ETHICS IN SOCIETY PROGRAM

The Program in Ethics in Society consists of an interdisciplinary honors program and a minor that are open to undergraduates in all majors.

Mission of the Program in Ethics in Society

The Program in Ethics in Society, which operates under the umbrella of the Bowen H. McCoy Family Center for Ethics in Society, is designed to foster scholarship, teaching, and moral reflection on fundamental issues in personal and public life. The program is grounded in moral and political philosophy, but it extends its concerns across a broad range of traditional disciplinary domains. The program is guided by the idea that ethical thought has application to current social questions and conflicts, and it seeks to encourage moral reflection and practice in areas such as business, international relations, law, medicine, politics, science, and public service.

Ethics in Society Courses

Courses offered by the Program in Ethics in Society are listed under the subject code ETHICSOC on the Stanford Bulletin's ExploreCourses (https://exploreCourses.stanford.edu/search?q=ETHICSOC&catalognumber=on&academicYear=on&departmentcode=ETHICSOC=on&filter-departmentcode=ETHICSOC=on&filter-term-Spring=on&filter-term-Winter=on&filter-term-Autumn=on&filter-term-Summer=on&collapse=&filter-coursestatus-Active=on&filter-catalognumber-ETHICSOC=on) web site. There are many course offerings at Stanford that address moral and political questions, only some of which are crosslisted by the Program in Ethics in Society.

Honors in Ethics in Society

The Program in Ethics in Society offers undergraduates the opportunity to write a senior honors thesis within a community of interdisciplinary scholars. The course of study combines the analytical rigor of moral and political philosophy with the subject matter of each student's self-chosen major to develop a sophisticated understanding of problems of social concern. Such problems include: the nature and implications of treating people with equal dignity and respect; the scope of liberty; the legitimacy of government; and the meaning of responsibility. The program poses these issues and others in the context of debates which arise in our common public life. It thus extends moral concern and reflection across disciplines such as medicine, law, economics, political science, sociology, international relations, and public policy.

Students in the program write honors theses on topics which use moral and political philosophy to address practical problems. Previous theses have considered questions such as the just distribution of health care, obligations to future generations, the role of moral values in education, the moral implications of genetic engineering, and the relationship between gender inequality and the structures of work and family. Students in the program have won scholarships to graduate study including Marshall, Rhodes, and Fulbright fellowships. Others have taken the step from moral analysis to moral commitment, pursuing careers of public service.

The honors program in Ethics in Society is open to majors in every field and must be taken in addition to a department major. Applicants must declare a major before applying to the program. Applicants should have a grade of B+ or higher in all courses taken to fulfill program requirements. Required courses must be taken for a letter grade.

Students interested in pursuing honors in Ethics in Society can apply for early acceptance in June of their sophomore year or the regular deadline in mid November of their junior year. Students should contact the program coordinator for more information and to begin the application process.

Requirements

<table>
<thead>
<tr>
<th>Core Courses</th>
<th>Units</th>
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<tbody>
<tr>
<td>ETHICSOC 20 Introduction to Moral Philosophy</td>
<td>4-5</td>
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<tr>
<td>or ETHICSOC 170 Ethical Theory</td>
<td></td>
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<tr>
<td>ETHICSOC 171 Justice</td>
<td>4-5</td>
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<tr>
<td>ETHICSOC 190 Ethics in Society Honors Seminar</td>
<td>3</td>
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</tbody>
</table>

Electives

Two 4- or 5-unit undergraduate courses on a subject approved by the faculty director, designed to support research conducted for or connected to the honors thesis.

Thesis units spread across Autumn, Winter, and Spring quarters

| Thesis units spread across Autumn, Winter, and Spring quarters | 10    |

ETHICSOC 200A Ethics in Society Honors Thesis

ETHICSOC 200B Ethics in Society Honors Thesis

ETHICSOC 200C Ethics in Society Honors Thesis

Honors subject must be approved by the honors adviser and students must receive a grade of 'B+' or higher on their thesis to receive honors in Ethics in Society.

Typically, ETHICSOC 20 or ETHICSOC 170 and ETHICSOC 171 are completed before the Winter Quarter of the junior year. The Ethics in Society Honors Seminar (ETHICSOC 190) is offered only in Winter Quarter and should be taken in the junior year. Specialization courses can be completed at any time and courses taken prior to acceptance in the Program can be used to fulfill this requirement.

Students can elect to receive up to 10 units for writing their theses in their senior year in ETHICSOC 200A, ETHICSOC 200B, and ETHICSOC 200C. Up to 5 units may be taken in one quarter.

The honors thesis is written during Autumn and Winter quarters of the senior year and is generally due the first Monday in May. Students also complete preliminary and final thesis presentations in the senior year and an oral examination after submission of the thesis. To receive honors in Ethics in Society, students must fulfill all requirements, maintain an overall 3.3 GPA or demonstrate academic excellence, and receive a grade of 'B+' or higher on their thesis. Courses taken to fulfill the Ethics in Society honors requirements may be double-counted for any major. Exceptions to this must be approved by the faculty director.

Minor in Ethics in Society

The Ethics in Society minor is open to students in any department who wish to explore moral issues in personal and public life.

Students must declare the minor in Axess no later than the last day of Autumn Quarter of their senior year, although they are advised to declare sooner. The student should discuss the minor with an adviser and prepare a proposal that includes a list of courses planned to fulfill the requirements, theme of minor study, and the name of the faculty adviser. The faculty director approves this proposal. Students interested in pursuing a minor in Ethics in Society should contact the program coordinator for more information and to begin the planning process.

A minor in Ethics in Society requires six courses for a minimum of 25 and a maximum of 30 units and courses must be taken for a letter grade.

Requirements

| ETHICSOC 20 Introduction to Moral Philosophy | 4-5   |
| or ETHICSOC 170 Ethical Theory              |       |
| ETHICSOC 171 Justice                        | 4-5   |
Three courses at the 100-level or above that addresses some dimensions of moral or political problems, in either theory or practice, relating to theme of minor.

One course at the 200-level or above that addresses some dimensions of moral or political problems, in either theory or practice, relating to theme of minor.

The 100- and 200-level courses should be focused around a central theme such as biomedical ethics, ethics and economics, ethics and politics, or environmental ethics (or a theme approved by the faculty director). The courses at the 100 and 200 level are normally taken after completion of the core courses.

See the course list in the "Related Courses (p. 2)" section of this bulletin for approved 100- and 200-level courses taken by students in recent years. The faculty director may approve additional courses.

Courses credited to the Ethics in Society minor may not be double-counted toward major requirements.

Faculty Director: Brent Sockness

Interim Faculty Director (2016-17): Eamonn Callan

Affiliated Faculty: Kenneth Arrow (Economics, emeritus), Donald Barr (Pediatrics), Michael Bratman (Philosophy), Eamonn Callan (Education), Jorah Dannenberg (Philosophy), Barbara Fried (Law), Leah Gordon (Education), Nadeem Hussain (Philosophy), Allyson Hobbs (History), Pam Karlan (Law), Alison McQueen (Political Science), Benoît Monin (Psychology, Graduate School of Business), Josiah Ober (Classics, Political Science), Rob Reich (Political Science, Philosophy), Eric Roberts (Computer Science), Debra Satz (Philosophy) Brent Sockness (Religious Studies), David K. Stevenson (Pediatrics), Allen Wood (Philosophy, emeritus), Lee Yearley (Religious Studies), Emilee Chapman (Political Science), Juliana Bidadanure (Philosophy)

Related Courses

This is a partial list of courses that have been counted as specialization courses (honors requirement) or 100- and 200-level courses (minor requirement) in recent years. Courses not on this list may be submitted to the faculty director for approval.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
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<tbody>
<tr>
<td>ANTHRO 90B</td>
<td>Theory of Cultural and Social Anthropology</td>
<td>5</td>
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<tr>
<td>ANTHRO 179</td>
<td>Cultures of Disease: Cancer and HIV/AIDS</td>
<td>5</td>
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<tr>
<td>ANTHRO 282</td>
<td>Medical Anthropology</td>
<td>4</td>
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<tr>
<td>ARTHIST 203</td>
<td>Artists, Athletes, Courtesans and Crooks</td>
<td>5</td>
</tr>
<tr>
<td>COMM 131</td>
<td>Media Ethics and Responsibility</td>
<td>4-5</td>
</tr>
<tr>
<td>CS 181</td>
<td>Computers, Ethics, and Public Policy</td>
<td>4</td>
</tr>
<tr>
<td>ECON 118</td>
<td>Development Economics</td>
<td>5</td>
</tr>
<tr>
<td>EDUC 165/265</td>
<td>History of Higher Education in the U.S.</td>
<td>3-5</td>
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<tr>
<td>EDUC 201</td>
<td>History of Education in the United States</td>
<td>3-5</td>
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<tr>
<td>EDUC 220C</td>
<td>Education and Society</td>
<td>4-5</td>
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<tr>
<td>EDUC 247</td>
<td>Moral and Character Education</td>
<td>3</td>
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<tr>
<td>ETHICSOC 178M</td>
<td>Introduction to Environmental Ethics</td>
<td>4-5</td>
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<tr>
<td>HUMBIO 122S</td>
<td>Social Class, Race, Ethnicity, and Health</td>
<td>4</td>
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<tr>
<td>HUMBIO 129</td>
<td>Critical Issues in International Women's Health</td>
<td>4</td>
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<tr>
<td>HUMBIO 170</td>
<td>The World Is Flat, The Sun Revolves Around The Earth, and Alternative Facts</td>
<td>5</td>
</tr>
<tr>
<td>HUMBIO 172B</td>
<td>Children, Youth, and the Law</td>
<td>5</td>
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<tr>
<td>HUMBIO 174</td>
<td>Foundations of Bioethics</td>
<td>3</td>
</tr>
<tr>
<td>INTNLREL 140A</td>
<td>International Law and International Relations</td>
<td>5</td>
</tr>
<tr>
<td>MS&amp;E 254</td>
<td>The Ethical Analyst</td>
<td>1-3</td>
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</table>
include an overnight camping experience.

25 percent on one-page reflection papers on reading assignments, and 25 percent on 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.

Courses

ETHICSOC 170 Ethical Theory 4

ETHICSOC 181 Architecture, Space, and Politics 4-5

ETHICSOC 185M Contemporary Moral Problems 4-5

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

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

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

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

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

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

Same as: EARTH SYS 11Q

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 we 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 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 classes in ethics, political theory, as well as moral and political philosophy.

Same as: PHIL 21N
ETHICSOC 102R. Ethics of Jihad. 5 Units.
Why choose jihad? An introduction to Islamic ethics. Focus on ways in which people have chosen, rejected, or redefined jihad. Evaluation of the norms in moments of ethical and political choice. Topics include jihad in the age of 1001 Nights, jihad in the Arab Renaissance, jihad in Bin Laden's sermons, and the hashtag #MyJihad. All readings and discussion in English.
Same as: COMPLIT 171

ETHICSOC 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 visitors 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? How should you choose whom to vote for? 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 questions that are particularly relevant to the 2016 U.S. presidential election, 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 interest 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 five issues of international concern: global poverty, climate change, immigration, warfare, and well-being of women. The final section of the course asks whether a democratic international order is necessary for global justice to be realized.
Same as: INTNLREL 136R, PHIL 76, POLISCI 136R, POLISCI 336

ETHICSOC 170. Ethical Theory. 4 Units.
A more challenging version of Phil 2 designed primarily for juniors and seniors (may also be appropriate for some freshmen and sophomores - contact professor). Fulfills the Ethical Reasoning requirement. Graduate section (270) will include supplemental readings and discussion, geared for graduate students new to moral philosophy, as well as those with some background who would like more.
Same as: PHIL 170, PHIL 270

ETHICSOC 171. Justice. 4-5 Units.
Focus is on the ideal of a just society, and the place of liberty and equality in it, in light of contemporary theories of justice and political controversies. Topics include financing schools and elections, regulating markets, discriminating against people with disabilities, and enforcing sexual morality. Counts as Writing in the Major for Polisci majors.
Same as: IPS 208, PHIL 171, PHIL 271, POLISCI 103, POLISCI 136S, POLISCI 336S, PUBLPOL 103C, PUBLPOL 307
ETHICSOC 174A. Moral Limits of the Market. 4 Units.
Morally controversial uses of markets and market reasoning in areas such as organ sales, prostitution, 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, Tintmuss, and empirical cases.
Same as: PHIL 174A, PHIL 274A, POLISCI 135P

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

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

ETHICSOC 180M. 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 specificities of the built environment -- can advance our thinking about politics.

ETHICSOC 182M. Business Ethics. 4 Units.
What do people mean when they say, “it’s just business”? Do they mean that there are no moral norms in business or do they mean that there are special moral norms in business that differ from those of personal relationships and other spheres of social activity? In this class we will examine ethical questions that arise in the domain of business. We will ask, for example: What does the market reward and what should it reward? What are the moral responsibilities of a business owner in a competitive environment? Is it acceptable to employ “sweatshop labor”? How do the moral responsibilities of a business owner differ from that of a policy maker? What information does a seller (or buyer) have a moral duty to disclose? In real estate, is a strategic default morally wrong? How much government regulation of Wall Street is morally justified? We will use the writings of Plato, Aristotle, Cicero, J. S. Mill, Marx, Jevons and Menger, Hayek, Walzer, and Sandel, among others, to help us answer these questions. We will see, for example, what Aristotle thought about day trading.
Same as: PHIL 74

ETHICSOC 183M. Family, Friends, and Groups: The Ethics of Association. 4 Units.
The practice of associating with others is a fundamental part of human existence. We cultivate friendships, we grow up in families, we work for nonprofit associations or businesses, we join social movements and sport clubs, and we participate in political associations with our fellow citizens. This seminar explores the ethical dimensions of association. What grounds a right to freedom of association? Do we have, beyond a right, also a duty to participate in associational life? Do we have special obligations towards our friends, family members, or fellow-citizens that we do not have toward strangers? To what extent should the internal life of private associations, such as families or churches, be regulated by the state? Should the state support, through tax-exemptions and subsidies, the nonprofit associations of civil society? Can a state exclude non-citizens, such as immigrants, in the same way in which a private club excludes non-members? These questions have wide-ranging implications for contemporary political and legal debates.
Same as: POLISCI 132C
ETHICSOC 185M. Contemporary Moral Problems. 4-5 Units.
This course considers some of the moral problems encountered on campus and elsewhere in our lives as citizens and individuals. We will begin with questions that pertain to our own classroom and gradually broaden our scope to include, eventually, questions about terrorism and torture. The primary aims of the course are to encourage students to recognize and address moral questions as they appear in the concrete messiness of life and to help students develop the skills necessary to do this. Questions to be considered include: What would make this a good class and is this very question a moral one? What is education and who is entitled to it? What is the value of equality on campus and beyond? What is institutional discrimination? Are Stanford athletes being exploited? What should count as sexual harassment and is it properly captured by Stanford sexual harassment policies? Should abortions be offered by the Stanford Division of Family Planning? Is it permissible to kill animals for the purpose of scientific experimentation? Should Stanford divest from coal companies? Ought the City of San Francisco allow the homeless to reside in its streets? Who has the standing to condemn acts of terror and how do such acts compare to torture?.
Same as: PHIL 72, POLISCI 134P

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

ETHICSOC 190. Ethics in Society Honors Seminar. 3 Units.
For students planning honors in Ethics in Society. Methods of research. Students present issues of public and personal morality; topics chosen with advice of instructor.
Same as: PHIL 178

ETHICSOC 199. Independent Studies in Ethics in Society. 1-15 Unit. May be repeated for credit.

ETHICSOC 200A. Ethics in Society Honors Thesis. 1-5 Unit.
Limited to Ethics in Society honors students, who must enroll once in 200A, once in 200B, and once in 200C. Students enrolling in 200A for less than 2 units must get approval from the faculty director.

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

ETHICSOC 200C. Ethics in Society Honors Thesis. 1-5 Unit.
Limited to Ethics in Society honors students, with special approval from the program faculty director.

ETHICSOC 201R. The Ethics of Storytelling: The Autobiographical Monologue in Theory, in Practice, and in the World. 4 Units.
Recently a theatrical monologist gained notoriety when it was revealed that key aspects of one of his "autobiographical" stories had been fabricated. In this class another autobiographical monologist – who has himself lied many times in his theater pieces, without ever getting caught – will examine the ethics of telling our life stories onstage. Does theatrical "truth" trump factual truth? We will interrogate several autobiographical works, and then – through autobiographical pieces created in class – we will interrogate ourselves.
Same as: TAPS 358L

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

ETHICSOC 202R. Ethics and Politics. 5 Units.
A discussion of critical ethical issues faced by American and other national leaders. Case studies of 20th- and 21st-century decisions, including those involved with violence (e.g., the use of drone missiles or torture to extract information from enemies), whistle-blowing in government (e.g., decisions to expose what was known about 9/11 in advance), disobedience of those in authority (e.g., Daniel Ellsberg’s release of the Pentagon Papers), policies on distributing scarce goods in society (e.g. rationing health care), policies involving justice and equal treatment (e.g. affirmative action or gay marriage), policies regarding life and death (e.g., abortion and euthanasia laws), and others. Students will debate some of the key issues, relying on ethical principles that will be discussed each week, and develop their own case studies.
Same as: POLISCI 223F

ETHICSOC 203R. Ethics in Real Life: How Philosophy Can Make Us Better People. 4 Units.
Socrates thought that philosophy was supposed to be practical, but most of the philosophy we do today is anything but. This course will convince you that philosophy actually is useful outside of the classroom—and can have a real impact on your everyday decisions and how to live your life. We'll grapple with tough practical questions such as: ‘Is it selfish if I choose to have biological children instead of adopting kids who need homes?’ ‘Am I behaving badly if I don't wear a helmet when I ride my bike?’ ‘Should I major in a subject that will help me make a lot of money so I can then donate most of it to overseas aid instead of choosing a major that will make me happy?’ Throughout the course, we will discuss philosophical questions about blame, impartiality, the force of different ‘shoulds,’ and whether there are such things as universal moral rules that apply to everyone.
Same as: PHIL 90E

ETHICSOC 205R. JUST AND UNJUST WARS. 2 Units.
War is violent, but also a means by which political communities pursue collective interests. When, in light of these features, is the recourse to armed force justified? Pacifists argue that because war is so violent it is never justified, and that there is no such thing as a just war. Realists, in contrast, argue that war is simply a fact of life and not a proper subject for moral judgment, any more than we would judge an attack by a pack of wolves in moral terms. In between is just war theory, which claims that some wars, but not all, are morally justified. We will explore these theories, and will consider how just war theory comports with international law rules governing recourse to force. We will also explore justice in war, that is, the moral and legal rules governing the conduct of war, such as the requirement to avoid targeting non-combatants. Finally, we will consider how war should be terminated; what should be the nature of justified peace? We will critically evaluate the application of just war theory in the context of contemporary security problems, including: (1) transnational conflicts between states and nonstate groups and the so-called "war on terrorism"; (2) civil wars; (3) demands for military intervention to halt humanitarian atrocities taking place in another state.
Same as LAW 751.
Same as: ETHICSOC 305R, PHIL 205R, PHIL 305R
ETHICSOC 206R. Science, Power and Democracy. 5 Units.
This course investigates the relationship between science and democracy, and between knowledge and power, in the modern world. Topics covered include the epistemic properties of democratic institutions; the question of expertise in democratic politics; the role of values in science and public policy; the relationship between democracy and technology; and the relationship between democracy and the social sciences. We also analyze a number of concrete issues at the intersection of politics and science, including climate change and biomedical research. The course is interdisciplinary in method and content, with readings ranging across political theory, philosophy, history, and the social sciences. Same as: POLISCI 231D

ETHICSOC 207R. Democratic Accountability and Transparency. 5 Units.
This course critically examines two related democratic values, accountability and transparency. We begin with historical perspectives on accountability, tracing its centrality to democratic politics to ancient Athens and early modern debates about the nature and function of political representation. But the bulk of the course deals with contemporary issues and problems: how should we conceive of accountability, both conceptually and normatively, and what is its relationship to other values such as transparency and publicity? What forms of accountability are appropriate for modern democratic politics? Is accountability only for elites, or should ordinary citizens be accountable to one another? In what contexts are transparency and publicity valuable, and when might we instead find their operation counter-productive and troubling? Readings draw from canonical texts as well as contemporary political theory, philosophy, and political science. Same as: POLISCI 231T

ETHICSOC 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 outside and inside 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 223T. 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 PhD 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.
The objective of the course is to explore the increasing ethical challenges in a world in which technology, global risks, and societal developments are accelerating faster than our understanding can keep pace. We will unravel the factors contributing to the seemingly pervasive failure of ethics today among organizations and leaders across all sectors: business, government and non-profit. A framework for ethical decision-making underpins the course. The relationship between ethics and culture, global risks (poverty, cyber-terrorism, climate change, etc.) leadership, law and policy will inform discussion. Prominent guest speakers will attend certain sessions interactively. A broad range of international case studies might include: Zika virus; civilian space travel (Elon Musk’s Mars plans); Facebook’s news algorithms; free speech on University campuses (and Gawker type cases); designer genetics; artificial intelligence; Brexit; ISIS’ interaction with international NGOs; corporate and financial sector scandals (Epi pen pricing, Wells Fargo, Volkswagen emissions testing manipulation), and non-profit sector ethics challenges (e.g. should NGOs engage with ISIS). 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. There will be a limited numbers of openings above the set enrollment limit of 40 students. 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. The course offers credit toward Ethics in Society, Public Policy core requirements (if taken in combination with PUBLPOL 103E or PUBLPOL 103F), and Science, Technology and Society majors and satisfies the undergraduate Ways of Thinking requirement. The course is open to undergraduate and graduate students. Undergraduates will not be at a disadvantage. Everyone will be challenged. Distinguished Career Institute Fellows are welcome and should contact Dr. Susan Liautaud directly at susanl1@stanford.edu. *Public Policy majors taking the course to complete the core requirements must obtain a letter grade. Other students may take the course for a letter grade or C/NC. Same as: PUBLPOL 134, PUBLPOL 234

ETHICSOC 237. Civil Society and Democracy in Comparative Perspective. 5 Units.
A cross-national approach to the study of civil societies and their role in democracy. The concept of civil society—historical, normative, and empirical. Is civil society a universal or culturally relative concept? Does civil society provide a supportive platform for democracy or defend a protected realm of private action against the state? How are the norms of individual rights, the common good, and tolerance balanced in diverse civil societies? Results of theoretical exploration applied to student-conducted empirical research projects on civil societies in eight countries. Summary comparative discussions. Prerequisite: a course on civil society or political theory. Students will conduct original research in teams of two on the selected nations. Enrollment limited to 18. Enrollment preference given to students who have taken PoliSci 236S/EthicSoc 232T.

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, Niccolo Machiavelli, Friedrich Nietzsche, and Michael Walzer. Same as: POLISCI 237M
ETHICSOC 274L. Betrayal and Loyalty, Treason and Trust. 2 Units.
The main topic of the seminar is Betrayal: its meaning as well as its
moral, legal and political implications. We shall discuss various notions
of betrayal: Political (military) betrayal such as treason, Religious
betrayal with Judas as its emblem, but also apostasy (converting one’s
religion) which is regarded both as a basic human right and also as
an act of betrayal, social betrayal - betraying class solidarity as well
as Ideological betrayal - betraying a cause. On top of political betrayal
we shall deal with personal betrayal, especially in the form of infidelity
and in the form of financial betrayal of the kind performed by Madoff.
The contrasting notions to betrayal, especially loyalty and trust, will
get special consideration so as to shed light or cast shadow, as the
case may be, on the idea of betrayal. The seminar will focus not only
on the normative aspect of betrayal - moral or legal, but also on the
psychological motivations for betraying others. The seminar will revolve
around glaring historical examples of betrayal but also use informed
fictional novels, plays and movies from Shakespeare and Pinter, to John
Le Carre. SAME AS LAW 520.
Same as: ETHICSOC 174L, PHIL 174L, PHIL 274L

ETHICSOC 275R. Roads Not Taken, 1880-1960. 4 Units.
This course is intended to illuminate ideas about justice, freedom,
equality, democracy, peace, and social conflict, and to raise persisting
questions about such topics as the role of violence in politics through
looking at the ideas of America writers such as Edward Bellamy, W.E.B.
DuBois, Eugene Debs, Jane Addams, Emma Goldman, John Dewey and
Reinhold Niebuhr.
Same as: AMSTUD 275R, PHIL 275R, POLISCI 335L

ETHICSOC 276R. Religion and Politics: a Latin American Perspective. 4
Units.
Religion has traditionally been banished from politics in some places
in Latin America. Religious symbols may not be displayed in public
buildings, political discourse is expected to be free from all religious
content, and religious ministers are not allowed to run for public office,
among other measures. This course examines the political motivation for
this kind of policies towards religion taking a comparative perspective
with American and French variants of secularism.
Same as: ETHICSOC 376R, PHIL 176C, PHIL 276C

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

ETHICSOC 280. Transitional Justice, Human Rights, and International
Criminal Tribunals. 3-5 Units.
Historical backdrop of the Nuremberg and Tokyo Tribunals. The creation
and operation of the Yugoslav and Rwanda Tribunals (ICTY and ICTR).
The development of hybrid tribunals in East Timor, Sierra Leone, and
Cambodia, including evaluation of their success in addressing perceived
shortcomings of the ICTY and ICTR. Examination of the role of the
International Criminal Court and the extent to which it will succeed
in supplanting all other ad hoc international justice mechanisms and
fulfill its goals. Analysis focuses on the politics of creating such courts,
their interaction with the states in which the conflicts took place,
the process of establishing prosecutorial priorities, the body of law they
have produced, and their effectiveness in addressing the needs of victims in
post-conflict societies.
Same as: HUMRTS 103, INTNLREL 180A, IPS 280

ETHICSOC 301. Conflicts, Ethics, and the Academy. 1-3 Unit.
(1-3) 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 impinging professor-student
relationships. Representative readings will include Marcia Angell’s
work, Drug Companies and Doctors: A Story of Corruption, N.Y. Rev.
J. Med. 1516 (2000) (and responses); William R. Freudenburg, Seeding
Science, Courting Conclusions: Reexamining the Intersection of Science,
Corporate Cash, and the Law, 20 Sociological Forum 3 (2005); Max
Weber, Science as a Vocation; legal cases; and conflict-of-interest
policies adopted by various universities and professional organizations.
The course will include an informal dinner at the end of each session. The
goal of the course is to have students across disciplines think about the
ethical issues they will confront in an academic or research career. Non-
law students should enroll in ETHICSOC 301.

ETHICSOC 302. EMOTIONS: MORALITY AND LAW. 2 Units.
If emotions are the stuff of life, some emotions are the stuff of our moral
and legal life. Emotions such as: guilt, shame, revenge, indignation,
resentment, disgust, envy, jealousy and humiliation, along with
forgiveness, compassion, pity, mercy and patriotism, play a central role
in our moral and legal life. The course is about these emotions, their
meaning and role in morality and law. Issues such as the relationship
between punishment and revenge, or between envy and equality, or
St. Paul’s contrast between law and love, or Nietzsche’s idea that
resentment is what feeds morality, will be discussed alongside other
intriguing topics.
Same as: ETHICSOC 202, PHIL 177B, PHIL 277B
ETHICSOC 303R. Ethics, Economics and the Market. 4 Units.
Economic analysis inevitably raises moral questions. Getting clear on those moral questions, and the competing answers to them, can help improve both economic analysis and our understanding of the values involved in alternative social policies. This course focuses on a central economic institution: the market. How have the benefits and costs of using markets been understood? For example, it is often claimed that markets are good for welfare, but how is welfare to be understood? What is the connection between markets and different values such as equality and autonomy? What, if anything is wrong with markets in everything? Are there moral considerations that allow us to, distinguish different markets? This course examines competing answers to these questions, drawing on historical and contemporary literature. Readings include Adam Smith, JS Mill, Karl Marx, Michael Walzer, Dan Hausman and Michael McPherson and Debra Satz among others. For graduate students only.
Same as: PHIL 375, POLISCI 434A

ETHICSOC 304. Moral Minds: What Can Moral Psychology Tell Us About Ethics. 2 Units.
SAME AS LAW744. Recent psychological advances in our understanding of the cognitive and social origins of morality cast a new light on age-old questions about ethics, such as: How did our moral sense evolve in our species? How does it develop over our lifetime? How much does our culture, religion, or politics determine our moral values? What is the role of intuition and emotion in moral judgment? How "logical" is moral judgment? How do other people's moral choices affect us? Does character matter or is behavior entirely dictated by the situations we find ourselves in? If it is purely situational, are we morally responsible for anything? How far will we go to convince ourselves that we are good and moral? Barbara Fried and Benoît Monin will review empirical answers to these questions suggested by behavioral research, and lead discussions on their implications for ethics. Students enrolled in the course will be selected through an application process. The application can be found at http://web.stanford.edu/~arnewman/MoralMinds.fb, and is due at 11:59 p.m. on November 14, 2014.
Same as: PSYCH 264

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

ETHICSOC 330R. Social and Political Philosophy of Hegel and Marx. 4 Units.
Same as: PHIL 330, POLISCI 330

ETHICSOC 371R. INEQUALITY: Economic and Philosophical Perspectives. 5 Units.
The nature of and problem of inequality is central to both economics and philosophy. Economists study the causes of inequality, design tools to measure it and track it over time, and examine its consequences. Philosophers are centrally concerned with the justification of inequality and the reasons why various types of inequality are or are not objectionable. nThis 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. nThis 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, or to avoid, 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. 4 Units.

ETHICSOC 376R. Religion and Politics: a Latin American Perspective. 4 Units.
Religion has traditionally been banished from politics in some places in Latin America. Religious symbols may not be displayed in public buildings, public discourse is expected to be free from all religious content, and religious ministers are not allowed to run for public office, among other measures. This course examines the political motivation for this kind of policies towards religion taking a comparative perspective with American and French variants of secularism.
Same as: ETHICSOC 276R, PHIL 176C, PHIL 276C

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: MTL 334, POLISCI 432R