

the relevant contemporary arguments both pro and con, and provides strong arguments in each case for his positions, which are usually based on the normative positions detailed in chapter 1. The discussion is philosophically sophisticated, but written at the appropriate level for advanced undergraduate students. There is very little philosophical jargon in this text. Coady does a nice job of walking the fine line between keeping the work rigorous, while writing in a way that an undergraduate audience will find accessible and engaging.

This work has a great deal of pedagogical value. Ideally, Coady's book would be used for a course in applied epistemology. It would, however, likely need to be supplemented, as it only hits on five applied issues (in addition to the handful of other topics raised in the conclusion).

At present, not too many philosophy departments offer courses in applied epistemology. That said, this work could also be used in a traditional introduction to epistemology or advanced epistemology course. Along the way Coady discusses each of the following (in addition to the normative theories mentioned above): The value problem, doxastic volunteerism, social philosophy, internalism/externalism with respect to justification (although he doesn't mention these by name), rationalism, empiricism, perception, individualism (of the sort the moderns defended), the Clifford-James debate, testimony, reasonable disagreement, the *a priori*, and Bayesianism. His treatment of each of these could serve as a launching point for larger discussions, which are not on the applied topics in the text.

In conclusion, Coady has offered a compelling model for what applied epistemology should look like. The result is a book that can be employed in a number of different classroom settings, which, I trust, students will find engaging, thought provoking, and informative. This is a fine contribution to the burgeoning field of applied epistemology.

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Sexual Harassment: An Introduction to the Conceptual and Ethical Issues

Keith Dromm

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Although some of its promotional materials claim otherwise, Dromm tells readers in the "Introduction" that his book is not designed to be used as a sexual harassment training manual (12). Instead, it is intended as a philosophical work on sexual harassment, introducing students to the conceptual and

ethical issues, and focusing primarily, although not exclusively, on sexual harassment in workplaces and schools. Each of its four chapters begins with a case study inviting readers to contemplate the theme of the chapter, and concludes with review questions, discussion questions, and group activities to help students think independently and creatively about what sexual harassment is, why it is wrong, and how to prevent it.

The focus of chapter 1, “What is Sexual Harassment?,” is on conceptual analysis. Dromm begins with the legal history of the term and its restricted application to workplaces, educational institutions, the military, and some professional organization codes. In defining “sexual harassment,” Dromm distinguishes its two forms—*quid pro quo* and hostile environment—and highlights the differences between a legal definition, a normative definition, and a descriptive definition of the term. He then presents what he identifies as the core definition of sexual harassment: an action that (1) is unwelcome, (2) is of a sexual nature, and (3) occurs in the context of a power asymmetry between the target and the party responsible for the action. While he calls this the core *definition* of sexual harassment, he also observes that the elements are not always necessary in some definitions of sexual harassment (39) and explores these exceptions later in the book.

Chapter 2, “What is Wrong with Sexual Harassment?,” examines two competing theories of sexual harassment. The first, dignity theory, views sexual harassment as wrongful communication. According to this view, sexual harassment injures individuals by violating their privacy and autonomy rights. The second, equality theory, views sexual harassment as a form of sex discrimination. In this case, sexual harassment injures individuals in virtue of their membership in a group, namely their sex, by reinforcing their subordinate status. After discussing the advantages and disadvantages of each theory, Dromm argues that they are both incomplete on their own, and that sexual harassment is both wrongful communication and discriminatory. Moreover, Dromm argues, sexual harassment also harms workers due to the at-will doctrine in employment, in which neither the employer nor employee need a good reason to end the employment relationship. In environments where sexual harassment is present, employees are not evaluated on their work, but on their sexuality or willingness to tolerate a hostile work environment. He writes, “At-will employees do not have sufficient power to resist sexual harassment; instead, they have incentive not only to tolerate it but also to accept it, while still doing their jobs well” (66). Unfortunately, the harm described here seems more a result of the at-will doctrine than sexual harassment itself since, as Dromm points out, a just cause system, in which a good reason is needed for ending an employment relationship, would better protect employees from such harms.

Chapter 3, “Where Can Sexual Harassment Occur?,” continues the conceptual analysis from chapter 1. Dromm explains how coercion is an element in both *quid pro quo* and hostile environment forms of sexual harassment,

and briefly characterizes the differences between threats and offers, both of which can be coercive. He applies these concepts by exploring sexual harassment outside of workplaces and schools, for example, in professional relationships such as that between physicians and patients, and lawyers and clients. He then explores whether a power disparity is a necessary condition for sexual harassment to occur by challenging readers to extend the concept to harassing behavior between strangers and between spouses.

Chapter 4's awkward title, "How Can Sexual Harassment Occur?," is nevertheless accurate, and builds on the concepts introduced in the previous chapter. It considers how certain consensual relationships can lead to sexual harassment and how power disparities can disguise sexual harassment by making it appear consensual. Although focus is on *quid pro quo* harassment in schools, the examples could be easily extended to workplaces. Dromm ends this chapter with a discussion of whether consensual relationships between teachers and students should be prohibited through policies, and argues that even if we oppose such policies, these relationships are morally problematic.

The book's conclusion, "How Do We Prevent Sexual Harassment? Five Recommendations," lists five imperatives for the prevention of sexual harassment: (1) understand sexual harassment; (2) develop and implement sexual harassment initiatives; (3) advocate for changes in the law; (4) understand the difficulties in assessing consent; and (5) appreciate sexual harassment as a serious, pervasive harm. Most substantially, Dromm discusses how legal solutions to the problem of sexual harassment can conflict with other values such as free speech. Although the presentation of these recommendations is didactic, they offer a good opportunity for readers to see how the main themes of the book lead to various ways of minimizing opportunities for sexual harassment.

Throughout the book, Dromm offers many useful teaching aids. For example, the discussion questions in chapter 4 and the group activities in the Conclusion are especially good. In addition, the various legal definitions of sexual harassment and list of relevant websites in the appendix could be useful for student research projects. Dromm also includes brief descriptions of films and TV episodes dealing with sexual harassment for possible classroom use. However, nearly half of those listed are comedies which may be counterproductive for achieving Dromm's stated goal of teaching students to appreciate sexual harassment as a serious, pervasive harm.

One way that the book could be significantly improved is by seizing opportunities to deepen students' understanding of the complexity of sexual harassment in a socio-political context. For example, in chapter 1, Dromm provides a few historical examples of women's exposure to sexual harassment as domestic servants (21). These examples highlight the vulnerability of immigrant women and women of color, yet Dromm fails to introduce an intersectional analysis into the chapter which would challenge students to think about the differential impact of sexual harassment on women depending

on their race, class, citizenship status, disability status, and so on. Similarly, in chapter 4, the example of consensual relationships is between a male teacher and female student, glossing over other kinds of relationships such as same-sex, interracial, and female teacher/male student ones that complicate our usual assumptions about power and vulnerability.

Overall, Dromm's book has accomplished what it set out to do. More than a sexual harassment training manual, his philosophical approach encourages independent and creative thought about the issues. Chapters 1, 2, and 4 are the strongest, clearly demonstrating how worthy the topic of sexual harassment is for philosophical examination. For faculty who prefer to teach with primary source material, *Sexual Harassment: Issues and Answers* edited by Linda LeMoncheck and James Sterba (Oxford University Press, 2000) would be a better fit. But for those who are looking for an accessible introduction to the issues for use in undergraduate courses in business and professional ethics, this one is worth checking out.

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Experimental Philosophy: An Introduction

Joshua Alexander

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Experimental philosophy is a new kid on a very old block. Although little more than ten years old, this movement has attracted favorable interest from hundreds of philosophers and annoyed many more. Joshua Alexander's *Experimental Philosophy: An Introduction* is a useful primer for anyone who wants to gain an overview of experimental philosophy and the controversy that it has generated. It is the first booklength treatment of experimental philosophy and a lucid introduction to leading work in many of the areas that experimental philosophy has touched. As Alexander points out, the defining feature of experimental philosophy is the application "of methods of the social and cognitive sciences to the study of philosophical cognition" (2).

The first chapter of the book discusses the nature of the role of intuitions in philosophy. Alexander is justified in placing this subject first for it brings into focus a crucial link between the methods that experimental philosophers borrow from social and cognitive sciences and traditional methods of philosophy. Philosophers since Socrates, but especially analytic philosophers, often rely on appeals to intuition to advance their arguments. When a philosopher describes a case in which a person comes to believe X and asks her readers whether X is an instance of knowledge, she is typically asking her readers