

Education for Justice (E4J)  
University Module Series: Integrity & Ethics

## Module 9

# Gender Dimensions of Ethics\*

### Table of Contents

|  |    |
|--|----|
| Introduction .....                                 | 1  |
| Learning outcomes .....                            | 2  |
| Key issues .....                                   | 2  |
| Basic terms: Gender and gender discrimination..... | 3  |
| Forms of gender discrimination .....               | 5  |
| The Ethics of Care (EoC) and Feminism.....         | 9  |
| References .....                                   | 12 |
| Exercises .....                                    | 15 |
| Possible class structure .....                     | 21 |
| Core reading .....                                 | 22 |
| Advanced reading .....                             | 23 |
| Student assessment .....                           | 27 |
| Additional teaching tools .....                    | 27 |
| Guidelines to develop a stand-alone course.....    | 29 |

## Introduction

This Module introduces the gender dimensions of ethics. It aims to increase students' awareness of how even implicit or unconscious gender-based prejudices and biases prevent individuals from leading an ethical life. The Module focuses on gender-based marginalization of women. This is not to suggest that men cannot be discriminated against. However, as recognized by the [United Nations' Sustainable Development Goals](#) (SDGs), women are overwhelmingly subjected to several types of gender-based discrimination and violence throughout the world. The Module discusses different forms of gender-based discrimination suffered by women and

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considers feminist approaches that developed in response to these harms. It focuses on the relational feminist ethical theory known as the Ethics of Care (EoC) and shows how this framework can help in identifying and addressing gender discrimination. Although the Module focuses on the marginalization of women, many of its insights can be applied to address marginalization of other groups.

The Module is a resource for lecturers. It provides an outline for a three-hour class but can be used for shorter or longer sessions, or extended into a full-fledged course (see: Guidelines to develop a stand-alone course).

## Learning outcomes

- Define gender, gender discrimination, intersectionality, and the Ethics of Care theory
- Understand the ways in which people are marginalized based on gender, and the ways in which gender intersects with other structures of power
- Detect sexism in one's everyday life and understand the ways one can combat it individually and collectively
- Understand feminism and feminist ethics in their historical context
- Apply the Ethics of Care theory to address and prevent gender discrimination
- Demonstrate what it means in one's own everyday life to take a moral position against gender discrimination

## Key issues

All human beings are born free and equal in dignity and rights, as stated in the [Universal Declaration of Human Rights](#), which is addressed in depth in Integrity and Ethics [Module 2](#) (Ethics and Universal Values). Ethical behaviour involves treating people in this spirit, regardless of their gender. However, consciously and subconsciously, individuals and societies have permitted and tolerated the exclusion and denial of basic human rights through designating those outside of their circle as the "Other". We construct an "out" group when we search for and identify differences from "us" – whether they are rooted in skin, hair and eye colour, height, weight, gender, sexual orientation, ethnicity, religion, age, physical or mental disabilities, socio-economic status, education, residency, legal status, vocation, languages spoken and accent. These internalized prejudices can lead us, and the institutions we create, to deny others the benefits we enjoy and justify our own over-entitlement.

One of the most common bases of exclusion, historically, has been gender. Consequently, women and girls are overwhelmingly subjected to several types of gender-based violence and discrimination. This is not to suggest that men and boys cannot be discriminated against. However, since men have historically asserted power over women, structural inequalities place women at a disadvantage in terms of access to rights and opportunities. This is recognized by the [United Nations' Sustainable Development Goals](#) (SDGs), which set out to achieve gender equality and empower all women and girls by 2030. Ending gender discrimination against

women is also the aim of the [Convention on the Elimination of all forms of Discrimination Against Women](#) (CEDAW), which was adopted by the United Nations in 1979. As of June 2018, there were 189 States parties to CEDAW.

Gender discrimination against women is compounded by the marginalization that many women face based on their socio-economic status, age, ethnicity, or race. These realities have led to the definition of women as “vulnerable persons”. As explained in greater detail below, the Ethics of Care (EoC) theory calls on all individuals to take conscious and empathetic steps and actions towards the advancement and protection of vulnerable members of society - in this case, women. The Module illustrates how the EoC can help students take actions in their everyday lives to identify and address gender discrimination against women.

Several different ethical theories can be used to analyse and address gender discrimination, including utilitarianism, deontology and virtue ethics, which are discussed in Integrity and Ethics [Module 1](#) (Introduction and Conceptual Framework). However, this Module focuses on the EoC theory because it is an important development within the long history of feminism, one that moves beyond the either/or dichotomy that suggests that someone must give up his or her entitlements for someone else to receive more. EOC is also an influential theory that provides us with rich resources for thinking about gender and sexuality. In discussing the EoC, the Module encourages us to think at a more transformational level by considering concepts such as care, trust and solidarity, and the roles that they play alongside concepts such as justice, equality and individual rights. At the same time, lecturers are encouraged to consider and utilize other theories and approaches that could be effective in motivating students to challenge key assumptions and power structures relating to gender in their location (e.g. country, region) or community type (e.g. urban, urban-periphery, rural-indigenous).

### Basic terms: Gender and gender discrimination

Before discussing the gender dimensions of ethics, it is important to distinguish the terms gender and sex, which are commonly incorrectly inter-changed. While sex is defined as the "physical and biological characteristics that distinguish males and females" (UN Women, 2017), the concept of gender refers to:

the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/ time-specific and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader socio-cultural context. Other important criteria for socio-cultural analysis

include class, race, poverty level, ethnic group and age. (UN Women, 2001)

Women around the world face discrimination and other challenges based on their gender. Article 1 of the [CEDAW](#) defines gender discrimination as:

any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women ... of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Women are subjected to biases and prejudice in the community, in their own homes, and in their work places in several ways, ranging from under payment (lack of pay parity) and gender segregation to harassment and sexual assault. Hence gender equality and empowerment for women and girls has been designated as [Goal 5](#) of the SDGs adopted by the United Nations in 2015.

Family and domestic violence have also been highlighted as a fundamental problem in many countries around the world. This treatment of women is the manifestation of the oppression they face due to their gender identity. Stressing this point, Iris Marion Young (2009) explains that gender discrimination is compounded by five types of oppression experienced by many women: violence, exploitation, marginalization, powerlessness, and cultural imperialism (Young, 2009).

Relatedly, to fully understand how gender functions in society, it is necessary to understand how gender interacts with other structures of power such as race, class, ethnicity, sexual orientation or age. Such an analytical framework was first introduced and developed by legal scholar Kimberlé Crenshaw in her seminal article “Mapping the margins: intersectionality, identity politics, and violence against women of color” (1989). The term “intersectionality” is used to describe the consideration of other factors that play into gender discrimination, particularly race, compounding its effects. Crenshaw was interested in the way that women’s rights activists did not always consider questions of race, as a black woman’s experience of discrimination, for instance, might be very different than that of a white woman. In the United States, this can be easily illustrated by the wage gap. While American women earn less than American men, African American and Hispanic women earn even less than white women (Temple and Tucker, 2017). Contemporary feminists, such as Vrushali Patil (2013), have looked at the way in which intersectionality impacts racial and cultural hierarchies across borders. Using the term “intersectionality” helps us visualize how categories such as race, gender and class interlink in concrete lives, and understand the multiple chains of exclusion and violence to which women are subjected (i.e. women can be subject to several systems of oppression that go beyond patriarchy). For a further discussion of the notion of intersectionality, including a related class exercise, see [Module 5](#) (Ethics, Diversity and Pluralism).

## Forms of gender discrimination

The following paragraphs discuss the notions of sexism, implicit sexism, sexual harassment and sexual assault, all of which are common forms of gender discrimination against women.

### *Sexism*

Sexism is the prejudice or discrimination based on sex, especially in the form of discrimination against women ([Merriam-Webster](#)). It can also mean the unfair treatment of people based on their sex or gender. Although the origin of the term as it is used around the world is not entirely clear, it is associated with the “second wave of feminism” which lasted from the 1960s to the 1980s, and was likely modelled on the concept of racism (Masequesmay, 2014). Sexism is based on the idea that women are inferior to men, and functions to oppress women in society.

One of the ways in which sexism is manifested in countries and cultures around the world is through the socialization of gender norms. For example, for centuries in the West, gender roles have depicted women as the more nurturing, emotional, and physically weaker gender. Thus, women have been relegated to the domestic sphere, while gender roles have depicted men as more fit for public life, leadership positions, activities in business, politics, and academia. Children can be socialized from an early age to believe that women and men have different and proper gender roles in society. Those children may then grow up to perpetuate the existence of these damaging and restrictive roles in society. An example of this process is the differences in toys marketed to boys and girls. This [video](#) shows that when adults think of a baby as a boy, they give the baby toy vehicles, action figures or construction equipment, and when they consider the baby to be a girl they offer her dolls and kitchen sets. As demonstrated in this [video](#), sayings such as “run like a girl” or “throw like a girl” teach girls that they are physically weaker than boys and are also insulting to girls. It is important to note that these gender roles are limiting for everyone – while girls are taught that they are physically weaker (“run like a girl”), boys are taught that they are emotionally weaker (“boys don’t cry”). These views of gender roles, and the socialization that keeps them alive, have led to discrimination against women in public life, as they are often seen as inappropriately defying their assigned gender role. Essentially, the power structure at the basis of discrimination and violence against women is reinforced through the process of internalizing stereotypes and gender roles. This historical process, it should be stressed, does not exclude any region of the world; however, in some regions it entails greater violence for women.

Sexism may arise because of socialized concepts of privilege and entitlement. “Privilege” is defined by the Oxford English Dictionary as “A special right, advantage, or immunity granted or available only to a particular person or group”. “Entitlement” is defined as both the “fact of having a right to something” and the “belief that one is inherently deserving of privileges or special treatment”.

An extreme form of sexism is misogyny, or the “hatred of women” (Masequesmay, 2017). The presence of misogyny in cultures and societies often leads to high rates

of violence against women and the commodification and objectification of women. Structural and cultural norms can breed misogyny.

Although most forms of sexism and discrimination negatively impact women, men can be affected as well. According to a [survey](#) conducted in five countries (Bulgaria, Cyprus, Denmark, France and the UK), a significant number of men suffer from gender-based discrimination at the workplace, especially in areas with a greater presence of female compared to male workers, such in health-related services (Eurofound, 2018, p. 10). However, women suffer from discrimination in the workplace, including within the health sector, because of historical-structural conditions that have greater implications than cases of discrimination against men.

### *Implicit bias / implicit sexism*

Prejudice and discrimination can be described as a form of intergroup bias. According to the US National Judicial Education Program, the most prominent forms of gender bias are “(i) Stereotyped thinking about the nature and roles of women and men; (ii) Devaluing what is perceived as ‘woman’s work’; (iii) Lack of knowledge of the social and economic realities of women’s and men’s lives” (Halilovic and others, 2017, p. 29).

Bias can often be implicit. “Implicit Bias,” sometimes referred to as unconscious bias, is defined by Brownstein (2015) in the [Stanford Encyclopedia of Philosophy](#) as:

a term of art referring to relatively unconscious and relatively automatic features of prejudiced judgment and social behaviour. While psychologists in the field of “implicit social cognition” study “implicit attitudes” toward consumer products, self-esteem, food, alcohol, political values, and more, the most striking and well-known research has focused on implicit attitudes toward members of socially stigmatized groups, such as African-Americans, women, and the LGBTQ [Lesbian, Gay, Bisexual, Transgender, Queer] community.

Implicit sexism or “everyday sexism” has been highlighted through a project founded by Laura Bates in 2012. Through her [website](#), more than 100,000 women and men have shared their experiences of gender imbalance. In Laura’s [TED talks](#), she highlights behavioural and policy changes that were triggered by the sharing of these anecdotes from around the globe. In Nigeria, playwright Ifeoma Fafunwa, has brought attention to similar issues through her play called [HEAR WORD! Naija Woman Talk True](#), a collection of monologues based on true-life stories of Nigerian women that challenges social, cultural, and political norms. Implicit bias from the perspective of an African-American woman is discussed in the 2014 [TED talk](#) by Melanie Funchness.

Implicit sexism was first analysed through a study conducted on the “blind” auditions for the symphony orchestra in New York from the 1970s and 1980s. The findings show that blind auditions (using a screen to conceal the candidates’ identity from the jury) significantly increased the chances that female musicians would be selected.

This is explained further in [this](#) Harvard summary and illustrated in [this](#) video.

In another study, focused on hiring practices at university science faculties, staff members were asked to review several job applications. The applications reviewed were identical, apart from the gender of the name of the applicant. They found that science faculty members (both male and female) were more likely to rate the male candidates as better qualified than the female candidates and want to hire more men than women. They also found that male candidates were given a higher starting salary compared to female candidates, and that the employers were willing to invest more in the development of the male candidate than the female candidate (Moss-Racusin and others, 2012).

Other studies show that women are interviewed more critically than their male counterparts, and are interrupted more often (Yorke, 2017). Implicit bias impacts not only the recruitment decision, but also the salary of the individual and the amount of development that is invested in their ongoing progression. Similarly, the study by Eagly and Karau (2002) found that it is more difficult for women to become leaders and to achieve success in leadership roles because a perceived incongruity between the female gender role and leadership roles leads to two forms of prejudice:

- (a) perceiving women less favourably than men as potential occupants of leadership roles.
- (b) evaluating behaviour that fulfils the prescriptions of a leader role less favourably when it is enacted by a woman.

Another interesting study focuses on gendered wording in job announcements. The study shows that when job ads mostly include words associated with male stereotypes (e.g. 'leader', 'competitive' and 'dominant') they are found less appealing by women compared to job ads that mostly include words associated with female stereotypes (e.g. 'support', 'understand', and 'interpersonal'). Therefore, job ads with more "masculine" wording reinforce gender inequality in traditionally male-dominated occupations and thereby amount to "institutional-level mechanism of inequality maintenance" (Gaucher and others, 2011). Finally, this interesting [report](#) discusses why women are less likely than men to apply to jobs for which they do not meet all of the advertised requirements.

### *Sexual harassment and assault*

Sexual harassment is a legal term that refers to unsolicited verbal or physical behaviour of a sexual nature (Encyclopaedia Britannica, 2018). It includes any sexually motivated behaviour that the recipient finds offensive. Women and girls can be victims of sexual harassment in the home, the workplace, in school, and the larger community, among other places. Examples of such harassment could be unwanted touching, comments of a sexually suggestive nature, rude or offensive comments about one's gender identity or gender expression, questions prying into the personal private life about their sexual history or orientation, just to name a few. Boys can also be victims of sexual harassment, with the harassers almost always being men. This illustrates that sexual violence stems from male supremacy over

what is considered undervalued or what can be dominated through the body. It is important to emphasize the effects of this patriarchal power, which is expressed in everything that is considered undervalued and hierarchized by that supremacy.

One example of public sexual harassment that exists in many cultures around the world is “catcalling.” Some defend this behaviour, saying that it’s part of the culture and is not intended to offend or cause any distress. In France, for example, a law has been proposed which would criminalize this form of harassment and impose fines against men who catcall women. Marlene Schiappa, the French Minister of Gender Equality who is promoting this law, has said that she hopes the law would embarrass the men who harass women and would then lead to change. She stated that there has been opposition to the planned legislation, and that men have responded by saying that catcalling is merely “French culture” (Bell and Jones, 2017).

Sexual harassment extends beyond the street, workplace, or other physical space women may occupy and is ever-present in the virtual world. Women are harassed on social media and the Internet has provided a large platform for the abuse, objectification, and harassment of women. Despite all the benefits social media brings in marshalling and supporting like-minded people, the anonymity afforded by social media also creates an additional forum for women to be abused. Many people feel that more should be done by social media owners (Facebook, Twitter, Instagram, etc.) to protect the vulnerable and to act against those inciting violence, racism and sexism online. As illustrated in the example provided in Exercise 5 of this Module, women in the public eye, rather than men or other vulnerable groups, are particularly singled out for online abuse (also known as “trolling”) simply for doing their jobs (in this case, sports journalism or commentary).

Sexual assault or sexual abuse is another pervasive issue that women face around the world (UN Women, 2017). This form of violence and discrimination perpetrated on women because of their gender is particularly prevalent in university campuses. Studies in the United States have uncovered that one in five women in universities in the US have experienced sexual assault (Krebs and others, 2016), and this has been replicated in other parts of the Western world (AHRC, 2017). Sexual assault is the manifestation of misogynistic and sexist societal norms, and is very widespread across the globe today.

The very public exposure of sexual abuse and harassment in the workplace has gained a new level of awareness, when high profile women have thrown their support behind the #metoo campaign, that was started by black activist Tarana Burke in as early as 2007, and called out inappropriate behaviour by male colleagues in Hollywood and national media stars, stating “Time’s Up”. In addition, there are several large ongoing investigations of sexual abuse allegations against established religious organizations, children’s charities, sporting organizations and other government institutions. It appears that community attitudes are changing and vulnerable people feel more confident and comfortable speaking out against abuse and discrimination caused by those in more powerful positions in society.

However, women continue to face discrimination and other types of harm because of their gender, and it remains imperative that we ask ourselves what we can do to eradicate violence against women and ensure that women have equal rights and power in society. These issues are at the heart of feminism and feminist ethics.

## The Ethics of Care (EoC) and Feminism

Several movements, theories, ideologies and initiatives have developed in response to gender-based discrimination. This includes feminism, which is the “theory of the political, economic, and social equality” of the genders ([Merriam-Webster](#)). The United Nations Development Fund for Women (UNIFEM) (established in 1976), UN Women (established in 2010), African Women’s Development Fund (founded in 2001), All-China Women’s Federation (ACWF) (established in 1949), European Feminist Forum (launched in April 2007), and North American Indian Women’s Association (founded in 1970) are just a few examples of programmes and initiatives that are focusing on women’s rights and interests.

Chandra Talpade Mohanty had written in the 1980s that white Western feminists have tended to gloss over the differences between women from various parts of the Global South. She criticized their treatment of the “Third World Woman” as a “singular monolithic subject”, stressing that the experience of oppression is incredibly diverse, and contingent on geography, history, and culture (Mohanty, 1984). In 2003, however, she revisited her argument and observed that: “The critique and resistance to global capitalism, and uncovering of the naturalization of its masculinist and racist values, begin to build a transnational feminist practice” and that these feminist alliances are crucial (Mohanty, 2003).

Within the feminist movements, thinkers and advocates have developed gender-centred approaches to ethics during the eighteenth and nineteenth centuries. While there are many branches of feminist ethics that focus on diverse ways in which traditional notions of ethics could better take gender-related issues into account, the underlying common goal for all branches is “the creation of gendered ethics that aims to eliminate or at least ameliorate the oppression of any group of people, but most particularly women” (Tong and Williams, 1998). One prominent approach within feminist ethics is the care-focused approach, which is associated with the EoC theory. This approach, as discussed in further detail below, calls on all individuals to take conscious and empathetic steps and actions towards the advancement and protection of vulnerable members of society—in this case, women.

Ethics of Care, also known as Care Ethics, has developed historically from the feminist tradition of recognizing, and requiring, that we can and should respond to marginalized members of the community with care and empathy. As explained above, EoC has been selected from various ethical theories that can be used to address gender discrimination because of its historical links to feminism and because it is an influential theory that provides us with rich resources for thinking about gender and sexuality. EoC is a normative ethical theory, which means that it is a theory about what makes actions morally right or wrong. The EoC moral imperative goes beyond our legal responsibilities and urges us to act even where it may be

uncomfortable to do so. According to the EoC, acting morally means more than the passive idea of “do no harm”. Doing the right thing means acting to make the world a better place for those who have been made vulnerable or otherwise excluded and/or marginalized.

The [Internet Encyclopedia of Philosophy](#) defines EoC as follows:

The moral theory known as “the ethics of care” implies that there is moral significance in the fundamental elements of relationships and dependencies in human life. Normatively, care ethics seeks to maintain relationships by contextualizing and promoting the well-being of caregivers and care-receivers in a network of social relations. Most often defined as a practice or virtue rather than a theory as such, “care” involves maintaining the world of, and meeting the needs of, ourselves and others. It builds on the motivation to care for those who are dependent and vulnerable, and it is inspired by both memories of being cared for and the idealizations of self. (Sander-Staudt, 2016)

EoC differs from the three major Western ethical theories discussed in Integrity and Ethics [Module 1](#) (Introduction and Conceptual Framework), namely: utilitarianism, deontology and virtue ethics. While deontology and utilitarianism demand impartiality above all, EoC focuses on the moral importance of relationships with families and groups, and on how individuals or societies should respond to a situation or person requiring care. EoC differs from virtue ethics because it focuses on the caring relations rather than the virtues of individuals. In this sense, EoC is a relational ethics, a framework that includes many non-Western ethical approaches such as Chinese Confucian ethics and the African ethics of Ubuntu. It is interesting to note in this context that Ubuntu conceptualizes power as deriving from immaterial force rather than from material resources such as wealth, weapons, physical strength or natural resources (Tavernaro-Haidarian, 2018). Power is understood, therefore, as that which is between people, grows the more it includes and is measured in terms of how sustainable our actions are for society. This idea is consistent with the idea that women’s empowerment goes beyond material aspects.

The key characteristics of an EoC perspective are:

1. The complexity and variation in degrees of dependence and interdependence between people and institutions over time are acknowledged and considered.
2. Those people particularly impacted by our choices need to be considered carefully in our decision-making. Those especially vulnerable deserve extra consideration, love and care.
3. Rather than relying on a “blanket” or “one size fits all” approach, it is necessary to attend to contextual details of situations in order to safeguard and promote the actual specific interests of those involved.

Carol Gilligan is credited as being the founder of the EoC. Gilligan's ground-breaking work [In a Different Voice](#) promoted the view that women tended to emphasize empathy and compassion over the notions of justice-based morality. Subsequent

feminist research suggests that these preferences are more likely to be a result of socialized gender roles, which in turn is reflected in the devaluation of a care approach and caring workplace and home roles.

In response, ethicist Nel Noddings has promoted the view that women's capacity for care is a human strength, which can and should be taught to and expected of men as well as women. Caring then is the social responsibility of both men and women. Rather than the either-or approach adopted by Gilligan, who regarded care-based morality as an alternative to justice-based morality, Noddings considers that values such as justice, equality, and individual rights should operate together with values such as care, trust, mutual consideration, and solidarity. At the same time, Noddings prioritizes caring as the preferable ethical approach that is "rooted in receptivity, relatedness, and responsiveness" (Noddings, 1984, p. 2). Joan Tronto (2005) further elaborated on the EoC and identified four ethical elements: attentiveness, responsibility, competence and responsiveness. Tronto also outlines these elements in her lecture entitled "[The Challenges of Medical Care in a Caring Democracy](#)".

The moral duty of care, which is at the heart of EoC theory, can be contrasted with the legal standard of care, which does not oblige a person to assist others (outside of the narrow class of persons on whom a legal duty is imposed). In many legal systems, the law may require people to refrain from acting in a harmful manner, but there is generally no legal obligation to actively help others. In systems where such an obligation does exist, it is often under extreme circumstances, such as where a person requires rescue. This is a significant difference between legal and moral obligations and illustrates why one cannot solely rely on the law to determine moral responsibility. The relationship between law and morality is discussed in further detail in [Module 12](#) (Integrity, Ethics and Law).

The EoC advocates a moral obligation to provide care for marginalized segments of society. Where the carer is the beneficiary of a system established upon and perpetuating historical and/or current inequality, the EoC perspective would call for a heightened duty to care for others. But even utilitarian ethicists, such as the controversial philosopher Peter Singer, argue that individuals in a position of influence or power (whether it be financial, educational or positional) have a higher moral duty to care for those they can care for and who need their help, and to make changes to the systems and institutions that perpetuate sexism and inequality. For a further discussion of utilitarianism see [Module 1](#) (Introduction and Conceptual Framework).

The challenge, however, when presented with so much need in the world, is how to determine where to start – and stop – caring, without becoming so overwhelmed that we do nothing instead. Environmentalist David Suzuki responds to this feeling of helplessness in a 2013 interview as follows:

In the 1960s and '70s we used to run around saying "think globally, act locally" and in many ways that was completely wrong because when people began to think globally, in terms of issues like species extinction or climate change or ocean acidification, it was so immense that people said, "Well, what the hell? There's over 7 billion

people. What difference does it make what I do?" It imposed a sense of helplessness.

I think we have to think locally and act locally in order to have a hope of being effective globally. I find that where you get that real sense that we can do something is when you get involved at the local level. Of course, one's eye is always on the collective impact of communities around the world. But at the community level, we can really see the consequences of what we do. It's very uplifting.

Applying this proposition to the problem of gender discrimination, we can start acting locally by implementing an EoC approach in our own lives in everyday situations involving gender inequality. For example, we can call out sexist remarks or jokes. We can support and believe victims of sexual harassment or assault. We can speak up and support a fellow female colleague who has been interrupted or talked over during a meeting, in the spirit of the [Amplification](#) technique used by female staffers of Barack Obama to support the ideas and comments of other females in the room. In doing so, we are demonstrating behaviours of a carer for others outside of our immediate family circle. As stressed by Eileen Sowerby, we are continually confronted by opportunities to demonstrate caring behaviour for strangers (others) that require different levels of responses (1993, p. 55-56).

Another way in which we can take responsibility is by addressing our own implicit gender-based biases. For example, when we witness an act of discrimination against women, we should ask ourselves whether our own common practices could encourage such discriminatory actions. This is how we can deconstruct and question our own privileges and biases. Adopting an EoC perspective can help us identify and challenge these biases, increase our awareness of sexism in all its forms, and understand how we can alter our own life to become more inclusive and empathetic. These ideas are contextualized and explored through the exercises below. It is noted that EoC requires that we care for all marginalized segments of society. However, since this Module focuses on gender discrimination, it stresses the EoC moral obligation to provide care for women as a class of people marginalized on the basis of their gender.

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## Exercises

This section contains suggestions for in-class and pre-class educational exercises, while a post-class assignment for assessing student understanding of the Module is suggested in a separate section.

The exercises in this section are most appropriate for classes of up to 25 students (ideally 10-15 students), where students can be easily organized into small groups in which they discuss cases or conduct activities before group representatives provide feedback to the entire class. Although it is possible to have the same small group structure in large classes comprising a few hundred students, it is more challenging and the lecturer might wish to adapt the facilitation techniques to ensure sufficient time for group discussions as well as providing feedback to the entire class. The easiest way to deal with the requirement for small group discussion in a large class is to ask students to discuss the issues with the four or five students sitting close to them. Given time limitations, not all groups will be able to provide feedback in each exercise. It is recommended that the lecturer make random selections and try to ensure that all groups get the opportunity to provide feedback at least once during the session. If time permits, the lecturer could facilitate a discussion in plenary after each group has provided feedback.

All exercises in this section are appropriate for both graduate and undergraduate students. However, as students' prior knowledge and exposure to these issues vary

widely, decisions about appropriateness of exercises should be based on their educational and social context. The lecturer is encouraged to relate and connect each exercise to the key issues of the Module.

### Exercise 1: Privilege is invisible to those who have it

Show the students one of the following two video clips:

- In "[Understanding My Privilege](#)," a 2016 TED Talk, University Chancellor Susan E. Borrego reflects on her life as an emancipated minor and dissects the emotionally charged conversation surrounding race relations in the United States. This raconteur uses her powerful first-person account of "White Privilege" and "Black Lives Matter" to underscore the responsibility each one of us must bring about change.
- "[Why Gender Equality is Good for Everybody—Men Included](#)," a 2015 TED Talk by Dr Michael Kimmel, highlights that "privilege is invisible to those who have it" because those people holding the entitlement consider themselves as neutral.

Discuss with the class:

- How does this TED talk make you feel?
- Can you reflect on the ways that sexism and/or racism is impacting your life as an individual?
- How can you relate Borrego's and/or Kimmel's ideas to the EoC?

#### ➤ Lecturer guidelines

Depending on the size of the class and technology available, the class can be divided in two for each group to watch one of the clips.

To save time, the lecturer can ask the students to watch the video before arriving to class.

The exercise can also be supplemented by an activity based on Peggy McIntosh's note [White Privilege: Unpacking the Invisible Knapsack](#). The activity described in the note focuses on race-based privilege but it could be adapted to other types of privileges, including those based on gender. Lecturers can also simply ask students to unpack what is in their own "privilege knapsack", and show students McIntosh's 2012 TEDx Talk, "[How Studying Privilege Systems Can Strengthen Compassion](#)".

### Exercise 2: Role play: the power walk

To further help students understand the idea of privilege, and make them aware of their own privilege, lecturers can ask the students to do the "privilege walk" shown in [this](#) short 4-minute video clip. To avoid causing discomfort and embarrassment to the students, it is recommended to use the role-play method and assign fake identities to the students (e.g. male lawyer, woman police officer). Sample statements for the exercise are widely available on the Internet (see, e.g., [here](#) and [here](#)). The UN Women Training Centre, in its [Compendium of Good Practices in Training for Gender Equality](#) (at p. 64), calls this exercise the "Patriarchy

and the Power Walk”, and provides the following guidance:

- Each trainee “steps into the shoes” of another person, e.g. a single mother, a blind man, etc.
- Statements are read aloud. If these apply to them, they step forward. If not, they do not move.
- In the end, participants visually see how much power, access to resources, and opportunities some individuals in society have compared to others.
- Based on this, they discuss how power and privilege is relative to a person’s gender, socio-economic position, ethnicity, and other cross-cutting issues. This is followed by a discussion of the “Patriarchal Paradox”, i.e. how men are also disadvantaged by the system of patriarchy.

Statements suggested by UN Women for this exercise include:

- I have access to and can read newspapers regularly
- I eat at least two nutritious meals a day
- I would get legal representation if I am arrested
- I would be confident if I had to speak directly to a magistrate
- I am not in danger of being sexually harassed or abused
- I have a regular income or means of supporting myself
- I can speak in meetings of my extended family
- I would not be treated violently or roughly if I am arrested
- I can afford and access appropriate healthcare
- I can question spending of community funds
- I can name some of the laws in the country
- Someone would immediately be told if I was arrested
- I have left over money at the end of the week that I can spend on myself
- I can travel anywhere I like without assistance or permission
- I do not feel threatened in the workplace by any issues of my identity
- I do not feel socially uncomfortable in most situations to voice my opinions
- I can do what I like in my home without fear

Identities suggested by UN Women include: male lawyer with private firm, 10-year-old street boy, grandmother taking care of orphans, unemployed single mother, male storekeeper, woman police officer, blind elderly man, male school teacher, female member of parliament, migrant ethnic minority, male literate factory worker, etc. These suggested identities and statements were used by UN Women in its Gender Mainstreaming Course, Bangkok, October 2017.

#### ➤ Lecturer guidelines

If it is difficult to conduct this activity due to time and space limitations, lecturers can show the students the clip. The Singapore version of the clip is available [here](#). Note that this exercise will lead to a discussion that goes beyond gender.

### Exercise 3: Self versus other

Watch the TED Talk “[Wiring a Web for Global Good](#)”, in which former UK Prime Minister Gordon Brown discusses how technology can help us tackle the big issues of poverty and climate change, security and terrorism, and human rights and development.

Ask the students to discuss what an EoC approach tells us about how to balance the needs of vulnerable others with the need to provide for ourselves and our dependents.

#### ➤ Lecturer guidelines

When conducting this exercise, the lecturer can draw on the quote from David Suzuki cited in the Key Issues section of this Module and the discussion that follows.

Similar themes are explored by Tiffany Jana in her 2014 TED Talk “[The Power of Privilege](#)”. Jana discusses transatlantic organizational development, marketing, and community outreach initiatives focused on race and democracy.

### Exercise 4: The “Gender-Career Implicit Associations Test”

In this exercise, students will take the [Harvard Implicit Associations Test \(IAT\)](#), which provides the opportunity to explore implicit bias on a range of topics.

Ask the students to take the “Gender-Career Implicit Associate Test” available on the Harvard IAT [website](#). Students would ideally take the test individually.

Once the students have completed their test (approx. ten mins), review the overall statistics displayed at the end of the test compiled based on all participants from around the world. This IAT often reveals a relative link between “family” and “females” and between “career” and “males”.

Ask the students to share their results with the class and compare those results with the overall findings. They can then discuss the following questions:

- a) Were you surprised by your results? Why, or why not?
- b) What did you learn from your results?
- c) Did you feel challenged by having your implicit bias questioned?
- d) How does this relate to the EoC?

#### ➤ Lecturer guidelines

Background information about the Harvard IAT can be found [here](#). The IAT is part of the larger Project Implicit described [here](#). The test will ask the student (optionally) to report their attitudes toward or beliefs about the topic of the test, and to provide some general information about themselves. The site states that: “Data exchanged with this site is protected by SSL encryption, and no personally identifying information is collected. IP addresses are routinely recorded, but are completely

confidential.” If students indicate that they are unprepared to encounter interpretations that they might find objectionable, they should not proceed to take the test. Lecturers might wish to discuss the implications privately where students indicate they do not wish to have their views challenged in a university environment.

As an alternative, lecturers may ask the students to solve the following riddle: A father and his son are in a car accident. The father dies at the scene and the son is rushed to the hospital. At the hospital the surgeon looks at the boy and says "I can't operate on this boy, he is my son." How can this be? The riddle is discussed [here](#) and [here](#).

### Exercise 5: Gender equity in recruitment advertisements (“Gender Decoder”)

Ask the students to find a job advertisement for a role they would be interested in applying for. Ask them to use the “Gender Decoder for Job Ads” tool (available [here](#)) to review the wording of their chosen job advertisement. Ask them to answer the following questions:

1. Consider how this tool and the Ethics of Care would direct you to rewrite the advertisement to ensure it is more gender neutral. What words did you change?
2. Are there any words in the Decoder (used in the original research) that you would question or you feel are missing? Explain why that is.
3. Reflect on what you learnt about your own biased use of language.

Facilitate a class discussion drawing on their responses. If time is short, lecturers can ask the students to submit their written responses, attaching their marked-up job advertisement.

#### ➤ Lecturer guidelines

One key initiative being used by organizations is to review and amend their recruitment practices to ensure that they are more open and flexible and that the language used in their job advertisements reflect those policies. A tool developed for this purpose is the “[Gender Decoder for Job Ads](#)”. Job advertisements and position descriptions can be pasted into the Gender Decoder and it will provide advice on the language used, i.e. whether the wording is masculine, feminine or gender neutral.

As an alternative, lecturers could conduct an exercise in which students transform sexist or discriminatory phrases into inclusive and gender ethics-based language. [This resource](#) of the Hamilton School can be useful for this purpose. The resource will also help demonstrate that sexist language is pervasive, demonstrating the extent to which it has been normalized and is used in everyday contexts, to the point that we often overlook the insidious effects of this type of discrimination.

### Exercise 6: Sexual harassment online (#MoreThanMean)

The impact of harassment towards female journalists was [emphasized](#) by Harlem

Désir, the OSCE Representative on Freedom of the Media (2018):

The harassment of women journalists online has an impact on the public at large. It affects the kinds of voices we hear, the stories we read, and ultimately the freedom and quality of the societies we live in. There is no such thing as freedom of expression if it is the privilege of some, with the exclusion of others. Freedom can only be inclusive. For all.

Show the students [this](#) short video clip about online harassment of women. Ask the students to organize into small groups, and discuss how workplace sexism and sexism more generally play out in online forums. They could focus on the following questions:

- a) What mechanisms can/should social media owners, legislators, law enforcement agencies and/or users put in place to prevent and/or regulate the online abuse of women?
- b) How would you respond to the scenarios in the clip from an EoC perspective?

➤ Lecturer guidelines

If time allows, after the small group discussion, the lecturer could ask the students to discuss their suggestions with the entire class, and brainstorm what more can be done to support women as they face sexual harassment in public, whether in the form of “catcalling,” sexual assault or another form.

### Exercise 7: Role play: sexual harassment in the workplace

Lecturers who feel confident in facilitating role-play exercises could ask the students to write their own scripts about organizational cultures that are familiar to them, and to play the roles specified in the script.

In preparation, students should watch:

- (a) Feminist scholar Catherine MacKinnon demonstrate [here](#) how CEOs should talk about sexual harassment.
- (b) Lieutenant-General David Morrison, Chief of the Australian Army’s [speech](#) utilizing the quote: “the standard you walk past is the standard you accept”. The Morrison speech transcript is explained [here](#) by Cam Barber.

➤ Lecturer guidelines

An alternative to role-playing is to set an assignment asking students to come up with a lesson plan to teach the class about what sexual harassment is and how their chosen "organization" will respond to an allegation that has been made public.

### Exercise 8: Class wrap up - “Minute Paper”

A few minutes before the end of class, ask the students to write down their responses to two simple questions:

- a) What was the most important thing you learned today?
- b) What question remains in your mind?

To conclude the session, ask students to briefly present their answers.

➤ Lecturer guidelines

If time limitations do not allow for such a discussion, lecturers can ask the students to hand in their responses on their way out of class, anonymously or with their name on the top of the page.

## Possible class structure

This section contains recommendations for a teaching sequence and timing intended to achieve learning outcomes through a three-hour class. The lecturer may wish to disregard or shorten some of the segments below in order to give more time to other elements, including introduction, icebreakers, conclusion or short breaks. The structure could also be adapted for shorter or longer classes, given that the class durations vary across countries.

Ideally, to allow all students to reflect on and share their experiences, up to an hour could be spent on each exercise and the lecturer could choose to conduct only one or two of the exercises described in the Module.

### Introduction (15 mins)

- Introduce relevant terms and provide an overview of the historical context of EoC. Use Gilligan, Noddings, Tronto as sources.

### Ethics of Care (25 mins)

- Discuss EoC and the moral duty of care (including Singer's Higher Duty).

### Gender discrimination (40 mins)

- Discuss gender discrimination including sexism, and conduct Exercise 1 (Privilege is invisible to those who have it) or Exercise 2 (Power walk role play).

### Balancing self and other (30 mins)

- Discuss ways to balance care for the other with providing for ourselves and our dependents, referring to Suzuki's quote and conducting Exercise 3 (Self versus Other, with the Brown Ted Talk).

### Implicit gender bias (30 mins)

- Conduct Exercise 4 (Gender-Career IAT) or Exercise 5 (Gender Decoder) and discuss implicit gender-based bias.

### Sexual harassment online and at work (30 mins)

- Conduct Exercise 6 (Sexual harassment online) or Exercise 7 (Role play: sexual harassment in the workplace).

### Conclusion (10 mins)

- Conclude the session with Exercise 8 (Minute Paper) and a discussion of the main lessons of the session.

## Core reading

This section provides a list of (mostly) open access materials that the lecturer could ask the students to read before taking a class based on this Module.

Crenshaw, Kimberle (1991). Mapping the margins: intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, vol. 43, No. 6, pp. 1241-1299. Available from: <http://multipleidentitieslgbtq.wiki.westga.edu/file/view/crenshaw1991.pdf>.

Gaucher, Danielle, Justin P. Friesen and Aaron C. Kay (2011). Evidence that gendered wording in job advertisements exists and sustains gender inequality. *Journal of Personality and Social Psychology*, vol. 101, No. 1, pp. 109-28. Available from [https://www.researchgate.net/publication/50303045\\_Evidence\\_That\\_Gendered\\_Wording\\_in\\_Job\\_Advertisements\\_Exists\\_and\\_Sustains\\_Gender\\_Inequality](https://www.researchgate.net/publication/50303045_Evidence_That_Gendered_Wording_in_Job_Advertisements_Exists_and_Sustains_Gender_Inequality).

Gilligan Carol (1982). *In a Different Voice*. Cambridge: Harvard University Press. \*See especially pp. 24-39. Available from [https://www.researchgate.net/publication/275714106\\_In\\_A\\_Different\\_Voice\\_Psychological\\_Theory\\_and\\_Women's\\_Development](https://www.researchgate.net/publication/275714106_In_A_Different_Voice_Psychological_Theory_and_Women's_Development).

Mohanty, Chandra T. (2003). 'Under western eyes' revisited: feminist solidarity through anticapitalist struggles. *Signs* vol. 28, No. 2, pp. 499–535. Available from [https://warwick.ac.uk/fac/arts/english/currentstudents/pg/masters/modules/postcol\\_theory/mohanty\\_under\\_western\\_eyes\\_revisited.pdf](https://warwick.ac.uk/fac/arts/english/currentstudents/pg/masters/modules/postcol_theory/mohanty_under_western_eyes_revisited.pdf).

National Women's Law Centre (2017). *Equal Pay for Black Women*. Available from <https://nwlc-ciw49tixgw5lbab.stackpathdns.com/wp-content/uploads/2017/07/Equal-Pay-for-Black-Women.pdf>.

Noddings Nel. (1984). *Caring: A Feminine Approach to Ethics and Moral Education*. Los Angeles: University of California Press.

Patil, Vrushali (2013). From patriarchy to intersectionality: a transnational feminist assessment of how far we've really come. *Signs: Journal of Women in Culture and Society*, vol. 38, No. 4, pp. 847-867. Available from [https://www.researchgate.net/profile/Vrushali\\_Patil6/publication/259713108\\_From\\_Patriarchy\\_to\\_Intersectionality\\_A\\_Transnational\\_Feminist\\_Assessment\\_of\\_How\\_Far\\_We've\\_Really\\_Come/links/5665acdf08ae192bbf925a5a.pdf](https://www.researchgate.net/profile/Vrushali_Patil6/publication/259713108_From_Patriarchy_to_Intersectionality_A_Transnational_Feminist_Assessment_of_How_Far_We've_Really_Come/links/5665acdf08ae192bbf925a5a.pdf).

Sander-Staudt, Maureen (2018). Care Ethics. *The Internet Encyclopaedia of*

Philosophy. Available from <https://www.iep.utm.edu/care-eth/>.

Tronto, Joan (2005). An ethic of care. In *Feminist theory: a philosophical anthology*, Ann E. Cudd and Robin O. Andreasen, eds. Malden, Massachusetts: Blackwell Publishing.

Tronto, Joan C. (2010). Creating caring institutions: politics, plurality, and purpose. *Ethics and Social Welfare*, vol. 4, pp. 158-71.

UN Women (2017). *Facts and Figures: Ending Violence Against Women*. Available from <http://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures>.

## Advanced reading

The following readings are recommended for students interested in exploring the topics of this Module in more detail, and for lecturers teaching the Module.

Abrams, Allison (2017). Gender-based interruption and the Supreme Court. *Psychology Today*, 1 May. Available from <https://www.psychologytoday.com/us/blog/nurturing-self-compassion/201705/gender-based-interruption-and-the-supreme-court>.

Bates, Laura (2014). *Everyday Sexism: The Project that Inspired a Worldwide Movement*. New York: St Martin's Press.

Bell, Linda A., and David Blumenfeld, eds. (1995). *Overcoming Racism and Sexism*. Rowman & Littlefield. \*This collection of essays, by scholars from many different intellectual perspectives and ethnic backgrounds, explores practical as well as theoretical aspects of racism and sexism while probing the connections and differences between them.

Brammertz, Serge and Michelle Jarvis, eds. (2016). *Prosecuting Conflict-Related Sexual Violence*. Oxford: Oxford University Press. \*The body of the book is technical and focused on helping prosecution offices and prosecutors to develop better technical strategies for addressing conflict-related sexual violence under the framework of international criminal law. The detailed annex to the book sets out the factual findings in cases before the Tribunal that relate to conflict-related sexual violence during the conflicts in the former Yugoslavia, and may assist in providing material for case studies.

Campbell, Kirsten (2007). The gender of transitional justice: law, sexual violence and the International Criminal Tribunal for the Former Yugoslavia. *The International Journal of Transitional Justice*, vol. 1, No. 3, pp. 411-432. Available from [http://www.peacewomen.org/sites/default/files/reconpb\\_campbell\\_gender\\_of\\_transitional\\_justice\\_2007\\_0.pdf](http://www.peacewomen.org/sites/default/files/reconpb_campbell_gender_of_transitional_justice_2007_0.pdf).

Eagly, Alice. H. and Steven J. Karau (2002). Role congruity theory of prejudice toward female leaders. *Psychological review*, vol. 109, No. 3, pp. 573-598.

Available from [http://web.pdx.edu/~mev/pdf/Eagley\\_Karau.pdf](http://web.pdx.edu/~mev/pdf/Eagley_Karau.pdf).

- Federici, Silvia (2009). *Caliban and the Witch: Women, the Body and Primitive Accumulation*. Brooklyn: Brooklyn, NY: Autonomedia. Available from <https://libcom.org/files/Caliban%20and%20the%20Witch.pdf>. \*This book sets out a history of women in the transition to capitalism. Moving from the peasant revolts of the late Middle Ages to the witch hunts and the rise of mechanical philosophy, Federici investigates the capitalist rationalization of social reproduction.
- Fotaki, Marianna and Ajnesh Prasad (2015). Questioning neoliberal capitalism and economic inequality in business schools. *Academy of Management Learning & Education*, vol. 14, No. 4, pp. 1–20. \* Business schools have failed to address the issues surrounding the cause the effect of the burgeoning economic inequality between the richest and the poorest.
- Garcia Bordeaux, V. (2017). How media sexism demeans women and fuels abuse by men like Weinstein. *Chicago Tribune*, 17 October. Available from <http://www.chicagotribune.com/sns-how-media-sexism-demeans-women-and-fuels-abuse-by-men-like-weinstein-85789-20171017-story.html>.
- Gilligan Carol (1987). Moral orientation and moral development. In *Women and Moral Theory*, Eva Feder Kittay and Diana T. Meyers, eds. Totowa, NJ: Rowman & Littlefield.\*Gilligan theorized that socialized gender roles mean that women tend to emphasize empathy and compassion over the notions of justice-based morality favoured by men.
- Held, Virginia (2006). *The Ethics of Care: Personal, Political, and Global*. Oxford: Oxford University Press. \*Held explores what is meant by “care” and what a caring person is like. Held demonstrates how considerations beyond market forces should have priority in social issues and global problems, including efforts to foster international civility.
- Jaeck, Francois and others (n.d.). “The Good Samaritan Law Across Europe”. The DAN Legal Network. Available from [https://www.daneurope.org/c/document\\_library/get\\_file?uuid=c09228f3-a745-480b-9549-d9fc8bbbd535&groupId=10103](https://www.daneurope.org/c/document_library/get_file?uuid=c09228f3-a745-480b-9549-d9fc8bbbd535&groupId=10103). \*Outlines the legal, rather than moral, duty to care.
- Landsbaum, Claire (2016). Obama’s female staffers came up with a genius strategy to make sure their voices were heard. *The Cut*, 13 September. Available from <https://www.thecut.com/2016/09/heres-how-obamas-female-staffers-made-their-voices-heard.html>. \*Setting out the “amplification” technique.
- Melville, Sophie, Kathryn Eccles, and Taha Yasseri (2017). Topic Modelling of Everyday Sexism Project Entries. Available from <https://arxiv.org/pdf/1711.09074>.
- Moss-Racusin, Corinne and others (2012). Science faculty’s subtle gender biases favor male students. *Proceedings of the National Academy of Sciences*, vol.

109, pp. 16474-16479. Available from <http://www.pnas.org/content/109/41/16474.full.pdf>.

Moss-Racusin, Corinne A. and others (2014). Scientific diversity interventions. *Science*, vol. 343, pp. 615-616. Available from [https://www.researchgate.net/profile/Joianneke\\_Toorn/publication/260119985\\_Scientific\\_Diversity\\_Interventions/links/5591307408aed6ec4bf69dfb.pdf/download?version=vrp](https://www.researchgate.net/profile/Joianneke_Toorn/publication/260119985_Scientific_Diversity_Interventions/links/5591307408aed6ec4bf69dfb.pdf/download?version=vrp).

Murray, Anne Firth (2008). *From Outrage to Courage: Women Taking Action for Health and Justice*. Monroe, Maine: Common Courage Press. \*Murray explores the effects of gender discrimination and sexism in a global context, and why it should matter to everyone.

Pally, Marcia (2016). *Commonwealth and Covenant: Economics, Politics, and Theologies of Relationality*. Grand Rapids, Michigan: William B. Eerdsman. \*Though we are all unique individuals, we become our singular selves through our relations and responsibilities to the people and environments around us. Pally argues that our culture's overemphasis on "separability" — individualism run amok — results in greed, adversarial and deceitful political discourse and chicanery, resource grabbing, broken relationships, and anomie.

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Schaler, Jeffrey A., ed. (2009). *Peter Singer Under Fire: the Moral Iconoclast Faces his Critics*. Peru, Illinois: Open Court Publishing. \*Singer's questions on issues such as disability, abortion, euthanasia and animal rights polarize many sections of the community. This collection gives voice to many sides to the debates on these topics.

Schopen, Fay (2017). The healthcare gender bias: do men get better medical treatment? *The Guardian*, 20 November. Available from <https://www.theguardian.com/lifeandstyle/2017/nov/20/healthcare-gender-bias-women-pain>.

Shlasko, Davey (2015). Using the five faces of oppression to teach about interlocking systems of oppression. *Equity & Excellence in Education*, vol. 48, No. 3, pp. 349-360.

Sowerby, Eileen (1993). *Nel Noddings's Caring: A Critical Analysis*, Master of Arts Thesis. Vancouver: The University of British Columbia. Available from <https://open.library.ubc.ca/media/download/pdf/831/1.0086303/1>. \*Noddings believes that men and women can embrace the values of justice, equality, and individual rights together with values such as care, trust, mutual consideration, and solidarity.

- Stamarski, C. S., & Son Hing, L. S. (2015). Gender inequalities in the workplace: the effects of organizational structures, processes, practices, and decision makers' sexism. *Frontiers in Psychology*, 6, 1400, <http://doi.org/10.3389/fpsyg.2015.01400>.
- Steinem, Gloria (1978). If men could menstruate. *Ms.*, October. Available from [http://www.mylittleredbook.net/imcm\\_orig.pdf](http://www.mylittleredbook.net/imcm_orig.pdf). \*This essay illustrates the difference in how men and women's healthcare issues are treated.
- Taylor, David (2011). Wellbeing and welfare: a psychosocial analysis of being well and doing well enough. *Journal of Social Policy*, vol. 40, No. 4 pp. 777–794. Available from [http://eprints.brighton.ac.uk/11429/1/Wellbeing\\_and\\_welfare.pdf](http://eprints.brighton.ac.uk/11429/1/Wellbeing_and_welfare.pdf). \*Taylor argues that “well-being” and “welfare” are mutually constitutive. Instead of a concern with outcome measures such as happiness, Taylor proposes a view of well-being as a process that varies according to context. Drawing on the notion of “thick” and “thin” needs, the specific content of well-being is seen as generated through “close” and “distant” relationships. Taylor asks: “which relationships and contexts are generative of individual well-being and welfare?”
- Tong, Rosemarie (2013). *Feminist Thought: A More Comprehensive Introduction*. Boulder, Colorado: Westview Press. \*Tong provides coverage of the psychoanalytic, existential and postmodern schools of feminism.
- UNAIDS (2011). *UNAIDS Terminology Guidelines*. Available from: [http://files.unaids.org/en/media/unaids/contentassets/documents/unaidspublication/2011/JC2118\\_terminology-guidelines\\_en.pdf](http://files.unaids.org/en/media/unaids/contentassets/documents/unaidspublication/2011/JC2118_terminology-guidelines_en.pdf).
- UN Women (2001). Concepts and definitions. *Gender Mainstreaming: An Overview*. Available from <http://www.un.org/womenwatch/osagi/conceptsanddefinitions.htm>.
- Upolu Luma Vaai & Unaisi Nabobo-Baba, eds. (2017). *The Relational Self: Decolonising Personhood in the Pacific*. Suva: University of the South Pacific.
- Upolu Luma Vaai & Aisake Casimira, eds. (2017). *Relational Hermeneutics: Decolonising the Mindset and the Pacific Itulagi*. Suva: University of the South Pacific, 2017. This book and the one above, both available online, urge Pacific islanders to deconstruct the negative legacy of colonialism through rediscovering the foundational Pacific understanding of relationality that governs and encompasses all of life in the Pacific itulagi (lifeworld).
- Wylie, Catherine (2016). Sexist slant in media representation of women ‘needs to change.’ *Independent*, 30 December. Available from <https://www.independent.co.uk/news/media/sexism-latest-theresa-may-meghan-markle-hillary-clinton-angela-merkel-everyday-sexism-laura-bates-a7501491.html>.
- Yorke, Harry (2017). Women are given a tougher time in interviews than men, scientists find, *The Telegraph*, 3 July. Available from <https://www.telegraph>.

[co.uk/news/2017/07/03/women-given-tougher-time-interviews-men-scientists-find/](https://www.bbc.com/news/2017/07/03/women-given-tougher-time-interviews-men-scientists-find/).

Young, Iris Marion (2004). Five faces of oppression. In *Oppression, Privilege, and Resistance: Theoretical Perspectives on Racism, Sexism, and Heterosexism*, Lisa Maree Heldke and Peg O'Connor, eds. McGraw-Hill. \*Summary available from <https://mrdevin.files.wordpress.com/2009/06/five-faces-of-oppression.pdf>.

## Student assessment

This section provides suggestions for a post-class assignment for the purpose of assessing student understanding of the Module. Suggestions for pre-class or in-class assignments are provided in the Exercises section.

To assess the students' understanding of the Module, the following post-class assignment is proposed, focusing on implicit gender-based bias in job recruitment and selection decisions:

Write a 2000-word essay addressing the phenomenon of implicit gender-based bias in job recruitment and selection decisions. In particular, examine the root causes of the phenomenon and the solutions provided by an EoC approach. In addition, discuss whether blind applications and interviews can help combat unconscious bias against female candidates by both men and women. The essay should consider relevant cultural assumptions and social change (e.g. concerning the equality of opportunities and overcoming historical disadvantage of women).

## Additional teaching tools

This section includes links to relevant teaching aides such as PowerPoint slides and video material, which could help the lecturer teach the issues covered by the Module. Lecturers can adapt the slides and other resources to their needs.

### PowerPoint presentation

- [Module 9 Presentation on Gender Dimensions of Ethics](#)

### Websites

- <http://www.ohchr.org/EN/NewsEvents/16Days2014/Pages/Stories.aspx>. \*A selection of feature stories on women and gender-based violence.
- <https://www.hamilton.edu/academics/centers/writing/writing-resources/avoiding-sexist-language>. \*A guide on how to write in a non-sexist manner.

### Video material

- [Girl toys vs boy toys: the experiment](#) (2017). BBC Stories.
- [Business and Women's Human Rights: Women Migrant Workers](#) (2015). International Women's Rights Action Watch Asia Pacific. \*This video looks at

the factors pushing women to migrate to other countries in search of employment; jobs that migrant women workers are limited to; discriminations faced before, during, and after migration; lack of protection in informal sectors; and how CEDAW General Recommendation No.26 is relevant to address the issue.

- [Everyday sexism](#) (2014). TEDx Covent Garden Women. \*Bates discusses the inspiration for launching her award winning Everyday Sexism Project and the responses she has received to it.
- [Everyday sexism](#) (2014). TEDx Oxford. \*Bates confronts the realities of everyday sexism at UK universities. Quoting from eyewitness reports, she tells shocking stories of women being expected to “race to strip” as part of initiations; point scoring systems for sleeping with (especially virgin) freshers; and male freshers being forced to watch pornography.
- [Understanding My Privilege](#) (2016). TEDxPasadenaWomen. \* University Chancellor, Susan E. Borrego, reflects on her life as an emancipated minor and dissects the emotionally charged conversation surrounding race relations in the United States. This raconteur uses her powerful first-person account of "White Privilege" and "Black Lives Matter" to underscore the responsibility each one of us has to bring about change.
- [Wiring a Web For Global Good](#) (2009). Global Ted. \*Former UK Prime Minister Gordon Brown discusses how technology can assist us to tackle the big issues of poverty and climate change, security and terrorism, and human rights and development.
- [What is Privilege?](#) (2015). BuzzFeed.
- [Implicit bias - how it affects us and how we push through](#) (2014). TEDx Flour City.
- [Always #LikeAGirl](#) (2014). Always. Combatting and raising awareness of the negative impact the expression “like a girl” has on the confidence of young girls and women.
- [The power of privilege](#) (2014). TEDxRVAWomen. Tiffany has directed organizational development, marketing, and community outreach initiatives for over 10 years. She founded TMI Consulting, the world's first Diversity and Inclusion Certified Benefit Corporation. TMI Consulting designed and facilitated a very successful series of transatlantic cooperative civic-engagement workshops in the US and the EU for the German Marshall Fund as well as a Congressional Leadership series of bipartisan dialogues on race and democracy.
- [Why Gender Equality is Good for Everyone—Men Included](#) (2015). TedWomen. \*Kimmel highlights that “privilege is invisible to those who have it”.
- [How Studying Privilege Systems Can Strengthen Compassion](#) (2012). TEDx Timberlane Schools.
- [How Blind Auditions Prevent Gender Blindness](#) (2017). Media Partners.
- [Feminine Beauty: A Social Construct?](#) This YouTube video discusses the

argument forwarded by Simone de Beauvoir that resistance to male stereotypes of beauty can mean greater equality.

- [The Good Samaritan episode](#) (1998). *Seinfeld*. The episode excerpted here explores a fantasy scenario in which, unbeknown to the characters, the state they are visiting had imposed a positive legal duty on bystanders to rescue those in need (in this case involving a car-jacking).
- [The drowning child](#) (2011). The Carnegie Council.
- [The Challenges of Medical Care in a Caring Democracy](#) (2013). \*Tronto outlines four elements of the EoC: attentiveness, responsibility, competence and responsiveness

## Guidelines to develop a stand-alone course

This Module provides an outline for a three-hour class, but there is potential to develop its topics further into a stand-alone course. A full-term or full-year course will allow the lecturer to take the students beyond EoC to include several other feminist theorists, including the differences between liberal and radical feminist approaches. Beginning from one of the earliest feminists, John Stuart Mill (1806-1873), who wrote “Subjection of Women” in 1869 and campaigned strongly for women's rights, an expanded course should cover the writings of Simone de Beauvoir, whose landmark book *The Second Sex* was one of the first inspirations to the activists of the Women's Liberation Movement, and was followed by Betty Friedan's book *The Feminine Mystique*. Depending on time constraints, prominent feminist authors focused on oppression-based theories should also be included - e.g., Iris Young (*Five Faces of Oppression*, 2009), Marilyn Frye (*The Politics of Reality*, 1983 and *Willful Virgin*, 1992), and Bell Hooks (*From Margin to Center*, 1984). The scope and structure of such a course will be determined by the specific needs of each context, and a theoretical and practical part should be included within each course. A possible structure is presented here as a suggestion:

| Session | Topic   | Brief description   |
|---------|---|---|
| 1       | Historical context of feminism  | Feminist tradition beginning with John Stuart <u>Mill's</u> “Subjection of Women” (1869)                                    |
| 2       | Examination of types of injustice suffered through the feminist “oppression” theories | Young, Frye and Hooks.<br>Exercises on intersectionality - e.g., gender, disability, race/ethnicity, and sexual orientation |
| 3       | Comparison between legal and moral duty of care                                       | Seinfeld's the “Good Samaritan” episode and the positive legal duty to care   |

| <b>Session</b> | <b>Topic</b>                                       | <b>Brief description</b>  |
|----------------|--|---|
| <b>4</b>       | Higher duty to care - balancing family with others | Singer “Drowning Child” theory and related exercises  |
| <b>5-8</b>     | Ways of ameliorating injustice                     | Each week consider the various approaches e.g.: EoC, distributive, relational, procedural, retributive, and restorative justice.as appropriate to the students and time allowed |
| <b>9</b>       | Wrap-up  | Reflection on what has been learned and what has shifted in their own behaviour and perceptions of others   |