

ethical ideal and the caring relation entails that we dispose of the arrogant eye and any other patriarchal values which interfere with the caring relation, and that we work towards strengthening the selves of women, and other oppressed people, if we are ever to become truly ones who care.

NOTES

I have benefitted greatly from discussions with Susan Sherwin.

1. See Susan Sherwin's "A Feminist Approach to Ethics," *The Dalhousie Review*, Vol. 64, No. 4, Winter 1984-1985; Kathryn Morgan's "Women and Moral Madness," *Canadian Journal of Philosophy*, Vol. 17, No. 3, September 1987; Sheila Mullett's "Only Connect: The Place of Self-Knowledge in Ethics," *Canadian Journal of Philosophy*, Vol. 17, No. 3, September 1987; and Genevieve Lloyd's *The Man of Reason: "Male" and "Female" in Western Philosophy*, Minneapolis: University of Minnesota Press, 1984.
2. See Carol Gilligan's *In A Different Voice*. Cambridge, Massachusetts and London, England: Harvard University Press, 1982.
3. For criticism of this tendency among traditional moral theorists see Nel Noddings' *Caring: A Feminine Approach to Ethics and Moral Education*, Berkeley and Los Angeles: University of California Press, 1984.
4. Noddings, p. 2.
5. Noddings, p. 4.
6. I thank Maryann Ayim for this phrasing.
7. Noddings, p. 73.
8. Noddings would deny that caring of the sort she is concerned with occurs in this case. Afterall, how could the one-caring possibly "feel with" or engross herself in this other, given this other's comatose state? Anyone who has had a loved one in this condition would, I think, agree that some sort of deep concern and emotional engrossment does occur on the part of the one-caring. Perhaps this is one instance where the caring attitude is sufficient for successful caring? At any rate, I do not see that a lack of response in such situations necessarily reduces our "caring-for" to "caring-about." If it does, then perhaps the notion of caring needs to be reworked to account for our intuitions here.
9. Marilyn Frye, *The Politics of Reality: Essays in Feminist Theory*. Trumansburg, New York: The Crossing Press, 1983, pp. 66-72.
10. Evelyn Fox Keller, *Reflections on Gender and Science*. New Haven and London: Yale University Press, 1985, pp. 99-100.

Circle Game

It's not just family voices now
chanting over the wire, whispering expectations
in her solitary ear; it's not just her mother's eye
that measures her hand when she brings a new man home.
At the reunion, family pictures were fanned
in the ringed fingers of old classmates
and she was back against the gym wall
waiting to be picked, torn between a sport she didn't play
and not wanting to be last.

She's noticed a recent mannerism that has her twisting
the bare finger at night; sometimes she wakes
to scratched skin, wonders if she was holding on
or tearing off the dreamed circle.

The mirror tells her it's nearly too late, and she finds men
harder to meet, and the ones she does, harder to stand.
But she has things to do, and solitude is a friend
who asks no questions, doesn't call late at night
with a voice like whiskey, wanting to come over,
doesn't need to talk right now
about something she said last week.

She goes her own way, unable to explain her reasons for
wanting
her own way; entertains visits from old lovers
that sometimes turn maudlin. It seem everyone needs this
more than she does. She knows she will always be
out of step, the odd one at parties, the one
who knows more than most about deadbolts and tire
changes,
prefers to sit with the men when talk turns to pregnancy
but no more at home with football.

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