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Introduction

The year 2005 marks the 15th anniversary of the founding of the University Center for Human Values. This report provides an opportunity to reflect on the wide range of activities organized by or with the assistance of the center. The array of classes, seminar discussions, lectures, conferences, and other events that we either orchestrate in full, or facilitate in significant measure, is considerable. With this wide array of programs and a substantial faculty, the center is now a mature institution.

The center contributes directly to the teaching of Princeton undergraduates and graduate students by funding a dozen freshman seminars and helping to support many other courses each year, as well as by bringing superb faculty colleagues to the University and helping to keep them here.

Just as important, the center helps make Princeton University a true intellectual community by sponsoring forums of every shape and size, typically several per week. There is a constant stream of presentations and pointed discussions of work in progress at meetings of the Program in Ethics and Public Affairs, the DeCamp Bioethics Seminars, and at events we cosponsor, which include the Political Philosophy Colloquium and the Program in Law and Public Affairs. There are more formal and public presentations at the James A. Moffett Lectures on Ethics and at the University-wide Tanner Lectures on Human Values. Lectures and seminars typically are followed by dinners, at which the collective conversation continues. Sometimes, as with the Tanner Lectures or Ronald M. Dworkin's four lectures on "Is Democracy Possible Here?," the center organizes dinner discussions plus follow-up lunchtime seminars and special seminars for undergraduate and graduate students to provide the widest opportunities to pursue ideas raised in the lectures.

These wide-ranging activities are based on the premise that, while the classroom experience is essential, the intellectual life of the University should involve conversations that are more public and inclusive than the typical classroom. Faculty colleagues need to exchange ideas not only with their own students, but with other students, with each other, and with colleagues across the University. We also need to bring in scholars from other universities to discuss publicly the best that is being thought and said on important questions. The center is especially lucky in this regard since, thanks to the generosity of Laurance S. Rockefeller, we are able to bring to campus each academic year half a dozen or more faculty colleagues from other universities, selected on a competitive basis from an impressive pool of more than 100 applicants, who pursue their own research and participate in the intellectual life of the University. They greatly enliven Princeton's intellectual environment.

Our Laurance S. Rockefeller Visiting Fellows report having had very productive experiences. Their seminars are a rare opportunity for cross-disciplinary intellectual engagement. Fellows amend their work in progress in response to feedback that is critical, civil, constructive, and friendly.

The Graduate Prize Fellows Seminar brings together graduate students from fields as diverse as architecture, classics, literature, philosophy, the history of science, politics, sociology, and religion. Each student has a session in which to present a chapter from his or her dissertation. Discussions are lively, engaging, and constructive. The group typically becomes quite cohesive in the course of the year and establishes both personal and intellectual connections that last well into future careers. Graduate students look back on their year as prize fellows as a highlight of their graduate careers.

The University Center for Human Values Undergraduate Forum, funded through the generosity of Bert Kerstetter '66, has been wonderfully successful. Students select the topics and run the dinnertime discussions, with faculty fellows (for a change!) doing at least as much listening as talking.

As the number of regular center faculty has grown, we have increasingly collaborated with others in organizing major special events, typically open to the entire University community and beyond. Three such events at the end of the spring semester 2005 were a daylong conference that took up the themes of reason, faith, and politics via a re-examination of the thought of the 17th-century philosopher John Locke; a daylong workshop on "Values in Nature," focusing on environmental values and policies, organized by Dale Jamieson, our Laurance S. Rockefeller Visiting Professor for Distinguished Teaching; and a two-day conference on "Philanthropy, Ethics, and International Aid," organized by Peter Singer, our Ira W. DeCamp Professor of Bioethics, in conjunction with colleagues in the Department of Economics and the Woodrow Wilson School of Public and International Affairs.

The 2004 presidential debates and election provided the occasion for spirited, occasionally raucous, interchange among Princeton students, center faculty, fellows, and colleagues from across the University who packed 5 Ivy Lane for the first and last debate and for the election itself. Guest commentary on the debates was provided by colleagues as diverse as Cornel West, the Class of 1943 University Professor of Religion; Fred Greenstein, professor of politics, emeritus; and Peter Singer. A full house at McCosh 10 gathered for a pre-election debate organized by Singer, in conjunction with the publication of his book: *The President of Good and Evil: Debating the Ethics of George W. Bush*. He was joined by Marvin Olasky (editor-in-chief of *World*, professor of journalism, and author of *Compassionate Conservatism*, who was a visitor this year at the James Madison Program); and Michael Doran, assistant professor of Near Eastern studies.

The University Center for Human Values is privileged to have the role, and the resources, to contribute to Princeton University by fostering common conversation on questions of great importance in ethics, political theory, and values more broadly. The result is that Princeton students and faculty have far more opportunity than they otherwise would to follow up on ideas discussed in the classroom, and to learn and converse about matters serious (and sometimes not so serious) that may never arise in their classes.

All of this requires a lot of work from our dedicated staff, which arrived newly minted over the summer of 2004. We are grateful for the many years of service rendered by Valerie Kanka, who is now with the Department of Comparative Literature, and Will Gallaher, who has left Princeton. Marjorie Junious served as temporary office coordinator during the transition, and Lia Lewis filled in at 5 Ivy Lane. Erum Syed took over full-time responsibilities as office coordinator in July 2004, Jan Logan became assistant director in September, and we welcomed back Kim Girman, staff assistant at 5 Ivy Lane, who had been on extended maternity leave to look after her new twins. We then added to our staff Andrew Perhac, an extremely talented computer specialist. (We also decided to alter our usual schedule, to which we return next year, and produce this two-year report.)

I want to thank our wonderful staff, and also the members of our Executive Committee, Professor of Politics Charles Beitz, Professor of Comparative Literature Sandra Bermann, Stuart Professor of Philosophy John Cooper, and Professor of Sociology Paul DiMaggio, who—together with center faculty (who also serve on the Executive Committee)—help steer the University Center for Human Values in all that it does.

As we look forward to our 15th anniversary, we welcome back from sabbatical our faculty colleagues, Josiah Ober and Anthony Appiah. We welcome Kim Lane Scheppelle as the Laurance S. Rockefeller Professor of Public Affairs and the University Center for Human Values, and director of the Program in Law and Public Affairs. We welcome Nan Keohane, former president of Duke University, who becomes the Laurance S. Rockefeller Distinguished Visiting Professor of Public Affairs and the University Center for Human Values. We welcome Adrienne Mayor as fellow in classics and associate in the University Center for Human Values. We welcome Chris Karpowitz as research associate and Christian List, who will join us next spring, as visiting research scholar. Chris and Christian will work closely with Philip Pettit and other center faculty on creating a new five-year “Princeton Project on Democracy and Human Values” to explore democratic principles and values. And, of course, we welcome back our regular faculty—Philip Pettit and Peter Singer— and research scholar Victoria McGeer.

As I reflect on the great good fortune of being associated with the center, it also is fitting to thank those who made all this possible. Not only our generous donors and supporters—Laurance S. Rockefeller and others—but also University administrators, including President Emeritus Harold T. Shapiro, past members of the Executive Committee, former director George Kateb, and last, but far from least, founding director and now president of the University of Pennsylvania, Amy Gutmann. We are grateful for their energy and vision.

Stephen Macedo
Director

Faculty News

K. Anthony Appiah, the Laurance S. Rockefeller University Professor of Philosophy and the University Center for Human Values on leave in 2004–05, gave the Hourani Lectures in Ethics at SUNY-Buffalo, took part in a debate on “identity politics” at the British Academy, finished and published *The Ethics of Identity*, and wrote a new book *Cosmopolitanism: Ethics in a World of Strangers*, which will appear next January from Norton. He also lectured at Columbia, the Stanford Humanities Center, and the Humboldt University in Berlin. He did a couple of radio discussions on the BBC and another with Leonard Lopate at WNYC in New York. Appiah and Philip Pettit were listed in *Le Nouvel Observateur’s* special 40th-year issue as among the world’s 25 great thinkers.

Christopher Eisgruber, the Laurance S. Rockefeller Professor of Public Affairs in the Woodrow Wilson School and the University Center for Human Values, became provost of Princeton University in July 2004. In academic year 2004–05, he chaired a panel at the American Political Science Association on “The Idea of a Constitutional People.” He coorganized a conference at Princeton on the work of Ronald M. Dworkin and presented a paper, which will be published, along with the other conference papers, by Oxford University Press. He participated in a conference in Paris on French and American conceptions of church and state; his paper for that conference appears in Elizabeth Zoller, ed., *La Conception Américaine de la Laïcité*. He is coeditor (with Andras Sajo of the Central European University) of a volume of papers on universalism, human rights, and local justice scheduled to appear later this year, titled *Global Justice and the Bulwarks of Localism: Human Rights in Context*.

In September 2005, **Nannerl Keohane**, former president of Duke University, joins the faculty as the Laurance S. Rockefeller Distinguished Visiting Professor of Public Affairs and the University Center for Human Values. She was Duke’s first woman president, serving for 11 years, and one of the first women to lead a major U.S. research university. From 1981–1993, Keohane was professor of political science and president of Wellesley College; she was also a professor of political science at Duke. In October 1995, she was inducted into the National Women’s Hall of Fame. She is a member of the American Academy of Arts and Sciences and the American Philosophical Society. She specializes in political philosophy and is the author of *Philosophy and the State in France: The Renaissance to the Enlightenment*, and coeditor of *Feminist Theory: A Critique of Ideology*. Her articles have appeared in leading scholarly journals. She previously taught at Stanford University, the University of Pennsylvania, and Swarthmore College.

Stephen Macedo, the Laurance S. Rockefeller Professor of Politics and the University Center for Human Values, and director of the University Center for Human Values, in 2004 concluded his term as first chair of the Standing Committee on Civic Education and Engagement of the American Political Science Association, and as vice president of the American Political Science Association. In his capacity as committee chair, he directed a two-year project with other political scientists, which resulted in the coauthored volume, *Democracy at Risk: How Political Choices Undermine Citizen Participation, and What We Can Do About It*. His other recent publications include *Political Exclusion and Domination: NOMOS XLVI*, coedited with Melissa Williams; and *Educating Citizens: International Perspectives on Civic Values and School Choice*, coedited with Patrick J. Wolf. In spring 2005 Macedo delivered the keynote address at the Annual Meeting of the Association for Practical and Professional Ethics, and the Aaron Lecture in Law at Dartmouth College; among the other places he has recently presented his work are Columbia University and the University of Beijing.

Adrienne Mayor, a visiting fellow in classics and associate of the University Center for Human Values and Old Dominion Fellow 2005–07, is an independent folklorist/historian of science who investigates natural knowledge in myths and oral traditions. Mayor’s research in ancient and modern “folk science” analyzes precursors, alternatives, and parallels to established contemporary scientific methods. Her book *The First Fossil Hunters: Paleontology in Greek and Roman Times* opened a new field within geomythology. She continued her study of pre-Darwinian fossil interpretations in *Fossil Legends of the First Americans*, arguing that Native Americans played an important role in the history of paleontological discovery. In *Greek Fire, Poison Arrows and Scorpion Bombs: Biological and Chemical Warfare in the Ancient World*, Mayor surveyed the practical and ethical dilemmas surrounding the ancient origins of biochemical weapons. Mayor is active in the growing discipline of classical folklore, and her publications appear in scholarly journals and the popular press. Current projects include a book on classical urban legends and a biography of King Mithridates of Pontus.

Victoria McGeer was appointed research staff member at the University Center for Human Values as well as lecturer in philosophy in July 2004. She taught a third-year course on the “Philosophy of Mind” (PHI 315) in the fall. McGeer is a senior member of the McDonnell Project in Philosophy and the Neurosciences. As part of her work in connection with that project, she is collaborating with Susan Leekam, a reader in psychology at Durham University, England, and a specialist in autism research. Together, they are running a joint study of sensory abnormalities in autism. Among her recent papers are “Out of the Mouths of

Autistics: Subjective Report and its Role in Cognitive Theorising,” in *Cognition and the Brain: The Philosophy and Neuroscience Movement*, eds. Andrew Brook and Kathleen Akins; “Autistic Self-Awareness,” *Philosophy, Psychiatry and Psychology*; “Developing Trust on the Internet,” *Analyse und Kritik*; “The Art of Good Hope,” *Annals of the American Academy of Political and Social Science*. McGeer recently has made a number of presentations of her work: at the American Philosophical Association annual general meeting (Pacific Division), the University of California-Riverside, the New School for Social Research, and Vanderbilt University.

Josiah Ober, the David Magie '97 Class of 1897 Professor of Classics, spent the academic year 2004–05 on leave from Princeton as a fellow at the Center for Advanced Study in the Behavioral Sciences in Palo Alto, California. Over the course of the year, he worked on several projects. The most important of these is *Knowledge in Action in Democratic Athens: Learning, Judgment, and Government by the People*, which represents something of a new direction in his long-term study of classical Athenian democracy and its implications for modern democratic theory and practice. He will present some of his results at a Program in Ethics and Public Affairs talk scheduled for next fall and at invited talks at Syracuse and Harvard. His second main project was the Wesson lectures, delivered at Stanford, on the subject of “natural democracy,” which will eventually develop into a book or a series of articles. He has finished or advanced several chapters on a mix of classical/political theoretical topics. He also completed his book manuscript *Athenian Legacies: Essays on the Politics of Going on Together*.

Philip Pettit, who joined the University Center for Human Values in the spring of 2004 as the William Nelson Cromwell Professor of Politics and the University Center for Human Values, was named in the spring of 2005 the Laurance S. Rockefeller University Professor of Politics and the University Center for Human Values. As mentioned above, he and Anthony Appiah were listed by *Le Nouvel Observateur's* special 40th-year issue as among the world's 25 great thinkers. Pettit gave the Pufendorf Lectures under the title “In Democratic Space” at the University of Lund, Sweden, in May 2005. He received an honorary Ph.D. from the University of Crete in June 2005. Among his recent publications are Geoffrey Brennan and Philip Pettit, *The Economy of Esteem: An Essay on Civil and Political Society*, *Penser en Société: Essais de Métaphysique Sociale et de Méthodologie*; and Frank Jackson, Philip Pettit, and Michael Smith (now in Princeton too) *Mind, Morality, and Explanation: Selected Collaborations*. Beginning in 2005–06, Pettit will lead the new, five-year Princeton Project on Democracy and Human Values, which will explore democratic principles and practices and will foster collaboration among normative and empirical researchers on fundamental questions of democratic governance.

In July 2005, **Kim Lane Scheppele** became the Laurance S. Rockefeller Professor of Public Affairs and the University Center for Human Values. In addition, she is the director of the Law and Public Affairs Program (LAPA) and a faculty associate in politics and in sociology. Before joining the Princeton faculty, she was the John J. O'Brien Professor of Comparative Law and Professor of Sociology at the University of Pennsylvania. Her primary field is comparative constitutional law, and she has spent nearly half of the last decade doing fieldwork in countries in post-communist Europe undergoing constitutional transformation. Her book-in-progress, *How Constitutions Work: Rethinking Constitutional Theory Through Constitutional Ethnography*, explores how these new constitutions have established themselves as political reference points. Scheppele also works more generally on the subject of constitutions under stress, most recently writing about post-9/11 responses in comparative perspective in a forthcoming book called *The International State of Emergency: The Challenge to Constitutionalism after September 11*. Scheppele has held elective offices in the Law and Society Association as well as in the sociology of law and theory sections of the American Sociological Association. She has won numerous teaching awards, both at the University of Pennsylvania and at the University of Michigan, where her primary appointment was in political science.

Peter Singer, the Ira W. DeCamp Professor of Bioethics, is the author of two recent books, *How Ethical is Australia? An Examination of Australia's Record as a Global Citizen*, coauthored with Tom Gregg, and *The Moral of the Story: An Anthology of Ethics Through Literature*, coedited with Renata Singer. In addition, *Pushing Time Away: My Grandfather and the Tragedy of Jewish Vienna*, originally published in 2003, has recently appeared in German translation, *Mein Grossvater: die Tragödie der Juden von Wien*. On leave from Princeton for the spring semester, Singer has been appointed Laureate Professor at the University of Melbourne, attached to the Centre for Applied Philosophy and Public Ethics. This visiting research position involves spending three months a year at the University of Melbourne. *Time* magazine's special issue, *The Time 100*, listed Singer as one of the 100 most influential people in the world today.

Laurance S. Rockefeller Visiting Professor for Distinguished

Teaching

The visiting professorships for distinguished teaching were instituted by Princeton President Harold T. Shapiro as part of a set of teaching initiatives announced at the beginning of the University's 250th anniversary celebration in 1997. The program, known as the 250th Anniversary Visiting Professorships for Distinguished Teaching, supports as many as five visiting faculty members each year, spread across all divisions of the University. Laurance S. Rockefeller established the Visiting Professorship for Distinguished Teaching in the University Center for Human Values.

Visitors are selected for their demonstrated excellence in teaching and their capacity to bring new ideas in undergraduate teaching to the campus. Each teaches an undergraduate course, possibly in collaboration with a regular faculty member. The visitors also engage in other activities aimed at improving teaching at Princeton, such as workshops for faculty and graduate students, demonstration lectures, and classroom visits.

James Tatum, the Aaron Lawrence Professor of Classics at Dartmouth College, held this post in 2003–04. He taught African-American Studies/Classics 240: "African-American Writers and the Classical Tradition" during the fall semester, focusing on the works of Phillis Wheatley, Frederick Douglass, Ralph Ellison, Richard Wright, Toni Morrison, and Rita Dove in the context of Aeschylus, Euripides, and Homer as well as other classical models. In spring 2004, Tatum and fellow faculty member William Cook of Dartmouth organized a program titled "Literacy and Liberation: African-American Writers and Classical Tradition."

Dale Jamieson, professor of environmental studies and philosophy and affiliated professor of law at New York University, held this position in 2004–05. He currently is completing *Philosophy Down to Earth: Science, Values, and Global Environmental Change*, a critical study of the scientific and philosophical dimensions of climate change, biodiversity loss, and ozone depletion. Jamieson teaches courses on ethics, environmental philosophy, environmental justice, environmental politics, philosophy of biology and mind, and global change. While at the University of Colorado, he was the only faculty member to receive both the Chancellor's Award for Research in the Humanities and the Dean's Award for Research in the Social Sciences. His most recent book is *Morality's Progress: Essays on Humans, Other Animals, and the Rest of Nature*.

In the second semester, Jamieson taught "Special Topics in Public Affairs: Ethics and the Environment" (WWS 472 /PHI 387 /ENV 472). The class was primarily concerned with the normative dimensions of environmental questions. Beginning with some basic concepts in value theory, the goal was not to arrive at definite solutions to specific environmental problems, but rather (i) to improve students' ability to think critically, to read closely, and to argue well about environmental issues; (ii) to introduce some major controversies in environmental philosophy; and (iii) to aid students in arriving at rational and clear-minded views about the matters under discussion.

For late spring 2005, Jamieson organized a "Values in Nature" workshop, which focused on the dimensions of values in nature and their connections to environmental decision making. The event included a mix of papers and panels intended for the entire University community. The keynote speech—"Some Say by Fire: Scientific Forecasting, Climate Change, and What We Can Do as Americans"—was delivered by James Gustave Speth, dean and professor in the practice of environmental policy and sustainable development at the Yale School of Forestry. The workshop was cosponsored by the Princeton Environmental Institute, with support from the Council for the Humanities.

Harold T. Shapiro Postdoctoral Fellowship in Bioethics

The Harold T. Shapiro Postdoctoral Fellowship in Bioethics, endowed by William K. Fung '70, enables us to appoint a fellow, who is chosen in international competition, to pursue research in bioethics for a term of one to three years at Princeton and to teach one graduate or undergraduate course each year.

S. Matthew Liao, the Greenwall Research Fellow at Johns Hopkins University, held the 2003–04 Harold T. Shapiro Postdoctoral Fellowship in Bioethics. Liao is writing two books, *The Right of Children to Be Loved*, and *The Moral Status of Human Beings*. In the latter, he is examining the ethical and metaphysical issues surrounding the moral status of human beings. Specifically, he is exploring how one can defend the idea that virtually all human beings can have rights without being speciesist, whether we are essentially organisms, and the implications of various accounts of moral status for beginning-of-life issues such as embryonic stem cell research, cloning and abortion; and end-of-life issues such as euthanasia. He has published articles in the *Journal of Medical Ethics*, *Journal of Value Inquiry*, *American Journal of Bioethics*, and *Theoretical Medicine and Bioethics*.

Liao received his A.B. in politics from Princeton University and his D.Phil. in philosophy from Oxford University.

Nir Eyal held the post in 2004–05 and will hold the fellowship for a second year in 2005–06. Previously, Eyal was a postdoctoral fellow in bioethics at the National Institutes of Health (2002–04). He received his M.A. in philosophy from the Hebrew University of Jerusalem and his D.Phil. in politics from Oxford University. Eyal is writing a book that develops a consequentialist approach to respect for persons and examines the implications of that approach for bioethics and for political theory. In 2004–05, Eyal taught a graduate course, “Respect for Persons and Consequentialism,” in the Departments of Politics and Philosophy. In 2005–06, he will teach a freshman seminar, “Deciding for Others,” and will continue to coordinate the DeCamp Bioethics Seminars with Peter Singer.

Democracy and Human Values Postdoctoral Research Associate

The Democracy and Human Values scholar studies democratic ideals and realities, and combines empirical and normative perspectives. The position is offered for one year, with the possibility of renewal for a second year. Appointees collaborate with several faculty members and help organize workshops and other events, in addition to doing their own research. A teaching component is possible.

Christopher L. Karpowitz joins the University Center for Human Values in September 2005 as the Democracy and Human Values Research Associate.

Laurance S. Rockefeller Preceptor

The Laurance S. Rockefeller Preceptorships are awarded for a three-year period to outstanding assistant professors whose scholarship and teaching are devoted in significant measure to ethical issues. Preceptorships are open to junior faculty in all Princeton departments.

Kathleen Davis, assistant professor of English, currently holds the preceptorship. Her interests include medieval literature and culture, periodization, translation theory, concepts of nationhood, and postcolonial theory. She is particularly interested in the ethical and political questions raised by the intersections of medieval and colonial histories. She is the author of *Deconstruction and Translation*, and editor of *Manuscript, Narrative, Lexicon: Essays on Literary and Cultural Transmission*. She has published articles and reviews in *The Journal of Medieval and Early Modern Studies*, *Traductio*, *Speculum*, *Medievalia et Humanistica*, *Studies in the Age of Chaucer*, and *Studies in the Humanities*, as well as essays in numerous edited volumes. She is currently completing a book manuscript titled *Periods of Sovereignty: The Politics and Legacy of the Medieval/Modern Divide*, and coediting a collection on non-European medievalisms. Davis received her B.A. in English from Villanova University and her Ph.D. in English and medieval studies from Rutgers University.

Fellowships

Laurance S. Rockefeller Visiting Fellows 2004–05

The Laurance S. Rockefeller Visiting Fellowships are awarded annually to outstanding scholars and teachers interested in devoting a year in residence at Princeton writing about ethics and human values. A central activity for the fellows is participation with the center’s faculty members in a Fellows Seminar to discuss ongoing work. Fellows participate in other activities, including seminars, colloquia, and public lectures. Fellows enjoy access to Firestone Library and to a wide range of

activities throughout the University. They are selected on the basis of the significance of their proposed research and its relevance to the purposes of the center, the quality of their previous research, their ability to benefit from the activities of center, and the contribution they are likely to make to higher education in the future through teaching and writing about ethics and human values.

Justin D'Arms is an associate professor of philosophy at Ohio State University. He collaborated this year with Daniel Jacobson on a book titled *Rational Sentimentalism*. His areas of research interest include ethics, metaethics, philosophy of emotion, and the philosophy of evolutionary biology. He has published articles on these topics in various journals, including *Ethics*, *Philosophy of Science*, the *Journal of Philosophy*, *Philosophical Studies*, and *Philosophy and Phenomenological Research*. He received an A.B. from Princeton University and a Ph.D. from the University of Michigan.

Stephen Gardiner is an assistant professor of philosophy at the University of Washington. His interests include ethical theory, political philosophy, and environmental ethics. His articles have appeared in various journals, including *Philosophy and Public Affairs*, *Ethics and International Affairs*, and *Oxford Studies in Ancient Philosophy*. He worked this year on intergenerational ethics, focusing on the issue of climate security. Gardiner received his B.A. from Oxford University, his M.A. from the University of Colorado-Boulder, and his Ph.D. from Cornell University.

Daniel Jacobson is an associate professor of philosophy at Bowling Green State University. He worked on a book in ethical theory, coauthored with Justin D'Arms, titled *Rational Sentimentalism*. He has published articles on topics in aesthetics, metaethics, moral psychology, political philosophy, and the moral and political philosophy of John Stuart Mill. His essay, "Sir Philip Sidney's Dilemma: On the Ethical Function of Narrative Art," won the 1995 John Fisher Memorial Prize from the American Society for Aesthetics. Jacobson received a B.A. from Yale University and a Ph.D. from the University of Michigan.

Rachana Kamtekar is an assistant professor of philosophy at the University of Arizona. She works on ancient Greek and Roman psychology, ethics, and politics, and has interests in contemporary psychology, ethics, and politics. She has published articles on Plato in *Oxford Studies in Ancient Philosophy*, *History of Political Thought*, and *Ancient Philosophy*; on Epictetus in *Classical Philology*; and on virtue ethics in *Ethics*. She received her B.A. from Stanford University and her Ph.D. from the University of Chicago and has taught at Williams College and the University of Michigan.

Susan Lape, formerly an assistant professor of classics at the University of California-Irvine, has been named an associate professor of classics at the University of Southern California. Her work at Princeton focused on citizenship in classical Athens and Greek political theory. Her areas of interest include Athenian drama, Greek history, political theory, and ethics. She has published a book, *Reproducing Athens: Menander's Comedy, Democratic Culture, and Hellenistic City*, and has written articles on Menander's comedy and Athenian social and political history. She has held fellowships from the Institute for Research in the Humanities at the University of Wisconsin and from the American Council of Learned Societies. She received her B.A. from Bryn Mawr College and her Ph.D. from Princeton University.

Sanjay Reddy is an assistant professor of economics at Barnard College, Columbia University. His work at Princeton centered around the connections between measurement and valuation, and the role of constraints in normative reasoning. He focuses on global poverty and inequality measurement, and the design of realistically utopian global institutional arrangements. He earned a Ph.D. in economics from Harvard University, an M.Phil. in social anthropology from Cambridge University, and an A.B. in applied mathematics with physics from Harvard University.

Robert Reich is an assistant professor of political science and ethics in society, and (by courtesy) education, at Stanford University. His work focuses on contemporary liberal theory. Currently he is working on the moral status of children in liberal democracies as well as topics in ethics, public policy, and philanthropy. He is the author of *Bridging Liberalism and Multiculturalism in American Education*. Reich was awarded the 2000 Associated Students of Stanford University Distinguished Teaching Award, and the 2001 Walter J. Gores Award, Stanford's highest honor for distinguished teaching.

Robert Wright works on the evolution of religious belief, focusing particularly on interfaith tolerance amid globalization. He is the author of *The Moral Animal: Evolutionary Psychology and Everyday Life*; *Nonzero: The Logic of Human Destiny*; and *Three Scientists and Their Gods: Looking for Meaning in an Age of Information*. He was awarded the National Magazine Award for Essay and Criticism. His essays have appeared in the *Atlantic Monthly*, the *New Yorker*, the *New York Times Book Review*, the *Washington Post*, *Foreign Policy*, *Time*, *Slate*, and the *New Republic*.

Laurance S. Rockefeller Visiting Fellows 2003–04

Kate Abramson, assistant professor of philosophy at the University of Illinois, Urbana-Champaign, worked on a book that traces the evolution of David Hume's moral philosophy, titled *The Artifice of Nature in Hume's Moral Theory: From Philosopher to Reflective Man*. Abramson's areas of expertise are ethics and the history of early modern philosophy, with a particular focus on the work of David Hume. She was the recipient of the 1998 Biennial Jean Hampton Prize for her essay "Hume on Cultural Conflicts of Values." Her articles have appeared in various journals, including *Pacific Philosophical Quarterly*, *Archiv für Geschichte der Philosophie*, and *Philosophical Studies*. Abramson received her B.A. from Wellesley College and her Ph.D. from the University of Chicago.

Gabriela Carone, assistant professor of philosophy at the University of Colorado- Boulder, worked on a book titled *Creating Happiness: Luck, Pleasure, and the Excellent Life in Plato's "Laws."* She has published a book on Plato's *Timaeus* and several articles in journals such as *Review of Metaphysics*, *Environmental Ethics*, *Oxford Studies in Ancient Philosophy*, and *Phronesis*. She has held fellowships from the National Research Council in Argentina and the British Council. She received her Licentiate in Philosophy from the University of Buenos Aires and her Ph.D. from King's College, University of London.

Joy Connolly, assistant professor of classics and (by courtesy) political science at Stanford University, worked on a book about virtue, public speech, and gender in ancient and modern conceptions of republican citizenship. Her areas of interest include ancient rhetoric and political theory, feminist theory, Latin literature, and the modern reception of classical thought. The author of various articles about Roman literature and culture and a forthcoming book titled *Speech and the Citizen*, Connolly taught at the University of Washington and held a postdoctoral fellowship at Stanford before joining the faculty there. She holds an A.B. from Princeton and a Ph.D. from the University of Pennsylvania.

Alice Crary, assistant professor in philosophy at the graduate faculty of the New School, worked on the book *The Moral Life of Language*, which defends a view of ethics as a dimension of all of language. She has published articles on issues in ethical theory, metaethics, moral psychology, philosophy and literature, and feminist theory, and also on figures such as J. L. Austin and Wittgenstein. She is coeditor of *The New Wittgenstein*. Crary received her A.B. from Harvard University and her M.A. and Ph.D. from the University of Pittsburgh.

Agnieszka Jaworska is an assistant professor of philosophy at Stanford University. Her primary area of research lies at the intersection of ethical theory, medical ethics, and moral psychology. Her fellowship project, "Ethical Dilemmas at the Margins of Agency," concerned the ethics of treatment of individuals whose status as persons is thought to be compromised or uncertain, such as Alzheimer's patients, addicts, psychopaths, and small children. It is part of a larger project on the nature of value and the moral psychology of valuing. Jaworska received her B.S.E. from Princeton University and her Ph.D. from Harvard University. She was trained in clinical bioethics in the Department of Clinical Bioethics at the National Institutes of Health.

Jeff McMahan is a professor of philosophy at Rutgers University. He worked on the book *The Ethics of Killing: Self-Defense, War, and Punishment*, a sequel to his book *The Ethics of Killing: Problems at the Margins of Life*. His work on these companion volumes was supported by the MacArthur Foundation, the National Endowment for the Humanities, and the U.S. Institute of Peace. His interests are primarily in moral and political philosophy. He received his B.A. in English literature from the University of the South (Sewanee), his M.A. in Philosophy from Oxford University, where he was a Rhodes Scholar, and his Ph.D. from Cambridge University.

Margaret Urban Walker is the Lincoln Professor of Ethics, Justice, and the Public Sphere in the School of Justice Studies, College of Public Programs, at Arizona State University. Walker worked on a book on the ethics and moral psychology of responding to wrongdoing and the tasks of creating or restoring the trust and hope that shared moral understandings require. The author of *Moral Understandings: A Feminist Study in Ethics and Moral Contexts*, and editor of *Mother Time: Women, Aging, and Ethics*, Walker held the Cardinal Mercier Chair in Philosophy at the Catholic University of Leuven, 2001–02. She received her B.A. from the University of Illinois-Chicago and her M.A. and Ph.D. in philosophy from Northwestern University.

Graduate Prize Fellows 2004–05

These fellowships, made possible by a gift from Laurance S. Rockefeller '32, are awarded on a competitive basis to Princeton graduate students with distinguished academic records who show great promise of contributing to scholarship and teaching

about ethics and human values.

Eric Beerbohm is a graduate student in the Department of Politics and the Program in Political Philosophy. His dissertation, *Democratic Virtues*, considers the division of moral labor between citizens and their elected representatives. His broader interests include democratic theory; theories of distributive justice and individual responsibility; and practical ethics, with an emphasis on normative analysis of public policy. Beerbohm earned his B.A. and M.A. from Stanford University, where he received honors in the ethics in society program. A Marshall Scholar, he read for a B.Phil. in philosophy at Balliol College, Oxford University. He is a recipient of the Truman Scholarship and the Mellon Fellowship in the Humanities.

Jessica Boyd is a graduate student in the Department of Philosophy. She has studied philosophy at Cambridge University and spent a year at Harvard as a Kennedy Scholar before coming to Princeton. Her dissertation considers how compatibilist theories of responsibility may bear on certain normative ethical and political questions, including questions about blame, punishment, indoctrination, and the aims of education. Her other interests include theatre and travel.

Brooke Holmes recently defended her dissertation in the Department of Comparative Literature. The dissertation examines the emergence of the medical symptom in the fifth- and fourth-century BCE writings of the Hippocratic Corpus and its impact on the representational potential of the sick body on the Athenian tragic stage, particularly in the plays of Euripides. She holds a B.A. in comparative literature from Columbia University and a D.E.A. in Etudes grecques from the Sorbonne (Paris-IV). In 2003–04, she was a Phi Beta Kappa Mary Isabel Sibley Fellow and a Whiting Fellow. Next year, she will begin a tenure-track job at the University of North Carolina-Chapel Hill.

Dan Moller is a graduate student in philosophy. His dissertation explores several themes that straddle practical and theoretical ethics, among them the ethics of situations in which individual agents make no difference to some outcomes (e.g., voting and vegetarianism), risk-related issues affecting the moral status of abortion, and the relationship between the badness of dying and the wrongness of killing. Before coming to Princeton, he earned a B.Phil. in philosophy from Oxford University and graduated from Vassar College, where he was a National Merit Scholar and was elected to Phi Beta Kappa.

Tania Munz is a graduate student in the history of science program. She works on the history of 19th- and 20th-century biology and is interested in the animal-human boundary in animal behavior studies. Her dissertation focuses on Nobel laureates Karl von Frisch and Konrad Lorenz and their work with animals. She examines their scientific writings and their efforts to teach the public how to view animals through popular writings and film. Before coming to Princeton, Munz earned a bachelor's degree from the University of Chicago and a master's in history of science from the University of Minnesota. She also has worked as an exhibit developer at the Bakken Museum in Minneapolis and as a guest producer for NPR's *Talk of the Nation: Science Friday*.

Kevin Osterloh is a graduate student in the Department of Religion and the Program in the Ancient World. His dissertation, *Constructing the Ethnos-Politeia: Reinventing Judaeian Communal Identity in a Hellenistic World Contending with Rome*, analyzes collective identity and cultural appropriation among Judaeians, Romans, and Greeks. He intends to demonstrate how Judaeian elites of the second-century BCE reinvented their communal identity through the appropriation and subversion of elements of Greekness. He graduated summa cum laude in Hebrew and ancient history and classics from Ohio State University, received an M.A. in Hebrew and Judaic Studies from New York University, and was a 2003–04 dissertation fellow at the Princeton Center for the Study of Religion.

Gerard Passannante is a graduate student in English. His dissertation examines the relation between literary thinking and the transformation of scientific mentalities in the early modern period. Drawing on a wide range of historical, scientific, and literary sources, his work suggests a deep analogy between figures that have been rarely considered together—the poet and arch-romancer, Edmund Spenser, and the philosopher and arch-empiricist, Francis Bacon. His wider research interests include narratives of New World discovery, the history of memory, cognitive science, and allegory. Before coming to Princeton, Passannante received his B.A. in English from Yale University.

Nathan Powers is a graduate student in classics and a member of the Program in Classical Philosophy. He graduated summa cum laude from Carleton College, and holds an M.A. in classics from the University of Texas-Austin. His dissertation explores the philosophical and historical origins of the concept of divine providence. The first worked-out account of providence, he suggests, was developed by early Stoic philosophers as part of their ethical naturalism—the view that the life humans ought to live is (in a very strong sense) a life “according to nature.”

Jack Turner is a graduate student in the Department of Politics. His dissertation, *Reconstructing American Individualism:*

Liberal Democratic Character and the Challenge of Racial Justice, seeks to develop a theory of American individualism adequate to the challenge of racial justice in the United States. Turner holds an M.Phil. in political thought and intellectual history from Cambridge University, where he researched the effects of English colonialism on the political philosophy of John Locke. He received his A.B., summa cum laude, from Amherst College in 1998 and was elected to Phi Beta Kappa. He is a fellow of the Cambridge Overseas Society and, from 2000–03, held Amherst College's Rufus B. Kellogg University Fellowship.

Scott Leon Washington is a graduate student in sociology with an affiliation with the Office of Population Research. His dissertation examines the crystallization of the one-drop rule in the United States between 1890 and 1935—a relatively unique principle of racial classification that defines as “black” anyone with even the slightest trace of black or African ancestry. Before coming to Princeton, Washington attended the University of California-Berkeley, where, in addition to studying philosophy, he was elected to Phi Beta Kappa and was a class valedictorian in sociology. In 2004, he was named a Graduate Fellow of the American Academy of Political and Social Science.

Graduate Prize Fellows 2003–04

Abby Bender is a graduate student in English. Her dissertation is titled *Out of Egypt and into Bondage: Exodus and the Location of Irish Identity from the Revival to the Republic*. This project investigates the ways in which the biblical story of Exodus—a narrative that lends itself to a range of political ideologies—has been appropriated, interrogated, and reinvented in the Irish national imagination. Her other interests include transnational solidarities in the 19th and 20th centuries, and literatures of diaspora. She received her B.A. in English from Vassar College. She will defend her dissertation in spring 2006.

Kenworthy Bilz was a graduate student in social psychology. Her dissertation empirically examines the notion that people experience criminal victimization as a deeply insulting challenge to their social worth and status. She also tests the hypothesis that victims demand punishment of their wrongdoers because they think (rightly, it turns out) that punishment will reestablish the victim's standing in the community. More broadly, she studies issues at the intersection of law, psychology, and morality. Before coming to Princeton, Bilz received an A.B. in government from Harvard College, and a J.D. from the University of Chicago Law School. She was also a graduate student fellow in the Woodrow Wilson Society of Fellows. She is currently a visiting assistant professor at Northwestern Law School.

Soeloe Curdts is a graduate student in the Department of Comparative Literature. Her dissertation traces the question of literary form and its progression(s) in, and resisting of, time, aligning romantic poesis and its self-sublation with the kind of prose that emerges in the course of the 19th century on the far side of poetry, capable of incorporating its intensity of form while opening up to the demands of temporality. Literary form thus becomes a question that must be posed and re-posed with each text read. Before coming to Princeton, she studied comparative literature, English, and philosophy at the University of Essen, Germany. She has received fellowships from the Studienstiftung, the Fulbright Commission, and the Zeitstiftung, and at Princeton she is a fellow of Mathey College. As pensionnaire étranger, she spent the 2001–02 academic year in Paris at the École Normale Supérieure to pursue dissertation research. Her publications include a volume she coedited and to which she contributed “Holismus und Individualismus in den Wissenschaften” (Holism and Individualism in Sciences), forthcoming with Peter Lang. The languages and literatures she primarily works with are English, Russian, German, and French.

Sarah Brown Ferrario is a graduate student in classics. Her dissertation explores the development of the “great man” theory in the historical thought of classical Greece, drawing on both literary and material evidence to argue that the “great man” of Greek historiography is a response to historical and political developments, rather than merely a literary device or a reaction to the unique biographies of outstanding individuals. Ferrario holds an M.Phil. in Greek and Latin from the University of Oxford (acquired as a Marshall Scholar) and a B.S.O.F. in flute, Latin, and Greek from Indiana University- Bloomington. She spent the 2001–02 academic year as a regular member of the American School of Classical Studies in Athens, Greece, supported by a Fulbright scholarship. Ferrario will defend her dissertation in 2005–06.

Michael Frazer is a graduate student in politics. He was elected to Phi Beta Kappa and graduated summa cum laude from Yale University, with distinction in the major in ethics, politics, and economics. His dissertation explores the political importance of sentiments of sympathy or compassion, specifically as they have been evaluated in moral philosophy since Hume. Its analysis suggests that renewed consideration of modern debates over compassion can provide not only a better understanding of the motivations for a commitment to political liberalism, but also a plausible justification of this commitment. He will defend his dissertation in fall 2005.

Michael Sayeau was a graduate student in English. His dissertation, *Everyday: Literature, Modernity, and Time*, analyzes the deployment in 19th- and 20th-century literature of a mode of being in time highly characteristic of modern existence. Through the formal, thematic, and historical analysis of a body of selected texts, the dissertation explores modern literature's struggle to represent the everyday and its cousins, boredom, repetition, and the ordinary. By means of the examination of the works of Gustave Flaubert, H. G. Wells, Joseph Conrad, Virginia Woolf, and James Joyce, it attempts to delineate a new ethics or politics of the everyday. He received his Ph.D. this spring and will be an assistant professor of English at SUNY-Buffalo next fall.

Mark Schroeder is a graduate student in philosophy. His dissertation, *Abundant Reasons*, articulates a sophisticated defense of the view that all of the reasons that we have—even our evidential reasons for belief—are rooted in our desires. All normative discourse, he further claims, is discourse about reasons, and together these two theses hope to yield a comprehensively reductive view of the metaphysics of the normative—an adequate bridging of the so-called “fact/value” gap. Besides metaethics, practical reason, and epistemology, his interests include metaphysics, normative ethics, philosophy of mind, philosophy of language, the history of ethics, political philosophy, and the normative foundations of economic theory. He earned a B.A. from Carleton College with distinction in each of the fields of philosophy, mathematics, and economics, was a Mellon Fellow in humanistic studies, and is also a Centennial Fellow.

Robert Sobak is a graduate student in classics and a member of the Program in the Ancient World. His dissertation is a study of craftsmen and craft knowledge in fifth- and fourth-century Athens. In this work he argues that skilled laborers, by means of their working experience as both individual problem solvers and as nodes within production networks, were trained to be active participants in the operation of the democratic polis. He asserts that classical Athenian labor communities ought to be regarded as schools that produced knowledge, power, and political meaning for their non-elite members. He received a B.A. in classics from Franklin and Marshall College, and an M.A. in classics from the University of Georgia. Before beginning his graduate study, he owned and managed a bookstore specializing in scholarly, out-of-print material in the humanities.

Alex Zakaras is a graduate student in politics. His dissertation examines the idea of self-transformation in the works of Ralph Waldo Emerson, Friedrich Nietzsche, and John Stuart Mill. It considers this theme in relation to each author's political thought, and inquires specifically into its significance for democratic politics. His broader interests include 19th-century political thought and contemporary liberal and democratic theory. Zakaras was graduated in 1998 from Harvard University, where he was elected to Phi Beta Kappa. He has worked as a travel writer and editor, and has also devoted two years to a group funding new nonprofit initiatives in Africa. He will defend his dissertation in September 2005, when he also becomes assistant professor of political science at the University of Vermont.

Undergraduate and Graduate Programs

The center funds and sponsors a variety of courses and forums across the University that contribute to teaching and discussion about ethics and human values.

Freshman Seminars 2004–05

A Multidisciplinary Approach to Dostoevsky's *Brothers Karamazov*
Ellen Chances (Slavic Languages and Literatures)

Islam and the English Imagination
Lawrence Danson (English)

Falling from Paradise

Kathleen Davis (English)

The Problem of Suffering

James Diamond (Center for Jewish Life)

The Ghetto as a Socio-historical Problem

Mitchell Duneier (Sociology)

Diversity in Higher Education

Thomas Espenshade (Sociology)

Class of 1976 Freshman Seminar in Human Values

Dilemmas of Athletic Competition

Harold Feiveson (Woodrow Wilson School)

Bert G. Kerstetter '66 Freshman Seminar in Human Values

An Abiding Thirst: Understanding Poverty and Inequality in America

Patricia Fernandez-Kelly (Sociology)

Peter T. Joseph '72 Freshman Seminar in Human Values

Meaning and Value: Anthropology and History of Economic Experience

Rena Lederman (Anthropology)

Paul L. Miller '41 Freshman Seminar in Human Values

Crafting Constitutions

Kim Lane Scheppele (Program in Law and Public Affairs)

Professor Amy Gutmann Freshman Seminar in Human Values

Ethical Choices

Peter Singer (University Center for Human Values)

Peter T. Joseph '72 Freshman Seminar in Human Values

Human Dignity in Law and Political Thought

Julie Chi-Hye Suk (Program in Law and Public Affairs)

The Tragic, the Comic, and the Political

Cornel West (Religion)

Dean Eva Gossman Freshman Seminar in Human Values

Ethics and Politics in Public Service

Rob Reich (University Center for Human Values)

L. Richardson Preyer '41 Freshman Seminar in Public Service

Freshman Seminars 2003–04

Individuality as an Ideal

K. Anthony Appiah (University Center for Human Values)

Peter T. Joseph '72 Freshman Seminar

Russian Literature and Spirituality

Ksana Blank (Slavic)

The Ethics of Friendship

Eduardo Cadava (English)

Paul L. Miller '41 Freshman Seminar

The Rise (and Fall?) of the SUV

Hal Feiveson (Princeton Environmental Institute)

Bert G. Kerstetter '66 Freshman Seminar

Atomic-bombing and Firebombing Cities in World War II: Morality, Science, and Race
Sheldon Garon (History)

Great Disillusionments
Olga Hasty (Slavic Languages and Literatures)

On Leaders and Leadership
Suzanne Keller (Sociology)

The Problem of Diversity in Colonial America
Peter Silver (History)
Class of 1976 Freshman Seminar

The Tragic, the Comic, and the Political
Cornel West (Religion)
Peter T. Joseph '72 Freshman Seminar

Cross-Listed and Funded Courses 2004–05

CHV 202 / PHI 202
Introduction to Moral Philosophy

CHV 212 / PSY 212
The Psychology of Moral Behavior

CHV 214/ CLA 214
The Other Side of Rome

CHV 261/ REL 261
Christian Ethics and Modern Society

CHV 301 / JDS 301
Topics in Judaic Studies: Prejudice on Trial: Anti-Semitism, the Courts, and the Law

CHV 309 / PHI 309
Political Philosophy

CHV 310 / PHI 385
Practical Ethics

CHV 311 / PHI 307
Systematic Ethics

CHV 319 / PHI 319
Normative Ethics

CHV 330 / CLA 330
Greek Law and Legal Practice

CHV 331 / ECS 331
Communications and the Arts: Hamlet in Eastern Europe

CHV 335 / PHI 335
Greek Ethical Theory

CHV 345 / ECO 345
Ethics and Economics

Cross-Listed and Funded Courses 2003–04

CHV 202 / PHI 202

Introduction to Moral Philosophy

CHV 212 / PSY 212

The Psychology of Moral Behavior

CHV 214 / CLA 214

The Other Side of Rome: Private Behavior and Public Morality

CHV 261 / REL 261

Christian Ethics and Modern Society

CHV 301 / JDS 301

Topics in Judaic Studies: Prejudice on Trial: Anti-Semitism, the Courts, and the Law

CHV 309 / PHI 309

Political Philosophy

CHV 310 / PHI 385

Practical Ethics

CHV 311 / PHI 307

Systematic Ethics

CHV 312 / CLA 312

Participatory Democracy, From Ancient Athens to the Postmodern Organization

CHV 319 / PHI 319

Normative Ethics

CHV 323 / CLA 323

Self and Society in Classical Greek Drama

CHV 324 / PSY 324

Psychology of Justice

CHV 335 / PHI 335

Greek Ethical Theory

CHV 345 / ECO 345

Ethics and Economics

Senior Thesis Prize

Every year, the University Center for Human Values awards a prize to the senior thesis that makes an outstanding contribution to the study of human values. Nominations for this prize are made by departments across the University.

The 2005 Senior Thesis Prize was awarded to:

Xiuhui Lim, Department of Philosophy, "Reasons and Passions: Can Intrinsic Desires Be Rationally Criticized?"

The 2004 Senior Thesis Prize was awarded to:

Steven Porter, Department of Anthropology, "Traditional Healers, Biological Citizens, and Culture-as-Such: HIV/AIDS and the Politics of Recognition in Post-Apartheid South Africa"

Undergraduate Human Values Forum

The Human Values Forum provides an opportunity for around 50 undergraduate students and 15 faculty members—its junior and senior fellows—to meet in an informal setting to discuss current and enduring questions concerning ethics and human values. Students and faculty meet over dinner at 5 Ivy Lane several times during the academic year. Professors Stephen Macedo and Peter Singer serve as advisers to the student leadership. We are grateful to Bert Kerstetter '66 for generously endowing the forum.

Topics discussed in 2004–05 included:

- Reparations
- Victimless Crimes
- Government Funding of the Arts
- The Ethics of Biotech Food—in conjunction with the center's DeCamp Bioethics Seminar
- Foreign Policy and the Direction of History: The Growing Moral Dimension of Realpolitik, with Robert Wright
- Global Distribution of Medication
- Ethics of Giving and Humanitarian Aid
- Iraq: Theoretical and Practical Implications of Democracy
- Ethical Investing at Princeton and Beyond

Topics discussed in the 2003–04 academic year included:

- The Evolution of Childhood
- Moral Luck
- Democracy and National Security
- Avant-Garde Film
- Abortion and Intimacy
- Diversity as a Human Value
- Religion in Public Life
- The Gay Marriage Question
- Meritocracy and its Critics
- The Individual in International Relations
- Neurological Ethics
- Philanthropy in the Public Eye
- Terrorism and Human Rights in Uzbekistan

Other activities of the forum have included occasional field trips to museums, the opera, or Broadway shows.

The student leaders for the forum in 2004–05 were:

- Sarit Kattan** '06, president
- Alexie Rothman** '05, vice president
- Philipp Lehmann** '06, secretary

The student officers for 2003–04 were:

- Katharine Roberts** '04, president
- Todd Beattie** '04, vice president
- Evan Baehr** '05, secretary-treasurer

Congratulations to the newly elected officers of the forum:

Joe Cho '07, president

Syon Bhanot '06, vice president

Sarit Kattan '06, secretary/treasurer

Lauren Bush '06, special program coordinator

Graduate Student Discussion Group on Human Values 2004–05

A report from **Colin Klein** GS

The University Center for Human Values Graduate Colloquium, operating under the informal name of “Interdiscipline and Punish,” has completed its second full year. The group provides an informal opportunity open to all Princeton graduate students to exchange ideas and learn from others’ diverse intellectual viewpoints and backgrounds.

We met on six occasions, and each meeting was well attended. Although the majority of the participants continue to be from humanities departments, this year saw a notable increase in attendance by graduate students from the sciences (particularly biology, psychology, and engineering). This increase in breadth brought new perspectives to many of the discussions, and provided increased opportunity for graduate students to interact and trade ideas with peers from sometimes quite different intellectual traditions.

Themes and readings for each session were chosen by a member of the group, and each session began with a short commentary and discussion by that member. Beginning and ending with meditations on the ethical implications and limitations of our bodies, we explored the inheritances of culture and biology, the role of religion in politics, the nature and consequences of the American Dream, ethical epistemology, our relationship to our environment, fixed and dynamic conceptions of human nature, the power we have and should have over ourselves, and what lies at the heart of The Good Life.

On behalf of the entire group, I would like to express our gratitude to Stephen Macedo and the rest of the center’s faculty and staff for this unique opportunity for interdisciplinary collaboration.

Graduate Student Presenters and Topics discussed in 2004–05 included:

Nicholas Stang (Philosophy), in a session on Sexual Perversion, presenting: Thomas Nagel “Sexual Perversion” and Robert George and Gerard “Marriage and the Liberal Imagination”

Kelly McGannon (Art and Archaeology), in a session on Urban Sprawl, presenting: Harold Brodsky “Land Development and the Expanding City,” Donald Chen “The Science of Smart Growth,” and a *National Geographic* review article by John G. Mitchell

Ben Strauss (Evolutionary Biology), in a session on Evolutionary Models of Culture, presenting: selections from Elliott Sober and David Wilson’s *Unto Others: The Evolution and Psychology of Unselfish Behavior*, David Wilson’s *Darwin’s Cathedral*, “The Faith Factor” by Barbara Ehrenreich, and “The Power of Memes” by Susan Blackmore

Therí Pickens (Comparative Literature), in a session on Bilingual Writing and Thinking, presenting: Gustavo Pérez-Firmat’s “Dedication,” selections from Michel Foucault’s *Power/Knowledge*, and two stories by Junot Díaz: “No Face” and “How to Date a Browngirl, Blackgirl, Whitegirl, or Halfie”

Gabriel Love (Philosophy), in a session on Bodily Modification vs. Enhancement, presenting: “Normal Functioning and the Treatment-Enhancement Distinction” by Norman Daniels, Nick Bostrom’s “Status Quo in Bioethics: The Case for Human Enhancement,” and Leon Kass’ essay “Beyond Therapy: Biotechnology and the Pursuit of Human Improvement”

Graduate Student Discussion Group on Human Values 2003–04

A Report from **Kevin Osterloh** GS

The University Center for Human Values Graduate Colloquium was created in spring 2003 to offer the Princeton's graduate student body an informal forum for the exchange of ideas across departmental boundaries. As such, the colloquium acts to extend the interdisciplinary intellectual opportunities of the center to Princeton graduate students at large. Membership is open to all Princeton graduate students in order to have as broad a representation of departments as possible.

The 2003–04 academic year, the first full year for the colloquium, was a great success. The colloquium fulfills a need for ongoing interactive intellectual exchange among graduate students in different disciplines, the kind of exchange that becomes increasingly difficult to sustain as students move forward with the research and writing of their dissertations. The colloquium provides an opportunity to gain new insights, methods, collegial exchange, and fresh impetus—in short, a renewed outlook on the whole academic process.

Participants read an article or two prior to the meeting and, after a brief introduction by the presenter, discussion ensued. The yearlong, ongoing discussion of the Graduate Colloquium represented intellectual self-reflection at its finest, conducted by graduate students, for graduate students, demonstrating indeed that (if I may steal, by paraphrase, the words of Socrates) “the unexamined graduate student curriculum is not worth pursuing.”

In sum, I think that this group is really on to something, something uniquely UCHV. On behalf of all who took part in “Interdiscipline and Punish” throughout the 2003–04 academic year, I want to express our gratitude to the center's faculty and staff for helping us get this program off the ground and running.

Graduate Student Presenters and Topics in 2003–04 included:

Aderemi Artis (Philosophy) presented on: João Biehl (with Denise Coutinho, and Ana Luzia Outeiro), “Technology and Affect: HIV/AIDS Testing in Brazil”

Amy Shuster (Politics) presented on: John Seery, “Castles in the Air: an Essay on Political Foundations”

May Mergenthaler (German), in a session titled: “Literature Responds to Politics,” presented on: Don DeLillo, “In the Ruins of the Future, Reflections on Terror and Loss in the Shadow of September”; Marco Abel, “Don DeLillo's ‘In the Ruins of the Future’”; “Literature, Images, and the Rhetoric of Seeing 9/11,”; and selections from “110 Stories, New York Writes after September 11”

Scott Washington (Sociology) presented on: Loïc Wacquant, “The Self-Inflicted Irrelevance of American Academics”

Colin Klein (Philosophy), in a session devoted to “Biological Determinism” presented on: Andrew Sullivan, “The He Hormone”; Robert Wright, “Alcohol and Free Will: The Supreme Court Reopens an Old Question”

Soelwe Curdts (Comparative Literature) presented on: Stanley Fish, “Truth But No Consequences, Why Philosophy Doesn't Matter”

Top-Up Prizes for First-Year Graduate Students

We offer \$2,000 prizes for incoming graduate students whose work explicitly focuses on ethics and human values. In 2004–05, this one-time-only grant was awarded to 17 students in the Departments of Anthropology, East Asian Studies, English, German, Politics, and Religion. For 2005–06, the grant was awarded to 16 students in the Departments of Anthropology, East Asian Studies, English, Philosophy, Politics, and Religion.

Public Lectures, Seminars, and Special Events

The center sponsors a wide range of regular forums, special events, and conferences at which members of the Princeton University community, and often the wider community, come together to hear visiting speakers, discuss scholarly work in progress, and reflect on basic questions concerning ethics and human values.

The Tanner Lectures on Human Values 2005–06

The Tanner Lectures on Human Values, established in 1976 by the American scholar, industrialist, and philanthropist, Obert Clark Tanner, serve to advance and reflect upon scholarly and scientific learning related to human values. The lectures are presented annually at selected universities, including Cambridge, Oxford, Harvard, Michigan, Princeton, Stanford, California, Utah, and Yale. Princeton has hosted Tanner lecturers since 1989. Recent lecturers at Princeton include a poet (Robert Pinsky, Boston University); an art historian (Timothy J. Clark, University of California-Berkeley); a philosopher (Jonathan Glover, King' College, Cambridge); and a primatologist (Frans DeWaal, Emory Universty).

Henry Louis Gates Jr. was scheduled to deliver the 2004–05 Tanner Lectures in April 2005. These lectures were postponed until November 16 and 17, 2005. Emma Rothschild will deliver the Tanner Lectures April 19 and 20, 2006; Michael Doyle, Harold Brown Professor of U.S. Foreign and Security Policy, Professor of International and Public Affairs and of Law, Columbia University, will deliver them in 2006–07.

On November 16 and 17, 2005, **Henry Louis Gates Jr.**, the W. E. B. Du Bois Professor of the Humanities; Chair, Department of African and African-American Studies, Harvard University, will deliver two lectures, titled "Reconstructing the Race: The Image of the Black in American Culture, 1865–1930." He will examine the history and influence of the New Negro movement in art and literature, as well as the images of African Americans in popular culture and American literature. One lecture will focus on the visual arts, one on the literary arts.

Commentators

Stanley Crouch, author

Richard J. Powell, the John Spencer Bassett Professor of Art and Art History, Duke University

Jacqueline Stewart, Associate Professor of English, Committee on African and African- American Studies; Committee on Cinema and Media Studies; the University of Chicago

Eric Sundquist, the UCLA Foundation Professor of Literature, University of California-Los Angeles

On April 19 and 20, 2006, **Emma Rothschild**, director, Centre for History and Economics; fellow of King's College, Cambridge University, will deliver two lectures, titled "The Inner Life of Empires." The first lecture, "The Johnstones and the Empire," will look at some of the difficulties involved in writing a history of values, including the values of individuals who were not themselves theorists or philosophers. It will then introduce the Johnstones, their circumstances in the 18th-century world of empire, and their descriptions of the vicissitudes of domestic and political life. The second lecture, "The History of Sentiments," will conclude the story of the Johnstones, and of their involvement in the East Indies, Africa, and America. It will then return to a more general

inquiry, and will suggest that the history of values—or of the ways in which people in the past have thought about values—can contribute, first, to the historical enterprise of understanding how it really was, even in periods (like the 18th century) of global transformation, and second, to the enterprise of understanding the values of other people, in the present as well as in the past.

Commentators

Dipesh Chakrabarty, the Lawrence A. Kimpton Distinguished Service Professor of History, South Asian Languages and Civilizations, University of Chicago

Kathleen Wilson, Professor of History, State University of New York-Stony Brook

Susan James, Professor of Philosophy, Birkbeck College, University of London

Fania Oz-Salzberger, Professor and Senior Lecturer at the School of History and Faculty of Law, Haifa University

Tanner Lectures 2003–04

Frans de Waal, the C.H. Handler Professor of Primate Behavior, Emory University, “How Close to the Apes? Human Behavior and Primate Evolution”

Commentators:

Philip Kitcher, Professor of Philosophy, Columbia University

Christine Korsgaard, the Arthur Kingsley Professor of Philosophy, Harvard University

Richard Wrangham, Professor of Anthropology, Harvard University

Robert Wright, Visiting Scholar, University of Pennsylvania

The Program in Ethics and Public Affairs and James A. Moffett '29 Lectures in Ethics 2004–05

Stephen Macedo, Director

Christopher Karpowitz,

Associate Director

The Program in Ethics and Public Affairs (PEPA) is cosponsored by the Woodrow Wilson School. The program includes a biweekly seminar and the James A. Moffett '29 Lectures in Ethics, endowed by the Whitehall Foundation.

Michael Sandel, Professor of Government, Harvard University—“Problem with Perfection: Designer Children, Bionic Athletes, and Genetic Engineering,” cosponsored with the DeCamp Bioethics Seminars, James A. Moffett '29 Lecture

Bonnie H. Honig, Professor of Political Science, Northwestern University—“Bound by Law: Alien Rights, Administrative Discretion, and the Politics of Technicality: Lessons from Louis Post and the First Red Scare”

David Rodin, Director of Research, Centre for Applied Ethics, Oxford University—“The Ethics of Preventive War”

David Garland, Arthur T. Vanderbilt Professor of Law, New York University—“A Peculiar Institution? Capital Punishment and American Culture,” cosponsored with the Program in Law and Public Affairs, James A. Moffett '29 Lecture

John Gardner, Professor of Jurisprudence, Oxford University—“Wrongs and Faults,” cosponsored with the James Madison Program in American Ideals and Institutions and the Program in Law and Public Affairs

Benedict Kingsbury, Murry and Ida Becker Professor of Law, New York University—“The Problem of the Public in Public International Law,” cosponsored with the James Madison Program in American Ideals and Institutions and the Program in Law and Public Affairs

Miles Hewstone, Professor of Social Psychology and Fellow, New College, Oxford University—“Intergroup Forgiveness, Intergroup Trust, and Sectarian Conflict in Northern Ireland,” cosponsored with the Department of Psychology

Harry Brighouse, Professor of Philosophy, University of Wisconsin, and **Adam Swift**, Lecturer in Politics, Oxford University—“Parental Partiality: Legitimate and Excessive”

Debra Satz, Associate Professor of Philosophy, Stanford University—“Inequalities in Schooling: the Case for Democratic Adequacy”

PEPA Seminars and Moffett Lectures 2003–04

Frederick Schauer, the Frank Stanton Professor of the First Amendment, Harvard University—“The Boundaries of the First Amendment: A Preliminary Exploration of Constitutional Salience”

Jefferey Sachs, the Quetelet Professor of Sustainable Development; Professor of Health Policy and Management, Columbia University—“Geography and Inequality,” James A. Moffett '29 Lecture

Archon Fung, Assistant Professor of Public Policy, Harvard University—“Deliberation Before the Revolution: Toward an Ethics of Deliberative Economy in an Unjust World”

Elizabeth Anderson, Professor of Philosophy and Women's Studies, University of Michigan—“Ethical Assumptions in Economic Theory,” James A. Moffett '29 Lecture

Glenn Loury, Professor of Economics, Director of the Institute on Race and Social Division, Boston University, with Princeton faculty discussants K. Anthony Appiah, Angus Deaton, and Susan Fiske; Two Lectures on Inequality: “Ethical Relations Before Transactions: Towards a New Paradigm for Racial Discrimination Theory” and “What Price Diversity? On the Economics and the Ethics of Categorical Redistribution Schemes,” James A. Moffett '29 Lectures

Kevin Phillips, Author of *Wealth and Democracy*—“Wealth and Democracy in America,” James A. Moffett '29 Lecture

Richard Arneson, Professor of Philosophy, University of California-San Diego—“Desert and Equality”

Rainer Forst, Institut für Philosophie, Johann Wolfgang Goethe Universität—“To Tolerate Means to Insult: Toleration, Recognition, and Emancipation”

Deborah Rhode, Ernest W. McFarland Professor of Law, Stanford University—“Access to Justice: Making Law Available to Those Who Need it Most,” James A. Moffett '29 Lecture

Robert Wokler, Senior Lecturer, Political Science and Directed Studies, Yale University “Isaiah Berlin's Enlightenment and Counter-Enlightenment”

John Ferejohn, Senior Fellow at the Hoover Institution, Carolyn S. G. Munro Professor of Political Science, Stanford University—“Democratic Constitutionalism: Practice and Theory,” James A. Moffett '29 Lecture

Political Philosophy Colloquium 2004–05

Philip Pettit, Director

The Program in Political Philosophy presents a colloquium for graduate students and faculty in which scholars from the University, the Institute for Advanced Study, and other universities present papers, give lectures, and lead seminars on a broad range of topics of interest. The Center for Human Values and the Department of Politics cosponsor the colloquium.

Seana Shiffrin, University of California-Los Angeles—“What Is Really Wrong with Compelled Association?”

Nadia Urbinati, Columbia University—“The Power of Judgment and Democratic Representation”

Steven Lukes, New York University—“Power: A Radical View—Defending the Third Dimension”

Gianfrancesco Zanetti, University of Modena—“The Red and the White: Notes on the Role of Emotions in Vico’s *Scienza Nuova*”

Joseph Canning, University of Wales—“How Useful Are Notions of Sovereignty and State for Interpreting the Political Thought of Bartolus and Baldus?”

Joshua Cohen, Massachusetts Institute of Technology—“A Human Right to Democracy”

Political Philosophy Colloquium 2003–04

Jeffrey Stout, Princeton University—“The Ethics of Piety: A Reading of the *Euthyphro*”

Quentin Skinner, Cambridge University—“Thomas Hobbes as a Theorist of Representative Government”

Agnieszka Jaworska, Stanford University (LSR Visiting Fellow)—“Moral Psychology in Practice: Lessons from Alzheimer’s Disease and the ‘Terrible Twos’”

Iris Marion Young, University of Chicago—“Responsibility and Structural Injustice”

Seyla Benhabib, Yale University—“‘The Right to Have Rights’ in Contemporary Europe”

Jeff McMahan, Rutgers University (LSR Visiting Fellow)—“Unjust War”

Thomas Pogge, Columbia University—“Severe Poverty as a Human Rights Violation”

The Ira W. DeCamp Bioethics Seminars 2004–05

Peter Singer, Director

The Ira W. DeCamp Bioethics Seminars are open to all students, faculty, and interested members of the public. Seminars range across a wide variety of topics at the intersections of philosophy, public policy, and the biological sciences—including ecology, biology, medicine, and public policy. Teachers and scholars from Princeton and other universities, as well as practitioners, present papers and deliver lectures, followed by questions and discussion from the floor.

During Professor Singer’s leave in spring 2005, the seminars were coordinated and chaired by Nir Eyal, the Harold T. Shapiro Postdoctoral Fellow in Bioethics, and Dale Jamieson, the Laurance S. Rockefeller Visiting Professor for Distinguished Teaching in the University Center for Human Values.

Nir Eyal, University Center for Human Values, Princeton University—“Commodifying the Human Body: What, if Anything, Is Wrong with Trade in Body Parts?”

Dan Brock, Professor, Harvard University—“A Response to the Disability Movement’s Critique of Genetic Testing and Selection”

Gregory Stock, Director, Program on Medicine, Technology, and Society, UCLS; president, Signum Biosciences—“Germinal Choice Technology and the Human Future”

Michiel Korthals, Professor, Wageningen University—“The Ethics of Biotech Food”

Henry Shue, Senior Research Fellow, Merton College Professor of Politics and International Relations, University of Oxford—“Climate Change, Future Generations, and the Technological Transition”

Elizabeth Harman, Professor, New York University—“Sacred Mountains and Beloved Fetuses: Can Worship, or Love of Something, Endow It with Moral Status?”

Avner de-Shalit, the Max Kampelman Professor of Democracy and Human Rights—the Hebrew University of Jerusalem and Associate Fellow, Oxford Centre for Environment, Ethics and Society, Mansfield College, Oxford—“Why Can’t We Compensate for Environmental Injustice? On Environment, Risk, and Functionings”

John Dupré, Professor of Philosophy of Science, and Director, ESRC Centre for Genomics in Society, University of Exeter—“Against Maladaptationism: or What’s Wrong with Evolutionary Psychology?”

Kasper Lippert-Rasmussen, Professor of Philosophy, University of Copenhagen—“The Wrongness of Killing”

Pilar Ossorio, Assistant Professor of Law and Medical Ethics and Associate Director for Programming, Center for the Study of Race and Ethnicity in Medicine, University of Wisconsin-Madison—“Research Ethics and the Duties of Universities: Reflections on the Havasupai Case”

Avishai Margalit, Schulman Professor of Philosophy, Hebrew University of Jerusalem and Senior Fellow of the Global Law Program at New York University—“Human Dignity between Kitsch and Deification”

Dan Wikler, Professor of Ethics and Population Health, Harvard School of Public Health—“What Is the Point of Research Ethics?”

The Ira W. DeCamp Bioethics Seminars 2003–04

Sigrídur Thorgeirsdóttir, University of Iceland—“The Genes of a Nation: Iceland’s Sale of Genetic Information”

Carl Elliot, University of Minnesota and Institute for Advanced Study—“Amputees by Choice: The Ethics of Amputating Healthy Limbs”

Margaret Little, Georgetown University—“Abortion and Intimacy: Rethinking the Duty to Gestate”

Tod Chambers, Northwestern University—“Closet Cases: Queering Bioethics Through Narrative”

David Wasserman, University of Maryland-College Park—“Is Every Birth Wrongful? Is Any Birth Morally Required?”

Jeff McMahan, Laurance S. Rockefeller Visiting Fellow/Rutgers University and **Michael Walzer**, Professor of Social Sciences at the Institute for Advanced Study—“The Ethics of Killing in War: A Discussion”

Marc Hauser, Harvard University—“Evolution of a Universal Moral Grammar”

Noam Zohar, Bar-Ilan University—“How to Think about Tiny Embryos: Exploring a Jewish Approach to Stem Cell Research”

Matthew Liao, University Center for Human Values, Princeton University—“Virtually All Human Beings as Rightholders: A Non-Speciesist Approach”

Program in Law and Public Affairs

Kim Lane Scheppelle, Director; **Kathleen Applegate**, Program Manager

The Program in Law and Public Affairs (LAPA) is a joint venture of the University Center for Human Values, the Department of Politics, and the Woodrow Wilson School. The founding director of LAPA was Stephen Macedo. He was succeeded by Christopher Eisgruber, who served from 2001 until his appointment as provost of Princeton University in July 2004. Stanley Katz served as interim director in 2004–05.

LAPA supports outstanding scholars, lawyers, and judges who devote an academic year in residence at Princeton. Visiting fellows are drawn from the social sciences and humanities, from law schools, and from those who have made a distinguished career in professional and public life. LAPA fellows join the Princeton University community to research, write about, and teach law and public affairs and to participate in the activities of the program.

The visiting fellows for 2004–05 were:

Saïd Amir Arjomand, Professor of Sociology, State University of New York-Stony Brook

John M. de Figueiredo, Associate Professor, Sloan School of Management, Massachusetts Institute of Technology

Paul Frymer, Associate Professor of Sociology and the Law and Society Program, University of California-San Diego

Oliver H. Gerstenberg, Reader in European Union Law and Jurisprudence, Leeds University

Kim Lane Scheppele, the John J. O'Brien Professor of Law and Sociology, University of Pennsylvania

Julie Chi-Hye Suk, Law Clerk to the Honorable Harry T. Edwards, U.S. Court of Appeals for the D.C. Circuit

Tom R. Tyler, University Professor, New York University

The 2003–04 LAPA fellows were:

Anita L. Allen, Professor of Law and Philosophy, University of Pennsylvania

Martin Flaherty, Professor of Law, Fordham Law School

Laurence R. Helfer, Professor of Law, Loyola Law School

Noga Morag-Levine, Assistant Professor of Political Science, University of Michigan

Carol Sanger, the Barbara Aronstein Black Professor of Law, Columbia Law School

David Sugarman, Professor of Law, Lancaster University Law School

Albert H. Yoon, Assistant Professor of Law, Northwestern University

Special Events 2004–05

“Reason, Faith, and Politics: John Locke Reexamined”

A one-day conference, cosponsored with the Department of Politics, the Center for the Study of Religion, the James Madison Program for American Ideals and Institutions, and the Department of Philosophy.

The three sessions were:

A. John Simmons, University of Virginia; **Peter Myers**, University of Wisconsin-Eau Claire—“From Natural Law to Natural Rights”

Jeremy Waldron, Columbia Law School; **Michael Zuckert**, University of Notre Dame—“God and Equality in Locke”

John Marshall, Johns Hopkins University; **Victor Nuovo**, Middlebury College—“Locke’s Religious Thinking and His Politics”

The 2005 Princeton Colloquium on International Affairs, “Rethinking the War on Terror”

Hanan Mikhail Ashrawi, secretary-general of the Palestinian Initiative of Promotion of Global Dialogue and Democracy, delivered the first keynote address. The second, “Winning the War on Terrorism,” was delivered by **General (ret.) Anthony Zinni**, former commander of the U.S. Central Command. The third was delivered by **Major General Giora Eiland**, the Israeli national security adviser. Professor **Charles Beitz**, member of the Executive Committee of the University Center for Human Values, led one of the panel discussions, “Fighting Fire with Fire? Assessing the Ethics of Torture and Detention,” which was cosponsored with the Woodrow Wilson School, among others.

The Scribner Lectures

Ronald M. Dworkin, professor of philosophy and the Frank Henry Sommer Professor of Law at the New York University School of Law, chose as his theme “Is Democracy Possible Here? Principles for a New American Political Debate.” His lectures

were titled “Common Ground: the Ethics of Human Rights”; “Religion: Private Conviction or Public Faith?”; “Taxes: the Limits of Legitimacy”; and “Democracy: What Is It, and Is It Possible Here?” Dworkin also led two lunchtime seminars in the University Center for Human Values and an additional seminar specifically for undergraduates. Co-organized with the Princeton University Press.

“Values in Nature: The Role of Ethics in Environmental Policy”

The one-day workshop was organized by **Dale Jamieson**, the Laurance S. Rockefeller Visiting Professor for Distinguished Teaching. Sessions covered topics such as “Aesthetic and Spiritual Values,” “Moral, Political, and Religious Values,” and “When Values Conflict: Climate Change.” The keynote address was titled “Some Say by Fire: Scientific Forecasting, Climate Change, and What We Can Do as Americans.” **James Gustave Speth**, dean and professor in the practice of environmental policy and sustainable development at Yale University’s School of Forestry and Environmental Studies, delivered the address. The workshop was sponsored by the University Center for Human values and the Princeton Environmental Institute with support from the Council of the Humanities.

Conference on Ethics, Philanthropy, and International Development

The conference, which was organized by **Peter Singer**, the Ira W. DeCamp Professor of Bioethics, featured a debate between **David Offenhiser**, president of Oxfam America, and **David Rieff**, senior fellow, World Policy Institute; contributing editor, *The New Republic*; and author of *A Bed for the Night: Humanitarianism in Crisis*. The event was cosponsored by the Center for Health and Wellbeing, the Research Program in Development Studies, and the Woodrow Wilson School of Public and International Affairs (all at Princeton University), the Asia-Pacific Centre for Philanthropy and Social Investment at Swinburne University (Melbourne, Australia), and the Carnegie Council on Ethics and International Affairs (New York).

Special Events 2003–04

African-American Writers and the Classical Tradition Colloquium Series:

The series was organized by **James Tatum**, the 2003–04 Laurance S. Rockefeller Visiting Professor for Distinguished Teaching

Speakers included:

Shelley Haley, Classics and Africana Studies, Hamilton College—“Could Dido Overcome Jezebel? The Role of Classics in Black Women’s Quest for Respectability and Acceptance”

Melvin McCray, Producer and Editor, ABC News—“John Chavis: The Man and His Times” (a video documentary in progress)

Frederick T. Griffiths, Classics, Amherst College—“Unmaking a Name for Yourself: Anonymity and the African-American Canon, 1850–1950”

Susanna Braund, Classics, Yale University—“Free Speech in Roman Satire and Rap” and **Ralph Rosen**, Classical Studies, University of Pennsylvania—“Homeric Verse Composition and Jazz”

Michelle Ronnick, Classics, Wayne State University—“Classica Africana: The Origins of Black Classicism in America,” Exhibit: Photographic Exhibition—Twelve Black Classicists

William Cook, English and African-American Studies, Dartmouth College; and **James Tatum**, Laurance S. Rockefeller Visiting Professor for Distinguished Teaching—“The Aim Was Song: The Poetry and Music of Paul Laurance Dunbar, Scott Joplin, and Colleagues”

Conference on “Civic Education and Engagement: Towards a Political Science of Citizenship,” February 11–12, 2004

Cosponsored with the Center for the Study of Democratic Politics, the Department of Politics, and the American Political Science Association, organized and chaired by **Stephen Macedo**.

Keynote speakers:

Robert Putnam, the Peter and Isabel Malkin Professor of Public Policy at Harvard University's Kennedy School of Government—"Community Engagement in a Changing America"

Lunchtime Address:

Margaret Levi, the Jere L. Bacharach Professor of International Studies in the Department of Political Science at the University of Washington and President-Elect of the APSA—"How Governments Promote Trustworthiness"

Working Sessions:

"How Do Elections and Other Democratic Processes Shape Civic Engagement?" Participants were Dave E. Campbell, Notre Dame University, William Galston, University of Maryland; Richard G. Niemi, University of Rochester, and Wendy Rahn, University of Minnesota

"How Do Non-Profit, Voluntary, and Philanthropic Associations Shape Civic Engagement?" Participants were Jeffrey M. Berry, Tufts University; Michael Brintnall, American Political Science Association; Margaret Levi, University of Washington; and Meira Levinson, Radcliffe Institute and Boston Public Schools

"How Do Metropolitan Boundaries and Other Local Institutions Shape Civic Engagement?" Participants were Yvette Alex-Assensoh, Indiana University; Luis R. Fraga, Stanford University; Archon Fung, Kennedy School, Harvard University; Stephen Macedo, University Center for Human Values, Princeton University; Robert D. Putnam, Kennedy School, Harvard University; Todd Swanstrom, Saint Louis University; and Katherine Cramer Walsh, University of Wisconsin

Overview:

"Civic Inequalities and the Political Science of Citizenship"

Seminars in Moral Philosophy 2003–04

Organized and chaired by Harold T. Shapiro Postdoctoral Fellow in Bioethics, **Matthew Liao**

Rahul Kumar, Assistant Professor of Philosophy, University of Pennsylvania—"Responsibility and Rectification for Past Injustice: The Case of American Chattel Slavery"

Frances Kamm, Lucias N. Littauer Professor of Philosophy and Public Policy, Harvard University—"Failures of Just War Theory: Terror, Harm, and Justice"

Brad Hooker, Professor of Philosophy, University of Reading—"Fairness"

Walter Sinnott-Armstrong, Professor of Philosophy, Dartmouth College—"Moral Intuitionism and Empirical Psychology"

Gilbert Harman, Professor of Philosophy, Princeton University—"Moral Particularism Defended"

Larry Temkin, Professor of Philosophy, Rutgers University—"Aggregation and Problems About Trade-Offs"

Mishkenot Conference

Mishkenot Conference on Equality in Divided Societies (a collaboration between scholars in the U.S. and Israel, directed at Princeton by **Harry Frankfurt**, professor of philosophy, emeritus)

Small Conference

and Distinguished Visitor Grants

The University Center for Human Values, often with other cosponsoring departments and programs, provides support for lectures, small conferences, and special events at Princeton University. Preference is given to departments and programs without extensive speakers programs and funds. Recent cosponsored events include:

“Poetry and Thinking”—Department of English

“Poetic Thinking,” Maureen McLane, Harvard University; Alexander Nehamas, Princeton University; and Elaine Scarry, Harvard University

“Browning and Others,” Philip Fisher, Harvard University; John Hollander, Yale University; and James Richardson, Princeton University

“The European Constitutional Integration as an Expression of Social and Cultural Identity”—Program in Italian Studies

Andrea Simoncini, Università di Macerata

“The Public Spheres of Alexander Kluge”—Department of German

Alexander Kluge, honored speaker; Oskar Negt, keynote speaker. Other speakers included Miriam Hansen, University of Chicago; Frazer Ward, Smith College; Lydia Goehr, Columbia University; Christian Schulte, University of Berlin; Joseph Vogl, University of Weimar; and Georg Stanitzek, University of Siegen

“Global Equity and the Future of Public Health”—Program in Latin American Studies and Department of Anthropology

Paul Farmer, medical anthropologist, physician, and founding director of Partners in Health

“God’s Politics: The Role of Prophetic Religion in America”—Office of Religious Life

Cornel West, Class of 1943 University Professor of Religion at Princeton and author of *Democracy Matters*; and the Rev. Jim Wallis, author of *God’s Politics: Why the Right Gets It Wrong and the Left Doesn’t Get It*, editor of *Sojourner* magazine and director of Call to Renewal

Princeton Institute for International and Regional Studies Great Books Panel Discussions:

60 Years Later: Critical Books of the 20th Century, Part 1 “F. A. Hayek’s *The Road to Serfdom*”

Speakers: Robert George, Harold James, Stephen Macedo (all Princeton University)

60 Years Later: Critical Books of the 20th Century, Part 2 “Karl Polanyi’s *The Great Transformation*”

Speakers: Jeremy Adelman, Miguel Centeno (both Princeton University); Ian Lustick, University of Pennsylvania

60 Years Later: Critical Books of the 20th Century, Part 3 “Karl Popper’s *The Open Society and Its Enemies*”

Speakers: George Kateb, Jan-Werner Müller (both Princeton University); William Scheuerman, University of Minnesota

Publications

The University Center for Human Values Series

Amy Gutmann and Stephen Macedo, Editors

Democracy, Culture and the Voice of Poetry, Robert Pinsky

Human Rights as Politics and Idolatry, Michael Ignatieff

Goodness and Advice, Judith Jarvis Thomson

Truth v. Justice: The Morality of Truth Commissions, edited by Robert I. Rotberg and Dennis Thompson

The Lives of Animals, J. M. Coetzee

Work and Welfare, Robert M. Solow

Freedom of Association, edited by Amy Gutmann

A Matter of Interpretation: Federal Courts and the Law, Antonin Scalia

Multiculturalism and "the Politics of Recognition," Charles Taylor

Conference Proceedings

Teaching New Histories of Philosophy

Edited by J. B. Schneewind, Professor Emeritus, Johns Hopkins University, and the 2002–03 Laurance S. Rockefeller Visiting Professor for Distinguished Teaching (University Center for Human Values, 2004)

Based on the proceedings of a conference that took place April 4–6, 2003, at Princeton University, this book includes commentary by:

Karl Ameriks; Lorraine Daston; Lisa Downing; Jeffrey Edwards; Juliet Floyd; Michael Friedman; Daniel Garber; Anthony Grafton; Knud Haakonssen; Jennifer Herdt; T. J. Hochstrasser; Ian Hunter; Ulrich Johannes; Denis Kambouchner; Donald Kelley; Mark Larrimore; Béatrice Longuenesse; Susan Nieman; Eileen O'Neill; and Nancy Tuana.

Reports from Visiting Faculty and Fellows

2004–05

Justin D'Arms

I have enjoyed and benefited from my time at the University Center for Human Values enormously. The amount of high-quality work and discussion on questions of value and ethics at this University is staggering, and it has been a real treat to be a part of

it. A fabulous roster of visiting speakers came through Princeton this year under the auspices of the center, the Political Philosophy Colloquium, LAPA, and the DeCamp Bioethics Seminar, among others, and these talks were attended by terrific audiences. The opportunity this afforded to participate in discussions of so many marvelous papers, in addition to being very stimulating, has really expanded my sense of what is going on in my own field. Many of these sessions stimulated further discussions with people around the center, and as a result of all this I will be returning to Ohio State with a much sharper sense of the present state of discussion in ethics and political philosophy. An opportunity of this sort is especially valuable because so much of contemporary culture in academia encourages one to focus narrowly on areas in which one is publishing, and we all need more occasions on which to broaden our view. I expect that this will be very valuable for my own future work and pedagogy in a number of ways, some of which I can already anticipate.

The LSR Fellows Seminar was also a great way to gain some appreciation for work in areas related to but (for the most part) quite distinct from the ones on which I tend to concentrate my efforts. I enjoyed and benefited from the discussions of all the papers we read in the seminar. I thought that the interdisciplinary nature of the group, which can sometimes be an obstacle to productive discussion, worked very well. And I profited very much from the discussions there of my own work. Philip Pettit gave very helpful comments on a paper Daniel Jacobson and I presented to the group. Those comments and the friendly but pointed critical discussions of our work in the seminar improved our thinking about a number of issues central to our work. The breadth of the group was also useful in thinking about how to engage an audience for our book which we would like to be broader than just the specialists in our sub-discipline.

The year has also been very fruitful for my research program. I came to work with Dan Jacobson on a collaborative project on Rational Sentimentalism. During this year we wrote two new papers, and drafted significant portions of a book. The first of our papers, "Anthropocentric Constraints on Human Value" is forthcoming in *Oxford Studies in Metaethics*. The second paper, "What's Wrong with the Neo-Stoic Theory of Emotion (And Why It Matters for Ethics)" was presented at a conference in moral psychology at the University of Texas and we expect to submit it for publication after revisions. In addition to these papers I also finished up and submitted a third paper, "Two Arguments for Sentimentalism," that is forthcoming in *Philosophical Issues*. Even more important than the opportunity to finish these papers, though, has been the chance to spend a year in the same place with my collaborator, which has allowed for the sort of sustained discussions that are crucial to advancing our shared ideas. Not only is our book now well on its way to completion, but it will be much better than it would have been had we tried to write it without this time together. I will always remember and be grateful for the time we spent here germinating our ideas in such a hospitable intellectual environment.

Stephen Gardiner

Everyone associated with it already knows what a fabulous place the center is. I will only say that its reputation is richly deserved. Being a visiting fellow here has been one of the highlights of my academic life. I am very grateful to the center, and to Laurance S. Rockefeller, for the opportunity.

I knew in advance that Princeton would provide an excellent environment in which to focus on my research. What I did not anticipate was that I would also receive a valuable update to my education. Since I have broad and interdisciplinary interests, the constant stream of seminars, lectures, and workshops supported by the center, and the numerous scientific and policy-related meetings sponsored by the Princeton Environmental Institute and the Program in Science, Technology, and Environmental Policy, provided an incomparable enrichment experience. Events that elsewhere would be the highlight of a two- or three-year period were weekly staples at Princeton. Moreover, the general atmosphere was the most friendly, inclusive, and academically serious that I have known.

My own work has been developing along a number of fronts. My primary focus has been on global environmental problems (especially climate change) and intergenerational ethics. But I have also spent some time on a number of shorter "side" projects. I began the year by finishing the editing of *Virtue Ethics, Old and New*, a collection of essays on the history of virtue ethics that is just now appearing from Cornell University Press. And I ended it by preparing three papers on environmental and nuclear policy for workshops I had been invited to in Paris and Brussels. In between I made substantial progress on articles on Parfit's opposition to equality, and on Socrates' attitude toward democracy.

I suspect that in most other settings such diverse activities—spanning science, economics, ethics, political theory, law, and classics—would seem odd and out of place. But in the interdisciplinary haven that is the center, there were always people—fellows, faculty, graduate students, and visiting speakers—ready, willing, and able to discuss any one of them; so, everything appeared perfectly natural and proper. The center has many virtues; but this is perhaps its greatest.

Daniel Jacobson

First of all, I want to express my gratitude to the center for all its generous support. This has been one of the most enjoyable and productive years of my academic career, thanks to the fellowship; I'm only afraid that it's all downhill from here. In particular, since I am working on a collaborative book, the center's support for two fellowships—for myself and my coauthor, Justin D'Arms—was especially valuable. It gave us the chance to write a book that we might otherwise never have been able to find enough time in the same place to finish. For that opportunity I will always be grateful.

The biweekly fellows seminars were also quite helpful and stimulating. Steve ran the seminars very well, and I think his decision to use the “Canberra system” of distinguishing between follow-up comments and new topics worked nicely. Although I hesitate to single anyone out, I have to add that Philip Pettit was an exceptionally valuable interlocutor. The intellectual vigor of the seminars was matched only by the delicious catering.

This year Justin and I managed to work out the fundamentals of our position, write the core of the book, and give talks at two superb conferences. In the first semester we gave a paper that will comprise parts of several chapters of the book, titled “Anthropocentric Constraints on Human Value,” at the First Annual Metaethics Workshop at the University of Wisconsin. That paper will be forthcoming in the inaugural volume of *Oxford Studies in Metaethics*. In the second semester, we were invited to participate in a Conference on Moral Psychology at the University of Texas. There—to an audience including the two most prominent neo-stoic philosophers of emotion, Martha Nussbaum and Robert Solomon—we presented a paper titled “What’s Wrong with Neo-Stoicism (and Why It Matters for Ethics).” The fellows seminars were a great help in preparing the first paper for presentation and revising the second paper into a chapter of the book.

The roster of invited speakers was impressive—and somewhat daunting, considering the pressure we were under to meet our own deadlines. Several of the talks were extremely stimulating, and I regret not having time enough to participate in more of them. Finally, I should mention that, in my opinion, the quality of argumentation at both the talks and the seminars, particularly in light of their political content, would be enhanced by greater diversity of opinion especially among the faculty of the center.

Dale Jamieson

I feel especially privileged to be writing this report since I am one of those rare human beings fortunate enough to have twice enjoyed the hospitality of the University Center for Human Values. I was a Laurance S. Rockefeller fellow in 2000–01, and I am now completing a year as Laurance S. Rockefeller Visiting Professor for Distinguished Teaching. In view of my current position, it seems right to begin by describing my teaching.

This spring, I taught “Ethics and the Environment,” a special topics course in the Woodrow Wilson School, which was also cross-listed with the Department of Philosophy and the Princeton Environmental Institute. The class enrolled 47 students and covered such topics as meta- and normative ethics, the value of nature, trade-offs between different values, and concepts of conservation, preservation, and restoration. The goal of the course was not to arrive at definite solutions to specific environmental problems, but rather to improve students' ability to think critically, to read closely, and to argue well about environmental issues; to introduce students to some major controversies in environmental philosophy; and to aid students in arriving at their own rational and clear-minded views about the matters under discussion. In addition to teaching this class, I supervised Janice Chik's honor's thesis for the Woodrow Wilson School. Complementing my class, I also organized a workshop on environmental values, jointly sponsored by the center and the Princeton Environmental Institute. The workshop enjoyed a large, enthusiastic audience, and an excellent journal is interested in devoting a special issue to the best of the papers that were presented. I also coorganized the DeCamp Seminars in the spring.

The main “product” of my research this year is the first draft of a book on ethics and the environment, based on the lectures that I gave in my class. I expect to sign a contract in the next month, and to finish the book by the end of the year.

I published one paper during the year: “Duties to the Distant: Humanitarian Aid, Development Assistance, and Humanitarian Intervention,” in the *Journal of Ethics*. I also put the finishing touches on three forthcoming papers: “When Utilitarians Should be Virtue Theorists,” forthcoming in *Utilitas* and in *Isegor* in Spanish translation; “The Heart of Environmentalism,” forthcoming in P. Pezzullo and R. Sandler (eds.), *Environmental Justice and Environmentalism: Contrary or Complementary?* and “Justice, Mitigation, and Adaptation,” forthcoming in W. Sinnott-Armstrong (ed.), *Global Warming: Philosophical Perspectives*.

I also began a new project on the use of thought experiments in moral philosophy. I benefited enormously from discussing this work in the LSR Fellows Seminar. While this project is very far from finished, I have accepted invitations to lecture on this topic

at the University of Amsterdam and the University of Maryland.

I continued to work on climate change. With LSR fellow Stephen Gardiner, I wrote a short section on environmental valuation for the next report of the Intergovernmental Panel on Climate Change. I continued to work on my book manuscript, *Philosophy Down to Earth: Science, Values, and Global Environmental Change*.

In the fall, I went to China to give a series of lectures at the University of Science and Technology of Suzhou, Suzhou University, Nanjing Forestry University, and Nanjing University. At Princeton, I spoke at the “Forum on the Environment: Bush and Kerry on Environmental Policy,” and at the “Workshop on Global Warming: The Psychology of Long Term Risk.” In the spring, I gave talks at the Department of Philosophy at the University of Amsterdam, the Department of Philosophy and Moral Science at the University of Ghent, and the Dempsey Environmental Conference, Willamette University. I also took part in an “author meets critics” session at the American Philosophical Association meeting in San Francisco. This session was devoted to my book, *Morality’s Progress*, which was largely completed when I was an LSR fellow in 2000–01.

A year at the center is a wonderful opportunity to pursue one’s own research and writing, but even more important is the intellectual capital that it allows one to amass. The LSR Fellows Seminar, the DeCamp Seminar, the Political Philosophy Colloquium, and the Program in Ethics and Public Affairs are only some of the forums that provide opportunities to hear leading researchers discuss their work in progress. Ideas that emerge in these discussions can affect one’s work years in the future. We were especially fortunate this year to hear Ronald Dworkin’s lectures, “Is Democracy Possible?”

The sadness that I feel in leaving the center and returning to the normal demands of academic life is familiar, for I have experienced it once before. It is only alleviated by the fact that the center is just an hour away on the train, and the friendships and collaborations that have been established during this year will continue.

Rachana Kamtekar

This has been such a great year that I don’t want to write this report, since it’s an obvious admission that the year *is* ending: Being an LSR fellow for a year at Princeton is the closest I’ve come to being a grad student again—but without any of the insecurity. So what did I do with my year? I participated in a weekly reading group in ancient philosophy, on Sextus Empiricus’s *Outlines of Pyrrhonism* treatment of ethical philosophy. I attended two graduate seminars on ancient philosophy, both wonderful. One, John Cooper’s seminar on Stoicism, helped me write “Good Feelings and Motivation” (*Southern Journal of Philosophy* forthcoming 2005), a critique of Cooper’s understanding of Stoic emotions and good feelings, which I delivered at a Spindel Conference on Ancient Ethics and Politics at the University of Memphis in October. I’m still processing the second, Hendrik Lorenz’s seminar on Platonic tripartition, but it’s clearly going to impact the work on Platonic psychology, which was my main focus this year.

On that project, I did final revisions on a paper accepted mid-year, “Plato on the Attribution of Conative Attitudes,” which argues that we should understand desire-attribution in Plato, in parallel with the way we understand belief-attribution, as governed by a norm of rationality: Desire is for the good (and not just for what appears good to us). I also wrote and gave at a couple of conferences my programmatic piece for the project, “Speaking with the Same Voice as Reason: Personification in Plato’s Psychology,” which argues that we should understand and evaluate Plato’s psychology on the basis of its practical value for thinking about how to make ourselves good, and not just on the basis of its explanatory power. (The paper will appear in the proceedings of a conference on the divided soul at the University of Toronto.) I presented a draft of this as my LSR seminar paper in November, and with all due respect to my colleagues in ancient philosophy, who gave me lots of useful textual and philosophical criticisms, the comments I received from the other LSR fellows were the most helpful—in a league of their own, really. The reactions of intensely intellectual colleagues whose first interest is not Plato, or even ancient philosophy, helped me to identify and develop the real interest of the paper (and also to spot some real weaknesses). Thank you!

Finally, the distractions that most of all made this feel like a return to graduate school: I wrote a paper on how the principle “knowledge is by likeness” came to be regarded as an intuition among ancient philosophers, and this involved my studying Empedocles, for the first time. Firestone was incredible! I didn’t even know what I was looking for (I have long had a fear of the Presocratics), but browsing in the stacks I found all kinds of things to read, and by the time I presented the paper at a Presocratics conference in January, I found I’d read pretty much everything the Empedocles specialists at the conference had. I am so grateful for this opportunity to overcome my fear of the Presocratics; I’m using the June 15 deadline for returning library books to get the paper ready to send off to a journal. I also wrote a paper, “The Politics of Plato’s Socrates,” for the forthcoming *Blackwell Companion to Socrates*, and a short comment for a conference on Plato on mathematics and the good. (Here, I knew what to look

for—and in Firestone quickly found everything I needed, either on the shelf or through the speedy and wonderful service of Borrow Direct. Reading has been such a pleasure for me at Princeton because of the timely availability of what I want to read.)

Of course, not all distractions result in a paper right away (or ever). The political philosophy talks cosponsored by the center were very educational and stimulating, and what I've kept from them is notes, similarly with the bioethics talks, and the other LSR seminar papers. They're among the resources I now have to plan my first applied ethics course for the coming fall. Finally, I'd be guilty of not speaking the whole truth if I didn't mention among distractions the excellent athletics department at Princeton: I took a Latin dance class in the fall and a swimming class in the spring; I turned out to be the only student in swimming and so effectively had a personal coach—it did wonders for my efficiency. (Cultivating a sound body along with a sound mind is what I *should* have done in graduate school; I'm glad I finally did it this year.)

In my experience, we philosophers tend to isolate ourselves from other academics in the humanities and social sciences, and while it's true that our questions and approaches are not the same as those of other disciplines, I believe it's always important to be able to explain ourselves to our colleagues in these other disciplines, to be able to answer the “so what?” question. But there are few professional incentives for doing this. This year at the center has forced me to confront the “so what?” question about every project, and I'm deeply grateful for that.

Susan Lape

I had a very enjoyable and stimulating time at the University Center for Human Values this past year. The center provided an idyllic and intellectually stimulating work environment. The staff, Kim, Erum, and Jan were tremendously helpful and friendly. I honestly feel that I was given everything that I needed, and perhaps more.

My experience this year was basically divided between the biweekly seminars and my own work. Although I did enjoy the seminars very much, I did, at times, have difficulty communicating with fellows in other fields. I do not think this is a fault of the seminar format or in any way a product of the way the seminars were run. Rather, I think that my difficulty stemmed from not having formal training in philosophy. I also thought that there was a certain protectionist stance with regard to disciplinary boundaries. While this is probably inevitable, I did feel that some of the philosophers might have engaged more or more openly. Nevertheless, interacting with members of the group, especially on an informal basis, was very helpful for me. I learned a great deal about bioethics, evolutionary psychology, and basic issues in ethics that will inform my work and teaching in the future. To mention just one example, I was inspired to formulate a new course on animals and anthropomorphism in Greek literature that I will be teaching at USC this fall. I am also collaborating on a proposal for a three-year APA panel on humans and other animals in the classical world.

There were many interesting and important public lectures at Princeton this year. I attended as many as I could. The four Ronald Dworkin lectures were the highlight for me.

I delayed submitting my report as long as possible because I am continuing to work here for part of the summer. I arrived in Princeton in September 2004, after teaching summer school in Irvine. In the fall, I commented on a seminar paper, presented my seminar paper, and had a paper read at a conference. In February, I gave a paper in the classics department in Princeton; in March and April I wrote an article on kinship in Roman comedy that is being published in *Ramus* this July/August. I have just submitted a lengthy article to *Classic Antiquity* that articulates the core thesis of my book project. I have completed the first five chapters of the book project I have been working on this year and expect to complete the sixth chapter before leaving Princeton this summer. Although I would very much have liked to complete a draft of the manuscript this academic year, I am happy with the work that I have done and hope to complete the project by the end of the calendar year. I also wrote a book review and reviewed three manuscripts. To sum up, my experience here was very positive, a much needed opportunity to take a little time off from teaching to continue my education and broaden my intellectual horizons.

Sanjay Reddy

I would like to thank the University Center for Human Values and its staff for an extremely rewarding and successful fellowship year. In the course of the year, I have been enormously productive and made significant breakthroughs in research. I have also developed important intellectual relationships, and above all enjoyed myself tremendously. The physical and human resources of Princeton University, and of the center, have been tremendously helpful. The staff, fellows, and associated faculty have been generous with their time and intellectual energies. Steve Macedo in particular has set a tremendous example of civility, good

citizenship, and intellectual generosity for all of us. He has been a source of both friendship and intellectual stimulation.

During the course of the year I have made significant advances on the two projects that I set out to complete. These projects concerned the normative foundations of economic measurement and the appropriate place of labor standards-related considerations in the governance arrangements of international trade. Two sizable and significant papers on the former subject and a book manuscript on the latter are now close to completion, thanks to the time and excellent resources afforded to me by the center.

I'm grateful for the physical environment of the center, for its espresso machine (!), for the patience of Erum and Jan, for the help of Nathalie Moise in fetching innumerable books, for the help of Andrew Perhac in overcoming computer problems, for the Dillon swimming pool, and for many other elements necessary to my success this year. The other fellows have been kind, intellectually generous, and good-humored. I have enjoyed their company and learnt a great deal from each of them. As I was the sole economist and one of the only empirically minded social scientists in the group, I had much to learn from others.

It has seemed that every obstacle in my way was smoothed this year. The center and the University appear to be well-oiled machines of which we fellows are the lucky beneficiaries.

I will greatly regret having to leave the center, as it will entail a significant diminishment both in my quality of life and in the supporting conditions for my intellectual endeavors. I will remember the center fondly for having offered me a respite from teaching and an opportunity to develop and deepen my work at a time when it was sorely needed. I can only hope that the center will play a similar role in the lives of other young scholars.

Robert Reich

I should begin by saying that I began this year in a kind of reverie. As a graduate student in a school of education 10 years ago, I occasionally permitted myself to daydream about what seemed then the ridiculously remote prospect of one day being a faculty fellow at the famous Center for Human Values. That this actually came to pass represented for me the realization of a long-standing dream. And this, all before showing up!

I am pleased to report that, after actually experiencing the center for the year, graduate students everywhere do indeed have very good reason to daydream about the Center for Human Values. It is a magnificent place—an ideal place to complete academic work, a marvelous gathering of very interesting and smart people, and, above all else, a place of great sociability and generosity. I was honored to be invited to literally dozens of lunches and dinners that followed seminars and conferences. I was lucky to get to know some of the regular Princeton faculty in the politics department.

Here's what I accomplished with my year.

I made very substantial progress on a new project, "Toward a Political Theory of Philanthropy," which I hope to complete in book form within the coming year. The majority of this work consisted in a great amount of reading in new fields which prepared the way for my own writing. In addition, I wrote four essay-length articles or book chapters:

"Why Homeschooling Should Be Regulated," to appear in *Homeschooling in Full View*, Bruce Cooper, ed.

"Philanthropy and its Uneasy Relation with Equality," to appear in *Beyond Noble Intentions*, William Damon and Susan Verducci, eds. A version of this has also been submitted for publication in political science journals.

"When Adequate Isn't: The Retreat From Equity in Educational Law and Policy and Why It Matters," with William Koski, in progress, and to be submitted to a law journal.

"Minors within Minorities," an essay in final revision before submission to a political philosophy journal.

Finally, I made substantial contributions to a forthcoming book from Brookings Institution Press, *Democracy At Risk*, which is the final report of the Standing Committee on Civic Education and Engagement of the American Political Science Association. Steve Macedo is the chair of this committee.

Beyond my own research, I also was honored to be one of the first visiting fellows to teach a freshman seminar. I offered "Ethics and Politics of Public Service" in the fall semester, which had a full enrollment and strong course evaluations.

I am also happy to acknowledge that I have successfully introduced Peet's Coffee to the center, at least in Marx Hall.

I thank the entire staff of the center —Erum Syed, Jan Logan, Kim Girman, John Hibbs (who is the best facilities person I have ever encountered), and, of course, Steve Macedo. It has been one of the best years of my academic life. I am grateful for every day I have spent here.

Robert Wright

My year as a Laurance S. Rockefeller Visiting Fellow at the University Center for Human Values has been very fruitful, both in ways I'd anticipated and in ways I hadn't.

As I had hoped, I was able to use the resources of the center and the University to make progress on my book-length project, a history of religion that focuses on the question of what circumstances have and haven't been conducive to interfaith tolerance. By "resources" I mean, for one thing, such rich storehouses of knowledge as Firestone Library. Being able to browse through a huge, well-maintained open-stack library is a rare privilege these days (let alone being able to actually check out the books!).

In addition to the University's vast repository of valuable texts, there is the University's vast repository of human expertise. I've profited from conversations with professors and graduate students in the departments of religion, philosophy, Near Eastern studies, politics, sociology, and psychology (among others). Only a few weeks ago, I dropped by the office of Professor of Religion John Gager unannounced, had a 10-minute chat, and left with several bibliographic tips, one of which opened up a whole new avenue of research that will deeply shape the chapter I'm working on now. I've also enlisted as a research assistant a graduate student in the religion department (Kevin Osterloh) whose knowledge of biblical and other ancient texts has been a godsend.

In addition to the University's faculty and students, the parade of guest speakers—many though not all sponsored by the University Center for Human Values—offered a broad selection of expertise from which to benefit. I've profited from lectures on subjects ranging from interdenominational tolerance in contemporary Northern Ireland to John Locke's *Letter Concerning Toleration* in 17th-century England. Since many of these talks have occurred in a seminar setting (often in Marx Hall's Kerstetter Room), follow-up questions are more than feasible. And, when exhaustive follow-up is in order, there's often been the possibility of continuing the conversation over dinner.

One of the few mandatory obligations for a visiting fellow at the University Center for Human Values is participation in the bimonthly fellows seminars, at which one of the fellows presents a paper related to his or her central project. Presenting my paper was valuable not just for the considerable input I got in the course of the seminar, but also for two other reasons: (a) like all deadlines, this one had the effect of concentrating the mind; (b) the very anticipation of presenting the paper to a group of critical scholars helped me think about the logic of my argument in more explicit detail than I'd previously done.

Few of the papers presented by other fellows had direct relevance to my project, yet I often found myself gleaning useful bits of information from them, or propelled by them onto some tangential thought that wound up enriching my perspective on my own project. Moreover, there was great value and pleasure in contemplating the parts of the fellows' work that *didn't* have any relevance to my project.

Indeed, this was probably the most unexpected reward of the year. Unlike most of the fellows, I'm not an expert in moral philosophy or political philosophy. And I had no idea, until this year, how far I was from being such an expert. Filling in some of the many gaps in my knowledge has been gratifying—actually *fun*, at the time, as well as satisfying in retrospect.

The fellows seminars have also offered the less tangible reward of—well, it's hard to avoid the word—fellowship. As the year wore on we came to know each other better and appreciate each other more. This growing amity was fostered by, and in turn fostered, an intellectually critical yet fundamentally friendly atmosphere at the seminars. And the sense of warm collegiality ultimately encompassed not just the visiting fellows, but the center's faculty members and administrative staff. (Speaking of the administrative staff: the center is run with graceful efficiency, providing an atmosphere of benign order that comes as close to the ideal working environment as any environment I've encountered.)

I may have appreciated the collegiality more than some fellows because I've spent most of my recent years working at home. By the same token—by virtue of my intermittent lack of institutional affiliation—I've probably had an unusually acute appreciation of other features of University life, such as access to the library and the faculty, possession of a nice, well-equipped, conveniently located office, and (wonder of wonders) free tech support.

In fact, sometimes I felt a little like the girl in *Our Town* who returns from the dead and wants to explain to the living how lucky

they are. But in this case the lucky—my fellow fellows—did seem to have some sense that they had been blessed, even without my holding forth on the subject.

Report from the Harold T. Shapiro Postdoctoral Fellow in Bioethics

Nir Eyal

My main project at the center is to complete a book on respect for persons and consequentialism. The center is a wonderful place to promote that project. First, faculty and fellows have offered lavish and extremely helpful feedback on my evolving ideas. A session of the LSR seminar surrounded a related paper (on informed consent and respect for autonomy), with Justin D'Arms as my (ace!) commentator. Following that session, I received long e-mails or had meetings with most everyone. Many comments were truly excellent, and the exchange went on for months. Another part of the book (on the commodification of organs) was the topic of a DeCamp Seminar, with many eye-opening comments by Peter Singer, Madeline Kochen, and an audience and dinner guests that included leading bioethicists and public health experts.

The feedback that I received in and around such forums allowed me to see my mistakes, trained me in packaging my ideas more effectively, and opened my eyes to new theoretical possibilities. A number of conversations helped me hone my definition of "respect"; conversations with Philip Pettit helped me think about powerlessness as a "humiliating condition"; several other conversations helped me see that my thoughts on respect constitute a new version of "indirect" consequentialism.

The center's excellent resources have been conducive to further projects. I published an article (in *Politics, Philosophy, and Economics*) and have a forthcoming review (in *Economics and Philosophy*) on topics that lie beyond the scope of the book. I also presented conference papers, another article is under review, and I intend to send further articles for publication during the summer.

The center organizes many intriguing events, which I try to attend as often as possible. Discussions at the center boast a rare combination of searching criticism and friendly support (owed in large part to Steve Macedo's openness to new ideas), which I always enjoy. That friendly openness to ideas is allocated in a very democratic way. My junior status as a postdoc never means that I am dismissed or excluded from intellectual discussion. On the contrary, I sense genuine openness to my input. That is remarkable in a place where impressive minds and reputations clearly abound. To illustrate, this year, Peter Singer, Dale Jamieson, and I coordinated the DeCamp Seminars. During the very period in which Peter and Dale were training me, someone who had never organized a similar seminar, they were willing to espouse many of my suggestions on important matters such as which speakers to invite. That needn't have been the case, and I am deeply grateful for that.

Another perk of working at the center is the opportunity to teach smart and hard-working Princeton students. The tasks of supervising a philosophy senior thesis and coordinating a politics/philosophy seminar gave occasion to many long conversations with students on philosophical matters within and beyond the curriculum, which I will remember with much fondness.

Needless to say, I couldn't have done any of this without the center's outstanding administrative support staff. In Marx Hall, where I am based, Jan Logan and Erum Syed consistently go beyond their designated duties to make everything run ideally—which it actually does! New at the center, they promptly—indeed, immediately—got the system rolling smoothly. Kim Girman, who certainly had other issues to think about this year, coordinated the logistics of the DeCamp Seminar in her typically responsible and highly skillful way.

This spring I won Cornell's Ethics and Public Life Program's Young Scholar Prize. A three-day-long discussion of my work will take place at Cornell next May. Much of the academic year will be dedicated to preparing my first lecture series. Doing so at the center is bound to be fun—with the best possible resources, outstanding administrative support, and the feedback of next year's faculty and fellows, who hopefully will be critical and friendly in their own ways.

2003–04

Kate Abramson

There is a television show that I confess to viewing in the early hours of the morning as I work, one of those weekly wrap-up news programs. The moderator—though that is a misleading word in this case—always ends the program by asking the other reporters gathered around him to “tell me something I don’t know.” That’s not easy when it comes to summing up one’s year at Princeton’s Center for Human Values.

What you undoubtedly know, and shall be told by other fellows if you don’t, is that Princeton is an academically amazing place, with so many opportunities for intellectual engagement that one could not possibly take advantage of them all; that Firestone Library’s collections are so incredible that they would put a smile on any academic’s face; that the fellows seminar is always interesting, and enormously valuable for everyone involved; that the resources made available to the fellows—from offices to research assistants—are resources that many of us would never even dream of having access back in our “native” universities; and so on, and so on.

Let me try to tell you something that you at least *might* not know. The people associated with the Center for Human Values—faculty, fellows, assistants, and administrators alike—are not only incredibly smart, engaged, and happily over-educated people. They are also some of the kindest people one will meet. With the exception of Jeff McMahan, whom I knew already from our shared time at the University of Illinois, I came to Princeton with the benefit of never even having met a single other person in the center, nor any of the other fellows. I say “benefit” because my colleagues at the center who did already know one another could not experience the peculiar pleasure of surprise I felt on discovery that the center is filled with genuinely good-natured people. I recall, for instance, the warm-hearted tour of Princeton Josh Ober gave me and my partner on our arrival. I remember that in the early days of my time at Princeton, feeling incredibly shy, I found myself standing alone, trying to look busy and not like an outsider as a group of fellows happily chatted with one another. Anthony Appiah seemed to notice my attempted pretense, and came up to me and softly began a conversation. I will also always remember how sweetly, and without a word to me, Marge responded to my evident addiction to coffee. I had been arriving for the workshop early every week, in order to make use of the center’s cappuccino machine. After about a month of this, I noticed that there was a pot of coffee, already brewed and ready when I got there. I assumed that this must be a new practice instituted for the sake of all the fellows and faculty. But then one week I arrived earlier than normal. Upon sight of me, Marge exclaimed, “Oh no, I haven’t put the coffee on yet!” I was so stunned that she had been brewing coffee for *my* sake that I could barely utter a word in response. And I was yet more surprised, and more touched still, when the next week I came to our workshop to find that a giant coffee urn had been moved into the seminar room in which the workshop is held!

This generosity of spirit runs so deep in those affiliated with the center that it evinces itself not only in contexts such as these, but in their intellectual exchanges both in and outside of the workshop. Steele once complained of the intellectuals of his time that “it is with them no matter what is done, so it be done with an air.” Just the opposite is true of the faculty and fellows at the center. It is for them very important not only what is *done*, but what is *said*. For that reason, nothing is said with an air, but with generosity, interest, and always in the spirit of genuine dialogue.

All of this in combination, of course, with the less surprising intellectual benefits of a year at Princeton, made my time there quite productive. I began one article that I saw through to completion during my year, drafted a second completely, began a third, had the opportunity to visit and speak to and with a seminar on Hume up at NYU, gave a paper in a wonderful (I should say absolutely “swell”) conference organized by Daniel Garber and Beatrice Longuenesse, and made very good progress on the manuscript of my monograph on David Hume’s ethics, *The Artifice of Nature*.

More important than the fact that I am certain that my manuscript will reach completion far sooner than it would have had I not spent the year at Princeton is that I am certain that it will be a far better book than it otherwise would have been. Partly this is a result of conversations I had the opportunity to have about some of the themes of the book, such as the question of how one conceives of the project of writing moral philosophy as such. But my work benefited at least as much from the conversations I had with members of the center and the Princeton community about their own work, and about issues in ethics and early modern philosophy not obviously connected to those that I pursue in my monograph. It is so easy in academics, and perhaps particularly in philosophy, to allow one’s purview to become unnecessarily and misleadingly narrowed, and to not even see that that has happened. During my year at Princeton, for instance, I began to realize that my own head was so filled with the voices of Kantian interlocutors that I could barely any more discern the more friendly (for Hume) voices of Aristotelians, Stoics (of the modified Ciceronian sort), and of many others with no single historical allegiance. Allowing those voices a place in the conversation around which my argument for Hume’s ethics in my monograph is structured has made the monograph a much better one in general, and given me insight into Hume’s views that I would never have had were I to have retained the relatively

more narrow outlook I had when beginning my year at Princeton. For all this, and much more, I am enormously grateful to have had the opportunity to be a fellow at the University Center for Human Values.

Gabriela Carone

This year has been an extraordinary one for me. Princeton is a charming town providing a congenial backdrop for daily life, and the University is very concentrated, which made it easy to move around from lecture to seminar to office. The ambience of the campus also encourages calm and enjoyable study. A particular highlight was the Firestone Library, where almost everything I needed was either available or within easy reach. I found the LSR Fellows Seminar extremely rewarding, and looked forward to each one of those meetings with great enthusiasm. I learned a large amount both about my own work and, most interestingly for me, about the wide-ranging topics of the other fellows and faculty. Commenting on Jeff McMahan's paper on infanticide made me think very hard about some questions of bioethics and, in an indirect manner, helped me see connections which bear on the issue of life and death that occupies one of the main chapters of my book project. Likewise, I found Peter Singer's DeCamp Seminar a very thought-provoking experience, and continuous attendance gave me a deeper insight into the scope and complexity of this field of study. In general, I greatly enjoyed the lectures, seminars, and colloquia given at the center by visiting speakers. I was particularly appreciative of the public outreach achieved by many of those events and their interdisciplinary nature. We all owe a debt of gratitude to Steve Macedo for selecting a number of fine speakers and for fostering such a spirit of cooperative endeavor. Many of the talks were very inspirational, and the dinners that followed them created a further opportunity for scholarly discussion and social interaction. Even having a research assistant to help track down bibliography and ready to take on more mechanical aspects of research was a very useful luxury, and I thank Todd Beattie for his cheerful attitude and willing response. (Incidentally, Todd gave a nice presentation on Nagel's article in a very lively undergraduate forum dinner on moral luck, the major subject of my research at the center.) All in all, it was a very intense experience, hardly a day passing in which I did not discover something of value for my own philosophical development and for my project. I felt the center came pretty close to realizing the ideal of philosophy as a way of life.

The project itself was greatly furthered by being provided with this wider background against which to insert many of the questions that I raise in relation to Plato. With my scholarship rooted in ancient Greek philosophy, it was refreshing to be constantly reminded of a broader picture, which made me appreciate even more how Plato could have something interesting to say in that respect. My project on Plato's *Laws* seeks precisely to show how this work, despite being one of the least studied of Plato's major productions, has a distinctive theory to offer about the relation of morality to luck, which differs substantially both from the Kantian view about moral value's invulnerability to luck and the Williams/Nussbaum view on the fragility of value. I had the privilege to work on and present perhaps the core chapter of the book at the LSR Fellows Seminar, and I have been continuously nourished since then by the lively and engaged responses of all the members on countless aspects, small and large, of the project. Chris Eisgruber proved to be the perfect commentator in providing a reaction to my ideas from a fresh perspective that is likely to represent a not insignificant section of the audience to whom this book seeks to appeal. I also had many other opportunities to discuss aspects of my book project with colleagues and visiting speakers and friends in Princeton, and as a result I have a better sense of how some major ideas of the project can be more perspicuously laid out. Together with drafting other parts of the book, I was also able to complete four articles and to prepare my previous book manuscript, *Plato's Cosmology and Its Ethical Dimensions*, for production with Cambridge University Press. In sum, it was a very productive and stimulating year, and I am deeply grateful to everyone concerned for having made the experience so fulfilling.

Joy Connolly

The Greek word from which we derive the English "school," *schole*, means "leisure" as well as "that in which leisure is employed," that is, "learned discussion and study." The Latin word *studium* signifies not only "studies" but "zeal." Times have certainly changed. In the bustle of the average American academic year, having real leisure to think, and especially to explore unfamiliar avenues of thought, is a rare thing; and even the most energetic professor welcomes a year of research and reflection that renews one's zeal for teaching, advising, mentoring, refereeing, and so forth.

The University Center for Human Values was a haven of tranquility and inspiration for me among many responsibilities that arose during the academic year 2003–04. It was a place where I could always depend on colleagues for stimulation and insight—not only the fellows but also the concentric circles of intellectual connection extending from the center outward, to the Institute for Advanced Study, and to the Departments of Politics, Classics, Comparative Literature, History, and Philosophy. Administrative support from Lia Lewis in the spacious, peaceful offices of 5 Ivy Lane and from Will Gallaher and Marjorie Junious in Marx Hall was always reliable: It was a genuine pleasure to work with them.

I came to the center to write a book about the insights the Roman and neo-roman republican tradition offer us as we grapple with citizenship and its obligations, with special attention to gender, justice, nationalism, and civic education. In the autumn, as I began to read widely in citizenship studies, intellectual history, and political theory, I also put the final touches on my first book manuscript, on Roman rhetoric in its historical context (soon to appear from Princeton University Press). By spring, I had made excellent progress on the book on citizenship, drafting two of its five chapters, and am in good time, I believe, to meet Duckworth Press' September 2005 deadline.

With the vast resources of Firestone Library at my disposal, especially the rare book collection, I was able to examine early editions of James Harrington's 17th-century treatise *The Commonwealth of Oceana* and his difficult-to-find translations of Vergil, which have turned out to play an important role in the first chapter of my book. At every stage in my research, I benefited immensely from the fellows seminar, where many presentations touched on my concerns—with the debates over methodology in ethics, gender issues, the uses of political history and the history of philosophy, the definition of "culture," and the literary representation of evil, to name just a few. The Political Philosophy Colloquium (especially the presentations by Iris Marion Young, Annabel Brett, and Seyla Benhabib), the center's own outstanding lecture series, and contacts with Princeton faculty generated new areas of thought and a long list of books and articles to read. Several conferences staged by the Departments of Politics and Classics, and by the Woodrow Wilson School dovetailed opportunely with my work. My only regret is that on more than one occasion I had to make an impossible choice among too many goods.

Another reason the center was an inspiring place to work was the presence of a number of influential intellectual historians and public intellectuals at Princeton, indeed in the fellows seminar itself. Over the past two years, I have gradually developed a plan to research the history of the mutually interdependent relations between classics and civic discourse, especially in the Renaissance and Enlightenment. This January, I spoke on this topic in the Presidential Panel at the American Philological Association Annual Meeting, which was devoted to the future of the discipline of classics. In the spring, I organized a panel on classics and the public intellectual for next year's APA (January 2005), in collaboration with James Porter of the University of Michigan. My presence at the center enriched this work and made it possible for me to invite two Princeton scholars, Mark Buchan and Daniel Mendelsohn, to participate in the panel, which now shows signs of evolving in the near future into a conference and a book project.

Several writing commitments accompanied me to the center or appeared soon after my arrival there, and I managed to make substantial inroads on them: an article on Roman republican crowds for a collection on crowds in the Western imagination, edited by Jeffrey Schnapp for Stanford University Press (for which I owe thanks to my research assistant, Veronika Musilova, for helping collect images of Roman art and architecture); a piece on the future of Latin literary studies, to appear in a special edition of the *Transactions of the American Philological Association*; chapters for two Blackwell Companions to ancient rhetoric; and an unusual but appealing project, an introduction and notes for Wilkie Collins's 19th-century novel *The Moonstone*, which deals with imperialism, racism, Victorian conceptions of gender, sexuality, and the family, and the role of education in self-formation. Freed from the time-consuming responsibilities of normal academic life, I was able to continue reviewing for the *New York Times Book Review* and the *Women's Review of Books* without my customary anxiety about spending time on non-academic writing. The center's research support enabled me to build a small library on citizenship and political theory, for which suggestions were always visible on colleagues' shelves.

I would like to thank Stephen Macedo for his exemplary leadership and the resident fellows for their collegial welcome. I will always look back at my time at the center as one of the most important stages in my intellectual life—as important, in fact, as the time I spent at Princeton as an undergraduate.

Alice Crary

I am grateful to the faculty and staff of the University Center for Human Values for providing me with the opportunity to spend this year at Princeton. The fellowship represented my first break from full-time teaching, and, after three busy years in the philosophy department at the New School, it was deeply rewarding to have, not only a generous fund of time, but also a stimulating and supportive environment within which to pursue my research.

My main focus, throughout the year, was synthesizing and further elaborating a set of my published and unpublished papers on ethics, moral psychology, and literary imagination into the form of a monograph. In addition to circulating one chapter to our fellows seminar and soliciting feedback on additional chapters from some of the fellows, I used my fellowship to present versions of three chapters, two of them twice, at different philosophy departments and conferences. The result is that, as I write this report, the book—which is titled (still tentatively) *Moral Judgment and Beyond*—is 90 percent drafted.

Several smaller projects also occupied my time during the year. I revised for publication a long essay on the bearing of Wittgenstein's philosophy on ethics, which is just now coming out in a collection devoted to recent scholarship on his text *On Certainty* ("Wittgenstein and Ethics: A Discussion in Relation to *On Certainty*," in William Brenner and Daniele Moyale-Sharrock, eds., *Essays on "On Certainty."*) I also finished work on a long essay on the bearing of J. L. Austin's philosophy on ethics, an essay that will come out next year in a collection that I am coediting for Routledge ("Austin and the Ethics of Discourse: Reflections in the Light of Stanley Cavell's Work," in Alice Crary and Sanford Shieh, eds., *Reading Cavell*).

I would like to single out the fellows seminar as a highlight of my Princeton experience. I appreciated the opportunity it afforded for sustained intellectual conversation. In very direct and obvious ways, I am indebted to my fellow participants in the seminar for their constructive feedback on the chapter of my book that I circulated, and above all to Peter Singer who commented on it. But my debt to the seminar extends beyond what I took from this one session. I enjoyed the opportunity to discuss a diverse range of scholarly projects in different disciplines and also to learn from participants' distinctive modes of thought and styles of commentary. Even against the backdrop of the richness of the larger intellectual milieu at Princeton (and here I include the many colloquia and lecture series associated with the center) the fellows seminar stands out for me as uniquely valuable.

Agnieszka Jaworska

I have had an extremely productive year at the center. I worked intensely on my project investigating the ethical lessons from marginal and partial examples of human agency, writing two new papers, extensively rethinking three others that had been only in rough draft form, and outlining a sixth. The intellectual stimulation and the resources provided by the center made all the difference.

I presented one of the papers in progress, "Moral Psychology in Practice: Lessons from Alzheimer's Disease and the 'Terrible Twos'," to the Political Philosophy Colloquium in the fall. The detailed and insightful comments I received at this session enabled me to fill in missing elements in the argument and framed new directions for my overall project. Discussions with Harry Frankfurt, Gil Harman, Tori McGeer, and Philip Pettit provided stimulating material for further elaboration for years to come.

Throughout the fall semester, I attended Peter Singer's graduate seminar on bioethics, which proved to be an ongoing source of insight and inspiration for numerous aspects of my project and a beneficial testing ground of possible avenues for future research. A presentation Peter invited me to prepare for one session of the seminar, on Jeff McMahan's approach to resolving conflicts between earlier and contemporaneous interests of patients suffering from Alzheimer's disease, became the kernel of my own new paper on this topic, which I presented more formally in a DeCamp Bioethics Seminar in early spring. Again, the comments I received at both presentations led to very useful revisions and gave the paper its current shape. The DeCamp Seminar series as a whole was, for me, one of the highlights of my intellectual engagement at the center.

A second new paper, "Caring and Full Moral Standing," grew out of informal discussions with Alice Crary and Jeff McMahan. Given the extremely supportive and laid-back atmosphere of our fellows seminar, I felt encouraged to submit this paper for seminar discussion when it was still in very early stages of development. The feedback and criticisms I received at the session, especially the "official" commentary by Jeff McMahan, were truly outstanding—they crystallized the strengths and shortcomings of my claims, greatly aiding the process of revision.

The concentrated work I have done on my project throughout the year has clarified and refined the deep interconnections between the aspects of the project I have articulated so far. Having worked through the various revisions and amendments I can now conceive how the articles I have completed—and also those I have only projected for the future—will fit into a book.

The research funds provided by the center enabled me to attend several conferences and meetings, including the Annual Meeting of the American Society for Bioethics and the Humanities, the Oberlin Philosophy Colloquium, and a conference on "Disability" at the Jean Beer Blumenfeld Center for Ethics at Georgia State University, sponsored by the journal *Ethics*. The funds also partly subsidized my trip to Oxford University, where I had my first opportunity to present my work to British colleagues. I am very grateful to the center for the support of all these activities.

I would like to thank the faculty, fellows, and staff at the center for a remarkable year. Special thanks to Chuck Beitz and Peter Singer for inviting me to present my work, and to Steve Macedo for his gentle leadership and sense of humor. My very fond memories of Princeton from my undergraduate years have now been supplemented and enhanced by a year of participation in this extraordinary intellectual community at the faculty level. When I was a girl growing up in communist Poland, it never occurred to me that I could get to study at a university like Princeton. And when I was a shy and soft-spoken undergraduate attending precepts in 1879 Hall I never imagined I could return as a faculty member, even for a brief time. I deeply cherish all the

years I have spent here.

Jefferson McMahan

My year at the University Center for Human Values has been one of the most enjoyable, rewarding, and productive of my career. I arrived proposing to work on a book called *The Ethics of Killing: Self-Defense, War, and Punishment* and I have succeeded in making substantial progress. At this early stage in my work, I have tried to develop some of the foundational arguments in the form of papers that will get the ideas into circulation in advance of the completion of the book. During my time at the center, I wrote and revised two long papers, "The Ethics of Killing in War" and "Preventive War," both of which are scheduled for publication in the near future. The first of these, in particular, contains material that will be at the core of the book and I benefited greatly in revising that material from innumerable comments I was able to get by virtue of being at Princeton. I presented the main ideas in the paper on two occasions at Princeton: once at the Princeton Political Philosophy Colloquium and again at one of Peter Singer's DeCamp Seminars where Michael Walzer served as commentator. Both sessions were enormously enriching. Also, my being at Princeton placed me at the center of the philosophical universe, making it possible for me to present the paper at 10 other universities, most within easy driving distance of Princeton.

I should perhaps add that, after the fall semester of 2003, I submitted these two papers together with a proposal to Oxford University Press as the basis for a contract for the book, which I received on the basis of external reviews.

I have also written a number of other papers during the year. I presented one, on the ethics of infanticide, at the fellows seminar, where the discussion was extraordinarily lively, which isn't surprising, but also thoroughly friendly and sympathetic, which is a bit unusual given the nature of the argument. This paper requires a few revisions but will soon be submitted for publication. I was also able to make extensive revisions to a paper that I had been trying for almost a year to find time to revise. This paper, called "Paradoxes of Abortion and Prenatal Injury" is currently under consideration for publication.

I have also written—or, I should say, have almost completed—four other papers: "Causing and Countenancing Disabilities," which is intended for a symposium issue of *Ethics*, "Précis," and "Reply to Critics" for a symposium in *Philosophical Books* on my book, *The Ethics of Killing: Problems at the Margins of Life*, and a commentary, to be published in *Law and Philosophy*, on a paper called "The Epistemic Dimension of Self-Defense" by Kimberly Ferzan.

One of the nicest experiences I had while at Princeton was collaborating with Peter Singer in his graduate seminar in bioethics. Peter very kindly involved me in the planning and running of the seminar, in which we used a book of his and a book of mine as texts. As always at Princeton, the discussions were illuminating and memorable. The lunches at Prospect House following the seminar were as pleasant and instructive as the seminar itself.

The mention of meals reminds me to observe that the center's hospitality and that of Princeton in general, has been lavish in every respect. My weight had been constant for 30 years before I began accepting Steve's and Peter's invitations to the splendid dinners laid on after every University event—and of these events, particularly public lectures, there were many more that were of interest than I could possibly have attended. The meals, and the opportunities they provided for stimulating conversation, were worth the price I paid in a burgeoning waistline, and in any case I'm confident the paunch will recede after I resume the ascetic rigors of public education. (The research stipend was also lavish and enabled me to purchase books with giddy abandon.)

I have made what I'm sure will be lasting friendships with a number of the other fellows and, I hope, with some of the permanent faculty. Steve Macedo has been absolutely ideal as the center's director; I am profoundly grateful for the generosity, humor, tolerance, flexibility, and charm he has shown throughout the year. I'm also greatly indebted to Will, Lia, and especially to Marge for making the center such a sunny and cheerful place to be. I have warned Steve that, because I'm now just 16 miles away at Rutgers, I will be harder to get rid of than the other fellows, especially since I intend to remain a regular user of Princeton's squash courts until my knees finally give out. I hope to maintain close connections with the center and to continue to participate in many of the events it sponsors for years to come. I extend my deepest thanks to all those associated with the center for inviting me to join them this year.

James Tatum

In the fall semester, I taught a course for African-American studies and classics on selected African-American writers and their use of Greek and Latin literature and myth. "Literacy and Liberation" began with the poetry of Phillis Wheatley (1773) and ended with Rita Dove's sonnet cycle *Mother Love* (1995). What "classics" consists of varies from one generation to the next, not least because the word "classic" itself was originally a slangy term *classicus* coined in late antiquity to identify the authors of the Top

Twenty Hits of Literature with the Top Twenty Percent of Roman tax brackets. Much more to the point than the hackneyed theme "What is a classic?" is the question of how and why such poets and writers engaged with one another. It is a story that is constantly changing, and none of them ever wrote a line because she was thinking "I want to be a classic." The exalted examples of Milton and Pope and the conventions of 18th-century neoclassicism drew Wheatley to the heroic couplet and the creation of knowing imitations of Horace, Vergil, and Ovid, in addition to biblical themes, but two centuries later Rita Dove's sonnet cycle from the end of the 20th century appeared for altogether different reasons. She created a meditation on the myth and the poetry of the Homeric *Hymn to Demeter*, but her most important predecessor was not an ancient text but Rilke's *Sonnets to Orpheus* (1922). Dove is a distinctly contemporary American poet, at times suggesting the suburban, the middle class, the professional; yet she is also engaged in a dialogue about mothers and daughters that plays against both the ancient and contemporary European worlds. In between Wheatley and Dove came other parts of the course, such as Frederick Douglass and his discovery of Caleb Bingham's *Columbian Orator* (1811), from which he learned the classical rhetoric so often in evidence in his public speeches and his *Narrative of the Life of Frederick Douglass, an American Slave* (1845); Ralph Ellison's use of Homer's *Odyssey* as a subliminal text for *Invisible Man* (1951); an exercise in what might be called *The Wrath of Bigger Thomas*, the hero of Richard Wright's *Native Son* (1940), whose story has many affinities with the story of Achilles in the *Iliad*.

I organized a colloquium series to supplement "Literacy and Liberation" and take the message about African-American writers and their uses of GrecoRoman antiquity to the town and University communities. My students were not required to attend, but earned virtue points for their final grades whenever they did. A number of faithful auditors in the course were as regular in attendance as most of my students. I aimed for a wide range of speakers and events: Shelley Haley (Hamilton) on the role of classics in the education of women of color in the 19th and early 20th centuries; Melvin MacCray (Princeton Class of 1974, ABC News), who presented a video of his documentary in progress on John Chavis, a minister and classicist who studied with President Witherspoon of Princeton and who later founded a Greek and Latin academy in North Carolina for both whites and blacks that flourished until the Nat Turner Rebellion closed all such experiments in liberal education; Frederick Griffiths (Amherst) who addressed the making and unmaking of African-American canons and the role classics has played in them; Ralph Rosen (Penn) who compared the performance of poetry created for a preliterate oral society with the improvisations of jazz; Susanna Braund (Yale) on free speech in Roman satirists like Juvenal and rap artists like Eminem. Michele Valerie Ronnick (Wayne State) brought her photographic installation "Twelve Black Classicists" to Princeton for an exhibition in Firestone Library and gave an introductory talk on the earliest Black professional classicists in America. William Cook and I finished the semester's series with a performance of the poetry and piano music of Paul Laurence Dunbar, Scott Joplin, and their colleagues. Frost's line "The aim was song" provided our theme. Our argument is that Scott Joplin does to a march of John Philip Sousa what Phillis Wheatley had already done to an ode of Horace.

In the coming year, Cook and I hope to complete a book that comes out of teaching African-American and classical literature. Besides progress on that collaborative work, I also got valuable advice and criticism for a related project from colleagues in the center's seminars for fellows and faculty. Those seminars were perhaps the best thing of all in a center that has a number of best things. Sincere thanks to Steve Macedo for his direction and encouragement of everyone at the center. Thanks also to Noliwe Rooks in African- American studies and Andrew Feldherr and Costanze Guthenke in classics for being such great colleagues, willing to go the extra thousand calories more than once at the innumerable dinners this year's work entailed.

Finally, it will be no news to anyone that Princeton's staff is as dedicated as its faculty. Visitors like me would accomplish only a fraction of what they do without first-rate departmental and program administration. So I'll end by thanking in particular Jill Arbeiter in classics, Jean Washington in African-American studies, and Will Gallaher, Lia Lewis, Valerie Kanka, and Marge Junious in the University Center for Human Values. They helped me a great deal, they were encouraging, and they were resourceful, from well before I landed on campus until whatever future date it may be when we finally close the books on an inspiring year.

Margaret Urban Walker

My year at the University Center for Human Values has been an extraordinary opportunity and a great pleasure. The center provides a serene working environment with excellent support, material and intellectual, for scholarly activities. Warm thanks to Will Gallaher for helping me to settle into Princeton and making my office truly a home away from home, and to Valerie Kanka, Marjorie Junious, and Lia Lewis for courteous and efficient staff support. A special note of thanks as well to our research assistant, Hannah Tappis, who made sure that I got all the research materials that I needed, delivered as if by magic to my computer screen.

The center's faculty, Stephen Macedo, Anthony Appiah, Chris Eisgruber, Josh Ober, and Peter Singer, were wonderful colleagues. It has been a privilege to enjoy their intellectual range, good company, and ready wit. The same must be said of the fellows among whom I am grateful to have dwelt this year; I take away good memories along with our official class picture. The Rockefeller Fellows Seminar was a place where we all—fellows and faculty—freely shared new work. I hope that others appreciated as did I the wide-ranging, acute, and generous perspectives that we pooled in our meetings. The compatible but stimulating blend of disciplines in the center, supplemented by offerings in the Political Philosophy Colloquia, the Law and Public Affairs Program, the seminars on Ethics and Public Affairs, and the DeCamp Bioethics presentations, provided a steady and nicely varied diet of thinking about ethics, values, and politics across a wide range of issues.

I arrived at the University Center for Human Values following my first year in a new ethics professorship at Arizona State University in the School of Justice and Social Inquiry. This was also my first move into an interdisciplinary program environment. My first year at ASU was a whirlwind of new activities and responsibilities—not the ideal situation for steady work on a book-in-progress. The Laurance S. Rockefeller Fellowship I enjoyed this year could not have been more timely; it spirited me away to a place of superb support and tranquility for resuming and moving forward decisively on my book. The book, tentatively titled *Fixing Responsibility: Essays in Moral Repair* (under contract to Cambridge University Press), concerns the task human beings inevitably face of responding to serious wrong and harm, sometimes dreadful harm, both in their individual lives and as members of groups or societies. As a work in moral philosophy, the aim of the book is to explore the structure of attitudes and beliefs that constitute moral relationships, and to examine the ways in which some basic practices can help to stabilize and restore the conditions of moral relationship when they are damaged or threatened by serious wrongdoing. The attitudes at the center of my account are hope, trust, and resentment; the practices I explore are truth telling, forgiving, and making amends.

I came to the center with a lot of pieces of this book: There were long drafts of some chapters (one of which was discarded along the way), earlier papers that captured some content of other chapters, and short conference pieces that were the kernel of still others. One planned chapter was wholly untouched. Moving through the year, fed by the LSR Fellows Seminar, lecture commitments that prodded my thinking, and work shared with others at Princeton, I completed chapters on “Making Amends,” “Resentment and Assurance,” “Forgiving,” “Hope’s Value,” and “Damages to Trust.” In the final month of the fellowship, I am working on an invited paper on the powerful, but in some ways misleading, image of the “cycle of violence” (or vengeance, or hatred), a discussion that will also form a part of the opening chapter of the book. The marvel of working under the ideal conditions at the center was to watch the individual parts deepen and connect in a way that would have been impossible without the sustained concentration the Rockefeller Fellowship permits, enriched by the lively ongoing conversations of the University Center for Human Values and the wider intellectual world Princeton brings to one’s door.

Inevitably, one’s other commitments tag along. I gave varied lectures on topics related to my work on moral repair; served on the Program Committee of the American Philosophical Association Pacific Division Meeting, 2004; finished a paper on “Moral Psychology” for the Blackwell’s *Guide to Feminist Philosophy*; and continued to coedit the Feminist Constructions book series for Rowman and Littlefield with my colleagues Hilde L. Nelson and Sara Ruddick. With my coeditor Peggy DesAutels, I wrapped up a volume of 12 original commissioned papers, *Moral Psychology: Feminist Ethics and Social Theory*, with my introduction; the volume appeared August, 2004. I also kept my hand on some projects at the Lincoln Center for Applied Ethics in which I participate as the Lincoln Professor of Ethics, Justice, and the Public Sphere at Arizona State. My greatest satisfaction, however, is that I leave Princeton with a little more than five of seven chapters of my book, and hope to bring things to a finish in the coming months. I am deeply grateful to the University Center for Human Values for making this possible.

Report from the Harold T. Shapiro Postdoctoral Fellow in Bioethics

S. Matthew Liao

It is a great pleasure to have the opportunity to review my year as the inaugural Harold T. Shapiro Research Fellow in Bioethics at the University Center for Human Values. The center provided an extremely stimulating intellectual environment in which I was able to be very productive. I also felt very fortunate and privileged to be able to interact regularly with leading scholars in my field, such as Peter Singer, Jeff McMahan, Philip Pettit, Steve Macedo, Anthony Appiah, Margaret Walker, and Agnieszka Jaworska.

I pursued two main research projects during my fellowship. First, I was working on a book manuscript titled *The Right of Children to Be Loved*. This right has been asserted by many international declarations on the rights of the child. However, many people are skeptical of this claim. For example, the right under consideration is a claim right, which means that someone has a duty to love a child. But, is it possible to require love as a matter of duty? Some people believe that a duty to love is an absurdity because love is an emotion and is not commandable, but duty requires that the action required by the duty be commandable. But if there cannot be a duty to love, then there cannot conceptually be a right of children to be loved. In addition, are children even the type of beings that can have rights? Moreover, what justifies children's having this right? Finally, even if this right could be justified, who has the duty to provide such love for children? I made very good progress on this manuscript and turned a portion of it into an article titled "The Idea of a Duty to Love," which has been accepted for publication in the *Journal of Value Inquiry*. I am now talking with various publishers regarding publishing the whole manuscript.

In my second research project, I examined the ethical and metaphysical issues surrounding the moral status of human beings. Specifically, I explored how one can defend the idea that all human beings can have rights without being speciesist; whether we are essentially organisms; and what implications various accounts of moral status have for issues such as embryonic stem cell research, cloning, and transgenic human-animal hybrids. I was invited to present my paper "Virtually All Human Beings as Rightholders: A Non-Speciesist Approach" at Peter's DeCamp Bioethics Seminar; the Institute for Advanced Studies; City University of Hong Kong; and the Joint Session of the Mind Association and the Aristotelian Society at the University of Kent in the U.K. I entered my paper "The Organism View Defended" in the *Oxford Studies in Metaphysics* Young Scholar Prize and was a finalist in the competition. My paper "Rescuing Embryonic Stem Cell Research: The Blastocyst Transfer Method," which I presented at the International Colloquium on the Ethics of Regenerative Medicine at Hong Kong Baptist University, has been accepted for publication by the *American Journal of Bioethics*. I also used my research material to teach a graduate seminar on the Moral Status of Human Beings for the center and the philosophy department, and I learned a great deal from my students in that seminar.

Peter Singer's graduate seminar on bioethics, which I regularly attended, was a great opportunity for me to study in a systematic manner the myriad issues in bioethics from the leading scholar in this field. Jeff McMahan and Agnieszka Jaworska were regular attendants as well and it was very enjoyable discussing many of these issues with them during and after Peter's seminar.

I also thoroughly enjoyed participating in many of the center events, including the Tanner Lectures, the PEPA Seminars, the DeCamp Seminars, and the Human Values Forum. I was also invited to take part in a biweekly Bioethics Seminars organized by the Institute for Advanced Study.

As a philosopher interested in issues in moral philosophy, I was very grateful for Steve Macedo's and the center's generous support in creating the *Princeton Moral Philosophy Seminar*. We were able to have an excellent line up of speakers, including Rahul Kumar (University of Pennsylvania) who spoke on "Responsibility and Rectification for Past Injustice: The Case of American Chattel Slavery"; Frances Kamm (Harvard) who spoke on "Failures of Just War Theory: Terror, Harm, and Justice"; Brad Hooker (University of Reading, U.K.) who spoke on "Fairness"; Walter Sinnott-Armstrong (Dartmouth) who spoke on "Moral Intuitionism and Empirical Psychology"; Gilbert Harman (Princeton) who spoke on "Moral Particularism Defended"; and Larry Temkin, who spoke on "Aggregation and Problems about Trade-Offs." The seminars were very well attended by members of the center, the philosophy and politics departments, and the University generally.

I could not have had such an extraordinary experience without the wonderful staff and faculty members at the center. Will Gallaher helped me greatly when I first arrived and throughout. Marjorie Junious was simply great and Lia Lewis provided much needed assistance in the detailed coordination of the Moral Philosophy Seminar. I am also grateful to Chris Eisgruber, Josh Ober, Peter Singer, Philip Pettit, Anthony Appiah and Steve Macedo for creating such an ideal academic environment. Finally, I want to thank Steve especially for always looking for ways to make our experience at the center more fruitful and enjoyable.

Report from the

Rockefeller Preceptor

2003–05

Kathleen Davis, Assistant Professor of English

In the first year of my preceptorship with the University Center for Human Values, I enjoyed a full year of leave made possible by the center's support. This leave allowed me time to develop several new chapters of my book manuscript, *Periods of Sovereignty: Law, Theology, and the Politics of the Medieval/Modern Divide*, and to expand its argument into areas that I otherwise could not have explored.

This book project, which is nearing completion, is described below.

The first year of the preceptorship also provided the opportunity to present my work on medieval texts and politics to other scholars. I presented sections of my work on Bede's (eighth-century) historical texts at three forums. At the biennial meeting of the International Society of Anglo-Saxonists I presented a paper on the configuration of time, empire, and world history in Bede's *Ecclesiastical History* and in his world chronicle *De temporum ratione*. An invitation to present at the Symposium of the Claremont Consortium for Medieval and Early Modern Studies allowed me to discuss my ideas regarding the intersections between Bede and recent theories of empire with scholars working in other fields. At the annual Medieval Congress at Western Michigan University I presented work on the relation of gender and empire in the *Ecclesiastical History*. Each of these occasions led to fruitful and encouraging discussion.

My second year as a Laurance S. Rockefeller Preceptor began with the privilege of teaching a freshman seminar sponsored by the Center for Human Values. This seminar, titled "Falling from Paradise," concentrated upon the ethical implications of defining the beginning of human society as a fall from perfection. What ethical complexities, the students and I asked, lurk in the apparently simple expression "this fallen world"? How do the intertwined ideas of paradise and a "fallen" human nature relate to histories of gender, class, and race relations, and to the idea of human rights? Because the course readings engaged diverse interpretive and literary traditions (such as Christian and Jewish commentaries on Genesis, the epic of *Gilgamesh*, and Hindu myths of creation), the seminar attracted freshmen with a wide range of cultural and religious backgrounds and interests. The students were eager to push the comparative possibilities of our topic, and through their presentations and discussions they introduced each other to perspectives from Chinese and Japanese cultures, the Jewish Midrash tradition, various strains of Christianity, and Hindu practices. The process of reading culturally diverse narratives, then, coalesced with the classroom practice of generously attending to diverse perspectives, and appreciating that our most basic assumptions have very high stakes.

Fall narratives inevitably focus on the quest for knowledge, and modern retellings of the biblical fall often address contemporary debates over the ethics of scientific knowledge and human creation. Many of our readings, such as Mary Shelley's *Frankenstein* and H. G. Wells' *The Island of Doctor Moreau*, as well as chapters from Peter Singer's *Rethinking Life and Death*, raised the difficult issues of defining boundaries between the human and the non-human, and between life and death. In pursuing these topics, we were able to take advantage of some of the marvelous lectures sponsored by the center, particularly the Moffett lecture on "designer children" and genetic engineering, and the Political Philosophy Colloquium discussion of commercial traffic in organs (for transplants). These experiences helped the students recognize that the topics we were exploring through literature have pragmatic (even life-and-death) importance in the contemporary world. On the other hand, our reading of Derek Attridge's *The Singularity of Literature*, which addresses the relations of literary creation, ethics, and human subjectivity, enabled the students to turn the semester's questions upon their own writing and creativity. For their final papers, most of the students chose the option of working out some of these issues in a creative project.

I also devoted time this year to planning another freshman seminar that I will teach under the sponsorship of the center next fall. This seminar, simply titled "Dreaming," will work toward an understanding of the common thread running through the many senses of "dream." It may be easy enough to see the connections between the dreamlike worlds of Dante's *Inferno* and

Apocalypse Now, but what have they got to do with *Alice in Wonderland*, or yet again with Martin Luther King's "I have a dream"? We will think about the relation between the possible and the permissible, fantasy and hope, as we read works as diverse as Chaucer's *The Book of the Duchess* and Toni Morrison's *Paradise*. On the other hand, texts such as Arthur Miller's *Death of a Salesman* and Margaret Atwood's *The Handmaid's Tale* will help us to understand why some dream motifs, such as the "American Dream" and the ideal "dream-lover," can act as powerful mechanisms of conformity. Because "dream" (in its many senses) works at the edges of the possible, we will keep in mind throughout our discussions that thinking about dreams necessarily takes the form of ethical critique.

The center's continued support has also allowed me time to work on completing my book manuscript, *Periods of Sovereignty*. This book argues, most broadly, that periodization operates as a correlate of sovereignty, and more particularly that the concept of a *medieval past* emerged through struggles to exercise political dominion over peoples and territory in the 16th and 17th centuries. My former work on this project had primarily concerned theories of the nation, which, in their insistence upon the nation's modernity, replicate the epistemology that served to legitimize colonial practice. During my two years with the center, I have been able to focus more specifically on the political circumstances that generated the idea of the Middle Ages as a period of time. Focusing on the development of two major narratives—feudalism and secularization—I demonstrate that "the Middle Ages," far from designating a time prior to the political forms of "modernity," continues to anchor the theories of sovereignty that justify political dominion in much of the world today. During the past year, I had the opportunity to present portions of this work in invited lectures at Columbia and Wake Forest, and in talks at major conferences such as the New Chaucer Society Congress, the Modern Language Association Conference, and the Congress of the Medieval Academy of America, all of which resulted in fruitful discussion. A chapter of the book is now under consideration at a major journal.

I look forward to another stimulating year with the University Center for Human Values, and again convey my thanks for its invaluable support.