

to “capability” itself and to her Aristotelian notion of human dignity, as well as her commitments to universal standards of justice and liberal individualism. Although Warren does not object to surrogate voting itself, she argues that it cannot be squared with Nussbaum’s approach.

With the death of Jean Harvey on April 20, 2014, the North American Society for Social Philosophy lost a friend and esteemed colleague whose professional work exemplified the Society’s commitment to using philosophy not only to understand, but to bring about a better and more just world. The three essays in this section take up various aspects of Harvey’s work, placing it in the context of other thinkers and developing some unfinished themes. Barrett Emerick emphasizes that Harvey’s conception of a “life of moral endeavor” requires moral agents to move beyond a simple awareness of injustice and oppression and to go about the more difficult task of rooting out systematic unconscious biases that impede the ability to perceive oppressive acts. Placing Harvey’s work in the context of the work of Sandra Bartky, Marilyn Friedman, and other feminist theorists, Emerick argues that the cultivation of a moral perception that overcomes unconscious bias involves not only propositional knowledge, but also empathy and love. Maurice Hamington also addresses Harvey’s emphasis on empathy, exploring connections between her work and that of care ethicists. Although Harvey’s approach is not usually classified as an ethics of care, Hamington finds a number of links between her concern for identifying and rooting out “civilized oppression” and the liberatory concerns of care ethicists. Focusing on the themes of epistemic ignorance, moral solidarity, and “protective aid” in Harvey’s work, Hamington brings these into dialogue with the concerns of writers including Nel Noddings, Joan Tronto, Linda Martín Alcoff, Carol Gilligan, and others. In her essay, Sally Scholz describes and expands upon Harvey’s last, still unfinished project, the development of a conception of “engaged respect.” Beginning from her description of civilized oppression as inescapably individual (in that the oppressed party experiences it and the oppressor imposes it as individuals), engaged respect involves empathic and caring action on the part of both the oppressor and the oppressed to sustain moral community. According to Scholz, a moral community of engaged respect replaces the “polite indifference” that typifies relations in our current moral community with a community in which interpersonal action is based upon “a recognition of the value and importance of each member.”

The essays in Part V are contributions to the NASSP’s annual book award session at the International Conference. This year’s award winner was by Meira Levinson, Professor of Education at the Harvard Graduate School of Education, for her book *No Citizen Left Behind*. Levinson argues that the gap in civic empowerment, the disparity in political knowledge and participation based on race and class in the U.S., represents a threat to democracy no less important than the gap in academics that motivated “No Child Left Behind,” and offers concrete recommendations for addressing the gap. This section includes critical commentaries on

the book by Zachary Hoskins, David Leichter, and Krista Thomason followed by a response by Levinson.

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