

Sophie Gibert

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AREAS OF SPECIALIZATION

Ethics, Philosophy of Action, Bioethics

AREAS OF COMPETENCE

Ethics of Technology, Political Philosophy

EMPLOYMENT

University of Pennsylvania, Philadelphia, PA, 2025-

Assistant Professor of Legal Studies and Business Ethics at the Wharton School

Assistant Professor of Philosophy (secondary)

New York University, New York City, NY, 2024-2025

Bersoff Faculty Fellow, Department of Philosophy

EDUCATION

Massachusetts Institute of Technology, Ph.D. in Philosophy, 2018-2024 (expected)

Dissertation: “Ethics and the Limits of Autonomy”

Committee: Kieran Setiya (chair), Tamar Schapiro, Sally Haslanger

Abstract: How can we permissibly influence other people’s behavior? In my dissertation, I challenge the pervasive idea that wrongful forms of influence are wrong when and because they co-opt our agency or make our actions less our own. In my view, wrongful influence is wrong not because it reduces how autonomous our actions are, but because it threatens our autonomy in a different sense: it threatens the rights that secure our discretionary sphere, or the domain in which we’re entitled to control what happens—sometimes called our “autonomy rights.” The upshots are radically new accounts of manipulation and paternalism on which our rights against these forms of influence depend entirely on what other rights we have.

Wellesley College, B.A. in Philosophy and in Biology & Society with Honors, 2012-2016

Summa cum laude, Phi Beta Kappa Junior year election

Thesis: “Paternalism and Health Behavior Change”

PUBLICATIONS

Gibert S, “The Wrong of Wrongful Manipulation,” *Philosophy & Public Affairs*, 2023.

- Featured on the *New Work in Philosophy* blog
- Online discussion on PEA Soup Blog, with precis by Massimo Renzo, March 2024

Pierson L, Gibert S, Orszag L, Fei Y, Sullivan H, Largent E, and Persad G, “Bioethicists Today: Results of the Views in Bioethics Survey.” Forthcoming in *The American Journal of Bioethics*.

Pierson L, Gibert S (co first authors), Berkman B, Danis M, and Millum J, “Allocation of Scarce Biospecimens for Use in Research,” *Journal of Medical Ethics*, 2021.

PUBLICATIONS, continued

Gibert S, DeGrazia D, Danis M, “The Ethics of Patient Activation: Exploring its Relation to Personal Responsibility, Autonomy, and Health Disparities,” *Journal of Medical Ethics*, 2017.

Gibert S, “Closed-Loop Deep Brain Stimulation and its Compatibility with Autonomous Agency,” Open Peer Commentary, *American Journal of Bioethics Neuroscience*, 2017.

OTHER EMPLOYMENT

Ethics Pedagogy Fellow, Edmond & Lily Safra Center for Ethics, Harvard, 2022-2023

Graduate Student Scholar, Social and Ethical Responsibilities of Computing (SERC), MIT Schwarzman College of Computing, 2022-2023

Graduate Teaching Fellow, Embedded EthiCS @ Harvard, 2021-2022

Co-Director, MIT Experiential Ethics Program, 2021-2022

Assistant Director, MIT Experiential Ethics Program, 2020-2021

Graduate Teaching Fellow, MIT Experiential Ethics Program, Summer 2020

Pre-Doctoral Fellow, National Institutes of Health, Clinical Center Department of Bioethics, 2016-2018

TALKS AND PRESENTATIONS (*=refereed)

“Eight Lessons from Eight Years in Bioethics,” with Leah Pierson

- Keynote Address, National Student Bioethics Association Annual Conference, April 2024

“Paternalism and the Right to Be Wronged”

- University of Pittsburgh, February 2024
- University of Utah, February 2024
- Brandeis University, February 2024
- University of Southern California, January 2024
- Stanford University, January 2024
- University of Wisconsin—Madison, January 2024
- University of Colorado—Boulder, January 2024
- Northeastern University, January 2024
- University College London, December 2023
- Australian National University Philosophy Society Workshop, August 2023
- Work in Progress Seminar, MIT, October 2022

“The Wrong of Wrongful Manipulation”

- University of Pennsylvania, Wharton Department of Legal Studies & Business Ethics, November 2023
- Work in Progress Seminar, MIT, May 2021

* “The Ethics of Paternalism”

- American Society for Bioethics and the Humanities (ASBH) Annual Meeting, October 2023

* “The Reductive View of Manipulation and Why Relationships Matter”

- ASBH Annual Meeting, October 2022

* “Should I Skip the Line? A Decision Framework for Individuals Seeking COVID-19 Vaccination and Other Scarce Health Resources,” with Leah Pierson

- ASBH Annual Meeting, October 2021

TALKS AND PRESENTATIONS, continued

* “Why Existing Accounts of Manipulation Can’t Settle Debates About Nudging”

- Nudging and Moral Responsibility Workshop, Vrije Universiteit, April 2018

* “Who Should Apologize for Medical Errors that Cause Harm?”

- ASBH Annual Meeting, October 2018

* “The Ethics of Patient Activation: Understanding its Relation to Personal Responsibility”

- ASBH Annual Meeting, October 2017

FELLOWSHIPS AND GRANTS

Amplify Creative Grant Recipient, Bio(un)ethical Podcast, co-hosted with Leah Pierson, 2023-present

Early Career Women in Philosophy Visiting Program, Australian National University, August 2023

Edna V. Moffett Fellowship, award of \$13,000 toward a first year of graduate study, 2018-2019

TEACHING EXPERIENCE***Program Administration***

Co-Director, MIT Experiential Ethics Program, 2021-2022

- Administered program and recruited students; developed syllabus, lesson plans, and assignments; selected, trained, and supervised interdisciplinary teaching staff; organized events.

Assistant Director, MIT Experiential Ethics Program, 2020-2021

- Participated in administration, course development, and training and advising teaching staff.

Course and Module Development

Character Development, with Christopher Robichaud, Harvard, 2022-present

“Free Speech and Content Moderation,” with Bradford Skow and Manish Raghavan, Module for SERC, 2022-2023

Experiential Ethics, with Milo Phillips-Brown, Marion Boulicault, and Eliza Wells, MIT, 2020-2022

Teaching Assistantships

Moral Problems and the Good Life, for Sam Berstler, MIT, Spring 2024

Philosophy of Religion, for Jack Spencer, MIT, Spring 2022

Ethics of Technology, for Kevin Mills, MIT, Fall 2021

Minds and Machines, for EJ Green, MIT, Spring 2021

Justice, for Bernardo Zacka, MIT, Fall 2020

Problems of Philosophy, for Miriam Schoenfield, MIT, Fall 2019 (two sections)

Teaching Fellowships

Graduate Teaching Fellow, MIT Experiential Ethics Program, Summer 2020

- Primary instructor for two small discussion groups.

Guest Lectures

“bell hooks’ ‘Theory as Liberatory Practice,’” in Philosophy & Gender, CU Boulder, Spring 2024
 “The Learning Healthcare System,” in Ethics of Technology, MIT, Fall 2021
 “The Extended Mind,” in Minds and Machines, MIT, 2021
 “The Non-Identity Problem,” in Problems of Philosophy, Fall 2019
 “Introduction to Medical Ethics: Issues at the End of Life,” with David Miller, in NIH Chaplaincy Internship Program, July 2017

Lectures in Embedded EthiCS

“Differential Privacy in Context,” in Applied Privacy for Data Science, for Salil Vadhan, Harvard, Spring 2022
 “Justice in Design,” in Design of Useful and Usable Interactive Systems, for Krzysztof Gajos, Harvard, Spring 2022
 “Ethical Tradeoffs in Operating Systems Design: A Look at Cost-Benefit Analysis,” in Operating Systems, for James Mickens, Harvard, Spring 2022
 “Algorithmic (Un)fairness,” in Data Science 1: Introduction to Data Science, for Pavlos Protopapas and Natesh Pillai, Harvard, Fall 2021
 “Data Privacy,” in Data Systems, for Stratos Idreos, Harvard, Fall 2021
 “The Ethics of Hacking Back,” in Systems Security, for James Mickens, Harvard, Fall 2021

Pedagogical Training

Kaufman Teaching Certificate Program, MIT, 2021

- Interactive workshop series focused on evidence-based teaching techniques. Topics included: designing a course, preparing a lesson plan, assessing and providing feedback to students, and creating an effective and welcoming classroom climate.

Other Teaching Roles

Coach, Winsor High School Ethics Bowl Team, 2019-2020
 Tutor in Logic, Wellesley Pforzheimer Learning and Teaching Center, 2014-2016
 Tutor in Philosophy Writing, Wellesley Pforzheimer Learning and Teaching Center, 2015-2016

CLINICAL EXPERIENCE

Served as Fellow on Call for the NIH Clinical Center Ethics Consultation Service, 2017-2018
 Shadowed the NIH Clinical Center Ethics Consultation Service, 2016-2017
 Shadowed NIH Clinical Rounds: Psychiatric Consultation Service, 2016-2018
 Shadowed NIH IRB meetings: CNS Blue, 2016

PROFESSIONAL SERVICE***Diversity, Equity, and Inclusion***

Graduate Representative to the Committee on Department Life, MIT, Fall 2019-Spring 2020

PROFESSIONAL SERVICE: Diversity, Equity, and Inclusion, continued

Coordinator, Harvard-MIT Minorities and Philosophy (MAP) Chapter, Fall 2019-Spring 2020
 Coordinator, Graduate Student Council Inclusion Initiative, MIT, Fall 2019-Spring 2020

PROFESSIONAL SERVICE, continued

Conferences and Organizing

Referee for *Bioethics*
 Co-Organizer of MITing of the Minds Alumni Conference, MIT, January 2022
 Colloquium Committee Member, MIT, Fall 2020-Spring 2021
 Co-Organizer, Reading Group on Action Theory and Ethics, MIT, Fall 2022-present
 Co-Organizer, SHAPE (Social, Historical, Aesthetic, Political, and Ethical Theory) Reading Group, MIT, Spring 2019
 Co-Organizer of WOGAP (Workshop on Gender and Philosophy), MIT, Fall 2018-Spring 2019

GRADUATE COURSEWORK (*=audit)

Normative Ethics and Metaethics

*Topics in the History of Philosophy: Kant's Ethical Theory, Tamar Schapiro, MIT, Fall 2023
 *Consent, P. Quinn White, Harvard, Spring 2023
 *Topics in Moral Philosophy: Animals, Kieran Setiya and Tamar Schapiro, MIT, Fall 2022
 *The Philosophy of Bernard Williams, Richard Moran, Harvard, Fall 2022
 Normative Categories, Selim Berker, Harvard, Spring 2020
 Modern Moral Philosophy and the History of Ethics, Kieran Setiya and James Doyle, MIT/Harvard, Fall 2019
 Moral Philosophy: Reasons for Action, Kieran Setiya, MIT, Spring 2019
 Rationalism and Sentimentalism in British Philosophy, Tamar Schapiro, MIT, Spring 2019
 Punishment and Imprisonment, Tommie Shelby, Harvard, Fall 2018

Metaphysics, Epistemology, and Language

*Anscombe's Intention, James Doyle, Harvard, Fall 2020
 Topics in the Philosophy of Agency, Tamar Schapiro, MIT, Spring 2020
 *Indeterminacy, Justin Khoo and Jack Spencer, MIT, Spring 2020
 Independent Study on Personal Identity, Caspar Hare, MIT, Fall 2019
 Proseminar II: Contemporary Analytic Philosophy, Caspar Hare and Brad Skow, MIT, Spring 2019
 Problems in Metaphysics, Brad Skow and Jack Spencer, MIT, Fall 2018
 Proseminar I: Early Analytic Philosophy, Alex Byrne and Roger White, MIT, Fall 2018

Other Courses

*Dissertation Seminar, Sam Berstler, MIT, Fall 2022
 Dissertation Seminar, Alex Byrne, MIT, Fall 2020-Spring 2021

REFERENCES

Please send requests for recommendation letters to Christine Graham at cgraham@mit.edu.

Kieran Setiya, Professor of Philosophy, MIT, ksetiya@mit.edu

Tamar Schapiro, Professor of Philosophy, MIT, tamschap@mit.edu

Sally Haslanger, Ford Professor of Philosophy and Women's and Gender Studies, shaslang@mit.edu

Jack Spencer (teaching), Associate Professor of Philosophy, jackspen@mit.edu

David DeGrazia, Elton Professor of Philosophy, George Washington University, ddd@gwu.edu

Ethics and the Limits of Autonomy

Jemma wants Lochan to come to her birthday party. There are various ways she can get this to happen. She can move him using physical force—for instance, she can kidnap him. Or she can move him by way of his agency. She can present him with reasons (“There will be cake”), make him an offer (“I’ll give you \$100”), deceive him, make him feel guilty, exploit his jealousy, blackmail him, or threaten never to speak to him again unless he shows up.

Some of these ways of getting Lochan to the party would violate his autonomy rights, or the rights that allow him to control his own life. But why? On a standard picture, it’s because they would prevent him from being the author of his own actions. That is, they would disrupt his autonomy in the action-theoretic sense: the distinctive relation that holds between him and his actions, in virtue of which they count as truly his own. Were he to come to the party as a result, there would be a sense in which he did not do so of his own volition. Jemma would have co-opted his agency.

On this picture, autonomy rights are, fundamentally, rights to autonomous action. They are rights to a certain condition of self-government, wherein one’s actions count as one’s own. And no matter how we conceive of this condition, the underlying commitment is the same: the rights which secure our discretionary sphere, or the domain in which we’re entitled to control what happens, are themselves rights to autonomy in the action-theoretic sense. In my dissertation, I challenge this idea. Autonomy, understood as a feature of an individual’s actions or her capacity to perform actions of a certain kind, does not play a direct role in explaining these rights. The upshot is radically new accounts of manipulation and paternalism.

In Part One—*The Wrong of Wrongful Manipulation*—I argue against the dominant view of why wrongful manipulation is wrong, tracing its appeal to the assumption that autonomy rights are rights to autonomous action. The dominant view is that manipulating someone is wrong when and because it alters their practical reasoning in a certain way—either subverts it, circumvents it, or affects it non-rationally. On this picture, manipulation is a non-normative psychological kind, defined in action-theoretic terms, against which we have a basic right. I argue that this family of *Reasoning Views* is false. In its place, I defend the *Reductive View*, which says manipulating someone is wrong when and because it infringes one or more of her *other* rights—specifically, her non-interference rights.

The main argumentative strategy is to show that each variant of the Reasoning View is open to systematic counterexamples, and that the Reductive View provides the recipe for generating them. Whether a given way of (say) subverting someone’s reasoning is wrongfully manipulative depends on whether it encroaches on their domain of non-interference. For instance, in a business negotiation, it may not be wrongfully manipulative to induce bad reasoning by stroking someone’s ego, but it *is* wrongfully manipulative to induce bad reasoning by alluding to their private history of drug use, thereby infringing their privacy rights. Moreover, it may be wrongfully manipulative to induce that pattern of reasoning in one’s spouse by stroking her ego, in virtue of what else you owe her *qua* spouse.

Once we drop the assumption that autonomy rights must be rights to autonomy in the action-theoretic sense, we can see that adopting the Reasoning View is not the only way to vindicate the idea

that the wrong of manipulation has *something* to do with our autonomy. On the Reductive View, manipulation threatens our autonomy in that it threatens the rights which secure our domain of discretion. If so, then we can answer important normative questions about manipulation without defining it; and instead of focusing on how a given influence interacts with someone's reasoning, we should engage with broader questions about the background of rights and duties against which it occurs, given the context and the influencer's relationship to her target. The core of this argument appears in "The Wrong of Wrongful Manipulation," published in *Philosophy & Public Affairs*.

In Part Two—*Paternalism and the Right to Be Wronged*—I challenge the prevailing solution to a puzzle about paternalism, and in so doing, defend a new account of what makes paternalistic intervention permissible, when it is. The puzzle is to explain why it is easier to justify treating someone paternalistically when they don't know what they are doing or are not in their right mind—for example, in John Stuart Mill's famous case, why it is easier to justify physically restraining a stranger to stop him from crossing a damaged bridge when he is unaware of the damage, or when he is aware but delirious. The standard explanation, which I call the *Faulty Action View*, is that *because* the stranger's act of crossing the bridge is non-autonomous, he lacks certain bodily rights that would otherwise make it wrong for you to restrain him. Against this view, I argue that not all paternalism is paternalistic intervention in a person's conduct. Consider, for example, withholding upsetting news from a person in crisis or waking a sleeping stranger on the train. This makes it difficult for the Faulty Action theorist to give a unified account of what makes paternalism justified, when it is. Moreover, I argue that the Faulty Action View faces serious explanatory challenges.

The shortcomings of the Faulty Action View should not surprise us, for the analogous view of why paternalism toward children is justified (i.e., that they lack the same rights most adults have because they aren't yet capable of autonomous action) also falls short. In general, it isn't paternalism toward children that is justified, but paternalism toward *one's own* children. According to the "priority thesis" in the philosophy of parenthood, parental rights—including rights to decide for one's child in her best interest—derive from parental duties. Taking this as my starting point, I defend the *Priority View* of justified paternalism: treating someone paternalistically is permissible, when it is, because she has a claim to your aid that overrides her right against interference. The Priority View explains an overlooked but mysterious fact about paternalism: that when it is permitted and costless to you, it is required. It also explains why the permissibility of paternalism depends on who is enacting it—e.g., whether it is a friend, a clinician, the state, a private funder, a technology company, etc.—since these entities have different duties of aid toward the different individuals and populations they influence. Finally, it indicates that some of our positive claims to aid are claims on others for help in living our own lives, therefore vindicating the contested idea that we have positive autonomy rights.

Thus, autonomy in the action-theoretic sense does not play a role in articulating our negative rights against manipulation or paternalism. In the end, there *is* one place it figures in ethical theory, but it is not what we thought it was. The *only* rights we have that pertain to our autonomy in action are our positive claims to aid.