**“Ethics of Care in Environmental Ethics: Indigenous and Feminist Philosophies” Whyte and Como**

1. Feminist environmental care ethics emphasize the importance of empowering communities to care for themselves and the social and ecological communities in which their lives and interests are interwoven. What does it mean to suggest that caring involves interdependence, for example the connections between the environment, people and community?

2. The authors suggest that dependence and interdependence are inevitable. Given this, how might we think about the importance of caregiving and healthy attachments? How do we assess what are appropriate practices of caregiving for self and others in different contexts (personal, friendship, community membership, caring for children and elders)?

3. Why do you think caring and care taking are often trivialized in the public sphere? How might this perception be changed?

4. The authors argue that care ethics helps us question canonical conceptions of nature as passive or inert and express anticolonial ethics and epistemologies based on the wisdom of relation-centered traditions and practices. Unpack this statement. What is most intriguing?

5. What does it mean to suggest that caring for other human beings is a way of caring for nature? Or that caring for nature is a way of caring for human beings, including future generations?

6. Why might care sometimes call for resisting or severing relationships?

7. The authors note that notions of “care” vary amongst cultures and communities. What is your experience with this?

8. Discuss the authors’ claims that indigenous conceptions of care include:

 a. the importance of one’s place in a web of different connections spanning many different parties, including humans, non-human beings and entities and collectives

 b. understanding moral connections as involving relationships of interdependence that motivate reciprocal responsibilities

 c. valorizing certain skills and virtues, like the wisdom of grandparents or indigenous stewardship practices

 d. seeking to restore peoples and communities who are wounded from injustices by rebuilding relationships that can generate responsibilities pertinent to environmental struggles.

 e. understanding political autonomy as involving the protection of the right to serve as responsible stewards of the land.

9. The authors suggest that we need to learn to care for gifts we are given. How might we understand the concept of a “gift.”? What would caring for one entail? What is a sacred gift? How does this relate to the sense of environmentalism and sustainability they endorse?

10. What is the relationship between caregiving and reciprocity? Or interdependence? Or responsibility? Or power?

11. The authors claim that Feminist Care ethics includes moral orientations that:

 a. understand individuals as embedded and interdependent

 b. see mutually beneficial caring relationships to be foundational for ethics

 c. highlight common association of care work with females and subjected peoples

 d. emphasize the virtues, values, skills and knowledges required for beneficial caring relations to flourish

 e. are attentive to moral questions and problems

 f. recommend appropriate caring and caretaking as remedies for addressing histories of harm and injustice

Are there any others you would add?