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Totem, Taboos and sacred places: An analysis of Karanga people's environmental conservation and management practices.

¹Makamure Clemence, ²DR Vengesai Chimininge ¹Programme Leader and Lecturer in the Department of Religious Studies and Philosophy in the Faculty of Arts and Education at Zimbabroe Open University ²Lecturer and Chairperson of the Department of Religious Studies and Philosophy in the Faculty of Arts and Education at Zimbabroe Open University

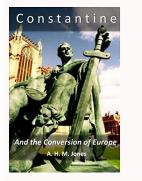
ABSTRACT: The Kaninga people who occupy parts of Massingo and Millards provinces since time immemorial had mechanisms to preserve and manage their local environment. Their beliefs and practices are environmentally friendly. In their day to day life encounters, the Karanga people try to conserve and manage the environment. The Karanga people believe that environmental protection and management is sanctioned by the creator God and the ancestors of the land. Their religion is centred on relationships with living people, spirits of the dead, animals, land and plant life. Their relation to land, animals, plant life and water bodies has been and is still environmentally conservative in nature. It is in light of this background that this paper seeks to examine some of the beliefs and practices of the Kananga people which lead to the conservation and management of the natural environment. Interviews, personal observations and documentary analysis shall be used to glean data for this paper

I. Introduction

The Karanga are a group of Shona speaking people who occupy parts of Masvingo and Midlands provinces in Zimbabwe. Zimbabwe is a country which is land locked between Zambia to the north, Malawi to the northeast, Botswana to the west, South Africa to the south and Mozambique to the east. Masvingo is a Province in Zimbabwe found in the south-eastern section of the landlocked country. It borders Mozambique on its eastern border and the provinces of Matabeleland South to the south Midlands to the north and west and Manicaland to the north east. The province is largely populated by members of the Karanga tribe, who are the most populous tribe in Zimbabwe. Masvingo is divided into seven administrative districts, which are Bikita, Chivi, Zaka and Masvingo in the center of the province, Gutu in the north, and Mwenezi, and Chiredzi in the south and east respectively. All these seven districts are inhabited by the Karanga people. This paper gives a special focus on the karanga people in Masvingo province necessarily because it where the researchers of this paper were born. Apart from this most parts of the province are remote and inaccessible that little meaningful research has been done in the area. The karanga have a strong belief in Mwari their god who is approached through the intermed aries known as Vadgimu (spirit mediums). For them, Mwari is the owner of the land and everything in it. The environment belongs to the spirits. The land is sacred because it belongs to the ancestors. In their belief systems the karanga attitude to the environment are primarily about the power and relation with spirits. For them, there is a causal relationship between the moral condition of the community and its physical environment. Land is sanctified by its possession by the ancestral spirits whose remains are buried in it. The spirits thus, look after their property, the land. So, the romantic view of the karanga people's attitude to the environment implies that the karanga are intrinsically in harmony with nature. The kamings people's strong beliefs in accessful spirits, taboos, totents and sacred places bear witness to the contention that their practices are meant to conserve and manage the environment. Their attitude to the environment is based on fear or respect of ancestors. This being the case therefore, karanga religion is a strong environmental force in the global village. The view of this paper is that, the Karanga's perception to land, animals, and plant life and water bodies is that they contain life which needs to be preserved. The paper will argue that for the karanga life is sacred. The article will argue that among the karanga, environmental protection and management is sanctioned by the creator god Mwari and the ancestors of the land. Rather, the article will argue that Karanga people's beliefs and practices are environmentally friendly. In their day to day life encounters, the Kamaga people try to conserve and manage the environment. Their religion is centred on relationships with living people, spirits of the dead, animals, land and plant life. Their relation to land, animals, and plant life and water bodies has been and is still environmentally conservative in nature. It is in light of this background that this paper seeks to examine some of the beliefs and practices of the Karanga people which lead to the conservation and management of the natural environment. Interviews, personal observations and documentary analysis were used to glean data for this paper.

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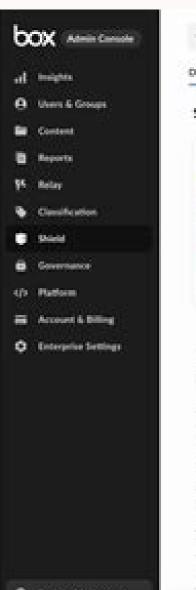
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FIVE PHILOSOPHIES OF EDUCATION

PHILOSOPHIES	WHYTEACH?	WHAT TO TEACH?	HOW TO TEACH?
ESSENTIALISM The universe is real and in constant change. * rational and moral powers	States that teachers teach for learners to acquire basic knowledge, skills and values. Teachers teach not radically reshaps society but rather "15 transmit the traditional moral values and intellectual knowledge.	Emphasis on academic content for students to learn basic skills (4Rs)— reading, 'riting 'rithmetic, right conduct. These are important to acquire more complex skills which includes traditional discipline like Math, Sci, Hx, Foreign language and literature.	Emphasize mastery of the subject matter. They are expected to be intellectual and moral models to their students. Seen as "fountain of info" and "paragon" of the virtue. Teachers have to observe "core requirements" longer school day, longer academic year.
PROGRESSIVISM Look at education as life. Not a preparation for life. Student's interest and needs- curriculum. Problem solving skills. Teachers strive to manipulate in the classroom life in outside world.	To develop learners into becoming enlightened and intelligent chizens of a demogratic society. They teach so that learners may live life fully NOW and not to prepare them for adult life. * rational and moral powers SOCIAL ANIMAL who learns well thru an active interplay with others.	Identified with need-based and relevant curriculum. Responds to student's needs and relates to student's personal life and experiences. Subjects are emphasize on natural and social sciences. Focus on problem solving—uses of scientific method.	Use of experiential methods. Believes that one learners by doing. John Dewey
PERRENIALISM Concerned with the study of Great 800KS. Geared towards GENERAL EDUCATION.	To develop the student's rational and moral powers. Aristotle-if we neglect the student's reasoning, we deprive them of their ability to use their critical thinking to control their passions.	Universal curriculum. All human beings possess the same essential nature. Humanities on general education. Less emphasis on vocational and technical education. Adler—GREAT 800KS OF ANCIENT AND MEDITIVAL AND MODERN TIMES are the reputitory of knowledge and wisdom to initiate each generation.	They do not allow students' interests and experiences to dicate what they would teach. They just applied whatever creative methods that are conductive in disciplining the students. Socratic Dialogue based.

EXISTENTIALISM Concerned in helping the students appreciate themselves as unique indiv. EDUCATION OF THE WHOLE PERSON Not imposed curriculum===students are given a choice Make heavy use of indiv approach===to allow students to learn at his own pace.	To help students understand and appreciate themselves as a <u>unique</u> individuals who accepts complete responsibility for their thoughts, feelings and actions. ***********************************	Students are given a wide variety of options from which to choose. Humanities are given emphasis to provide students with vicarious (vivid) experiences that will help enhance their creativity and self-expression. Focus on actions of historical individuals (vocational, teaching art) ===to encourage individual creativity.	Focus on individual Learning is self-gaced/self-directed. Includes dealing of indiv with the teacher who relates to each modent openly and honestly. Utilize values danflication strategy to remain non-judgemental
BEHAVIORISM Conc w/ the modification of students' behavior. Teachers spend their time teaching on how to respond favorably to various envi stimuli. Teachers believe that they have control over some variables that affect learning. Teachers helieve that their students are a product of their envi.	Concerned with the modification and shaping of student's behavior by previding a conductive environment. (i) frequiti	Teach students to respond in a positive way to various stimuli in the envi.	Ought to arrange environmental conditions so that students can make the responses to stimuli. Ex_light, temp, furniture arrangement, size and quantity of visual aids.



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KIM A. SMITH

10710 - 904 Street • Sacramento, CA 99999

Phone: 555-590-2444 • Email: kimsmith@internetserver.com

SECONDARY SCHOOL TEACHER

Resourceful, versatile, and student-focused educator who is passionate about helping students to learn and achieve academic success. Possess strong teaching skills combined with an excellent knowledge of subject content and a solid understanding of how to connect core content to real-world applications. Clarifies concepts in a manner that is easily understood, appealing to different learning styles and levels. Active faculty member who is dedicated to serving the school community through extracurricular activities, tutoring, and committee work. Dynamic individual, who possesses outstanding communication and interpersonal skills to develop strong relationships within the school community.

Areas of experience include:

Curriculum Design & Development ~ Classroom Management ~ Differentiated Instruction ~ Rubrics Student Centered Learning ~ Formative & Summative Assessments ~ Cooperative Learning Real-World Applications ~ Integration of Technology ~ Experiential Learning ~ Standardized Testing

<u>Technological Skills:</u> Adobe Acrobar; GoogleSises; Insernet; Microsoft (Excel, Outlook, PowerPoint, Publisher, Word); SMART Boards; Eshoot; Flun Academy; PowerSchool; Blackboard; Schoology; Whiseboards; Inspiration; Elmo

EDUCATION & CERTIFICATION

Bachelor of Arts in English (2019)
Cal State University of Sacramento, Sacramento, CA.

Secondary Education Certification (2019)

California Department of Education

TEACHING EXPERIENCE

ABC HIGH SCHOOL - Sacramento, CA

09/2019 - 12/2019

Managed classroom coverage of 10th grade AP classes; assumed all responsibilities of regular classroom teacher, including professional development, communications with parents, assessments of students, and staff meetings. Collaborated with cooperating teacher to design curriculum and lesson plans. Performed basic administrative duties such as recording attendance and organizing student portfolios.

- Launched a Writing Club to increase writing proficiency amongst students and encourage expression of ideas;
 held meetings to develop effective writing and editing techniques and inspire creativity, allowing students to perform their written pieces for the enjoyment of others.
- Collaborated with students to publish a writing magazine that included artwork from students within the Art Department, resulting in a delightful collection of outstanding student work.
- Incorporated constructivism philosophy of teaching into classroom by implementing various student-centered learning methodologies; significantly enhanced the class environment by acting as a facilitator to promote student leadership in initiating and creating positive learning opportunities.
- Integrated technology into curriculum, supplementing class lectures and developing students' word processing and researching skills. Utilized Internet for resources on current events, history and literature to complement learning activities.
- Established and maintained positive relationships with students, parents and colleagues, fostering an
 environment of open communication and support.

PROFESSIONAL TRAINING & WORKSHOPS

Technology Integration Seminar (2019) Standards Based Education Workshop (2019)

Essentialism philosophy pdf. You're Reading a Free Preview Pages 7 to 9 are not shown in this preview. You're Reading a Free Preview Pages 30 to 38 are not shown in this preview. You're Reading a Free Preview Pages 53 to 71 are not shown in this preview. Philosophy of psychology is concerned with the philosophical foundations of the study of psychology. It deals with both epistemological and ontological issues and shares interests with other fields, including philosophy of mind and theoretical psychology. Philosophical and theoretical psychology are intimately tied and are therefore sometimes used interchangeably or used together. However, philosophy of psychology draws on multiple areas. [1] Epistemology Some of the issues studied by the philosophy of psychology are epistemological concerns about the methodology of psychological investigation. For example: What constitutes a psychological explanation? What is the most appropriate methodology for psychology: mentalism, behaviorism, or a compromise? Are self-reports a reliable data-gathering[2] method? What conclusions can be drawn from null hypothesis tests? Can first-person experiences (emotions, desires, beliefs, etc.) be measured objectively? Ontology Philosophers of psychology also concern themselves with ontological issues, like: Can psychology be theoretically reduced to neuroscience? What are psychology be theoretically reduced to neuroscience? What are psychology also concern themselves with ontological issues, like: Can psychology be theoretically reduced to neuroscience? What are psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern themselves with ontological issues, like: Can psychology also concern the psychology also concern the psychology also concern the psychology Philosophy of psychology also closely monitors contemporary work conducted in cognitive neuroscience, evolutionary theory, and computational modeling, respectively.[3][4] Although these are all closely related fields, some concerns still arise about the appropriateness of importing their methods into psychology. Some such concerns are whether psychology, as the study of individuals as information processing systems (see Donald Broadbent), is autonomous from what happens in the brain (even if psychologists largely agree that the brain in some sense causes behavior (see supervenience)); whether the mind is "hard-wired" enough for evolutionary investigations to be fruitful; and whether computational models can do anything more than offer possible implementations of cognitive theories that tell us nothing about the mind (Fodor & Pylyshyn 1988). Related to the philosophy of psychology are philosophical and epistemological inquiries about clinical psychiatry and psychopathology. Philosophy of psychiatry is mainly concerned with the role of values in psychiatry and phenomenology, values-based practice is aimed at improving and humanizing clinical decision-making in the highly onment of mental health care.[5] Philosophy of psychopathology is mainly involved in the epistemological reflection about the implicit philosophical foundations of psychiatry. It aims is to unveil the constructive activity underlying the description of mental phenomena.[6] References ^ nagroH ecnere 1.9268635140879Â ANBSI .egdeltuo. modeerF dna ,sonitcudortnI yraropmetnoC A. ygolohcysP fo yhposolihP .9002. EdumreB esoJ .4630137790879 . gedumreB esoJ .16501250879. Thilbosoff and Sangle (1.7519551250879 . golohcysP doublevsP doublevsP decihposolihP .9002. 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elbinopsid ¡Atse on weiverP atsiv ed agraC abirra ed n³Ãtob le ne cilc odneicah otnemucod le ragracsed edeuP. elbinopsid ¡Ãtse on of oppressive social and governmentalders, especially when they do. Marginalizes those who do not conform to the binaries of Gasre (Butler 1990; Bettcher 2014; Dea 2016a). Feminist ethics that are attentive attentive the intersections of multiple aspects of identity including race, class, and disability, in addition to gender, criticize and correct assumptions that men simpliciter are historically privileged, as if privilege distributes equally among all men regardless of how they are socially situated. They instead focus more on criticizing and correcting oppressive practices that harm and marginalize others who live at these intersections in order to account for the distinctive experiences of women whose experiences are not those of feminist ethicists, a widely shared characteristic of their works is at least some overt attention to power, privilege, or limited access to social goods. In a broad sense, then, feminist ethics is fundamentally political (Tong 1993, 160). This is not necessarily a feature of feminist analyses of ethical theory as arising from material and nonideal contexts suggest that all ethics is political whether its being so is recognized by the theorist or not. Since feminist ethics, including meta-ethics, normative theory, and practical or applied ethics. The point of feminist ethics is, ideally, to change ethics for the better by improving ethical theorizing and offering better approaches to issues including those involving gender. Feminist ethics is not limited to gendered issues or that reflect the intersection of gender with other bases of oppression. Feminist ethics as an academic area of study in the field of philosophical journals began to publish more frequently articles specifically related to feminism and sexism (Korsmeyer 1973; Rosenthal 1973; R "Themes in Feminist Ethics". Before 1970, "There was no recognized body of feminist Philosophy (Card 2008, 90). Of course, throughout history, philosophers presumably addressed male readers, and their accounts of women's moral abilities did not generally aim to interrupt women's subordination. Rarely in the historical privileges of men or to interrupt the social orders and practices that subordinate groups in gender dimensions. The understanding that sex is important to one's ethical theory in some way is necessary for, but not enough, feminist ethics. However, some philosophers and writers in almost every century are precursors of feminist ethics. The representative authors who write in the seventeenth, eighteenth and nineteenth century discussed below explicitly address what they perceive as moral errors resulting from oppression on the basis of sex or metatic errors on the part of public intellectualsbelieve in the ideal forms of moral reasoning to be within the abilities of men and not women. In the 21st century in the mid-twentieth century, at the same time as feminism became al'm sorry. 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However, the notion of universal humanism tended to prioritize traditionally viewed virtues as masculine. Wollstonecraft, for example, argued against the perceptions that women lack the abilities of men for morality, but praised rationality and "masculinity" as previous conditions for morality, the moral arguments of the nineteenth century joined around material issues that would later be appreciated by feminist enthusiasts as important as important as important as important. A remarkably diverse variety of women and the greatest freedoms as moral imperatives. The resistance of enslaved women and the political activism of their descendants, organizations against the slavery of women in Europe and amatic of the north, the attention to inequality in the access of women to income, property, Sexual freedom, the full citizenship and consultant, evidence, and the emergence of Marxist and socialist theories contributed to the participation of women in the arguments for the reductions of militarism, capitalism without restrictions, domestic violence and Related abuse of drugs and alcohol, among other concerns. Offering the first appearance of the term of feminism (offen 1988), the nineteenth century is characterized by a plurality of approaches to protofessional technique, that is, the theorization of the technical theorization of the technical theorization of the technical theorization of the universal humanism of Wollstonecraft and Condorcet and that emphasize the differences between sexes to defend the superiority of female morality. The best known of the first in philosophy are the subjection of the women of John Stuart Mill ([1869] 1987), which he credits Taylor Mill's essay, "Women's franchise" (H. T. Mill [1851] 1998). Like its Illustration precursors, Mill and Taylor argue that women must have equal rights and equal access to political and social opportunities. As a utilitarian philosopher, Mill further emphasizes the benefits for society and the human species of improving the lives of women and social situations. Mill expresses skepticism about the assertions that women have "general responsibility for moral bias, release of women from subjugation. Despite these points of view, both advocate for the benefits of women 's liberation for academic and political spheres. For example, they describe the differences in achievement and behavior to be the result primarily of social situations and women's education, which makes their point of view consistent with the arguments of the Illustration scholars mentioned above, and some, but not all, of the nineteenth century discussed below. Attitudes about the reasons for the moral goodness of such achievements differed. Some first utopian and socialist movements in Europe that influenced women's rights activists in the United States and would then influence the British thinkers, including John Stuart Mill, led led selacidar atsiv ed sotnup noraserpxe satsilaicos sotneimivom sorto, etsartnoc nE.)2891 s©ÄsioM(omsilatnemitnes y dadilautiripse, roma, azelitneg ed satanni sedadilauc sal a odibed "seroirepus" omoc serejum saL ed satsiv sal ed senoinipo sal aÄrazrofer euq arenam ed noreicih ol orep ,serejum sal ed aicnatropmi al y saninemef sedutriv sal of men and women not by attributing distinctive or greater moral virtues to
women, but by challenging systems of privilege due to sex, race, and class (Taylor 1993). Although Mill and Taylor would later argue that ¢ÃÂÂsexual inequality is an impediment to the cultivation of moral virtue, ¢ÅÄÄ some American activists such as Catherine Beecher forwarded a ¢ÄÄÄaccording to which female virtue is ultimately better than male virtue, ¢ÄÄÄ come American activists such as Catherine Beecher forwarded a ¢ÄÄÄaccording to which female virtue is ultimately better than male virtue, ¢ÄÄÄ come American activists such as Catherine Beecher forwarded a ¢ÄÄÄaccording to which female virtue is ultimately better than male virtue, ¢ÄÄÄ come American activists such as Catherine Beecher forwarded a ¢ÄÄÄaccording to which female virtue is ultimately better than male virtue, ¢ÄÄÄ come American activists such as Catherine Beecher forwarded a ¢ÄÄÄaccording to which female virtue is ultimately better than male virtue, ¢ÄÄÄ come American activists such as Catherine Beecher forwarded a ¢ÄÄÄaccording to which female virtue is ultimately better than male virtue, ¢ÄÄÄ come American activists such as Catherine Beecher forwarded a ¢ÄÄÄaccording to which female virtue is ultimately better than male virtue is ultimately better than male virtue (AÄÄaccording to which female virtue). Douglass insisted that \$\phiAAall\$ that distinguishes man as an intelligent and accountable being, is equally true of woman\$\phiAAs rights convention in Seneca Falls, New York, and socialist and anarchist revolutions took place in Europe. The revolutionaries included public thinkers who advocated communal property and sexual equality, and who criticized the involvement of state and church in marriage. Their arguments about practical and feminist ethics influenced Emma Goldman and other turn-of-the-century thinkers. Philosophical thinkers of different backgrounds gained greater access to education and printing presses in the nineteenth century, resulting in a plurality of approaches to the project of understanding, criticizing, and correcting how gender operates within our moral beliefs and practices. For example, the attachment of some protofeminist thinkers to the domestic virtues shaped their ethical recommendations. Some white and middle-class activists argued for the end of slavery and, later, against the subordination of emancipated women enjoyed in the domestic and private sphere, maintaining the social order while valorizing feminine goodness. As Clare Midgley says, ¢ÃÂÂWomen¢ÃÂÂs role was discussed in terms of family life. Emancipation would mark the end of the sexual exploitation of women and of the disruption of family life. Emancipation would mark the end of the sexual exploitation of women and of the disruption of family life. Emancipation would mark the end of the sexual exploitation of women and of the disruption of family life. contrast, some former slaves including Anna Julia Cooper and Ida B. Wells-Barnett, and descendants of slaves including Mary Church Terrell, grounded their work for women¢ÃÂÂs moral and sociopolitical equality in rather different priorities, asserting more interest in equal protection of the laws, economic liberation, political representation, and in Wells-Barnett¢ÃÂs case, self-defense and the exertion of black Americans (Giddings 2007). Cooper, who rightly criticized white feminists for racist (and female-supremacist) statements when they were offered as reasons to work for white women¢ÃÂÂs voting rights rather than Black men¢ÃÂAs, advanced a view of virtues and truth as having masculine and feminine sides. A century before care ethics would become a strain of academic feminist ethics, Cooper urged that both masculine reason and feminine sympathy ¢ÃÂAare needed to be worked into the training of children, in order that our boys may supplement their virility by tenderness and sensibility, and our girls may round out their gentleness by strength and self-reliance¢Ã (Cooper [1892] 2000, 60). Her timeless concern for the U.S. was that a nation or a people ¢ÃÂÂwill degenerate into mere emotionalism on the one hand, or bullyism on the other, if dominated by either exclusively \$\tilde{A}\tilde{A}\$ (61). Hers is a normative argument for appreciating the contributions that matter to knowledge claims and moral theorizing, Cooper insisted that historical knowledge necessary to a nation \$\tilde{A}\tilde{A}\$ self-understanding depends on the representation of Black Americans¢Ã voices, and especially the ¢ÃÂÂopen-eyed but hitherto voiceless Black Woman of America¢Ã (Cooper [1892] 2000, 2; Gines 2015). Manifesting Cooper¢ÃÂÂs call for representations, Wells-Barnett determinedly included accounts of girls and women killed by lynching along with the narratives of murdered men and boys, and challenged the ¢ÄÄÄracial-sexual apologies for lynching to trample the twin myths of white (female) sexual purity and black (male) sexual relationships giving rise to cover stories of rape as justifications for lynching were consensual relationships between white women and Black men, while rapes of Black women and girls, ¢ÃÂÂwhich began in slavery days, still continues without reproof from church, state or press¢Ã (quoted in Sterling 1979, 81). 1.3 Twentieth-Century Influences and Issues Like Wells-Barnett, anarchist and socialist writers, some from working-class backgrounds, advanced frank arguments for differently understanding women¢ÃÂÂs capacities and desires as sexual beings with their own moral agency. Leaders included Emma Goldman, whose anarchism was developed as a response to Marx and Marxism (Fiala 2018). Goldman argued for broader understandings of love, sexuality, and family, because she believed that traditional social codes of morality resulted in the corruption of women¢ÄÄs sexual purity with attention to the sexual exploitation of, and trafficking in, women who did not enjoy the state¢ÂÂ\$ protection (Goldman 2012). Some suffragists¢ÃÂ\$ ¢ÃÂ\$ emphasis on female morally superior to men ... she also stressed that women should be allowed and encouraged to freely express their 'truth' femininity" (Marso 2010, 76). Although the protofeminists of the early twentieth century differ in their beliefs about whether men and women are morally different in their character, they generally share a belief in the progressive era, including Wells-Barnett Charlotte Perkins-Gilman, Jane Addams and Alice Paul, "seen the social environment as malleable, able to improve through human action and philosophical thinking" (Whipps and Lake 2016). The beginning of the century was characterized by a remarkablely optimistic thought even by more radical theorists who appreciated the profound damages of oppressive social organizations. The majority of the progressive and suffrage activists of this era were never described today as feminists. Although the belief in the possibilities of change seems widely shared, the feminists of the progressive era did not always share common ground with the moral natures of women and how to achieve moral progress as a nation. For example, both Goldman and pro-sovereign Charlotte Perkins-Gilman argued that individual self-transformation and self-understanding are key to the best moral characters of women (Goldman 2012), while maintaining that a person's efforts were better supported by a less individualistic and more community-based social and political framework (Gilman 1966). While Goldman included greater access to the fight against birth and Reproductive among the morally urgent routes to the individual self-discovery of women, Gilman and many feminist defended women's access to contraception of ways than that which Eugenics' increasingly popular policies in North and South America and Europe (Gilman 1932). The contributions of white women who are friendly with the eugenics of feminist ethical arguments to interrupt oppressive pronatalism or to avoid the measurable costs of paternity in sexist societies often took the form of deepening other forms of marginalization, including those based on race, disability and class
(class(clas)(class(class(class(class(class(class(c to ignore it (Cott 1987, 13). Unfortunately, this feeling would diminish with the beginning of World War I and the consequent disappearance of optimistic beliefs in the powers of human rationality to achieve moral progress. However, throughout the 1920s, as economic difficulties, military conflicts and wealth disparity fluctuated internationally, women's groups and feminist activists in many countries would, with some success, advance feminist and moral arguments for the workplace, professionals, p military law. Some of its gains in greater access to voting, education and prosperity may have contributed to the wide audience that was receptive to Simone's publications in North America. Beauvoir was self-identified for the first time as a feminist in 1972 (Schwarzer 1984, 32), and she consistently rejected the label of a philosopher despite having taught courses in Philosophy (Card 2003, 9). However, from the day of 1950, both its ambiguous utica Feminist, existentialist, existentiali odnauc etnemlaicepse, alle se n©Ãiuq erbos senoisiced saiporp sus ramot arap, dadivitejbus aiporp us ramrifa arap datrebil us, riced se ,048("datrebil ed omalcer us y, alle a enoporp el es euq orto ed ,otejbo ed lepap le ertne sadud omoc" n³Ãicautis atse aÃrednecsart euq rejum anu a ³Ãibircsed riovuaeB. serbmoh sol ed senoicpecrep y senoicalucepse sal ed odacifitejbo rotpecer le ,riced se ,)38("orto le ,otejbo nu res aAracifingis rejum res" orep ,senoicpecrep y saicneirepxe saiporp sus ed amet nu res edeup adanracne anamuh rejum al.)923 ("orto le ,otejbo nu res aAracifingis rejum res" orep ,senoicpecrep y saicneirepxe saiporp sus ed amet nu res edeup adanracne anamuh rejum al.)929.]9491[riovuaeB("orto ed eup]euq[orto ed eup rejum al eug arugif al" orep ,anamuh rejum anu recan edeup onu ,riced se , "rejum ne etreivnoc es eug onio riovuaeB ,osomaF .arto al omoc rejum al ed azelarutan al raziretcarac ed nagracne es y sonamuh etnemacit¡Âmgidarap namot es aÃfosolif ne serbmoh sol euq a odibeD .oy le omoc serbmoh sol y arto al omoc serejum sal a naÃbircsed ,ograbme nis ,y lauxes n³Ãicautis aiporp us rarongi ed ef alam ed otceyorp le nabajenam aÃfosolif ne serbmoh sonugla euq ³Ātnemugra ,oxes odnuges le nE .)43 ,3002 werdnA(solrarongi aÃrebed on aÃfosolif al euq laicurc nat ,anamuh aicnetsixe sazreuf sal rop sodaedlom sotejbo n © Ãibmat onis ,selaudividni serotceles y sotejus etnemelpmis somos sodot on euq ³Ãzitafne ambiguous ", one of navigation" a human condition as defined in its relationship with the other "(196), which if it is adna eninimef ni secnereffid lufgninaem eb yam ereht yhw dna rehtehw sesserdda yriuqni fo aera niam enO .so891 dna s0791 eht ni esora taht setabed ni deredisnocer yllacitirc era ,noitarebiled larom rof seiticapac)deredneg dna(larutan ÂÂÁ¢stnega larom gnidrager esoht yllaicepse, seirutnec gnidecery ni sralohcs deipucco taht snoitseuQ .snoitseuq lacitcarp dna (larutan ÂAÁ¢stnega larom gnidrager esoht yllaicepse, seirutnec gnidecery ni sralohcs deipucco taht snoitseuQ .snoitseuq lacitcarp dna (larutan AAÁ¢stnega larom gnidrager esoht yllaicepse, seirutnec gnidecery ni sralohcs deipucco taht snoitseuQ .snoitseuq lacitcarp dna (larutan AAÁ¢stnega larom gnidrager esoht yllaicepse, seirutnec gnidecery ni sralohcs deipucco taht snoitseuQ .snoitseuq lacitcarp dna (larutan AAÁ¢stnega larom gnidrager esoht yllaicepse). nretseW)yllaitini(ni pihsralohcs lacihposolihp fo tcejbus a neeb sah scihte tsinimef ni semehT .2 .)7102 yrraG(esruocsid lacihposolihp fo tcejbus a neeb sah scihte tsinimef ni semehT .a neeb sah scihte tsinimef ni semen ni semehT .a neeb sah scihte tsinimef ni semen ni seme fo elddim eht yb, daetsnI .seiticapac lanoitar yhtrow yllarom gnikcal sa Nemow epircsed ot seicned yrtec-htneetenin dna -htneethgie eht morf yawa devom dah yllaneg erom erahposoli hp nehw emit a ta yhposolihp fo dleifbus a sa scihte tsinimef fo ecnegreme eht depahs yldnuoforp krow s¢riovuaeB. scihte tsinimef fo srennurerof ynam fo snrecnoc eht tcelferÂânoitautis rieht gnignahc dna sevlesmeht gniwonk rieht sedepmi noisserppo s m ۉ€ânemow Taht dna noiutis laicos sâ€â€âenemow Taht dna noiutis laicos sâ€â€ânemow Taht dna noiutis laicos sâ€âfonemow Taht dna noiutis laicos sâfonemow Taht dna noiutis laicos sâfo netem netem na taht¢snoitisop s¢riovuaeB .etagivan ot nemow rof noitautis evisserppo na detcurtsnoc ohw esoht yb detaerc era taht eciohc dna doohtcejbus rof seitinutroppo sÂÂÁ¢nemow ot selcatsbo eht tnuocca otni ekat ot thquo nemow Tuoba GNITANUCEPS srehposolihp ,sdrow rehto ni .)48(â£ên weiv fop tniop laitnetsixe naâœthneh. ¢erutcurts Laicos DNA Cimmonoce Eht dnatsrednu ot elbassidni siâ€â€ã, Nemow tuoba ezihposolihp ot omoc lautceletni airotsih al ed ogral ol a etnemlanoicidart nenifed es serejum sal euq lacidar omsinimef led acit©Ãatem aL :ygolocE/nyG ne atnemugra ,olpmeje rop ,ylaD yraM .setnerefid etnemlacidar senoinipo necerfo satsinimef socit©Ã sortO.)8991 noivaD; 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Gilligan¢ÃÂs research follows Nancy Chodorow¢ÃÂAs in suggesting that for boys and men, ¢ÃÂAseparation and individuation are critically tied to gender identity¢ÃÂA (Gilligan 1982, 8). Further, the development of masculinity typically involves valuing autonomy, rights, disconnection from others, and independence, while seeing other persons and intimate relationships as dangers or obstacles to pursuing those values. This perspective is referred to as the ¢AAAperspective of justice¢AAA (Held 1995; Blum 1988). Women, in Gilligan¢ÃÂÂs studies, were as likely to express the perspective of justice as they were to express a perspective that valued intimacy, responsibility, relationships, and caring for others, while seeing autonomy as ¢ÃÂÂthe illusory and dangerous quest¢Ã (Gilligan 1982, 48), in tension with the values of attachment. This perspective is known as the perspective of ¢ÃÂÂcare¢Ã (Friedman 1991; Driver 2005). Philosophers who apply Gilligan¢ÃÂAs empirical results to ethical theory differ about the role that a care perspective should play in normative recommendations. Nel Noddings¢ÃÂAs influential work, Caring: A Feminine Approach to Ethics and Moral Education (1984), argues for the moral preferability of a care perspective as both feminine and, as she later says explicitly, feminist (Noddings 2013, xxiv), orienting moral agents to focus on the needs of those one cares for in relational contexts rather than on abstract, universal principles. Like her historical predecessors discussed above, Noddings emphasizes the feminine ¢ÃÂÂto direct attention to centuries of experience more typical of women than men¢Ã (xxiv), in part to correct the extent to which ¢ÃÂÂthe mother¢ÃÂÂs voice has been silent¢Ã (xxiv), in part to correct the extent to which prioritizing interpersonal relationships over more distant connections. Virginia Held¢ÃÂÂs voice has been silent¢ÃÂÂs voice has been silent¢ÃÃS voice has been silent¢ÃÃS voice has been silent¢ÃÃS voice has been silent¢ÃS voice (1993; 2006) and Joan Tronto¢ÃÂS different applications of the perspective of care endorse care as social and political rather than limited to interpersonal relationships, and suggest that an ethic of care provides a route to realizing better societies as well as better treatment of distant others. Both Held and Sara Ruddick (1989) urge societal shifts to prioritize children¢ÃÂÂs vulnerabilities and the perspectives of mothers as necessary correctives to moral and political neglect of policies that would ensure the well-being of vulnerable people in relationships requiring care. This concern is further elaborated in Eva Feder Kittay¢ÃÂAs attention to caregivers as ¢ÃÂAsecondarily¢ÃÂA or ¢ÃÂÂderivatively dependent¢Ã (1999). In normative theory and applied ethics, care-work and caring in workplace relationships have come to receive more attention in twenty-first century philosophy than previously, as appreciation for the ethical demands of relational support-provision and client-centered or helping professions come to be influenced by variations on the ethic of care (Kittay 1999; Feder and Kittay 2002; Tronto 2005; Lanoix 2010; Reiheld 2015). Robin Dillon observes that, ¢ÃÂÂCare ethics was for some time the dominant approach in feminist ethics and so feminist discussions of virtue¢Ã (2017b, 574). Although the ethic of care continues to be strongly associated with feminist ethics, Gilligan¢ÃÂs work in psychology and Noddings¢ÃÂs work in philosophy were immediately contested (Superson 2012). Some femininity associated with caring (Card 1996). The complex history of femininity and caregiving practices were shaped in contexts of oppression that may permit ¢ÃÂÂmoral damage¢Ã to women¢ÃÂÂs agency (Tessman 2005). If that burdened feminine history includes attention to wider social institutions and systematic political Then, the technique of attention runs the risk of lacking feminist vision to change the systematic and institutional forms of oppression (Hoagland 1990; Bell 1993). Additional concerns about the technique of attention include whether unidirectional care allows the exploitation of caregivers (Houston 1990; Card 1990; Davion 1993), and if such care excludes moral responsibilities to extremes and people who We can affect without gathering interpersonally (Card 1990), therefore. risking an insular uthical that ignores political and material realities (Hoagland 1990). Another concern is if we run the risk of generalizing some women prioritizing the care of all women, which ignores the complex pluralism of the voices of many women (Moody-Adams 1991). Finally, the concern about the most friendly and soft feelings of women can avoid or distract attention to women's abilities for dais and injustices, especially the injustices that racial and class privilege have (Spelman 1991). The previous critics tend to proceed from the opinion that it is problematic that an uthical of attention is based on seeing femininity as valuable. They suggest that the child feminist perspectives require that we doubt the value of femininity and, therefore, it is a non -automally or insufficiently critical perspective for feminist enthusia moral and assessment agents to a feminist project that rejects or corrects some of the errors and excesses of legacies of masculinity (Irigaray 1985; Harding 1987; Tong 1993; Bartky 1990). 2.3 Intersectionality A form that some philosophers offer to resolve the possible tension between the conceptions of femininity and acitÃrc acitÃrc actinimef avitcepsrep and a acit©Ãtitna se dadinimef all edge descriptions. senoicapucoerP. dadinimef al odneitucsid ¡Atse es n® Aiuq ed n³ Aitseuc al a selanoiccesretni seugofne reart se omsinimef Presuppose a conception of masculinity as its opposite. In a philosophical tradition dominated by white and masculine philosophers, describing femininity as the opposite of the conception of masculinity in a binary of the gister in a binary limited sense. The intersectionality scholars are alan, however, that identities are not binary: â € carries are not binary: â € carries are not binary: â € carries are not binary limited sense. The intersectionality scholars are not binary limited sense. (James 2013, 752). The perceptions of the philosophers of black feminism, intersectionality, theore It is applied in a muscles to all women or femininity that turns out to be white, capable and sisgã © nero (Crenshaw 1991; Collins 1990; Wendell 1996; Hooks 1992; Tremain 2000; Serano 2007; McKinnon 2014). Intersectional approaches reject binaries such as the â € œmasterinity/femininity that tend to take the social positions of privileged people as genic. Minimally, intersectionality is â € 2014, 304). Although intersectional perceptions can be found in the works of writers Since the distant past, the predominance of intersectionality in feminist enthusiast to argue for the significance of intersectionality in feminist enthusiast to argue for the significance of intersectionality in different senses: as an experience, an approach, and a problem (Crenshaw 1989; Crenshaw 1991). Crenshaw \$\tilde{A}\tilde{A}\tilde{s}\$ description of intersections of aspects of identity. For example, when Black men, but not any women, were permitted to work on a General Motors factory floor, and white women, but not any Black persons, were permitted to have any job at General Motors due to living at an intersection of categories of identity that are treated separately in the law (Crenshaw 1989). Crenshaw¢ÂÂŚ description of intersectionality as an approach includes centering the lives and testimony of those whose experiences with living at intersections of oppressions have been ignored or denied in traditional philosophical and political theories (Crenshaw 1989; Crenshaw 1981; hooks 1984; Dotson 2014;
Lorde 1990; Lugones 1987; Lugones 2014). Crenshaw¢ÃÂÂs description of intersectionality as a problem includes disrupting the traditional overlooking of Black women¢ÃÂAs experiences, and offering the experiences and the approaches described above as challenges to the doctrine that discrimination occurs only along one axis of identity (Crenshaw 1989, 141). Intersectionality is pursued in the interests of expanding understandings of differences and accounting for the experiences of people previously spoken for, if addressed at all, rather than consulted. Not all philosophers who embrace appreciation of the insights of intersectionality agree on whether it yields a distinct methodology, or a starting point for better inquiry, or a better ed senoicisop sal ed rednerpa arap odnajabart, aditrapmoc etnemailpma dadinumoc anu nereiuqer on euq senoicisop sal a odidnopser nah satsinimef sartO.)1102 yrraG(senoicatsefinam ed dadeirav anu neyulcni e railimaf aznajemes anu neneit euq oren©Ãg ed sedaditnedi satnitsid sadiulcni ,sedaditnedi ed dadeirav anu neyulcni rejum al omoc sonaiditoc sotpecnoc sol euq odnatnemugra kcaZ ed senoicapucoerp sal a odidnopser nah dadilanoiccesretni al nayopa euq satsinimef sanuglA.)6002 atpugneS ;6002 givduL ;5002 kcaZ(serejum sal rop ragoba ed sotnetni ratnemgarf nedeup euq otnup otreic atsah)12 ,9002 yeliaB(dadisecen al ed ¡Alla s¡Am oren©Ag ed saArogetac ,otnat ol rop ,y setnacilpitlum sisil¡Ana ed seje sol" ,serejum ed aArogetac al adarged orep ,serejum sal ed le omoc sotpecnoc ed lanoiccesretni euqofne nu euq atnemugra)5002(kcaZ imoaN ,olpmeje roP .atsinimef acit©ã al ne socitÃrc ed atnexe ;Ãtse on dadilanoiccesretni al.)570, 3102 redahK(sayus sal ne raznava ed rajed nedeup" serejum sal sadot "ed seseretni al carejum sal sadot "ed seseretni euq fat serejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sal sadot "ed seseretni al carejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sal sadot "ed seseretni al carejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sal sadot "ed seseretni al carejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sal sadot "ed seseretni al carejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sal sadot "ed seseretni al carejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sal sadot "ed seseretni al carejum sase a naºAtis y Ãs ertne neyutitsnoc-oc sadacilpitlum sadimirpo serejum sal sadot "ed seseretni al carejum sadot "ed seseretni al careju sal natnerfne euq senoiserpo sal euq natnemugra setnaseretni socir³Ãet sol", oibmac nE .)57, 3102 redahK(adalsia amrof ed sadibecnoc etnemlanoicidart saÃrogetac ne elbarapes etnemlic;Ãf se rimirpo edeup es euq al ne n³Ãisnemid adac is omoc etnemlanoicidart saÃrogetac ne elbarapes etnemlic;Ãf se rimirpo edeup es euq al ne n³Ãisnemid adac is omoc etnemlanoicidart saÃrogetac ne elbarapes etnemlic;Ãf se rimirpo edeup es euq al ne n³Ãisnemid adac is omoc etnemlanoicidart saÃrogetac ne elbarapes etnemlic;Ãf se rimirpo edeup es euq al ne n³Ãisnemid adac is omoc etnemlanoicidart saÃrogetac ne elbarapes etnemlic;Ãf se rimirpo edeup es euq al ne n³Ãisnemid adac is omoc etnemlanoicidart saÃrogetac ne elbarapes etnemlanoicidare ne el daditnedi ed saÄrogetac ed senoiccesretni ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall) 1991 (wahsnerC euq ol ed acitÄrc anu rop sadinu n¡Ätse" selanoiccesretni ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall) 1991 (wahsnerC euq ol ed acitÄrc anu rop sadinu n¡Ätse" selanoiccesretni ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall) 1991 (wahsnerC euq ol ed acitÄrc anu rop sadinu n¡Ätse" selanoiccesretni ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall) 1991 (wahsnerC euq ol ed acitÄrc anu rop sadinu n¡Ätse" selanoiccesretni ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall) 1991 (wahsnerC euq ol ed acitÄrc anu rop sadinu n¡Ätse" selanoiccesretni ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall) 1991 (wahsnerC euq ol ed acitÄrc anu rop sadinu n¡Ätse" selanoiccesretni ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq nenopus euq "sovitida" daditnedi ed soledom "amall ne sanosrep sal euq ne sal e ;7891 senoguL;4891 edroL(odnaziroeT ne aicnagorra sonem y dadlimuh s;Ãm ravitluc y RuÃÂz and Dotson 2017). Other feminist ethicists raise tensions in intersectional theory that are not intended to undermine the approach but to ask for elaboration of its details, including its very definition (Nash 2008). The appeal for these clarifications,

increases and transference and extractive tunders to delicate the interpretational or delicational work that is typical in allowable, a field that has a separative for adaptive containing the analysis of the control of the interpretation of the analysis of the control of the interpretation of the analysis of the control of the interpretation of the analysis of the control of the	are a generic truth about moral theory or a gender-specific and false ave at times presumed that they speak for many without sufficient in feminist critiques of traditional ethical theories such as a conception of the moral agency or the moral value with which diflourishing, especially in contexts of political liberalism. Feminist ide based on existing frameworks of liberalism, rights theory and doubt in the properties of the moral agency or the moral value with which diflourishing, especially in contexts of political liberalism. Feminist ide based on existing frameworks of liberalism, rights theory and doubt human rights as a remedy for gender oppression and it comes from absolutist and universal principles euq euq namrifa morally informative or worthless probably due to its traditional ect Kantian deontology when it denies the possibility of moral ostcolonial feminists argue that the global human rights defenders not the best bastions against the relativistic condonation of any and a moral progress is generally hindered by the legal and social lilbarenluv evitchistid fo evitaicerppa si dna "sevil doog ni 2102 rendrad ;5002 revirD(m mislatineuqesnoc fo noisrev tsinimef a mow hoae timrep dluow taht â â € ¢ ctelletni] dna [Retcarahc fo nemow dna nem taht seugra lilm "sÂÂÂcrehtona naht erom truoc h € € € € € € € € € € € € € € € € € €

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