

5. The discussion of Spinoza's views here is based on Samuel Shirley, translator, and Seymour Feldman, editor, *The Ethics and Selected Letters*. Indianapolis: Hackett Publishing Company, 1982.
6. See Jonathan Bennet, "Spinoza's Mode-Identity Thesis," *Journal of Philosophy*, Vol. 78, October 1981, pp. 573-583.
7. Scholium, Pr. 7, II. For a good discussion of Spinoza's "substance-identity thesis," see Robert Beck, "The Attribute of Thought," and William J. Edgar, "Continuity and the Individuation of Modes in Spinoza's Physics," in James B. Wilbur, editor, *Spinoza's Metaphysics: Essays in Critical Appreciation*. Amsterdam: Van Gorcum, 1976.
8. See, for example, Aristotle's *Politics*, 1254b1, 12. Also his *Generation of Animals*, Bk. I, Sect. II, 716a; Bk. I, Sect. XXI, 729b; Bk. II, Sect. I, 732a; Bk. IV, Sect. I, 766a; and Bk. IV, Sect. III, 767b. In those passages he claims that the relation between the sexes is like the relation between the ruler and his subjects. The reason for the hierarchical relation between the sexes is that females are really deformed males and consist in matter which require the male principle of movement for development.
9. The views of Vasubandhu which are represented here are taken from my translation from the Tibetan of his *Triṃśikā* as found in Sthiramati's *Triṃśikā-bhāṣya*, Enga Teramoto, editor. Kyoto: Association for Linguistic Study of Sacred Scriptures, 1933.
10. For an extensive discussion of the mental phenomena discussed in the *Triṃśikā* see Herbert V. Guenther and Leslie S. Kawamura, translator, *Mind in Buddhist Psychology* by Ye-shes rgyal-mtshan. Emeryville, California: Dharma Publishing, 1975.
11. *sems pa ni sems mngon par 'du byed pa yid gYo bar byed pa ste/ gang yod na khab long gi dbang gis lcags gYo ba bzhin du dmigs pa la sems gYo bar byed pa'o.*
12. Verses 10d, 11a,b,c, and corresponding commentary, pp. 33-38.
13. Verses 11d, 12a.
14. Nel Noddings. *Caring: A Feminine Approach to Ethics and Moral Education*. Berkeley: University of California Press, 1984.
15. Immanuel Kant. *Grounding for the Metaphysics of Morals*. Translator, James W. Ellington, Section 389. Indianapolis: Hackett Publishing Company, 1981.
16. For example, Carol Gilligan, *In a Different Voice*. Cambridge: Harvard University Press, 1982; Susan Sherwin, "Towards a Feminist Approach," *Canadian Women Studies Journal*, Vol. 6, No. 2, Spring 1985, pp. 21-23; and Debra Shogan, "An Analysis of Care and Its Role in Moral Education," presented to the C.A.F.E. Learned Society Meeting, Winnipeg, Manitoba, June 3, 1986. For good discussions of feminist ethics which include the dialectical approach between an ethics of principle and an ethics of personal interconnectedness, see Genevieve Lloyd, "Reason, Gender, and Morality in the History of Philosophy," *Social Research*, Vol. 50, No. 3 Autumn 1983, pp. 490-513; Sandra Harding, "Is Gender a Variable in Conceptions of Rationality?," *Dialectica*, Vol. 36, No. 2-3 (1982), pp. 225-242; Dawne McCance, "Ethics in Postmodern Perspective," presented at the CSSR Learned Societies meeting, Winnipeg, Manitoba, June 5, 1986; and Annette C. Baier, "What Do Women Want in a Moral Theory?," *Nous*, Vol. XIX, No. 1, March 1985, pp. 53-63.
17. Lawrence Kohlberg and R. Kramer. "Continuities and Discontinuities in Childhood and Adult Moral Development," *Human Development*, Vol. 12, 1969, pp. 93-120; and Lawrence Kohlberg, "Stages in Moral Development as a Basis for Moral Education" in C.M. Beck, B.S. Crittenden, and E.V. Sullivan, editors, *Moral Education: Interdisciplinary Approaches*, Toronto: University of Toronto Press, 1971.
18. See Richard H. Hersh, Diana Pritchard Paolitto, and Joseph Reimer, editors. *Promoting Moral Growth: From Piaget to Kohlberg*. New York: Longman, 1979. "Kohlberg's original research dealt with boys aged ten through sixteen," p. 65.
19. Hersh, et al., pp. 65-81. The six stages of moral development are: (1) first step beyond egocentrism, a preconventional level of reasoning; (2) still preconventional but is more advanced, involves the standard of fairness; (3) conventional level of moral reasoning, third-person perspective of significant others, emphasis on intimate personal relations; (4) third-person perspective applied more generally to society, law emerges as a central value; (5) understands relativity of values but seeks to connect relative evaluations to universal principles; (6) Kant's moral autonomy, integration of one's ethical ideals with universal principles (pp. 65-81).
20. Kohlberg and Kramer observe that when college men and women are compared, using the six-stage model of moral development, there are significantly more women than men at stage 3. They conclude that "Stage 3 personal concordance morality is a functional morality for housewives and mothers; it is not for businessmen and professionals" (p. 108).

## A Man's Home Is His Castle

The point is  
 the top of a spire —  
 the sharp end of your elaborate  
 castle of the ego! Listen —  
 I am tired of the stong religious whiteness  
 of your elevated structure,  
 of the gutless rituals within.  
 In fact, I like rain dripping  
 from gutterless corners,  
 wind reaching its cool fingers  
 through two-by-fours, fire burring  
 on the floor of my fish house! I like  
 my lucid, inflated, and unrequited ability  
 to be cut by the thorn in your steeple.  
 Only people who geomance,  
 dance utterly without technique,  
 fish for self-distortions, and  
 indulge in a wealth of blood  
 are admitted here.

"I hurt"  
 is the sign on my door.  
 Quite unlike  
 "I'm a man"  
 on your's.

Nancy Wallace  
 Maine