1. On what grounds have feminists critiqued Darwin’s theory of evolution? What kind of an approach to critique does Grosz suggest instead?

Many feminists, Sue V. Rosser, for example, points out “bias” and “androcentric” in Darwin’s theory of sexual selection, it provides a perfect justification for euro-centric, phallocentric and racist domination that creates patriarchal culture. (qtd. in Grosz, 2005, pp. 16) Grosz admits its “bias”, and it is also applied for the relationship between human as domination and nature as subordination, however, she suggests it provides a new mode of interpretation , an understanding of productivity, biological (sexual) differences and becoming “individual variation”, instead of ignoring his theory it would be fruitful for feminists as gazing at Darwin and approaching evolutionary biology, because it may be of value for developing a more politicized, radical, time and becoming, which all are feminist understanding of matter. (Grosz, 2005, pp.17-18)

(3) Discuss the analogies of ‘differences within’ in Foucault’s conception of power and resistance and Darwin’s conception of variation and natural selection.

The concepts of both Foucault and Darwin illustrate are quite similar. Whereas the explanation in the text, Foucault does not specify ‘biological differences’, mentions the general idea of the relations between power and resistance, “power produces resistance which transforms power which produce s resistances－in a never-ending spiral of self-transformation” (Grosz, 2005, pp. 29) Power, oppression produces resistance to create a derived concept, for example the Reformation and Protestantism. Darwin’s theory of evolution also works in the same discourse of power and resistance relations, and it suggests the possibility of producing variations in species under the circumstances of natural power oppressions are arisen and it is never ending spiral as long as they are alive.

(5) What does it mean that feminist theory should put itself at risk and how might we understand as its own “evolutionary” modes of self-overcoming, where it is confronted with its own limits?

Feminists traditionally have criticized psychology or sociology for long time and dismissed biology, therefore, reflecting and gazing at theories of biology like Darwin were rarely conducted excepts some feminists. (Grosz, 2005, pp. 14) The risk that feminists should confront is questioning authoritarian and powerful science, like Darwin’s theory, and biology as immutable, Darwin’s theory reveals the continuities and repetitions of changing of species and the ambiguity and multilayered existence of species. (Grosz, 2005, pp.31) It also useful for the reevaluation of feminist methods and discourses, as self-overcoming ‘evolutions’ from power relations is incessantly working in the life of all species. (Grosz, 2005, pp. 28) Yet, “evolutionary” theory is neither free, nor determined and could be temporal and changeable. “Rather it implies a notion of overdetermination, indetermination, and systemic openness that preclude precise determination.” (Grosz, 2005, pp. 32)

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