



***The International Network on
Feminist Approaches to Bioethics (FAB)
Newsletter***

Volume 15, Issue 1

From the desk of your Co-Coordinators

Welcome to the first newsletter for 2007. Sometimes the year between Congresses may seem (comparatively) quiet, but we don't have that problem at the moment! 2007 is shaping up to be a big year for FAB. Two major ventures are the launch of our journal and the launch of our new website. Setting up the journal has been a huge task. Françoise Baylis has led the Interim Editorial Board in this venture and, thanks to her and others, we have made a lot of progress. Members of the Interim Editorial Board included Donna Dickenson (UK), Anne Donchin (USA), Susan Dodds (Australia), Hilde Lindemann (USA), Wendy Rogers (Australia), Arleen Salles (USA, Argentina), Toby Schonfeld (USA) and Susan Sherwin (Canada). Our thanks go to them and especially to Françoise for an enormous amount of work.

Our journal will be called the *International Journal of Feminist Approaches to Bioethics (IJFAB)*. This name was chosen after a couple of rounds of consultation and a teleconference of the Advisory Board. The first issue of *IJFAB* will be published by Indiana University Press in early 2008. Long-time FAB member Mary Rawlinson has been appointed as editor, and she will be ably assisted by an international Editorial Board. There is still a long way to go until we have the first issue in hand, so please support the journal by submitting articles and offering your services to review and guest edit. Subscription to the journal will be included in FAB membership dues from 2008 forward. We'll have more information on the final costs later in the year, including ways to support FAB members from lower income countries. In the meantime, see Mary's article in the newsletter for more details on this exciting venture.

Ruth Groenhout has been working hard on developing a new website for FAB. We hope that the website will improve communication and, as it builds, provide resources for all who are interested in feminist bioethics. Again, this is a big task and we are very grateful to Ruth for her work on this, much of it carried out under challenging circumstances while Ruth was based in Ghana for several months late last year. Ruth will be calling on FAB officers and members for website content, so please help if you are able. Don't forget to link to the new FAB website from your home or institutional web pages.

Both the journal and the website will feature our fabulous new logo, which you may have noticed on your dues renewal letters. The logo was designed by Libby Sanders, in response to a call for artistic assistance on the list serv. We have also been helped by the Women's Bioethics Project, in particular Gina Sullivan, in using the logo to develop a new leaflet "What is FAB" which will be available via the website once it is finalized. Feel free to download the leaflet and distribute to anyone who may be interested in joining FAB.

The IAB currently has vacancies on its Board, with elections due in May. We'll be seeing several FAB members on the slate. If you are an IAB member, please take the time to vote!

Looking forward, we will soon need to turn our thoughts to the next FAB Congress in Croatia in 2008. The dates for this are September 3-8, with the IAB on September 5-8, 2008. There are plans for a one-day joint meeting with FAB and the public health network InterPHEN on September 5. Please put the dates in your diaries and start planning your papers. As with all FAB ventures, this will again run on the enthusiasm and hard work of members. We'll be calling for volunteers for a Congress Committee in the next few months.



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Finally, thanks to all of the newly appointed and continuing FAB Officers and Advisory Board members. We appreciate all of your hard work and support and advice. Our thanks especially to Sue and Françoise, who continue to contribute their wisdom and efforts to FAB.

Here's to a *fabulous* 2007.

Wendy Rogers and Carolyn McLeod

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Journal Announcements

Dear Fabsters,

I look forward to working with you to make the *International Journal of Feminist Bioethics* a success. Our collective efforts will establish it as an essential journal in bioethics and feminism. The first issue will appear in April 2008, so please do start planning your submission today.

Best regards,
Mary

The International Journal on Feminist Approaches to Bioethics (IJFAB)

The *International Journal on Feminist Approaches to Bioethics (IJFAB)* provides a new forum within bioethics for feminist thought and debate. Sponsored by the International Network on Feminist Approaches to Bioethics (FAB), *IJFAB* aims to demonstrate clearly the necessity and distinctive contributions of feminist scholarship to bioethics.

IJFAB is committed to sustaining and expanding the network of scholars in feminist bioethics. In accord with this mission, *IJFAB* is

- Multidisciplinary, reflecting the diversity of methods and approaches within feminist bioethics
- International, representing the global constituency of FAB and feminist scholarship in bioethics
- Committed to exploring the implications of scholarship for public policy
- Committed to exploring how gender intersects with other social determinants of privilege and discrimination, including race, class, ethnicity, sexuality, and physical and mental ability
- Committed to exploring the relation of feminist theory to feminist pedagogy and feminist practice across a wide variety of domains related to health

IJFAB solicits papers that approach any problem or topic in bioethics from the resources of feminist scholarship and thought. *IJFAB* is published twice yearly in April and November. *IJFAB* also invites proposals for special issues. All papers are subject to anonymous peer review.

EDITORIAL BOARD, 2007

- **ANGELA BALLANTYNE** (New Zealand/Australia) Research Fellow in Bioethics, Department of Medical Education, Flinders University, Angela has served as the Technical Officer for Genetics and Ethics at the World Health Organization.
- **LISA DIETRICH** (USA) Assistant Professor of Women's Studies, Stony Brook University. Lisa is the author of *Treatments: Language, Politics and the Culture of Illness*, University of Minnesota Press, 2007.
- **DEBORA DINIZ** (Brazil) Director, ANIS: the Institute of Bioethics, Human Rights and Gender, Brasilia. In 2002 Debora received the Manuel Velasco-Suarez Award in Bioethics from the Pan American Health and Education Foundation.
- **SUE DODDS** (Australia) Head, School of English Literatures, Philosophy and Languages, University of Wollongong. Sue served as co-director of FAB, 2003-2006.
- **LISA ECKENWEILER** (USA) Book Review Editor. Associate Professor of Philosophy and Co-director of the Institute for Ethics and Public Affairs, Old Dominion University.
- **CAROLYN ELLS** (Canada) Assistant Professor of Medicine and Bioethics, McGill University. Carolyn is clinical ethicist at the Mortimer B. Davis Jewish General Hospital in Montreal, where she chairs the Clinical Ethics Committee and Research Ethics Committee.
- **SHANNON LUNDEEN** (USA) Associate Director, the Alice Paul Center for Research on Women, Gender, and Sexuality at the University of Pennsylvania. Shannon is co-editor of *The Voice of Breast Cancer in Medicine and Bioethics*. (Springer, 2006)
- **ARLEEN SALES** (Argentina/USA) Assistant Professor of Philosophy, St. John's University. Arleen is the editor of *Bioethics: Latin American Perspectives*.
- **TOBY SCHONFELD** (USA) Associate Professor of Medical Ethics in the College of Public Health at the University of Nebraska Medical Center. Toby has served as the Editor-in-Chief of the FAB Newsletter.
- **JACKIE LEACH SCULLY** (UK/Switzerland) Senior Lecturer, School of Geography, Politics, and Sociology, University of Newcastle. Jackie is a member of the Unit for Ethics in the Biosciences at the University of Basel.
- **ROSIE TONG** (USA) Distinguished Professor Health Care Ethics at the University of North Carolina. Rosie is one of the founding mothers of feminist ethics, with a life time involvement in the field.



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CALL FOR PAPERS

The *International Journal of Feminist Approaches to Bioethics (IJFAB)* provides a new forum within bioethics for feminist thought and debate. Sponsored by the International Network on Feminist Approaches to Bioethics (FAB), *IJFAB* welcomes feminist scholarship on ethical issues related to health, health care, and the biomedical sciences. *IJFAB* aims to demonstrate clearly the necessity and distinctive contributions of feminist scholarship to bioethics.

IJFAB invites submissions on any topic in bioethics. The Editorial Office will be ready to receive submissions after May 15. More detailed information for authors and instructions for submitting papers will be available later this spring on the Indiana University Press website. In the interim please direct all inquiries to IJFABioethics@gmail.com.

Articles should not exceed 8,000 words (roughly 32 manuscript pages). Shorter articles are welcome. In addition to research papers, we invite submissions for our sections "Conversations" and "Commentaries." "Conversations" provides a forum for a public dialogue on particular issues in bioethics. We encourage scholars engaged in fruitful exchanges to share those discussions here. Submissions for this section should be limited to 3000 words. For "Commentaries" we invite short analyses (under 2000 words) of specific policy issues, legislation, court decisions, or other contemporary developments within bioethics. *IJFAB* will also include a Book Review section. Book reviews are typically solicited; however, we strongly encourage authors to submit their books to the Book Review Editor for consideration for review. We also invite proposals for review essays that survey several texts in a particular field. Books and inquiries should be directed to:

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The journal also solicits papers addressing the following themes:

Vol. I, no. 1 Doing Feminist Bioethics

The inaugural issue of *IJFAB* will address the distinctive contributions of feminist scholars to bioethics. For this issue the journal solicits papers on any topic in bioethics that demonstrate why gender matters in bioethics and how feminist scholarship advances the field by shaping its methods, problems, and concepts. **Deadline for submission: August 1, 2007.**



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Vol. I, no. 2 Health and Justice in a Global Context

This issue provides an opportunity to bring scholarship in feminist bioethics to bear on public policy, by exploring the connection between social justice and health in an international context. Topics may include public health, the economics of health care, access to care, environmental justice and health, or gender inequity in research and care. **Deadline for submissions: February 1, 2008.**

Vol. II, no. 1 Transnational Dialogues in Feminist Bioethics

With this issue *IJFAB* seeks to encourage debate across national boundaries around issues in bioethics. We invite collaborative submissions that approach any topic in bioethics from different national perspectives. **Deadline for submissions: May 1, 2008.**

All submitted papers should be prepared for anonymous review, with any identifying references deleted. Authors should submit a separate title page, including contact information, as well as a statement that the paper has not been published previously and is not under consideration for publication elsewhere. Papers should include an abstract (under 250 words) and 3-5 key words. Papers should be submitted in Microsoft Word as email attachments.

Country Reports

Chile

by Carolina Valdebenito

Socio-demographic background in Chile:

As of 2006, the life expectancy in Chile is 81.5 years for women and 75.5 years for men. In Chile, there are 179.8 women for each 100 men. In 2003, the gap of economic participation between women and men was 31.3%. Also in 2003, the average wage for workers over 15 years is \$430 (US)/month for women, \$638 (US)/month for men. Low-income women aged 15-59 are 12.3 times more likely to die than women of higher economic status. Low-income men aged 15-59 are 3.7 times more likely to die than men of higher economic status.

In 2002, there were 2.9 children for every woman (aged 15 or older) in rural areas, and 2.2 children for every woman (aged 15 or older) in rural areas and 2.2 children for every woman (aged 15 or older) in urban areas. Between 2005 and 2010, in the countryside the birth rate will be 2.06 children/women, and in the urban area the birth rate will be 1.93 children/women.

In 2002, the reporting of domestic violence was 68.3/100,000 women. This number increased to 93.1/10,000 in 2003, 131.3/10,000 in 2004, and 185.9/10,000 for 2005.

Status of the woman in Chile:

The Unit of Gender and Equity of PAHO/WHO in Chile developed research on gender equity in health care in Chile. This research is expected to generate information on the status of women in the country. In addition, the main aim of this project is to ensure that public policies are developed according to these research findings.

In 2003, Chilean lawmakers developed a proposal of legislation based on the early law about sexual and reproductive rights that was presented in 2000 at the National Congress of Chile. As of 2006, this proposal is still under discussion without any resolution.

In 2003, the government was presented with legislation that modified Article 119 of the Health Care Code related to therapeutic abortion. This project has been shelved.

In accordance with law number 16,744, between 2003-2005 there was no move to include new pathologies associated with reproductive health. However, there have been modifications to women's health in other areas. In 2006, the government included laryngitis and nodules in the larynx that affect teachers predominantly (most of whom are women). Also included were degenerative osteoarthritis in the knee and tendonitis. In addition, infectious diseases related to health care professionals were also included. This is important to women because they are the professionals most often affected. Finally, neurosis was also included.

In 2001, the rate of women between 15 to 49 years who were maltreated by their partner was 50.3% in the metropolitan region of Chile and 47% in the IX region of Chile. In 2003 the percentage was 28.4% in the IV region of Chile. In 2002, the mass media advertised interfamilial violence as a crime against women. Additionally, the national service to women in Chile (SERNAM) carried out a massive campaign against interfamilial violence and sexual abuse. This campaign had governmental support, but the activity was oriented more towards children than towards women. From 2002-2005 the rate of reported violence against women aged 15 or greater was 103/10,000 women. In 2006 SERNAM implemented another mass media campaign in order to decrease violence against women and to promote the reporting of assaults.

Chile has also developed a system of integration of health care in the public system for children who suffered sexual abuse. In 2005 the public ministry of Chile began providing health care to children who had been sexually abused. In 2006 Chile established a program of diagnosis and integrative treatment of interfamilial violence in primary care. This program was implemented in 168 municipalities in Chile.

This information shows that the number of women who dare to report violence is increasing, and it is reasonable to think it is because of the legislation against interfamilial violence.

Some legislation:

October 2005 saw the establishment of the new law 20,066 as part of the regulation 19,617 against interfamilial violence. At the same time, the number of reported incidents of aggression and violence increased. This shows the impact of this law.

Chile has signed certain international commitments related to human rights in order to wipe out violence. Some commitments are: the Universal Declaration of Human Rights of 1948; an international agreement of economic, social and cultural rights approved in 1966; a

convention about eradicating discrimination of women approved in 1979 by ONU; a convention about children's rights approved in 1989; and an inter-American convention in order to prevent, punish and eradicate violence against women (OEA) in 1996.

Also, by 2006 the national service of women, SERNAM, included 28 centers of care for women who have suffered significant violence. This system allows for 3 months of free care, hospitality, legal and psychological assistance.

Australia

*by Susan Dodds, Professor, School of English Literatures, Philosophy and Languages,
University of Wollongong and Rachel A. Ankeny, Ph.D., School of History and Politics,
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An excerpted version of the following article appeared in *The Canberra Times*, 8 March, 2007:
http://canberra.yourguide.com.au/detail.asp?story_id=563941&class=Your

International Women's Day: Women's work is not yet done

8 March 2007 is International Women's Day (IWD). Now more than 90 years old, IWD originated in the campaigns for women's suffrage, and for improved working conditions and protection against physical and sexual violence for women and children. Its relevance today is lost on those Australians who believe that the passage of the Sex Discrimination Act more than 20 years ago signaled the end of these battles.

It is true that women are no longer legally barred from most areas of employment, or required to leave the workforce when pregnant or to retire earlier than men, nor are married women disadvantaged in their workplace entitlements. Most employers are legally prohibited from dismissing women or failing to employ them due to their gender, sexuality, marital status or maternal status. Within family law, women are better protected against being forced to remain in abusive or loveless relationships; divorce settlements can recognize the unpaid work associated with raising a family and supporting a spouse. Women in same-sex relationships have better access to many of the rights enjoyed by married and de facto heterosexual couples, at least in some states. Women can claim political rights to vote, stand for office and participate in all areas of public service. These workplace, partnership and political rights are indeed important and were hard won. Sadly, the passage of these few progressive laws has not ensured the equality and protection of all Australian women and children.

If we shift our focus away from the legal equality of men and women to look at the effects of social practices, policies and laws on women, we find that many women are clearly disadvantaged in terms of their access to well-paid work and the conditions that make such access possible, their capacity to provide for their children and themselves, and their effective participation in socially-valued activities, such as holding corporate partnerships. There is a long way to go before we can safely hang up the IWD banner and the campaign for equity for all. In Australia today, most adult men and women (including parents of young children) engage in some paid work. Mortgage payments required for the average home loan nearly equal average weekly earnings in major cities, so that most households depend on two adult income earners,

particularly as home ownership is the prime form of investment for most Australians. In addition, recent studies have indicated a worrying trend of children entering the casual workforce in order to supplement household incomes. Women's participation in paid employment can no longer be viewed as a "lifestyle choice" (if it ever could); families need women to work, and depend on them to earn substantial incomes. Most working women are employed in poorly paid, unskilled and casual work. Despite the rhetoric surrounding it, the advent of "work choices" has not created more opportunities for women to engage in flexible work arrangements that allow part time paid work as well as the opportunity to spend substantial time caring for and aiding the development of young children. The ability to make "choices" is firmly held by employers. Aside from a minority of women with skills in high demand who were already able to negotiate individual agreements with employers before the workplace legislation, very few women are likely to have found that the "opportunities" created by the new industrial regime allow them to participate in the workforce in a way that facilitates their parental or other caring responsibilities, let alone enjoying "quality time" with their young children. Recent research shows that while all casually employed people are made more vulnerable to unemployment or underemployment by the new legislation, women and young people are most seriously affected. Given the rate of divorce and family breakdown in Australia and the scarcity of affordable, well-run child care services, we are condemning many women and children to the life of the working poor.

Women living in regional and remote areas of Australia are further affected by the absence of health care services, social services and employment opportunities. The situation of Aboriginal and Torres Strait Islander women is even more compelling. The absence of work, educational opportunities, basic health care including sexual health services and community services such as childcare and safe and affordable housing in a large number of communities is well-documented and frequently lamented, but has yet to be remedied. The welfare of older women is typically overlooked despite references to the aging of the population and to the resulting welfare and health crisis. Women outlive men, but their ability to meet their own housing and healthcare needs continue to be restricted by their lower lifetime incomes. The shorter (paid) working lives of most women is directly associated with the highly socially valuable (but unpaid) work as carers for children, partners and parents.

Overseas, the current global situation is particularly threatening to women and children. Globalization of markets and despoliation of local ecological systems force many of the poorest in developing countries from their homes. Women and children who leave their homes to find work in other countries are separated from their familiar social supports and vulnerable to unsafe and insecure work and access to basic social services. The trafficking of women and children as sex workers in some parts of the world demonstrates the effects of economic vulnerability on the rights of women and children.

Militant religious fundamentalism, in its many forms, uses women's bodies, dress and intimate relationships and public activities as sites for asserting authority and compelling conformity. While the world is witnessing increased friction between extremist religious groups, we will also see women conscripted into religious wars.

The situation globally for women and children in war zones is shocking and immoral: the use of rape and violence against women and children as technique of warfare, forced migration and failure of protection of refugees among other issues require immediate, systematic



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attention. But so too does the situation of all Australian women and children. Despite what appear to be adequate protections within the letter of the law, we have yet to recognize and respond to the political and social forces that continue to impede true equality for all Australians. It is time for the lucky country to stop congratulating itself, and make certain that all can enjoy a good life. Even if you do not join a march on IWD, consider what you can do: IWD is not just about women, but about the kind of future we want for everyone.

Book Reviews

Joan Rothschild's *The Dream of the Perfect Child* (Bloomington: Indiana University Press, 2005), ISBN 0-253-34565-0

Over the past fifty years, scientists, physicians and genetic counsellors have been careful to stress the neutrality and increased "reproductive choice" associated with the offer of prenatal testing. In contrast, Joan Rothschild's book, *The Dream of the Perfect Child*, draws on a "feminist Foucauldian method of deconstruction" (p. 9) to trace the discourse of human perfectibility and the role that this discourse has played in shaping reproductive medicine. I found Rothschild's approach to be a refreshing counterweight to the mainstream liberal view that individuals have a right to choose "the best" for their children according to their own values, so long as the parents' choice is consistent with the child's "right to an open future" (e.g. Buchanan et al. 2000: 170). Rothschild focuses on the emergence of the discourse of the "perfect child" and the common conflation of "health" and "perfection" to situate reproductive decision-making in the social context in which it occurs.

The first part of *The Dream of the Perfect Child* examines the discourse of human perfectibility, tracing the history from the Enlightenment to the present. Rothschild notes that although the discourse of human perfectibility was hailed as egalitarian, this discourse arose in a socio-cultural milieu that championed the use of science and reason to control unreason and uncertainty. This standard of perfection created an unruly "Other" that required technological control. When the discourse of human perfectibility gave rise to theories of eugenics, it became clear that visions of the "Other" that must be controlled were shaped by racist, classist and patriarchal values. As a result of the unsavory consequences of eugenics, the "new" science of genetics attempted to distance the emerging technologies from the cruder methods of the "old" eugenics. Rothschild ends this section by tracing the common theme of human perfectibility that runs through the Enlightenment's fascination with scientific progress, the eugenic uses of evolutionary theory and the "new" genetics.

Rothschild begins the second section with an examination of the methods of achieving "perfect" children. She examines the role of physicians and the hierarchical culture in which reproductive and genetic medicine is practiced. Medical enthusiasm for diagnostic technologies combined with a discourse that characterizes the birth of a child with "defects" as a tragedy to create an environment that obscured the "ethical problems" and highlighted the "ethical uses" of prenatal testing (pp. 105-106). As the testing methods became easier, less invasive and more

widely available, the "at risk" population is expanded to include virtually all pregnant women. In this context, parents often feel pressure to use reproductive technologies to ensure "perfect" children. The "choice" provided by prenatal testing is meant to enhance reproductive autonomy, but because there are few options other than abortion, Rothschild suggests that the language of "choice" is misleading. The language of "risks" and "defects" serves to define the fetus as perfect or imperfect. Rothschild argues that this definition of the imperfect fetus is reflected in women's decisions to terminate that are associated with a positive diagnosis. In the last chapter of this section, Rothschild illustrates the connections between the "old" eugenics and the "new" genetics, completing the promise made at the beginning of the section.

Rothschild focuses on the counter-discourses that have resisted the conflation of "health" and "perfection" in the final section of the book. She argues that most of the mainstream bioethical writing on genetic medicine has not provided much of a challenge to reproductive medicine and has had little effect on practice. The legal and ethical framework of individual rights has limited the ability of mainstream bioethicists to adequately address the cumulative effects of individual decisions. Further, a narrow focus on individual decisions has ignored the manner in which these decisions are influenced by the dominant discourses and social context in which the decisions are made. Instead, resistance to prenatal testing has come from three sources: doctors, pregnant women and people with disabilities and their advocates. The final chapter of *The Dream of a Perfect Child* offers a feminist relational account of prenatal testing. Rothschild argues that by searching for health, rather than perfection, we could avoid the problem of inscribing our fears about the "imperfect Other" onto the body of the human fetus. The transformed vision of society that Rothschild seeks is one in which we are able to nurture each other with all of our many differences.

The Dream of a Perfect Child provides a thorough examination of reproductive medicine as it is practiced and experienced by pregnant women. Rothschild's project is consistent with feminist theorists who remind us that the decisions we make occur in a social context and are influenced by the dominant discourses in which we are immersed. Rothschild does not make an argument either for or against the use of prenatal testing. She says reproductive technologies should neither be stopped nor condemned, but rather examined. Her project is to recontextualize reproductive decisions rather than to criticize them. Rothschild leaves the reader to draw her own conclusions about the moral value of reproductive medicine after considering the social values that influence its use. This book provides a clear and thorough introduction to a feminist approach to the use and expansion of prenatal testing. It would make a perfect companion piece for an undergraduate class that is reading *From Chance to Choice* but would like to include some discussion of a feminist approach. The clear language in which this book is written also makes it of interest to physicians, genetic counsellors and others who are interested in the ethics of reproductive medicine and the associated technologies.

References

Buchanan, A; Brock, D; Daniels D; and Wikleer, D. *From Chance to Choice: Genetics & Justice* (New York: Cambridge University Press, 2000).



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*Meredith Schwartz
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meredith.schwartz@dal.ca*

Kimberly A. Yuracko's *Perfectionism & Contemporary Feminist Values* (Bloomington: Indiana University Press, 2003), ISBN 0-253-21580-3

The concern motivating Kimberly Yuracko is sex inequality in the US. Formal barriers to women's participation in all aspects of society have crumbled but the distribution of social, financial, and political power between the sexes remains unequal. Yuracko claims that this state of affairs is largely the result of the choices made by women and men (1). She also holds feminists, such as Catherine MacKinnon and Susan Moller Okin, responsible for the condition of women in the US. Yuracko contends that because feminists focus their critique of individual women's choices on the social conditions under which women make their decisions, rather than taking issue with their poor decisions as bad choices, they fail to provide appropriate guidance to women. Yuracko is also troubled by such critiques because while they appear to be neutral with respect to the choices made by individual women, on close examination they turn out to be motivated and shaped by a perfectionist theory (i.e., a theory of human flourishing), albeit an incomplete and incoherent one (49).

Thus, Yuracko's project is two-fold. First, she aims to expose "feminists (who)...are engaged in...(this) kind of bait and switch: using neutral language to make arguments that are, in fact, justifiable only by resort to perfectionist principles" (49). And second, she wants to formulate a feminist perfectionist theory that is better than the inchoate one that feminists secretly endorse. Yuracko believes she is doing feminists a favor by outing their perfectionist arguments from their liberal closet and exposing them to public scrutiny. Feminists will be able to see which of their perfectionist arguments pass muster and which ones need to be rethought (132). She is also hopeful that open debate about feminist perfectionism may lead to the adoption of its principles. They could usefully inform a variety of legal and policy debates, including discussions about whether welfare mothers with young children should have to work and how property should be divided in the event of divorce (34). Yuracko believes that "[a]t the individual level, an open feminist perfectionism could have a profound and widespread impact on how individual women structure their lives. It would also give women and men help in articulating why they think their friends may be making bad choices and give them the ammunition to try to change their (female) friends' minds" (134).

In part one of her book, Yuracko details the two problems motivating her project: individual women's bad choices and seemingly neutral critiques of those choices by feminists. She then argues that the perfectionist theories of Joseph Raz, Thomas Hurka, George Sher, and Martha Nussbaum cannot provide good guidance to women of relatively wealthy, industrialized, democratic Western nations. In part two, Yuracko's goal is to show that the vast majority of the seemingly neutral feminist critiques of individual women's decisions covertly rely on

perfectionist principles. She closes the book by attempting to articulate a feminist pragmatic perfectionist theory that concretely addresses the problem of sex inequality. Her theory is based on four principles. First, women should never commodify their sexuality. Second, women should never treat themselves solely as means to an end. Third, women should participate in public life in order to develop their intellectual and moral capacities. And fourth, women should strive to be able to support themselves and their dependents.

Yuracko's larger project of articulating a pragmatic feminist perfectionist theory is an interesting one. Unfortunately, the argument that she constructs to justify it is flawed. She claims that given that the barriers to women's formal equality have fallen, the fact that women still rank below men in the social hierarchy is largely attributable to individual women's bad choices regarding work and family. The problem with that argument is that it is based on the unwarranted assumption that, more or less, all that is needed to end the oppression and domination of women is formal equality. Once women have the right to vote, access to jobs formerly reserved for men, and so on, whether women fare well is determined primarily by the good or bad decisions made by individual women. But that supposition is not justified because formal equality can only do so much in assuring the just treatment of women in the substantive sense. As long as there are societal norms, beliefs, and practices that "encourage" gendered choices, the goal of sex equality will not be fully realized. Thus, Yuracko is not warranted in assuming that the primary reason that sex inequality continues to exist in the US is because individual women have been making bad choices.

Yuracko's analysis of MacKinnon's and Okin's work is also flawed. She accuses them of offering seemingly value-neutral critiques of individual women's bad choices (49). Lisa Schwartzman has convincingly argued that Yuracko has misread MacKinnon and Okin. MacKinnon's and Okin's project is to critique the gendered circumstances under which women as a group make their choices; their criticism is not directed at the particular choices made by individual women (Schwartzman, 197). Schwartzman also has argued that MacKinnon advocates neither liberal neutrality nor perfectionism. Rather, she is motivated by a commitment to an egalitarian society ideal. In such a social order, no group is dominated (Schwartzman, 197).

Besides misreading MacKinnon and Okin, Yuracko also misreads Kant's Categorical Imperative (CI). She endorses an amended version of it as one of the principles of her feminist perfectionism theory (she terms it the "Self-Love Principle"). She read the original CI as entailing that "one must treat all *other* people not simply as means but also as ends" (my italics) (122). As she believes that the CI does not recognize that one must also never treat oneself as merely a means to an end, she proposes an emendation to it such that "...it requires that one must never treat oneself merely as means but also always as an end" (122). If she had carefully read the CI, she would have realized there was no need to propose a revision.

Yuracko also might have spent more time developing her theory, specifically its foundational principles. Her brand of feminist perfectionism would have been more compelling if, for instance, she had discussed in detail how cases involving conflict between the four principles of her theory would be addressed. That is an issue that any principalist approach must address at length.



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All in all, there are serious problems with Yuracko's work. However, those interested in the question of whether there should be a feminist perfectionist theory might find it worth perusing. Also, those engaged in developing feminist perfectionist theories might want to take a look at her version of feminist perfectionism.

References

Schwartzman, L.H. "Neutrality, choice, and context of oppression: Examining feminist perfectionism," *Social Philosophy Today*, Vol. 21, 193-205.

*Zahra Meghani
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Kingston, RI 02881*

2007-2008 CALENDAR

Conference

*The Art of Gender in Everyday Life IV
April 5 - 6, 2007
Idaho State University*

A multidisciplinary conference, *The Art of Gender in Everyday Life IV*, will take place at Idaho State University, April 5-6, 2007. The conference will include a keynote by Dr. Bernice Sandler on the chilly climate in academe and a lunch note by artist Claudia McCoy on how feminist identity informs her work.

This conference is an occasion to showcase current work being done across the disciplines in the area of gender studies. *The Art of Gender in Everyday Life IV* will be a special opportunity to network with colleagues in the relaxed setting of Pocatello, Idaho, nestled in the picturesque mountains of the Bannock Range. Many participants in last year's conference commented on the friendly atmosphere and the excellent diversity of topics presented. It is our goal to continue in that tradition and to create a collegial, supportive and nurturing environment for the discussion of gender issues across the disciplines.

**For more information, contact us via
Phone 208-282-2805
Email gndrctr@isu.edu
Website www.isu.edu/andersoncenter**

Conference

Society for Women in Philosophy (SWIP) UK Conference



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*April 20-21, 2007
University of Stirling, UK*

Feminist Philosophy in the Analytic Tradition

Feminist philosophy is traditionally associated with the continental and postmodern traditions in philosophy. The methods, values and mode of inquiry of traditional Anglo-American analytic philosophy are often thought to be incompatible with feminist methods, values and insights. Over the past two decades a body of feminist work in the analytic tradition has emerged. Ann Garry characterizes analytic feminists as "philosophers who believe that both philosophy and feminism are well served by using some of the concepts, theories and methods of analytic philosophy modified by feminist values and insights". The conference explores this relatively new branch of feminist philosophy, analytic feminism.

CONFERENCE TIMETABLE

Friday, 20th April

2:00-2:30 Registration and coffee

2:30-3:15 Jennifer Saul (University of Sheffield)
"Gender: Why Bother?"

3:15-4:00 Christine Overall (Mount Saint Vincent University and Queen's University, Canada)
"Sex/Gender Transitions and Identity"

(30 min break with coffee)

4:30-5:15 Heather Arnold (University of Sheffield)
"Pornography and Silencing: A Response to Langton"

5:15-6:00 Tara G. Gilligan (Lafayette College)
'Why Feminist Philosophy?'

6:00-7:00 Drinks reception

7:30 Dinner

Saturday, 21st April

9:45-10:30 SWIP Society Meeting

(15 min break with coffee)



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10:45-11:30 Lina Papadaki (University of Sheffield)
'Kantian Marriage and Beyond: Why it is Worth Thinking about Kant on Marriage'

11:30-12:15 Betsy Postow (University of Tennessee)
'Care Ethics and Impartial Reasons'

(30 min break with coffee and lunch)

12:45-1:30 Jules Holroyd (University of Sheffield)
'Non-ideal Contexts, Non-idealized Autonomy'

1:30-2:15 Sandra Marshall (University of Stirling)
TBA

2:15-3:00 Discussion Session: Women in Philosophy

REGISTRATION

To register, please email Mari Mikkola
mari.mikkola@stir.ac.uk
with the subject heading 'SWIP registration' and indicate:

Your affiliation (if any)

Contact details

Whether you are a member of SWIP UK
Dietary requirements (e.g., vegetarian, vegan, gluten-free, etc.)
Access requirements (if any)

Registration fee is £12 (non-members), £5 (SWIP members/concessions). Please forward a cheque
(made out to 'The University of Stirling') to register for the conference to:

SWIP Conference
Mari Mikkola
Department of Philosophy
University of Stirling
Stirling FK9 4AL

We hope to be able to provide some modest postgraduate bursaries that are allocated first-come first served basis. If you would like to be considered for a bursary, please indicate this when registering.

If you are unable to send a cheque in pounds sterling (this will almost certainly be the case for those residents outside the UK), payment may be made on the day.

PRACTICALITIES

Information about how to get to Stirling, accommodation and the conference venue can be found on: <http://www.dur.ac.uk/swipuk/conferences/2007-04/>

For further information about the conference, please email Dr. Mari Mikkola, mari.mikkola@stir.ac.uk

Call for Papers

The Annual Lesbian Lives Conference

Deadline: April 27, 2007

University College Dublin

Proposals are welcomed on (though are by no means limited to) the following:

Literature, biographies, histories, lesbian activisms, alliances and ruptures, radical feminisms, identities, ethnicities, historical literature, Motherhood, Worldwide Lesbian and Gay Liberation Movements, Community and Social Activisms, Histories of Sexualities, Queer Readings of Literature and Histories.

The conference organizers welcome proposals for (a) individual papers, (b) sessions, (c) round table discussions, and (d) workshops.

Email proposals to: lesbian.lives@ucd.ie

Or post them to:

Lesbian Lives XIV: Lesbian Existence and the Lesbian Continuum
Women's Education Research and Resource Centre (WERRC)
School of Social Justice
Hannah Sheehy Skeffington Building
University College Dublin
Dublin 4, Ireland

For further information see our website at: www.ucd.ie/werrc

The closing date for the submission of proposals is Friday, April 27th, 2007.



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Call for Papers

***The California Roundtable on Philosophy and Race
Deadline: April 30, 2007
California State University at Northridge***

The California Roundtable on Philosophy and Race announces a call for papers for its fourth annual roundtable, to be held October 5-6, 2007, at California State University at Northridge. This roundtable brings together philosophers of race, and those working in related fields, in a small and congenial setting to share their work and to help further this sub-discipline. Papers are invited on any philosophical issue regarding race, ethnicity, or racism, and including those that take up race in the context of another topic, such as ethics, justice, culture, identity, feminism, biology, phenomenology, existentialism, psychoanalysis, metaphysics, or epistemology. Registration is free but please email by April 30, 2007.

Papers should be no more than 30 minutes in length. Please email your extended abstract, of 2-3 pages, as a MS word.doc, .rtf, or .pdf document torrsundstrom@usfca.edu

Or send three (3) copies of your extended abstract to:

Ronald Sundstrom
Philosophy Department
USF
2130 Fulton Street
San Francisco, CA 94117-1080

Submission deadline is April 30, 2007.

Call for Papers

***What's Feminist about Feminist Pedagogy?
Deadline: April 30, 2007
The Second Annual Feminist Pedagogy Conference***

CUNY Graduate Center, New York

The second Feminist Pedagogy Conference seeks participants for a day-long conference entitled "What's Feminist about Feminist Pedagogy?"

The conference will be held on October 12, 2007 at the CUNY Graduate Center in New York City with keynote speaker Distinguished Professor of English and Comparative Literature Nancy K. Miller.



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The Feminist Pedagogy Conference is a venue for conversation between scholars and activists across the disciplines around the present state of feminist pedagogy and work on gender, both within and beyond the academy. Building on previous work, this is a forum to share pedagogical methods and ideas for teaching in women and gender studies and/or feminist approaches to learning and classroom strategies in various disciplines. Our aim is to address issues of gender and sexuality, in conjunction with race and class, both inside and outside of the academy.

We invite participants to lead or take part in panels, workshops and round-table discussions devoted to an analysis of materials and locations from which we might not always look for feminist theory and pedagogy, places outside or in the margins of the academy. We seek work that, for example, confronts problems, exclusions, alliances, successes, the challenges of interdisciplinary work, marginalization, competition, inclusions, and generational differences and similarities in feminist pedagogy.

Paper abstracts and round-table proposals should be no longer than 300 words each and can be sent with a one-page resume via email (pasted into the text of the message) to conference organizers Jen Giesecking, Jennifer Gaboury, and Antonia Levy at: fpc2007@gmail.com

We welcome the submission of paper abstracts and round-table proposals from the same individual or group and dual submissions should be entered simultaneously. The deadline for submissions has been extended to April 30th, 2007.

CUNY Feminist Pedagogy Conference
Jen Giesecking, Jennifer Gaboury, and Antonia Levy
CUNY Graduate Center, New York City
fpc2007@gmail.com
<http://web.gc.suny.edu/womenstudies/wgp/>

Call for Proposals

***Claire L'Heureux-Dubé Fund for Social Justice
Deadline: May 31, 2007***

Call for Proposals: Young Women, Feminism, and the Future

Are you a group of women seeking change: Do you have ideas about how the feminist movement should change to accommodate the next generation of feminist students and activists? Would you be interested in meeting other feminists with similar interests?

We are looking for proposals from women who would like to organize a 3-day workshop that would bring together feminists to explore how the needs of new generations of women can best be fulfilled in the feminism of the future.



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Timing: Workshop to be held in 2008
Location: Anywhere in Canada
Budget: Maximum grant available is \$40,000
Who Can Apply: Open to any group of young women (under age 30) in Canada
Deadline for Applications: May 31, 2007

Where to Send Applications:

Claire L'Heureux-Dubé Fund for Social Justice
c/o Professor Constance Backhouse
Faculty of Law, University of Ottawa
57 Louis Pasteur
Ottawa K1N 6N5

The Claire L'Heureux-Dubé Fund for Social Justice is an organization committed to supporting innovative feminist projects. Check out our website: www.commonlaw.uottawa.ca/heureuxdube/

Projects will be evaluated by the Board of Directors of the Fund, and selected from the competition based on their propensity to further the egalitarian objectives that underline the legacy of Madam Justice Claire L'Heureux-Dubé's important contribution to equality within Canadian society. Applicants will be advised of the Board's decision by the fall of 2007.

Format for Applications:

- Title of Workshop
- Date and Location of Workshop
- Objectives of the Workshop
- Description of the 3-day Retreat
 - a. Describe the participants you will include - criteria for selection, and numbers
 - b. Outline the schedule of activities
 - c. Indicate the anticipated outcomes that the workshop will produce - short and long term
- Budget: Maximum \$40,000
 - a. Itemize estimated costs for organization of workshop, travel, accommodation and meals, costs of facilitators/speakers (if any), costs of preparation of final report on outcomes of workshop
- Description of the Group Submitting the Proposal
 - a. Name
 - b. History of group (if any)
 - c. Objectives of group
 - d. Previous activities (if any)
 - e. Contact person: name, address, phone, email

Conference

***The International Society for Universal Dialogue - Seventh World Congress
June 1-5, 2007
Hiroshima, Japan***

Early Registration Fee due April 1, 2007 (\$125)

Late Registration Fee due May 1, 2007 (\$150)

For additional information about the conference, go to
www.isud.org

Conference

***The Annual Lesbian Lives Conference
June 14 - 16, 2007
University College Dublin***

Lesbian Existence and The Lesbian Continuum

A three day International Interdisciplinary Conference to be held at the Women's Education, Research and Resource Centre (WERRC), School of Social Justice, University College Dublin, Ireland

Keynote Speakers:

- Adrienne Rich - Lesbian feminist scholar and author of more than 19 volumes of poetry including *Diving into the Wreck* (1973); *The Fact of the Doorframe: Selected Poems 1950-2001* (1984); *Midnight Savage*; and *Fox*.
- Ruth Vanita: Professor of Liberal Studies and Women's Studies at the University of Montana, she is the author of *Sappho and the Virgin Mary: Same-Sex Love and the English Literary Imagination* (Columbia, 1996); co-author of *Same-Sex Love in India: Readings from Literature and History* (Palgrave, 2000).

For further information see our website at www.ucd.ie/werrc.

Conference

***National Women's Studies Association 2007 Conference
June 28 - July 1, 2007
St. Charles, IL***

The 2007 National Women's Studies Association Conference will feature:

- Women's Centers Pre-Conference



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- Sandra Cisneros, celebrated author of *The House on Mango Street* and the novel, *Caramelo*, will speak
- Networking
- Writing workshops for graduate students and junior faculty
- Tribute panel to honor past scholarship that has set new directions for the field: This Bridge Called My Back

For more details, visit www.nwsaconference.org.

Call for Papers
20th Anniversary of Sara Ruddick's Maternal Thinking
July 1, 2007

Demeter Press is seeking submissions for an edited collection on the 20th Anniversary of Sara Ruddick's *Maternal Thinking*.

Publication Date: Fall, 2008

Editor: Andrea O'Reilly

We are excited to be seeking submissions for an edited volume celebrating the 20th anniversary of the publication of Sara Ruddick's *Maternal Thinking*. We would like the collection to reflect on the impact and influence this text has had on maternal scholarship.

Abstracts/Proposals (250 words) due: July 1, 2007

Please send inquiries and abstracts/proposals to:

Andrea O'Reilly
aoreilly@yorku.ca

OR

Association for Research on Mothering/Demeter Press
726 Atkinson, York University
4700 Keele Street
Toronto, ON M3J 1P3
Phone: (416) 736-2100 x60366
Fax: (416) 736-5766
Email: arm@yorku.ca



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Call for Papers
Project Biocultures
July 1, 2007

Graduate Student Conference
University of Illinois at Chicago
November 16-17, 2007

Keynote Speakers:
Judith Halberstam, University of Southern California
Lennard J. Davis, University of Illinois at Chicago

In the 1950s, C.P. Snow saw a fundamental split between the "two cultures" of science and the humanities. But in recent years this split has faded, with theorists like Michel Foucault and Donna Haraway as well as writers like Samuel Delaney and Octavia Butler examining what "the human" is in a world where recent biological and technological developments have profoundly shaken our assumptions about identity and power. At the same time, interdisciplinary work in fields like bioethics, gender studies, disability studies and critical race theory has begun to bridge this divide, offering up new ways of theorizing the body and its relationship to medical, cultural, and political knowledge. Putting projects like these in dialogue with one another, this conference seeks to create an interdisciplinary discourse that participates in the emergence of biocultures - the intellectual space where the humanities and the sciences converge.

We invite presentation on biocultural issues from scholars and professionals from all disciplines. Papers may address, but are in no way limited to, the following:

- Posthumanism
- cosmetic surgery/body modification
- cognitive mapping
- prosthesis
- eugenics/phrenology/scientific racism
- psychiatric illnesses (post-traumatic stress, OCD, etc.)
- the science of sexual deviance (sexology, the "gay gene," etc.)
- medical technologies anthropology vs. genetics
- birth control and reproductive rights
- the human/animal boundary
- psychiatry & brain science
- transgenderism, transsexuality and intersexuality
- literary and filmic representations of science and medicine
- architecture/the built environment



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- biopower/biopolitics
- postmodern warfare
- nanotechnology
- cybercultures
- eco-feminism
- disability studies
- bioethics

For more information or updates, visit our website at <http://www.uic.edu/depts/engl/biocultures/>

This conference is part of Project Bioethics, an ongoing effort dedicated to exploring new ways of thinking about the intersections between the human and the technological. More information about Project Biocultures can be found at: <http://www.biocultures.org/index2.php>

Please send abstracts of 250-350 words to projectbiocultures@gmail.com by July 1, 2007.

Conference

***The 24th Annual International Social Philosophy Conference
July 12-14, 2007
Millersville University in Lancaster, PA***

The 24th Annual International Social Philosophy Conference will be sponsored by the North American Society for Social Philosophy on July 12-14, 2007 at Millersville University in Lancaster, PA. Special attention will be devoted to the theme: *Race and Diversity in the Global Context* but proposals in all areas of social philosophy are welcome. The Program Committee will be chaired by Professor Jordy Rocheleau of Austin Peay State University and Professor Sally Scholz of Villanova University.

For additional information contact:

Jordy Rocheleau
Department of Philosophy
Austin Peay State University
Box 4486A
Clarksville, TN 37044
rocheleauj@apsu.edu

OR

Sally Scholz
Department of Philosophy



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Villanova University
800 Lancaster Avenue
Villanova, PA 19085
sally.scholz@villanova.edu

Conference

***The Association for Feminist Ethics and Social Theory
Second Annual Summer Institute for Undergraduates
July 22-29, 2007
Rock Ethics Institute, Pennsylvania State University***

Designed to encourage undergraduate students from under-represented groups to consider future study in the field of philosophy, PIKSI emphasizes the ongoing project of greater inclusiveness and invites students to be participants in the conversations that are transforming the discipline.

NEW FOR 2007!

Each participant will be named an Iris Marion Young Diversity Scholar and will receive support from the newly established Iris Marion Young Diversity Scholarship Fund. Undergraduate women or men from underrepresented groups such as African Americans, Chicano/as and Latino/as, Native Americans, Asian Americans, Pacific Islanders, LGBT persons, economically disadvantaged communities, and people with disabilities are urged to apply. Combining standard texts with feminist theory, critical race theory, disability theory, and other nontraditional work, students will investigate how different human experiences have helped shape philosophical reflection from its earliest beginnings to today. Through readings, writing, visiting lecturers, and mentoring, students will learn that their own perspectives and experiences can contribute to the ongoing development of philosophy.

LIVING PHILOSOPHY: EXPERIENCE AND TRANSFORMATION

Shannon Sullivan, Director

Women's Studies, African and African American Studies at Pennsylvania State University

Guest Faculty:

Charles Mills, Ofelia Schutte, Anita Silvers

Transportation and lodging are provided and stipends are awarded to all.

DEADLINE FOR APPLICATIONS:

APRIL 17th, 2007

See the website for applications and further information
<http://rockethics.psu.edu/piksi>



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**FEAST PIKSI
2007**

A Project of the Association of Feminist Ethics and Social Theory (FEAST) made possible by the generous support of the American Philosophical Association, Rock Ethics Institute and College of Liberal Arts, Pennsylvania State University, and the IRIS MARION YOUNG DIVERSITY SCHOLARSHIP FUND established by an anonymous donor to honor the work and memory of Iris Marion Young.

Any questions?

Please contact any member of the PIKSI Advisory Board:

Linda Alcoff lsalcoff@syr.edu
Barbara Andrew AndrewB@wpunj.edu
Joan Callahan buddy@uky.edu
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**Call for Papers
Essays in Philosophy
October 1, 2007**

This is a call for papers for *Essays in Philosophy*. The next three issues of *Essays* will have the following topics, respectively:

- Civil Disobedience (submission deadline is passed)
- Philosophy of Disability (submission deadline is October 1st, 2007)
- Human Rights (submission deadline is March 1st, 2008)

Please see the following website for more information
<http://www.humboldt.edu/~essays/topics.html>

Essays in Philosophy is an online journal of philosophy, published twice per year, each issue being devoted to a specific topic. The main website for access to *Essays* is <http://www.humboldt.edu/~essays/>. There is no charge for access to *Essays*. No password is required to view the papers and book reviews and no subscription is required.

All papers are blind reviewed. Submission guidelines can be accessed at:
<http://www.humboldt.edu/~essays/submit2.html>.



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Feminist Approaches to Bioethics (FAB)
Newsletter*

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Conference

*The California Roundtable on Philosophy and Race
October 5-6, 2007
California State University at Northridge*

The California Roundtable on Philosophy and Race announces a call for papers for its fourth annual roundtable, to be held October 5-6, 2007, at California State University at Northridge. This roundtable brings together philosophers of race, and those working in related fields, in a small and congenial setting to share their work and to help further this sub-discipline. Papers are invited on any philosophical issue regarding race, ethnicity, or racism, and including those that take up race in the context of another topic, such as ethics, justice, culture, identity, feminism, biology, phenomenology, existentialism, psychoanalysis, metaphysics, or epistemology. Registration is free but please email by April 30, 2007.

Papers should be no more than 30 minutes in length. Please email your extended abstract, of 2-3 pages, as a MS word.doc, .rtf, or .pdf document to
rrsundstrom@usfca.edu

Or send three (3) copies of your extended abstract to:

Ronald Sundstrom
Philosophy Department
USF
2130 Fulton Street
San Francisco, CA 94117-1080

Submission deadline is April 30, 2007.

The California Roundtable on Philosophy and Race is sponsored by the USF and CSUN philosophy departments and Hampshire College.

Co-organizers:

Falguni A. Sheth (Hampshire College), fsheth@hampshired.edu
Ronald Robles Sundeton (USF), rrsundstrom@usfca.edu
Gregory Velazco y Trianosky (CSUN), gregory.trianosky@csun.edu
www.usfca.edu/fac-staff/rrsundstrom/CRPR.htm

Conference

*The Second Annual Feminist Pedagogy Conference
October 12, 2007
CUNY Graduate Center, New York*



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The second Feminist Pedagogy Conference seeks participants for a day-long conference entitled "What's Feminist about Feminist Pedagogy?"

The conference will be held on October 12, 2007 at the CUNY Graduate Center in New York City with keynote speaker Distinguished Professor of English and Comparative Literature Nancy K. Miller.

The Feminist Pedagogy Conference is a venue for conversation between scholars and activists across the disciplines around the present state of feminist pedagogy and work on gender, both within and beyond the academy. Building on previous work, this is a forum to share pedagogical methods and ideas for teaching in women and gender studies and/or feminist approaches to learning and classroom strategies in various disciplines. Our aim is to address issues of gender and sexuality, in conjunction with race and class, both inside and outside of the academy.

Please respond to:
fpc2007@gmail.com

Conference
Canadian Society for Women in Philosophy
October 12-14, 2007
University of Alberta, Edmonton

Keynote Speaker: Dr. Moira Gatens
Australian Research Council Professorial Fellow
Department of Philosophy, University of Sydney

The 2007 meeting of the Canadian Society for Women in Philosophy will be held October 12-14 at the University of Alberta, Edmonton. CSWIP meetings are typically medium-sized conferences and provide an excellent opportunity for feminist philosophers to share ideas and network in a knowledgeable and friendly environment. The University of Alberta - one of Canada's top 5 research institutions - is undergoing a period of unprecedented growth and we have a lively community here that will offer a warm welcome to all theoretically-minded feminist scholars from Philosophy and other disciplines, and from Canada or beyond. The food and drink also promised to be a cut above the typical conference fare.

Dr. Cressida J. Heyes
cressida.heyas@ualberta.ca
<http://www.creddisaheyas.com>
Canada Research Chair in Philosophy of Gender and Sexuality
Department of Philosophy
Humanities Centre 4-85



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University of Alberta
Edmonton, Alberta

Call for Papers
Special Issue of Bioethics on Reproductive Autonomy
Deadline: November 1, 2007

Bioethics Call for Papers
Special Issue
Understanding and Protecting Reproductive Autonomy

Bioethics announces a Special Issue in 2008 on 'Understanding and Protecting Reproductive Autonomy'. The guest editor is Carolyn McLeod.

Protecting reproductive autonomy is a goal of many individuals and groups. But what it takes to achieve this goal is not obvious, in part because reproductive autonomy is not well understood. Papers in this issue of *Bioethics* will seek to improve our understanding of reproductive autonomy and of contemporary barriers to it, with the ultimate aim of enhancing protection for reproductive autonomy.

Papers may address one or more of the following interrelated questions. First, what is the proper scope of reproductive autonomy? In other words, what counts as a matter of reproductive autonomy and what does not? For example, does being able to choose the "kind" of child one will get count? Does being able to choose certain modes of getting pregnant or certain modes of childbirth count? Second, what skills do people need in order to exercise reproductive autonomy? For example, what skills enable people to negotiate the complex terrain of modern obstetrical care or surmount barriers to good childbearing or rearing that exist in impoverished social situations? Third, what are serious barriers that currently exist to reproductive autonomy, either locally or globally, and what do these barriers reveal about the nature of reproductive autonomy?

More specific topics may include, among others:

- Whether reproductive freedom is negative or positive
- Whether there is a right to reproduce
- Whether reproduction is a biological or social category
- cognitive or emotional capacities involved in having different degrees of reproductive autonomy
- The role of trusting well in others or the self

- Specific practices or policies that might endanger reproductive autonomy, such as:
 - abortion policies
 - policies for international aid
 - daycare policies
 - conscientious refusals by reproductive health care providers
 - normalization of reproductive technologies, including genetic technologies
 - practices that increase the incidence of multiple births, including multiple embryo transfer in *in vitro* fertilization (IVF)
 - societal pressure to have the "perfect" child
 - commodification of children or of women's reproductive labor
 - discrimination against childbearing or rearing among homosexual, bisexual, or transsexual people

Submission deadline: November 1, 2007

The guest editor welcomes early discussion with authors who are intending to submit papers. Please email: cmcleod2@uwo.ca indicating "BIOETHICS: RA" in the subject line. All submitted papers will follow *Bioethics'* anonymous review process.

For further submission requirements, including format and referencing style, please refer to the Author Guidelines on the *Bioethics* website
www.blackwellpublishing.com/submit.asp?ref=0269-9702&site=1

You can submit your manuscript to *Bioethics* online at <http://mc.manuscriptcentral.com/biot>

Please ensure that you select manuscript type 'Special Issue' and state that your paper is for the Reproductive Autonomy Special Issue when prompted.

**Conference
Project Biocultures
November 16-17, 2007**

Graduate Student Conference
University of Illinois at Chicago
November 16-17, 2007

Keynote Speakers:
Judith Halberstam, University of Southern California
Lennard J. Davis, University of Illinois at Chicago



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In the 1950s, C.P. Snow saw a fundamental split between the "two cultures" of science and the humanities. But in recent years this split has faded, with theorists like Michel Foucault and Donna Haraway as well as writers like Samuel Delaney and Octavia Butler examining what "the human" is in a world where recent biological and technological developments have profoundly shaken our assumptions about identity and power. At the same time, interdisciplinary work in fields like bioethics, gender studies, disability studies and critical race theory has begun to bridge this divide, offering up new ways of theorizing the body and its relationship to medical, cultural, and political knowledge. Putting projects like these in dialogue with one another, this conference seeks to create an interdisciplinary discourse that participates in the emergence of biocultures - the intellectual space where the humanities and the sciences converge.

For more information or updates, visit our website at:
<http://www.uic.edu/depts/engl/biocultures/>

This conference is part of Project Bioethics, an ongoing effort dedicated to exploring new ways of thinking about the intersections between the human and the technological. More information about Project Biocultures can be found at: <http://www.biocultures.org/index2.php>

HONORS/AWARDS

Susan Sherwin was awarded the 2006 Killam Prize in the Humanities from the Canada Council of Canada. For additional award information, go to website:
<http://www.canadacouncil.ca/prizes/killam/nf127281699611562500.htm>

Françoise Baylis was named to the inaugural Board of Directors of Assisted Human Reproduction Canada (AHRC), a federal regulatory agency that will oversee the area of assisted human reproduction.

ADS/ANNOUNCEMENTS

Our History has Gaps...

Do you know the locations of FAB's conferences, who co-chaired the conferences, and what issues were discussed in the conference programs? Do you know that there are 4 edited books



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arising from FAB conferences? Do you know about important FEB activities? Do you think any of us, or any future FAB members, will want to know FAB's history?

As an international network with rotating leadership and no permanent home-base, records of FAB activities and memorabilia can easily be lost to history. In 2001, through the foresight of some of FAB's founding members, the FAB Archive was created to preserve FAB records and memorabilia that have enduring historical value. The success of the archive - the historical memory of FAB - depends on what FAB members contribute to it. Currently there are some serious gaps in our archive, which belie many of FAB's accomplishments.

Below are items that we should preserve in the FAB Archive:

- 1 clean copy of each of the 4 edited books arising from FAB conferences
- 1 clean copy of minutes from every FAB Business Meeting (except China)
- 1 clean copy of the program from every FAB conference (except Brazil)
- photos from FAB conferences (provide details for each photo e.g., who, where, when)
- FAB stationery, pre-1997 and 2000-2004

If you can donate any of these (paper and/or electronic) to the FAB Archive, please contact Carolyn Ells, FAB Archivist.

Carolyn Ells
Biomedical Ethics Unit, McGill University
3647 Peel St.
Montreal QC Canada H3A 1X1
carolyn.ells@mcgill.ca

Rachel A. Ankeny has been appointed Associate Editor for *Feminist Approaches to Bioethics* for the *Journal of Bioethical Inquiry* produced by Springer. *JB* is seeking to broaden and deepen international dialogue in bioethics and encourage contributions from any relevant disciplinary and interdisciplinary perspectives as well as geographical locations. For more information on guidelines for authors and details about submission, please see <http://www.jbioethicalinquiry.org/> For specific inquiries on a feminist bioethics manuscript submission you are considering or if you would like to serve as a reviewer, please contact Rachel at rachel.ankeney@adelaide.edu.au.
