ANNUAL REVIEW 2013
LETTER FROM THE ACTING DIRECTOR

It was an eventful year at the center in more than one way. The center’s director, Chuck Beitz, was on leave, and I had the privilege of minding the store in his absence. We ran all our usual programs, including the Values and Public Life undergraduate certificate and the Graduate Prize Fellowship. We benefited from the presence of nine LSR visiting faculty fellows for the year. And we hosted or sponsored an exciting collection of lectures, seminars, workshops, and conferences throughout the year.

In partnership with the Woodrow Wilson School, we also launched a new postdoctoral fellowship in values and public policy and welcomed the first two fellows. We conducted a successful tenure-track search in bioethics with the Department of Philosophy. Johann Frick, who is currently a doctoral candidate at Harvard University, will join the faculty in spring 2014. We are also happy to congratulate center faculty member Chris Eisgruber, who has been appointed Princeton’s 20th president.

Our staff, students, faculty, visitors, and executive committee all made valuable contributions to the life and vitality of the center. I want to single out Erum Syed for her consistently outstanding contributions to the center community. Erum stepped down as the center’s assistant director in May and immediately started a job at UC–Davis. We gladly welcome Maureen Killeen as our new assistant director.

I hope you will read through this annual review and learn more about the center’s exciting activities and interesting people.

 Alan Patten

Acting Director, University Center for Human Values, and Professor of Politics
2012–13 Faculty Accomplishments

**Peter Brooks**  
Delivered the Distinguished Visitor Lecture at Boston University School of Law

**John Cooper**  
Taught the Master Class in Ancient Philosophy at Renmin University in Beijing

**Marc Fleurbaey**  
Delivered the Duhem Lecture at the Société de Philosophie des Sciences in Paris  
Published *Beyond GDP: Measuring Welfare and Assessing Sustainability* (co-authored with Didier Blanchet)

**Eric Gregory**  
Awarded fellowship at the Tikvah Center for Law & Jewish Civilization at New York University Law School  
Delivered the President’s Lecture at Princeton

**Melissa Lane**  
Awarded fellowship at the Center for Advanced Study in the Behavioral Sciences at Stanford University  
Appeared on an episode of “Philosophy Talk” on National Public Radio  
Delivered the Navin Narayan Memorial Lecture in Social Studies at Harvard University  
Published *Politeia in Greek and Roman Philosophy* (co-edited with Verity Harte)

**Stephen Macedo**  
Elected to the American Academy of Arts and Sciences

**Jan-Werner Mueller**  
Awarded fellowship at the Collegium for Advanced Studies, University of Helsinki  
Delivered the 1814 Lecture at the University of Oslo, the Constellations Lecture at the New School in New York City, and the Saxo Lecture at the University of Copenhagen  
Published *Wo Europa endet: Ungarn, Bruessel, und das Schicksal der liberalen Demokratie* (*Where Europe Ends: Brussels, Hungary, and the Fate of Liberal Democracy*)

**Philip Pettit**  
Delivered the Muenster Lectures in Philosophy at the University of Muenster, the Dewey Lecture at the University of Chicago Law School, and the Maurice Goldsmith Lecture in Philosophy at Victoria University in Wellington  
Published *On the People’s Terms: A Republican Theory and Model of Democracy*

**Alan Ryan**  
Published *On Politics: A History of Political Thought from Herodotus to the Present*

**Kim Lane Scheppele**  
Delivered testimony before the U.S. Helsinki Commission on Capitol Hill

**Peter Singer**  
Delivered the Castle Lectures at Yale University  
Delivered a TED Talk on “Effective Altruism”

Christopher L. Eisgruber ’83, the Laurance S. Rockefeller Professor of Public Affairs in the Woodrow Wilson School and the University Center for Human Values, was appointed by Princeton’s Board of Trustees to serve as the University’s 20th president, effective July 1, 2013. Eisgruber has been on the faculty of the center since moving to Princeton in 2001.
PEPA SEMINARS
MOFFETT LECTURES
TANNER LECTURES
DECAMP SEMINARS
POLITICAL PHILOSOPHY COLLOQUIUM
PROGRAM IN LAW AND PUBLIC AFFAIRS
In February, Professor Cecile Fabre visited from Oxford for a Program in Ethics and Public Affairs seminar devoted to her paper titled “Living with the Enemy: The Ethics of Military Occupation.”

The paper begins and ends with evocative descriptions of the choices that confront people in occupied lands in their daily encounters with the occupiers. She draws on her French grandmother’s experience of sharing a house with German soldiers who had been billeted during the occupation. On the one hand, they were enemy agents of an unjust Nazi invasion. On the other hand, they were human beings: shy, polite, young farm boys. Should one comfort one of them when he breaks down in grief upon learning of the death of a loved one? Does it matter whether this loved one is also an enemy soldier who was killed while waging unjust Nazi aggression?

Fabre noted that there is almost no philosophical writing on the ethics of occupation. Her own philosophical stance is as follows: contrary to now-orthodox just war theory, the rights and duties of occupying forces and occupied populations are largely determined by the moral status of the war leading up to the occupation.
The paper was ideally suited to the UCHV’s interdisciplinary mixture of philosophy, political theory, and law. It therefore prompted a wide-ranging and at times spirited discussion in the seminar and over dinner afterwards. I cannot do justice to the various contributions of others. But here’s a sample of the discussion that I’m able to recall:

On Fabre’s account, one must distinguish those occupied civilians who did, and those who did not, support an unjust war leading up to a just occupation. The former, but not the latter, have a duty of restitution to pay taxes to finance the occupation. It will, however, be practically impossible to tax the former while exempting the latter. It will often be similarly impossible, in wartime, to kill only those who pose an unjust threat without also killing some who pose no threat. One might nevertheless try to justify the killing of the latter on grounds that it was merely foreseen rather than useful as a means. Fabre noted that one cannot offer a similar justification for taxation. This is because the taxing even of the innocent is useful to the occupying regime. Aren’t they, then, unjustifiably used as a means?

It was suggested during the discussion that perhaps the taxing of the innocent could be justified via an analogy to punishment. We should draw a distinction between the deliberate framing of innocents in order to deter others from crime and the mistaken punishment of innocents to which any effective and procedurally just institution of punishment will give rise. Even if the punishment of the latter is also useful because it deters crime, these people are not treated as mere means in the manner of innocents who are deliberately framed. Nor are the innocents who are taxed by the occupiers treated as means.

The Program in Ethics and Public Affairs (PEPA) advances the study of the moral purposes and foundations of institutions and practices, both domestic and international. PEPA seminars seek to bring the perspectives of moral and political philosophy to bear on significant issues in public affairs.

October 4, 2012
“Not on the Merits: Kant and the Law of War”
Arthur Ripstein, University of Toronto

November 29, 2012
“Stories and Spaces: How Americans Make Race”
Clarissa Hayward, Washington University in St. Louis

February 14, 2013
“Living with the Enemy: The Ethics of Military Occupation”
Cecile Fabre, University of Oxford

April 4, 2013
“The Special Significance of Equality of Opportunity”
Martin O’Neill, University of York
Ezekiel Emanuel, a professor of health care management at the University of Pennsylvania and a member of the UCHV advisory council, began the fall 2012 James A. Moffett ’29 Lecture in Ethics with a big number: $2,800,000,000,000. That’s the amount spent on health care in the United States in 2012. He put this number in context by pointing out that it’s slightly more than the GDP of France—the world’s fifth-largest national economy. In other words, really, really big.

Too big? Emanuel persuasively argued that the answer is yes, based on the fact that U.S. per capita spending falls far above the regression line for the rest of the developed world. This suggests that, if we are able to bring our per capita health expenditures more in line with our international peers, we could have a more efficient system without resorting to rationing.

When something is bad, people naturally search for a guilty party. Who is to blame for ballooning health care costs? After canvassing several potential scapegoats, Emanuel pointed out that a large majority of health spending—especially the growth in spending—goes to hospitals, physicians, and clinical services. Most of that growth has been in technology, which is often no more beneficial than cheaper, existing interventions. Consequences of metastasizing costs include fewer people purchasing health insurance; states busting their budgets to pay for Medicaid and state-employee health insurance, thus putting pressure on state universities; workers’ wages stagnating; and long-term federal budgetary constraints, which undermine the country’s international standing.

This unsustainable status quo is an economic problem, but, Emanuel argued, it also generates moral obligations for patients, physicians, and policymakers. The fact that people have a duty to rescue those in dire need, such as those who show up uninsured at emergency rooms, generates a duty on the part of the rescued to reduce the burden of rescue. This translates into a duty to purchase health insurance if one can afford it. In parallel,
After canvassing several potential scapegoats, Emanuel pointed out that a large majority of health spending—especially the growth in spending—goes to hospitals, physicians, and clinical services.

— Mark Alfano

physicians have an obligation to improve the efficiency of the health care system by refraining from providing treatments that neither significantly improve the patient’s quality of life or chance of survival, nor reduce side effects or costs. The fee-for-service system of compensation, however, makes it economically unfeasible for doctors to employ these criteria, which in turn generates an obligation for the government to restructure the incentive structure for health care providers. The good news is that the Affordable Care Act, which Emanuel helped to draft, enshrines all of these moral obligations in a law, much of which will be implemented during President Barack Obama’s second term.

The final portion of Emanuel’s lecture concerned the justice of our two-tiered health care system: those in the lower tier are guaranteed only essential health services, whereas those in the upper tier, with their “gold-plated” private health insurance, receive more and better health care services. Emanuel argued that this dichotomy is not just morally permissible but morally obligatory. In the Lockean tradition, justice requires that people be allowed to do whatever they want (liberty), provided they leave for others enough and as good of any resource they consume (fairness). Guaranteeing that everyone in the lower tier receives essential health care services satisfies the demands of justice. To restrict which health care services people can purchase with their own money, however, would be an unwarranted restriction of liberty, and so is morally impermissible. Together, these points mean that a two-tiered system isn’t just an acceptable way to allocate health care; it’s the acceptable way to allocate health care.

During the question-and-answer period, the most contested point was whether allowing a two-tiered system would in some way undermine fairness, with Elizabeth Harman, Alex Voorhoeve, Henry Richardson, and me, among others, arguing that it might.

James A. Moffett ’29 Lectures in Ethics

The Moffett Lecture Series aims to foster reflection about moral issues in public life, broadly construed, at either a theoretical or a practical level, and in the history of thought about these issues. The series is made possible by a gift from the Whitehall Foundation in honor of James A. Moffett, a member of Princeton’s Class of 1929.

November 8, 2012
“The Ethics of Health Care Reform and the Future of American Medicine”
Ezekiel Emanuel, University of Pennsylvania

March 7, 2013
“Good Neighbor Nation: The Democracy of Everyday Life”
Nancy Rosenblum, Harvard University
Ian Morris, a professor of classics and history at Stanford University, likes to think big. For his 2012 Tanner Lectures, “Human Values in the Very Long Run,” he took on nearly 100,000 years of global history, arguing that only if historians look at such vast vistas of human development will they ever be able to discern the forest for the trees and discover the large-scale patterns, structures, and forces that have and that continue to shape our morals, practices, and social formations. From this distance, the cultural differences that seem to distinguish European societies from Middle Eastern and Asian societies vanish and what we discover are deep affinities and similarities among people who, at first glance, seem to possess radically different artistic, cultural, and political practices.

Over the course of his lectures, Morris traced the evolution of human development from foraging to farming societies and from farming to fossil fuel societies. Geographic and environmental factors determine the sorts of societies that develop. For example, about 9,000 years ago, as a minor ice age came to an end, inhabitants of the “lucky latitudes,” that swathe of land beginning at the Fertile Crescent and extending east all the way to China, transformed from foraging societies into farming societies. Game became more plentiful and hunters no longer had to travel so far in search of food. As a result, settlements, the first cities, began to spring up and, surrounded by an abundance of large grasses and big seeds, people took to farming to feed a suddenly growing population. More importantly, farming brought with it social and moral changes, an “evolution of values” designed to support this new way of life. The growth of cities and the development of private property—my land, my house, my money, my wife—required severely hierarchical religious and then bureaucratic institutions to guarantee the continued extraction of the food and energy necessary to maintain society. Social values, like the acceptance of slavery, the division of society into elites and peasants, even female virginity, all worked to support these new farming societies. Socratic Athens was little different from Confucian China as both writers express the sorts of values needed for successful bureaucratizing farming societies.

But what exactly is the relation between a society’s values and its form of energy and food extraction? Morris suggests a sort of perfect, if passive, fit. As societies move from one stage to the next, their values naturally reflect and support the sorts of social divisions needed to secure their continued existence. In one way or another, each of the respondents took up this question, leaving everyone who attended his talks with much to think about. Does culture merely reflect existing forms of energy and food extraction or can it be productive, guiding societies in new and unexpected moral directions? Are values really so context determined or are they independent of context, absolute? If the quality of a talk can be determined by the quality of impassioned conversation it generates, then Morris succeeded admirably.
Tanner Lectures on Human Values

The Tanner Lectures on Human Values are presented annually at a select list of universities around the world. The UCHV serves as host to these lectures at Princeton, in which an eminent scholar from philosophy, religion, the humanities, sciences, creative arts, or learned professions, or a person eminent in political or social life, is invited to present a series of lectures reflecting upon scholarly and scientific learning relating to “the entire range of values pertinent to the human condition.”

October 17, 2012
“Each Age Gets the Thought It Needs: Why Hierarchy and Violence Are Sometimes Good”
Ian Morris, Stanford University
Commentators: Christine Korsgaard, Harvard University
Richard Seaford, University of Exeter

October 18, 2012
“The Evolution of Values: Biology, Culture, and the Shape of Things to Come”
Ian Morris, Stanford University
Commentators: Margaret Atwood, novelist
Jonathan Spence, Yale University
Aubrey de Grey, chief science officer of SENS Foundation, spoke on “The Science and Ethics of Eliminating Aging” at his Ira W. DeCamp Bioethics Seminar on October 2, 2012. De Grey is well-known as a proponent of antiaging research. What, he asks, could be more important than eliminating something that is responsible for two-thirds of all human deaths—that is, about 100,000 deaths a day? And aging isn’t fun, either.

De Grey argues that it does not make sense to spend the majority of our medical resources trying to combat the diseases of aging. Apart from the expense, as the patient ages, other aspects of the damage caused by aging will become apparent. A better strategy, therefore, is to attempt to repair the damage done by the aging process, such as the loss of cells and the accumulation of “extracellular junk.” De Grey expressed confidence that science would develop to the point at which we can reach what he calls “longevity escape velocity”—that is, the point at which we can extend life sufficiently to allow time for further scientific progress that again allows additional extensions, and thus further progress and greater longevity. “We don’t know how old the first person who will live to 150 is today,” he said, “but we can be sure that the first person to live to 1,000 is almost certainly less than 20 years younger.” It is not, however, longevity itself that interests de Grey, but rather an extension of healthy, youthful life.

In response, Bennett Foddy, a former Harold T. Shapiro Postdoctoral Fellow in Bioethics at the UCHV and now deputy director of the Institute for Science and Ethics at the Oxford Martin School, said that while he was largely in agreement with de Grey, he did think that there were some ethical concerns that needed to be discussed. In particular, he asked, is it fair for some people who can afford antiaging treatment to live far longer than the statistical norm, when others cannot even reach that norm? Shouldn’t we focus rather on giving everyone a fair share of the world’s resources, including life-extending medicines?
De Grey accepted that there might be a period during which antiaging treatments were expensive and available only to the rich, but he thought this period would be relatively brief, and before long the treatments would be available to everyone.

During a lively discussion period, the question was raised whether, assuming that our planet can only support a limited number of people, it was better to have a smaller number of people living for 1,000 years, or to have more generations of people living shorter lives. At the end of a stimulating session, that question and many others were left open, but de Grey had clearly succeeded in exciting many in the audience about the possibility of dramatically extending the human life span.

Ira W. DeCamp Bioethics Seminars

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, ecology, biology, medicine, and public policy. The seminar series is made possible by a generous grant from the Ira W. DeCamp Foundation.

**September 19, 2012**
“Transcending the Means Principle”
Alec Walen, Rutgers University

**October 3, 2012**
“The Science and Ethics of Eliminating Aging”
Aubrey de Grey, SENS Foundation

**October 23, 2012**
“Moral Entanglements: The Ancillary-Care Obligations of Medical Researchers”
Henry Richardson, Georgetown University

**November 14, 2012**
“Permits versus Sales Tax: On the Ethics of Discouraging Smoking”
Dan Halliday, University of Melbourne

**February 13, 2013**
“Medical Information and the Duty to Protect Your Own Privacy”
Anita Allen, University of Pennsylvania

**February 27, 2013**
“Non-Invasive Prenatal Genetic Testing: Social and Ethical Challenges”
Vardit Ravitsky, University of Montreal

**March 27, 2013**
“Spirituality and Clinical Practice: Lessons from Fred”
Daniel Sulmasy, University of Chicago

**April 10, 2013**
“The History and Future of Bioethics: A Sociological View”
John Evans, University of California–San Diego

**April 17, 2013**
“Global Health Justice and Governance”
Jennifer Prah Ruger, Yale University
At the April 11 meeting of the Princeton Political Philosophy Colloquium, Professor Serena Olsaretti of the Universitat Pompeu Fabra in Barcelona addressed the question, “Should non-parents in a just society assist parents by absorbing some of the costs of having children?” After surveying some of the standard lines of response to this question, Olsaretti set forth her proposal for thinking of children as “public goods.” In short, this perspective holds that what children produce for society might be framed as an important good from which all members ultimately benefit.

Because today’s children will someday constitute the work force and pay taxes, parents who raise well-adjusted and productive children render a service, not only to their children and themselves, but also to other citizens. Under this view, the latter thus have an obligation to subsidize the morally required costs of having children. Put in slightly more technical language, children result in positive externalities, which may give the parents enforceable claims under the “fair play principle” against non-parents who are benefiting from the parents’ service.

Olsaretti acknowledged that many public goods benefit everyone equally and automatically. However, if this is the case, then is free-riding a problem? In other words, if non-parents have no choice but to enjoy the social benefits of children and if free-riding has no deleterious impact upon these benefits, then why should non-parents subsidize parents? Olsaretti responded that non-parents can avoid the future tax contributions of children and that the consumption of these tax benefits implies fewer benefits for others. Moreover, while social and economic institutions are structured to make these benefits open to everyone, one can imagine different arrangements under which the benefits would be directed to the parent (e.g., through a so-called “split welfare system”). Hence, Olsaretti concluded that rightly seeing children as socialized goods provides “evidence for the existence of a cooperative scheme which parents contribute to, i.e., a scheme of universal provision of welfare benefits to all citizens.”
When the discussion opened up to questions, several points were raised. One questioner wondered whether this argument allowed for the possibility of subsidizing “expensive tastes.” For example, someone might expend a great deal of energy providing society with more Arctic salmon, but does this mean that society should bear a cost for the effort? Moreover, others wanted to know if Olsaretti’s contention remained unchanged if, for example, parents are encouraged to have children in order to combat dwindling fertility rates.

Another point was raised regarding whether society ought to differentiate between parents who raise their children well versus those who produce children who eventually contribute less to society. This led to a lengthy exchange between numerous participants. Lastly, there was a conversation centering on whether society ought to forgo looking to the instrumental worth of children and focus solely on their intrinsic worth.

POLITICAL PHILOSOPHY COLLOQUIUM

The Program in Political Philosophy presents a colloquium for graduate students and faculty in which scholars from Princeton and elsewhere lead seminars on a broad range of topics of interest to the University’s political philosophy community. The University Center for Human Values and the Department of Politics co-sponsor the colloquium.

September 27, 2012  
“The Poverty of a Well-Ordered Society”  
Jerry Gaus, University of Arizona

November 15, 2012  
“What Kind of a Thing Is Land? Hannah Arendt, Object Relations Theorist”  
Bonnie Honig, Northwestern University

December 6, 2012  
“Territorial Rights: Justificatory Strategies”  
A. John Simmons, University of Virginia

February 21, 2013  
“Epistemic Democracy for the Real World”  
Robert Talisse, Vanderbilt University

April 11, 2013  
“Justice and the Costs of Children”  
Serena Olsaretti, University of Pompeu Fabra
The UCHV is a co-sponsor of Princeton’s Program in Law and Public Affairs (LAPA), an interdisciplinary initiative that supports research and teaching about the role of law in constituting politics, society, the economy, and culture. The program supports the study of law both in the present and over time, and not only in the United States, but also in countries around the world and across national borders. Each year, LAPA brings to Princeton a select group of fellows as well as occasional visitors drawn primarily from the academy, legal practice, and government. It sponsors a lively program of seminars, workshops, and lectures that bring together faculty members, graduate students, and undergraduates with interests in the law in all of its dimensions. LAPA’s director, Kim Lane Scheppele, is a joint faculty member of the UCHV and a member of its executive committee.

DEEPENING UNDERSTANDING

Above, LAPA staff, fellows, and visitors for 2012–13. At right, LAPA visiting fellows George Bustin (left) and Lisa Miller (center)
Near right, Kim Lane Scheppele (left), sociology, Woodrow Wilson School, and University Center for Human Values, and LAPA visiting fellow Kathryn Hendley (right). Far right, Hendley’s April 1 LAPA seminar, “Everyday Law in Russia – The View from the Bench”

2012–13 LAPA Fellows

Mark Alexander
Seton Hall University Law School

Kathryn Hendley
University of Wisconsin–Madison

Martin Loughlin
London School of Economics and Political Science

Lisa Miller
Rutgers University

Nathaniel Persily
Columbia Law School

Alexander Somek
University of Iowa College of Law
CO-SPONSORED WORKSHOPS/CONFERENCES
HISTORY OF POLITICAL THOUGHT PROJECT
UCHV CONFERENCES
April 25, 2013, saw a panel on “Pitfalls of Randomized Controlled Trials (RCTs) and Informed Consent” held at, and jointly sponsored by, the Woodrow Wilson School’s Center for Health and Wellbeing. Franklin Miller, from the National Institutes of Health, kicked off proceedings with a presentation on the history of attitudes toward informed consent in the United States. Prior to the mid-1960s, most doctors and researchers subsumed the ethics of research into the ethics of treatment, regarding willing patients as potential research subjects even in the absence of consent, just so long as it was judged unlikely they would be harmed. Miller suggested that this was an ethical and sociological puzzle worthy of further research.

Postdoctoral Research Associate Mark Alfano, organizer of the panel and affiliated with the UCHV and the Center for Health and Wellbeing, followed with some reflections on the implications of our improved understanding of the “placebo effect.” It is increasingly clear that this is an insufficiently precise catch-all term (covering any and all causal factors beyond what is counted as “the treatment”). In the interests of understanding, measures need to be taken when designing RCTs to at least ensure that we can differentiate between those various non-treatment effects that have been identified theoretically (expectation-confirmation, classical conditioning, and somatic feedback). There are also some interesting ethical implications, not least the tension between advancing understanding in this way and respecting the treatment needs of subjects.

Betsey Brada, a sociocultural anthropologist and postdoctoral research associate with the Center for Health and Wellbeing was next, with a paper illustrating the ways in which particularly private medical research relies on, and plays a role in maintaining, economic and social inequalities with examples from her intensive fieldwork on HIV/AIDS in Botswana. Princeton’s Angus Deaton concluded with some reflections on how economics can draw ethical lessons from health research and vice versa. The World Bank has no institutional review board to evaluate research design for ethical flaws, despite the fact that the World Bank does plenty of experiments. This would never pass muster in health research. Yet, in Deaton’s view, medicine has much to learn from economics. He was keen to stress that the status of RCTs as the medical research “gold standard”...
should not prevent the use of drugs in cases where valid causal inference can be drawn in other ways, in particular if patients will suffer or die while awaiting the completion of an RCT, or when receiving a placebo as part of such a trial.

While time constraints were such that audience discussion had to be limited, I was particularly struck by how each speaker demonstrated, each in their own way, the persuasive impact of professional culture on research practice. To me, this suggested the following question: When and why does this culture change? In particular, are attitudes toward what constitutes ethical research practice molded in the same way as are attitudes regarding what constitutes scientific best practice, or is there a distinct difference between the two? These sorts of questions are only promoted by, and best addressed through, interdisciplinary engagement, serving as a reminder of the value of the UCHV’s mission.

— Simon Cotton

Above and left, the April 25 panel on “Pitfalls of Randomized Control Trials and Informed Consent”
CO-SPONSORED EVENTS

September 20
"Progressive Confucianism" Public Lecture
Stephen Angle, Wesleyan University
Co-sponsored by the Program in East Asian Studies

October 19–21
Young Ethicists Network Conference
Co-sponsored by the Department of Philosophy

October 20
"Intersections: An Inaugural Black Queer Sexuality Studies Graduate Student Conference"
Co-sponsored by the Program in Gender and Sexuality Studies, Center for African American Studies, Program in American Studies, Graduate School of Princeton University, Department of History, Shelby Cullom Davis Center for Historical Studies, LGBT Center, and Lewis Center for the Arts

October 26–27
"Literary Theatricality: Theatrical Text" Conference
Co-sponsored by the Department of Slavic Languages and Literatures

November 30–December 1
"Weighing Reasons" Workshop
Co-sponsored by the Department of Philosophy and Council of the Humanities

December 1–2
"Non-Aristotelian Physics in the Ancient World" Conference
Co-sponsored by the Department of Philosophy, Department of Classics, Council of the Humanities, and Program in Hellenic Studies

December 3
Special screening of The Cove
Co-sponsored by the Program in Environmental Studies

December 12
"A Desertist Theory of Justice" Public Lecture
Fred Feldman, University of Massachusetts–Amherst
Co-sponsored by the Department of Philosophy

March 5
"Love is Legal: LGBT and Human Rights in Russia" Public Lecture
Co-sponsored by the Department of Slavic Languages and Literatures and Program in Russian and Eurasian Studies

March 15–16
"The Ethics and Politics of the Global Refugee Regime" Workshop
Co-sponsored by the Bobst Center for Peace and Justice, Princeton Institute for International and Regional Studies, Niehaus Center for Globalization and Governance, and Oxford-Princeton Global Leaders Fellowship Programme

March 30
"Peter Sellars on Art, Ethics, and Opera" Workshop
Co-sponsored by the Department of Music, Lewis Center for the Arts, Program in American Studies, and Program in Gender and Sexuality Studies

April 8–9
"Valery Bryusov and Sergey Prokofiev: On the Symbolist-Soviet Occult" Conference
Co-sponsored by the Office of the Dean of the Faculty, Princeton Institute for International and Regional Studies, Department of Slavic Languages and Literatures, Department of Music, and Program in Russian and Eurasian Studies

April 13
Graduate Conference in Medieval Studies
Co-sponsored by the Program in Medieval Studies, Shelby Cullom Davis Center for Historical Studies, and Center for the Study of Religion
April 19–20
"Vital Traditions: Greco-Roman Medicine and the Life Sciences in the Twenty-First Century" Conference
Co-sponsored by the Council of the Humanities, Department of Anthropology, Department of Art and Archaeology, Department of Classics, Department of Comparative Literature, Department of History, Department of Philosophy, Stanley J. Seeger ’52 Center for Hellenic Studies, Program in the Ancient World, Program in History of Science, and Interdisciplinary Doctoral Program in the Humanities

April 19–20
"Assessing the Impact of World War II on Eastern Europe and the Soviet Union" Conference
Co-sponsored by the Department of History, Council of the Humanities, and Princeton Institute for International and Regional Studies

April 25
"Pitfalls of Randomized Control Trials and Informed Consent" Workshop
Co-sponsored by the Center for Health and Wellbeing

April 27
Princeton-Penn-Columbia Graduate Conference in the History of Philosophy
Co-sponsored by the Department of Philosophy and Council of the Humanities

April 26–27
"Modernity and Its Discontents" Workshop
Co-sponsored by the Program in South Asian Studies, Council of the Humanities, and Center for Collaborative History

May 2–3
"Radical Thought on the Margins" Conference
Co-sponsored by the Interdisciplinary Doctoral Program in the Humanities, Department of Comparative Literature, Department of French and Italian, Department of Religion, Department of Spanish and Portuguese Languages and Cultures, Department of East Asian Studies, Institute for Comparative Modernities (Cornell University), Princeton Institute for International and Regional Studies, Program in African Studies, Program in European Cultural Studies, Program in Latin American Studies, Center for Collaborative History, and Eberhard L. Fabe 1915 Memorial Fund in the Humanities Council

May 3–4
"Crossings and Contentions: A Conference in Honor of Daniel T. Rodgers"
Co-sponsored by the Department of History and the Shelby Cullom Davis Center for Historical Studies

May 10–12
"Illusions Killed by Life: Afterlives of (Soviet) Constructivism" Conference
Co-sponsored by the Department of Slavic Languages and Literatures, Program in Russian and Eurasian Studies, and Princeton Institute for International and Regional Studies

May 17–18
"The Classic of Documents and the Origins of Chinese Political Philosophy" Conference
Co-sponsored by the Oxford-Princeton Collaborative Research Partnership

June 5–7
"The Importance of Learning: Liberal Education and Scholarship in Historical Perspective" Conference
Co-sponsored by the Department of Philosophy, Department of History, Council of the Humanities, Shelby Cullom Davis Center for Historical Studies, and Office of the Dean of the Faculty

Fall 2012–Spring 2013
Princeton Islamic Studies Colloquium
Co-sponsored by the Department of Religion; Department of Near Eastern Studies; Institute for the Transregional Study of the Contemporary Middle East, North Africa, and Central Asia; Center for the Study of Religion; Princeton Institute for International and Regional Studies; and Graduate School’s Student Initiated Academic Program Fund
Historians and political philosophers gathered in early December to re-examine “The Political Languages of Christian Democracy.” The subtitle of the event was “Historical Aspects—and Lessons for the Present?”—representing the very mixture of historical contextualization and normative probing that has become the signature style of workshops organized under the auspices of the History of Political Thought Project. As on previous occasions, the event brought together a wide range of people from different national backgrounds and generational cohorts to generate a conversation.

The distinguished German theologian Friedrich Wilhelm Graf of Ludwig Maximilians University in Munich analyzed the evolution of German Protestantism in relation to human rights, but most presenters concentrated on major Catholic thinkers and revisited the controversial question of whether they genuinely reconciled faith and conceptions of modern democracy, or if the acceptance of democracy by the Church after the 1940s turned out to be a more guarded or conditional one.

Nadia Urbinati of Columbia University emphasized that Christian Democrats in Italy continued to see themselves as antiliberals, with liberalism understood as secularism and ethical relativism. Other speakers highlighted that many religious actors—not least Pope Pius XII—drew a distinction between true and false forms of democracy, with the latter dominated by secular, materialistic “masses.” Giuliana Chamedes of Harvard University pointed out that similar distinctions could be found in the work of the prominent Iranian thinkers Ali Shari’ati and Imam Khomeini. Stathis Kalyvas of Yale University added that religious actors might also come to be moderate politically in similar ways, even if the content of their core religious doctrines differs dramatically. He also emphasized, along with Luis Felipe Mantilla of Georgetown University, who looked at the evolution of Christian Democratic parties in Latin America, that there is always a great deal of room for interpretation (and political adaptation) in these doctrines. A prime example remains the thought of Jacques Maritain, whose important idea of a “democratic secular faith” was illuminated by Joseph Clair of Princeton University.
Finally, a number of speakers critically examined the idea that religion might in fact be indispensable for sustaining democracy—a thought famously found in Tocqueville—as well as the “return of religion” in recent social and political theory. Aline-Florence Manent of Harvard emphasized that German Christian Democrats after 1945 subtly kept shifting between the view that democracy and Christianity were compatible and the notion that the former actually depended on the latter. Peter E. Gordon of Harvard critically engaged with what he called the “chastened secularism” of Juergen Habermas, which he worried remained too close to traditional conservative critiques of secularism. Overall, the workshop, like previous ones, helped to start a whole range of conversations among scholars who had not necessarily met before; it served to enrich the imagination of contemporary philosophers working on, broadly speaking, state-church issues; and, not least, it encouraged participants to think more broadly about the underlying normative questions and to compare the thinking (and actions) of different religious actors—without, of course, ignoring crucial theological differences.

History of Political Thought Project

The History of Political Thought Project provides a venue for Princeton students and faculty from different disciplines to discuss both substantive and methodological issues in the history of political thought and seeks to build bridges to comparative politics, comparative institutional law, and area studies.

December 7–8, 2012
The Political Languages of Christian Democracy

February 15, 2013
“Realism” in Historical and Normative Perspective
The issue of whether positive duties constitute duties of justice or of beneficence is both highly contentious and of considerable practical significance. Nevertheless, there has been little focused discussion on how to draw the distinction between these two kinds of duties. Often, the distinction is simply assumed, even though on reflection it is difficult to give an account of the distinction that is stable across all the contexts in which it arises. The workshop “Justice and Beneficence,” organized by Charles Beitz and Pablo Gilabert, drew together international scholars offering a wide range of normative perspectives on this topic, all of which were focused on the nature and significance of this distinction. The audience was packed throughout the workshop, and the papers evoked a strikingly animated discussion.

Charles Beitz’s opening paper put the issue in a fascinating and frequently overlooked historical perspective, demonstrating that certain common contemporary assumptions about what is built into the concepts of justice and beneficence were not assumed by the two key proponents of our modern understanding of these concepts. Barbara Herman offered a highly subtle, broadly Kantian analysis of the distinction, in which she argued that justice has to be in the background of an adequate understanding of duties of justice. Peter Singer, conversely, offered an arresting
I argued that the general duty of justice not to discard persons’ lives can generate general duties of justice that ought to be made perfect.

— Elizabeth Ashford

The UCHV co-sponsors a limited number of seminars and workshops throughout the academic year that seek to incite thought and discussion about ethical issues in both private and public life.

**November 9–10, 2012**
“Justice and Beneficence” Workshop

**November 28, 2012**
Princeton Workshop in Normative Philosophy Series
Victoria McGeer, Princeton University

**February 7–9, 2013**
“The Meaning of The Prince” Workshop

**February 28–March 1, 2013**
“Teaching Law and Humanities” Conference

**March 28, 2013**
Princeton Workshop in Normative Philosophy Series
Chris Heathwood, University of Colorado

**April 5–6, 2013**
Princeton Graduate Conference in Political Theory

**April 8, 2013**
Princeton Workshop in Normative Philosophy Series
John Broome, University of Oxford

**April 19, 2013**
Princeton Workshop in Normative Philosophy Series
David Velleman, New York University

analysis of three of the most important global challenges facing us over the coming century, which, he argued, leads to the conclusion that beneficence should take priority over justice. In a highly provocative discussion, Leif Wenar analyzed the way in which justice is to be achieved by shaping and coordinating roles. I argued that the general duty of justice not to discard persons’ lives can generate general duties of justice that ought to be made perfect. Laura Valentini offered a compelling analysis of what is at stake in the distinction between justice and beneficence. Pablo Gilabert delivered a highly rigorous analysis of the distinction, which challenged the assumption that duties of justice can only pertain among members of shared social institutions. Rainer Forst, conversely, offered an appealing analysis of justice as constitutive of respectful relations between those who share such membership.
In 1513, Niccolo Machiavelli’s life took a turn for the worse. Unemployed after the fall of the Florentine Republic in 1512, he now found himself suspected of conspiracy against the Medici. Before long he was imprisoned and being tortured with the strappado. Following his release Machiavelli—now a man “deeply wounded in his body and spirit”—set about trying to reverse the “malignity” of his fortune. The principal vehicle of this endeavor was *The Prince*, a work containing “knowledge of the actions of great men, acquired by long experience in contemporary affairs, and a continual study of antiquity.” Unfortunately, *The Prince* did little to help Machiavelli’s reputation in his lifetime or after it. Ignored by the Medici, it was published in 1532, whereupon it attracted a number of readers who, distracted by the gore and guile it described, failed to discern Machiavelli’s subtler warnings about the limited utility of those very devices. Precisely because *The Prince* is both profound and profoundly misunderstood, it continues to cause debate and controversy down to the present day. And it is because they wish to see it better understood that Princeton’s Maurizio Viroli and Anthony Grafton organized “The Meaning of *The Prince*,” a workshop that brought together scholars of Machiavelli and the Renaissance on the 500th anniversary of the writing of *The Prince*.

The workshop opened with a characteristically learned presentation by Quentin Skinner of Queen Mary, University of London before a packed room in McCormick Hall. The lecture, titled “Describing and Redescrbing the Virtues of *The Prince*,” started by outlining the list of
virtues that Machiavelli claims a prince ought to have. Skinner then went on to make the case that Machiavelli’s objective in *The Prince* was to revise how his contemporaries understood these virtues.

The following morning, Emanuele Cutinelli-Rendina of the University of Strasbourg and Denis Fachard of the University of Lorraine, France, presented their groundbreaking primary research on the relationship between *The Prince* and Machiavelli’s work in the Florentine Chancellery. Drawing on newly published editions of the diplomatic and administrative writings of the Florentine Chancellery, Cutinelli-Rendina and Fachard showed how far Machiavelli’s actual political experience contributed to the ideas and arguments contained in *The Prince*. This was followed by contributions from Peter Stacey of the University of California–Los Angeles and Erica Benner of Yale University, who presented close readings of *The Prince*. The former focused on how Machiavelli understood servitude and freedom to be created and maintained through the shaping of people’s beliefs and desires, whereas the latter defended the position that *The Prince*’s “morality-subverting mask” hid the book’s basic purpose, which was to restore “high moral standards in politics” by exposing “the corrupt maxims practiced, but not openly admitted, by princes and popes.”

The final day saw contributions from John McCormick of the University of Chicago and Viroli. McCormick for his part offered a striking interpretation of Chapters 7 and 8 of *The Prince* wherein Machiavelli discusses the lives of Agathocles, Cesare Borgia, and Liverotto of Fermo. Contrary to those who see Borgia as the “hero” of *The Prince*, McCormick argued that Machiavelli actually esteemed Agathocles more highly, because his decision to have the rich of Syracuse killed in one sharp blow served the interest of ordinary Syracusans. Viroli’s presentation focused on Chapter 26 of *The Prince*, which contains Machiavelli’s moving “Exhortation” to free Italy from foreign occupation. Viroli argued that far from being appended to *The Prince* at a later date (as some have scholars postulate), Chapter 26 anticipated the emergence of the kind of prince required to redeem Italy. Viroli’s presentation was especially poignant because it constituted his final act before assuming emeritus status. As such one might say the workshop, Viroli’s parting gift to Princeton, constituted an exhortation, too—for the continued and sympathetic study of Machiavelli. It certainly encapsulated the remarkable range, brilliance, and charm of his many contributions to intellectual life at Princeton and beyond.

Precisely because *The Prince* is both profound and profoundly misunderstood, it continues to cause debate and controversy down to the present day.

— Rahul Sagar
PROGRAM IN VALUES AND PUBLIC LIFE
UNDERGRADUATE CLASSES
TEACHING LAW AND HUMANITIES
STUDENT PRIZES
FILM FORUM
HUMAN VALUES FORUM
The forum was a very successful way of bringing students, faculty, practitioners, and academic visitors together.

— Alan Ryan

This has been the third year of the Values and Public Life (VPL) undergraduate certificate program. In the absence of Professor Melissa Lane, the founding director who was on leave at the Center for Advanced Study in the Behavioral Sciences at Stanford University, I have looked after the program. The VPL program continues to establish itself as a valuable option for students interested in the broad field of practical ethics, including the ethics of public policy, human rights, bioethics, and a good deal more. Some indication of the width of the terrain we cultivate is that this year’s graduating seniors wrote their theses on topics as diverse as the role of race in university admissions, the bargaining process behind the regulatory system for global banking, and the promotion of urban gardens as a resource for nutritional health in Newark.

Among the junior-senior seminars available to the students this year were “The Ethics of Love and Sex” by Professor Elizabeth Harman and “Ethics and Public Health” by Lecturer Jason Schwartz. The seniors participated in a yearlong sequence of senior thesis workshops, culminating in two evenings of presentations to their peers and associated faculty. Selected seniors and juniors shared their research at the third annual VPL Undergraduate Conference, with student papers ranging from 18th-century conceptions of criminal responsibility to consequentialism in ethics.

As part of our efforts to integrate undergraduate students in VPL with visiting faculty who are here under the auspices of the UCHV and the Program in Bioethics, we concluded the conference with two short accounts of the visitors’ work and its motivation from Elizabeth Ashford, a philosopher from the University of St. Andrews, who works on nutritional deprivation as an issue in human rights and was here for the year as a Laurance S. Rockefeller Visiting Fellow, and Jason Schwartz, who is a Harold T. Shapiro Research Associate, and who works on issues in health care provision.

Beyond formal academic work, many of our students attended the weekly dinner meetings of the Human Values Forum, run this year with immense energy and verve by Max Siegel, a junior in the program. The forum was a very successful way of bringing students, faculty, practitioners, and academic visitors together. We also took our second annual field trip, this time to New York, where we visited Human Rights Watch and met with Iain Levine, program director, and Lisa Misol, senior researcher, business and human rights program; the Metropolitan Museum, where we met with Sharon Cott, senior vice president, secretary and general counsel; and the United Nations, where we met with Anne-Marie Goetz, chief adviser for governance, peace, and security at UN Women.

With all these strands intertwining, the VPL program is thriving, and it benefits greatly from the rich intellectual resources of the University Center for Human Values. This is only the third year of the program, but it is already a valuable contribution to the life of the center; and on a purely personal note, it affords the director, acting or regular, a great opportunity to meet undergraduates whose liveliness, intelligence, and commitment to public service it is impossible to praise too highly.
VPL Summer Research Grants

The Program in Values and Public Life offers competitive summer grants for students enrolled in the undergraduate certificate program to pursue values-related internships or research projects. These grants may be used for travel, housing, or other purposes in support of students’ work.

Ahsen Cebeci ’14
Department of Philosophy

Max Siegel ’14
Department of Philosophy
Dr. Schwartz is truly gifted at making this type of class work: committed and focused but flexible, agnostic during the discussions but ready to point out concrete historical and policy connections, and extremely lucid in guiding—and recapping—the conversations.

As I enter into a global public health career next year, I do think I will refer back to this course quite a lot. While answers may ultimately elude us, I had never before encountered at Princeton the process of taking an important public health issue that demands an intervention and breaking it down into ethical steps, figuring out where other frameworks and principles may apply, what assumptions must be made, and where empirical data can be used to justify the intrusion on personal liberty. I wonder how many health professionals have experienced such an intellectual process. And I’m aware of how fortunate I am to be given this entrée into public health ethics with such an impressive, engaged and experienced group of peers and such a skilled instructor.
I’m aware of how fortunate I am to be given this entrée into public health ethics with such an impressive, engaged, and experienced group of peers and such a skilled instructor.

— Raphael Frankfurter
**UNDERGRADUATE CLASSES**

**VPL Seminars**

The VPL junior and senior seminars aim to cultivate students’ abilities to analyze, criticize, and construct systematic arguments about values in public life. While the seminars vary considerably in their thematic content, they are linked by a common pedagogical purpose and an approach that emphasizes intensive small group discussion and advanced writing exercises. The seminars provide an explicit link between the core coursework of the certificate and the independent work requirement.

**Explaining Values**  
PHI 380/CHV 380  
Victoria McGeer, University Center for Human Values

**Moral Conflicts in Public and Private Life**  
POL 416/CHV 416  
Stephen Macedo, Politics and University Center for Human Values

**Merton and King**  
REL 366/CHV 366  
Albert Raboteau, Religion

**Ethics and Public Health**  
CHV 331/WWS 372  
Jason Schwartz, Harold T. Shapiro Postdoctoral Research Associate in Bioethics

**The Ethics of Love and Sex**  
CHV 390/PHI 390/GSS 391  
Elizabeth Harman, Philosophy and University Center for Human Values

**Freshman Seminars**

**Capitalism, Utopia, and Social Justice**  
Marc Fleurebaey  
Kurt and Beatrice Gutmann Freshman Seminar in Human Values

**Designing Life: The Ethics of Creation and Its Control**  
Elizabeth Harman  
Dean Eva Gossman Freshman Seminar in Human Values

**Democracy, Crime, and Punishment**  
Lisa Miller  
Class of 1976 Freshman Seminar in Human Values

**Constitutionalism 3.0**  
Alexander Somek  
University Center for Human Values Freshman Seminar

**Science and Buddhism**  
Robert Wright  
University Center for Human Values Freshman Seminar

**Cross-Listed Courses**

**Ethical and Scientific Issues in Environmental Policy**  
CHV 321/ENV 321/WWS 371  
Peter Singer, University Center for Human Values; and David Wilcove, Ecology and Evolutionary Biology and Woodrow Wilson School

**Consequentialism**  
CHV 523  
Peter Singer, University Center for Human Values

**Sex, Gender and Sexuality from the Enlightenment to Today**  
FRE 354/CHV 353/GSS 353  
Natasha Lee, French and Italian

**Introduction to Moral Philosophy**  
PHI 202/CHV 202  
Michael Smith, Philosophy
Political Philosophy
PHI 309/CHV 309
Kwame Anthony Appiah, Philosophy and University Center for Human Values

Greek Ethical Theory
PHI 335/CHV 335/HLS 338
Hendrik Lorenz, Philosophy

Explaining Values
PHI 380/CHV 380
Victoria McGeer, University Center for Human Values

Systematic Ethics
PHI 524/CHV 526
Frank Jackson, Philosophy; Philip Pettit, Politics and University Center for Human Values; and Michael Smith, Philosophy

Moral Conflicts in Public and Private Life
POL 416/CHV 416
Stephen Macedo, Politics and University Center for Human Values

The Political Pact
POL 464/CHV 464
Martin Loughlin, Woodrow Wilson School of Public and International Affairs

Merton and King
REL 366/CHV 366
Albert Raboteau, Religion

Ethics and Public Policy
WWS 370/POL 308/CHV 301
Stephen Macedo, Politics and University Center for Human Values

Ethics and Public Health
CHV 331/WWS 372
Jason Schwartz, Harold T. Shapiro Postdoctoral Research Associate in Bioethics

Clues, Evidence, Detection: Law Stories
CHV 375/COM 392/ENG 379
Peter Brooks, Laurance S. Rockefeller Visiting Professor for Distinguished Teaching, University Center for Human Values

The Ethics of Love and Sex
CHV 390/PHI 390/GSS 391
Elizabeth Harman, Philosophy and University Center for Human Values

Interdisciplinary Legal Studies
CHV 560/SOC 528
Kim Lane Scheppele, Sociology, Woodrow Wilson School, and University Center for Human Values

Systematic Ethics
PHI 307/CHV 311
Sarah McGrath, Philosophy

Normative Ethics: Ethics and the Empirical
PHI 519/CHV 519
Elizabeth Harman, Philosophy and University Center for Human Values; Sarah-Jane Leslie, Philosophy; and Sarah McGrath, Philosophy
Teaching Law alongside the interpretive humanities has for a number of years been a movement, with courses, conferences, periodicals, even now a Modern Languages Association “Approaches to Teaching” volume on the subject. It’s never been a secure field; it’s encountered a fair measure of rejection, and had its obituary written. I think trying to make it a “field of study” has maybe obscured its more radical and important ambitions. The UCHV symposium “Teaching Law and Humanities” was designed to return to the root questions: to think anew about why students of law might want the kind of context provided by the interpretive expertise taught in the humanities; and why students in the humanities might be interested in the performative uses of language in the law.

These questions take on a new urgency at the present moment, when many law schools, under pressure from the market and the legal profession—too many new J.D.’s with large debt and unsatisfactory job prospects—are increasingly turning, or returning, to a definition of themselves as trade schools, possibly reversing a trend toward a more scholarly definition of legal education. Some have proposed reducing law study to two years, and devoting more of it to clinics in the practice of law. Does this mean that the questions raised by the law and humanities movement will no longer find a place in legal education? Are they obsolete or irrelevant? Will law as a theoretical construct, somewhat in the manner of psychoanalysis, find its last refuge in humanities departments?

If many law schools are in fact rededicating themselves to the black letter training of lawyers, does the law and humanities enterprise become less necessary, or more so? I see the benefits of law and humanities scholarship as deriving in some part from the transgression of one field by another: not a meeting of minds but a productive quarrel. Can there continue to be any productive dialogue between the two fields, or has transdisciplinary challenge reached a point of exhaustion?

These and other questions provided thoughtful and sometimes impassioned debate, starting at dinner on February 28 and extending throughout the day on March 1. There was unanimity that the participants were the leading figures (and critics) of law and humanities, and that the discussions were enormously helpful in thinking through the status of legal education, and its relation to other fields. Already, a number of the participants are thinking about new contexts in which to present the study of law. For myself, I have come to a new understanding of the advantages of teaching law, not as a professional discipline but as a form of thought and social action, within a liberal arts university such as Princeton.
Teaching Law and Humanities:
A Discussion on the State and the Future of an Idea

Session 1: Law and Language
“A ‘Position Paper’ on Teaching Law and Humanities”
Marianne Constable, University of California–Berkeley
Respondents: Paul Kahn, Yale Law School, and Hendrik Hartog, Princeton University

Session 2: Philosophy, Law, and Literature
“Six Theses on Teaching Law and Humanities—and an Essay on Interpretation”
Martin Stone, Cardozo Law School
Respondents: Jeannie Suk, Harvard Law School, and Caleb Smith, Yale University

Session 3: Law, Rhetoric, and Reading
“Law and Humanities: Two Attempts”
Peter Brooks, Princeton University
Respondents: Susan Schmeiser, University of Connecticut School of Law, and Amy Adler, New York University School of Law

Session 4: Law, History, and Contexts of Study
“Law, Literature, and History: The Love Triangle”
Bernadette Meyler, Cornell Law School
Respondents: Robin West, Georgetown Law Center, and Austin Sarat, Amherst College
STUDENT PRIZES

Senior Thesis Prize

Each year, the center awards prizes to the senior theses that make an outstanding contribution to the study of human values. Nominations for the prize are made by departments across the University.

**Colleen Culbertson**
Department of Anthropology
"Testing the Malaria Vaccine: Membership, Expertise, and the ‘Adverse Effects’ of Accountability" Adviser: Rena Lederman, Anthropology

**Victoria Lauren Cadiz**
Department of Philosophy
"Aristotle’s Virtue Ethics and Natural Law Theory" Adviser: Benjamin Morison, Philosophy

**Mariana Olaizola**
Department of Politics
"A Push for Inclusion: Human Rights and the Implications for Democracy" Adviser: Philip Pettit, Philosophy and University Center for Human Values

**Alison Lo**
Department of Psychology

Being able to meet informally with Professor Ryan and friendly VPL students to test my ideas and get their insightful observations certainly made the thesis process much less daunting.

— Mariana Olaizola ’13

Graduate Student Top-Up Prizes, 2013–14

The UCHV offers prizes to help attract Princeton graduate students whose work explicitly focuses on ethics, political theory, and human values. In spring 2013, the following students were awarded these grants.

**Anat Benzvi**
Department of German

**Ying Kit Chan**
Department of East Asian Studies

**Charles De la Cruz**
Department of Politics

**Brahim El Guabli**
Department of Comparative Literature

**Martha Groppo**
Department of History

**Brian Ho**
Department of French and Italian

**Benjamin Hofmann**
Department of Politics

**Soo Jin Kim**
Department of Politics

**Isabella Litke**
Department of Politics

**Caroline Mann**
Department of Classics

**Daniel May**
Department of Religion

**Joseph Naron**
Department of Religion

**Lucia Rafanelli**
Department of Politics

**Gabrielle Speach**
Department of Politics

**Tacy Stephens**
Department of English

**Kim Worthington**
Department of History
FILM FORUM

The Film Forum convenes under the direction of Erika Kiss at the Rockefeller College Theater for a film screening followed by comments from Princeton faculty and lively discussion. The series is supported by a gift from Bert Kerstetter ’66 and is co-sponsored by the University Center for Human Values and Rockefeller College.

Spring 2013

February 4
*Hamlet* (1948) by Laurence Olivier

February 11
*Touch of Evil* (1958) by Orson Welles

February 18
*The Dancer Upstairs* (2002) by John Malkovich

February 25
*Elevator to the Gallows* (1957) by Louis Malle

March 4
*Tzameti* (2005) by Géla Babluani

March 11
*The Conformist* (1970) by Bernardo Bertolucci

March 25
*Gomorrah* (2008) by Matteo Garrone

April 1
*Kontroll* (2005) by Nimród Antal

April 8
*The Man from London* (2007) by Béla Tarr

April 15
*Shanghai* (2012) by Dibakar Banerjee

April 22
*Oldboy* (2003) by Park Chan-wook

April 29
*The Hunt* (2012) by Thomas Vinterberg
The Human Values Forum is a group of approximately 50 undergraduate fellows who meet each week for dinner and discussion of issues in ethics and human values. Each dinner begins with an introduction by an invited speaker, who subsequently joins in the discussion. On March 11, the forum was joined by Professor Samuel Scheffler, University Professor of Philosophy and Law at New York University. Scheffler spoke about “The Afterlife,” his provocative argument about the implications of humanity’s continued existence following our deaths. Scheffler argued that if humanity were to cease to exist shortly after our deaths, many of our activities would lose their value. Scheffler’s introduction provoked a lively discussion among undergraduates, graduate students, and three faculty members affiliated with the UCHV: Michael Smith, Alan Ryan, and Marc Fleurbaey. As is common practice among HVF fellows, students continued to debate Scheffler’s position long after the conclusion of the dinner.

Students at the March 11 Human Values Forum
November 16
“Self-Determination for National Minorities”
Alan Patten, Politics and University Center for Human Values

November 19
“The Ethics of Translation”
Sandra Bermann, Comparative Literature

November 26
“Privacy and Information Technology Policy”
Edward Felten, Computer Science

December 3
“Moderate Governance and Liberal Democracy”
Rahul Sagar, Politics

December 10
“Personal Responsibility and Social Justice”
Marc Fleurbaey, Woodrow Wilson School and University
Center for Human Values

January 7
“Religion and Human Rights”
Alison Boden, Office of Religious Life

February 4
“Moral Responsibility under Duress”
Gideon Rosen, Philosophy

February 11
“The Meaning of Life”
Michael Rosen

February 25
“The Museum and Citizenship”
James Steward, Princeton University Art Museum

March 4
“Presidential Bioethics Councils”
Jason Schwartz, University Center for Human Values

March 11
“The Afterlife”
Samuel Scheffler, New York University, Philosophy

March 25
“What Is Secularization?”
Samuel Goldman, Religion

April 1
“Aristotle on the Difference between Opinion and Understanding”
Benjamin Morison, Philosophy

April 8
“Patenting Genes”
Shirley M. Tilghman, Princeton University President and
Molecular Biology

April 14
“Identifying with the Enemy”
Dennis Feeney, Classics

April 22
“Does Moral Ignorance Exculpate?”
Elizabeth Harman, Philosophy and University Center for
Human Values

April 29
“Equality in the Workplace”
Anne-Marie Slaughter, Woodrow Wilson School

May 6
“How Do We Create a Just Economy?”
Jeffrey Stout, Religion
LAURANCE S. ROCKEFELLER VISITING FACULTY FELLOWS
RESEARCH REPORTS
The Laurance S. Rockefeller Visiting Faculty Fellows program annually attracts a select group of scholars from other universities to devote a year in residence at the University Center for Human Values to a research and writing project on a topic involving human values in public and private life. The program is one means by which the center seeks to advance scholarship in its areas of interest. While in Princeton, in addition to working on their research projects, the visiting fellows typically participate in a range of events on campus including lectures, seminars, and colloquia, and they frequently develop intellectual relationships with Princeton faculty members and graduate students. In these ways, the program enriches the life of the campus as well as supporting important research.

A main feature of the fellows program is a regular lunch seminar at which our LSR fellows, the Visiting Professor of Distinguished Teaching, and postdoctoral researchers, together with the center’s faculty members present work in progress to an audience of peers. Usually a commentator introduces the discussion. As the reports on the following pages attest, many find the criticism and discussion of their work in this forum to be one of the most significant benefits of the fellowship.
RESEARCH REPORTS

Laurance S. Rockefeller Visiting Professor for Distinguished Teaching

This professorship is part of the 250th Anniversary Visiting Professorships for Distinguished Teaching program. Each faculty visitor teaches an undergraduate course and engages in other activities aimed at improving teaching at Princeton.

Peter Brooks
Lecturer with the Rank of Professor in Comparative Literature and the UCHV at Princeton and Sterling Professor of Comparative Literature Emeritus at Yale University

I designed and taught a new undergraduate course, “Clues, Evidence Detection: Law Stories,” which pairs legal and fictional texts, and will repeat next year because it seems to have met with student approval. I planned and held a symposium on “Teaching Law and Humanities,” which brought together distinguished scholars interested in interdisciplinary work between legal and liberal arts education. I was a visiting lecturer at Boston University School of Law, and the lectures I gave there will be published this summer in Boston University Law Review as “Law and Humanities: Two Attempts.” I presented work also at University of Virginia School of Law, at Georgetown Law Center, and at the Stanford University Center for the Study of the Novel. I co-organized the symposium, “Roman et Démocratie,” held at the Sorbonne Nouvelle in October 2012. I also continued work on a longstanding project, “Flaubert in the Ruins of Paris,” which considers that author in relation to the political realities and ideologies of his time.

Laurance S. Rockefeller Visiting Fellows

These fellowships are awarded annually to outstanding scholars and teachers interested in devoting a year in residence at Princeton writing about ethics and human values, discussing their work in a fellows seminar, and participating in seminar activities.

Elizabeth Ashford
Lecturer in Philosophy at the University of St. Andrews

Inspired by terrific feedback from other center fellows and faculty and the immensely stimulating and friendly atmosphere at Princeton, I was able to complete four papers, which discuss core arguments in the book I have been working on, *Severe Poverty as a Systemic Human Rights Violation*. These papers are on the nature of the general positive duties of justice imposed by a general human right to subsistence; the nature of the negative duties this right imposes on relatively affluent individuals and nations; a development of Henry Shue’s argument that the right to subsistence should be seen as a basic right; and an account of an individualist utilitarian conception of human rights and an argument for why there is convergence between such an account and a plausible Kantian account of rights over acknowledgment of a basic human right to subsistence. I was also able to produce a preliminary draft of most of my book manuscript.
Sonali Chakravarti  
Assistant Professor of Government at Wesleyan University

The center provided an ideal work environment for me. I completed a book manuscript, *Sing the Rage: Listening to Anger after Mass Violence,* and it is forthcoming from the University of Chicago Press. After receiving valuable feedback on the paper on the gacaca process in Rwanda and jury nullification in the United States that I presented to the UCHV community in December, I have refined my interest in the role of lay people in legal decision making and am close to completing an article on the topic. My conversations with scholars at the University, the center, and at conferences hosted here have prompted me to consider turning this interest into a book project on juries and citizenship. In addition, I wrote a paper on a new topic, whistleblowers as political actors, and delivered it at the Western Political Science Association conference in Los Angeles in March.

Dallas Denery  
Associate Professor of History at Bowdoin College

During these last 10 months, I have managed to complete my second book, now titled *The Devil Wins: A History of Lying from the Garden of Eden to the Enlightenment.* I doubt I would have accomplished nearly so much had I spent my leave at my home institution. Conversations with other fellows, as well as Princeton faculty and graduate students, proved a constant source of stimulation and the simple luxury of time to research, to think, to write, and to rewrite (there is always too much rewriting) was invaluable. All in all, a memorable and productive year and one for which I am very grateful.

Kimberly Kessler Ferzan  
Professor of Law at Rutgers School of Law–Camden

My year at Princeton has been extraordinary. I have had the opportunity to work through a number of questions for my book, *From Defense to Detention,* and this has resulted in a number of discrete articles including “Self-Defense and Forfeiture,” “The Bluff: The Power of Insincere Actions,” and the completion of “Preventive Justice and the Presumption of Innocence.” I have had the opportunity to present my work at a number of venues, further enhancing my thinking for the book: a précis of the book itself was the basis of my keynote at the Ontario Legal Philosophy Partnership graduate student conference. I presented “Self-Defense and Forfeiture” at the Bowling Green State University Workshop in Applied Ethics; “The Bluff” at the UCHV fellows workshop, the Rutgers-Camden law school faculty workshop, the Analytic Legal Philosophy Conference, and the Penn Legal Theory Workshop; and an earlier piece, “Beyond Crime and Commitment,” which won the American Philosophical Association’s Berger Memorial Prize, at an APA Pacific Division panel. Finally, I organized a small group workshop on self-defense at Princeton.

Chris Heathwood  
Associate Professor of Philosophy at the University of Colorado–Boulder

During my fellowship at the UCHV this academic year, I wrote a long paper in metaethics called “Irreducibly Normative Properties,” a version
of which I presented at the Princeton Workshop in Normative Philosophy in February. I completed drafts of two chapters for a book on wellbeing—one chapter on what I call the problem of remote desires and another on the question of which desires are relevant to wellbeing. The former was the subject of my UCHV lunchtime seminar in February, and the latter was presented at the Princeton Workshop on Wellbeing in May. At the start of the academic year, I made final revisions on a paper for The Cambridge Companion to Utilitarianism called “Subjective Theories of Well-Being.” I also completed a paper for The Oxford Handbook of Value Theory called “Monism and Pluralism about Value,” as well as a paper on desire theories of wellbeing for a couple of introductory anthologies edited by Russ Shafer-Landau.

Bennett Helm
Professor of Philosophy at Franklin & Marshall College

My current research project is to write a book, Defining Moral Communities. As this is the first of two years on leave, I decided to spend a fair amount of time this year reading background literature in political philosophy and trust, areas about which I was largely ignorant but realized are important. This enabled me to reframe the book project as being about the essential relationship between persons and communities. In the process, I wrote two self-standing articles, both of which are committed for publication: “Trust as a Reactive Attitude” and “Being Bound to Communal Norms”; each of these will become a core chapter in the book. I also prepared a talk on T. M. Scanlon, blame, and the reactive attitudes, thinking about the relationship between individuals and communities; this should become a third core chapter of the book. I am thus well placed to complete the manuscript next year.

Michael Otsuka
Professor of Philosophy at University College London

During my year at the center, I wrote or completed four papers. The first paper, titled “Prioritarianism and the Measure of Utility,” was presented for the Monday lunchtime seminar at the beginning of the fall semester as well as to audiences at New York University, Rutgers University, the University of Maryland, and Duke University. The second paper is titled “How It Makes a Moral Difference that One Is Worse Off than One Would Have Been.” In writing this paper, I have greatly benefited from fruitful exchanges with Alex Voorhoeve and Marc Fleurbaey in the autumn and the winter. The third paper is titled “Risking Life and Limb: How to Discount Harms by Their Improbability.” I presented a version of this paper at the University of California–Riverside in January, and it is now under review for inclusion in a book on identified and statistical lives for Oxford University Press. The fourth paper, titled “The Moral Responsibility Account of Liability to Defensive Killing,” was written for a conference at Bowling Green State University and was presented at a workshop on self-defense at Princeton in February. I’ve also learned a great deal from the steady flow of lectures, conferences, and seminars that I have attended, which have planted the seeds of ideas for future papers. In addition, I’ve enjoyed the chance to meet up and discuss work of mutual interest with members of the Princeton community in the highly congenial research environment the UCHV provides its visiting fellows.
Harold T. Shapiro Postdoctoral Research Associate in Bioethics

The Harold T. Shapiro Postdoctoral Fellowship in Bioethics supports outstanding scholars studying ethical issues arising from developments in medicine or the biological sciences. The Shapiro Fellow spends from one to three years at Princeton conducting research and teaching one course each year.

Jason Schwartz

The first year of my fellowship was extremely enjoyable and productive. My primary research project examined how the risks and benefits of medical interventions are framed, discussed, and evaluated by policymakers, technical experts, and patients, paying particular attention to the role of values and value judgments in these deliberations and their translation into public health policy and practice. I presented a paper on this work at the LSR seminar, and I made substantial progress throughout the year on several other papers that consider the interconnected historical, ethical, and policy aspects of this topic. In the spring, I taught an undergraduate seminar, “Ethics and Public Health,” and organized the DeCamp Bioethics Seminars. Other highlights of the year included presentations to the Values and Public Life students and the Human Values Forum; guest lectures in various courses at Princeton and elsewhere; the enlightening talks sponsored by the UCHV and other departments; and many conversations with the remarkable community of scholars at Princeton with interests and expertise in issues related to values, health, and society.
Values and Public Policy Postdoctoral Research Associates

The Values and Public Policy Postdoctoral Fellowship is a joint endeavor of the University Center for Human Values and the Woodrow Wilson School of Public and International Affairs and supports highly promising scholars trained in moral and political philosophy, political theory, normative economics, and related areas to develop a research agenda in the ethical dimensions of public policy.

Mark Alfano

The 2012–13 academic year has been quite productive for me, thanks to the dedicated research time and budget furnished by my postdoc at Princeton. I finalized my first monograph, *Character as Moral Fiction* (Cambridge University Press), which was published in the United States in April 2013. I completed a draft of a monograph on Nietzsche’s moral psychology, which is under review with Cambridge. I wrote a long and ambitious programmatic article, “Some Normative Implications of the Instability and Indeterminacy of Preferences,” which I presented to the UCHV, the Center for Health and Wellbeing, and the Neuroscience of Decision Making lab sponsored by the Department of Psychology. Other publications made possible by my postdoc include one edited volume (a special edition of *The Monist* on virtues), four peer-reviewed articles, seven chapters in edited volumes, an entry in the *Stanford Encyclopedia of Philosophy*, and a book review. I also presented my research at five conferences and five invited lectures.

Simon Cotton

This year provided an invaluable opportunity to deepen my perspective on foundational concepts that are central to my long-term project. I am in the process of developing an account of global justice under which the mere fact of globalization (involving consensual and mutually beneficial relations across borders and between states) provides a basis for egalitarian distributive requirements. Concepts such as exploitation, domination, and unfair play are thereby central. I wrote one paper, currently under review, on nondomination and distributive justice, which I presented at the University of North Carolina and University College London, as well as in the LSR seminar. I also began work on two additional papers: one arguing that exploitation is irreducible to pre-existing injustice, and another offering a hypothetical consent interpretation of fair play. Above all, I benefited enormously from my colleagues, particularly in the LSR seminar, international relations colloquium, and Alan Patten’s seminar on distributive justice.
Graduate Prize Fellows, 2012–13

These fellowships, made possible by a gift from Laurance S. Rockefeller ’32, are awarded to Princeton graduate students with distinguished academic records who show great promise of contributing to scholarship and teaching about ethics and human values. The fellowship program is directed by Anthony Appiah and Philip Pettit.

Yael Berda

During my sojourn at the UCHV as a Graduate Prize Fellow, I have been able to benefit from the scholarly debate of the seminar and the rigorous writing environment. I presented my work to the group in October, and as a consequence had a full draft of my theoretical chapter, which I have since revised according to the useful comments I received from fellows across the disciplines. Since then, I have written two chapters for my dissertation using archive materials. This significant progress will enable me to finish the dissertation by the end of 2013. Other accomplishments this year: I have submitted another article for publication and received the Reinhardt Bendix Award for Best Graduate Student Paper in Comparative Historical Sociology from the American Sociological Association. I have also been working on a proposal to translate my book *The Bureaucracy of the Occupation*, which I have sent out to a couple of major university publishers. I worked daily at my office at 5 Ivy Lane and was greatly motivated by conversations and interaction with the other GPF fellows.

Joseph Clair

The Graduate Prize Fellowship has been a joy, and I am grateful for the opportunities it has provided me to learn and to present my own work in the company of such smart and generous colleagues. Perhaps most importantly the fellowship provided me with the time (and space at 5 Ivy Lane) to complete my final three dissertation chapters. I also spent a good part of the year working on job applications. I just accepted a twofold position at George Fox University: director of the William Penn Honors Program and assistant professor of religious studies. During this academic year, I also published an article in the peer-reviewed *Journal of Religious Ethics* and presented papers at the Annual Meeting of the American Academy of Religion and the Christian Democracy Workshop hosted by the UCHV.

I could not have finished my degree this year (my fourth) if not for the UCHV’s Graduate Prize Fellowship.

Henry Cowles

My year as a Graduate Prize Fellow in the UCHV has been a productive one on a number of levels. At the most basic level, the fellowship has given me the opportunity to dedicate time to my writing. That has resulted in the completion of one chapter and headway on another, for which my committee and I are grateful. Of course, that new work has benefited from interaction with the other fellows. In particular, the chance to present an overview of my project to the group forced me to pitch it at a new level that will be helpful as I prepare to go on the job market next year. Last, but certainly not least, this year’s ongoing conversation has helped me recast my own engagement with the fields represented by my peers in the program. For that, and for everything else, I am grateful.

Anthony Cross

I am immensely grateful to the UCHV for what has been a productive year of research and writing, during which I’ve completed drafts of two chapters of my dissertation in addition to several independent papers for conference presentation and submission to journals. I presented an early draft of the second of these two chapters at a spring meeting of the UCHV’s Graduate Prize Fellows seminar. This chapter, titled “The Importance of Artistic Value,” advances a theory of artistic value—the value of a work of art qua art—while at the same time questioning the centrality of this kind of value in relationships of valuing particular works of art. I received excellent feedback, and greatly enjoyed the opportunity to present my work to an audience of diverse disciplinary perspectives. More generally, I greatly valued my time with the other graduate fellows and with Professors Appiah and Pettit; the seminars and subsequent dinners were remarkable in both their wide-ranging scope and in their friendly, collegial atmosphere.
I devoted most of my year to writing my dissertation, which examines ways in which ancient Jewish communities constructed their religious identities through the structuring of daily time, especially in relation to neighboring communities within the Roman Empire. Presenting my work in the fall to the Graduate Prize Fellows allowed me to develop a broader framework for the dissertation as a whole and to think about how to access a community’s underlying values through analyzing the ways its members use their time. I was also able to develop one section of the dissertation as an article that has been accepted for publication by the *Journal of Ancient Judaism*. During the year, I presented parts of my research at several national conferences, and I organized two conferences at Princeton. After I defend my dissertation this summer, I will hold postdoctoral fellowships at the Jewish Theological Seminary and at Harvard University, after which I will begin a tenure-track position as an assistant professor of classical and medieval Judaism at Fordham University. I could not have imagined a more supportive, inspiring, and intellectually engaging graduate experience than the one I have received at Princeton, and I am indebted to the UCHV for welcoming me so warmly during this last year of research and writing.
RESEARCH REPORTS

Eden Lin
I have been very productive academically during my time as a Graduate Prize Fellow. I have accomplished three major goals relating to my research: I finalized the first chapter of my dissertation, which I then used as my writing sample when applying for academic jobs; I produced a detailed outline of the second chapter of my dissertation, which was the basis for my job talk; and I wrote the third and final chapter of my dissertation. A version of this chapter already existed, but I have completely rewritten it. It is a much stronger piece of work now. Additionally, I found success on the academic job market: I have accepted a tenure-track position in the Department of Philosophy at Rutgers University in Newark.

Matt McCoy
This year has been a productive one for me. I’ve been able to write, present, and revise two draft dissertation chapters. Given that I’m also still doing a substantial amount of dissertation-related reading and research, it’s unlikely that I would have accomplished so much had I been teaching this year. The Graduate Prize Fellow seminar gave me a great opportunity to receive feedback on my work from a diverse group of scholars. Their questions and comments helped me see strengths and weaknesses in my work that I hadn’t previously appreciated. I also got quite a bit out of the Graduate Prize Fellow dinners. Talking about my research in an informal setting with graduate students from other departments has helped me clarify my questions and my ideas and, most importantly, has helped me to explain why my project might be of interest to those outside of my discipline.

Christopher Ro
As a Graduate Prize Fellow for the 2012–13 academic year, I completed two drafts of what will become two core chapters of my dissertation. Thanks to the generous fellowship, I was able to wholly devote my time to working on my research and made substantial progress on my examination of Karl Marx’s idea of freedom. In particular, I progressed on my research on Marx’s idea of impersonal domination and on why Marx rejected the market. I presented a paper on the former in the Graduate Prize Fellows seminar and received very helpful feedback from my colleagues, which has considerably improved my thinking on the topic. I enjoyed the meetings and learned a lot from the other fellows and the faculty.

Avani Mehta Sood
I am very grateful to have been a UCHV Graduate Prize Fellow this year. The fellowship enabled me to successfully complete my dissertation, which applied the psychological theory of motivated cognition to explain and address the ways in which people make judgments in two charged areas of criminal law: the use of “harm” as a dividing line between law and morality, and the suppression of “tainted” evidence obtained through illegal police searches. Using experimental methodologies, I demonstrated that when people’s intuitions about the “right” outcome in a case clash with the requirements of a legal rule, they less-than-consciously engage in motivated construal of “facts” to achieve their desired outcomes ostensibly within the terms of the given law. I analyzed the legal consequences of this psychological phenomenon and provided evidence for a proposed remedy. I very much enjoyed the forum that the UCHV Graduate Prize Fellowship provided to engage with graduate students across other departments who are conducting research relating to the study of human values. I learned a tremendous amount from the presentations of the other fellows, and appreciated getting their intellectually diverse perspectives on my work.

Kelly Swartz
In the summer and fall of 2012, I researched and wrote the first chapter of my dissertation, completed in January. In it, I analyze Francis Bacon’s aphoristic theory and practice within the context of early modern moral and natural philosophy. I have since begun work on my second chapter, in which I argue for the importance of the Baconian aphorism to our understanding of the moral, political, and aesthetic ambitions of much late 17th- and early 18th-century English satire. I have presented portions of this second chapter as part of the English department’s Works-in-Progress series and at the annual meeting of the American Comparative Literature Association. I am immensely grateful for the support of the Graduate Prize Fellowship this year, and for the many invaluable conversations I enjoyed.
I learned much from the conversations we all had, formal and informal. While I hope in the years ahead to participate in many more such lively seminars, I believe this year’s experience will remain exceptional. I’m very grateful to have had it.

– Kelly Swartz, Graduate Prize Fellow
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