



Newsletter

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From the Desk of your Coordinators:

Dear FABsters:

So much has happened since FAB last met in London. Terrorist attacks have left some of us feeling very vulnerable; natural disasters, political upheavals, and economic disruptions have made life more difficult for others of us. Still others of us have been ravaged and plagued by disaster and famine. Violence, corruption, cruelty, and discrimination are everywhere and yet at least a measure of this evil is offset by goodness and value. Treaties and alliances are being pursued by some of us; others of us are seeking ways to forge compassionate and just policies that increase all people's well-being but particularly those people who live in developing countries; and all of us in FAB are working hard in our own nations to actualize the spirit of feminism in our words and deeds.

Over the past two years we have called on so many of you to help with projects, to develop new policies, to write reports and articles, to organize conferences and give papers, and to contribute financially to FAB. You have responded most generously even when you were frantically busy, extremely tired, or at your wit's end. In particular we want to thank the complete Program Committee (Gwen Anderson, Mary Rorty, Laura Shanner, and Susana Sommer, along with Debora Diniz and her Brazilian team), the Grants Committee (Rachel Ankeny, Anne Donchin, Viola Schubert-Lenhardt and Susana Sommer), the Nominating Committee (Anne Donchin, Laura Shanner, and Susana Sommer), the Country Representatives Coordinator (Wendy Rogers), the Country Representatives and the FAB Advisory Board Members. We also want to extend a very warm vote of thanks to the local organizers: Debora Diniz, Fabiana Paranhos, Arryanne Queiroz, Paula Damasceno, and Cristiano Guedes. They have done a wonderful job in preparing for the most exciting FAB gathering yet.

Belonging to an international network such as ours is challenging. Communication problems surface when our technologies fail us and when our

social, cultural, political, and economic differences temporarily cause misunderstandings. And yet, somehow or other, we manage to stay in touch and not let our differences make us forget that we are friends in action and partners in nature. Indeed, much that is best about FAB surfaces in times of crisis, as it did when Debora Diniz was so unfairly treated by her university in its violation of her academic freedom (see story on p. 2). We were all shocked, saddened, outraged and mobilized by her situation. We are proud that FAB is a force which must be reckoned with when injustice rears its ugly head.

As co-coordinators, we go to Brazil thankful for our years as FAB coordinators. Even though our personal energies have occasionally flagged, most of the time our spirits have soared serving such a vibrant group of people. We will soon turn over our responsibilities to another pair of co-coordinators and we are confident they will value the contact that role provides them with our full membership as much as we have. FAB has done great things in the past; we know ever better things are yet to come.

Appreciatively,

Sue Sherwin and Rosie Tong, Coordinators

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Academic Freedom? Brazilian Feminist Bioethicist Fired Following Abortion Talk

Dear FAB Colleagues,

I write to inform you of some distressing news regarding our colleague Dr. Debora Diniz of Brazil. You will all know Debora as the co-organizer of our upcoming FAB conference in Brasilia. Some of you will also have learned of her recent good news. The good news is that she was in Washington last week to collect her prize as the first winner of the PAHO/WHO "Manuel Velasco Suarez Bioethics Award." This award was created to promote research and to recognize young scholars (under 40 years old) on bioethics in Latin America. Although PAHO is not traditionally a feminist sensitive institution and Debora is neither a man nor a physician, they selected her as the first recipient of this very prestigious award. That is the good news.

The bad news that follows, is, then, perhaps especially shocking since she has so recently been internationally recognized as a leading scholar in bioethics. Debora was fired from her academic position at the Catholic University of Brazil last month (in the middle of term) for having given a talk about abortion. The details are described in the letter below.

I encourage you to follow the request posted at the end of this message to send letters of protest to the officials identified at the end of this letter. If you share my outrage at this situation, please send an e-mail to Catholic University expressing your opposition to this action. Debora writes that it will be helpful to have a great many letters from around the world sent to the chancellor defending the importance of "academic freedom" to work, teach and research in bioethics. I am posting to the website a translation of the original article that she discussed on the 8th of March, a newspaper article about the lecture, and a newspaper article that Debora wrote after being fired. Please read them, so you will understand better the whole story, and pass this story and the documents to as many people as you can.

Thanks for your assistance, *Sue Sherwin*

For your information, ANIS is not related to Catholic University. ANIS is an NGO on bioethics.

The following letter has been written by ANIS:

This message was written in Portuguese, English and Spanish.

In March of 2001, on the International Women's Day, Debora Diniz was invited by the Higher School of the Ministry Prosecution of the Federal District and Territories, in Brazil, to speak on the issue of "Abortion and Morality" (Brasilia-Brazil). The debaters were a pro-

secutor, a medical doctor, and a Catholic priest. The idea was to have them discuss the sensitiveness of the abortion issue and its implications for the bioethical and judicial contexts. As an anthropologist and bioethics researcher, Debora Diniz has developed a sociology of abortion in Brazil. The debaters were supposed to question her sociological and ethical arguments, which unfortunately did not happen. Be it for lack of formal training, or by virtue of an exaggerated political militancy, the questioners were incapable of discussing her arguments. However, far from accepting the argumentative disequilibrium and unable to take the meeting as an educational opportunity, the debaters let themselves be dominated, rather sadly, by the intransigence usually associated with the theme of abortion. Immobilized by her line of reasoning, they jumped to attacks, as if contending with an imaginary enemy that had to be annihilated.

The response to this event came a few days ago: Debora Diniz was fired from the Catholic University of Brasilia, where she was a Graduate Professor. Since the debate at the Ministry Prosecution, the Catholic University's been suffering continued pressures to dismiss her, which implicated on restrictions regarding the work on the bioethics field on that institution.

It takes courage to openly discuss abortion in Brazil. But this is a discussion that must take place in all social spheres, from sanitary to legislative structures, by religious communities and women's movement alike. And, for this widened thought process, the universities have a fundamental role. The university is the space of freedom of expression, of responsible teaching, of research and the national reality, where the search for knowledge becomes an insatiable desire. Academic freedom is a constitutional right and must be protected and promoted by the Brazilian universities, even when the discussion is about themes so delicate and hard to speak of, such as abortion.

Debora Diniz is an anthropologist, winner of the Manuel Velasco-Suarez International Bioethics Award (PAHO/WHO) and serves on The Board of Advisors of the Feminist Approaches to Bioethics Network. Send your protest message to the Catholic University, writing to the following addresses: Chancellor: Dr. Guy Capdeville (guy@ucb.br) Graduate Coordinator: Dr. Ivan Rocha Neto (ivan@pos.ucb.br) Head of the Psychology Department: Dr. Tania Maria Rossi (tania@pos.ucb.br). Send a copy of your message to ANIS: Institute of Bioethics, Human Rights and Gender at: liberdadeacademia@anis.org.br.

History of *The International Network on Feminist Approaches to Bioethics* (FAB) Gleaned from Her Newsletter

FAB's tenth birthday offers an opportune moment to revisit the birth of FAB and review the initial impetus that brought FAB into being and the goals envisaged by her founders. Why did feminists Anne Donchin and Helen (Becky) Holmes feel called to create this Network?

It was 1992. Anne Donchin, philosophy professor and women's studies scholar at Indiana University, had been growing increasingly distressed over the tepid agenda and exclusionary practices of the burgeoning field of bioethics. The prevailing theory failed to encompass the standpoints and experiences of women and other marginalized social groups. Despite documentation of numerous instances of physician abuse and neglect of such groups, hidden presuppositions in the dominant discourse continued to endorse the privilege of the powerful. Anne perceived a strong need to create new methodologies and strategies responsive to the disparate conditions of women's lives around the globe. She recruited Helen Bequaert (Becky) Holmes, a biologist and independent women's studies scholar, to help her establish an international network to advance these goals.

Announcement of the creation of the International Association of Bioethics (IAB) opened up just the right organizational opportunity. Anne approached Dan Wikler, one of the IAB's founders, who offered to present to their board her proposal to establish a Network on Feminist Approaches to Bioethics. Following board approval, she and Becky set to work compiling a list of over seventy feminists who were writing and researching in fields related to bioethics. In July 1992, Anne sent invitations to these feminists announcing the formation of a Network and a gathering at the First World Congress of the newly created IAB. Some sixty responded, forming a core group of charter members. At the Congress in Amsterdam in October, Anne met with a small group of feminists at the side of an auditorium (despite a number of responses to the IAB invitation to form networks, facilities were clearly inadequate). FAB was launched! The Dutch women present have been a vital component of the Network ever since.

In November of 1992, Boston area participants met with Anne and Becky. In December Anne sent the core group a brief report of the Congress, an amplification of the aims and scope of FAB, and an outline of its organizational structure. Anne and Becky led the group as co-coordinators for the next four years.

NEWSLETTER

The Newsletter of the International Network on Feminist Approaches to Bioethics (NIN-FAB) launched its initial semi-annual issue in July, 1993 with Rosie Tong (philosopher, then at Davidson College) as editor and Hilde Nelson at the Hastings Center as copyeditor and layout manager. Over the course of the newsletter's initial four years, Becky valiantly struggled through the production process, with intermittent help from a few stalwarts. Rosie continued as editor through 1995, then Becky edited a single 1996 issue. For these initial four years, members' voluntary contributions sustained NIN-FAB's printing and mailing expenses. Then in 1997, through the intervention of Margaret (Maggie) Little, (Kennedy Institute of Ethics, Georgetown University, Washington, DC) the Newsletter finally acquired much needed institutional support. NIN-FAB became more professional, printed on heavier paper with a more artistic layout. Maggie still oversees the editing process and the Kennedy Institute

continues to subsidize the cost of publication.

From the beginning NIN-FAB's front page has featured "From the Desk of . . .," a column written by one or both of the coordinators to announce late developments and future events. In subsequent pages NIN-FAB often highlights FAB's forthcoming conferences and books in press. Columns in which "approaches" to bioethics have been analyzed include "world"-traveling (1(1):1993); the use of dilemmas (1(1):1993); a web model of relationships (1(2):1994); teaching medical ethics in the U.S. heartland (2(1):1994; 3(1):1995); treating job candidates as persons (3(1):1995); and managed care and disempowerment (5(2):1997).

FAB's international members have written short pieces on ethics legislation and women's health issues in such countries as France, Austria, Germany, New Zealand, Russia, Argentina, India, Ukraine, and Japan. Several issues contain lively reports from conferences: in Israel, Argentina, China, Brazil, Italy, Australia, and New Zealand, as well as Canada and the United States. NIN-FAB's special large issue after the conference in Japan (7(1):1999) includes a section called, "Emerging Voices in Feminist Bioethics," which raises stimulating global issues. It features expanded summaries of papers by authors whose travel from South Africa, Argentina, and The Philippines was funded by the Ford Foundation grant. Brazilian member Debora Diniz, with the support of ANIS, the feminist NGO in Brasilia, translated this and subsequent issues into Portuguese.

Each Newsletter also contains calendars of upcoming events, courses, and calls for papers; information on FAB officers and how to contact them; pleas for contributions; and news about the web site and listserv. For each of the first five issues, Becky prepared a bibliography of pertinent journal articles, but as feminist bioethics burgeoned this became too overwhelming a task.

Throughout NIN-FAB's history the book review section has been a strong feature, with Becky as book review editor from 1993 through 1997, then Hilde Nelson until mid-2002, followed by Alison Brookes in Melbourne. Through May 2002, 69 reviews have appeared; 43 of the books were written or edited by FAB members. Fifty-three loyal FAB supporters contributed their time and talents to write these reviews.

ADMINISTRATIVE STRUCTURE

From her inception, FAB has been committed to a nonhierarchical structure, avoiding the traditional leadership pattern that concentrates power in a few hands. For this reason the term "coordinator" instead of "president" was chosen. Power is shared; FAB works by a web of relationships, which strives to value everyone for their unique contributions to the success of FAB. This rationale is well described by Bruce Weinstein (1994) in "Spinning a Web" in the second issue of NIN-FAB. Alas, at times, FAB's founders, Anne and Becky, may have appeared peremptory, particularly in defending the nonhierarchical structure itself!

Anne and Becky served as co-coordinators from 1993 through 1996, when an election was held at the first International FAB conference. Gwen Anderson was elected co-coordinator to replace Becky and serve with Anne through the end of 1998. These co-coordinators then were replaced with Rosie Tong (now at the University of North Carolina/Charlotte) and Laura Shanner (University of Alberta) until 2001, when Sue Sherwin (Dalhousie University) replaced Laura.

In keeping with FAB's egalitarian, noncompetitive model, the nominating committee proposes only one candidate for each position but members are free to nominate additional candidates at the Business Meeting of the FAB conference preceding distribution of the ballot. This policy was put in force in 1998 when a nominating committee recruited the team of coordinators and proposed a slate of Advisory Board members and again in 2000 and 2002.

From the inception FAB's leadership has relied heavily on a network (web) of strongly committed members for expertise, critical judgment, and professional skills. But no formal Advisory Board existed until 1997, when Anne and Becky invited some of FAB's long-term and active members to form one. Since then FAB's Board has been of invaluable assistance to the Coordinators both in implementing established policies and formulating new ones. The coordinators are also responsible for recruiting talent for the non-elective offices of Treasurer, Membership Secretary, Coordinator of Country Representatives, Newsletter Editor, Listserv Facilitator, and Web Site Facilitator. In order to facilitate coordination the FAB members who perform these jobs also serve as ex officio board members.

Until 2000 FAB muddled along with no written policies; her administrative decisions relied on personal memory and hearsay, "this is how we did it last time . . .". Coordinator Rosie Tong has made an outstanding contribution through her insistence that FAB develop an institutional memory by committing policies to writing. Now even the old stalwarts who feared that we were joining the ranks of the bureaucrats are compelled to admit that the process of organizing explicit procedures has been a valuable exercise and absolutely essential to FAB's future.

CONFERENCES

Not content to rely again on IAB's informal network meetings, Anne put together a "Feminist Approaches to Bioethics" panel at the 1994 IAB Congress in Argentina. Then, at last, FAB decided to hold her own international conference in conjunction with the 1996 IAB Congress in San Francisco. This program, organized by Anne, was a huge success: "For never before has there been such an intense concentration of feminist bioethicists under a single roof" (Donchin 1997). Much strenuous reorganizational work was accomplished in the business meeting during that conference. Revised versions of a number of the papers presented there appeared in the first FAB anthology, *Embodying Bioethics: Recent Feminist Advances*, edited by Anne and Laura Purdy (1998).

A team led by Gwen organized the program for FAB's second international conference in November, 1998, in Tsukuba Science City, Japan, immediately preceding the IAB World Congress in Tokyo. Thanks to the mediation of some of our international members, Anne won a Ford Foundation grant to cover travel and accommodations for 15 delegates from developing countries. Despite annoying logistical problems, the program, with speakers from 12 countries, was an immense success. For the first time, Euro-American speakers found themselves in the minority. Rosie, with Gwen and Aida Santos, edited the conference papers for the second FAB anthology, *Globalizing Feminist Bioethics: Women's Health Concerns Worldwide* (2001).

In September 2000, Rosie organized the program for FAB's third international conference, again to precede an IAB Congress, this time at Imperial College in London. Mary Rorty, aided by Gwen, produced program text, and Laura Shanner provided preconference and on-site leadership. Some 140

attenders from 23 countries heard papers presented by speakers from 18 countries. Thanks to the superb IAB organization, the conference functioned smoothly and generated dynamic momentum even though it was more 'anglo' than the Japan conference since roughly half the registrants were from English-speaking countries. Anne was invited by the editor of the journal *Bioethics* to guest-edit an issue comprised of a selection of papers based on presentations at this conference. Plans were also set in motion for another anthology based on conference papers, but complications compelled the officers to defer this project until after the 2002 FAB conference.

FAB continues to maintain its original connection with the IAB, and one of our own, Sue Sherwin, has just completed two terms on the IAB board 1995-2000, now replaced by another long-time FAB member, Florencia Luna. In order to facilitate communication between FAB and the IAB, the FAB/IAB board member serves as an ex officio member of FAB's Advisory Board. Of course, anyone may join FAB without joining IAB, and FAB's structure and policies are not affected by this loose affiliation — although without IAB membership it is not possible to vote in their board elections. FAB has benefited tremendously from conference logistic arrangements negotiated by IAB in San Francisco, Tokyo, and London.

Over the years FAB has also sought to have a definitive presence at non-IAB conferences. Such get-togethers include affinity group meetings and shared meals at sessions of various bioethics conferences including the Canadian Society for Bioethics, the American Society for Bioethics and Humanities (ASBH), its various precursor societies, and the "megameeting" of four associations in Pittsburgh in 1994. This latter event included a non-FAB "Women's Networking Luncheon" and a more successful informal FAB meeting Saturday evening (Holmes and Rorty 1995). In that same city, the previous year, the Feminist Ethics and Social Policy Conference included fifteen FAB member presenters with Selma Sevenhuijsen from The Netherlands as a plenary speaker (Perلمان et al. 1994). FAB's informal dinner and lunch meetings recruited some new members and, thanks to Corinne Bekker's generous offer, the FAB e-mail listserv was inaugurated at the University of Utrecht. Corinne continued to function as listserv manager until Hilde Nelson took on the job in 1999.

FAB has also organized panels with FAB members and explicit FAB themes at four non-bioethics conferences. In August, 1994, the FAB session at the Tenth World Congress on Medical Law in Jerusalem included speakers from FAB's Canadian and Japanese membership (Boetzkes 1995). FAB was honored when a Canadian member, Elisabeth Boetzkes, was awarded the Maccabi Prize for one of the 20 outstanding papers at the Congress. Following elaborate preparation, FAB panels were mounted at the meetings of the American Public Health Association in 1997 (Indianapolis) and 1998 (Washington, DC). In August, 1998, in Boston, Massachusetts, FAB's panel at the Eighth Symposium of the International Association of Women Philosophers (IAPh) was entitled, "Genetics, Ethics, and Society: Feminist Approaches." It was chaired by Mary Briody Mahowald and comprised Anne and Becky (U.S.A.) and Barbara Nicholas and Sylvia Nagl (New Zealand)

MEMBERSHIP AND FINANCES

From the start, no "dues" were required to join FAB, only completion of a written form that specifies FAB's purpose. Men who identify as feminists have always been welcome.

Male membership currently comprises some nine percent. The original intent of the policy to waive dues was to encourage membership of low-income scholars and avoid the expense of international exchange for members around the globe. Of course, despite our non-elitist goals we recognized the need for funding; and in the fall of 1992, to encourage donations, we applied for tax-exempt status (in the U.S.). A generous anonymous donation of \$6000 provided seed money. But we needed a name too. After groping for a fitting image we decided on "The Audre Lorde Memorial Fund for Bioethics Research." Why Audre Lorde? Because she taught us so much through her courageous struggle to come to terms with her affliction, and she so fully embodied the feminist ideal: to make one's work continuous with one's lived world.

Initially, FAB relied primarily on the in-kind contributions of our officers and members. Until 1997, when the Kennedy Institute began to subsidize *NIN-FAB*, the bulk of our expenses went for printing and mailing that Newsletter. More recently the Fund covers out-of-pocket expenses for officers who lack adequate institutional support, student assistance for web site construction, database maintenance expenses and, most important, travel grants to supplement other sources of support for members who are presenting papers at international conferences. Unfortunately, FAB's coffers are slim, since only some 29 percent of her (currently 385) members have ever contributed.

With limited financing and volunteer workers, keeping an accurate membership roster has been a challenge. In 1994 FAB had 100 members in 14 countries. By 2000 FAB had grown to 385 members. In the early years students at Indiana University, Indianapolis, helped Anne maintain the list. It languished at Harvard for one year in 1996 and then moved to the Kennedy Institute. However, keeping membership records added too heavy a burden to *NIN-FAB* production, so in early 1999 the roster moved to Becky in Amherst, Massachusetts, where student assistants maintained it. Currently the job is handled by Membership Secretary Lenore Kuo and a database-maintenance firm. From mid-1999 to late 2001, the directory of members was posted on the web.

INTERNATIONAL OUTREACH

In founding FAB, Anne and Becky were determined that it should have a global reach. To implement that vision, members were recruited to act as "country representatives." The initial group included The Netherlands (Selma Sevenhuijsen); Canada (Abby Lippman and Sue Sherwin); and Australia (Susan Dodds and Gail Tulloch). One year later, representatives from Austria, India, New Zealand, and the UK were added. The list has increased apace: in May 2002, nine years after the first reps enlisted, FAB boasts representatives from 20 countries. Clearly, keeping in touch with reps and soliciting their input on FAB policies is a formidable task for the coordinators. So the position of Coordinator of Country Representatives was created in early 1999 and is carried out with dedicated zeal by Wendy Rogers from Australia, now in Scotland.

THE ELECTRONIC FAB

In early 1994 Corinne Bekker set up the listserv at the University of Utrecht to stimulate cyberspace conversation. In 1999, Hilde Nelson facilitated its move to the University of Tennessee. When she moved to Michigan State University in mid-2000, it moved with her; its URL is

<fablist@list.msu.edu>. The list is monitored to eliminate spam and petitions. Though the listserv has not been heavily used, it has prompted some good interchanges. FAB's web site was set up at the Kennedy Institute in 1998 under Maggie's tutelage and moved in 1999 to Charlotte, North Carolina, under Rosie's care. Since mid-2000, it is at Michigan State University, facilitated by Hilde and webmistress Alison Crane: its URL is <www.fabnet.org>.

FEMINIST ANALYSES OVER THE YEARS

The idea that feminists could and should produce a distinctly feminist analysis of issues in bioethics had its genesis in the late 1970s with two anthologies produced by Becky Holmes, Betty Hoskins, and Michael Gross (1980; 1981) from the proceedings of a conference funded by the National Science Foundation, "Ethical Issues in Reproductive Technology: Analysis by Women." These books were followed in 1984 with *Test-Tube Women*, edited by Rita Arditti and colleagues. Both projects rested on the foundation laid by the Women's Health Movement, especially the innovative and fruitful work of the Boston Women's Health Book Collective. The Movement and the Collective had been spurring feminist ethical analysis since the 1960s, particularly in areas where women are vulnerable to a patriarchal health care system (Dresser 1996).

In 1989 feminist bioethics took a more systematic and philosophically grounded turn with the publication of two issues of the feminist philosophy journal *Hypatia*, guest-edited by Becky Holmes and Laura Purdy. These essays were reorganized to become the 1992 book, *Feminist Perspectives in Bioethics*. Concurrently, Sue Sherwin published her groundbreaking volume, *No Longer Patient: Feminist Ethics and Health Care* (1992). In this classic work, Sue developed feminist bioethical theory and methodology in new directions that circumvented the dominant utilitarian and deontological approaches and clearly illustrated major shortcomings of mainstream bioethics. An important thread throughout her book is the ethical imperative that bioethicists recognize oppressive practices and devise strategies to alleviate them.

Also in the early 90s The Hastings Center (currently in Garrison, New York) undertook a project in feminist ethics, coordinated by FAB member Susan Wolf. Though it was not devised explicitly as a FAB project — The Hastings Center chose the participants — some participants were FAB members. Susan's edited book from that project, *Feminism and Bioethics: Beyond Reproduction*, appeared in 1996. Susan, like many other FAB members, was concerned that, although mainstream bioethics acknowledged women's analyses of reproductive issues (where direct experience could not be disregarded), it neglected women's voices on other topics. In her introduction to the book, Susan presented a strong argument to show that mainstream bioethics had been impoverished by ignoring feminist theory and perspectives.

By 1995 the wider bioethics community began to recognize the existence of (and perhaps the importance of) feminist approaches. In March, 1995, The Kennedy Institute of Ethics at Georgetown University entitled its annual Advanced Bioethics Course, "Feminist Perspectives on Bioethics." Again by chance, the faculty included five FAB members. The large attendance involved participants from 14 countries (deRenzo 1995). In 1996 mainstream journals took some notice of feminist approaches: two issues of *The Journal of Clinical Ethics* had sections edited by Rosie Tong (volume 7, #1 and #2). Maggie Little edited volume 6 #1 of *The Kennedy Institute of Ethics Journal*. And *The*

Journal of Medicine and Philosophy set plans for two special issues (which appeared in 1996 and 2001). Finally, bioethics conferences in Canada and the United States, which were not officially organized by FAB, began to include sessions with “feminist bioethics” in their titles.

In this timespan two charter FAB members published collections of their previous work: Laura Purdy (1996) and Julien Murphy (1995); member Susan Wendell (1996) produced a groundbreaking feminist analysis of disability issues. In 1997 Rosie Tong published a detailed book-length analysis comparing feminist approaches to nonfeminist ones with regard to both theory and specific applications. And more recently feminist analysis has been extended globally via the two edited FAB anthologies and the *NIN-FAB* section in 1999 (7(1):4-18), which featured abstracts of presentations given in Japan by participants who were funded by the Ford Foundation grant. More recently the journal *Health Care Analysis* published a special issue “Feminism and Bioethics,” edited by Mary Mahowald, which included articles by eight FAB members (volume 9 #2, 2001).

Canadian feminists have probably gone further than feminists in other countries in both ethical analysis of and activist proposals to advance women’s health status. Two interdisciplinary groups, which included FAB members, obtained grants from the Social Science and Research Council of Canada: the Feminist Health Care Ethics Research Network and the Canadian Working Group on Women and the New Genetics. The excellent report from the first group (Sherwin et al 1998) examines the medical problem-solving model, critiques its disregard of social conditions, and clarifies two key concepts of women’s empowerment — agency and autonomy. Looking back over their efforts to influence government policy, they reflect on the obstacles to implementation of published reports, noting how rarely they lead to policy reforms and amended practices.

In sum, between 1990 and 2001, FAB members published some 80 books on bioethics topics that took account of feminist perspectives (either directly or indirectly). They are listed under “bibliography” on the FAB web site, and 43 of them have been reviewed in *NIN-FAB*. These books and their authors have brought the topic of feminist bioethics to center stage.

ADVANCING OUR MISSION?

So what has FAB accomplished in its first ten years? Is the recognition of feminist bioethics in journals and conference sessions a development that might have come about without FAB’s influence? Certainly many who consider that they’re doing feminist work have not joined FAB. But the really crucial question is whether the word ‘feminist’ may not sometimes be used as a device for silencing new approaches by seemingly admitting them to the mainstream. Do editors and conference organizers see feminist bioethics as merely another “special interest” to be politely acknowledged and then ignored? Surely, FAB has the potential to counteract such evasion and it is her clear mandate to do so. We should take heart in the influence we have had on the projects of graduate students and young scholars in many related disciplines but stay ever vigilant lest we be misunderstood to be promoting merely “a special ethics for women.” As feminist bioethics matures we need always to be mindful of our central mission: to encompass perspectives and experiences of women and other socially marginalized groups with a view to examining existing premises in the prevailing bioethics discourse that benefit those in positions of social power.

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Becky Holmes



Getting Over the Veil: Observations on Living in Morocco

After more than thirty years of teaching it was time to retire. I was growing stale and probably wasn't giving to students with my former energy; but I hadn't run out of steam altogether. A thought I had set aside long ago began pushing to the front of my consciousness – why not join Peace Corps? I applied, but not without doubts. When Kennedy proposed Peace Corps in the early '60's, it smacked of bullish young men making national policy while playing touch football on the White House lawn. Peace Corps had become a respected institution since then, excessively sentimentalized, and, I feared, also infiltrated by secret service operatives. Could a left wing feminist philosopher affiliate with something like that, and would they even accept me? I worried about being part of the American imperialist machine, but, to my surprise, not even my most confrontational friends charged me with that. On the contrary, everyone was amazingly supportive; many admired my "courage." I realized then I was acting out a dream that much of my cohort had suppressed. That gave me a new sense of responsibility, no less real for being vicarious. I was once again seeking to do good from inside the belly of the beast.

I was sent to Morocco to teach English to university students in a Faculty of Science and Technology. Morocco is at the western edge of the Arab world, an Islamic theocracy, though with some ambitious democratic structures in place. It is undergoing modernization, but suffers from a high rate of unemployment aggravated over a period of years by severe drought that drives rural inhabitants into the cities, where they cannot find work. This leads to less violence than it would in the United States, but to much despair and aimlessness – what I call the enchallah attitude, "whatever God wills." God seems to prefer passivity and, from an American perspective, a lack of critical effort or creative enterprise. Of course this is not so everywhere - there are significant moves toward change, many of them inspired and supported by external agencies. Feminism, and global commercialism, are not the least of these, and the relationship between them is complex.

One aspect of this is the movement to reform the *Moudawana*, the Islamic law that governs the status of women, incidentally including them under the same classification as minors, demented creatures and freaks. Islamic law requires that women live under paternal guardianship (assigned or testamentary): At the same time, Morocco is a signatory of the Universal Human Rights Declaration and, since Independence, confers full citizenship on women, including the right to vote and hold political office. Obviously there are formal contradictions; but more importantly, there are cultural contradictions.

Women commonly wear veils or at least headscarves and jellabas in the street. (These are not as restrictive as the

burka worn by Afghan women.) However these same women often exercise a great deal of power in both public and private life even as they defer to the authority of their husbands at home. To the best of my knowledge, few women find their covering objectionable; indeed they choose it as a convenience rather than an obligation. It is easily thrown over whatever one happens to be wearing indoors and protects the wearer to some degree from ogling by men, certainly a constant nuisance – and not only if one is young and beautiful. Western girls with a jaunty, liberated air are particularly subject to insolent stares and comments, but more and more urban Moroccan girls are now also wearing "provocative" western clothing, a source of confusion and displeasure among their elders. Even in the countryside, where ancient traditions still prevail, women are beginning to work collaboratively, gaining economic independence and acquiring skills and attitudes that heighten pressure for social change.

They are having fewer children. The government encourages contraception, if not abortion. Economic constraints coincide with agitation by women's organizations to prohibit polygamy, although it remains a legal right of men. While most adults descend from large, closely knit families and have many siblings and cousins, they choose to have only two or three children – for much the same reasons as western parents. They do not want to be worn down by family care, and yet they cherish family life and socialize with their families to a far greater degree than their western counterparts. The shared midday meal is still a sacred reunion demanding many hours of cooking and baking on the part of wives and daughters. This means double-day working hours for many women, while their husbands and sons hang out on the streets and in cafes.

I do not pretend that women have it easy in Morocco, any more than they do in America. The presence of people like me, young or aging independent women, educated and living alone by choice, is both a threat and an inspiration. Bringing us there might well be the most subversive thing that Peace Corps has done, and far more significant than the formal teaching of English, which Moroccans are capable of doing for themselves.

Hilde Hein, *Northampton, MA*



Book Review Section

A review of **Good Sex: Feminist Perspectives from the World's Religions**, by Patricia Beattie Jung, Mary E. Hunt, Radhika Balakrishnan. New Brunswick, NJ: Rutgers University Press, 2001. 220 pages.

Good Sex, which centers itself on the wisdom inherent in women's embodied experiences of religion and commits itself to a rich diversity of views, does a great service for anyone interested in how religious traditions influence sexuality in a volatile world. *Good Sex* is a book that celebrates the fact that women can, do and should have an effect on their religions.

This book's process of creation also merits acclaim as a feminist challenge well-met. The understanding that meaningful reflection requires mixed company inspired the authors' group process (pp. xiii-xv) and appears overtly in many of the essays. Working without expectation of consensus or fear of difference, the authors and editors have produced a book that promises to encourage constructive dialogue among and about religions.

Starting with the understanding that religion has great meaning in the lives of a multitude of women, while equally aware of religious culpability in the devaluation of women worldwide, the members of this collective seek to dwell in the space between a passionate respect for religious tradition and a vigorous rejection of its unjust applications (pp. xv-xvi).

Good Sex is composed of eleven essays in three sections representative of the largest themes that arose through discussion: 1) the socioeconomic, cultural and historical influences on religion as key to understanding how religion shapes sexuality; 2) the consequences of such forces on sexuality; and 3) the effect of the realities of women's lived experiences on the evolution of religious traditions.

Ignoring the more traditional feminist-theological concerns related to the devastating effects of a patriarchal religion on its female members, this book works actively to dispel the lingering images of women as empty vessels into which the dominant ideology is poured. Every essay acknowledges the active or potential agency of women struggling within the confines of their religion and culture while not being completely dominated by it. (Dorothy Ko's essay, "The Sex of Footbinding," exemplifies this theme, and unhappily stands as one of the only two essays in this collection from within the Asian traditions.)

This book seeks to address an aspect of women's experience rarely discussed. Perhaps with the exception of the white middle class in America, women's sexual experiences appear to be less likely topics for examination, even among feminists, than other aspects of women's lives. Religion infuses the construction of sexuality in myriad ways around the world, especially and emphatically for women. And since religion has recently seized a larger role in world affairs than it has held in quite some time, this work evokes a kind of urgency today that it could not have when published in 2001. Consider Patricia Beattie Jung's piece on Roman Catholicism's official silence on women's sexual pleasure, which she considers morally problematic (p. 77). If sexual pleasure is central to human fulfillment, as Jung argues it is, *and* if "shared delight" as a unifying feature of human relationships can be seen as a "pre-moral" good, as Jung convincingly claims, then to institutionalize disregard for a partner's pleasure – as the Catholic Church comprehensively does as regards women – is morally blameworthy (*e.g.*, p. 94). While Jung's essay focuses on heterosexuality within marriage, the glare of the connection to the current crisis in the Catholic priesthood cannot be ignored. If the moral significance of mutual satisfaction took precedence over the procreative necessity of the married adult male climax in church doctrine (and sexual ethics more generally), the church (and moral agents everywhere) would be positioned to grapple with many issues now (or until recently) seen as outside of church purview.

Most poignant in light of September 11th, two articles on Islam provide welcome reinforcement for the view that society, politics and economics play a much greater role in generating the more restrictive aspects of the Muslim world than anything specific to Islam as religion. Ayesha M. Imam traces cultural influences on the more conservative segments of Islam from a time that esteemed female scholars to a time that refuses to educate its female members (p. 17); from one which placed power over individual women in the hands of individual male heads of household to a much more invasive one, such as the Taliban, which gives state-mandated control to all men over all women (p. 26). Ramifications for women's sexuality and moral agency could not be clearer. Whether such an historical trend likely leads to its own demise as the post-September 11th world appears to imply is a question yet to be answered. Imam's analysis at least puts the question in clearer perspective.

Pinar Ilkkaracan reports on a Turkish form of conservative Islam. She clearly and convincingly links lack of education and economic development, and the continuance of a semi-feudal social order, to the oppression of women and thus the powerlessness of females over their own sexuality (e.g., p.75). Both articles stress the impossibility of and the dangers implicit in trying to find an essentialist Islam. We do well to keep in mind the proliferation of the majority of Muslims outside the Arab world, and the vast differences in the practice of Islam depending on time and place.

The focus so far on Catholicism and Islam denies the rest of the book its proper due. The essays on Buddhism and sexuality (Satha-Anand), on the religion of capitalism and its capacity to destroy traditions but create female agency (Balakrishnan), and on “Western Christendom’s” privatization of sexuality within which arises the danger of collusion with exploitative practices (Jantzen), speak volumes to the negatives *and* the positives of religious influences on our capacity to create ourselves sexually and beyond. The articles on Latin America’s Catholic-infused standards of machismo and Marianismo (Diefelt) and on Judaism’s—albeit patriarchal—capacity for self-analysis (Alpert), work especially well as reminders of how political the personal really is, and must continue to be. Without community involvement, sexuality can be used against the more vulnerable in a society, whether through the “compulsory motherhood” of Latin America or the heterosexist assumptions explicit in all religions or the overemphasis on private pleasures in the West to the detriment of attention to social justice. With community involvement, with public and thus political support, dialogue can propel religion in morally responsible ways; public awareness can create safe spaces from within which conscious choices can ensure moral agency for all.

Still, to question one’s tradition publicly can be risky, as Judith Plaskow forcefully contends. Such a practice creates a dilemma: to deny a part of a tradition – say, the dominant patriarchal part – necessarily brings it all into question, even the parts that embrace women’s experience (p. 128). This does not mean, according to Plaskow, that we must reject religion in its entirety in order to strive for gender justice. While the search for “authentic meaning” might be over, the pursuit of human fulfillment within religious traditions should not be. Taking an active role in one’s religion will require one to point out contradictions, “emphasize dissident strands” wherever they relate to social justice, and be ever vigilant for alternative interpretations and broader understandings of sexuality (pp. 135-138).

Since the most meaningful reflection must take place within discerning and diverse company, the space created by books such as this one opens out towards a

fuller view of the human condition more confidently, genuinely and responsibly than anything the “West” or the “East” or anything in between could muster on its own.



A review of **An Ambulance of the Wrong Colour. Health Professionals, Human Rights and Ethics in South Africa**, by Lauren Baldwin-Ragaven, Jeanelle de Gruchy and Leslie London. Cape Town: University of Cape Town Press, 1999. 246 pages.

Most activists and health care ethicists are probably familiar with the complicity of health care professionals under the apartheid regime in South Africa. Cases like Steve Biko’s violent death in prison and the active or silent collusion of doctors in the apartheid prisons have been broadly covered in the media and have awakened the consciousness of and aroused protests from many persons and political groups worldwide. But what is actually known about the more systematic involvement of health care practitioners and their organisations in the cruelties and injustices of apartheid? The book *An ambulance of the wrong colour* provides an overview here, and in all its depth it is a much-needed reminder about how health care can be implicated in inhumane, violent and repressive forms of politics.

The authors are linked to the Department of Community Health at the University of Cape Town and are also active in the Trauma Centre for Survivors of Violence. The book is in fact the product of a much wider group of people, rooted in health care activism and community work. It is mainly based on the submission to the Truth and Reconciliation Commission (TRC) by the Health and Human Rights Project. Its aim is to document the broad range of unethical practices and behaviours that have assaulted the health of black people and have systematically violated people’s human rights. This is done, though, with an eye on the future: throughout the book the question is raised of how far current practices are still influenced by the past, and of how a culture of human rights and accountability can be implemented in social politics and instilled among professionals and their organisations, as well as in the curriculum for future health care workers. The book is presented as a self-study for the sector, in order to keep the TRC’s findings alive and to make people acquire the ability to act upon past and new human rights dilemmas.

The past is reviewed in a series of chapters that together cover all the relevant topics. Since 1948 the government of the National Party introduced the apartheid system, based on questionable racial categories, which imposed a nationwide segregation and relocation to separate urban areas and so called 'homelands.' The collusion of the medical system was apparent from the start, not only by providing the categories of scientific racism, based on eugenic presumptions, but also by cooperating in registration systems and by consenting to a public health care system that systematically undermined the health condition of the black and coloured populations. A whole range of racist practices is described in the book, ranging from manipulating information on malnutrition by researchers and officials, colluding with mine companies in eclipsing data about detrimental health conditions, to hospital segregation, selective population policies and forced sterilisation of black women, to segregation in ambulance services (hence the title of the book) and hierarchical race relations among hospital personnel. Separate chapters are devoted to the role of health care personnel in the *security services* (for example, reporting injured people and medical records to the authorities, improper treatment of hunger strikers, compromising necessary care), in state *custody*, prisons and closed mental hospitals (participation in, collusion of and covering up of torture; medical negligence, falsifying of autopsy reports), in the *military* and in *research* and *professional organisations*. A separate chapter is devoted to resistance practices: individuals and groups who took a stand and who tried to act in accordance with their moral conscience and to defend ethical standards as encoded in international treaties. Resistance was often met with lack of collegial support and repression: the book is honest about the resulting dilemmas faced by medical practitioners with regard to so-called 'dual loyalties'.

This overview is indeed most convincing that a human rights culture is seriously needed in South African health care. In spite of the fact that apartheid belongs to the past, it is not difficult to imagine how racist attitudes will still persist and how much still has to be done before proper information, informed consent, privacy protection, public accountability and equal access to health care services will be valued, widely accepted and practised.

Yet, after reading the book I was also somewhat disappointed about the ethical frameworks provided by the authors. Reading it through the lens of the ethic of care, my own subject of interest, I missed an ethical positioning in terms of good caring relations in health care. Between the lines one can see that the authors are certainly motivated by the vision of a good system of health care: for example, at several points issues of (dis)trust among clients and professionals are addressed and used as a moral standard to judge health

care practices. Yet, I would hope that ethical frameworks that are provided to and used by health practitioners would embed the much needed 'human rights culture' in a broader moral framework of care. Values of the ethic of care like attentiveness, responsibility, competence, responsiveness and trust can provide both a critical perspective for assessing current practices and guidelines to discuss how 'caring' health care practices are and should and could be. The ethic of care also provides different, and in my view more profound, ways of dealing with moral dilemmas than principle ethics as espoused in this book. In its relational image of human nature and social practices, the ethic of care comes close to African notions of Ubuntu, which foster interdependence and human dignity. Moral practices in health care could much more tie in to these notions: it is to be regretted that *An ambulance of the wrong colour* is silent on this topic. Further academic and practical work would be needed to see how an ethic of care could be combined with the notions of principle ethics, upon which the book is based. My hope is that by combining both approaches a more widely supported practice of good care can be developed, one that also directly addresses the moral motivations of care providers, and supports them in building co-operative caring practices and in standing up for the much needed political reforms in this complex social sector.

Selma Sevenhuijsen, *Utrecht University*
(and co-operating with the Gender Studies programme and the Faculty of Community and Health Sciences of the University of the Western Cape)

Join us for discussions on FAB's
listserv - fablist@list.msu.edu



Visit our web site at:
www.fabnet.org

FAB Announcements

Report of the Nominating Committee

The Fab Nominating Committee (Laura Shanner, Susana Sommer and Anne Donchin, chair) is pleased to report the selection of the following slate of officers to serve for a two-year term beginning January 1, 2003. Biographical sketches of both the nominees and *ex officio* members of the Board appear on the following page.

Following the newly established system for rotating off the board, Laura Purdy, Mary Rorty and Aida Santos have been replaced by three new board nominees. In accord with established custom there are no contests. However, to enlarge geographical representation, members present at the Business Meeting at the FAB conference may propose alternative candidates after securing their permission. Their names will be added to the mail ballot to be sent to all members following the Conference.

Fab Officers Proposed by Nominating Committee

For co-coordinators:

Hilde Nelson (USA) and Susan Dodds (Australia)

For Advisory Board (elected members)

Gwen Anderson (USA)
Rachel Ankeny (Australia)
Debora Diniz (Brazil)
Arleen Salles (Argentina and USA)
Laura Shanner (Canada)
Viola Schubert-Lehnhardt (Germany)
Susan Sherwin (Canada)
Susana Sommer (Argentina)
Rosie Tong (USA)

For Advisory Board (ex officio members appointed by the coordinators):

Alison Brookes (book review editor)
Anne Donchin (treasurer)
Carolyn Ells (archivist)
Lenore Kuo (membership secretary)
Maggie Little (newsletter editor)
Florencia Luna (liaison to the IAB Board)
Hilde Nelson (website manager)
Wendy Rogers (coordinator of country representatives)

CONTRIBUTE TO FAB!

As the holiday season approaches and you're contributing to your favorite charities, REMEMBER FAB! Contributions are tax deductible in the U.S. (maybe elsewhere too) and all your money will be put to work to support FAB projects. Send your contributions to: Anne Donchin, Treasurer 5 Riverpointe Road Hastings-on-Hudson, NY 10706

Checks should be made payable to the Audre Lorde Fund for Bioethical Research.

FAB at the Eastern APA

At this year's upcoming meeting of the American Philosophical Association, Eastern Division, there will be (at least) two panels which feature FAB members: Feminism and Genetics, with Becky Holmes, Anne Donchin and Mary Mahowald, and Medical Ethics in Latin America, with Debora Diniz, Florencia Luna, Arleen Salles, and Maria Victoria Costa.

For further details see the APA program.

Biographies of Officers Nominated for Elected Positions

Gwen Anderson received her doctorate in Nursing from Boston College and was then awarded a post-doctorate at Stanford University. Her principal scholarly area is the phenomenological analysis of genetic issues and the application of this analysis to nursing practice. She served as FAB co-coordinator from 1996-98.

Rachel A. Ankeny is a Lecturer and Director of the Unit for History and Philosophy of Science (HPS) at the University of Sydney, Australia. She holds master's degrees in philosophy and in bioethics as well as a Ph.D. in HPS from the University of Pittsburgh. She is the FAB co-country representative for Australia and the chair of the grants committee. Her work is at the intersection of philosophy of medicine and bioethics, and particularly on issues in genetics, reproductive technology, and transplantation.

Debora Diniz holds a Ph.D. in Anthropology. She is professor of bioethics at Rio de Janeiro State University and director of ANIS: Institute of Bioethics, Human Rights and Gender, the first NGO on feminist bioethics in Latin America. She was the first recipient (2002) of "Manuel-Velasco Suarez Bioethics Award" by the Pan-American Health Organization. Her research and teaching focus on abortion, new reproductive technologies and genetics. Her most recent book is "Conflitos Morais e Bioética" (Moral Conflicts and Bioethics). She co-chairs local arrangements for the FAB Conference in Brasilia.

Susan Dodds is Associate Professor in Philosophy at the University of Wollongong where she teaches bioethics, philosophy of feminism and political philosophy and is Deputy Director of the Institute of Social Change and Critical Inquiry. Her current research is on commodification in ethics and political theory and human research ethics committees.

Hilde Lindemann Nelson is Associate Professor in the Philosophy Department at Michigan State University. For five years an editor at the Hastings Center Report, she is the coauthor, with James Lindemann Nelson, of *The Patient in the Family and Alzheimer's: Answers to Hard Questions for Families*. She has edited two collections *Feminism and Families and Stories and Their Limits: Narrative Approaches to Bioethics* and co-edited *Meaning and Medicine: A Reader in the Philosophy of Health Care*. With Sara Ruddick, she co-edits the Feminist Constructions Series for Rowman and Littlefield. Her most recent book is *Damaged Identities, Narrative Repair*.

Arleen L. F. Salles (Ph.D. Philosophy SUNY Buffalo) teaches philosophy at Montclair State University and is a docent in the Master Program in Applied Ethics at the Uni-

versity of Buenos Aires, Argentina. Her research and teaching focus on ethical theory, bioethics, and political philosophy. She has written on the topic of emotions in ethical theory, cloning, particularism, and cultural differences in healthcare and has edited the anthologies *Decisiones de Vida y Muerte* (1995) and *Bioetica* (1998) with Florencia Luna, and *Bioethics: Latin American Perspectives* (2002) with Maria Julia Bertomeu.

Susan Sherwin received her Ph.D. in Philosophy from Stanford University. At Case Western Reserve University she co-edited the first anthology in bioethics. She has been teaching philosophy and women's studies at Dalhousie University since 1975 and is currently Munro Professor of Philosophy there. Her publications include *No Longer Patient: Feminist Ethics and Health Care* (1992) and *The Politics of Women's Health: Exploring Agency and Autonomy* (1998). She is currently co-coordinator of FAB. A founding member of FAB's Board, she served as FAB liaison to the IAB Board during her terms on the IAB Board (1994-2001).

Laura Shanner (Ph.D., Philosophy, Georgetown University) is Associate Professor of Health Ethics at the University of Alberta, Canada. The Canadian Institutes of Health Research has recently funded her for five years of full-time research in ethics, law and policy in reproduction. She also works with hospital ethics committees and Canada's Federal Ministry of Health and teaches health ethics across several disciplines. She has been a member of the FAB Advisory Board since 1996 and was co-coordinator during 1999-2000.

Viola Schubert-Lehnhardt received her Ph.D. in Philosophy at Martin Luther University in Halle/Wittenberg, Germany. She is currently leader of a women's research group and member of the Enquete-commission, "Protection of Dignity of Human Life" in the federal state of Thuringia. Her research topics include medical ethics, abortion, health care reform and gender differences in health behavior. She is author of a number of books in German on health care issues and bioethics and several articles in English. She has attended all IAB and FAB conferences since their founding and served on the FAB Advisory Board since its inception.

Susana Sommer is a biologist at the Universidad de Buenos Aires. Her fields of interest encompass the ethics of assisted reproduction and genetics. She is the author of a book on genetics and bioethics as well as a number of articles including "Women's Reproductive Rights and Public Policy in Argentina" in *Bioethics: Latin American Perspectives*, A. Salles and M.J. Bertomeu, eds. (Rodopi, 2002). Her most recent book "*Por que las vacas se volvieron locas*" (*Why the cows went mad*) is on biotechnology, transgenic plants and animals.

Rosemarie (Rosie) Tong is a Distinguished Professor of Health Care Ethics in the Department of Philosophy and Director of the Center for Professional and Applied Ethics at the University of North Carolina at Charlotte. Rosie is the author of *Women, Sex, and the Law* (1984), *Feminine and Feminist Ethics* (1992), *Feminist Approaches to Bioethics: Theoretical Reflections and Practical Applications* (1997), *Feminist Thought: A More Comprehensive Introduction* (1998), and *Globalizing Feminist Bioethics: Crosscultural Perspectives* with Aida Santos and Gwen Anderson (2000). She has served as FAB's co-coordinator since 1998.

BIOGRAPHIES OF APPOINTED BOARD MEMBERS

Alison Brookes (Book Review Editor) teaches health care ethics and research methods at the Centre for the Study of Health and Society, University of Melbourne. Research interests include disability, genetic screening, and ethical decision-making (both health care users and clinicians). Further interests involve the application of ethical theory within acute care practice with a focus on restraint use and negotiation of consent with vulnerable patients. Her current work reflects her varied academic background, drawing on philosophy, history and philosophy of science, and women's studies.

Anne Donchin (Treasurer) is Emerita Professor of Philosophy at Indiana University, Indianapolis and Research Scholar in Bioethics Education at Mt. Sinai School of Medicine. A founder and former coordinator of FAB and member of the editorial board of the IAB journal, *Bioethics*, she has published numerous articles at the intersection of bioethics and feminism, coedited with Laura Purdy *Embodying Bioethics Recent Feminist Advances* (Rowman and Littlefield, 1999) based on presentations at FAB's 1996 conference, and is now completing revisions on *Procreation, Power, and Personal Autonomy: A Feminist Critique*.

Carolyn Ells (Archivist) is presently a faculty member in the Biomedical Ethics Unit at McGill University where she does research on the intersection of autonomy and chronic impairment, ethics and health policy, organizational ethics, and feminist ethics. Her dissertation at the University of Tennessee was supervised by James Lindemann Nelson, also a FAB member. Her publications have appeared in prominent bioethics and medical journals.

Lenore Kuo (Membership Secretary) is currently Professor of Women's Studies and Director of the Women's Studies Program at the California State University, Fresno. Her major research focus is in feminist public policy analysis, especially policies that directly impact women's bodies. Her book, *Prostitution Policy: Revolutionizing Practice through a Gendered Perspective* (New York University Press), was just released this September.

Maggie Little (Editor-in-chief) is a Senior Research Scholar of the Kennedy Institute of Ethics, and Associate Professor of the Philosophy Department of Georgetown University. Her research interests are in ethics, bioethics, and feminist theory; her book on feminist theory and abortion, entitled *Abortion, Intimacy, and the Duty to Gestate*, is due out with Oxford University Press next year. She has served as Managing Editor of FAB's newsletter for the last five years.

Florencia Luna (Liaison between FAB and the IAB Board) received an M.A. from the University of Columbia (USA) and a Ph.D. in philosophy from the University of Buenos Aires. She teaches bioethics at the University of Buenos Aires (UBA) and FLASCO (Latinamerican University of Social Sciences) where she also directs a research program. A Board Member of the International Association of Bioethics (IAB) since 1999, she is also a temporary advisor to World Health Organization (WHO) and CIOMS, and editor of *Prespectivas Bioeticas*. Presently she is working in issues related to research in developing countries, international codes of ethics, and genetics and ethics.

Hilde Nelson (Website Manager, see biography on previous page).

Wendy Rogers (Coordinator of Country Representatives) completed her undergraduate medical training in Australia in 1983, specialising in family practice in 1987. Her interest in ethics was sparked by ethical issues arising in practice, leading to completion of a philosophy degree and a Ph.D. on ethical issues in general practice. She is currently working as a research fellow at Edinburgh University. Her current research interests include the doctor-patient relationship, trust, ethical conflicts between population and individual approaches to health care, and the menopause.

Archivist

The Archivist maintains a paper archive of FAB records and memorabilia that have enduring historical value. This includes annual lists of advisory board members, officers, country representatives, and members; conference memorabilia; election ballots and results; newsletters and other FAB publications; reports; financial documents and more. Anyone who wishes to contribute to the archive is asked to contact Carolyn Ells at: carolyn.ells@mcgill.ca.

Calendar of Events

Health Care: The Silent Crisis, January 23-26, 2003, Hilton Atlanta; Atlanta, GA. Sponsored by the American Medical Women's Association. Leading educational program focusing on women's health and professional development. Continuing Medical Education credits are available. Keynote Speaker is Julie Gerberding, MD, Director of the Centers for Disease Control and Prevention. Plenary session on Disparities in Health Care "Women, Aging & Wellness." For more information and registration please visit www.amwa-doc.org/Meetings/meetings.htm

Between Facts and Norms, Empirical Methods in Bioethics, March 7-8, 2003, Leuven, Belgium. Organized by the Centre for Biomedical Ethics and Law for the European Master in Bioethics. The conference focuses on the purpose, method and limits of the "empirical turn" in bioethics. For more information, please contact Pascal Borry, Catholic University of Leuven, Kapucijnenvoer 35, B-3000 Leuven, or visit the website of the conference at: <http://www.kuleuven.ac.be/cbmer> or the website of the master's program, <http://www.masterbioethics.or>

Genetic Bonds and Family Law: The Challenge of DNA Parentage Testing, March 27 - 28, 2003, New Orleans, Louisiana, Bourbon Orleans (Wyndham Historic Hotel). For more information please visit www.aslme.org/conferences/index.php.

Intensive Bioethics Course XXIX "21st Century Bioethics: Brave New World?" June 3-8, 2003, Georgetown University, Washington, DC. Sponsored by the Kennedy Institute of Ethics. For more information please visit: www.georgetown.edu/research/kie or e-mail: kicourse@georgetown.edu

TRANSVISION 2003 USA: The Adaptable Human Body: Transhumanism and Bioethics in the 21st Century, June 27-29, 2003, Yale University, New Haven, CT. This conference, the first Transvision conference to be sponsored by the World Transhumanist Association in North America, seeks to explore the future of the body from the transhumanist perspective. TV03USA is co-sponsored by the Yale Interdisciplinary Bioethics Program's Working Group on Artificial Intelligence, Nanotechnology and Transhumanism. For more information please visit: www.apa.udel.edu/apa/opportunities/conferences.

Call for Papers

Symposium on Theoretical and Applied Ethics, February 27 - March 1, 2003, Baton Rouge, LA. Papers addressing topics in Ethics are now being invited for the inaugural Symposium on Theoretical and Applied Ethics hosted by the Department of Philosophy and Religious Studies at Louisiana State University. The Keynote Speaker for this Symposium will be James Childress, and papers that address topics in medical ethics are strongly encouraged. Papers submitted to this Symposium should be written for presentation in approximately 20-30 minutes reading time, and early submission is welcomed. Papers presented at this Symposium may be published in a Special Issue of the peer-reviewed online journal *Global Virtue Ethics Review*, or in an edited collection of papers from this Symposium. Deadline for receipt of paper submissions is Friday, January 10th, 2003. Papers may be submitted electronically in Microsoft Word format to: jtayl25@lsu.edu or sent to: James Stacey Taylor, Symposium on Theoretical and Applied Ethics, Department of Philosophy and Religious Studies,

Coates Hall, Louisiana State University, Baton Rouge, LA 70803. For more information please visit www2.umdj.edu/ethicweb/upcome.htm.

Association for Feminist Ethics And Social Theory, The Association for Feminist Ethics And Social Theory invites submissions for the Fall, 2003 conference, to take place October 16th-19th, 2003 in Clearwater Beach, Florida. Submission deadline: January 31st, 2003. Submissions must include an abstract of 100-250 words AND a paper with a 3,000 word limit. An exact word count of the paper must be provided at the top left-hand corner of the first page of the paper. Theoretical papers on all topics within the areas of feminist ethics and social theory are welcome. For more information please visit www.apa.udel.edu/apa/opportunities/conferences. or visit FEAST site at: <http://www.afeast.org/>.

Call for Papers

A new FAB volume to include submissions based on presentations at FAB conferences and FAB related events over the past two years.

Tentative title: Feminist Bioethics, Human Rights and the Developing World: Integrating Global and Local Perspectives

Editors: Rosemarie Tong, Anne Donchin and Susan Dodds -- Submission deadline: January 31, 2003

Prospectus: In recent years the mounting international AIDS epidemic and exploitation of research subjects in developing countries by the Western drug industry have prompted bioethicists to extend their attention beyond issues that preoccupy Western scholars and consider the situation of nonwestern peoples. Yet recognition of the distinctively exploitative conditions prevalent in much of the developing world has seldom extended to less publicized bioethical issues. Meanwhile feminist bioethicists in the West have been joining in dialogue with academic bioethicists and activists in nonwestern countries who share a common commitment to eradicating oppressive social practices. Through this dialogue feminist bioethicists have come to realize both the extent to which the dominant Western approach to bioethics has extended its influence into the developing world and the work of feminist scholars in those regions who resist the prevailing bioethical model and are seeking to develop frameworks that are more fully responsive to both indigenous values and practices and the universal human rights of all people. This anthology will feature these voices as they have entered into dialogue with Western feminists at FAB conferences.

We envision a volume of at least two parts plus introductions by the editors.

Part I: Toward a feminist bioethical framework encompassing values and practices of developing regions

Part II: Integrating a global human rights perspective into bioethical discourse

For guidelines for submission, contact Anne Donchin at: adonchin@iupui.edu

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Represent FAB Call for Nominations for Country Rep

Meet interesting people and make friends all around the world

FAB is seeking nominations, including self-nominations, from FAB members who are willing to stand as country representatives for the period January 2003 to December 2004.

To date we have had representatives in 21 countries (see list elsewhere in newsletter). The duties of a FAB country rep include recruiting new members, publicising FAB and supporting FAB-related activities in their countries. Many of our existing reps have worked hard over the past two years, with highlights including a FAB session at the Australian Bioethics Association conference and several contributions to the newsletter, as well as the FAB country reps panel at the Fourth FAB conference in Brazil. We hope that many of our current reps will be able to continue, and encourage all those who are willing to re-nominate. In addition, we welcome new nominations from countries that are not currently represented, as well as new nominations from countries that do already have reps. If we have more than one nomination for any country, we will ask those people to devise a rotation schedule.

If you would like more information, or would like to nominate yourself or someone else, please contact Wendy Rogers at: wendy.rogers@ed.ac.uk.

Get Involved in FAB

To JOIN FAB

Members receive the semi-annual newsletter which contains helpful announcements of upcoming events and opportunities, book reviews, and articles of interest to those working in feminism and bioethics. To join, send a request for a membership form with your name and address, either by mail or electronically to Lenore Kuo. Or print a membership form from the FAB website: www.fabnet.org.

Deadline for submissions to the next newsletter is **April 15, 2003**. Please submit your articles to Maggie Little, Editor-In-Chief, preferably electronically, at: littlem@georgetown.edu.

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Feminist Approaches to Bioethics