

## About Camisha

Camisha Russell is an Assistant Professor in the Department of Philosophy at the University of Oregon and a Co-Editor of *Hypatia: A Journal of Feminist Philosophy*. She specializes in Bioethics, Critical Philosophy of Race, and Feminist Philosophy. Her first book, *The Assisted Reproduction of Race* (Indiana University Press, 2018) considers the role of the race idea in practices surrounding assisted reproductive technologies and argues for the benefits of thinking of race itself as a technology. Other recent publications include "Rights-holders or refugees? Do gay men need reproductive justice?" in *Reproductive Biomedicine & Society Online* (2018), a chapter on Eugenics in *The Routledge Companion to the Philosophy of Race* (2017), "Questions of Race in Bioethics: Deceit, Disregard, Disparity, and the Work of Decentering" in *Philosophy Compass* (2016) and "The Race Idea in Reproductive Technologies: Beyond Epistemic Scientism and Technological Mastery" in the *Journal of Bioethical Inquiry* (2015). She received her PhD in Philosophy from Penn State University in 2013.



In her work, Russell seeks to expand on traditional bioethical approaches that attempt to determine which practices are ethically permissible in biomedicine and biomedical research in terms of individually-conceived ethical rights, duties, obligations or prohibitions. The ethical, when centered on the idea of personal freedom, comes to be concerned only with what an individual may be *permitted* to do, where the limits of ethical permissibility are conceived of only in terms of specific harm to the personal freedom of other individuals. This notion of the ethical thus separates itself from the political and from issues of social justice, neither of which can be understood without attention to historical context, social values, and often intangible harms to socially defined groups. By contrast, Russell believes bioethics must be approached critically, starting from an analysis of the relevant social and political structures, inequalities, and differential power relations that define the ethical terrains upon which bioethical struggles take place. In this way, concerns about race, gender and social justice are shifted from secondary to central.