



Eugenics and Philosophy

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Introduction

Eugenics raises issues in a range of philosophical subdisciplines, including the philosophy of science, the philosophy of mind and psychology, and bioethics and moral philosophy. “Eugenics” was coined by Sir Francis Galton in 1883 to refer to the mixture of meliorative science and social movement that he founded to study human improvement across generations and translate that study into social policy. Eugenics rests on the observation that both desirable and undesirable traits run in families, and the idea that we could influence the prevalence of those traits in the next generation by actively intervening into who reproduces. Just as we can selectively breed plants and animals for their physical traits, so too can we use technologically driven social policies to favorably direct the sorts of people who are present in future generations. The idea and appeal of eugenics grew steadily in the last third of the 19th century, but it was only in the first half of the 20th century that eugenics came to be influential through research, popular publications, and social policies. After the implementation of eugenic policies of sterilization and euthanasia by the Nazis from 1933 until 1945, and particularly in the immediate postwar period, eugenics came to be regarded as a manifestation of evil, with the eugenic era running from roughly 1865 until 1945 providing a series of lessons from history. Interest in eugenics both as a historical phenomenon and as a set of ideas that deserve further probing in their own right has been revived since the 1990s, particularly in light of reproductive and enhancement technologies, and sweeping research projects such as the Human Genome Project. Philosophers of science and bioethicists have both contributed to this revival of interest in contemporary forms of eugenics. Although philosophers have contributed less to the understanding of the history of eugenics and eugenic thinking, recent developments in the historiography of eugenics, including interests in oral histories and in the relationship between eugenics and disability, make this an area rich for philosophical reflection and engagement. Starting with material primarily on the history of eugenics relevant to philosophical reflection in the first five sections, this bibliographical essay then considers more specific clusters of issues that have drawn such reflection organized around the following themes: sterilization, oral history and eugenics survivors, newgenics, bioethics, moral philosophy, the philosophy of disability, disability and eugenics, prenatal screening and selective abortion, the mental sciences, and science and eugenics.

General Overviews

The general dearth of textbook introductions to eugenics stems from the fact that, until recently, eugenics had been viewed as a topic primarily of academic, historical interest, particularly in relationship to the Holocaust and the Second World War, and more recent introductory resources for learning about eugenics have developed in less traditional academic forms. Online learning tools and resources and films constitute two of the best media for students and others to gain an introduction to and overview of eugenics, particularly ones that can be readily integrated as a self-contained module into introductions to the biological and social sciences, ethics and political philosophy, and medicine and the health sciences. Two of these resources derive from large-scale initiatives. The Image Archive on the American Eugenics Movement contains over 2,200 items, primarily relating to the history of eugenics in the United States and drawing heavily on archive material associated with the Eugenics Record Office. The more recent Eugenics Archives site was developed by the Living Archives on Eugenics in Western Canada project, articulated in the wake of a 1996 landmark legal case in which eugenics survivor Leilani Muir successfully sued the province of Alberta in Canada for wrongful confinement and sterilization, and more than 900 subsequent legal actions filed by or on behalf of citizens who had survived eugenics in Canada. Both sites’ anchoring to the histories they represent, and the intrinsic connections they make between eugenics in the past and some issues of ongoing concern, such as the uses of genetic technologies in reproduction and bioenhancement, make them especially powerful resources for motivating and capitalizing on student interests. They also provide philosophers and other researchers in the humanities with an entry point into relevant material for reflection on eugenics and its

significance. Carlson 2001 and the essays in Paul 1998 provide good introductions to the history of eugenics, while Levine and Bashford 2010 represents a more recent perspective. Facing History and Ourselves Foundation 2002 is a textbook introduction aimed at high school students and emphasizes race. The entries in Engs 2005 give a reader bite-sized introductions to specific topics and people, while Goering 2014 covers contemporary discussions. Miller, et al. 2015 is a film that works well in classroom environments, especially for students in philosophy classes, while Wilson 2014 provides an introduction to the eugenic family studies between 1877 and 1926 that collectively constituted a core part of the scientific and popular support for eugenics in North America.

Carlson, Elof Axel. *The Unfit: A History of a Bad Idea*. New York: Cold Spring Harbor Laboratory, 2001.

An encompassing history by a professional biologist that includes discussions of degeneracy theory and some informative, simplified diagramming of some general trajectories in the history of eugenics in an appendix.

Engs, Ruth Clifford. *The Eugenics Movement: An Encyclopedia*. Westport, CT: Greenwood, 2005.

More than 250 short entries on eugenics that cover key concepts, organizations and institutions, people, and a timeline. Focuses primarily on North American eugenics.

Eugenics Archives.

The product of a five-year Canadian initiative, the Living Archives on Eugenics in Western Canada, this is an interactive site organized around twelve interconnected modules, containing over 900 short articles on eugenics as well as video narratives with eugenics survivors from Alberta and a newgenics video game. Designed for both self-directed explorations and classroom use.

Facing History and Ourselves Foundation. *Race and Membership in American History: The Eugenics Movement*. Brookline, MA: Facing History and Ourselves Foundation, 2002.

Written as a textbook for high school students with a focus on race and American history.

Goering, Sara. "Eugenics" In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Stanford, CA: Stanford University, 2014.

One of the few overviews of eugenics written by a philosopher and that focuses on contemporary discussions of liberal eugenics.

Image Archive on the American Eugenics Movement.

Created through funds provided by the Ethical, Legal, and Social Implications (ELSI) component to the Human Genome Project, this is an image archive that contains some general overviews to key topics and draws strongly on the holdings of the Eugenics Record Office (1910–1940), co-located at Cold Spring Harbor in New York.

Levine, Philippa, and Alison Bashford. "Introduction: Eugenics and the Modern World." In *The Oxford Handbook of the History of Eugenics*. Edited by Alison Bashford and Philippa Levine, 3–24. New York: Oxford University Press, 2010.

The editors' introduction to an encompassing volume on the history of eugenics that discusses the relationship between eugenics and racism, nationalism, gender, and genocide, as well as exploring eugenics in various national contexts.

Miller, Jordan, Nicola Fairbrother, and Robert A. Wilson, dirs. *Surviving Eugenics*. Vancouver, BC: Moving Images Distribution, 2015.

A documentary film produced from the oral histories recorded as part of the Eugenics Archives initiative that provides a powerful, personalized introduction to eugenics in Canada and North America more generally. Draws on interviews with survivors Judy Lytton, Leilani Muir, Ken Nelson, Glenn Sinclair, and Roy Skoreyko.

Paul, Diane. *The Politics of Heredity: Essays on Eugenics, Biomedicine, and the Nature-Nurture Debate.* Albany: State University of New York Press, 1998.

Ten accessible essays that mounted an early challenge to much conventional wisdom about eugenics: that was associated with right-wing politics, that eugenics ended due to the prevalence of good science over bad science, that eugenics is past.

Wilson, Robert A. "Eugenic Family Studies." *Eugenics Archives*. 2014.

A brief overview of the fifteen eugenic family studies, starting with Dugdale's *The Jukes* in 1877, that over the next fifty years used genealogical and genetic reconstructions to generate popular and scientific support for eugenics, especially in the United States.

Classic Historical Work on Eugenics, 1963–1994

Scholarly work on the history of eugenics is typically traced to Haller 1963, and over the next thirty years historians of science and medicine built a body of work on eugenics focused largely on Germany, Britain, and the United States. Apart from the geographical focus of this work, it also tended to explore eugenic ideas and their social location, in both historical and contemporary terms. Kevles 1995 and Ludmerer 1972 focus on eugenics in the English-speaking North Atlantic, while Proctor 1988 and Weindling 1989 cover eugenics in Germany. Kühl 1994 draws out the connections between American and Nazi eugenics, while Adams 1990 is a collection that broadens the comparative treatment of eugenics across national and continental boundaries. The founding of the Eugenics Record Office (ERO) in 1910 at Cold Spring Harbor in New York and the long reach of its influence in federal US immigration policy and state-level sterilization legislation, present in more than thirty states, provided a particularly rich source of archival and other historical material on American eugenics, and Allen 1986 remains the definitive treatment of the ERO. Rafter 1988 collects most of the original eugenic family studies, some of which predate the formation of the ERO in 1910 but which came to play a central role in establishing the scientific and popular credibility of eugenics. Rafter herself is a criminologist, rather than a historian, and her engagement with eugenics has shaped her broader work on criminality, such as Rafter 2008 (see the section Science and Eugenics).

Adams, Mark B., ed. *The Wellborn Science: Eugenics in Germany, France, Brazil and Russia.* New York: Oxford University Press, 1990.

An important collection that is one of the first to look at eugenics more comparatively and without the traditional focus on British and American eugenics.

Allen, Garland. "The Eugenics Record Office at Cold Spring Harbor, 1910–1940: An Essay in Institutional History." *Osiris* 2 (1986): 225–264.

A comprehensive review of the thirty years of research and propaganda efforts of Charles Davenport's Eugenics Record Office.

Haller, Mark. *Hereditarian Attitudes in American Thought.* New Brunswick, NJ: Rutgers University Press, 1963.

An early work that locates eugenics in a tradition of hereditarianism.

Kevles, Daniel. *In the Name of Eugenics.* Cambridge, MA: Harvard University Press, 1995.

After its original publication in 1985, quickly became the standard work on the history of eugenics, focused on British and North American eugenics and their relationship to science. Known also for its introduction of the distinction between mainline and reform eugenics, and contains one of the earliest references to the possibility of a “new eugenics” in chapter 17.

Kühl, Stefan. *The Nazi Connection: Eugenics, American Racism, and German National Socialism*. New York: Oxford University Press, 1994.

Emphasizes the connection and two-way support between American and Nazi eugenics, challenging narratives that viewed eugenics as either nationalistically local or historically bounded by 1945.

Ludmerer, Kenneth M. *Genetics and American Society: A Historical Approach*. Baltimore: Johns Hopkins University Press, 1972.

Focuses on the early support of geneticists for eugenics and their reaction to the perceived overextension of eugenics in the 1920s and the rethinking of race and eugenics during the 1930s and 1940s.

Proctor, Robert N. *Racial Hygiene: Medicine under the Nazis*. Cambridge, MA: Harvard University Press, 1988.

A standard work on Nazi medicine and eugenics (or racial hygiene) that contains a thoughtful, reflective final chapter, “The Politics of Knowledge,” that underscores the involvement of philosophers, scientists, and doctors in Nazi eugenics.

Rafter, Nicole. *White Trash: The Eugenic Family Studies 1877–1919*. Boston: Northeastern University Press, 1988.

A collection of eleven of the fifteen eugenic family studies that were a common popular appeal in offering nascent scientific justifications for eugenics. Rafter’s introduction is especially useful.

Weindling, Paul. *Health, Race and German Politics between National Unification and Nazism, 1870–1945*. Cambridge, UK: Cambridge University Press, 1989.

A broader treatment of German eugenics, particularly before the rise of the Nazis in 1933.

More Recent Historical Work, 1995–2010

While more recent historical work on eugenics has extended the depth of the knowledge of eugenics in the United States, it has also expanded its range to emphasize international and topical dimensions to eugenics. Representative themes include the relationship between eugenics and nationalism in Stern 2005 and Turda 2010, the role of gender in eugenics past and present in Kline 2005 and Larson 1995, and lesser-known extreme yet mainstream American links between eugenics and euthanasia documented by Pernick 1996. Bashford and Levine 2010 represents the most recent trend among historians of eugenics to explore eugenics both topically and nationally, while Dikötter 1998 gives an earlier historiographical overview of historians’ work on eugenics. Lombardo 2008 provides a rethinking of the famous *Buck v. Bell* Supreme Court case from 1927, which opened the gates to renewed eugenic sterilization laws and practices in the United States, a case that remains central to more recent accounts of American eugenics, including Bruinius 2006 and Cohen 2016 (see the section Recent Books and Special Issues of Journals, 2010–). Black 2003, like Bruinius 2006, utilizes the author’s journalistic training, and emphasizes the centrality of American eugenics to the development of eugenics in Germany in the late 1920s and early 1930s.

Bashford, Alison, and Philippa Levine, eds. *The Oxford Handbook of the History of Eugenics*. New York: Oxford University Press, 2010.

An encompassing volume on the history of eugenics that is structured around “and” and “in” themes, discussing the relationship between eugenics and racism, nationalism, gender, and genocide, and exploring eugenics in various national contexts.

Black, Edwin. *War against the Weak: Eugenics and America's Campaign to Create a Master Race*. New York: Four Walls/Eight Windows, 2003.

Places eugenics in the United States at center stage of the international eugenics movement, arguing especially for the close connection and continuity between American and Nazi eugenics.

Bruinius, Harry. *Better for All the World: The Secret History of Forced Sterilization and America's Quest for Racial Purity*. New York: Alfred J. Knopf, 2006.

Recounts relatively well-known aspects of the history of eugenics, but also emphasizes the connection between American and Nazi eugenics and the evangelical Protestantism within American eugenics.

Dikötter, Frank. “Race Culture: Recent Perspectives on the History of Eugenics.” *American Historical Review* 103.2 (1998): 467–478.

A historiographical review article that discusses the importance of recasting social problems as having biological roots in the widespread and rapid acceptance of eugenics.

Kline, Wendy. *Building a Better Race: Gender, Sexuality, and Eugenics from the Turn of the Century to the Baby Boom*. Berkeley: University of California Press, 2005.

With a focus on California and the American West, takes up sexuality and gender as dimensions to American eugenics not previously discussed in detail.

Larson, Edward J. *Sex, Race, and Science: Eugenics in the Deep South*. Baltimore: Johns Hopkins University Press, 1995.

The first treatment of eugenics in the racially segregated southern states of the United States, where immigration was less of a concern and there was a particular focus on poor, rural whites as targets of eugenics and eugenic resistance came from outside the medical and scientific community. The winner of a Pulitzer Prize, this book is especially strong on the policymaking implications of eugenic ideology.

Lombardo, Paul. *Three Generations, No Imbeciles: Eugenics, the Supreme Court, and Buck v. Bell*. Baltimore: Johns Hopkins University Press, 2008.

The standard work on the *Buck v. Bell* Supreme Court case, showing not only that neither Carrie Buck nor her mother nor her daughter were likely feeble-minded, and that the case was, from the outset, crafted by pro-eugenic forces to consolidate the credibility and legality of eugenic sterilization.

Pernick, Martin S. *The Black Stork: Eugenics and the Death of “Defective” Babies in American Medicine and Motion Pictures since 1915*. New York: Oxford University Press, 1996.

Organized around the story of the Chicago physician Harry Haiselden and his very public endorsement and practice of infant euthanasia as a way to argue for the intimate connection between eugenics and euthanasia in the eugenic past, and the depth of the embrace of eugenics within the American medical community.

Stern, Alexandra Minna. *Eugenic Nation: Faults and Frontiers of Better Breeding in Modern America*. Berkeley: University of California Press, 2005.

Like Kline 2005, focused on the state in which one-third of US sterilizations took place, California, but with more focus on the southern border and immigration.

Turda, Marius. *Modernism and Eugenics*. Basingstoke, UK: Palgrave, 2010.

A short overview of eugenics that concentrates on a variety of European national contexts and attends to the relationship between eugenics and nationalistic fervor.

Recent Books and Special Issues of Journals, 2010–

Since 2010, there have been several journal issues dedicated to eugenics that derive from the Living Archives on Eugenics in Western Canada project, one edited by the disability theorist Gregor Wolbring and appearing in the *International Journal of Disability, Community, and Rehabilitation* (Wolbring 2013), the other by the historian Erika Dyck and appearing in the *Canadian Bulletin for Medical History* (Dyck 2014), as well as a steady stream of books that continue the past focus on eugenics in the United States, such as Hansen and King 2013, Cohen 2016, and Baynton 2016. Kühl 2013 continues the broadening of the international perspective on eugenics by focusing on the organizational development of eugenics internationally, following up on the author's earlier work in Kühl 1994 (see the section Classic Historical Work on Eugenics, 1963–1994) and on Black 2003 (see the section More Recent Historical Work, 1995–2010). Dyck 2013 concentrates on Canadian eugenics, particularly in Alberta, and since it draws on material and perspectives available in light of *Muir v. Alberta* (1996), gives a very different view of the only previous work by a historian on the topic, Angus McLaren's *Our Own Master Race: Eugenics in Canada 1885–1945* (Toronto: McClelland & Stewart, 1990). Like Dyck 2013, Begos, et al. 2012 relies more heavily on stories from survivors of eugenics than has previous historical work, though Begos, et al. 2012 is the product of journalistic investigations. I include here also the earlier special issue of the *Scandinavian Journal of History* from 1999, a follow-up in part to the interest generated by Broberg and Roll-Hansen 1996 (see the section Oral History, Eugenics Survivors, and Postwar Sterilization), a book on eugenics in Scandinavia and the widespread public attention that revelations about the long-lasting history of eugenic sterilization in Sweden, Denmark, Norway, and Finland garnered when first reported. In addition to the contributions of professional historians, this more recent work, some of it reaching more popular audiences, has been undertaken by others in the humanities and social sciences (Hansen and King are political scientists, Wolbring is a disability studies scholar) as well as by journalists (such as Begos, et al. and Cohen), further extending the scholarship on eugenics beyond the purview of professional historians.

Baynton, Douglas C. *Defectives in the Land: Disability and Immigration in the Age of Eugenics*. Chicago: University of Chicago Press, 2016.

Argues against the common view that while sterilization was focused on the eugenic traits of feeble-mindedness and insanity, immigration was primarily concerned with race and ethnicity; rather, disability played a central role in eugenics and immigration as well.

Begos, Kevin, Danielle Deaver, John Railey, and Scott Sexton. *Against Their Will: North Carolina's Sterilization Program and the Campaign for Reparations*. Apalachicola, FL: Gray Oak, 2012.

Organized around newspaper reporting on North Carolina's eugenic sterilization program; relies on interviews with eugenics survivors there and the state's debate over compensation for them.

Cohen, Adam. *Imbeciles: The Supreme Court, American Eugenics, and the Sterilization of Carrie Buck*. New York: Penguin USA, 2016.

The most recent popular book focused on the *Buck v. Bell* case, one organized around the major figures involved in the case.

Dyck, Erika. *Facing Eugenics: Reproduction, Sterilization, and the Politics of Choice*. Toronto: University of Toronto Press, 2013.

A book on eugenics in Western Canada organized around case studies of six eugenics survivors from Alberta that focuses on the themes in its subtitle.

Dyck, Erika, ed. *Special Issue: Eugenics*. *Canadian Bulletin for Medical History* 31.1 (2014).

Eight articles on the history of eugenics, plus the editor's introduction. Focus on Canada, but broader coverage also of psychiatry, Sweden and the USSR, Great Britain, and the United States.

Gunnar Broberg and Mathias Tyden, eds. *Special Issue: Eugenics in Scandinavia*. *Scandinavian Journal of History* 24.2 (1999).

Four papers that set Scandinavian eugenics in context, and whose short introduction by Gunnar Broberg and Mathias Tyden spell out the public controversy over reporting about Scandinavian eugenics.

Hansen, Randall, and Desmond King. *Sterilized by the State: Eugenics, Race, and the Population Scare in Twentieth-Century North America*. New York: Cambridge University Press, 2013.

A perspective on state eugenics in North America by two political scientists that emphasizes the persistence of sterilization practices after 1945 and includes a short chapter (chapter 11) that draws on interviews with sterilization survivors.

Kühl, Stefan. *For the Betterment of the Race: The Rise and Fall of the International Movement for Eugenics and Racial Hygiene*. Basingstoke, UK: Palgrave Macmillan, 2013.

Discusses the institutional and organizational development of eugenics as an international, scientifically grounded movement.

Wolbring, Gregor, ed. *Special Issue: "What Sorts of People Should There Be?"* *International Journal of Disability, Community, and Rehabilitation* 12.2 (2013).

Eight papers that touch on eugenics, disability, and social inclusion and address the question asked in the special issue title.

Representative Eugenics Publications, 1865–1952

These representative publications can be useful in reconstructing the logic of eugenic thinking, including its shifts and variation from Galton's original publications on hereditary talent in Galton 1865 and Galton 1883 through to the reconceptualizations of eugenics at the end of what is often thought of as the explicit eugenic era in Osborn 1940 and Blacker 1987 (originally 1952). Aldrich, et al. 1914 shows the rapidity with which the Eugenics Record Office (ERO), established less than four year earlier, galvanized academic interest in and support for eugenics in the United States, and Laughlin 1922 reflects what a full-time zealot can accomplish in the articulation of eugenic policy with the support of an administrative office like the ERO, of which Laughlin was the superintendent of research. Many of the publications on eugenics during this period either were published by or had their publication facilitated by the ERO, such as the influential Goddard 1912. Together with the official bulletins of the ERO—fourteen of the twenty-four published between 1911 and 1925 were authored or coauthored by the director of the ERO, Charles B. Davenport—such publications served to rapidly establish the influence of the ERO in the American eugenics movement. Blacker 1926 represents another strand to eugenic public engagement, being a contribution to Routledge's popular To-day and To-morrow book series, a series that often reflected pro-eugenic sentiment and whose contributors included the philosophers Bertrand Russell and F. C. S. Schiller and the biologists Herbert Spencer Jennings and J. B. S. Haldane; see Michael Kohlman, "Today and Tomorrow: To-day and To-morrow book series" at the Living Archives on Eugenics at Western Canada website (Eugenics Archives, cited under General Overviews) for a general overview and descriptions of key titles. Most of the family studies collected in Rafter 1988 reflect

the influence of the ERO, primarily authored individually and jointly by ERO staff and trainees: Charles Davenport, Arthur Estabrook, Florence Danielson, Mary Storer Kastir, Anna Wendt Finlayson, and Mina Sessions (see Wilson 2014 in General Overviews).

Aldrich, Morton Arnold, William Herbert Carruth, Charles Benedict Davenport, Charles Abram Ellwood, Arthur Holmes, William Henry Howell, et al. *Eugenics: Twelve University Lectures*. New York: Dodd, Mead, 1914.

Provides an early snapshot of the diversity of intellectual support for eugenics in America and shows the influence of the ERO, established in 1910. See especially the opening contribution of Charles Davenport, "The Eugenics Programme and Progress in Its Achievement" (pp. 1–14).

Binding, Karl, and Alfred Hoche. *Die Freigabe der Vernichtung Lebensunwerten Lebens: Ihr Mass und Ihr Ziel*. Leipzig: Felix Meiner, 1920.

Second edition available online and online as a PDF. Translated by Walter E. Wright as "Permitting the Destruction of Unworthy Life: Its Extent and Form," *Issues in Law and Medicine* 8(2) (1992): 231–265. Translated with a commentary as *The Release of the Destruction of Life Devoid of Value: It's Measure and It's Form* [sic] (Santa Ana, CA: R. L. Sassone, 1975). Influential work by a physician and a lawyer that was drawn on by the Nazis in their eugenic program.

Blacker, C. P. *Birth Control and the State: A Plea and a Forecast*. London: Kegan Paul, Trench, Trubner, 1926.

Part of the popular To-day and To-Morrow book series, many of whose titles were pro-eugenic in nature, here Blacker identifies the potentially dysgenic consequences of birth control among the "fitter classes."

Blacker, C. P. *Eugenics: Galton and After*. Westport, CT: Hyperion, 1987.

Blacker was an important figure in British eugenics, and this work, published originally in 1952, shows how eugenics was being reconceptualized during the 1940s and 50s.

Galton, Francis. "Hereditary Talent and Character." *Macmillan's Magazine* 12 (1865): 157–166, 318–327.

The original pair of articles in which Galton presents the case for the hereditary nature of talent and character.

Galton, Francis. *Inquiries into Human Faculty and Its Development*. London: MacMillan, 1883.

Following his *Hereditary Genius* 1869 and *English Men of Science* 1874, this is where Galton introduced the term "eugenics" and further articulated a broad eugenic vision.

Goddard, Henry H. *The Kallikak Family: A Study in the Heredity of Feeble-Mindedness*. New York: Macmillan, 1912.

Perhaps the best known and widely cited research work in the eugenic family studies tradition that traced good (*kallos*) and bad (*kakos*) sides of a family back to one man with two wives, arguing that this provided conclusive scientific evidence for the hereditary nature of mental capacities.

Laughlin, Harry Hamilton. *Eugenical Sterilization in the United States*. Chicago: Psychopathic Laboratory of the Municipal Court of Chicago, 1922.

A comprehensive, state-by-state overview of US sterilization laws and practices until 1922 that also includes Laughlin's model sterilization law and broader discussion of eugenic sterilization by one of its influential systematizing advocates.

Osborn, Frederick. *Preface to Eugenics*. New York: Harper and Brothers, 1940.

In some ways paralleling Blacker in Britain, Osborn was writing from within the eugenics movement in Britain as it shifted in its characterization.

Rafter, Nicole. *White Trash: The Eugenic Family Studies 1977–1919*. Boston: Northeastern University Press, 1988.

Contains eleven of the fifteen eugenic family studies that were a common popular appeal in offering nascent scientific justifications for eugenics.

Sterilization

Sterilization is the eugenic measure that has received the most concentrated attention from historians, and there is a wealth of information about eugenic sterilization from proponents of eugenics prior to 1945. Laughlin 1922 contains a detailed review of sterilization laws up until 1921, and conveys Laughlin's own sense of what needed to be done to optimize the practice of sterilization in the United States, work that clearly informed the original Nazi sterilization law in 1933. Myerson, et al. 1936 is a more critical appraisal of sterilization from the American Neurological Association. Kaelber n.d. provides a useful online resource covering US sterilization laws, state by state. Apart from historical work on sterilization before 1945, such as Reilly 1991, there has also been discussion of recent and ongoing sterilizations, such as Reilly 2015 and Women with Disabilities Australia 2013. Kline 2014 and Weindling 2014 provide short overviews, respectively of sterilization and Nazi sterilization. Grekul, et al. 2004 draws on work undertaken as part of an expert witness report in *Muir v. Alberta* (1996) to provide a sociological analysis of Alberta's sterilization practices from 1928 until 1972. Lombardo 2011 is a collection that commemorates the first US sterilization law, passed in Indiana in 1907, and covers not only sterilization but American eugenics more generally.

Grekul, Jana, Harvey Krahn, and David Odynak. "Sterilizing the 'Feeble-Minded': Eugenics in Alberta, Canada, 1929–1972." *Journal of Historical Sociology* 17.4 (2004): 358–384.

A sociological analysis of how the Sexual Sterilization Act of Alberta operated.

Kaelber, Lutz. *Eugenics: Compulsory Sterilization in 50 American States*. n.d.

A valuable online resource of information on sterilization laws in the United States.

Kline, Wendy. "Sterilization." *EugenicsArchives*. 2014.

Retrieved January 30, 2017. A short, accessible overview of sterilization.

Laughlin, Harry Hamilton. *Eugenical Sterilization in the United States*. Chicago: Psychopathic Laboratory of the Municipal Court of Chicago, 1922.

A comprehensive overview of US sterilization laws and practices until 1922 that also includes Laughlin's model sterilization law and broader discussion of eugenic sterilization by one of its influential advocates.

Lombardo, Paul, ed. *A Century of Eugenics in America: From the Indiana Experiment to the Human Genome Era*. Bloomington: Indiana University Press, 2011.

A collection of essays by historians written on the centenary of the first US eugenic sterilization law actively passed into law in Indiana in 1907.

Myerson, Abraham, James B. Ayer, Tracy J. Putnam, Clyde E. Keeler, and Leo Alexander. *Eugenical Sterilization: A Reorientation of the Problem. By the Committee of the American Neurological Association for the Investigation of Eugenical Sterilization.* New York: Macmillan, 1936.

A critical reflection on eugenic sterilization from neurologists near the end of the explicitly eugenic era in the United States.

Reilly, Philip. *The Surgical Solution: A History of Involuntary Sterilization in the United States.* Baltimore: Johns Hopkins University Press, 1991.

A more distanced history of eugenic sterilization in the United States.

Reilly, Philip. "Eugenics and Involuntary Sterilization: 1907–2015." *Annual Review of Genomics and Human Genetics* 16 (2015): 351–368.

Concentrates on state-sponsored involuntary sterilization in the United States, and includes short sections on historical and contemporary sterilization in other parts of the world.

Weindling, Paul. "Nazi Sterilization." *Eugenics Archives.* 2014.

Retrieved January 31, 2017. A short overview of sterilization under the Nazis, with links through the sites' Connections and Pathways modules to related articles.

Women with Disabilities Australia. "Dehumanised: The Forced Sterilisation of Women and Girls with Disabilities in Australia." *WWDA Submission to the Senate Inquiry into the Involuntary or Coerced Sterilisation of People with Disabilities in Australia (March 2013).*

Available online. A detailed, comprehensive submission written after it was revealed that girls and women with disabilities were being sterilized without consent and under dubious conditions of consent; contains a strong overview of eugenic sterilization and arguments for and against the practice.

Oral History, Eugenics Survivors, and Postwar Sterilization

Events in the Canadian province of Alberta have played an important role in the incorporation of a greater role for oral history in thinking about eugenics by challenging the standard narrative about eugenics, with eugenics ending shortly after 1945 with the postwar prosecution of key members of the Nazi regime. The repeal of the Sexual Sterilization Act of Alberta in 1972 by Alberta's incoming government raised questions about this narrative, but it was only twenty-five years later with *Muir v. Alberta* in 1996 that the law's role in Alberta's history received more widespread attention. It also became clear that there were many living eugenics survivors willing to share their stories, and together with their legal files these provided rich details about the eugenic past in Canada; a sample of those stories is available in video at The Living Archives on Eugenics in Western Canada website, Eugenics Archives, and in written form in Alberta Association for Community Living 2006. Whiting 1996 covers *Muir v. Alberta*; Miller, et al. 2015 is a more recent film built around stories from Alberta's eugenics survivors. Muir 2014 is the only book-length autobiography from a North American eugenics survivor, and Wilson 2015 provides a philosopher's perspective on both the history in Alberta and the importance of oral history, a perspective partly shaped by recognition of a parallel, long-lasting sterilization history in Scandinavia that has been explored archivally by historians, such as in the essays in Broberg and Roll-Hansen 1996, but which lacks an oral history component. Alberta plays a special role here for two other reasons. First, four of the thirty-three American states to have passed eugenic sterilization laws—Virginia, Oregon, and North Carolina in 2002, and California in 2003

—offered public apologies to victims of eugenic sterilization following the attention given to the situation in Alberta, with compensation being awarded in North Carolina in 2013, and currently being considered in California. Begos, et al. 2012 conveys survivor stories from North Carolina through journalistic reporting. Second, and of special interest to philosophers, the founding chair of the Department of Philosophy at the University of Alberta, John MacEachran, who was also the longest-serving provost in the university's history, was the chair of Alberta's Eugenics Board throughout nearly its entire history. As such, MacEachran had approved nearly all of the sterilization requests made in Alberta. Wahlsten 1997 and Kahane, et al. 1998 represent early responses from those in the departments that MacEachran chaired to the publicly available aspects of *Muir v. Alberta*.

Alberta Association for Community Living. *Hear My Voice: Stories Told by Albertans with Developmental Disabilities Who Were Once Institutionalized*. Edmonton: Alberta Association for Community Living, 2006.

Contains over fifty stories of people institutionalized at the Provincial Training School in Red Deer, many of whom were sterilized under the Sexual Sterilization Act of Alberta (1928–1972).

Begos, Kevin, Danielle Deaver, John Railey, and Scott Sexton. *Against Their Will: North Carolina's Sterilization Program and the Campaign for Reparations*. Apalachicola, FL: Gray Oak, 2012.

Based on newspaper reporting on North Carolina's eugenic sterilization program that relies on interviews with eugenics survivors there and the state's debate over compensation for them.

Broberg, Gunnar, and Nils Roll-Hansen, eds. *Eugenics and the Welfare State: Sterilization Policy in Denmark, Sweden, Norway, and Finland*. East Lansing: Michigan State University Press, 1996.

This volume derives from the recognition of the continuation of eugenic sterilization in the Scandinavian states into the 1970s and rests on traditional archival work by historians, rather than survivor oral histories.

Eugenics Archives.

The product of a five-year Canadian initiative (Living Archives on Eugenics in Western Canada, 2010–2015), an interactive site organized around twelve modules, containing over 900 short articles on eugenics as well as video narratives with eugenics survivors from Alberta and a newgenics video game. The "Our Stories" module contains eugenic survivor narratives, and "Interviews+" has interviews with lawyers, academics, and community activists familiar with Alberta eugenics.

Kahane, David, David Sharp, and Martin Tweedale. "Report of the MacEachran Subcommittee." University of Alberta, 1998.

Departmental committee report in the wake of *Muir v. Alberta* (1996) and the role of the founding chair of the Department of Philosophy, John MacEachran, as the chair of Alberta's Eugenics Board (1928–1965). The court case made it clear that Leilani Muir was likely one of many hundreds of people wrongfully confined and sterilized, and whose approval for sterilization by the board should never have been given.

Miller, Jordan, Nicola Fairbrother, and Robert A. Wilson, dirs. *Surviving Eugenics*. Vancouver, BC: Moving Images Distribution, 2015.

A documentary film produced from the oral histories in "Our Stories" at Eugenics Archives. Draws on interviews with survivors Judy Lytton, Leilani Muir, Ken Nelson, Glenn Sinclair, and Roy Skoreyko.

Muir, Leilani. *A Whisper Past: Childless after Eugenic Sterilization in Alberta*. Victoria, BC: Friesen, 2014.

The first book-length autobiography by a eugenics survivor from Alberta.

Wahlsten, Douglas. “Leilani Muir versus the Philosopher King: Eugenics on Trial in Alberta.” *Genetica* 99 (1997): 185–198.

An early publication from the psychologist Doug Wahlsten written after *Muir v. Alberta*.

Whiting, Glenys. *The Sterilization of Leilani Muir*. Ottawa, ON: National Film Board of Canada, 1996.

Commissioned by the Canada Broadcasting Commission and distributed by the National Film Board of Canada, this film covers the landmark case of Leilani Muir, who successfully sued the province of Alberta for wrongful confinement and sterilization in 1996.

Wilson, Robert A. “The Role of Oral History in Surviving a Eugenic Past.” In *Beyond Testimony and Trauma: Oral History in the Aftermath of Mass Violence*. Edited by Steven High, 119–138. Vancouver: University of British Columbia Press, 2015.

Framed in terms of collective remembering, provides some basics about western Canadian eugenics and oral history.

The Idea of Newgenics

The idea that eugenics might re-emerge in a new guise arose in the 1980s as reproductive technologies and our biotechnological potential increased through the Human Genome Project (HGP). Kitcher 1996 was written in the middle of the HGP by the leading philosopher of science with a sensitivity to the social impact of biological theories and technologies, and the essays in Kevles and Hood 1992 and in Hull and Ruse 1998 provide slightly earlier and later responses to the HGP, the former primarily from scientists and historians, the latter from philosophers. The sociologist Troy Duster introduced the phrase *backdoor to eugenics* in Duster 2003, first published in 1990, and the historian Daniel Kevles began the preface to the 1995 edition of his *In the Name of Eugenics* (Cambridge, MA, and London: Harvard University Press), by saying that the “specter of eugenics hovers over virtually all contemporary developments in human genetics, perhaps even more now than when this book was first published a decade ago.” The prospect of a “new eugenics” or newgenics has also intermeshed with the disability rights movement and challenges not only to the racialized or ethnicized applications of eugenics but to the idea that practices like eugenic sterilization have a proper application to people with disabilities. Garland-Thomson 2012 challenges the eliminativist logic that she finds in contemporary practices of prenatal screening and selective abortion that constitute a part of the liberal eugenics that Agar 2004 defends, expressing a closer relationship between old eugenics and neoliberal approaches to eugenics that Agar 2013 provides an overview of. Rose 2007 offers a wider-ranging perspective on biopolitics and medicine, one that draws on the work of Michel Foucault and that takes up the relationships between how we think of ourselves and the biopoliticization of human life through technological innovation.

Agar, Nicholas. *Liberal Eugenics: In Defence of Human Enhancement*. Cambridge, UK: Blackwell, 2004.

Defends a form of liberal eugenics tied to human enhancement and improvement.

Agar, Nicolas. “Eugenics, Old and Neoliberal Theories of.” In *Encyclopedia of Philosophy and the Social Sciences*. Edited by Byron Kaldis, 283–289. Thousand Oaks, CA: SAGE, 2013.

A short overview of eugenics by a philosophy that rests on the distinction between the history of eugenics and neoliberal forms of newgenics.

Duster, Troy. *Backdoor to Eugenics*. New York: Routledge, 2003.

A powerful review and critique of the work that appeals to heritability and genetics have done, and continue to do, in explanations of social traits and in policies of social control. First edition 1990.

Garland-Thomson, Rosemarie. "The Case for Conserving Disability." *Journal of Bioethical Inquiry* 9.3 (2012): 339–355.

A challenge to what the author calls "eugenic logic," the idea that disability is something that should be eliminated.

Hull, David L., and Michael Ruse, eds. *The Philosophy of Biology*. New York: Oxford University Press, 1998.

Part 8 contains a section of papers on the HGP, including papers by Marga Vicedo, Philip Kitcher, and Diane Paul, that critically assess scientific and ethical issues arising within and from the HGP.

Kevles, Daniel, and Leroy Hood, eds. *The Code of Codes: Scientific and Social Issues in the Human Genome Project*. Cambridge, MA: Harvard University Press, 1992.

Collectively these fourteen essays cover scientific, ethical, and social issues arising in the HGP, including contributions from James Watson, Walter Gilbert, Ruth Schwartz Cowan, and Dorothy Nelkin.

Kitcher, Philip. *The Lives to Come: The Genetic Revolution and Human Possibilities*. New York: Simon and Schuster, 1996.

A book written as the author served as the Presidential Advisor on the Human Genome Project, taking the pragmatist position that with the loss of genetic innocence, eugenic decisions were inevitable and it was important to make better, rather than worse, decisions here.

Kitcher, Philip. "Utopian Eugenics and Social Inequality." In *Controlling Our Destinies: Historical, Philosophical, Ethical, and Theological Perspectives on the Human Genome Project*. Edited by Phillip R. Sloan, 229–262. Notre Dame, IN: University of Notre Dame Press, 2000.

Reprinted in Kitcher's *In Mendel's Mirror: Philosophical Reflections on Biology* (New York: Oxford University Press, 2003). A discussion structured around "idealist" and "pragmatist" views of genetic advances that shows the author's trademark sensitivity to questions of social justice in the context of exploring a pragmatist, utopian eugenics.

Rose, Nikolas. *The Politics of Life Itself: Biomedicine, Power, and Subjectivity in the Twenty-First Century*. Princeton, NJ: Princeton University Press, 2007.

A wide-ranging account of the biopoliticization of medicine, human life, and biotechnology by one of the leading Foucauldians that emphasizes how shifts in the government of "life itself" have transformed our sense of subjectivity.

Contemporary Bioethics

Whether the eugenic past serves primarily as a caution for contemporary uses of biotechnology or is seen to be continuous with new forms of eugenics, core parts of contemporary bioethics have engaged with the eugenic past in locating the issues they take up, including human enhancement, reproductive autonomy, disability, and genetic technologies. Here Buchanan, et al. 2000 is in many ways exemplary, attending explicitly to eugenics early in the book and returning to discuss newgenics in detail later. Bioethicists sometimes express a wariness of those who "play the eugenics card"—using the labeling of something as "eugenics" as some kind of trump argumentative move. But with the embrace of liberal eugenics within the bioethics community, it's not clear that that card plays the role that this wariness supposes. Reflections on human enhancement, such as the essays in Parens 1998 and Agar 2010, with a typical focus on human improvement within the life cycle of an individual, occupy a place in eugenic space most distant from traditional eugenics, despite the fact that historically the idea of improving oneself and analogies between individual and collective betterment constituted central parts of eugenic motivation and propaganda. Reproductive choice remains the issue with the closest eugenic ties, and a dedicated literature has developed here around the idea of procreative beneficence. Introduced in Savulescu 2001 with an explicit mention of "eugenic selection,"

procreative beneficence is the principle that parents have an obligation to create children with the best prospective futures; it is also discussed by Savulescu and Kahane 2009. Munsterhjelm 2011 traces some shifts in Savulescu's thinking during the intervening decade, arguing that these are best explained in terms of protector-protected analogies that became commonplace in public discourse after 9/11. Benatar and Wasserman 2015 debates whether procreation is ever morally possible, with Wasserman's contribution taking up many topics that preoccupy those focused on reproductive choice and eugenics, such as disability and well-being, and prenatal screening and selective abortion. Amundson 2005 identifies the presumption that the lives of disabled people are of a reduced quality in much ongoing discussion in contemporary bioethics; pairing this paper with Savulescu and Kahane 2009 makes for interesting reading. Finally, Sparrow 2013 and Sparrow 2014 represent more recent work in bioethics that uses "eugenics" sometimes to describe positions the author defends, as in Sparrow 2013, and sometimes to describe those he rejects, as in Sparrow 2014.

Agar, Nicholas. *Humanity's End: Why We Should Reject Radical Enhancement*. Cambridge, MA: MIT, 2010.

A critique of some recent transhumanist positions and arguments, such as those about life extension and mind uploading.

Amundson, Ron. "Disability, Ideology, and Quality of Life." In *Quality of Life and Human Difference: Genetic Testing, Health Care, and Disability*. Edited by David Wasserman, Jerome Bickenbach, and Robert Wachbroit, 101–120. Cambridge, UK: Cambridge University Press, 2005.

A challenge to the widespread assumption, what Amundson calls "the standard view," that most disabilities reduce quality of life substantially, that underlies much discussion in bioethics on disability.

Benatar, David, and David Wasserman. *Debating Procreation: Is It Wrong to Reproduce?* New York: Oxford University Press, 2015.

Benatar defends the counterintuitive view that it is never morally permissible to have children, while Wasserman offers reflections on quality of life, disability, and well-being.

Buchanan, Alan, Dan Brock, Norman Daniels, and Dan Wikler. *From Chance to Choice: Genetics and Justice*. Cambridge, UK: Cambridge University Press, 2000.

A sweeping book on genetics and justice that attends to the legacy of eugenic history in chapter 2 and to the disability rights critique of prenatal screening and selective abortion in chapter 7.

Munsterhjelm, Mark. "'Unfit for Life': A Case Study of Protector-Protected Analogies in Recent Advocacy of Eugenics and Coercive Genetic Discrimination." *Journal of Bioethical Inquiry* 8 (2011): 177–189.

Argues that there is a shift through the 2000s in Savulescu's discussions of procreative beneficence from justifications that appeal to "best lives" to fear-inducing appeals to public threat, manifesting a kind of authoritarian politics to his defense of genetic enhancement.

Parens, Erik, ed. *Enhancing Human Traits: Ethical and Social Implications*. Washington, DC: Georgetown University Press, 1998.

A wide-ranging collection of essays on the meaning of human enhancement and its relationship to individual well-being and social improvement, ranging from philosophy to public policy.

Savulescu, Julian. "Procreative Beneficence: Why We Should Select the Best Children." *Bioethics* 15.5–6 (2001): 413–426.

The original articulation of the principle of procreative beneficence, arguing that there is a parental obligation to engage in positive eugenic selection in creating children whose lives have the best chance of going well, and drawing out implications of this for the uses of prenatal screening and reproductive technologies.

Savulescu, Julian, and Guy Kahane. "The Moral Obligation to Create Children with the Best Chance of the Best Life." *Bioethics* 23.5 (2009): 274–290.

An updated defense of the principle of procreative beneficence that drops talk of eugenic selection but also contains a section explicitly defending the idea that to select the "most advantaged child" will involve selecting against disability.

Sparrow, Rob. "Gender Eugenics." *American Journal of Bioethics* 13.10 (2013): 29–38.

Defends the use of prenatal genetic diagnosis to select prenatally against intersex conditions, such as androgen insensitivity syndrome.

Sparrow, Rob. "In Vitro Eugenics." *Journal of Medical Ethics* 40.11 (2014): 725–731.

Explores the implications of being able to construct human gametes, embryos, and fetuses from human stem cells, and the problems that such an in vitro eugenics raises.

Moral Philosophy

Beyond discussions in contemporary bioethics, there are two ways in which moral philosophers have engaged with eugenics in the recent literature. The first is through general reflections on the uses of genetic and other biological knowledge and technologies. Glover 1984 is an early example of this kind of work, interesting to read in retrospect and in light of Glover 2006, which discusses the ethics of choosing children in particular, one of the hot topics in contemporary bioethics, as we have just seen. The second is through the challenges that disability, especially cognitive disability, pose to much mainstream work in moral philosophy—on persons, moral status, the place of rationality in ethics, consequentialism—epitomized by the collection Kittay and Carlson 2010, which contains versions of Kittay 2009, McMahan 2009, and Singer 2009. Wasserman, et al. 2013 provides a careful overview of why the relationship between cognitive disability and moral status has drawn the attention of those working on disability. In 2008, an Edmonton-based group, the What Sorts Network, which took its name from a pluralization of the title of Glover 1984 and was the precursor network to the Living Archives on Eugenics in Western Canada project, developed a series of detailed blog commentaries organized around video clips from the conference that generated the papers in Kittay and Carlson 2010. These clips show a number of the chief protagonists here, such as Adrienne Asch, Jeff McMahan, and Peter Singer, in active debate at the conference, and Living Archives on Eugenics in Western Canada 2009 contains all thirteen of these blog posts, including posts by Ron Amundson and Dick Sobsey. These make for good teaching material not only for discussion of cognitive disability and moral status, but for introductions to how philosophical views can impact on human (and nonhuman) lives. McBryde-Johnson 2003 likewise brings this issue out in a more personal way, reflecting on the author's engagement with Peter Singer before, during, and after her visit at his invitation to Princeton University. Taylor 2015 is a more recent reflection on the issue that appears in the second edition of Shelley Tremain's influential *Foucault and the Government of Disability*.

Glover, Jonathan. *What Sort of People Should There Be? Genetic Engineering, Brain Control, and Their Impact on Our Future World*. New York: Penguin, 1984.

One of the earliest philosophical discussions of genetic engineering.

Glover, Jonathan. *Choosing Children: Genes, Disability, and Design*. Oxford: Clarendon, 2006.

A short, accessible book on the ethics of choosing children, particularly in the context of biotechnologies that seemingly allow potential parents to avoid the creation of children with disabilities.

Kittay, Eva Feder. "The Personal Is Philosophical Is Political: A Philosopher and Mother of a Cognitively Disabled Person Sends Notes from the Battlefield." *Metaphilosophy* 40.3–4 (2009): 606–627.

Reprinted in Kittay and Carlson 2010, pp. 393–413. A clear statement of the author's predicament as a philosopher working in a field whose acceptable views include the claim that people with the cognitive abilities of her daughter are not fully persons and deserving of the corresponding moral status.

Kittay, Eva Feder, and Licia Carlson, eds. *Cognitive Disability and Its Challenge to Moral Philosophy*. New York: Wiley-Blackwell, 2010.

An important collection of twenty-two papers deriving from a 2008 conference in New York, many of which were published in a special issue of the journal *Metaphilosophy* and that brought together moral philosophers and philosophers of disability, including Jeff McMahan, Peter Singer, Adrienne Asch, Martha Nussbaum, and Anita Silvers.

Living Archives on Eugenics in Western Canada. "Thinking in Action." Series, Living Archives on Eugenics Blog. 2009.

Thirteen video-centered commentaries that were inspired by and largely organized around the conference talks and interactions that formed the basis for the papers in Kittay and Carlson 2010. Contributors include the disability studies scholar Dick Sobsey and the philosophers Ron Amundson and Julie Maybee. Individual posts in the series make for very effective teaching resources.

McBryde-Johnson, Harriet. "Unspeakable Conversations." *New York Times Magazine*, 16 February 2003.

Reflections from the author of her professional interactions with Peter Singer, whom she argues treats her respectfully but also thinks that the disabilities she possesses reduce her moral status.

McMahan, Jeff. "Cognitive Disability and Cognitive Enhancement." *Metaphilosophy* 40.3–4 (2009): 582–605.

An exploration of the moral status of "radically cognitively limited" human beings in the context of the moral status of other beings, such as nonhuman animals and the cognitively enhanced. Reprinted in Kittay and Carlson 2010, pp. 345–367.

Singer, Peter. "Speciesism and Moral Status." *Metaphilosophy* 40.3–4 (2009): 567–581.

In the face of the inconsistency between assigning moral status in terms of cognitive capacity and the equal moral status of all human beings, argues that we should give up the second of these claims in favor of a graded view of moral status. Reprinted in Kittay and Carlson 2010, pp. 331–343.

Taylor, Ashley. "Expressions of 'Lives Worth Living' and Their Foreclosure through Philosophical Theorizing on Moral Status and Intellectual Disability." In *Foucault and the Government of Disability*. Rev. ed. Edited by Shelley Tremain, 372–395. Ann Arbor: University of Michigan Press, 2015.

A reflection on persons, political theory, and intellectual disability that utilizes Judith Butler's notion of normative violence.

Wasserman, David, Adrienne Asch, Jeffrey Blustein, and Daniel Putnam. "Cognitive Disability and Moral Status." In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Stanford, CA: Stanford University, 2013.

Provides an overview of why cognitive disability and moral status have become the focus of recent debates about moral status, speciesism, exclusion, and cognitive disability, and the substance of those debates.

The Philosophy of Disability

As indicated in the sections on contemporary bioethics and moral philosophy, questions about disability loom large in current philosophical thinking about eugenics. Philosophy has been a late and marginal contributor to disability studies, as a look through the five editions of Davis 2016 indicates, though the recent reviews in Silvers 2016 and Wasserman, et al. 2013 show both the power and importance of what philosophy brings to central issues here. Wendell 1996 is an early philosophical reflection on disability that represents a standpoint epistemology and draws on both the author's own positionality and on feminist theory. Charlton 1998 conceptualizes disability as akin to race and sex in being the source for a kind of oppression, and correspondingly the basis for identity politics–based forms of resistance to that oppression. Davis 1995 is a rich discussion of normalcy, disability, and eugenics, one influential in disability studies more generally in part because a key chapter appears as the introductory chapters in all five editions of Davis 2016. In their different ways, Shakespeare 2003 and Tremain 2001 challenge the social model of disability that has come to dominate discussions in disability studies, particularly in Great Britain. Shakespeare 2003 points to some of the shortcomings of the social model, including the identity politics the author sees at its core, while Tremain 2001 argues that the model's assumption that only disability, and not the impairments that are conceptualized as the intrinsic, bodily conditions that contribute to disability, is socially constructed, cannot be defended. Tremain 2015 is the second edition of a collection of essays on disability inspired by the work of Michel Foucault that includes a new introduction and a final, closing section containing four new papers. The papers in Brownlee and Cureton 2009 cover themes in moral and political philosophy relevant to disability—autonomy, justice, discrimination—but also the nature of disability itself. One of the important themes emerging from disability studies is the need to consider the variety there is to the lived experience of disability, and the work mentioned here is informed by lived experience with Deafness (Davis 1995), with chronic fatigue syndrome (Wendell 1996), and with achondroplasia (Shakespeare 2003). Michael Berube's work, including his early *Life As We Know It: A Father, A Family, and an Exceptional Child* (New York: Vintage, 1996) and his recent *Life As Jamie Knows It: An Exceptional Child Grows Up* (Boston, MA: Beacon, 2016) provides this perspective on Down syndrome, and these publications are themselves philosophical works by a nonphilosopher.

Brownlee, Kimberley, and Adam Cureton, eds. *Disability and Disadvantage*. New York: Oxford University Press, 2009.

A collection of essays on moral and political dimensions to disability, including essays by Jeff McMahan on radical cognitive disability, Anita Silvers on justice and disability, and Leslie Francis on autonomy and intellectual disability.

Charlton, James I. *Nothing about Us without Us: Disability Oppression and Empowerment*. Berkeley: University of California Press, 1998.

The first book to draw explicit links between disability oppression and racial, sexist, and colonial oppression, one that draws on interviews with disability rights advocates.

Davis, Lennard. *Enforcing Normalcy: Deafness, Disability and the Body*. London: Verso, 1995.

Argues for the centrality of normalcy to the rise of eugenics and the construction of disability, with special reference to deafness.

Davis, Lennard. *The Disability Studies Reader*. 5th ed. New York: Routledge, 2016.

First published in 1997, this reader has been central to the development of disability studies, with newer editions continuing to reflect developments in the field.

Shakespeare, Tom. *Disability Rights and Wrongs Revisited*. New York: Routledge, 2003.

Advocates a pluralistic view of disability that is positioned against the limits of the social model of disability and antithetical to what the author sees as implausible implications of approaches to disability studies built around identity politics.

Silvers, Anita. "Disability and Normality." In *Routledge Companion to Philosophy of Medicine*. Edited by Miriam Solomon, Jeremy R. Simon, and Harold Kincaid, 36–47. New York: Routledge, 2016.

Probes the concept of disability and its relationship to disadvantage and normality. Covers both the history and contemporary standing of disability in medicine and social policy, as well as medical and social models of disability.

Tremain, Shelley. "On the Government of Disability." *Social Theory and Practice* 27.4 (2001): 617–636.

Argues in part for the social construction of impairment, and so against one of the common ways of resting on the distinction between impairments and disabilities.

Tremain, Shelley, ed. *Foucault and the Government of Disability*. Ann Arbor: University of Michigan Press, 2015.

A collection of essays reflecting Foucauldian perspectives on disability; the second edition adds four new papers in a final section. Originally published 2005.

Wasserman, David, Adrienne Asch, Jeffrey Blustein, and Daniel Putnam. "Disability and Justice." In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Stanford, CA: Stanford University, 2013.

An overview that starts with the structural inequalities for, and subhumanizing views of, people with disabilities, and explores the place of disability in contemporary theories of justice.

Wendell, Susan. *The Rejected Body: Feminist Philosophical Reflections on Disability*. New York: Routledge, 1996.

One of the earliest books on disability by a philosopher, one that draws on the insights of feminist theory.

Disability and Eugenics

Reproductive justice is one of the issues in current work at the interface of disability and eugenics. Asch 1989 provides an early survey of six more specific topics here, bridging between general information about disability that informs the social model of disability and the disability rights perspective on reproductive justice. Kafer 2013 also concentrates on reproductive justice but does so by developing the identity politics at the heart of much work on sexuality and disability. It also includes a relatively self-contained chapter on a case that has attracted much discussion in the bioethics and disability communities: that of Ashley X, a child classed as being severely intellectually disabled and who underwent "growth attenuation" treatment at the request of her parents that involved both the removal of her breast buds and sexual sterilization, as well as the high estrogen dosage that would restrict her lifetime growth. Gunther and Diekema 2006 is the original research report of the treatment, Wilfond, et al. 2010 a committee report published four years later, and Peace and Roy 2014 a recent, critical response to the reception of the Ashley X case. Saxton 1997 is one of the most cited sources for what has become known as the expressivist objection to prenatal screening, one of the issues discussed in Asch 1989. Savulescu 2008 provides an alternative defense of procreative beneficence to that in Savulescu 2001 and Savulescu and Kahane 2009 (see the Contemporary Bioethics section), one that is more explicit about the conclusion that parents have an obligation not to have children with disabilities. Carlson 2009, influenced by the work of Michel Foucault and Ian Hacking, focuses on intellectual disability, while Ben-Moshe, et al. 2014 is a collection of new essays that shift attention to incarceration as a form of institutionalization and its relevance to disability. Ladd-Taylor 2014 provides a historian's perspective on some of the complexities to the relationship between coercion, sterilization, and intellectual disability by focusing on a particular pair of sterilizations in the early 1970s; it appears in the special issue of the *Canadian Bulletin of Medical History* edited by Erika Dyck and dedicated to eugenics (see Dyck 2014 in the section Recent Books and Special Issues of Journals, 2010–).

Asch, Adrienne. "Reproductive Technology and Disability." In *Reproductive Laws for the 1990s*. Edited by Sherrill Cohen and Nadine Taub, 69–124. Clifton, NJ: Humana, 1989.

Discusses the social context of disability in contemporary Western societies and uses that to take up six issues from a disability rights perspective: prenatal screening, time limits on abortion, the fetus as a patient, workplace hazards concerning reproduction, nonstandard

modes of reproduction, and interference in reproductive choice.

Ben-Moshe, Liat, Chris Chapman, and Allison C. Carey, eds. *Disability Incarcerated: Imprisonment and Disability in the United States and Canada*. New York: Palgrave Macmillan, 2014.

A collection that reflects the rethinking of institutionalization, incarceration, and disability.

Carlson, Licia. *The Faces of Intellectual Disability: Philosophical Reflections*. Bloomington: Indiana University Press, 2009.

One of the few books by philosophers that focuses on intellectual disability. Aims both to ground ongoing philosophical discussions of intellectual disability in history and to unmask features of those discussions that are themselves oppressive and dehumanizing.

Gunther, Daniel F., and Douglas S. Diekema. "Attenuating Growth in Children with Profound Developmental Disability: A New Approach to an Old Dilemma." *Archives of Pediatrics and Adolescent Medicine* 160.10 (2006): 1013–1017.

The original research report of the Ashley X case.

Kafer, Alison. *Feminist, Queer, Crip*. Bloomington: Indiana University Press, 2013.

An integrated treatment of reproductive justice, disability, and transgender politics that draws on ideas about the future and temporal direction and pace in interrogating ableism.

Ladd-Taylor, Molly. "Contraception or Eugenics? Sterilization and 'Mental Retardation' in the 1970s and 1980s." *Canadian Bulletin of Medical History* 31.1 (2014): 189–211.

Focuses on the sterilization of two African-American girls in the early 1970s to discuss broader issues about coercion, sterilization, and intellectual disability.

Peace, William J., and Claire Roy. "Scrutinizing Ashley X: Presumed Medical 'Solutions' vs. Real Social Adaptation." *Journal of Philosophy, Science, and Law* 14.3 (2014): 33–52.

A critical discussion of both the Ashley X case and responses to it in the bioethics community.

Savulescu, Julian. "Procreative Beneficence: Reasons to Not Have Disabled Children." In *The Sorting Society: The Ethics of Genetic Screening and Therapy*. Edited by Loane Skene and Janna Thompson, 51–68. New York: Cambridge University Press, 2008.

An extension of earlier work on procreative beneficence with a concentration on disability.

Saxton, Marsha. "Disability Rights and Selective Abortion." In *Abortion Wars: A Half Century of Struggle, 1950–2000*. Edited by Rickie Solinger, 374–395. Berkeley: University of California Press, 1997.

Classic articulation of the expressivist objection to prenatal screening and selective abortion as part of the disability rights critique.

Wilfond, Benjamin S., Paul Steven Miller, Carolyn Korfiatis, Douglas S. Diekema, Denise M. Dudzinski, and Sara Goering. "Navigating Growth Attenuation in Children with Profound Disabilities." *Hastings Center Report* 40.6 (2010): 27–40.

A committee report on growth attenuation that covers a wide range of issues.

Prenatal Screening, Testing, and Selective Abortion

Adrienne Asch has been a principal contributor to the disability rights critique of prenatal screening and selective abortion, and Asch 2000 and Asch 2003 are two of her most important individually authored essays here. The disability rights critique has focused largely on the putative tension between the values of disability equality and respect for persons with disabilities, on the one hand, and the ongoing practice of screening for, and selectively aborting, fetuses that indicate the likelihood of disabilities in the children or adults those fetuses will otherwise become. Asch and Wasserman 2005 is an extension of the disability rights critique from the general practice to individual decision-makers, such as parents, while McMahan 2005, which appears in the same volume, both defends the preventative practice of selective abortion and questions the inference to the claim that such a practice expresses the negative views of people with disabilities alleged by the disability rights critique. Parens and Asch 1999 provides an introductory overview of the disability rights critique, and the volume that it is reprinted in, *Prenatal Testing and Disability Rights*, contains a number of other important papers, including Asch 2000, Saxton 2000, and Steinbock 2000. Goering 2014 also has a section dedicated to providing a briefer summary of the disability rights critique as part of Goering's broader discussion of liberal eugenics. Stern 2012, by a historian who has both written on the history of eugenics and has been active recently in the effort to seek compensation for California's sterilization survivors, covers genetic counseling from the eugenic to the genomic era, while Cowan 2008 presents a contrasting historical view of genetic screening and testing that explicitly responds to the claim that genetic testing is eugenics by other means.

Asch, Adrienne. "Why I Haven't Changed My Mind about Prenatal Diagnosis: Reflections and Reminders." In *Prenatal Testing and Disability Rights*. Edited by Erik Parens and Adrienne Asch, 234–258. Washington, DC: Georgetown University Press, 2000.

An elaboration of Asch's disability rights critique of prenatal screening and testing that takes up a number of distinctions drawn on in that critique and responses to it, including the distinction between selecting against any fetus and against fetuses with particular traits, and that between selection and prevention.

Asch, Adrienne. "Disability Equality and Prenatal Testing: Contradictory or Compatible?" *Florida State University Law Review* 30.2 (2003): 315–342.

Argues that disability equality and prenatal testing as currently practiced are incompatible, and proposes changes to those practices that would ease the contradiction she argues for.

Asch, Adrienne, and David Wasserman. "Where Is the Sin in Synecdoche? Prenatal Testing and the Parent-Child Relationship." In *Quality of Life and Human Difference: Genetic Testing, Health Care, and Disability*. Edited by David Wasserman, Jerome Bickenbach, and Robert Wachbroit, 172–216. New York: Cambridge University Press, 2005.

Extends the disability rights critique by shifting to focus on the ways in which individuals take up negative views of disability in reaching decisions about pregnancy, termination, and parenthood.

Cowan, Ruth Schwartz. *Heredity and Hope: The Case for Genetic Screening*. Cambridge, MA: Harvard University Press, 2008.

Examines the history of genetic screening, covering diseases such as phenylketonuria (PKU) and sickle cell anemia, and the testing for sex, treating genetic screening as a technological system, in order to defend the practice of genetic screening and testing against the charge that it is eugenic in nature.

Goering, Sara. "Eugenics." In *The Stanford Encyclopedia of Philosophy*. Edited by Edward N. Zalta. Stanford, CA: Stanford University, 2014.

One of the few overviews of eugenics written by a philosopher, one that focuses on contemporary discussions of liberal eugenics. Section 3.1 contains an overview of the disability rights critique that can be found in developed form in many of the other papers in this section of the bibliography.

McMahan, Jeff. “Preventing the Existence of People with Disabilities.” In *Quality of Life and Human Difference: Genetic Testing, Health Care, and Disability*. Edited by David Wasserman, Jerome Bickenbach, and Robert Wachbroit, 142–171. Cambridge, UK: Cambridge University Press, 2005.

Defends the view that there are prudential and moral reasons to prevent the existence of a person with a disability, but issues caution about what this expresses about such a person.

Parens, Erik, and Adrienne Asch. “Disability Rights Critique of Prenatal Genetic Testing: Reflections and Recommendations.” *Hastings Center Report* (1999): S1–S22.

The result of committee work and representing diverse perspectives, provides a sense of the dialectic between proponents of the disability rights critique and the views and practices they critique. Reprinted in *Prenatal Testing and Disability Rights*. Edited by Erik Parens and Adrienne Asch (Washington, DC: Georgetown University Press, 2000), pp. 3–43.

Saxton, Marsha. “Why Members of the Disability Community Oppose Prenatal Diagnosis and Selective Abortion.” In *Prenatal Testing and Disability Rights*. Edited by Erik Parens and Adrienne Asch, 147–164. Washington, DC: Georgetown University Press, 2000.

A standard statement of the expressivist view, the idea that existing practices of prenatal screening and selective abortion express and reinforce the negative idea that it is better not to exist at all than to exist with certain kinds of disabilities.

Steinbock, Bonnie. “Disability, Prenatal Testing, and Selective Abortion.” In *Prenatal Testing and Disability Rights*. Edited by Erik Parens and Adrienne Asch, 108–123. Washington, DC: Georgetown University Press, 2000.

Challenges the claim that disabilities are mere forms of variation and the idea that disability itself is socially constructed, and for the compatibility of disability equality and current practices of prenatal screening and selective abortion.

Stern, Alexandra Minna. *Telling Genes: The Story of Genetic Counseling in America*. Baltimore: Johns Hopkins University Press, 2012.

A historian’s view of genetic counseling that arcs from the early-20th-century eugenics movement to the genomic era that treats race and disability in sensitive ways.

The Mental Sciences: Mind, Psychology, and Psychiatry

From Galton’s initial articulation of eugenics between 1865 and 1889, it was clear that mental traits and psychological capacities or “talents” played an important role in how people were to be thought of in eugenic terms. “Feeble-mindedness” and “insanity” were the two most widespread eugenic traits mentioned in sterilization laws in North America, and the categorical grades of feeble-mindedness—idiot, imbecile, and moron—came to be woven into eugenic research, legislation, and propaganda. Trent 1994, Thomson 1998, and Dowbiggin 2003 are books by historians focused on these categorizations of people in the United States, Great Britain, and Canada, respectively. Rose 1985 defends a heterodox view of the origins of psychology that links it to the development of what he calls “psychoeugenics,” and Gould 1981 is an influential critique of 19th- and early-20th-century attempts to measure the mental capacities of people in order to differentially treat them, as eugenicists did. But there is also the question of how psychologists, psychiatrists, and others charged with caring for mentally deficient children and mentally ill adults came to play positive roles in their eugenic exclusion, segregation, sterilization, and elimination.

Müller-Hill 1988 documents the involvement of psychiatrists, anthropologists, and human geneticists in Germany during the Nazi period, complementing Proctor 1988, Weindling 1989, and Kühl 1994 (see the section Classic Historical Work on Eugenics, 1963–1994), while Thomson 2010 offers a general characterization of the shift within psychiatry before and after the Second World War. Smith 2011 and Haslam and Loughnan 2014 provide general accounts of dehumanization that focus, as does most work on the topic, on the extremes of genocide and warfare, but there is much here relevant for thinking about how the lower-level forms of subhumanization functioned psychologically and socially in eugenic thinking in less extreme circumstances. Finally, although I have generally omitted discussions of the Holocaust here, Bauman 1989 may be of special interest to philosophers, being a sociologist's grappling with the question of the place of modernity in making sense of mass extermination.

Bauman, Zygmunt. *Modernity and the Holocaust*. Ithaca, NY: Cornell University Press, 1989.

Although not on psychology or psychiatry, this book argues that the project of extermination that defined the Holocaust is continuous with modernity, rather than opposed to it, and as such is worth reading alongside recent work on science, modernity, and eugenics.

Dowbiggin, Ian R. *Keeping America Sane: Psychiatry and Eugenics in the United States and Canada, 1880–1940*. Ithaca, NY: Cornell University Press, 2003.

A historian's account of the involvement of psychiatrists in the eugenics movement in North America, and their role in immigration policy.

Gould, Stephen Jay. *The Mismeasure of Man*. New York: W. W. Norton, 1981.

Provides a critique of the scientific history of attempts to measure mental abilities, starting with craniometry and phrenology in the 19th century and extending through to Jensen's hereditarian views in the 1960s. Includes an influential critique of Goddard's work on feeble-mindedness, including *The Kallikak Family* (Goddard 1912, cited under Representative Eugenics Publications, 1865–1952).

Haslam, Nick, and Stephen Loughnan. "Dehumanization and Infrahumanization." *Annual Review of Psychology* 65 (2014): 399–423.

This provides a review of recent work in social psychology on dehumanization and subhumanization.

Müller-Hill, Benno. *Murderous Science: Elimination by Scientific Selection of Jews, Gypsies, and Others, Germany 1933–1945*. New York: Oxford University Press, 1988.

Published in German in 1984, this book describes the active roles played by anthropologists, human geneticists, and psychiatrists in the Nazi eugenic program; the book's last third reports a range of conversations with those with first-person knowledge of several of the protagonists discussed in its first two-thirds.

Rose, Nikolas. *The Psychological Complex: Psychology, Politics and Society in England 1969–1939*. London: Routledge and Kegan Paul, 1985.

Makes the case that psychology gained its scientific credibility not through its experimental or theoretical insights but via its development as a managerial science committed to intelligence testing, education, and clinical dimensions to social intervention.

Smith, David Livingstone. *Less Than Human: Why We Demean, Enslave, and Exterminate Others*. New York: St. Martin's, 2011.

An accessible account of dehumanization written by a philosopher.

Thomson, Mathew. *The Problem of Mental Deficiency: Eugenics, Democracy, and Social Policy in Britain 1870–1959*. Oxford: Oxford University Press, 1998.

A historical treatment of feeble-mindedness and mental deficiency in Great Britain covering the eugenic era and beyond.

Thomson, Mathew. “Disability, Psychiatry, and Eugenics.” In *The Oxford Handbook of the History of Eugenics*. Edited by Alison Bashford and Philippa Levine, 116–131. New York: Oxford University Press, 2010.

Characterizes the shift from segregation to sterilization in the psychiatric response to mental illness and the pre- and postwar involvement of psychiatry in eugenics.

Trent Jr., James W. *Inventing the Feeble Minded: A History of Mental Retardation in the United States*. Berkeley: University of California Press, 1994.

A history that integrates intellectual and social history and that argues that economic vulnerability plays a critical role in the institutional treatment of people classed as feeble-minded or mentally retarded in the 19th and 20th centuries.

Science and Eugenics

The roles of science in eugenics are many, as the brief overview in Wilson 2014 suggests. Eugenics was thought of as both a science and a religion by the founder of eugenics, Francis Galton, and its power as a social movement relied crucially on a variety of biological, cognitive, and social sciences. Scientists and medical health professionals played important roles in establishing the credibility of eugenics, as well as offering critiques of at least some eugenic thinking and practices. The science of genetics perhaps most readily comes to mind in thinking about science and eugenics, yet that relationship was problematic and contestable from the outset, as Roll-Hansen 2010 shows. Fisher 1930 is in part a defense of eugenics by a prominent population geneticist, while Penrose 1949 is a critique of the central eugenicist claim, i.e., that mental defect is genetically inherited, by a prominent biological psychiatrist, Lionel Penrose, who held the Galton Chair at University College London from 1945 until 1965, and who had “eugenics” replaced by “human genetics” in existing nomenclature, including in the name of that chair. Kevles 1995 has been very influential in its view of the shift from early scientific support for eugenics to later distancing from eugenics by scientists, characterized by Kevles in chapter 11 in terms of the shift from mainline and reform eugenics. Tabery 2014 provides a broad discussion of the nature-nurture controversy, beginning with the debate between Ronald Fisher and Lancelot Hogben over the interaction between nature and nurture but also discussing race and IQ and contemporary studies of genetics and violence. Marks 1993 draws attention to the kind of revisionism with a science’s account of its own history that is a barrier to properly understanding the functioning of that science, with a focus on eugenics and biological science. Rafter 2008 is a masterful account of hereditary theories of crime and their influence in criminology, while Kohlman 2015 turns to the role of sociological subdisciplines and theorizing in eugenic research and education. Turda 2010 characterizes some of the shifts in the appeal to race in the history of eugenics, including “racial hygiene” in Germany—typically translated simply as “eugenics”—and the 1952 UNESCO declaration on statement on the race concept influenced by geneticists and anthropologists.

Fisher, Ronald. *The Genetical Theory of Natural Selection*. Oxford: Clarendon, 1930.

The last third of this influential book is a defense of eugenics by a leading geneticist.

Kevles, Daniel. *In the Name of Eugenics*. Cambridge, MA: Harvard University Press, 1995.

Originally published in 1985. Provides the standard view of the role of science in eugenics, focused on Great Britain and the United States, and covering scientists such as Francis Galton, Karl Pearson, Charles Davenport, Ronald Fisher, Lionel Penrose, and Herman Müller.

Kohlman, Michael. "The Sociological Roots of Eugenics: Demographic, Ethnographic and Educational Solutions to the Racial Crises in Progressive America." *One World in Dialogue* 3.2 (2015): 12–27.

Discusses sociologists, such as E. A. Ross, and their role in eugenic research, education, and propaganda, as well as the rebranding of eugenics after 1945.

Marks, Jonathan. "Historiography of Eugenics." *American Journal of Human Genetics* 52.3 (1993): 650–653.

Emphasizes three kinds of revisionism in scientists' own accounts of eugenics and its relationship to biological science, especially genetics, that create more apparent distance between eugenics and science than there is fact was or is.

Penrose, Lionel. *The Biology of Mental Defect*. London: Grune and Stratton, 1949.

A systematic case against the central eugenicist claim that intellectual disability in general has a genetic basis, and a critique of eugenic directives as being based on simplistic forms of genetic determinism.

Rafter, Nicole. *The Criminal Brain: Understanding Biological Theories of Crime*. New York: New York University Press, 2008.

Discussion of the development of biological accounts of criminality, including their place in past and present eugenic thinking.

Roll-Hansen, Nils. "Eugenics and the Science of Genetics." In *The Oxford Handbook of the History of Eugenics*. Edited by Alison Bashford and Philippa Levine, 80–97. New York: Oxford University Press, 2010.

An overview of the role of genetics in eugenics that begins with ideas about heredity before the advent of genetics in the early 20th century and ends with postwar discussions of genetics and race and the continuing interest of geneticists, such as Luria, Tatum, and Müller, in the control of human heredity after the term "eugenics" disappeared from common view.

Tabery, James. *Beyond Versus: The Struggle to Understand the Interaction of Nature and Nurture*. Cambridge, MA: MIT, 2014.

A wide-ranging examination of the nature-nurture controversy that is anchored in Galton's early work on eugenics and takes up recent debates over race and IQ and ongoing appeals to genetic predispositions for social traits, such as violence.

Turda, Marius. "Race, Science, and Eugenics in the Twentieth-Century." In *The Oxford Handbook of the History of Eugenics*. Edited by Alison Bashford and Philippa Levine, 62–79. New York: Oxford University Press, 2010.

Locates continuing sophistication to discussions of race and eugenics in the context of attempts to rethink the relationship between modernism, fascism, and democracy, according to which eugenics shows more continuity with modernism than has often been thought.

Wilson, Robert A. "Roles of Science in Eugenics." *Eugenics Archives*. 2014.

Retrieved January 30, 2017. A short account that emphasizes the different roles that science has played in the history of eugenics and the range of sciences drawn on to enhance the credibility of the eugenics movement.

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