

tative as it could be to address the needs of those scholars with a more general interest in the diverse issues facing feminist scholars of Hegel's philosophical system.

**Justice and Care: Essential Readings in Feminist Ethics.** Edited by VIRGINIA HELD. Boulder, CO: Westview Press, 1995.

*Peggy DesAutels*

In just two decades, courses in feminist ethics have gone from daring, exploratory, "special topics" offerings using hot-off-the-press handouts to regularly scheduled mainstays in college curricula. Feminist scholars and their students have wrestled and continue to wrestle with such questions as: Do women tend to think differently from men about moral dilemmas? If so, should they? What is an ethic of care? In what ways does thinking from a care perspective promote or frustrate feminist projects and commitments? Are there decidedly feminist moral practices, methods of moral inquiry, and moral understandings?

To respond to the burgeoning interest in these questions, several high-quality anthologies have been published in recent years, most notably *Women and Moral Theory*, edited by Eva Feder Kittay and Diana T. Meyers (Rowman and Littlefield, 1987); *Feminist Ethics*, edited by Claudia Card (University Press of Kansas, 1991); *Explorations in Feminist Ethics: Theory and Practice*, edited by Eve Browning Cole and Susan Coultrap-McQuin (Indiana University Press, 1992); and *An Ethic of Care: Feminist and Interdisciplinary Perspectives*, edited by Mary Jeanne Larrabee (Routledge, 1993). In spite of the number of anthologies already available, however, there was a definite need for a single, terse volume providing the most influential contributions to the field.

Virginia Held's volume of "essential readings" is just that—a carefully selected and organized set of readings intended as a compact compilation of the most notable contributions to the justice-care debate in feminist ethics. She includes pieces on the following topics: natural caring and ethical caring (Nel Noddings); care and justice perspectives (Carol Gilligan); harmonizing justice and care in moral theory (Annette C. Baier); how justice and care overlap (Marilyn Friedman); moral implications of social expectations of men and women (Claudia Card); feminine versus feminist aspects of caring (Joan C. Tronto); Black women's perspectives on motherhood (Patricia Hill Collins); a feminist alternative to moral epistemology (Margaret Urban Walker); the role of actual experience in a feminist method of moral inquiry (Virginia Held); the use of care thinking in women's practical moral reasoning (Alison M. Jaggar); and the roles of the ethics of justice and care in families (Sara

Ruddick). Most of the articles are reprints and readily available in other sources. For those who already have a large collection in feminist ethics, this book is probably not a necessary purchase. For those just starting a collection or needing a good text on which to base a feminist ethics course, this anthology is perfect.

Anytime an editor attempts to select *the* essential readings in a field, there is plenty of room for debate. For the most part, I agree with Held's choices, but it is worth rehearsing what I consider to be the strengths and weaknesses of this particular grouping.

The volume is very effective as a chronology. It builds well from three different articulations of the need for an ethic of care (Noddings, Gilligan, and Baier) to concerns and doubts (Friedman and Card) to extensions (Tronto and Collins) to moral epistemologies (Walker and Held) to "new integrations" (Jaggar and Ruddick). The reader is placed in a dialogue between the various authors as they refer and respond to each other's works. As a result, the anthology is cohesive and well integrated. For example, Held's chapter, "Feminist Moral Inquiry and the Feminist Future," which advocates a feminist method of moral inquiry that "attends to actual experiences" of women, is followed by Ruddick's chapter, which does just that—attends to the particular experiences of assault and domination in families. I also appreciated the careful editing of the chapters. Each of the contributions is short and concise without the loss of essential information from the original longer works.

The anthology's cohesiveness can also be viewed as a weakness. The piece "Black Women and Motherhood" stands out as the only chapter that steps outside of the somewhat self-affirming and self-referential nature of the care ethic canon to date. I would have liked to see at least one other piece with a more radical bent. For example, a chapter could have been included that presented the lesbian separatist perspective that it is most moral to withdraw completely from "caring" heterosexual relationships (see for example, Sarah Lucia Hoagland's *Lesbian Ethics* [Institute of Lesbian Studies, 1988]). Compared to what was not included, the final "integrating" piece by Alison Jaggar is perhaps too repetitive and not as radically critical as it could have been. Much of Jaggar's piece is devoted to summarizing points brought up at least once before in preceding chapters. She uses these reiterations as a lead-in to her critique of the use only of care thinking in practical moral reasoning. But very few feminist ethicists advocate this; at least, very few advocate exclusively using the rather narrow, limited-scope "care thinking" Jaggar addresses. So it is not clear why this critique is an "essential" addition to a reader in feminist ethics.

This volume would be an especially good reader for an upper division class in feminist ethics. Professors of such classes often face special challenges (to put it mildly). It is possible to have at least three very distinct kinds of students, all in one class: women's studies majors with no background in ethical theory,

philosophy majors with no background in feminist theory, and graduate students with a wide range of backgrounds and varying degrees of commitment to the topic. (The fourth possibility is, of course, “none of the above” such as students taking the course to meet a distribution requirement.) This anthology will work for such a class but may need to be supplemented.

Many of the pieces refer and react to well-known works in the liberal moral tradition. More specifically, students with no background in ethical theory may need additional lectures or handouts on Kohlberg, Rawls, Kant, and Mill. I have also found that students with little theoretical background of any sort can be led into the issues using a phenomenological approach (for example, Sandra Bartky's *Femininity and Domination* [Routledge, 1990]). A perfect follow-up to Held's anthology would be a set of more applied, domain-specific feminist ethics articles. Here I would recommend “*Nagging*” *Questions: Feminist Ethics in Everyday Life*, edited by Dana E. Bushnell (Rowman and Littlefield, 1995).

Seldom do I read an anthology of “essential” readings where I am in such agreement over what should and should not be included. Although the volume is missing a few of the pieces I consider to be important contributions to the field, this is easily resolved by supplementing it with some of the materials mentioned above. I highly recommend this anthology both for readers who have not yet been introduced to the feminist ethics corpus and for students in feminist ethics classes.

**Reproduction, Ethics, and the Law.** Edited by JOAN CALLAHAN. Bloomington, IN: Indiana University Press, 1995

**Reproducing Persons: Issues in Feminist Bioethics.** By LAURA PURDY. Ithaca: Cornell University Press, 1996.

**Beyond Pro-Life and Pro-Choice.** By KATHY RUDY. Boston: Beacon Press, 1996.

#### Reproducing Norms: Recent (Mainly) White Feminist Perspectives

*Anita LaFrance Allen*

Recent philosophical discussions of the norms of human reproduction reflect a welcome sea change: abortion rights are no longer just about every feminist's sole and central concern. Whereas “late-term” abortions, clinic violence, and nonsurgical abortion raise vital issues, feminists are taking on an armada of additional reproductive concerns. This is not to say, however, that academic philosophy has abandoned the abortion problem or that the field has

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