

From the desk of your Co-Coordinators

A SPECIAL THANKS TO OUR OUTGOING CO-COORDINATORS



FRANÇOISE BAYLIS



SUSAN DODDS

This is written on the heels of another fantastic FAB Congress. While there may have been a smaller number of people at this year's FAB Congress, I (Sue) can honestly say that the overall quality of presentations at FAB Congresses just keeps getting better. The highlights for me of this Congress were the plenaries presented by Chinese feminists. Especially noteworthy was the panel on rural health care and suicide in women that highlighted the tensions between rapid economic growth in urban areas of China and the isolation and poverty of women and their families outside the major population centers. I think I speak for many who were there in particularly noting the very moving documentary on the "Stories behind the Chinese Version of Vagina Monologues" by Xiaoming Ai and Jie Hu, with Xiaoming's commentary. Clearly this immensely powerful and politically engaged work could not have been made just a decade ago in China. Jing-Bao Nie, who was our Congress co-president, did FAB proud in his hard work in inviting speakers of such caliber, and making their participation possible. Many people (FAB members and others) went out of their way to comment, "once again the joint IAB/FAB sessions were the high-point of the World Congress." I'd like to take this opportunity to thank Jing-Bao, Renzong Qiu, the FAB program committee, Catherine Li and all those who presented and attended the Congress for making this Congress another FAB success. I trust that most of the participants in the Congress got a chance to explore some of Beijing's many, many sights and to marvel at the sheer volume of energy being expended on so many activities in that vast, dirty, fascinating and rapidly changing city.

Sadly, Françoise was not able to attend the Congress, as she damaged her back just before she was to travel to Beijing and could not fly. Although her wishes (and several presentations) were with the Congress, her absence was missed. She is recuperating well.

FAB has benefited from the support of the IAB Board in negotiating a good bargaining position with the local IAB Congress organizers and conference venues. To varying degrees, local organizers have underwritten the FAB Congresses and given FAB, as a Network of the IAB, concessions on conference venues, meals, conference support, etc. In recent years this has been facilitated by the significant presence of FAB members on the Board of the IAB (currently Rosie Tong, Florencia Luna, Debora Diniz and Susan Dodds). Florencia and Rosie reach the end of their terms in 2007 and are not eligible for reelection, and Debora is also up for reelection in 2007. It would be great to have more FAB members who are IAB members stand for the IAB Board (and for more FAB members to become IAB members so they can vote in the IAB elections!). Please see the FAB website for the link to the IAB website for membership information.

The next IAB World Congress of Bioethics is to be held in Croatia in September, 2008. The Croatian organizers have indicated that they wish to work closely with FAB for another successful FAB Congress, and the Co-

**MEET THE
NEW
CO-COORDINATORS**



CAROLYN McLEOD



WENDY ROGERS

coordinators and Board will need to identify from our membership someone who can assist us on the ground (or not too far away in other parts of Europe) to bring that conference together (any volunteers should contact the incoming Co-coordinators, Wendy Rogers or Carolyn McLeod—the sooner the better!).

This was the final meeting for both Françoise and Sue as Co-coordinators; we are now in the process of handing our responsibilities on to the next team: Wendy Rogers (Australia) and Carolyn McLeod (Canada), Co-coordinators, and the newly ratified FAB Board: Dafna Feinholz Klip (Mexico), Robin Fiore (USA), Ana Cristina Gonzalez Vélez (Colombia), Jackie Leach Scully (Switzerland), Hilde Lindemann (USA), Barbara Nicholas (New Zealand), Laura Purdy (USA) and Julia Tao (China) as well as the incoming *ex officio* Board members.

At the FAB General meeting, reports from various FAB officers were received: membership secretary, nominating committee, coordinator of country representatives, treasurer, newsletter editor, IAB liaison, and archivist (with a timely request from Carolyn Ells for archival material). Ruth Groenhout sent a report on her efforts to set up a new FAB website to allow the website to be upgraded and to make the website less dependent on any particular institution (noting that FAB has been very lucky to have been able to use a Michigan State University site for many years *gratis*, but it cannot presume that such support will continue indefinitely). Among the possible new website features raised by members at the General Meeting was the possibility of developing a discussion space on the website separate from the list-serv for FABsters to share ideas, to seek information and to advertise events. Ruth will be consulted on whether these additional features can be readily included in the proposed new site.

A report from the interim editorial board for the FAB journal –*Calyx: journal of feminist bioethics* – was also received from Françoise as the interim editorial board Chair. At this stage considerable work has been completed by the committee (a statement of the aims of the journal, naming, initial negotiations

on a publishing contract, statement of editorial duties). Negotiations to identify an academic institution to host the journal continue.

In addition, a number of issues were raised for discussion, including the idea of holding FAB panels or symposia in conjunction with major conferences like FEAST (Feminist Ethics and Social Theory) or ASBH (American Society for Bioethics and Humanities) in the years between IAB World Congresses. In order to maintain FAB's commitment to its links with IAB and to an international focus, it is important that any FAB activities in "odd" (2007, 2009, etc) years not compete with the "even-year" FAB Congresses, and so they would be better presented as FAB sponsored panels or sessions (with the approval of the Co-coordinators). This could be done by groups of FAB members who are intending to present work and conferences and wish to highlight the feminist bioethics approaches used in their works or by satellite FAB organizations (like FAB-Chile, through which Carolina Valdebenito has organized a range of activities).

Finally, the Nominating Committee proposed changes to the FAB policies to allow for an electronic ballot for our bi-annual process of nomination and ratification of the FAB Board and Co-coordinators. With minor modification that policy change was readily accepted.

The past two years have been busy and challenging ones for your Co-coordinators. We have been very heartened by the level of support we have received from the Board and membership and we look forward to continuing to support FAB from the Board (Françoise continuing as Interim Editorial Board Chair, Sue as IAB liaison). We wish Carolyn and Wendy all the best as they carry FAB forward.

Susan Dodds and Françoise Baylis

And from your NEW Co-Coordinators

Sue and Françoise have set a high standard for those following in their footsteps, following an unprecedented level of activity in FAB during the past two years. We congratulate them and plan to build on their work. In particular, in 2006-8, we hope to see the work of the interim editorial board come to fruition with the successful establishment of the FAB journal, an increased profile for FAB via the revised website in 2006-8, and further growth in the strength and activities of the country representatives' network. In addition to the elected members of the Advisory Board, we will be supported in our work by the ex-officio members for this biennium who are:

Treasurer: Anne Donchin

Membership Secretary/ Assistant Treasurer: Rachel Ankeny

Listserv Facilitator & Web Site Facilitator: Ruth Groenhout

The International Network on Feminist Approaches to Bioethics (FAB) Newsletter
Volume 14, Issue 2

Newsletter Editor: Toby Schonfeld
Country Representatives Coordinator: Susana Sommer
Liaison with the International Association of Bioethics (IAB): Sue Dodds

Archivist: Carolyn Ells

We look forward to working with the Board and members of FAB and urge you to start your planning early for our next congress in Croatia 2006.

Carolyn McLeod and Wendy Rogers

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Reports from the 2006 Congress

Some scattered thoughts on the 2006 FAB Conference
by
Vassiliki Petoussi

I was awaiting the trip to Beijing and the FAB conference with much anticipation. Both the visit and the conference proved to be notable experiences! Knowing that, upon my return, I would have to prepare a reflective account of my experience, I tried to keep as many notes as possible about the people, the place and the activities. Overwhelmed by the task –so many things to see, so many wonderful people to meet, so many new things to learn—I soon gave up recording and I just enjoyed the experience! I will attempt to relate some aspects of this enjoyable experience here.

As a sociologist, I have to admit that one of the things that made participation in the 2006 FAB conference so attractive was the location. China is undergoing significant, rapid changes providing an almost ideal site for sociological observations. Aware that Beijing in all likelihood could not be considered “typical” for all of China – what is the meaning of “typical” in sociology anyway?— I was nonetheless impressed by the coexisting differences and oppositions of old and new traditions, political regimes, socio-economic organization, way of life, habits and customs. This is true even through the filters of urbanization, economic development, increased levels of westernization and selective exposure to every day life because of restrictions imposed by the tourist industry, and by the time and scale of a city whose population is one and half times larger than the entire population of my country. It will be of great interest and significance to see the way old and emerging identities, socioeconomic and political organizations will develop in the future and influence the lives of Chinese men and women.

The three days of the FAB conference were even more impressive! I will not comment much on the scientific and academic content of the conference, not because it was not significant; on the

contrary, the quality, depth of analyses and importance of the work presented provided opportunities to learn new things and engage in stimulating discussions and interactions. To some extent, it can be argued that such opportunities could or should be expected from an international conference.

What made this conference different from a great number of other conferences I have attended in the past was the context within which papers, lectures, discussions and interactions took place. And the context was supportive, non-competitive, sharing and validating of personal and professional experiences, non-hierarchical, woman-friendly, feminist-friendly. Teachers, students, practitioners, academics, established researchers, emerging scholars from various countries and various disciplines with different approaches were all able to openly and sincerely share knowledge, experiences, questions and concerns, and listen and learn on an equal and equality promoting context. To a very large extent this friendly and supportive context is to be attributed to the specific, wonderful women (and few men) who put great effort into organizing the conference as a whole as well as particular panels, lectures, presentations and discussions. Forgive me for not mentioning your names here. I am afraid of those unintentional oversights which at times make injustice to few. I thank you all for the opportunity to put faces to names and voices in e-mail messages, making future communications even more personal and potentially more political.

Large numbers of issues addressed during the conference provided grounds for stimulating conversations and gave much food for thought. One thing in particular, however, I would like to mention here. It is something I have taken with me and to which I have given great consideration: the state of feminist bioethics. It was frequently mentioned and discussed at length during the country representatives' lunch that to be feminist, to act as a feminist, to teach as a feminist is a difficult, challenging task. Although at times and in certain scientific disciplines more so than in others, feminist theory and methods were variably accepted, feminists overall did not have it easy. Some of us, however, who live and work within academic and socio-political contexts that are unfriendly, even hostile to feminism, were at times envious of feminists in other countries and other settings as we perceived them to be enjoying greater levels of acceptance, and to having more power to influence policies, legislation, theory and praxis. What became painfully apparent during our discussions and exchanges of experiences in our meeting in Beijing, however, was that even for those feminists who were in the past and even manage currently to influence the bioethics discourse in their countries, things are becoming progressively more difficult. It makes one wonder why is it that while on the one hand claims to discuss bioethics from explicit theoretical, ideological, political standpoints are increasing in numbers and legitimacy, while explicit reference to feminist frameworks is met with suspicion, distrust and even hostility. And since this appears to be the case in many countries, what does the attempt to exclude feminist frameworks tell us about the discourse of bioethics and the implications of bio-politics for the lives of less powerful men, women and social groups?

Related were the concerns raised in discussions about the teaching of feminist bioethics. The content of feminist argumentation, theory and praxis appears to continue to appeal to students, although frequently it does so on the condition that explicit reference to feminism is not made.

To be making arguments for the inclusion of feminist frameworks into the bioethics discourse is rather disheartening as it appears to be taking feminism back to historical claims of inclusion and equality. Is it back to the future for feminism? And how are these interpreted in the face of the shared observation that young people, young women in particular, consider that feminism and its claims for inclusion have accomplished its goal of gender equality to the extent that feminist theory and praxis should be rendered obsolete?

On a more optimistic note, though, it has to be mentioned that the analytic and explanatory power of feminist theory and praxis does seem to have the potential to reach wider audiences and younger people in particular. Although they may resist feminism as such, they do seem to be sensitive and receptive to the content of feminist arguments and praxis. To that extent, any opportunities provided to feminists to get together, interact, discuss and present their work in international settings is of paramount importance. This last FAB conference as well as future conferences are such an opportunity. To the extent, further, that commonalities of experiences are so pronounced in the midst of differences may indicate that feminists themselves should attempt to be as inclusive and as representative in their meetings, interactions and work as possible.

For me, as I believe for many others who made it to Beijing, the 2006 FAB conference presented an almost ideal forum for exchanging ideas and experiences. It also provided us with the opportunity to make friends and become part of a network of people dedicated to feminist bioethics.

FAB Congress Report, 2006
by
Silvia Woods

It's hard to wrap up as intense a conference as the FAB meeting in Beijing! There were so many bioethics issues and so many points of view that so naturally related with the feminist approach that I felt overwhelmed -- happily overwhelmed.

In fact, I felt enriched not only by the speakers, but also by the dozens of personal conversations with participants from a variety of countries and a variety of cultures. With all of that, I came back to Argentina with a new light on many hard issues.

I would love to share the thoughts I had during the FAB panel, organized by Wendy Rogers, in which I participated. Even though we did not know each other, the concerns we shared on the FAB panel constituted a milestone in the Congress for me and left me with a strong impression that I brought back to Argentina. I am sure this experience will improve the way I approach feminist bioethics.

Sheryl de Lacey pointed out that the greatest contribution feminist bioethicists can make is through contributing to a full consideration of feminist stances on contentious issues in forums such as this. Feminists can do this in three ways: (1) by using the Network (as many already do) to keep other feminist bioethicists informed; (2) by supporting each other even when we disagree when engaged in political processes; and (3) by networking with our political colleagues. This was the case. The FAB meeting and Network gave me -- gave us -- a renewed possibility to address the situations we face day by day back home.

Carolina Valdebenito discussed that when different cultures live together within the same boundaries, it is necessary to find novel modes of communication. She said that even though the Aymara community is almost completely bilingual, women prefer an environment in which they can speak their native language. Rethinking this point, I realized how far we are from the moment at which all minorities, Aymara in this case, could be reached with the equality of opportunities for which we are still fighting. At this moment I remembered a definition of compassion that I quoted in my paper at the Congress: "being able cognitively and emotionally to put oneself in someone else's shoes and articulate how that person feels." How well we understood

the Aymara women, and in fact were put in her shoes when we tripped and slipped up with the “official” language of the Congress: (broken) English!

Vassiliki Petoussi said that in her region a series of conservative, undemocratic and oppressing political regimes established, promoted and maintained practices instrumental to the satisfaction of private interests and privileges. If it is a widespread concern to look at the tendencies of privatization and commerce in the medical field, it is comforting to see the strength and possibilities that a working net provides us to act in front of common problems. In my special field –mental health- it drove me mad (pun intended) to see the coincidences in the claims and worries from most of the speakers and people with whom I spoke. There seems to be a general agreement about the need for creating a network in FAB and IAB about mental health and psychological issues.

Mary Rawlinson reminded us that the discourse of bioethics derives largely from the philosophical tradition of the rights of man. As she remarked, the actual history of these rights reveals their complicity with the history of property and their production as safeguards of property. I felt a strong impulse to share the critical approach to some bioethics perspectives that still hold a status quo that damage the less favored in a society -women (among others).

There were two other talks that I found enriching. Viola Schubert talked about experiences of those women that used a feminist approach to explain the sensations held the days the Berlin Wall came down. Josytina Gupta discussed the difficulty of settling in a different culture.

Secondly, I want to talk about the special impact a particular paper had on me. It made me realize that we share more conflictive issues than we use to think. I was shocked with Till Baernighausen’s *"Pathways of 'tainted science' into medical knowledge: The inhumane experiments of the Japanese troops for Biological Warfare in China, 1932-1945,"* now in the IAB Congress. This paper exposed the question of the use of the results obtained on experiments on Chinese prisoners by Japanese scientists. Is it ethical to use articles and books that relate to the results obtained in those experiments? Till’s position on the question is that the only ethical use of the articles is to remember the victims. They should not be used to continue other investigations based on that bibliography.

This paper brought me back to the memories of the Latin American dictatorships that fiercely took over bodies and souls of their citizens and victims during “the dirty war” of the 1970s and 80s. Political dissidents were kidnapped, tortured and eventually murdered. The bodies never appeared and no one took responsibility. These are called “the disappeared people.” 30,000 people disappeared in Argentina alone. For more information on this, please see:
<http://www.naya.org.ar/eaaf/index.htm>.

This leads me to a third event in the Congress: With Chileans Laura Rueda and Marla Solari we spoke about preparing a common paper to present at Croatia’s meeting in 2007. Let me say that during these Beijing days of permanent contact with my regional partners -Chile, Mexico, Brazil, for instance- I had the feeling that Latin American countries were nearer during our stay in China than we are at home. This atmosphere was clear at the RP3: Bioethics: Regional Perspectives (Estado laico y bioética en Latinoamérica: desafíos y logros) (in English and Spanish), an IAB panel coordinated by Florencia Luna (Argentina) and Debora Diniz (Brazil).

Beijing, of course, was a superb stage for the meeting. It still gives the impression of the Forbidden City, the Great Wall, the crowded and handsome streets... and over all, Chinese hospitality. I keep in my thoughts the last night in town. I didn't have yuans to pay for my dinner, and so I was asking for change for my dollars at a little restaurant beside the hotel. It was not possible. They wouldn't accept dollars by any means. They couldn't. But a young woman seated at

a nearby table was listening to the conversation and invited me to her table: "Be my guest," she said. Mei and I shared a delicious dish of traditional Chinese noodles, of course, but, more than that, we passed two hours quite easily on both the trivial and significant facts of two lives that occur thousands and thousands of miles one from another.

The FAB and Beijing experiences will be unforgettable. Many thanks to all of you who made it possible. (P.S.: I have photos to share!)

FAB Congress Report, 2006
by
Caroline Valdebenito

My experience with the 6th Congress of the FAB, Beijing 2006, was quite interesting. I had the opportunity to meet with different people from different countries and cultures. It involved knowing different point of view and different problems which the women have to face in their own social realities.

The FAB meeting was very important too. First, it was important to meet the other country reps I had the opportunity to know previously only by email. Second, it was quite important to discuss the status of the women in our own countries and the expectations of our future work. Also I had the chance to share my experience of FAB Chile. The work in Chile is focused on developing research about indigenous women and women in risk situations.

Another important event was the nomination of Wendy Rogers as co-coordinator and Susana Sommers as coordinator of the country reps.

One of the most important points in my view was the discussion about developing a strategy for FAB sustainability. Because FAB is an American organization it is difficult to collect funds internationally; perhaps this could be achieved through FAB country reps. My personal proposal was to consider the incorporation of an e-learning system for education on gender and ethical issues. This could be one way to collect funding and strengthen the relationship between the country reps around the world.

In relation to my participation in the panel "Practical and political application of feminist bioethics: International experiences": It was a great experience to share some results obtained throughout a project of research which we are carrying out in Chile with Aymara women. I also got to learn the situation of the other country reps in their own countries and the strategy which they expect to develop.

The other panels which I had the chance to attend were related to gender, justice and equality, theoretical and methodological issues at beginning of life (stem cell research and abortion). The latter was very interesting because it considered the legislation, status of women, the rights and duties of the partners, etc. Also I learned more about these topics.

Finally, it was very interesting to learn about the perspective of the Chinese people who have a very different culture and system of values, and to understand the role of the women in their society from this cultural matrix.

Country Reports



United Kingdom
by Heather Draper

Obtaining Human Eggs for Stem Cell Research

The ethical debate about the use of human embryos for stem cell research continues to fill book and journal pages. But it is not just the *use* of such embryos that is controversial; concerns are also raised about how such embryos, or the gametes used to generate them purely for research purposes, are obtained. The least controversial source of embryos remains those that are either surplus to, or rejected during, the process of IVF. However, it is clear that insufficient numbers of such embryos are being donated, and embryos that have been rejected for IVF purposes are not always suitable for some kinds of stem cell research (for example so-called therapeutic cloning). One aspect of the Korean scandal was the source of the many hundreds of eggs that were needed to keep pace with the ambitions of the researchers, their government and, it seems, the national will to be at the cutting edge of this research. But this is a problem facing all countries that are seriously pursuing a stem cell research agenda.

In the UK, stem cell research involving human embryos is regulated by the Human Fertilisation and Embryology Authority (HFEA). Back in May 2006, the HFEA announced that it was intending to conduct a review of the use of volunteers as donors for eggs for stem cell research. Just to be clear, this does not mean that previously the HFEA sanctioned the purchase of eggs or taking of them by coercion or deception. Rather, the preferred (and apparently inadequate) source of eggs, like that of embryos, was those surplus of IVF requirements. The possibility of moving to volunteers was controversial for at least two reasons. First, it was argued that the research was not sufficiently advanced to justify the potential risks and actual harms to the volunteers. Second, such volunteers would be undergoing the process of egg “harvesting” as an otherwise unnecessary process, whereas the currently favored volunteers were already undergoing the processes (and therefore risks and harms) as it was part and parcel of their IVF treatment.

It was a surprise, therefore, when the HFEA announced in July that a license had been granted to researchers that extended current egg sharing arrangements to stem cell researchers. At the present time, egg share arrangements – a scheme where women who are willing to donate eggs for use in others women’s infertility treatment, in exchange for a reduction in the cost of their own treatment – is tolerated rather than encouraged by the HFEA. For this reason alone, the move was something of a surprise. However, it was more of a surprise against the background of the previous promise of a review into potential sources of egg donation. True, the women involved in the extended egg share arrangements would be undergoing the procedures anyway as part of their IVF treatment – in this respect they are not so different from traditional donors. True, also, that donors are not usually required to cover the cost of donation. However, this move arguably (Draper 2006) shifts the UK closer to accepting trade in human eggs, something that is against the HFEA’s stated aims of ensuring that any exchange of human tissue under its regulation conforms to the EU Convention on Human Rights and Biomedicine, i.e. that a firm line continues to be taken about trade in human reproductive tissue.

We await the details of the promised consultation exercise, particularly in the light of this license; we will see whether extended egg share arrangements are to be included and how public the exercise is intended to be.

Draper, Heather (2006). Obtaining human eggs for stem cell research: ethical issues. International Association of Bioethics Satellite conference UK-China Scientific and Ethics Aspects in Stem Cell Research, Beijing, China.



Ukraine

by Svitlana Pustovit

Ukrainian Association on Bioethics International Seminar: Development of standards of ethics expertise as a way to qualitative and responsible practice in biomedical research and health care system: the experience of Eastern and Central Europe. *Kyiv, Ukraine, 23-24 March 2006.*

This international seminar was funded by the Soros' fund in Ukraine "Renaissance," "East-East Programme: Partnership beyond Borders." This seminar brings together leading members of ethics committees (ECs), physicians, philosophers, researchers from biomedical science, bio-ethicists, and NGO-activists from around Ukraine and Central and Eastern Europe. It was the third seminar organized by the Ukrainian Association on Bioethics in the past few years.

The seminar focused on the recommendations of the World Health Organization (WHO-TDR) regarding ethical review practices and the development of expertise. The WHO-TDR operational Guidelines for Ethics Committees That Review Biomedical Research (2000), Surveying and Evaluating Ethical Review Practices (2002), and Standard Operating Procedures for Ethics Committees (2003-present) form a basis for discussion against the context of the Ukrainian ethical and legal tradition, its ethical code for physicians, and its legislation in healthcare.

The primary outcome of the seminar was the development of national Standard Operating Procedures (SOPs) for ethics committees in the Ukraine. The seminar also provided a framework and recommendation for:

- ❖ the establishment of a platform for communication among ethics committees and others involved in health research in the Ukraine;
- ❖ the establishment of an educational program for the development of a national course for ethics committee members and human subjects protections in the Ukraine;
- ❖ the development and implementation of ethics expertise standards in health research and healthcare by writing of a special booklet of SOPs for EC work;
- ❖ the establishment of a Forum for Ethical Review Committees in the Ukraine (FERCU) within the framework of the Forum for Ethical Review Committees in Asia and the Western Pacific (FERCAP) and the Strategic Initiative for Developing Capacity in Ethical Review (SIDCER).

The seminar provided a platform for launching the broader project on "Implementing GCP and Human Subjects Protections for Biomedical Research in Ukraine" through the "East-East Programme: Partnership beyond Borders." By focusing on human subjects protections within a

good clinical practice and ethical review framework, the project promoted the development of responsible research systems that contribute to public health in the Ukraine.

Svitlana Pustovit, President of the Ukrainian Association on Bioethics, briefly described the main steps of the ethics review process in the Ukraine during the last 5 years. According to the Decree of the Ukrainian Ministry of Health N 281 "About adopting the Instruction of clinical trials of medicines and expertise of clinical trials' documents and typical regulations of commission on bioethics," the process of the establishment of ECs began officially in Ukraine in 2000. The next important step was the signing of the Human Being with regard to the Application of Biology and Medicine: Convention on Human Rights and Biomedicine in March 2002 by the Convention for the Protection of Human Rights and Dignity. February 2005 was the third important step: the High Attestation Commission (VAK) of the Ukraine adopted the requirement of ethical expertise for dissertation work in medicine, biology and veterinary fields.

Ukrainian participants ascertained that today more than 100 ethics committees have been created in different regions of the Ukraine. These committees have begun to play key roles in promoting and protecting the dignity, rights, and well-being of research participants and patients. Their work is particularly important in evaluating the risks and potential benefits of research for individuals and society, and they also contribute to protecting vulnerable patients and groups.

It was underlined that EC development in the Ukraine was begun due to joint efforts of governmental and nongovernmental organizations. As a result, a series of international seminars were provided during 2001-2004 by NGO Ukrainian Association on Bioethics and National Commission on Bioethics. Two special booklets with WHO recommendations and articles about local and national EC activity in Central and Eastern countries were published by UAB during the last few years.

However, there are differences between Eastern ethics committees and Western ethics committees. In the East, all bodies with ethics expertise arose not as an evolutionary stage but as a projection of international practice, i.e. as a reflection on "alien experience." There are advantages and disadvantages to this type of development. On the one hand, this allows the avoidance or minimization of many mistakes in their work and the use of some well known standards and documents. On the other hand, the fragile bioethics movement in Eastern Europe and the weakness of democratic traditions influence the independence and objectivity of an EC's decisions. It is not a secret that our academic medical establishment very often use the "right of the telephone ring" to evince and support their power. There are strong authoritarian traditions as a result of the tradition of a communistic ideology (maybe not only this tradition) and a totalitarian regime of nearly 80 years in the Ukraine.

Ukrainian ethics committees are, however, generally under-resourced and often acting without clear guidance and procedures. Their work is essential; however, their own expertise and processes need to be strengthened. There is a need for improved communication between the ethics committees for the establishment of national guidance and support, and for promoting education among ethics committee members and scientists in research and scientists in research ethics and human subjects protections.

Ukrainian participants at the seminar attended to such issues as: independence of ECs, lack of financial support of ECs, the necessity of establishing relationships and coordination between the EC under the state pharmacological center and other local ECs providing reviews of the same research projects, standardization of ECs procedures, implementation of European SOPs into every day EC work, and the creation of the system of continual education of EC members. It was discussed that every scientific research project needs to be reviewed by an EC at the planning stage

of the project. And it is necessary to begin implementation of ethical principles into the activity of scientists starting with Scientific Councils of Research Institutes and Academies. Implementing some elements of SOPs of ethical review into professional SOPs and into technique instruction of safety for biomedical staff was an interesting idea proposed.

How do we make ECs work independently and find financial support at the same time? Currently, no Ukrainian EC has any financial support or is paid for its work. This is a problem for the quality of their work and perspectives for their future development as independent and professional bodies.

It was stressed that the absence of a systematic bioethics education and the weakness of bioethics knowledge of EC members (in some cases - bioethical nihilism) leads to formalism in their work. Participants underlined that bioethical ethos should be more structured and enveloped for the provision of qualitative and deep ethics expertise not only in clinical trials but also in other scientific experiments. However, this needs more time to become established.

It was pointed out by representatives from Baltic countries: Estonia, Latvia, Lithuania in their presentations that the process of implementation of ethics expertise in biomedical research began in these countries earlier than in Ukraine. So the process of institutionalization of ECs is completed, and we can see its different forms: private clinical ECx like in Latvia, which are "supported" by great pharmaceutical companies, or hospital EDs, national and local ECs acting under authority of universities' administration like in Estonia and other Scandinavian countries. Moreover, some unsolved problems remain. These problems are the same as in the Ukraine: providing of patient-subjects of qualitative and understandable information, confidentiality of patient data, criteria of evaluation of acceptable ratio of "harms-benefits" for potential research subjects, and process of compensation of the harm, issues of continual monitoring of research projects and feedback relations.

However, the concept of biomedical research involves a considerably broader range of research conducted in the field of biomedicine. These include testing new treatment methods, research involving human biological material, or medical documents when only medical data is analyzed.

The scope of biomedical research initiated in the Baltic countries by the pharmaceutical industry and scientists or their institutions is growing each year. The growing number of clinical trials of medical products initiated by Western companies in these countries create the same problems as in the Ukraine - the necessity to develop not only high professional scientific standards but also high ethics standards as an important part of professional activity.

Lithuanian participant Nijole Vasiljeviene showed in her presentation how nowadays profound transformations in ethics take place. In the modern epoch we can observe the processes of rational ethics promotion in all fields of life. Ethics turns from a theory to practice, from philosophy to management. Contemporary biomedical ethics becomes more and more instrumental and business oriented and uses this as a way to help to introduce values into organizational activity. For instance, this happens through the activity of ECs, "hot lines," round table discussions, ethical audits, etc. Development of self regulatory processes, adaptation of applied ethics instruments, and the use of managerial methods can improve the ethics expertise process and contribute to a new organizational ethics paradigm.

Representatives from Moldova and Byelorussia described the EC development in their countries. They said that it is very important to create previous bioethical bios for establishment and development of ethics review in medicine and health care.



by Jennifer Merchant

Human embryonic stem cell (hESC) research is not only a divisive issue in the United States; a considerable amount of debate and controversy has been evolving within the European Union and its institutions as well. On September 4, 2006, the European Union agreed to fund medical research using human embryonic stem cells despite a determined and longstanding attempt by several countries to ban such financing. The program will set into motion 50 billion euros over a period of seven years.

In order for the program to be initiated, compromises were required, and the most important one adopted by the European Commission involves not financing projects that destroy human embryos for the sole procurement of stem cells. However, funding will be allocated to experiments using human embryonic stem cells at a later stage.

This decision came only days after George W. Bush, using his presidential veto for the first time, blocked a bill which would have lifted a ban on US federal funding for human ESC research. Reacting to the veto, Lord Sainsbury, Britain's science minister, said that the US ban would further encourage US scientists to move to Britain and Europe for financial support for their research into degenerative diseases. He also added, "It would be morally unacceptable to withhold these advances from patients."

Indeed, scientists hope that hESC research will be used to combat degenerative diseases such as Parkinson's and Alzheimer's because these cells, capable of becoming any kind of cell in the body, could potentially be used to regenerate diseased or damaged cells, tissues and organs.

However, the principle of using human embryonic stem cells has created deep schisms between the 25 European Union member states on moral and ethical grounds. The majority of member states, including Britain, France and Spain, argued fervently in favor of this research, while a coalition of mainly Catholic countries argued strongly against. In the opinion of the latter, the destruction of the embryo in order to extract the human embryonic stem cells is akin to murder.

The result of the debate and ensuing compromise is as follows. First of all, any type of hESC research can only be financed by the European Union in accordance with national regulations already in place. For example, European funding cannot be allocated to member states that ban this type of research. Austria, Lithuania, Slovakia, Malta, and Poland totally prohibit hESC research, hence they will receive no EU funding. Germany, Italy, Slovenia, and Luxembourg have agreed to accept European financing for this research, but in accordance with very limited and strict ethical guidelines. Excluded thus from European financing in these countries are projects devoted to human reproductive cloning, the creation of embryos for research only, and projects seeking to modify the genetic makeup of humans. Last but not least, hESC research will be able to receive European funding in France, Denmark, Spain, and Greece (in accordance with research guidelines already in vigor in these countries).

What strikes many observers, including myself, in the lengthy debate that led to compromise was the total lack of discussion relative to the exploitation of women for the

procurement of their ova in the event that member states authorize the creation of embryos for research purposes. This constitutes a serious oversight on the part of European policy decision-makers that European feminist bioethicists such as Donna Dickenson (FAB member), among others, are vigorously trying to reveal and denounce.

Book Reviews

A review of Susan Merrill Squier's *Liminal Lives: Imagining the Human at the Frontiers of Biomedicine* (Durham, N.C.: Duke University Press, 2004), ISBN 082233366X.



I have to confess that I looked forward to reading Susan Merrill Squier's book, *Liminal Lives: Imagining the Human at the Frontiers of Biomedicine*, with an avid enthusiasm and a particular bias. My own favorite area of research and writing is what I termed "evolving notions of personhood" (Glenn, 2003). While I've explored and written about the creation of new beings through emerging technologies from the legal and philosophical perspectives, Squier writes about liminal beings. *Wikipedia* describes a liminal being as existing "at the threshold of two states. This unique position can give a liminal being wisdom and the ability to instruct, while also making them dangerous and uncanny. According to the Encyclopedia of Fantasy, centaurs are often liminal beings, citing from classical mythology Chiron, the mentor of Hercules." Squier uses liminality in the anthropological sense, "being on a threshold...betwixt-and-between the normal, day-to-day cultural and social states and processes of getting and spending, preserving law and order and registering social status" (3). In essence, she is speaking of those creations in fictional and non-fictional narrative that challenge traditional notions of what it means to be human: transgenic hybrids, offspring of assisted reproductive technologies and xenotransplants. Her writing style is geared more towards an academic audience than a popular one, but Squier masterfully brings to life literature from all ages and argues for the uses of literature for feminist science studies in tracing liminal lives.

In her first chapter, Squier notes that "Alliances with nonfeminist scholars in social science are more readily cemented if the feminist scholar positions herself or himself as sharing the same commitment to facts as opposed to fictions" (43) and urges her colleagues to engage across disciplinary boundaries. She uses what she calls an "adapted anthropologie symmetrique, working between the biomedical and the nonscientific, between cultural genres, stock narratives, and expert discourses" (16). She proposes a methodological tool kit for literature and science: an adaptation of French sociologist of science Bruno Latour's seven rules for analyzing the interdisciplinary domain of "science, technology, and society" (45). For example, she suggests that "We study literature and science in action and not ready-made literature or science...The study of literature and science requires awareness of the microprocesses that produced each as a discipline and give rise to the linked and opposed entity 'literature and science'. Canon creation in literature, like creation of scientific facts, requires practices of abstraction, taxonomization, and selective amnesia – that refusal to remember or re-examine origins that science studies scholars call 'black boxing'. When we work on 'literature and science' we reexamine those uninterrogated microprocesses and reopen those black

boxes. The result will be a richer, far less tidy sense of the meaning or boundaries of the terms ‘literature’ and ‘science’” (45).

Each of Squier’s chapters examines new creations at the fringes and how narrative can help us contemplate them. In her chapter entitled “The Cultured Cell,” she uses the imagery of cells being cultured in a Petri dish as a metaphor for the social laboratory of culture and suggests that the social laboratory would benefit from a vivisection of ideas:

“mindfulness of the tissue culture point of view can provide a richer perspective on the issues at stake in complex play of boundary transgressions between humans and animal, pre-birth and postpartum, life and death, that make up the project of reshaping the human life span” (88).

In her chapter, “The Hybrid Embryo and Xenogenic Desire,” Squier challenges the notion that nonsexual reproduction endorses “connections, alliances, symbiosis” of multiplicity and diversity rather than uniformity, as some feminists have written. Rather, she warns, keeping the context in mind, that “we should not embrace the hybrid or affirm xenogenic desire until we are satisfied that we are not obscuring the persistence of gender hierarchies (even into the realm of the posthuman) and that we are not silencing or objectifying the reproductive experiences of women, in all their variety, multiplicity, and diversity” (111).

In the chapter, “Incubabies and Rejuvenates: The Traffic between Technologies of Reproduction and Age Extension,” Squier excavates links between the project of reshaping reproduction and the project of scientific rejuvenation. From implanting human ovaries into chimpanzees and vice versa, she discusses how, for early-twentieth century eugenicists, “the process of embryological development and the process of aging were crucial to the project of improving the species; they took as a prominent goal the longest possible deferral of the latter and they took as their strategy intervention in the former” (149). I would have loved to have seen Squier do an analysis of Robert Heinlein’s *Time Enough for Love*, which explores issues of rejuvenation and the changing definition/reformation of the extended family, and is a classic among science fiction readers.

In a chapter entitled “Liminal Performances of Aging,” Squier explores the ultimate rite of passage: aging and dying. She contrasts literature that focuses on the individual’s response to aging versus the communal response. As an example, she juxtaposes Bruce Sterling’s *Holy Fire*, which imagines a complex system of anti-aging medicine that harnesses the capacities of embryonic stem cells to Anne Basting’s off-Broadway play, *TimeSlips*, in which the major intervention to aging is the chronicling of one’s life with pen, paper and camera. She speaks with high praise of *TimeSlips*: “By foregrounding the therapeutic efficacy of collaborative storytelling, Basting’s project reconfigures the central twentieth and twenty-first-century medical strategies of replacement and regeneration, bring medicine and literature together in a remarkable healing performance...” (252).

In her Coda, Squier returns to and eloquently summarizes her overall theme: “In an era when J.K. Rowling, the author of the Harry Potter novels, is wealthier than the Queen of England, and where graphic fictions appear in the New Yorker and Salon.com, we do well to pay attention to all sorts of liminal literatures, for they are clearly having a huge social impact. As they help us explore the meanings of the newly engineered human life span for our relations with each other, with other species, and with the earth, these literatures fulfill an increasingly important social function: reflecting the plots, possibilities, and perils of our liminal lives” (280).

This very thoughtful and notable work is one that will be welcomed by bioethicists, medical humanities scholars and students, feminist scholars, and academics that enjoy interdisciplinary discussions.

References

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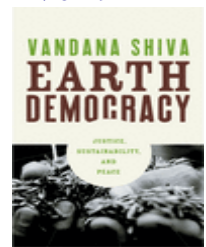
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A review of Kristin Schrader-Frechette's *Environmental Justice: Creating Equality, Reclaiming Democracy* (New York: Oxford University Press, 2005), ISBN 0-19-518357-6

and

Vandana Shiva's *Earth Democracy: Justice, Sustainability, and Peace* (Boston, MA: South End Press, 2005), ISBN0-89608-745-X



Over the last 25 years, a host of studies have shown that poor and minority communities bear a disproportionate burden of risk and harm associated with exposures to environmental hazards. For example, the United Church of Christ's 1987 and 1993 reports on *Toxic Wastes and Race* found that commercial hazardous waste facilities are three times more likely to be located in communities where the majority of the population are people of color, and that three out of the five largest commercial hazardous waste landfills in the US were located in predominately African-American or Hispanic communities (United Church of Christ Commission for Racial Justice and Public Data Access, Inc., 1987; Goldman and Fitton, 1993). More recently, using data from the U.S. Environmental Protection Agency and the Census Bureau, the Associated Press found that "in 19 states, blacks were more than twice as likely as whites to live in neighborhoods where air pollution seems to pose the greatest health danger" (Pace, 2005). There is similar evidence of the environmental burden on workers (Markowitz and Rosner, 2002) and of environmental risk disparities between developed and developing nations (Shue, 1981).

Kristin Schrader-Frechette's *Environmental Justice: Creating Equality, Reclaiming Democracy* and Vandana Shiva's *Earth Democracy: Justice, Sustainability, and Peace* are important and complementary companions in the literature on environmental justice. Both authors use their considerable abilities as analysts and advocates to argue for systemic responses to environmental inequities.

Schrader-Frechette's book provides a meticulously argued and impressively documented "theoretical defense of citizens' duties to become environmental justice advocates" (p. 18). Using case-based analyses of off-shore energy technology, a uranium enrichment facility sitting in Louisiana, the disposal of nuclear waste on tribal lands, oil extraction in the Niger Delta, and occupational hazards for nuclear workers, among others, Schrader-Frechette carefully rebuts implicit and explicit justifications for the imposition of disproportionate environmental risk and harm on particular groups. In addition to her critical analysis, she also provides a practical framework for ensuring and evaluating the ethical quality of decision making regarding environmental hazards. That framework is constructed

largely on the basis of a theory of “distributive and participative justice” grounded in a principle of prima facie political equality (PPFPE).

To oversimplify Schrader-Frechette’s analysis, the principle of prima facie political equality does three things (p. 27): first, it “presumes that [human] equality is defensible and that only different or unequal treatment requires justification.” Second, it “place[s] the burden of proof on those attempting to justify unequal distributions.” Third, following the crucial insights of Iris Marion Young, the PPFPE affirms the need to move beyond the distributive paradigm to correct unjust structures of oppression and exploitation. As a principle of participative justice, the PPFPE affirms the right of individuals to participate as informed and equal partners in decision making that affects them.

Consider, for example, the placing of a waste incinerator in Chicago’s mostly low-income and minority South Side or the establishing of a uranium enrichment facility in Homer, LA (one of the poorest communities in the United States). The application of the PPFPE requires a detailed analysis of at least two questions: (1) whether the socioeconomic impacts of the installation meet norms of distributive justice (prima facie equality); and (2) whether the site selection and community solicitation procedures for the installation meet the criteria for free, informed consent. In her analysis of these and other cases, Schrader-Frechette explains how and why such situations fall short of meeting the demands of justice.

Along the way, Schrader-Frechette’s analysis addresses thorny philosophical questions regarding voluntariness (e.g., what conditions make free choice impossible for workers?), paternalism (e.g., under what circumstances is paternalism justified to prevent exploitation?), intergenerational equity (e.g., can we justify the risks to future generations of “permanent” (as opposed to retrievable) nuclear waste disposal?), just compensation (e.g., are consent and compensation sufficient conditions for the morality of exposure to high risk chemicals in the workplace?), property rights (e.g., are there limits to ownership of natural resources?). Regarding the question of paternalism, for example, Schrader-Frechette responds, consistent with the PPFPE and other analyses, that “paternalism is justified in cases of exploitation that cause harm or that occur without the free and informed consent of potential victims” (p. 124). Unfortunately, as Schrader-Frechette points out, both corporations and government agencies that expose individuals to environmental risk in the workplace, or in downstream communities, have put a lot of energy into concealing risk information from affected parties and, in such cases, have made free informed consent impossible (p. 158, 161, 187).

Participative justice not only requires adequate disclosure of environmental risks as a basis for decision-making, Schrader-Frechette argues, but it also requires all of us who are witness to environmental devastation to become engaged in environmental justice advocacy. To that end, Schrader-Frechette, the O’Neill Family Professor of Philosophy and Concurrent Professor of Biological Sciences at the University of Notre Dame, has worked with communities and done important public interest science on issues such as radiation exposure from nuclear weapons fallout, nuclear waste disposal and transport, and scientific integrity regarding the destruction of Florida panther habitat.

Whereas Schrader-Frechette’s book provides careful philosophical arguments and fine-grained analysis of the creation and mitigation of environmental risk and harm, Vandana Shiva presents *Earth Democracy* as a visionary alternative to the monopoly of global capitalism over both the economy of nature (e.g., the role that earth systems play in maintaining the health of the planet) and the economy of sustenance (local production and consumption). Shiva, a physicist, ecofeminist, and renowned environmental activist, focuses largely on policies and practices regarding agriculture, food, and water.

The impact of industrial agriculture and policies regarding global trade and water privatization, are, Shiva argues, undermining the resource base for the survival of small and subsistence farmers –

roughly two thirds of the world's population. This occurs, she says, through the "enclosure of the commons" which, among other things, excludes people from access to resources that had been their common property (p. 20). The basic assumption of Shiva's work which is at once obviously true and painfully at odds with global capitalism is that biodiversity, food, and water should be valued as the bases for life and not simply as commodities to be traded on a global market. The reason for the dissonance, Shiva argues, is that "globalization is, in fact, the ultimate enclosure – of our minds, our hearts, our imaginations, and our resources" (p. 30). Think of that the next time you buy bottled water drawn from a distant source.

Seed patenting, for example, has made the ancient practice of seed-saving and seed-sharing "into intellectual property crimes." In one Orwellian situation, Monsanto's Round-Up Ready canola contaminated the traditional canola crop of a nearby farmer. Under the logic of intellectual property (rather than "polluter pays"), Monsanto sued the farmer for "intellectual property theft" (p. 94).

Likewise, the privatization of water through mechanisms such as the World Trade Organization's declaration regarding "the removal of trade barriers to environmental services" means that countries can sue one another for refusing to sell their water. In 1999, under pressure from the World Bank, the Bolivian government granted a 40 year privatization lease to a subsidiary of the Bechtel Corporation, giving it control over the water used by half a million people in the region of Cochabamba, many of whom earn less than \$1000 per year. The company then raised the water rates up to 100%. In defense of its contractual agreement, the Bolivian government met local resistance with tear gas, rubber bullets, and martial law. Although the Cochabambans succeeded in forcing the government to abandon the contract, the result was a \$25 million lawsuit by Bechtel (p. 43; See Shultz, 2006).

The example of water privatization provides a good illustration of the differences between the philosophical orientations of and presentations offered by Shiva and Schrader-Frechette. Shiva counters water privatization with a

Gandhian philosophy of life and political and economic decentralization, saying that "no species seeks its entitlement to its share of water through the market place; they get their access to water through being members of communities and ecosystems" (p. 43). Schrader-Frechette draws on the traditions of liberalism and Catholic social justice to argue against property rights in natural resources. Through an analysis of the Lockean Proviso ("the condition of others ought not to be worsened by someone's appropriation and use of property") (p. 61) Schrader-Frechette concludes that "ownership of vital, finite natural resources... may have to be limited ... [in such a way] that rights to management, use and actual possession... have to remain under public control, to the degree necessary to serve the public interest and to promote environmental justice" (p. 69).

While Shiva's work provides a broad and sometimes florid critique (e.g. the enclosure of the commons "was driven by the hunger of machines," (p. 19)) "economic globalization does not create global markets, it creates global madness." (p. 106) Of the market as a fundamentally dehumanizing force, Schrader-Frechette carefully demonstrates how even the strongest libertarian defense of the free market or utilitarian defense of the price of progress are ultimately self-defeating and/or at odds with fundamental moral commitments.

Shiva's vision of democracy that sustains life and ecosystem health is reflected in her impressive advocacy work on forest sustainability as part of the Chipko movement, on the preservation of basmati rice and the neem tree from patenting attempts by RiceTec and W.R. Grace (p. 145-8), as well as her ongoing work on water and food democracy (ch. 4).

Both of these books emphasize social justice broadly speaking and are thus consistent with feminist goals of socioeconomic equality and women's empowerment. Although Shiva has drawn fire from some who believe she has an essentialist view of women, the fact is that in most countries, women are the primary producers of food and have immediate responsibility for providing water to their families. Shiva's important activism in addressing policies and practices that undermine access to food and water should put to rest these theoretical disputes.

If there is one weakness in these books, it is that they lack theoretical attention to the challenge of local empowerment and control vs. representation. Clearly, national governments, either because they are hostage to extra-governmental policies of the WTO or the World Bank or because they are committed to environmentally unsustainable development as a way of serving short term interests, cannot be counted on to broadly represent citizen's interests. Likewise local representatives, even in democracies like India and the U.S., often ally themselves with the interests of corporate sponsors rather than the majorities that elected them. Neither author provides a theoretical account of how more decentralized authority can be sustained. But perhaps that's just the point. We don't need another theoretical defense of participatory democracy, we need actual sustained participation. Thus each book emphasizes the duty of citizens to criticize indefensible values and to champion values that support the goal of sustainable communities and ecosystems.

If you don't yet teach environmental justice, these two books provide ample reasons why you should and ample resources to do so.

**Viola Schubert-Lenhardt's *Women as Perpetrators in National Socialism (Frauen als Täterinnen im Nationalsozialismus)* (Mansfeld: Druck, 2005), Volume 1 ISBN 3-00-01017407-9, 2006;
Volume 2 ISBN 3-00-018595-X**

In choosing this subject for two annual conferences in memory of the victims of Nazi-euthanasia in Bernburg, the organizers were following two ideas about the connection between women and fascism. One of them is the myth that it was women in particular who voted for the Hitler party in 1933. The other one is that women were unable to play an active role in the National Socialist system. A large number of historians have shown that neither position is correct. Nevertheless, these views still abound in public opinion and discussions. This is typical of a lot of feminist discussions in Germany, too.

The conferences and the books arising from them set out to deal with these myths. The history of the memorial in Bernburg in particular shows that women in the Nazi era were both victims and perpetrators. From this historical point the conference and the books move on to the present and ask: why do young women become active in neo-fascist and right-wing extremist groups today? In consideration of this aim, both books include a chapter by Michaela Kötting (University of Göttingen) about sociological research into the question "Why do young women today join movements of right-wing extremism?" For more than 13 years the author conducted interviews with young women, their parents and grandparents on this question. The answers show that it is not only the social field that pushes women to extremism but also their family circumstances.

Christina Thürmer-Rohr, who was one of the women who started the whole discussion in German feminist theory on women as perpetrators, has written a fundamental essay on this subject. This could be seen as a summary of twenty years of discussion in this field.

The director of the Bernburg Memorial, Ute Hoffmann, deals with Nazi policies concerning women and the consequences of this policy for the understanding of women's active involvement. Johannes

Schwarz (from the memorial of the women's concentration camp in Ravensbrück) presents an analysis based on examples of women in this concentration camp. Other authors deal especially with women-perpetrators working in health and social care. The books both include a chapter with didactic materials and examples for use in teaching students.

These two volumes help to further crucial discussions regarding women's participation in National Socialism. Those interested in facism, gender, feminism, and bioethics will find it especially interesting and potentially useful in their teaching.

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Abstract Deadline: October 9, 2006

The Society for Analytical Feminism invites submissions for a session at the 2007 Central Division AOA meetings to be held in Chicago in April 18-21, 2007.

The Society seeks papers that examine feminist issues by methods broadly construed as analytic, or discuss the use of analytic philosophical methods as applied to feminist issues. Reading time should be about 20 minutes. Authors should submit four copies of either (1) a paper, or (2) an extended abstract, as detailed as possible (up to 1000 words) accompanied by a bibliography. Please delete all self-identifying references from your submission to ensure anonymity.

Submissions should be POSTMARKED **no later than Monday, October 9th, 2006** and be sent to:

Sharon Crasnow
925 Archer Street
San Diego, CA 92109

OR

Emailed as a Word Attachment to:
sharon.crasnow@rcc.edu

All members of the Society are eligible to submit papers. Graduate students or under funded professionals whose papers are accepted will be eligible for the Society's \$250 Travel Stipend. Please indicate on a separate page (or in your covering letter) if you fall into one of these categories.

☞Conference:

Against Health: Resisting the Invisible Morality
October 12-13, 2006
University of Michigan

An international interdisciplinary conference provocatively titled *Against Health* will take place in the Rackham Amphitheater on the University of Michigan campus on October 12-13, 2006. The conference will call on the expertise of a vast array of disciplines to examine the ways in which the category of "health", the norms associated with "health", and the social functioning of those norms are, in some instances, at odds with human well being. Of particular interest are the ways that certain appeals to health risk authorizing, justifying, and immunizing from possible criticism an array of practices and power relations that would otherwise be vulnerable to challenge. We aim to explore, thus, how politics, ideologies about race, gender and class, social norms and mores, and commercial and economic structures all work to define "health" in ways that benefit certain groups of people while excluding others.

The two-day format will encourage the broadest possible exchange among participants and presenters. Day one features a panel of four experts (Dorothy Roberts, Kirkland & Ellis Professor of Law at Northwestern Law School, Kathleen LeBesco, assistant professor of communication arts at Marymount Manhattan College and author of *Revolting Bodies: The Struggle to Redefine Fat Identity*, Susan Kippax, head of the National Center in HIV Social Research at the University of New South Wales, and Carl Elliott, Professor of Bioethics at the University of Minnesota).

Each panelist will speak for roughly twenty minutes at a large communal panel in the morning, and then lead an interactive workshop in the afternoon.

Other day-one highlights include an opening address by the Cornell literary scholar Richard Klein and a lunchtime keynote by the former U.S. Surgeon General M. Joycelyn Elders.

Highlights of day two include a series of interactive seminars (featuring, thus far, Rebecca Herzig (Bates College), Roddey Reid (UCSD), Sarah Jain (Stanford), Brad Lewis (NYU), Eric Rofes (Humboldt State), Kane Race (UNSW), Petra Kupperts (UM), and Nicholas King (Case Western), a keynote address by Susan Love (Clinical Professor of Surgery at the David Geffen School of Medicine at UCLA), and a raucous closing party.

This conference is organized through the University of Michigan's Program in Culture, Health and Medicine, which is housed in the UM Institute for Research on Women and Gender.

ALL EVENTS ARE FREE AND OPEN TO THE PUBLIC. Advance registration is required. Details, including transportation and lodging information, can be found at:

<http://www.umich.edu/~irwg/againsthealth>

Any additional questions, contact:
Jonathan Metzl
Associate Professor of Women's Studies and Psychiatry
University of Michigan
jmetzl@umich.edu

☞*Conference:*

Media Ethics Colloquium at the University of St. Thomas
October 14-17, 2006

As part of a decade-long series aimed at enhancing scholarship in applied media ethics, the University of St. Thomas will host the 2006 colloquium October 14-17 in Minneapolis/St. Paul, Minnesota. The colloquium - the seventh of the series - will feature 12 fellows working in teams of two to explore the moral dimensions of the question: Who is a journalist? Selected fellows will receive an honorarium and travel expenses. During the colloquium, fellows will present their work to each other and solicit feedback. A group of fellows will also speak at a public symposium at the colloquium's end. Papers that result from the colloquium will be published in the *Journal of Mass Media Ethics* in 2007.

Applicants may apply as individuals (in which case colloquium organizers will pair them with another applicant? or as part of already formed teams. In the selection process, preference will be given to teams that combine disciplines or that include a junior scholar working with a senior scholar. The guidelines are general and should not be seen as exhaustive or exclusive. Individuals who have previously participated as fellows are invited to apply, although preference may be given to first-time participants.

Applications for fellowships should include the following:

- * a brief (500 word) abstract of a paper proposal
- * a curriculum vitae
- * if appropriate, a notation of the desired team member

The deadline for proposals is April 1, 2006. Send paper or electronic submissions to:

Wendy N. Wyatt
2115 Summit Avenue
St. Paul, MN 55105
Phone inquiries: 651-962-5253
email: wnwyatt@stthomas.edu

☞*Conference:*

Feminism and War
October 20-22, 2006

Call for Proposals:

The Women's Studies Program at Syracuse University invites proposals for papers to be presented at a national conference on the contested and complex relationship between feminism and war. The focus will be on recent U.S. government initiatives that claim war in the name of women's liberation, but with a global and transnational context in which other military actions might be considered. We look forward to energetic dialogue from interdisciplinary perspectives on these sub-themes:

- Women's Liberation and U.S. Foreign Policy
- U.S. War and Women in Iraq and Afghanistan

- War and Women in and of the U.S.
- The War and Organizing for Women's Liberation

Confirmed Speakers:

- Zillah Eisenstein, author most recently of *Against Empire; Feminisms, Race and the West* (Palgrave MacMillan, 2004)
- Suheir Hammad, a Palestinian-American poet who has performed on Broadway and whose books include *Born Palestinian, Born Black*
- Shanaz Khan, author of *Muslim Women: Crafting a North American Identity* (University Press of Florida, 2000)
- Anne McClintock, author of *Imperial Leather: Race, Gender, and Sexuality in the Colonial Contest* (Routledge, 1995)
- Jasbir Kaur Puar, author of *Geographies of Globalization* (Duke, 2001) and most recently "Abu Ghraib: Arguing Against Exceptionalism" in *Feminist Studies* and with Amit Rai, "Monster, Terrorist, Fag: The War on Terrorism and the Production of Docile Patriots," in *Social Text*, 72
- Julia Sudbury, author most recently of *Global Lockdown: Race, Gender and the Prison-Industrial Complex* (Routledge, 2005)

A special invitation is extended to activists to submit proposals, to increase dialogue between theoretical analysis and grounded experience.

We hope to examine questions such as :

- What are the multiple interpretations of the phrase "women's liberation"?
- How are these multiple interpretations related to the specifics of religion, culture, history, nation within the current U.S. wars?
- What, in fact, is assumed about the category "woman" in the context of these conceptual and actual locations at this moment in time?
- What different philosophical concepts of "freedom for women" might be implicit in the current debate raised by the conduct of U.S. wars?
- What different histories-national, gendered, religious-intersect within this debate about women and freedom?
- What are the liberating and limiting aspects of religion in relation to women in these debates?
- How does the struggle over definitions of women's freedom manifest itself in cultural creations, artifacts, and productions?
- Have women in Iraq and Afghanistan been liberated by the recent Gulf War?

The conference schedule will include plenary sessions, paper presentations, discussion groups, and cultural events.

The Conference Organizing Committee includes Chandra Talpade Mohanty, Minnie Bruce Pratt, Linda Martin Alcoff, Gwen Pough, and Vivian May. We will consider proposals for single papers or panels. Please send a one page abstract for each paper, or send a one page description

of each panel proposal with one page abstracts for each paper in the panel to the committee at the address below.

Proposals are due April 15, 2006 through email or regular mail to:

Janet Dodd, Women's Studies Program
208 Bowne Hall
Syracuse University
Syracuse, New York 13244
jkdodd@syr.edu

Notifications of acceptance will be made by May 15, 2006.

Call for Papers:

The Art of Gender in Everyday Life IV
Abstract Deadline: October 24, 2006

We are pleased to announce a call for papers for a multidisciplinary conference, *The Art of Gender in Everyday Life IV*, to take place at Idaho State University, April 5-6, 2007. We invite abstracts from our university faculty and staff colleagues as well as from graduate and advanced undergraduate students. All submissions related to the art of living gendered lives will be considered. All abstracts must be postmarked **no later than Tuesday, October 24, 2006.**

Gender is not a given. Its meaning and significance are constantly in flux. This conference will explore the various ways in which gender is crafted, celebrated, endured, deciphered, expressed or, in short, the art of how it is lived on a daily basis.

All submissions related to the art of living gendered lives will be considered. Given our keynote speakers, the committee is especially interested in submissions that address the following:

- Gender in Academe (campus climate; the experience of women in traditionally male-dominated disciplines, and vice versa; gender studies vs. women's studies; etc.)
- Gender and the Arts
- Gender and Men (men and nonviolence; construction of masculinity; etc.)

Presentations may take several different formats, including: papers (resulting from group work or individuals); slide presentations; films; readings; and performances. Presentations should be no longer than 20 minutes in duration.

Complete panels can also be submitted. Panel submissions will only be considered if the following information is included: cover sheets and abstracts for a complete group of four participants; and the specific question to be addressed.

Submission Guidelines: 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. No changes to either the title or abstract can be made after submission.

- 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 addresses; A/V 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 registration form and check for the registration fee for each presenter made out to the Anderson Center; the fee will help cover conference expenses including meal costs and a ticket for keynote speaker Dr. Bernice Sandler. *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 3141
Pocatello, ID 83209-8141
Attn: The art of Gender in Everyday Life IV Committee

Should your abstract be accepted, you will be required to provide a copy of your paper **BY NO LATER THAN FEBRUARY 20, 2007** so that your session discussant will have time to review your work. Also, if your abstract is accepted, you will be subscribed to the listserv artofgender@mm.isu.edu and you will receive all updates via email from that account.

Student Paper Prizes

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.

Completion Guidelines:

- the paper must be presented by the author at the April 2007 *The Art of Gender in Everyday Life IV* 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, April 6th. They should be address 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 indication 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.

For information about the conference, consult our website: www.isu.edu/andersoncenter.

Questions about the competition or the conference can be directed to:
gndrctr@isu.edu

NOVEMBER 2006

☞Call for Papers:

The National Women's Studies Association
Abstract Deadline: November 1, 2006

The National Women's Studies Association is please to announce that the Call for Proposals for its 2007 conference (scheduled for June 28-July 1, 2007 in St. Charles, IL) is available at: www.nwsaconference.org.

NWSA invites submissions that examine the conference theme, "Past Debates, Present Possibilities, and Future Feminisms: A Women's and Gender Studies Conference Celebrating 30 Years of NWSA" and its related sub-themes: Girls Studies and Activism, performing Feminisms, and Im/Migration and Mobility - from women's and gender studies practitioners in college and universities, women's center administrators, independent scholars, K-12 educators, artists and community activists. The Association also welcomes proposals that do not directly address the theme, but are relevant to women's and gender studies today.

☞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.

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 week 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:

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

➤ **Call for Papers:**

Thinking Gender, the Annual Graduate Students Research Conference
Abstract Deadline: November 3, 2006

Thinking Gender is a public conference highlighting research on women, sexuality, and/or gender by graduate students across all disciplines. The deadline for individual paper proposed and panels is **November 3, 2006**.

The call for papers is available at
http://www.csw.ucla.edu/Forms/TG_CFP2007.pdf

➤ **Call for Papers:**

Educating Women/Women's Education-In the Post-Secondary context
Abstract Deadline: November 17, 2006

Papers and presentations are invited for a conference to be held in Halifax, Nova Scotia, from Thursday, February 8, 2007 to Saturday, February 10, 2007, on the topic of "Educating Women/Women's Education-In the Post-Secondary Context."

We welcome

- research papers on women's post-secondary education from the perspectives of history, literature, or the social sciences;
- more informal workshops and discussions on experiences of women's post-secondary education-whether as student, instructor, administrator, alumna, or member of the support staff; and
- philosophical and normative reflections and arguments about what post-secondary education by, for, and of women would look like.

We are particularly interested in contributions that explore the status, role and outcomes of post-secondary education with respect to race/class/sexuality/ability/age diversity among women.

Presentation should be no more than twenty minutes' reading time. In addition to formal papers, we welcome proposals for alternative formats, including panels, workshops, and media presentations.

Conference presentations will be considered for inclusion in a future special issue of *Atlantis: A Women's Studies Journal*.

You may send a complete paper, or a long abstract (1,000 words, plus a bibliography), or a detailed description (1,000 words) of a proposed panel or workshop. **The deadline for receipt is Friday, November 17, 2006.** Please send hard copies only to:

Dr. Christine Overall
Nancy's Chair in Women's Studies
ISW 4
Mount Saint Vincent University
166 Bedford Highway
Halifax, Nova Scotia, Canada B3M 2J6

Inquiries may be directed to Christine Overall at christine.overall@msvu.ca.

➤ **Conference:**

International Council on Women's Health Issues Conference 2006
November 15-18, 2006
Sofitel Wentworth Hotel - Sydney, Australia

The International Council on Women's Health Issues Congress is held every year. Previous congresses have been held in Sao Pedro, Sao Paulo (Brazil) (2004), Victoria, British Columbia (Canada) (2003), Seoul (Korea) (2002), Wilmington (USA) (2001) and San Francisco (USA) (2000). The 16th Congress (ICOWHI2006) will be held from 15 - 18 November 2006 and is expected to attract 600 delegates and accompanying partners and approximately 100 trade representatives. A significant proportion of registrants will be a network of women's health providers, planners and advocates from all over the globe. The Sofitel Wentworth Hotel, Sydney is the venue for the Congress and Exhibition and is a world-class facility situated in the heart of the city, only a few minutes walk from Sydney Harbour. Congress delegates will be offered a fine range of convenient accommodation at affordable prices, either situated in the hotel or within walking distance of the hotel. There are several exciting opportunities for sponsorship of ICOWHI2006.

Contact Name: Congress Secretariat
Contact Phone: +612 9241 1478
Contact Email: info@icowhi2006.com
Event Link: <http://www.icowhi2006.com>

DECEMBER 2006

➤ NO CURRENT POSTINGS

JANUARY 2007

➤ **Call for Papers:**

The 24th Annual International Social Philosophy Conference

Abstract Deadline: January 15, 2007

The deadline for submissions is March 15, 2007 or for those living outside the United States and Canada, consideration will begin January 15, 2007 in order to facilitate travel arrangements.

A 300-500 word abstract should be sent to the program chairs. Electronic submissions are welcomed and encouraged.

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

OR

Sally Scholz
Department of Philosophy
Villanova University
800 Lancaster Ave.
Villanova, PA 19085
sally.scholz@villanova.edu

FEBRUARY 2007

☞Conference:

Fourteenth Annual York Centre for International and Security Studies Conference
February 1-2, 2007
York University

The current US-led "war on terror" has revived an interest within International Relations and International Political Economy in the study of imperialism. Informed by a range of orthodox and critical theoretical perspectives, new analyses have much to contribute to an understanding of the various challenges to security posed by the current "war on terror," and how they are linked to historical legacies of imperialism and colonialism. However, most of the ongoing discussions frame the problematic in terms of a "return to imperialism" vs. deterritorialization," and around a limited conceptualization of "Empire" as a militarized quest for national security and/or capital accumulation.

As such, these analyses tend to reify borders and obscure how international power operates on various levels, levels that are not only intimately connected, but interdependent. Missing from the debate, specifically, is a systematic examination of the role of the social reproduction of racialized, heterosexed, and classed social relations of inequality which are necessary for the reproduction of "Empire." Interestingly, feminist social science has produced challenging insights

in the last two decades around issues of social re-production of inequality, militarization, and academia's investment in the production of subjugating and subordinating discourses and practices. However, much of the critical as well as orthodox theorizing in International Relations has proven largely resistant to feminist interventions. This conference invites papers that investigate this resistance to feminism(s) in the context of imperialism, and also engage with the contributions of feminist scholarship in un/doing Empire. Of particular interest are papers that consider the ways in which Empire-building plays on the production and deployment of not only militaries and capital, but also of raced, sexed, and classed bodies. how is the production of knowledge, especially feminist knowledge, complicit in the re-production of Empire? What are the roles of the academic industry in the social re-production of inequality, both inside and outside its walls? How can feminism(s) participate in (de)colonizing knowledge production, both its own and that of others? What have feminist analyses to say about the current "war on terror" in the context of imperialism? How can feminist scholarship contribute to our understanding of militaries and militarization? What are the ways in which feminist analyses of militaries and militarized masculinity complicate our understanding of Empire-building? how do these analyses challenge dominant understandings and practices of national vs. human security?

➤Conference:

Thinking Gender, Annual Graduate Students Research Conference
February 2, 2007
University of California - Los Angeles

The Center for the Study of Women and the USC Center for Feminist Research are pleased to announce that *Thinking Gender*, the annual Graduate Students Research Conference, will be held at the UCLA Faculty Center from 9:00am to 5:00pm on February 2, 2007. *Thinking Gender* is a public conference highlighting research on women, sexuality, and/or gender by graduate students across all disciplines.

For additional information about the conference, email
thinkinggender@women.ucla.edu

➤Conference:

Feminist Epistemologies, Methodologies, Metaphysics, and Science Studies
February 8-10, 2007
Arizona State University - Tempe, AZ

Themes for the conference include:

- Can science serve social justice in ways that expand democratic participation and empowerment? Or have attempts to expand participation foundered given the prevailing power structures within which they have taken place?
- How do formations of class, gender, race and ethnicity, sexuality, and differences unspecified determine the social structure of technology and science, the questions considered relevant within it, and the outcomes that emerge from it?

- What is the convergence between how we think about social reproduction and the gendered/racialized division of labor, and our understanding of why we have the science (and scientists) we have?
- How can diverse social groups meaningfully participate in research priority setting had have a say in guiding research trajectories?
- How can we do science including human science after the feminist critique of science?
- Are there democratic models of epistemology and what do they share?
- What are some of the promising new methodologies that can help us understand the way science and technology construct and govern subjects?
- How can we best create robust links between feminist epistemologies/science studies and activism?
- What are some strategies for bringing policy concerns to the work of FEMMSS and the work of FEMMSS to policy-makers?

☞Conference:

Educating Women/Women's Education-In the Post-Secondary Context
February 8-10, 2007
Mount Saint Vincent University
Halifax, Nova Scotia, Canada

"Educating Women/Women's Education" will explore the education of women within the context of twenty-first century post-secondary education in North America and around the world. The keynote speaker is Jill Ker Conway, former vice-president of the University of Toronto, first female president of Smith College and author of many books including *A Woman's Education*, *Modern Feminism: An Intellectual History* and *The Road from Coorain*.

The conference focus arises out of (but is by no means confined to) questions such as the following:

- After decades of extensive feminist discussion about the heterogeneity of the category "women", is there a need for educational institutions that are primarily or even exclusively for women?
- Is post-secondary education still gendered? Should it be?
- What are the goals of women's post-secondary education? What are the goals of educating women?
- What would a post-secondary education of and for women be like?
- Does the sex/gender of role models, mentors, and instructors matter in the post-secondary context?
- Has there been any global warming of chilly university climates?
- What is the role of Women's Studies in educating women?
- What is the role of feminism in educating women?
- What are the effects and the roles of co-educational institutions in educating women?
- What are the causes, meanings and significance of the "gender gap" created by the greater numbers of women than men students in post-secondary education?

For additional information direct inquiries to:
christine.overall@msva.ca

MARCH 2007

☞Conference:

International Meeting of Women Mental Health

March 7-10, 2007

Message from Carmen Bravo de Rueda, FAB Country Rep, Peru

As FAB Country Representative in Peru and as president of the Peruvian Association of Women Mental Health (Asociación Peruana de Salud Mental para la Mujer), it is my pleasure to announce that we are organizing the First International Meeting of Women Mental Health that will be held in Lima, Peru, from March 07 to 10, 2007, as a celebration of International Women's Day. Our purpose is to celebrate the progress that has been achieved in the advance toward equality and women development and to evaluate the challenges that still remain.

Our meeting has as a main topic "Mental Health and Integral Development in Woman." Thematic axes will be discussed are Clinical, Social-anthropological, Ethics and Rights, Art and Culture. Our purpose is to provide a space for the presentation, discussion and exchange of knowledge and experiences related with the several areas in which woman participate daily and that influence directly in the construction of her mental health.

Due to its multidisciplinary character, our Meeting is open to the whole scientific community that carries our research related with mental health and gender topics and will count with the participation of distinguished national and foreigner researchers. Simultaneous interpretation will be provided.

We would be very proud if more than one member of FAB could join us to talk about Bioethics and Gender.

Sincerely yours,
Ms. Carmen Bravo De Rudea
FAB Rep, Peru

APRIL 2007

☛Conference:

The Art of Bender 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 gndretr@isu.edu
Website www.isu.edu/andersoncenter

MAY 2007

➤ NO CURRENT POSTINGS

JUNE 2007

➤ *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:*

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
- 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.

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

AUGUST 2007

➤ NO CURRENT POSTINGS

SEPTEMBER 2007

➤ NO CURRENT POSTINGS

OCTOBER 2007

➤ NO CURRENT POSTINGS

NOVEMBER 2007

➤ NO CURRENT POSTINGS

DECEMBER 2007

➤ NO CURRENT POSTINGS

As we are all very busy scholars, teachers, and activists, sometimes the mundane things like renewing our FAB membership might get away from us. But it is essential that we stay actively involved in FAB, particularly as we are a membership-based organization.

Please go to the PDC website at <http://www.pdcnet.org/member-fab.html> and renew for 2006. This will give you access to discounted conference registration and eligibility for grant applications, as well as allowing you to show your commitment to FAB in this exciting time of growth and new projects.

Membership dues are on a sliding scale and dues waivers are available on application. For problems with the PDC website, please email order@pdcnet.org. For general inquiries on membership, please contact the FAB membership secretary, Rachel Ankeny (rankeny@science.usyd.edu.au).