In order to analyze bioethics through feminist thought it is fundamental to realize how valuable ‘women’s studies’ have been for theoretical and practical approaches to bioethics. New technological improvements in human reproduction have changed the relationship between women and their bodies and laws and States have given political recognition to this particular relationship. Such events have helped rebalance the power between men and women in private and public life. At the same time, women searching for different approaches to sexuality and reproduction may demand the improvement of reproductive technologies, State policies and laws. In the 1970s, while feminism was gaining recognition and visibility through women’s actions, bioethics was redefining the lines of human life. In the past century, feminists have analyzed women’s relationships while trying to find answers to questions related to the power of women’s bodies in patriarchal societies. This has led to women’s liberation. State policies often seek to limit the power of women’s bodies. Bioethics opposes such policies and legislation especially if they try to repress abortion and artificial insemination as bioethics promotes the self-determination of women and the power of women to make decisions about their own bodies. Relational autonomy and care ethic are pillars of new principles of justice, but feminists ethics are numerous and different and we cannot define them only as care ethics or power ethics. Feminist thought has created an important field of studies through debate and research in academic and non-academic arenas. Nevertheless the field of ‘women’s studies’ is often far away from women’s activism and the fighting for self-determination and human rights. Re-thinking ‘women studies’ requires involving civil society as one way of empowering young women. Filling the gap between academic and non-academic life is a political matter. It requires knowing that women outside the University have as much importance as the ones inside.