



BLACKWELL
PHILOSOPHY
ANTHOLOGIES

Edited by

ANN E. CUDD AND ROBIN O. ANDREASEN

Feminist Theory

A Philosophical Anthology

Feminist Theory: A Philosophical Anthology

Edited by

Ann E. Cudd and Robin O. Andreasen



Blackwell
Publishing

Editorial material and organization © 2005 by Blackwell Publishing Ltd

BLACKWELL PUBLISHING

350 Main Street, Malden, MA 02148-5020, USA

9600 Garsington Road, Oxford OX4 2DQ, UK

550 Swanston Street, Carlton, Victoria 3053, Australia

The right of Ann E. Cudd and Robin O. Andreasen to be identified as the Authors of the Editorial Material in this Work has been asserted in accordance with the UK Copyright, Designs, and Patents Act 1988.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, except as permitted by the UK Copyright, Designs, and Patents Act 1988, without the prior permission of the publisher.

First published 2005 by Blackwell Publishing Ltd

11 2014

Library of Congress Cataloging-in-Publication Data

Feminist theory : a philosophical anthology/edited by Ann E. Cudd and Robin O. Andreasen.

p. cm. — (Blackwell philosophy anthologies ; 23)

Includes bibliographical references and index.

ISBN 978-1-4051-1660-2 (hardcover : alk. paper) – ISBN 978-1-4051-1661-9 (pbk. : alk. paper)

1. Feminism. 2. Feminist theory. I. Cudd, Ann E., 1959– II. Andreasen, Robin O. III. Series.

B2424.F45F46 2004

305.42'01—dc22

2004009495

A catalogue record for this title is available from the British Library

Set in 9/11 pt Ehrhardt

by Integra Software Services Pvt. Ltd, Pondicherry, India

Printed and bound in Singapore

by C.O.S. Printers Pte Ltd

The publisher's policy is to use permanent paper from mills that operate a sustainable forestry policy, and which has been manufactured from pulp processed using acid-free and elementary chlorine-free practices. Furthermore, the publisher ensures that the text paper and cover board used have met acceptable environmental accreditation standards.

For further information on Blackwell Publishing, visit our website:

www.blackwellpublishing.com

Feminist Theory

BLACKWELL PHILOSOPHY ANTHOLOGIES

Each volume in this outstanding series provides an authoritative and comprehensive collection of the essential primary readings from philosophy's main fields of study. Designed to complement the *Blackwell Companions to Philosophy* series, each volume represents an unparalleled resource in its own right, and will provide the ideal platform for course use.

- 1 Cottingham: *Western Philosophy: An Anthology*
- 2 Cahoon: *From Modernism to Postmodernism: An Anthology* (expanded second edition)
- 3 LaFollette: *Ethics in Practice: An Anthology* (second edition)
- 4 Goodin and Pettit: *Contemporary Political Philosophy: An Anthology*
- 5 Eze: *African Philosophy: An Anthology*
- 6 McNeill and Feldman: *Continental Philosophy: An Anthology*
- 7 Kim and Sosa: *Metaphysics: An Anthology*
- 8 Lycan: *Mind and Cognition: An Anthology* (second edition)
- 9 Kuhse and Singer: *Bioethics: An Anthology*
- 10 Cummins and Cummins: *Minds, Brains, and Computers – The Foundations of Cognitive Science: An Anthology*
- 11 Sosa and Kim: *Epistemology: An Anthology*
- 12 Kearney and Rasmussen: *Continental Aesthetics – Romanticism to Postmodernism: An Anthology*
- 13 Martinich and Sosa: *Analytic Philosophy: An Anthology*
- 14 Jacquette: *Philosophy of Logic: An Anthology*
- 15 Jacquette: *Philosophy of Mathematics: An Anthology*
- 16 Harris, Pratt, and Waters: *American Philosophies: An Anthology*
- 17 Emmanuel and Goold: *Modern Philosophy – From Descartes to Nietzsche: An Anthology*
- 18 Scharff and Dusek: *Philosophy of Technology – The Technological Condition: An Anthology*
- 19 Light and Rolston: *Environmental Ethics: An Anthology*
- 20 Taliaferro and Griffiths: *Philosophy of Religion: An Anthology*
- 21 Lamarque and Olsen: *Aesthetics and the Philosophy of Art – The Analytic Tradition: An Anthology*
- 22 John and Lopes: *Philosophy of Literature – Contemporary and Classic Readings: An Anthology*
- 23 Cudd and Andreasen: *Feminist Theory: A Philosophical Anthology*
- 24 Carroll and Choi: *Philosophy of Film: An Anthology*

Acknowledgments

Ann Cudd would like to thank her teachers and mentors in feminist theory, Tamara Horowitz and Jean Hampton, who are sadly no longer able to receive that thanks, and Annette Baier and Marcia Homiak. She also acknowledges the assistance of Jan Emerson of the Women's Studies Program at the University of Kansas.

Robin Andreasen would like to thank her friends and colleagues in the Philosophy Department and Women's Studies programs at the University of Delaware and the University of Wisconsin–Madison. Special thanks are due to Fred Adams and Elliott Sober for their ongoing guidance and mentorship. She would also like to acknowledge the University of Delaware General University Research Fund for financial support at an early stage of this project.

We would both like to thank Jeff Dean and Nirit Simon at Blackwell Publishing for their helpful and informative assistance. Finally, we would like to thank our families for their loving support and encouragement.

Text acknowledgments

The editors and publisher gratefully acknowledge the permission granted to reproduce the copyright material in this book:

- 1 Mary Wollstonecraft, "Of the Pernicious Effects which arise from the Unnatural Distinctions Established in Society," *A Vindication of the Rights of Woman*, originally published in 1792.
- 2 John Stuart Mill, from *The Subjection of Women*, originally published in 1869.
- 3 Simone de Beauvoir, pp. xv–xxxiv and 301 from *The Second Sex*, translated by H. M. Parshley. New York: Vintage Books, 1952. © 1952 and renewed 1980 by Alfred A. Knopf, a division of Random House, Inc. Used by permission of Alfred A. Knopf, a division of Random House, Inc. and The Random House Group Ltd.
- 4 Kate Millett, "Theory of Sexual Politics," pp. 23–58 from *Sexual Politics*. Chicago, IL: University of Illinois Press, 2000. © 1969, 1970, 1990, 2000 by Kate Millett. Reprinted by permission of Georges Borchardt, Inc., Literary Agency.
- 5 bell hooks, "Black Women: Shaping Feminist Theory," pp. 1–15 and 165 from *Feminist Theory: From Margin to Center*. Boston, MA: South End Press, 1984. Reprinted by permission of South End Press.
- 6 Ann E. Cudd and Leslie E. Jones, "Sexism," pp. 102–17 from R. G. Frey and C. H. Wellman (eds), *A Companion to Applied Ethics*. Oxford: Blackwell, 2003. Reprinted by permission of Blackwell Publishing Ltd.

- 7 Marilyn Frye, "Oppression," pp. 1–16 from *The Politics of Reality*. Freedom, CA: The Crossing Press, 1983. © 1983 by Marilyn Frye, Ten Speed Press, Berkeley, CA. Available at Ten Speed Press by calling 1-800-841-2665, or online at www.tenspeed.com.
- 8 Iris Marion Young, "Five Faces of Oppression," pp. 270–90 from *Philosophical Forum* 19(4), 1998. Reprinted by permission of Blackwell Publishing Ltd.
- 9 Sandra Bartky, "On Psychological Oppression," pp. 22–32 and 121–4 (notes) from *Femininity and Domination: Studies in the Phenomenology of Oppression*. New York: Routledge, 1990. Reproduced by permission of Routledge/Taylor & Francis Books, Inc.
- 10 Elisabeth A. Lloyd, "Pre-Theoretical Assumptions in Evolutionary Explanations of Female Sexuality," pp. 139–53 from *Philosophical Studies* 69, 1993. Reproduced with kind permission from Kluwer Academic Publishers.
- 11 Louise M. Antony, "Natures and Norms," pp. 8–36 from *Ethics* 111(1), 2000. Reprinted by permission of the University of Chicago Press and the author.
- 12 Judith Butler, "Subjects of Sex/Gender/Desire," pp. 3–14, 18–22 and 193–7 (notes) from *Gender Trouble*, 2nd edn. New York: Routledge, 1999. Reproduced by permission of Routledge/Taylor & Francis Books, Inc. and the author.
- 13 Sally Haslanger, "Gender and Race: (What) Are They? (What) Do We Want Them to Be?," pp. 31–55 from *Noûs* 34(1), 2000. Reprinted by permission of Blackwell Publishing Ltd.
- 14 Genevieve Lloyd, "The Man of Reason," pp. 18–37 from *Metaphilosophy* 10(1), 1979. Reprinted by permission of Blackwell Publishing Ltd.
- 15 Elizabeth Anderson, "Feminist Epistemology: An Interpretation and a Defense," pp. 50–84 from *Hypatia* 10(3), 1995. Reprinted by permission of Indiana University Press, as the publisher.
- 16 Helen E. Longino, "Can there be a Feminist Science?," pp. 51–64 from *Hypatia* 2(3), 1987. Reprinted by permission of Indiana University Press, as the publisher.
- 17 Sandra Harding, "Rethinking Standpoint Epistemology: What is Strong Objectivity?," pp. 49–82 from Linda Alcoff and Elizabeth Potter (eds.), *Feminist Epistemologies*. New York: Routledge, 1993. Reproduced by permission of Routledge/Taylor & Francis Books, Inc. and the author.
- 18 Annette C. Baier, "The Need for More than Justice," from *Canadian Journal of Philosophy*, supp. Vol. 13 (1987). Reprinted by the University of Calgary Press, Calgary, Alberta.
- 19 Joan Tronto, "An Ethic of Care," pp. 125–37, 141–52 and 208–13 (notes) from *Moral Boundaries*. New York, Routledge, 1993. Reproduced by permission of Routledge/Taylor & Francis Books, Inc. and the author.
- 20 Eva Feder Kittay, "Vulnerability and the Moral Nature of Dependency Relations," pp. 51–73 and 198–202 (notes) from *Love's Labor: Essays on Women, Equality, and Dependency*. New York: Routledge, 1999. Reproduced by permission of Routledge/Taylor & Francis Books, Inc. and the author.
- 21 Jean Hampton, "Feminist Contractarianism," pp. 337–68 from Louise M. Antony and Charlotte E. Witt (eds.), *A Mind of One's Own: Feminist Essays on Reason and Objectivity*, 2nd edn. Boulder, CO: Westview Press, 2002. © 1992 by Westview Press. Reprinted by permission of Westview Press, a member of Perseus Books, L.L.C.
- 22 Martha C. Nussbaum, "Women and Cultural Universals," pp. 29–54 and 377–84 (notes) from *Sex and Social Justice*, Oxford: Oxford University Press, 1999. © 1999 by Martha Nussbaum. Used by permission of Oxford University Press, Inc.
- 23 Jean Grimshaw, "Autonomy and Identity in Feminist Thinking," pp. 90–108 from Morwenna Griffiths and Margaret Whitford (eds.), *Feminist Perspectives in Philosophy*. Indianapolis, IN: Indiana University Press, 1988. Reproduced with permission of Palgrave Macmillan.
- 24 Marilyn Friedman, "Autonomy, Social Disruption, and Women," pp. 35–51 from Catriona Mackenzie and Natalie Stoljar (eds.), *Relational Autonomy: Feminist Perspectives on Autonomy, Agency, and the Self*. New York: Oxford University Press, 2000. © 2000 by Oxford University Press, Inc. Used by permission of Oxford University Press, Inc.
- 25 Anita L. Allen, "Forgetting Yourself," pp. 104–23 from Diana Tietjens Meyers (ed.), *Feminists Rethink the Self*. Boulder, CO: Westview Press, 1997. © 1997 by Westview

Acknowledgments

- Press. Reprinted by permission of Westview Press, a member of Perseus Books, L.L.C.
- 26 Susan Brison, "Outliving Oneself," pp. 38–50, 53–5, 57–66 and 133–8 from *Aftermath: Violence and the Remaking of the Self*. Princeton, NJ: Princeton University Press, 2002. © 2002 by Princeton University Press. Reprinted by permission of Princeton University Press.
 - 27 Simone de Beauvoir, "Conclusion," pp. 716–32 from *The Second Sex*, translated and edited by H. M. Parshley. New York: Alfred A. Knopf, 1953. © 1952 and renewed 1980 by Alfred A. Knopf, a division of Random House, Inc. Used by permission of Alfred A. Knopf, a division of Random House, Inc. and The Random House Group Ltd.
 - 28 Catharine A. MacKinnon, "Difference and Dominance: On Sex Discrimination," pp. 32–45 and 240–5 (notes) from *Feminism Unmodified: Discourses on Life and Law*. Cambridge, MA: Harvard University Press, 1987. © 1987 by the President and Fellows of Harvard College.
 - 29 Susan Moller Okin, "Toward a Humanist Justice," pp. 170–86 and 209–10 (notes) from *Justice, Gender, and the Family*. New York: Basic Books, 1989. © 1989 by Basic Books, Inc. Reprinted by permission of Basic Books, a member of Perseus Books, L.L.C.
 - 30 Drucilla Cornell, "Feminism, Utopianism, and the Role of the Ideal in Political Philosophy," pp. 174–86 and 229–32 (notes) from *At the Heart of Freedom: Feminism, Sex, and Equality*. Princeton, NJ: Princeton University Press, 1998. © 1998 by Princeton University Press. Reprinted by permission of Princeton University Press.

Every effort has been made to trace copyright holders and to obtain their permission for the use of copyright material. The publisher apologizes for any errors or omissions in the above list and would be grateful if notified of any corrections that should be incorporated in future reprints or editions of this book.

Contents

Acknowledgments	viii
Introduction	1
Part I What is Feminism?	5
Introduction	7
1 Of the Pernicious Effects which Arise from the Unnatural Distinctions Established in Society <i>Mary Wollstonecraft</i>	11
2 The Subjection of Women <i>John Stuart Mill</i>	17
3 Introduction from <i>The Second Sex</i> <i>Simone de Beauvoir</i>	27
4 Theory of Sexual Politics <i>Kate Millett</i>	37
5 Black Women: Shaping Feminist Theory <i>bell hooks</i>	60
Part II What is Sexism?	69
Introduction	71
6 Sexism <i>Ann E. Cudd and Leslie E. Jones</i>	73
7 Oppression <i>Marilyn Frye</i>	84

Contents

8	Five Faces of Oppression	91
	<i>Iris Marion Young</i>	
9	On Psychological Oppression	105
	<i>Sandra Bartky</i>	
Part III What is Gender?		115
	Introduction	117
10	Pre-theoretical Assumptions in Evolutionary Explanations of Female Sexuality	119
	<i>Elisabeth A. Lloyd</i>	
11	Natures and Norms	127
	<i>Louise M. Antony</i>	
12	Subjects of Sex/Gender/Desire	145
	<i>Judith Butler</i>	
13	Gender and Race: (What) Are They? (What) Do We Want Them To Be?	154
	<i>Sally Haslanger</i>	
Part IV Is Knowledge Gendered?		171
	Introduction	173
14	The Man of Reason	177
	<i>Genevieve Lloyd</i>	
15	Feminist Epistemology: An Interpretation and a Defense	188
	<i>Elizabeth Anderson</i>	
16	Can there be a Feminist Science?	210
	<i>Helen E. Longino</i>	
17	Rethinking Standpoint Epistemology: What is "Strong Objectivity"?	218
	<i>Sandra Harding</i>	
Part V Is Value Gendered?		237
	Introduction	239
18	The Need for More than Justice	243
	<i>Annette C. Baier</i>	
19	An Ethic of Care	251
	<i>Joan Tronto</i>	
20	Vulnerability and the Moral Nature of Dependency Relations	264
	<i>Eva Feder Kittay</i>	
21	Feminist Contractarianism	280
	<i>Jean Hampton</i>	
22	Women and Cultural Universals	302
	<i>Martha C. Nussbaum</i>	

Part VI	What is a Self?	325
	Introduction	327
23	Autonomy and Identity in Feminist Thinking <i>Jean Grimshaw</i>	329
24	Autonomy, Social Disruption, and Women <i>Marilyn Friedman</i>	339
25	Forgetting Yourself <i>Anita L. Allen</i>	352
26	Outliving Oneself <i>Susan Brison</i>	365
Part VII	What Would Liberation Be?	377
	Introduction	379
27	Conclusion from <i>The Second Sex</i> <i>Simone de Beauvoir</i>	383
28	Difference and Dominance: On Sex Discrimination <i>Catharine A. MacKinnon</i>	392
29	Toward a Humanist Justice <i>Susan Moller Okin</i>	403
30	Feminism, Utopianism, and the Role of the Ideal in Political Philosophy <i>Drucilla Cornell</i>	414
	Index	422

Introduction

I Feminist Theory and its Relation to Philosophy

Feminist theory is the attempt to make intellectual sense of, and then to critique, the subordination of women to men. As such it has a relatively short history, for the history of seeing subordination as something that needs to be understood, rather than simply accommodated or perhaps given a rationale, is relatively short. This history begins with the Enlightenment, which brought forward the idea that legitimate authority requires the consent (in some sense) of those who are asked to submit to it. Of course, the thinkers that one immediately connects with the Enlightenment did not think that this applied to women (or many other groups, for that matter). But ideas have a way of getting loose and taking root in places not originally intended for them, and this was the case for liberalism. Thus, early feminist theory took root in the imaginations of women and men such as Mary Astell, Olympe de Gouges, Mary Wollstonecraft and Poulain de Le Barre, and later, Harriet Taylor and John Stuart Mill, and the suffragists in England and the United States. Feminist theory, though, begins as a self-consciously distinct field only in the latter part of the twentieth century, with the publication of Simone de Beauvoir's *The Second Sex*.

Making intellectual sense of the subordination of women to men has turned out to be a more encompassing project than political analyses of it might suggest. For women are dominated not only politically and economically, but also sexually, physically, and in nearly every field of artistic or intellectual endeavor and philosophical thought. Women are not only under represented in the history of ideas, they are also largely denigrated by many of these theories and ideas. Since the end of the Second World War, however, women have come in ever larger numbers to the academy and are now a significant minority of intellectuals and theorists in many fields. This has slowly but assuredly led to the recognition of the male bias of the history of ideas and of society. This bias has resulted in several distinct kinds of mistakes that feminist theorists have revealed. One mistake is sexism, that is, taking men to be of greater value than women. This anthology includes an entire part of chapters that characterize and criticize sexism. Another is androcentrism, which is taking maleness or masculinity to be the norm for humanness or humanity. Many of the chapters explicitly or implicitly reveal this sort of mistake in the history of ideas. A third is the illegitimate cognitive authority that males and androcentric theories have been accorded. This kind of mistake is perhaps the most difficult to recognize. In dispassionate intellectual discourse

ideas are supposed to stand or fall on their own merits. When they do fall to criticism, it is considered awkward or indelicate to diagnose the previous acceptance of the theory as due to something other than the (ultimately mistaken) persuasiveness of the idea itself. Sometimes, though, the idea seems so implausible on examination that the only explanation of its previous acceptance is a misplaced authority lent to the author of it. Each of these mistakes has been revealed through feminist analysis, and no doubt more discoveries are to come.

Many of the early feminist theorists are philosophers by training and affiliation. Philosophers are trained to conceptualize and theorize, to question assumptions and to deduce principles from the assumptions that they have justified. Thus it was logical that feminist theory would begin philosophically. Much important work in feminist theory has been done in the past three decades by historians, literary theorists, anthropologists, sociologists, political scientists, and economists. Philosophers, however, provide a uniquely foundational and general perspective from which to understand women's subordination. This anthology aims to capture and characterize the unique perspective of philosophers on feminist theory.

This is not to say that philosophy has an easy relation to feminism, any more than the other disciplines just mentioned. Indeed, it must be admitted that perhaps more than the others, philosophy fears feminism. Feminist theory has quickly come to challenge much of what has been said by the long history of philosophy as itself deeply biased by sexism and androcentrism. Such challenges have not always been welcomed by influential philosophers. Feminism is thus not yet a part of the mainstream of philosophical thought. When one does epistemology from a feminist perspective, for example, it is called feminist epistemology, not epistemology *tout court*. Feminist philosophers have had to choose sides – either they will be considered feminist philosophers, and thus not completely philosophers, or they will couch their feminist ideas in carefully worded phrases so as not to be written off by the mainstream philosophers of their chosen field. This unfortunate state of affairs forced many women in philosophy who wished to be part of the mainstream dialogue among philosophers to avoid feminist theory, or at least to avoid calling themselves or being called “feminists”. Particularly among analytic philosophers, the dominant strain of philosophy in the Anglo-American world, this dilemma has been

powerful. However, in the past decade, many female (and some male) analytic philosophers have overcome their fear of feminism and joined in the project of feminist theorizing. The result has been a flowering of philosophical thought that has come to be known as the analytic feminism movement in philosophy. This anthology draws heavily, though not exclusively, on this burgeoning literature, in the hope that by doing so more productive dialogue will arise between and among feminist theorists of all stripes and philosophers who have not dared to call themselves feminists.

II The Value of Feminist Theory

Feminist theory affords several intellectual and practical values. First, it sustains social criticism, by revealing subordination and the moral and political implications of that subordination. Since there are by definition those who benefit from others' subordination, it is essential that there be a way of proving that subordination exists and that it is morally unsupportable. Secondly, it provides a lens through which ideas and social practices can be analyzed. Feminist theory has proven to be applicable across a wide variety of human thought and action, for it has shown that much of what we do, and how we conceptualize what we do, is affected by gender. Thirdly, feminist theory offers visions of liberation, of what life, persons, and society would be like without the subordination of women.

For philosophy specifically feminist theory has unique value. Critical analysis of past philosophers through the lens of feminist theory allows us to see how their theories are infected by sexism. Although this sort of critical analysis can take the form of simply pointing out sexism as a kind of meanness, at a deeper level it can allow us to see how theories and ideas can be simply false or skewed by taking it for granted that the subordination of women is justifiable or natural. Theories of justice are the most obvious examples of theories shown to be false by revealing them as sexist, since sexism is a form of injustice, after all. Ethical theory, as is shown by the chapters in Part V of this anthology, are good examples of theories that have been simply skewed by the sexist assumption that the activities performed by women are not rational activities to be judged by the standards of right and wrong.

Finally, through feminist theorizing philosophers can reclaim women's writings from the past as a part of the dialogue of philosophy. Feminist theory has expanded the domain of what counts as ethical or political theory, of what sorts of questions epistemology should entertain, of what counts as a theory of the self. Once this domain has been expanded and shown to be a proper part of philosophy, it is possible to look back at the history of ideas and see that women who discussed such issues and questions were in fact philosophizing. Feminist theory also has encouraged historians to look again at the writings of women to see whether they have been forgotten more because of their inferior gender than for the inferior quality of their ideas. This anthology does not include chapters pursuing this specifically historical project, worthy though it is, but rather focuses on the work of specifically feminist theorists. Not surprisingly, many of the women who have been rediscovered by this project play no part in the history of feminist theory, but rather engaged their contemporaries in the philosophical questions of the day, which only rarely directly considered the subordination of women.

III Aims of this Book

The chapters in this anthology have been selected and arranged to address the major questions of feminist theory in philosophical way. The editors have attempted to choose chapters that are well argued and well representative of major views among feminist theorists, although at times we have had to choose sides. In almost all such cases we have sided with what we consider to be the most well-argued position from the perspective of analytic feminist philosophers. Thus we have attempted to provide a book that is analytic in orientation, though not exclusive, to expand the dialogue among philosophers and feminists from different fields and orientations. One justification for our choice is that philosophically oriented feminist theory has been dominated in other disciplines by continental feminists. We believe that is at least in part because analytic feminist theory is a latecomer for reasons explained above. There are few collections of analytic feminist work, the hallmark exception being the excellent volume, *A Mind of One's Own*, edited by Louise Antony and Charlotte Witt, now in its second edition. This anthology is intended to

present another philosophical perspective on feminism, both for philosophers and for those working in other fields, as well as for students of philosophy and of feminism.

IV The Questions

This book is divided into parts, each of which address what we consider to be the most significant questions of feminism. These questions (and part titles) are: (1) What is feminism? (2) What is sexism? (3) What is gender? (4) Is knowledge gendered? (5) Is value gendered? (6) What is a self? (7) What would liberation be? Some of these questions map into some of the major fields of philosophy, such as question 4, which is properly a part of epistemology, question 5, which is a question in ethics, and question 6, which is both an issue of metaphysics and of ethics. But the other questions reveal the unique contributions of feminism to philosophy.

We begin the book quite logically with the question of what feminism is. The chapters in this first part are included to develop an understanding of the central developments in the history of feminist thought, including pieces from the three recognized "waves" of feminist theory and activism. These chapters seek to elucidate the situation of women and the need for a theoretical understanding of it. Since feminism begins as a movement for freedom from oppression, the second part of the book addresses the question of what sexist oppression is. This questions deals with the central claim of feminism: that women are oppressed. The chapters in this part theorize the nature of sexism and of oppression, and the unique aspects of the oppression of women as distinct from other oppressed groups. The third part takes up what we consider to be the single greatest contribution of feminist theory to thought: the sex/gender distinction. The chapters of this part consider the alleged scientific understandings of sex, and the ways that these have been confused with socially constructed differences of gender, and the nature of the claim that some difference is socially constructed. In the fourth part of the book we include chapters in the sub-field that has come to be known as feminist epistemology. These readings address the ways in which conceptions of gender and gender-based norms influence conceptions of rationality, knowledge, and scientific objectivity. The fifth part includes chapters on feminist ethics, including two

authors' takes on the ethics of care, a chapter on contractarianism as a feminist ethic, and finally a chapter on the universality of moral and political principles. The sixth part takes up the question of the self as feminist philosophers have addressed it. A great deal of feminist work has been done on this in the past decade because of the importance of defining the self for moral and social theory. The chapters there include chapters on identity and autonomy. In the last part we ask what liberation would look like and include some chapters that address the question of whether liberation would require the elimination of gender. We also include a chapter that argues that freedom, not equality, is the important value for feminists to strive for.

V The Future of Feminist Theory and Philosophy

We hope that this anthology shows the rich interaction between feminist theory and philosophy, and encourages philosophers and feminists to continue devising new and better feminist theories. One might wonder whether feminist theory will some day come to be a mainstream branch of philosophy. There are good reasons to think that this will not be the case, nor that it is desirable. First there are institutional obstacles to this, since much feminist theory is developed as criticism of philosophy or the main currents of philosophy. Thus, it often seems not to fit within those main currents but to be talking about something that is beside the point. Second, although criticism is the main line of work that philosophers are in, the discipline sometimes

balks at the depth of criticism that feminist theory offers. There are also good intellectual reasons for why feminist theory cannot be subsumed by philosophy. Feminist theory often advances through interdisciplinary work. Feminist theory will always need to connect to empirical social and natural sciences for observation of and evidence for subordination. Indeed the hallmark of feminist theory is its insistence on a connection to actual women's and men's lives. Philosophy regards itself as more foundational and prior to empirical observation, and this keeps those more empirically infused branches farther out from the main trunk of the philosophical tree.

It is sometimes asked of feminist theorists what would happen to their branch of intellectual endeavor if the day came when there was no sexism or no gender. To a feminist this is something like asking whether there would be a need for political philosophy if there were no need for government. It is perhaps a hopeful idea to consider, if somewhat difficult to imagine how that state might come about. If we consider the hypothetical philosophically, though, as philosophers are wont to consider the logically possible as if it were actual, we could say this: At that point feminist theory would be relegated to the collection of outmoded theories, not as Ptolemaic astronomy has been, or as craniometry was, but rather as the science of constructing mud huts no longer has a use, yet could be put to use should human needs, conditions, or desires change. That we have not reached beyond the pioneer days of conquering sexist oppression is clear, however. It is our hope that this anthology aids in clarifying our vision of both the present and the possibilities for an enlightened future.

Part I

What is Feminism?

