































*The International Network on Feminist Approaches to Bioethics*  
*(FAB)*  
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conceived as a bone marrow match for her sister.

***End of Life***

In the spring of 2005 the nation seemed to be transfixed by the Terri Schiavo case. Schiavo had been in a coma since February 1990. In 1998 her husband petitioned the courts to allow the removal of her feeding tube. Four neurologists had diagnosed her as being in a Persistent Vegetative State (PVS). There was evidence and testimony of Teri Schiavo's own wish not to be kept alive in such a state, but her parents opposed the removal. By March 2005, the legal history of the Schiavo case included fourteen appeals and numerous motions, petitions, and hearings in the Florida courts; five suits in Federal District Court; Florida legislation (Terri's Law) struck down by the Florida supreme Court; a subpoena by a congressional committee in an attempt to qualify Schiavo for "witness protection;" federal legislation; and four denials from the Supreme Court, among others. Schiavo's feeding tube was removed a third and final time on March 18, 2005. She died on March 31, 2005.

***Reproductive Rights***

Two\* vacancies on the Supreme Court raise the possibility that the court majority supporting Roe v Wade, the landmark 1973 court decision extending the right to privacy to a woman's decision whether or not to terminate her pregnancy, may be in danger of being overturned. Also, earlier this month the Food and Drug Administration again delayed the availability of Plan B or the "morning after pill," citing concern about possible use by young teens without medical supervision. The Director of Women's Health, Susan Woods, quit in protest, stating that the decision was "not based on science." The Global Gag Rule that prevents NGOs from receiving U.S. funding for providing abortion-related services, including counseling and referrals, remains in place.

Most discussions of bioethics and public policy in the U.S. focus on problems raised by emerging technologies. At the recent UNESCO meetings in Paris in June on drafting a "Universal Declaration of Norms for Bioethics," a debate emerged over whether bioethics should be limited to these issues, or should focus more broadly on matters of public health, economic justice, and access to education. The U.S. delegation, along with Germany and several countries, led the effort to limit the scope of the document. One can only hope that the debate will come to focus more on addressing the economic and social inequities that affect health outcomes in the U.S., as well as the importance globally of an American investment in infrastructures that support health.

**CONFERENCES AND OTHER EVENTS**

The American Society for Bioethics and Health offers a good list of activities in bioethics at their website - <http://www.asbh.org/news/index.htm>

Please let me have your advice about how I can best serve you as representative.

*Best regards,*  
*Mary*

\*Editor's Note: John Roberts was confirmed as the Chief Justice on September 29, 2005.

***BOOK REVIEWS***

As the book review editor for our newsletter, I want to take a moment to let you know a bit more about the book review process, what we have available, as well as a few new initiatives.

Typically, publishers send us free copies for review - sometimes this is in response to a request, but we also receive unsolicited titles. On the FAB bookshelf currently are such titles as: *Re-conceiving*

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*Pregnancy and Childcare: Ethics, Experience and Reproductive Labor* (Mullin), *Ethics of the Body: Post-conventional Challenges* (Shildrick and Mykitiuk), *Recognition, Responsibility and Rights: Feminist Ethics and Social Theory* (Fiore and Nelson), *Women's Lives, Men's Laws* (MacKinnon), *Linking Visions: Feminist Bioethics, Human Rights, and the Developing World* (Tong, Donchin, and Dodds), *Pilgrimages/Peregrinajes: Theorizing Coalition Against Multiple Oppressions* (Lugones), *Liminal Lives: Imagining the Human at the Frontiers of Biomedicine* (Squier), and *Choice and Coercion: Birth Control, Sterilization, and Abortion in Public Health and Welfare* (Schoen). It's a FAB feast!! Please partake!

I'd also like to entreat you to let us know what is on \*your\* reading shelf, and also to send us your good news when you have a book published. When you are reading a book with relevance for FAB - whether for a project, a course, or just for pleasure - please consider writing a review. If there is a particular topic you are interested in that falls in the terrain of feminism and bioethics, you can also identify a book you'd like to review and contact me. We can often have a free copy sent to you. It is fun, a good way to keep up with the latest in the literature, and a wonderful way to contribute to the collective wisdom of FAB. And, when you find yourself the proud author of a new book, please tell us!! We hope to publish more reviews of works by our members.

I also want to let you know about a new feature we'll be introducing in future issues called *Booknotes*. In this section of the book review, we'll offer a short list of new titles about which we think FAB members will want to know. This new initiative is inspired by the reality that there is much more written than we could possibly review, and there are limitations on the procurement of review copies. And of course, we hope readers will benefit from the additional information!

Thanks for all your good works, and for considering a contribution to the Newsletter.

*Lisa A. Eckenwiler, Ph.D.*  
*Old Dominion University*  
*Book Review Editor*

***Prostitution Policy: Revolutionizing Practice Through a Gendered Perspective, by Lenore Kuo.***  
***New York: New York University Press, 2002.***

*A Book Review*  
*by Allison B. Wolf, Simpson College*

The majority of U.S. feminists argue that prostitution promotes and perpetuates women's oppression. Consequently, they maintain that an ideal feminist society would not include legalized prostitution. In her book, *Prostitution Policy: Revolutionizing Practice Through a Gendered Perspective*, Lenore Kuo enters this debate by convincingly suggesting that the traditional U.S. feminist literature wrongly focuses almost exclusively on one type of prostitution (streetwalking), limits its investigations of prostitution to the U.S., and excludes important voices from their analyses, namely those of prostitutes and former prostitutes. As a result, U.S. feminists operate on misconceptions about the nature of prostitution at conceptual and practical levels and as a consequence, they recommend faulty prostitution policy. Kuo's book attempts to remedy these limitations so as to create an improved feminist policy on prostitution.

To accomplish the above, Kuo organizes the book into nine chapters, which roughly correspond to three sections. In the first section (which includes the first four chapters), Kuo clarifies key debates and concepts relevant to prostitution. Specifically, she examines the conceptual nature of heterosexuality, heterosexual sex, and prostitution in order to show that there is nothing intrinsically oppressive to women in prostitution. In fact, Kuo suggests that arguing that prostitution *must* be oppressive toward women assumes the same

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oppressive stigmas about the nature of sex and sexuality that feminists have long resisted. So, the common feminist presumption that prostitution is obviously wrong is faulty.

After showing that prostitution is not inherently bad for women, Kuo moves to the second section of the book (Chapter 5), where she outlines the way prostitution is actually practiced both in the United States and in certain cities around the world. This is one of the most valuable chapters in the book because it both informs the reader of numerous aspects of prostitution, and demonstrates what it means to do a global analysis of prostitution. Specifically, Kuo describes numerous types of prostitution that are practiced throughout the world. In the process, she shows that prostitution differs in different contexts. Indeed, prostitution changes according to the race, immigration status, class, and geographical location of the prostitute and client. While there should have been more of a focus on race explicitly, Kuo reinforces the importance of examining the intersections of race, class, geographical location, etc. for providing an accurate picture of the practice and generating ethically acceptable policy.

The discussion of prostitution in the fifth chapter paves the way for Kuo's proposed feminist-friendly prostitution policy, which she details in the last section of the book. Conceptually, Kuo suggests, a feminist prostitution policy must include ways to normalize heterosexual sex and sexual activity because Kuo maintains that one reason that prostitution is stigmatized is because heterosexual activity is stigmatized. Therefore, any practical policy must take aim at the larger stigmas of heterosexual sex and sexuality. Practically, Kuo argues that feminists should support the decriminalization of prostitution for this is the only strategy that does not further harm women and prostitutes, including former prostitutes.

While Kuo's arguments and analysis are important as a strong model of feminist friendly policy-making, they also have specific utility to feminist bioethicists because of the questions that her work raises for medicine and the health care system. For example, some of Kuo's suggested policies require various changes in our health care delivery system (for example, medical clinics that are open exclusively to prostitutes and in depth public health education and treatment of STDs). Would a just health care system include the kinds of health care programs that Kuo suggests? What are the ethical ways to implement such programs? What are the other ways that prostitution, both as a practice and as an experience for individuals, affects health care ethics concerns such as patient confidentiality and disclosure, preventative care, and provider-patient relationships? More generally, how do Kuo's findings and suggestions affect our conception of what constitutes a fair health care system? While these are just a few questions, Kuo's work directly and indirectly opens many paths to enriching health care ethics.

In addition, the richness and utility of the book are deepened by Kuo's international approach to prostitution. As Kuo points out, U.S. feminists have traditionally overlooked numerous facts about the nature of prostitution because they limited their investigations to the U.S. context. Kuo globalizes the discussion and in doing so, she provides a more comprehensive analysis and policy strategy. She raises important topics such as the international trafficking of girls and women into the United States and Europe, and the experiences faced by immigrant women who become prostitutes.

Despite Kuo's obvious commitment to include voices from many nations, however, given her emphasis on the necessity for including marginalized voices of prostitutes and former prostitutes, her work would have benefited greatly from including more of these voices. This limitation opens a door to further analysis of these issues and of Kuo's proposals.

In short, Kuo's analysis illuminates key elements of prostitution practice that feminists must consider in forming a strong feminist policy of prostitution. Not only has she given feminists policies that will enliven and expand this debate, but she has done so in a way that provides us all with a model of how to construct policies in a way that account for differences in race, class, and geographical location. Consequently, Kuo's analysis expands her readers' knowledge while also paving the way for feminists to continue helping prostitutes and other women throughout the world.

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***Private Lives: Families, Individuals, and the Law*, by Lawrence M. Friedman.  
Cambridge: Harvard University Press, 2004.**

*A Book Review*  
by Yvette Pearson, Old Dominion University

Although we often hear people talking about the so-called good old days and claiming that the contemporary civilization is doomed to collapse at any minute, Friedman's *Private Lives* reminds us that the major changes in the letter of the law do not necessarily cause or reflect fundamental changes in people's behavior or core values. The manifestation of commitment has undoubtedly changed, and the structure of the family has also undergone significant transformation, and continues to do so. Nonetheless, for better or worse, we continue to cling steadfastly to the ideals of commitment and family.

A major theme of *Private Lives* is the primacy of the individual and the fact that, in the contemporary world, marriage, divorce, procreation, and even privacy itself are largely matters of individual choice. The first half of Friedman's book focuses mainly on marriage and divorce from the 19th century to the present and how both institutions have been affected by the increasing emphasis on the individual, particularly in the context of American law and society. Friedman discusses the shift "from status to contracts" (2), where voluntary choices came to take precedence over one's social status when making determinations about their rights and obligations within society. Common law marriage then became a prevalent and important type of civil contract in the 19th century, and its purpose, according to Friedman, was to protect women and children (20). Though a binding contract and not one wherein the terms could be negotiated (18), common law marriage was entered into quite informally much of the time. There were often no witnesses, and in some cases marital status was merely inferred from circumstances, regardless of whether the couple had actually verbalized any promise of commitment. In the beginning of the 20th century, however, the government's penchant for bureaucracy and its desire to regulate procreation led to government efforts to control marriage and divorce, which was the beginning of the end of common law marriage. Ultimately, however, there has been a "triumph of marital choice" (56) and a "silent revolution" with the institution of divorce (67). Laws restricting interracial marriage are gone, and the existence of no-fault divorce laws means that previous legal restrictions on collusive divorce have vanished as well. People are now not only free to choose whom to marry, but also able to liberate themselves from unhappy unions without having to tell tall tales or engage in such antics as staging adulterous liaisons (68-71). Divorce law is no longer the "living lie" (67) it once was; in the contemporary world the letter of the law and its actual practice are consonant with one another.

Though divorce is more common today for people of all social classes, and people are far less secretive about it than in the 19th or even early 20th century, Friedman insightfully points out that divorce is neither inherently anti-marriage nor the cause of "family breakup, misery, and disappointment" (81). In fact, he holds that divorce is an affirmation of marriage. While spouses can leave or live separately or have extramarital affairs without getting divorced, the one thing they cannot do without a divorce is remarry. Friedman points out that a primary goal of divorce is *remarriage*, which suggests that it is not in and of itself a threat to the institution of marriage. His assertion that people still do value and pursue "stability, commitment, and an atmosphere of nurturance and love" (133) is evidenced not only by the practice of divorce, but also the increase in cohabitation, and the desire of some homosexual couples to relinquish some of their freedom through marriage or a similar sort of civil union. Moreover, divorce, as Friedman points out, is an effect, not a cause, of family disintegration. In one of many humorous moments in the book, he reminds the reader that "a happy couple...is not going to rush out and get a divorce even if divorce is available at fire-sale prices (or even free) and as easy as falling off a log" (81).

Friedman notes that an important reason for the increase in the number of divorces is that individuals have

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come to demand more from marriage than used to be the case. In the 19th century there began a shift away from the "traditional" marriage toward the ideal of a "companionate" marriage. At that point, the shift was "only partial and relative" (41), but even so people were beginning to expect more out of marriage, and when those expectations went unmet, people wanted out so that they would be free to find their way into a better marriage. A companionate marriage involves a desire for partnership and friendship - a "harmonious companionship" capable of fulfilling emotional and psychological needs (40). In what Friedman refers to as a "traditional" marriage, the individuals essentially continued to lead separate lives, and the duties of each individual insofar as they did interact with one another were fairly clear and limited. A woman was expected to create a good home, cook, raise children, "stay out of trouble," and be "reasonably compliant in bed" (40). A man was expected to treat his wife with respect and never beat her, hold down a decent job, bring home money, drink only in moderation, and refrain from philandering (40).

Unfortunately, many men failed to meet even the modest expectations of the "traditional" marriage, and women would generally just tolerate abuse and neglect on the part of their husbands, in part because they did not have much choice - escaping from marriage was difficult for women. For example, though adultery was considered an acceptable legal ground for divorce for both sexes, the double standard was alive and well in practice. In order for a woman to be granted a divorce, her husband had to be guilty of "aggravated adultery - 'incestuous adultery, or of bigamy with adultery, or of rape or of sodomy or bestiality'" or flaunt his adulterous behavior by, e.g., keeping his "'concubine' in their 'common dwelling,'" (p. 30). For a man, however, "simple adultery" was adequate justification (p. 30). Thanks to no-fault divorce, women in today's world are, from a legal standpoint, just as free to walk away from a miserable or unsatisfactory marriage as men. Nonetheless, women often remain in physically or psychologically abusive unions despite there being fewer legal barriers. Equality under the law is not identical with social equality, and inequality that remains hidden behind the veil of "family privacy" is unlikely to be remedied. Along these lines, Friedman notes that "women have made the least progress toward equality inside their families" (4). Hence, it is clear that even dramatic changes in the legal system do nothing to help the most vulnerable members of society unless careful attention is also paid to what individuals are *actually* able to do. This is an important lesson for bioethicists as well, insofar as there is a tendency in the field to focus a lot on the importance of informed consent and individual autonomy, despite the fact that individual autonomy is often so severely compromised by one's familial or cultural context that the very capacity for giving informed consent or making autonomous choices of any kind is virtually nonexistent.

The last half of *Private Lives* focuses on the status of children and the problematic concept of privacy, especially as it relates to procreative and parenting decisions and practices. One important development in family law to which Friedman directs our attention is the shift from concern for the parents' interests to an increased emphasis on the "best interests" of children. While there were once "lemon laws" (115) and annulment policies that made it possible for parents to return an adopted child who turned out to be defective "because of pre-adoptive conditions" (100), the main objective with contemporary adoption arrangements is to ensure that the best interests of the child take precedence over other considerations. This is also generally true when the family law courts in the U.S. make custody decisions, though Friedman reminds us that genetic parenthood sometimes functions as a trump card and serves as a justification for wrenching children from the arms of the "social" parents (136). Along these lines, Friedman also addresses problems that have arisen in the context of unconventional procreative arrangements and prompts us to question whether surrogate motherhood or other means of collaborative reproduction really serve the best interests of the offspring created by them.

The concept of privacy is complicated and is understood in myriad ways that influence choices relating to family life, according to Friedman. In the final chapter of *Private Lives*, he distinguishes two understandings of the right to privacy. The first, which is basically a right to be left alone or to keep certain things hidden from public view, is quickly vanishing in this age of media dominance, which has led to the "blurring of the private/public boundary" (9). The second is understood as a right to make "fundamental life choices without state interference" (162). Given that certain life choices - most notably, the choice to procreate - will impact many others in a couple's community, Friedman rightly notes the peculiarity of this latter understanding of a

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right of privacy, which "has gained steadily in importance" (162) both legally and socially. Individualism and the "ideology of choice" (146) have become the order of the day, a state of affairs that Friedman seems to both celebrate and lament. Though individuals' freedom to choose has expanded in many areas, individualism has not been accompanied by an increased emphasis on either the acknowledgement or fulfillment of obligations toward others. Hence, the needs of many individuals - particularly those who are most vulnerable - will continue to go unmet in an individualistic society, and there will be a perpetual competition among individuals to secure both legitimate and illusory rights even at the expense of others' well being. This state of affairs is apparent in Friedman's discussion of our "contradictory culture of privacy" (184), where individuals treat privacy as a commodity to be bought and sold on the open market while simultaneously acting as though privacy is something sacred. He points out that whether privacy is treated one way or the other depends on *whose* privacy stands to be invaded; generally individuals want unfettered access to information about others but prefer information about them to be shielded from public view. In the end, the apparent expansion of freedom generated by the triumph of individualism may, ironically, pose a great threat not only to privacy but also to individualism itself. Along these lines, Friedman notes that although individuals have greater freedom due to their increased access to an abundance of information, other individuals and institutions, such as the government and large corporations are also capable of making incursions into individual privacy from which they might profit. Individualism without a sense of duty will ultimately obliterate individual freedom and privacy for most people and benefit only those who wield the greatest power.

*Private Lives* provides readers with a comprehensive yet amazingly accessible discussion of the transformation of family law and the interdependence between law and social change. It is a useful primer on the history of family law and would be a good addition to the reading list for courses on law and social change or the sociology of marriage and the family, but it is also valuable for those who simply wish to arm themselves well against those who make exaggerated claims regarding society's departure from core values like commitment.

Friedman's goal was to provide a description of the changes in family law over the past two centuries and to leave it to readers to determine whether those changes have been good or bad, but he understands that his own perspective shapes his description and explicitly states this in the introduction. This is helpful to the reader, as there are parts of the book where Friedman's own view is particularly vivid. *Private Lives*, however, provides us with an intriguing and objective account of the legal history of intimate relationships, a highly subjective terrain where objectivity generally fears to tread.

***No Place Like Home? Feminist Ethics and Home Health Care, by Jennifer Parks.***  
**Bloomington, IN: Indiana University Press, 2003.**

*A Book Review*

*By Jennifer Lingler, University of Pittsburgh School of Medicine*

In *No Place Like Home?*, Jennifer Parks combines the experiential account of a former home care aide with the rigorous analysis of a moral philosopher to yield a critique of the U.S. home health care system which is unprecedented in scope, approach and attentiveness to women's issues. Parks presents an elegant defense of her central thesis that the current home care system is exploitative of women and in dire need of reform.

Chapter 1 neatly sketches the rise of the home health care industry. Here Parks introduces the distinctly feminist notion that consideration of the circumstances and issues particular to home care aides - the industry's "worst-off" or "lowliest" workers - is critical for cultivating an accurate sense of the ethics of home care. Given that home care is situated within the broader U.S. health care system, much of chapter 1 focuses on the influence of such factors as de-institutionalization, shortened hospitalizations and increasingly expensive

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nursing home care in fueling the demand for cheap, home-based health and personal care. Considering the supply side of the equation, Parks argues that the gendered history of caretaking, which has been facilitated by the normative view that it is "natural" for women to assume the responsibility of caring for dependents, has served to uniquely position poor women - especially citizens who are women of color and immigrants - to meet the burgeoning labor needs of the home care industry.

Parks then examines the network of values that undergird the structure and the practice of home care. In chapters 2 through 4, she leads readers to critically consider these values, especially those found at the level of the client/aide relationship. She rejects what may be a widely-held view that home care embodies the Western values of autonomy and self-sufficiency. Rather, Parks suggests that the real-time values and preferences of home care recipients go largely unexplored, and are rarely incorporated into the formal planning and execution of care. In part, her evidence for this assessment comes from her own tenure as a home care aide.

On Parks' analysis, what home care agencies really value is task-oriented labor, provided in an atmosphere of profitability. On this essentially corporate model, the industry needs for aides' loyalty to rest not with care recipients, but with employers. This leads to a series of moral dilemmas for home care workers, the majority of whom care not simply *for bodies* (through the performance of technologically-oriented tasks) but also *about persons and relationships*. She alleges that home care agencies actively endeavor to discourage the formation of caring relationships between clients and aides, as such relationships are perceived to threaten profitability. Parks concludes that the current, corporately modeled system of care upholds neither the values of its care recipients, nor those of its care workers. Indeed, the home care industry is morally suspect given the various ways in which it supports a "perversion of the ethic of care." Parks ultimately argues for the adoption of a relational model of autonomy, whereby the notion of selves as socially embedded is taken seriously, and moral caring is truly valued.

Chapter 5, entitled, "The Personal is Political," is perhaps the volume's strongest chapter. Here, Parks diverges from her macro-level analysis of the home care system to explore the everyday ethical issues that plague those entrenched in home care work. In doing so, she takes up issues like racism in care relationships, gift giving and receiving and various kinds and degrees of "rule-bending." Many of Parks' rule-bending examples involve aides who enact relational conceptions of autonomy by considering the potential impact of their actions on clients' identities and social relationships. She describes, for example, the practice of medication administration on the part of an aide who is not licensed to pass medications, but who is concerned that reporting a client's inability to self-administer medications will result in the reclassification of that client as inappropriate for home care services and in need of institutionalized care. Parks contends that in such instances, the aide acts not upon a self-interested desire to impersonate a registered nurse, but rather from concern about the impact that a change in residential status will portend for her client's sense of agency. Drawing heavily upon her personal experience, Parks offers a uniquely contextualized view of each of these issues. Readers holding any illusions about the existence of such dichotomies as public-private and independent-dependent, ought to skip straight to this chapter for a telling account of why client/aide relationships, although born out in the private sphere, have everything to do with poverty, social values, and health policy. Parks' account shows us that home care relationships are neither contractual (as in the case of a public fee-for-service arrangement), nor familial (as in the case of informal care provided by one's relatives). Rather, they are kinlike in that they emerge within relationships of interdependence - that is, social and economic vulnerability on the part of caregivers, and physical or mental vulnerability on the part of care recipients - and, over time, come to involve intimate exchanges and genuine caring. Parks teaches us that evaluating the morality of home care relationships, even those which are abusive, demands the sort of nuanced appreciation that is best gained through a feminist lens.

Throughout her book, Parks carefully navigates web upon web of complex constructs to provide us with a compelling account of just what feminist ethics can do for home health care. There is one notable exception. That is to say, if there is a weakness here, it concerns a failure to make a distinction between paid and unpaid, or formal and informal (often professional and family) caregivers. Although Parks' primary concern is with the exploitation of formally employed home health aides, she peppers the text with repeated mention of

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informal (most often family) caregivers, and seems to minimize or overlook morally relevant differences between these groups. While an exploration of the circumstances and ethical issues unique to family caregivers is well beyond the scope of this already comprehensive book, it is regrettable that this limitation is not made explicit within the text.

The volume concludes with an ambitious attempt to consider what it would take to create social circumstances under which home-based caretaking could be consistently accomplished in a just manner. Chapter 6 calls upon readers to envision an alternative to the capitalist framework for the provision of home health care. Integrating Marxist sensibilities with a feminist take on just care delivery, Parks concludes the book by proposing a paradigm in which moral caring is fostered by way of a democratized workforce who (through either unionization or ownership) control home health care agencies.

In sum, *No Place Like Home?* provides a timely and sobering critique of the U.S. home health care system. Parks' rich analysis encompasses issues affecting disempowered women of all ages, who are situated at various points along a broad continuum of social and economic interdependence.

This book will be useful in a diverse range of scholarly contexts. For instance, students and professionals interested in women's studies, philosophy, public health, healthy policy, gerontology, and nursing will gain valuable perspective by reading this book. Finally, healthcare researchers who are developing interventions to empower nursing assistants and other care aides will find that Parks has done a superb job of articulating what amounts to a moral justification for their endeavors.

***Bioethics as Practice*, by Judith Andre.  
Chapel Hill, NC: University of North Carolina Press, 2004.**

*A Book Review*  
By Susan Parry, University of Minnesota

After nearly two decades in traditional academic positions in philosophy, in 1991 Andre took a position in bioethics at the Center for Ethics and Humanities in the Life Sciences at Michigan State University. She found stark differences between her former and new professional lives. The move from a department of philosophy to a center for bioethics was more than just a change in universities; it felt like a change in worlds. In *Bioethics as Practice*, Andre uses her own experiences and draws on interviews with about seventy-five people within bioethics and related fields to offer an insightful and compelling description of the field as currently practiced, as well as prescriptions for its future.

Andre challenges traditional understandings of bioethics. Bioethics is not simply a subset of philosophy. It obviously has a special relationship to the discipline, but bioethics is not simply applied philosophy. It is also not just a new academic field that one masters by learning a new vocabulary and literature. To practice bioethics one needs a substantially different skill set than that typically possessed by academics.

Andre employs Alasdair MacIntyre's concept of a practice to cast light on what bioethics essentially is. For MacIntyre, a practice is a complex set of activities that has specific goals and standards that define the practice and without which the practice cannot be understood. While Andre acknowledges that bioethics does not fully meet MacIntyre's definition of a practice, it is a helpful tool because "bioethics is more than an intellectual discipline" (77). Moral development as a goal for bioethics better captures what it is that bioethicists do. Bioethics is trying to change the world and its tools are moral. Andre argues that "we properly aim at moral development within ourselves and others, a development that comprises moral perception, reflection, and action" (78).

Andre does not call for radical changes in the direction of bioethics, but more awareness of its goals. She argues that moral development is already an implicit goal of bioethics. By making the moral nature of the discipline more explicit, she calls on her peers to, for example, develop virtuous communities, pay attention to the needs of colleagues, and serve their communities. One particular focus should be on choosing the right

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projects. Choosing the right projects requires understanding the forces that influence the field, seeing what is overlooked, and then doing something about it. Examples of ignored topics include the uninsured and the poorly insured, social determinants of health, hospital workers, and the patients' perspective. The future of bioethics continues to be debated by many in the field, but Andre's discussion provides an important structure to the debate. If bioethics is about making a difference and being engaged in moral development (both ours and the people we serve), then the projects themselves are a reflection of how we understand these dimensions.

External goods (status), instrumental goods (funding), and internal goods (the need to be heard) all pull people in the field in different directions. Andre calls on us to carefully distinguish between the goods we want and the goods we need. She eloquently notes, "A life in bioethics, then, requires integrity and discernment as we sort out the real goods from the apparent, distinguish temptations to self-aggrandizement from proper self-regard, and find ways to protect ourselves and our projects that do not vitiate them" (151).

One of the many strengths of this book includes Andre's attention to some very practical aspects of the field, such as her call for virtuous communities. For example, Andre tells us about a young junior faculty member she met named Jamie who was struggling to navigate the field and lacked mentors. Jaime's senior colleagues lacked mentors themselves since the field was so young when they were establishing themselves, that they thought she should be in the same position. This attitude puts junior faculty in incredibly difficult situations and increases the chances of being denied tenure. In most of academia, support systems for junior faculty are much more institutionalized. A lack of clear standards is also problematic. A person with a dual appointment in a philosophy department and a medical school will be puzzling to both sides. Whose publishing standards apply? Andre notes that a lack of clear standards and institutional support not only shows a lack of respect for new individuals, but also affects everyone: "our work will be done better when everyone is able to function fully" (165). Virtuous communities are required for our work and require that we pay close attention to customs that impeded bioethics as a practice. Customs that impede collaboration, the role played by personal and institutional connections, a cultural emphasis on competition and evaluation, and long work weeks, all challenge the moral virtue of the bioethics community. These concerns have long been articulated by feminists doing work in bioethics.

Andre's professional experiences have given her an "in the round view" of the practice of bioethics which will be of interest to aspiring and engaged bioethics scholars of all levels. Graduate students and junior faculty will be particularly interested in this book. Andre dispels the myth that bioethics offers guaranteed employment and her practical advice is useful for those just entering the field.

*Bioethics as Practice* is a major contribution to the field. Her description of bioethics is well articulated, insightful and interesting. Andre's account would be stronger if she had done more to place it in the context of competing conceptions of bioethics, but this is an ambitious work. She calls on bioethicists to pay attention to what it is they actually do - engagement in moral development - and the moral and intellectual virtues needed to accomplish this goal. The "new form of professional life" will continue to thrive. But only if we take heed of Andre's diagnosis of and prescriptions for practice.

## 2005-2006 CALENDAR

*Call for Papers* - "*Does the Body Have a Future?*" – *Deadline Date: October 1, 2005*

In concepts as diverse as the cyborg, the questioning of mind/body dualism, the contemporary image of the suicide bomber and the patenting of human genes, we can identify ways in which the future of the human body has become ambiguous. A series of international workshops and conferences will be held at Birkbeck, University of London.

This call for papers is for the first workshop, "Bodies Past." Questions such as :

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- What ways of thinking about the body have been abandoned, obscured, or rejected? Have certain conceptualizations of the body from the past been lost?
- What kinds of bodies from the past have now become defunct? Can a particular image or type of body become obsolete?
- Can images, representations and conceptualizations of the body from the past force us to rethink contemporary categories of the body?
- Can revisiting bodies of the past help us critically rethink key modern and postmodern constructions of the human?
- What media and technologies of the body existed in the past?
- What can we learn about representations of the body from our own individual pasts, in our childhoods?

Abstracts are encouraged from a wide range of disciplines, such as history, sociology, psychology, literature, medicine, law, philosophy, film studies and art history. Papers should be about twenty minutes in length, with an initial 200-word abstract submitted no later than October 1, 2005.

Please submit abstracts to:

Professor Donna Dickenson  
Director of the Birkbeck Institute for the Humanities  
email: [d.dickenson@bbk.ac.uk](mailto:d.dickenson@bbk.ac.uk)

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*Call for Papers - The Art of Gender in Everyday Life - Deadline Date: October 24, 2005*

We are pleased to announce a call for papers for a multidisciplinary conference, The Art of Gender in Everyday Life III, to take place at Idaho State University, March 30-31, 2006.

We invite abstracts from our university faculty and staff colleagues as well as from graduate and undergraduate students. ALL submissions related to the art of living gendered lives will be considered. This year, we are especially interested in submissions that address gender at work in the community (for example: university-community partnerships; the work of non-profit organizations; gender and economics; etc.) and international perspectives on gender; gender and men (for example: men and nonviolence; construction of masculinity; etc.). Abstracts must be postmarked by October 24, 2005.

Submissions will be accepted BY POST ONLY. Please enclose the following items for the committee's consideration:

- An ABSTRACT of no more than 300 words. The title should appear clearly at the top of the abstract; the presenter's name should not appear on the abstract.
- A COVER SHEET with the following information: presenter's name; presentation title; presentation format; institutional affiliation (including department) and academic status; phone number, street and email address; AV needs; and a 50 word bio
- A DISK with both the abstract and cover sheet as Microsoft Word documents (as abstracts, affiliation, email addresses and bios will be reproduced in a booklet for all presenters)
- A CHECK for the \$50 registration fee made out to the Anderson Center; this fee will help us to cover conference expenses including meal costs and a ticket for the keynote speaker, Barbara Ehrenreich. (Please note: in the event of an unaccepted abstract, this check will be destroyed.)

Forward all abstracts to:

Anderson Gender Resource Center  
Idaho State University, Campus Box 8141  
Pocatello, ID 83209-8141  
Attn: The Art of Gender in Everyday Life III Committee

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Please note: Should your abstract be accepted, you will be required to provide a copy of your paper to the

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Committee no later than February 13, 2006 so that your session discussant will have time to review your work. Questions? Email us at:

gndrcr@isu.edu  
or check out our website at  
www.isu.edu/andersoncenter

**\*\*Student Papers\*\***

Awards: The Conference Committee will award two separate prizes (one undergraduate and one graduate) of \$250. Additional Director's Prizes of \$25 each may be awarded at the Committee's discretion.

Competition Guidelines:

- The paper must be presented by the author at the March 2006 the Art of Gender in Everyday Life III conference at Idaho State University in Pocatello, ID.
- The paper may be from any discipline.
- The paper must be given in English.
- Only the version of the paper that is actually read at the conference is eligible. The paper should be approximately 8-12 pages, double-spaced, exclusive of bibliography. The abstract and bibliography should be included with the paper.
- Five hard copies and a disk containing the conference version of the paper must be presented at the registration desk by 9am on Friday, March 31. They should be addressed to: Rebecca Morrow - Student Paper Competition. **NO LATE SUBMISSIONS WILL BE ACCEPTED.**
- A cover page must be attached with the following information: the author's name, institutional affiliation (including department), divisional status (graduate or undergraduate) and email address; the name, address, and telephone number of the student's advisor; and the name of the session where the paper was or is to be presented.
- Shared authorship papers are eligible provided that the category in which they are entered (i.e. undergraduate or graduate) is that appropriate for the most senior author. Papers co-authored with professionals are not eligible for the student paper competition.
- All papers submitted by undergraduates must be accompanied by a note from the student's advisor indicating that the work is original and that the professor believes it to be appropriate for presentation at the conference.

Judging: A panel of judges from a variety of disciplines will blind review submissions. The panel will employ standard scholarly criteria in making its awards.

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*Call for Papers - Health and Disease in Popular Culture – Deadline Date: November 1, 2005*

Popular Culture/American Culture Association encourages proposals from historical and contemporary perspectives. Topics might include subjects related to health and disease in the mass media; drugs, alcohol, and tobacco; infectious and chronic disease in popular culture; epidemics; health, disease, and globalization, mental health; women and men as healers, caretakers, and health professionals; literature and health; race, gender, class and health; and urban and rural health.

Contributions from interdisciplinary and single disciplines are welcome.

The deadline for submission is no later than November 1, 2005. Please send 200 word abstracts to: Jennifer Tebbe-Grossman by email: [jennifer.tebbe@bos.mcphs.edu](mailto:jennifer.tebbe@bos.mcphs.edu)

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*Conference - The Bodies Past International Conference and Workshop - Birkbeck, University of London,*

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*Bloomsbury - November 11-12, 2005*

In concepts as diverse as the cyborg, the questioning of mind/body dualism, the contemporary image of the suicide bomber and the patenting of human genes, we can identify ways in which the future of the human body has become ambiguous. The aim of the three international workshops and conferences, under the aegis of the new Birkbeck Institute for the Humanities, is to explore interdisciplinary answers to the questions "Does the body have a future?" The first of these workshops, "Bodies Past", asks what the past history of the body can tell us about that question. Two further workshops on "Bodies Present" and "Bodies Future" will be held in 2006.

The Bodies Past workshop will begin on Friday evening with a reception and film showing, introduced by Professor Ian Christie of Birkbeck. Concurrent sessions will run on Saturday, with the workshop culminating in a final keynote speaker.

The cost of the workshop is £60, £30 for students, to include a wine reception on Friday, coffees and teas. Bookings for the workshop can be made through Natalie Warner, Institute administrator by email: [n.warner@bbk.ac.uk](mailto:n.warner@bbk.ac.uk). She can also advise on accommodations.

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*Call for Abstracts for a Collection on Disability and Philosophy – Deadline Date: November 15, 2005*

In recent years, an increasing number of philosophers (including political philosophers, feminist philosophers, and cognitive scientists) have begun to think and write more critically about disability, about how philosophical discourses represent disabled people, how these discourses impact on this socially constituted and disadvantaged group, and how the discipline of philosophy must be modified in order to include disabled philosophers. These critical reflections have coincided with, and to a large extent have been motivated by, worldwide political changes with respect to disabled people's participation in and access to society. Furthermore, this new philosophical work on disability seems to have been influenced by, and to have influenced, the work of disability theorists and researchers in the growing field of Critical Disabilities Studies.

This call seeks detailed abstracts of 500-750 words for an edited collection on disability and philosophy that aims to bring together some of this exciting and path-breaking philosophical work. Topics suitable for inclusion in the collection include (but are not limited to):

- Bioethics meets biopolitics
- Feminist analyses of disability
- Reconsidering prenatal testing, selective abortion, assisted suicide
- What does equality for disabled people require
- Taking another look at Rawls, Dworkin, Sen, etc. on disability and distributive justice
- Situated knowledges, epistemic privilege, and disability
- Disability and intersectional approaches to oppression
- The ethics and politics of disabled people's narratives and the approaches of cognitive science
- Phenomenological analyses of disability and shame, self-respect, and self-esteem
- Disability and aesthetics, conceptions of beauty, ugliness, wholeness, and the object
- Philosophy of biology and the very idea of normal species-typical functioning
- Integrating disability theory into philosophy

Deadline for submission of abstracts is no later than November 15, 2005. Abstracts and all inquiries about the collection should be directed to: Dr. Shelley Tremain at [stremain@utm.utoronto.ca](mailto:stremain@utm.utoronto.ca) or [stremain@porchlight.ca](mailto:stremain@porchlight.ca)

Notification of acceptances will be sent by January 15, 2006. Completed papers are due by May 15, 2006.

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*Conference - The V International Conference "Women in the 21st Century" - November 21-27, 2005*

The Chair of Women Studies of the University of Havana is happy to announce the V International Conference "Women in the 21st Century" which will take place at the University of Havana, November 21-27, 2005. The main purpose of the conference is to promote dialogues, exchange of information, and the reassessment within various academic disciplines concerning Gender, Feminism, and Women's Studies.

The conference will consist of panels, round table discussions, individual presentations and plenary sessions. Possible topics include:

- Feminist Thinking - Theory and Methodology
- Gender, Identity and Subjectivity
- Gender and History
- Gender and Socio-Economic Development
- Gender and Violence (including wars and armed conflicts)
- Gender and Environment
- Gender and Health
- Gender and Sexuality
- Gender and Education
- Gender and Employment
- Gender and Power
- Gender, Art and Literature and Films
- Gender and Social Communication
- Gender and Human Rights
- Gender, Race, Social Class and Ethnic Group
- Gender and Religion
- Gender, Science and Technology

Those interested in further information may contact Drs. Norman Vasallo Barrueta at [cmujer@psico.uh.cu](mailto:cmujer@psico.uh.cu).

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*Conference - The IV World Conference on Bioethics - November 21-25, 2005*

The IV World Conference on Bioethics will be held in Gijon Spain. This conference is organized by the International Society of Bioethics (SIBI). The Conference, which shall be inaugurated by the Nobel Prize winner, Wole Soyinka and closed by the Ministry of Health, Ms. Elena Salgado, counts on the auspices of UNESCO, the Council of Europe (Presidency of the Parliamentary Assembly) and the Pan American Health Organization (PAHO).

The issues to be covered are:

- Privacy and genetic data
- Biological weapons
- Access to Sanitary Systems and medicines
- About violence
- Life and its development

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*Call for Papers - The Cultural and Biological Reproduction of Whiteness (formerly titled "The Reproduction of Whiteness: Race and the Regulation of the Gendered Body") – Deadline Date: December 1, 2005*

Over the last two decades feminist philosophers, critical race theorists, postcolonial theorists, progressive historians and political activists revisited and reexamined questions of race and identity. Collectively these scholars and activists have made visible the ways in which the social construction of race informs scholarly

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inquiry and public policy. Most of these writings identify 'whiteness' as a cultural disposition and ideology held in place by specific political, social, aesthetic, epistemic, metaphysical, economic, legal, and historical conditions crafted to preserve white identity and supremacy. Mainstream academic philosophers have only recently begun to address issues of race and racism, and very little attention has been paid to the ways gendered bodies have been, and continue to be, disciplined and regulated to reinforce the dominant (white) racial order.

*Hypatia: A Journal of Feminist Philosophy* is extending the call for papers for its special issue formerly titled *The Reproduction of Whiteness: Race and the Regulation of the Gendered Body*. We now wish to include any papers that address both the biological and cultural reproduction of whiteness or the intersections between them. We are specifically looking for philosophically sound essays that address the topics listed below. Cultural studies approaches to race and reproduction are welcome if they have a strong philosophical grounding and a working familiarity with feminist philosophical literature on race, racism, and reproduction.

Possible topics include, but are by no means restricted to:

- Somatophobia (fear of the bodily) in whiteness studies
- The racialized management of adoption
- Abortion and race
- The racialization of artificial insemination, egg and sperm donation, and surrogacy
- The historic and contemporary role of eugenics in maintaining racial categories
- Parenting, race, and body
- Reproductive resistance to the dominant racial order
- The racialization of pregnant bodies
- The relationship between reproductive policies and nation building
- The distortion, invisibility, and cooptation of women of colors reproductive labor
- The racialization of reproductive and sexual choices
- Race and GLBT parenting
- Incarnating matrimonial whiteness
- White sex and race formation
- Engendering whiteness studies
- Globalizing whiteness in women's bodies
- Cultural resistance to white supremacy
- Racial dimensions of philosophy and philosophical discourse on bodies
- White culture, bodies, and resistance
- Mixed race and bodies

Papers should be less than 10,000 words long, prepared for anonymous review, and accompanied by an abstract of no more than 75 words. Please provide a cover letter identifying your paper as a submission for the special issue "Reproduction of Whiteness." The deadline for submissions has been extended to December 1, 2005.

Papers should be submitted by electronic attachment in Word or WordPerfect to both Alison Bailey at [baileya@ilstu.edu](mailto:baileya@ilstu.edu) and Jacquelyn N. Zita at [zitax001@tc.umn.edu](mailto:zitax001@tc.umn.edu). Authors should follow the *Hypatia* style guidelines, which can be found at <http://www.msu.edu/~hypatia/>. Please address all correspondence, manuscripts, questions and suggestions to either Alison Bailey or Jacqueline Zita. We look forward to hearing from you.

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*Call for Abstracts* - for *Latina Feminism Roundtable* – *Deadline Date: December 1, 2005*

You are invited to participate in the first annual Roundtable on Latina Feminism. Papers exploring all themes on Latina feminism are welcome. Suggested themes include (but are not limited to) the following:

- Cultural identity

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- Self and identity
- Latina embodiment
- Latina images in popular culture
- Political activism
- Immigration
- History of Latinas in the U.S.
- Mestizaje
- Mulataje
- Queer Latinidad
- Latina Aesthetics
- Coalitions among different Latina/a groups
- Works on individual Latina feminists (Norma Alarcón, Gloria Anzaldúa, Ana Castillo, Aída Hurtado, María Lugones, Linda Martín-Alcoff, Cherrie Moraga, Paula Moya, Chela Sandoval, Ofelia Schutte, etc.)

Please send abstracts of 800 words by email attachment no later than December 1, 2005 to:

Dr. Mariana Ortega  
Philosophy Department  
John Carroll University  
Cleveland, OH  
email: [mortega@jcu.edu](mailto:mortega@jcu.edu)

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*Call for Papers - Close Encounters: The 4th European Biannual conference of the Society for Science, Literature, and the Arts – Deadline Date: December 5, 2005*

This conference is organized around thematic streams. the following ones could be of interest to FAB members:

- Stream B: Feminism, Science, Science Fiction
- Stream C: The New Aesthetics, which invites proposals on ethical issues, the politics of beauty, etc.
- Stream E: Narratives and Narratives, which invites contributions in the areas of disability studies, narrative ethics, narrative medicine, etc.

Deadline for submission of papers and panels is December 5, 2005. For additional information please go to <http://www.slsa.nl>

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*Call for Abstracts - for Ethics and Africa Conference – Deadline Date: December 15, 2005*

Sponsored by the Jean Beer Blumenfeld Center for Ethics at Georgia State University (USA) and the Department of Philosophy, University of Cape Town (Cape Town, South Africa), this conference will draw together scholars in political theory, ethics, applied ethics, international law, public health, sociology, cultural anthropology, and history, to present work and exchange ideas on ethical issues specifically relevant to the peoples and political context of Africa.

To submit a proposal:

- Prepare an extended abstract (500-750 words, including select bibliography). The abstract should be suitable for blind review.
- Include the author(s) name, department(s) and affiliation(s), mailing address(es), email address(es); phone number(s) and fax number(s).
- Email the abstract and contact information to [aichoen@gsu.edu](mailto:aichoen@gsu.edu) no later than December 15, 2005.

Authors of accepted proposals will be notified by January 15, 2006. Completed papers will be due March

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15, 2006.

For additional information on submitting papers go to the conference website [www.gsu.edu/ethics](http://www.gsu.edu/ethics) or contact David Benatar [dbenatar@humanities.uct.ac.za](mailto:dbenatar@humanities.uct.ac.za) or Andrew I Cohen [aicohen@gsu.edu](mailto:aicohen@gsu.edu)

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*Call for Papers - Philosophy of Disability, Issue Date: June 2006 – Deadline Date: January 15, 2006*

The June 2006 issue of *Essays in Philosophy* will be devoted to the philosophy of disability. Submissions are welcome across the broad range of issues that arise in the philosophy of disability, from the metaphysical and epistemological issues that arise regarding the concept of disability, to ethical issues that arise in considering issues of equal treatment, social justice, and care for the disabled.

All submissions should be sent no later than January 15, 2006, to the General Editor via email: [mfg1@humboldt.edu](mailto:mfg1@humboldt.edu).

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*Call for Papers - Toilet Papers: The Gendered Construction of Public Toilets – Deadline Date: January 15, 2006*

Public toilets are amenities with a functional, even a civic, purpose. Yet they also act as the unconscious of public spaces. They can be a haven: a place to regain composure, to 'check one's face,' or to have a private chat. But they are also sexual-charged and transgressive spaces that shelter illicit sexual practices and act as a cultural repository for taboos and fantasies.

This collection will work from the premise that public toilets, far from being banal or simply functional, are highly charged spaces, shaped by notions of propriety, hygiene and the binary gender division. Indeed, public toilets are among the very few openly segregated spaces in contemporary Western culture, and the physical differences between 'gentlemen' and 'ladies' remain central to (and is further naturalized) by their design. As such, they provide a fertile ground for critical work interrogating how conventional assumptions about the body, sexuality, privacy, and technology can be formed in public space and inscribed through design.

Papers are welcomed for the edited collection *"Toilet Papers: The Gendered Construction of Public Toilets."* Any subject is appropriate: toilet design and signage, toilet humor and euphemisms, personal narratives and legal cases, as well as art sited in public toilets. Submissions should be in the format of traditional academic papers of no more than 7,000 words including footnotes.

Submissions of design and art projects that expose the gendered nature of the 'functional' toilet spaces and objects are also welcomed. Completed articles and projects should be directed to the editor at [gershenson@judnea.umass.edu](mailto:gershenson@judnea.umass.edu) no later than January 15, 2006.

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*Call for Papers - Arabesques and Absolutes: reflections on Misogyny and Racism in Classical Ballet  
Deadline Date: January 30, 2006*

This anthology of essays reexamines current practices in both the professional and non-professional classical ballet world. Its focus is on current rather than historical practices, and on both resistance to change and positive transformations.

Relevant topics for critical discussion include: classical aesthetics, ballet themes and story lines, training methods, "white" ballets, concepts of the feminine, the masculine and of partnering work, subtle and not so subtle forms of still existing misogyny and racism, new works that challenge old ideas, and new practices that challenge old was, new ways of reading traditional ballets, new approaches to choreography and artistic directorship, retirement issues, social security concerns, hierarchal structures within the ballet world, glass ceilings, new opportunities for non-white classical ballet dancers as well as lack of opportunities.

Interviews with artists working in the ballet world and co-authored essays with dancers, choreographers

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and artistic directors would make valued contributions to the collection. More experimental styles of critical writing are also welcome.

No one specific analytical approach is required. The book's aim is to provide critical analyses of specific and current practices in classical ballet indicating either its resistance to or development towards a less sexist, less racist and more egalitarian cultural practice.

All submissions should be sent no later than January 30, 2006, to:

Dr. Suzanne M. Jaeger  
2047 TEL Building  
Atkinson Philosophy Program  
York University  
4700 Keele Street  
Toronto, Ontario, Canada, M3J 1P3  
email: smjaeger@yorku.ca

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*Call for Papers - The Politics of Health, Theoria - Deadline Date: February 1, 2006*

Contributions are invited for a special issue of *Theoria* aimed at exploring the politics and ethics of health and health care. For this special issue, contributors are invited to reflect on the relationships between health, justice, power and knowledge in the context of medical provision, health research, health care policies, global interdependence and the spread or resurgence of pandemic diseases such as AIDS and SARS.

Contributions from across the social sciences and humanities, both discipline-specific and interdisciplinary, will be welcomed.

The deadline for submission of papers is no later than February 1, 2006. Three hard copies of each paper, as well as an electronic version (preferably in MS Word), an abstract and a short (three-line) biography, should be sent to:

Robert Deacon, Managing Editor  
THEORIA  
P.O. Box 50324  
Randjesfontein, 1683, South Africa  
email: deacon@ukzn.ac.za

You can learn more about the journal at *Theoria's* website: <http://www.theoria.unp.ac.za>

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*Call for Papers, Testimonials, Reflections, and Calls to Action - Special issue of the American Philosophical Newsletter on Feminism and Philosophy - Deadline Date: February 1, 2006*

The American Philosophical Association Newsletter on Feminism and Philosophy invites all feminist philosopher-activists to submit articles, testimonials, reflections, commentaries, calls-to-action, and notes on contemporary feminist activism.

This special issue aims to identify the myriad forms of contemporary feminist activism and to offer philosophical reflections on the life and times of the activist and the feminist movement. Feminist activism can and does intersect with activism within other social movements as well. Submissions that address these intersections between social movements are encouraged and welcomed.

Articles, testimonials, notes, and reflections should be submitted in Chicago style and range from 250 to

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3,000 words no later than February 1, 2006. These should be sent to the Editor:

Dr. Sally J. Scholz  
Department of Philosophy  
Villanova University  
800 Lancaster Avenue  
Villanova, PA 19085-1699  
email: sally.scholz@villanova.edu

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*Call for Papers - The Seventh Biennial Conference of the Radical Philosophy Association  
Deadline Date: March 1, 2006*

The RPA Conference Program Committee invites submissions of papers for its Seventh Biennial Conference to be held at Creighton University in Omaha, Nebraska.

In the spirit of collaboration, and in recognition that radical philosophy is often done outside traditional philosophical settings, we invite submissions not only from philosophers inside and outside the academy, but also from those who engage in theoretical work in other academic disciplines - such as ethnic studies, women's studies, social sciences, and literary studies. We especially welcome contributions from those often excluded from or marginalized in philosophy, including people of color, gays and lesbians, persons with disabilities, poor and working class persons. We also hope for submission from other nations with social movements against the present global order, and from graduate students, who represent the future of radical philosophy.

In keeping with the spirit of radical thinking embodied by the RPA, we encourage submissions that employ formats and media that challenge the standard conference presentation. A selection of the accepted papers will be published in volume 5 of *Radical Philosophy Today*.

Papers should be limited to 3000 words. All submission must be postmarked no later than March 1, 2006. Please submit paper proposals to:

RPA Program Committee  
c/o Anne Pomeroy  
Philosophy and religion  
K150 Arts and Humanities  
Richard Stockton College  
Pomona, NJ 08240  
email: anne.pomeroy@stockton.edu

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*Conference The Art of Gender in Everyday Life III - March 30-31, 2006*

The Art of Gender in Everyday Life III conference will take place at Idaho State University, March 30-31, 2006. the conference will include a keynote by Barbara Ehrenreich on the evening of March 30 and a March 31 lunch note by Dr. Dalia Marcinkeviciene, Director of the Gender Studies Centre, Vilnius University, Lithuania.

The 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 III 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.

For information about the conference, consult our website:

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www.isu.edu/andersoncenter

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Roundtable on *Latina Feminism* - April 6-8, 2006

You are invited to participate in the first annual Roundtable on Latina Feminism. The roundtable will provide a forum for discussion and exchange of ideas related to Latina feminist philosophy as well as Latina feminism in general.

This event is sponsored by John Carroll University, Philosophy Department, the Don Shula Chair in Philosophy and the John Carroll University Office of Multicultural Affairs. The keynote speaker will be Linda Martin-Alcoff, Syracuse University. She will speak on *"Mestiza Identity-Politics"* on April 6th at 7:00pm.

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Conference - 33rd Conference on Value Inquiry "Market Values and Moral Values" - April 6-8, 2006, Rockville Centre, New York

Broad participation is sought for the conference which will be held at Molloy College, New York. Papers and proposals for papers that address the nature of, and relationship between, market values and moral values are welcome. Early submission is strongly encouraged and advised. Papers should be between 20-25 minutes reading time.

Papers may be practically or theoretically oriented. Topics may be disciplinary and range over issues within a single field of value inquiry such as normative ethics, applied ethics, aesthetics, political theory, or economics. Papers that address the issues of market values and moral values within business ethics are especially welcome. Topics may be interdisciplinary and range over issues between two or more fields of value inquiry. Topics may even be meta-disciplinary and range over purely conceptual issues concerning market values and moral values.

The Conference on Value Inquiry seeks to bring together those whose work represents differences in interest, outlook, and expertise on questions of value. For further information go to: [Value-Net.org](http://Value-Net.org)

To submit a paper, an abstract, or a proposal contact:

William Kline, Conference Coordinator  
33rd Conference on Value Inquiry  
Center for Business Ethics  
Molloy College  
P.O. Box 5002  
Rockville Centre, NY 11571 USA  
email: [wkline@molloy.edu](mailto:wkline@molloy.edu)

Due to postal regulations, the P.O. Box number must be included in the mailing address.

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Conference - *Popular Culture/American Culture Association Conference* - April 12-16, 2006

Atlanta Marriott Marquis Hotel  
Atlanta, Georgia

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Conference - *Ethics and Africa Conference* - May 29-31, 2006

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Sponsored by the Jean Beer Blumenfeld Center for Ethics at Georgia State University (USA) and the Department of Philosophy, University of Cape Town (Cape Town, South Africa) this conference will be held at the University of Cape Town.

Keynote speakers include:

- Chandran Kukathas: Neal A. Maxwell Professor of Political Theory, Public Policy and Public Service, Department of Political Science, University of Utah, USA
- Thomas Pogge: Professorial Fellow, Centre for Applied Philosophy and Public Ethics, Australian National University; Professor of Philosophy, Columbia and Oslo Universities.

This conference will draw together scholars in political theory, ethics, applied ethics, international law, public health, sociology, cultural anthropology, and history, to present work and exchange ideas on ethical issues specifically relevant to the peoples and political context of Africa.

Topic areas include

- The ethics of humanitarian intervention,
- International distributive justice (regarding, for example, resources for treatment of AIDs and other infectious disease),
- Democracy in developing African nations,
- Political legitimacy and political authority in Africa,
- Secession and the rights of African national minorities,
- North-south obligations,
- Polygamy,
- Circumcision and female genital cutting and other African cultural practices
- Just war in the African continental context,
- All other related themes.

The conference will attract the interest of scholars from across the globe, and the research we feature and discuss will be on the cutting edge of work in these timely and important fields. There will be plenary and concurrent sessions with respondents.

For additional information, see the conference website at [www.gsu.edu/ethics](http://www.gsu.edu/ethics)

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*Conference - Close Encounters - the 4th European Biannual Conference of the Society for Science, Literature, and the Arts - June 13-16, 2006, Amsterdam*

This conference is organized around 11 thematic streams. The following ones could be of interest to FAB members:

- Stream B: Feminism, Science, Science Fiction
- Stream C: the New Aesthetics (ethical issues, politics of beauty, etc.)
- Stream E: Narratives and Narratives (disability studies, narrative ethics, narrative medicine, etc.)

For a short description, possible topics and calls for co-panelists go to: <http://www.slsa.nl> and click "Streams" on the menu. For additional information, contact Manuela Rossini at [rossini@slsa.nl](mailto:rossini@slsa.nl)

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*Conference - The Seventh Biennial Conference of the Radical Philosophy Association - November 3 - 6, 2006*

Conference Theme: We live in a time both dreadful and hopeful: dreadful because the United States, under the control of a powerful neo-conservative minority, has embraced and instituted a global policy of militaristic unilateralism under the pretense of spreading "democracy" and "freedom", hopeful because this very approach has sparked unprecedented global protest and has given rise to powerful networks of resistance.

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

*Volume 13, Issue 2*

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In response to global injustice we, as radical philosophers, serve as witnesses, stand in solidarity with those who suffer, speak out against oppression, and mourn the deaths that constitute the wake of empire. We resist the cultural, economic, political, and social hegemony sought and imposed by the United States and by all imperial superpowers. We reclaim democracy - the power of individuals and communities to shape their own lives and visions and futures.

In this the Seventh National Conference of the Radical Philosophy association, we seek to examine both the dread and the hope by thematizing radical visions and practices. We welcome papers that will provide visions both of the present situation and of concrete possibilities for our shared future; we welcome papers that will discuss workable radical social, cultural, political, or pedagogical practices that can be implemented on the community, national, and/or international level.

Please send paper, workshop, poster, and other proposals to:

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