**Gender Nature Culture week04**

**Darwin and Feminism**

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

According to Sue V. Rosser, Darwin’s work is biased. Darwin should discard the view of males as an active evolutionary or sexual agent. She suggested putting more attention to females’ active position. In the ‘Descent of Man’ (Darwin year), the theory stated that the winning males will own more charming females and more offspring with these females. Through more and more generations, these characters which help the males compete betterwith others . The whole theory, namely, is about “winners and losers.” Darwin’s theory has been taken to justify the “phallocentric and racist domination” which contributed to “Eurocentric patriarchal cultural” till now. It also justified the dominating relation within races, sexes (men to women), and for the human to nature.

What approach does Grosz suggest? A more affirmative reading of Darwin, where we think what insights about evolution are insightful for feminist politics about transformative processes (without denying that he was also sexist).

**2. Describe the interrelated workings of the three principles of evolution that Grosz explicates from Darwin. What is the role of sexual or artificial selection in relation to, and as part of, natural selection? Does sexual selection mean that ‘culture’ is already part of nature?**

The three principles of evolution are: 1) Individual variation; 2) Heritability; 3) Natural selection. yes The **individual variation** provides the diversities of different characterists. These are important materials for further natural selection, as through **heritability** they (or some of them) get inherited to the next generation. Species initially reproduce more than they need for reproducing the species. So At first, the group of individuals might keep growing. The excessive numbers of individuals will be challenged due to the scarcity of resources and the challenges and pressurs of environment (=**Natural selection**). Under conditions of natural selection the individuals start to compete with each other. The remaining individuals are mostly, no better adapted to survive and to thrive in these particular environments.

**Sexual selection**, which is part of natural selection, here could be linked to racial variation. An Individual’s sexual attractiveness might lead to racial variations. This effect is more obvious in males. It’s about aesthetic preference and individual motivation, so animals also choose their reproductive partners.

Artificial selection is also a mechanism to filter the individuals but via human criteria. The essences of artificial selection and natural selection are close to each other.

To answer the question “Does sexual selection mean that ‘culture’ is already part of nature,” we must remember that sexual selection also happens besides human beings. We can observe sexual selection in other animals. It’s hard to define “culture” out of human beings’ world.

**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?**

The work of Darwin could help feminism become more “politicized, radical, and far-reaching” not only! regarding natural science and biology. The focus on organic becoming provides feminism a different perspective. However, we must remember that Darwin’s work itself is not feminism. It cannot be applied to feminism directly.