Stage One 75-76
- Focus on caring for the self in order to ensure survival
- The abortion decision focuses on the self. The concern is pragmatic and the issue is survival.
- Woman focuses on taking care of herself because she feels she is all alone - focuses on her needs
- Should is undifferentiated from would
- Other people influence the decision only through their power to affect its consequences
- The self is the sole object of concern
- Morality is a matter of sanctions imposed by a society of which one is more subject than citizen
- The self, Disconnected, alone, lack of power, sense of isolation

Transition 76-79  Move from selfishness to responsibility, selfishness and responsibility appear
- Initial judgment is criticized as selfish
- A new understanding of the connection between self and others is articulated by the concept of responsibility
- Self-interest is redefined
- Attachment of connection to others
- The pregnancy makes the connection literal and highlights adult feminine roles
- Pregnancy confirms femininity
- Assumption of parental responsibility for the care and protection of a child
- The selfishness of willful decision is contraposed to the responsibility of moral choice
- Connecting care and responsibility
- Enhancement in self-worth, requires a conception of self that includes the possibility for doing the right thing, the ability to see in oneself the potential for being good and therefore worthy of social inclusion

Second Stage 79-82  The shift from selfishness to responsibility
- A move toward social participation
- The elaboration of the concept of responsibility and its fusion with a maternal morality that seeks to ensure care for the dependent and unequal
- The conventional feminine voice emerges
- The good: equated with caring for others
- Moral judgment relies on shared morals and expectations
- Validates social membership through the adoption of societal values
- Feminine goodness and self-sacrifice
- Consensual judgment about goodness becomes the overriding concern as survival is now seen to depend on acceptance by others
Defining the self and proclaiming its worth on the basis of the ability to care for and protect others

- Capacity for caring
- Imposes restriction on direct expression - not expressing judgment
- Conventional definition of the feminine self
- Uncertainty about her own worth
- The difficult task of choosing when there are conflicting demands - in abortion, femininity itself comes into conflict
- Inequality between self and other

**Transition 82-90** *A shift in concern from goodness to truth*

- The transition is initiated when only others are legitimized as the recipients of the woman’s care – this exclusion of the woman herself gives rise to problems in relationships, creating a disequilibrium that initiates transition
- Reconsideration of relationships in an effort to sort out the confusion between self-sacrifice and care inherent in the conventions of feminine goodness
- Scrutinizing the logic of self-sacrifice in the service of a morality of care
- The word of selfish reappears - is it selfish or responsible to include her own needs within the compass of her care and concern
- Reexamining the concept of responsibility
- Is it possible to be responsible to herself as well as to others
- Trying to reconcile the disparity between hurt and care
- Acknowledging the self and accepting responsibility for choice
- Demand for honesty - the morality of action is assessed not on the basis of its appearance in the eyes of others, but in terms of the realities of its intention and consequence
- Criteria of goodness move inward
- The needs of the self have to be deliberately uncovered
- A new concept of goodness which turns inward
- The transition hinges on self-concept
- There has to be a basis for independent judgment and the legitimacy of the woman’s own power of voice because she is questioning conventional judgments equating goodness with self-sacrifice
- Moral obligation expands to include the self

**Third Stage 90-98** *What constitutes care?*

- Focuses on the dynamics of relationships and dissipates the tension between selfishness and responsibility through a new understanding of the interconnection between other and self
- Care becomes the self-chosen principle of a judgment that remains psychological in its concern with relationships and response but becomes universal in its condemnation of exploitation and hurt
The development of an ethic of care informed by a progressively more adequate understanding of the psychology of human relationships—an increased differentiation of self and other and a growing comprehension of the dynamics of social interaction

- Revolves around a central insight: self and other are interdependent
- The attempt to reconcile the initially disparate concepts of selfishness and responsibility through a transformed understanding of relationships
- Examining the assumptions underlying the conventions of female self-abnegation and moral self-sacrifice
- Nonviolence, the injunction against hurting, is elevated to a principle governing all moral judgment and action
- Moral equality between self and other, both of which are included in the compass of care—the need to care for a protect both self and other.
- Care becomes a universal injunction, a self-chosen ethic which, freed from its conventional interpretation, leads to a recasting of the dilemma in a way that allows the assumption of responsibility for choice.
- New self-assertion which places value and worth on the self and leads to directness and honesty
- The concept of goodness is expanded to include the feeling of self-worth
- Obligation extends to include the self as well as others
- The moral imperative to avoid hurt begins to be informed by a more complex understanding of the psychological dynamics of relationships