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SCIENTIFIC PSYCHOLOGY: NEW DEVELOPMENTS INTERNATIONALLY

***ETHICS OF CARE: FROM FEMINISM
TO THE NEW MASCULINITIES***

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INTRODUCTION

From ancestral times women have been occupied the greater part of their time in caring for others (house, food, clothing, caring for dependent persons...) providing the group its necessary cohesive affectiveness

But history is filled with negative androcentric visions about women, that even Psychology, from its very beginnings, assumed without any criticism



INTRODUCTION

Freud, for example, although admitting his ignorance regarding women in his Profane Analysis (1926) when writing:

“Of the sexual life of girls we know less [...] also the sexual life of the adult woman continues to be a dark continent for Psychology [...]”

But he did not hesitate to affirm:

“Nevertheless, we have discovered that [...] she experiences penus envy”.



INTRODUCCIÓN

Fortunately, some women put matters in their proper place, e.g. Karen Horney (1885-1952) in her *Femenine Psycology*” wrote:

“The envy of motherhood is the key to understanding the attitude of fear that men have of women, and this envy is that which is disguised and projected, inventing in women the envy of the penus”



CAROL GILLIGAN

She is known for her book *In a different voice: psychological theory and women's development* published in 1982, in which she differs from the interpretation of Lawrence Kohlberg as to the experimental results over the supposed differentiation of moral development of adolescents of distinct sexes





CAROL GILLIGAN

Gilligan argues that Kohlberg's view -from male parameters - did not understand what the girls really were saying, that on the contrary, they had a more elaborated, although distinct moral view, than the boys



The view of LAWRENCE KOHLBERG

According to Kohlberg, there are various levels in moral development: from obedience to adults, to the acquisition of universal moral principles, passing through intermediate phases that consider the relations and interests of the parts.



The view of **LAWRENCE KOHLBERG**

But on interpreting the replies that adolescents of distinct sexes gave in relation to a moral dilemma (the boys said it was correct to rob medicine in order to save the life of one's wife, while girls said it was best to ask for it because if not, one could go to jail and could not care for her), Kohlberg observed that the girls were mired on the level of relations, interpreting this as a moral weakness in women.



CAROL GILLIGAN: *In a Different Voice*

Gilligan however, alleged that girls thought in another way, which does not imply a lesser capacity to make moral judgements, but only that they were more preoccupied with others, that they had a greater emotional capacity, that they were more sensitive and that they valued more responsibility above a compliance of abstract duties and/or rights.



CAROL GILLIGAN:

In a Different Voice

Gilligan elaborated her phases of moral development parallel to those of Kohlberg, but with a very different content. The masculine ethic of justice placed the accent on impartiality, universality, equality, eliminating differences; while the caring feminine placed the emphasis on the respect for diversity and in satisfying the necessities of others, who should never be harmed.



CAROL GILLIGAN

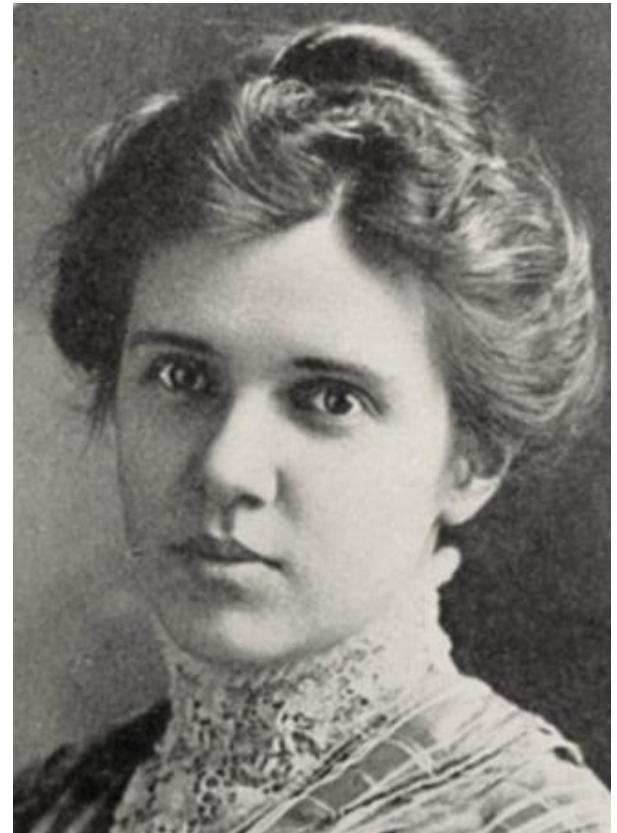
She is considered to be the principal mover behind the so-called ethic of care (contextual, responsible before a fellow being, preoccupied by relations on a global concept and not merely as a cultural moral norm), in contrast with the ethic of justice that more frequently moves men (individualistic, formal, moderate and abstract in relation to others)

En 1997 she was named the 1st professor of de Gender Studies at Harvard (where, until 1963 women did not even have a recognized doctoral program)



JULIA JESSIE TAFT(1882-1960)

Worked with George Herbert Mead -who worked about identity-, but she considered that the specific feminine character is not innate but, simply, the response of women to the social expectations that falls to them since infancy.





J. JESSIE TAFT

Conflict as the impulse for social progress

She believed that what motivated feminists was not only the vote, but above all the psychological conflict many women suffer for being obligated to live in a “medieval system” that hampers their desire for emancipation.



J. JESSIE TAFT

Conflict as the impulse for social progress

She saw, in intellectual and in marginal women, a potential for progress, since being entrapped between the caring ethic and the racional and individualistic masculine world, they had a “divided concience”, that is to say, a privileged position from which to seek integration and ajustment in their lives, something also valid for males.



NEW MASCULINITIES

Effectively, more men are beginning to also develop a kind of *bifurcated conscience*, questioning the traditional masculine model and beginning to replant the question: What does it mean to be a man?

From the so-called new masculinities there has been proposed an equilibrium between the social functions of both sexes, conscious that the interchange and diversification of roles will benefit everyone, men and women.



NEW MASCULINITIES

This change pretends to facilitate the creation of solidaric relations based on the cooperation, the equality, the nearness, the pacifism, the relativism and the feminization of the culture, in the sense that males do not socially pressure others to reaffirm and exhibit their virility, but, rather, assimilate many of the positive aspects of the secular conduct of women, the sentiment, the care of one's self and of others, etc. And they know, it does not detract one iota from their virility.