosophy or political theory, it will allow you to deepen your knowledge and to learn new theories of justice. If you do not have any such knowledge, this class will introduce you to the normative approach to politics (that is the approach that consists in asking what a just society requires) and will help you develop some understanding of how one proceeds when arguing for justice.

A substantial part of the 3 hours we have each week will be devoted to discussions and presentations, since this is the best way to ‘practice normative thinking’. The class will also include mini-lectures lead by the primary instructor.
Same as: PHIL 174E, PHIL 274E, POLISCI 138E

ETHICSOC 75X. Philosophy of Public Policy. 4 Units.
From healthcare to parliamentary reforms to educational policies, social and public policies are underpinned by normative justifications - that is by different conceptions of what is right, wrong or required by justice. By analyzing these assumptions and justifications, we can in turn challenge the policies in question - asking: Is workfare ever justified? What is wrong with racial profiling? When (if ever) is compulsory voting justified? Should children have the right to vote? Does affirmative action promote equality? Should freedom of expression ever be restricted? What are the duties of citizens of affluent countries toward asylum seekers and economic migrants? Do we have a right to privacy?

The course aims to train students in the normative analysis of public policies. At the end of this class, students should be able to critically examine diverse policy proposals from the perspective of ethics, moral and political philosophy. Students will be introduced to a broad range of normative approaches to politics, and the seminars will be organized around debates and small-group exercises to train students in the concrete ways in which one argues normatively. Through concrete and important policy examples each week, students will be introduced to the main debates in moral and political theory.

There are no prerequisites. Undergraduates and graduates from all departments are welcome to attend. After taking this class, students will be prepared to take more advanced classes in ethics, political theory, as well as moral and political philosophy. They will have developed competences in the normative analysis of public policy and they will be able to deploy those competences in other ethics classes.
Same as: PHIL 175B, PHIL 275B