ECOFEMINISM

I. The "logic of domination" according to the ecofeminist position is that society establishes dualism which are hierarchical, men are rational women are emotional

A. There is a value attribution to this dualism, reason is privileged, emotion is devalued. This value hierarchy is the bsis of domination

B. value relationships become a system of asymmetrical power relationship which in our society oppress women, feminine charac are devalued

C. There are several types of feminism, we are interested in **radical feminism,** their argument, biological differences

have been basis of domination, not class, social systems etc

D. cultural ecofeminism

accept distincitons -- women hve been identified in terms of

their body, child bearing, child raiser, sex object, domestic laborer

D.the site of a women's oppression is her body, like nature

it is devalued in relation to the order of being of man

E.o**ppression of both women and nature is similar**

F. ethics itself seems to fall in to this dualism,

1)ethics has since the enlightenment privileged the disengaged rational and abstract, **male qualities, moral realm** vs realm of nature

2) women's qualities omitted in ethics, caring, relationships, love, responsibility, trust

F. ecofeminists accept this distinction, but attempt to elevate it, **ethics of care**

1) concerete etics, the model of which is mother's care for

the child

"An ethics of care begins with a moral universe in which cooperation replaces conflict, relationships replace confrontation, and caring for the other replaces rights and duties. It is a moral universe in which motheing and friendship serve as morl ideals rathe than abstract princples like individual autonomy and freedom from interference."

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2) women's identification as natural and therefore thier identity with the natural world formm this ethics of care an environmental ethics is derived care is extended to the natural world

3) the basis of this caring is not a principle but love, sympathy and respect, the concrete, not principles, but

models, how does the caring person act

II. The Third wave