

Part 2: Feminist Ethics (answer two questions)

① When Bernice Johnson Reagon named the distinction between "home" and "coalition", she was pointing to a tension in feminist work seeking to work across and between differences. Discuss this tension, considering some of the following issues: --is there a difference between home and community? coalition and solidarity? → this ✓

--does community only work if we are all the "same"? ✓

--is coalition and/or solidarity primarily pragmatic or ✓

functional? to what extent can something more encompassing emerge given the reality of difference? (what kind of understandings and skills might this require?) ✓

--how do we define who is "outside" the home/community/coalition/solidarity?

Use whatever authors on your list that you find speak most compellingly to these issues.

② For movements across the world and across time, "freedom" has been a compelling and appealing cry. But feminist theories have challenged this notion as captive to various forms of liberal modernity

(aka domination), rallying us to be male-type monads. Can freedom be redeemed from these critiques as a feminist norm? If not, why not?

If so, what are some of the ways we need to talk about/define this notion? What would it be important to be "free from"? and what to be "free for"? How does rationality figure into freedom? Desire?

Use whatever authors on your list that you find speak most compellingly to these questions.

① CRITIQUES of freedom

② Can it be redeemed?

③ redefine freedom?
her/his, her/for?

④ rationality/desire

Bull
Carell
Collins
hooks
Lorde (Ethics)

③ How have feminists reconceptualized space and time? What is woman's time? What is woman's space? Why has it been important for feminists to reconceptualize space and time? Why is this important for ethics? Use whatever authors on your list that you find speak most compellingly to these questions.