

哲学の＜女性－性＞再考――
クロスジェンダーな哲学対話に向けて

**What is “woman’s voice”?:
Focusing on singularity and conceptual rigor**

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Overview: Beyond Care vs. Justice dichotomy

Introduction: What is the “woman’s voice”?

- Context: A response to the nature of what is deemed as “Philosophical Discourse”
- Diversified perspectives utilized for its understanding: Can be understood in terms of descriptive *and* normative definitions
 - Literal or figurative, biological or symbolic

1. A representative case: the Justice vs. Care Debate

- Lawrence Kohlberg: Justice over Care
- Carol Gilligan: *In a Different Voice* (1982): Justice and Care interconnected

2. Luce Irigaray (1930-): *This Sex Which Is Not One*, “Listening, thinking, teaching”

3. Monique Wittig (1935-2003): Sex is not a natural category

4. Julia Kristeva (1941-): the semiotic and the symbolic

5. Judith Butler (1956-): woman’s voice=a bodily production, singularity of each subject

Conclusion: focusing on singularity leads to conceptual rigor as well? (Women’s voice in the context of education or politics)

Introduction: What is the “woman’s voice”?

- Woman’s voice as a “silenced voice”?
- Contemporary feminist theory has become quite overgeneralized and abstract, using super conceptual terms such as “intersectionality”
 - **Calls for a more empirically ordinary and flexible view of language in academia**
- How can/should we create spaces for listening to one another with the hope for experiencing unexpected empathy/sympathy/solidarity?
- Care ethics: started in the 1980s in the US, voicing out a woman’s voice as “a different voice”
- Dominant Western discourse are based on certain cultural assumptions and values implicit in the conventions of academia such as philosophy
- Need to articulate gender imbalance in Philosophy/Academia by continuously asking **searching questions**

1. Justice vs. Care

Kohlberg argues for Justice: highest morality= universalizable rules and principles

Lawrence Kohlberg Stages of Moral Development

Stage	Substages
Preconventional	1. Avoid punishment 2. Gain reward
Conventional	3. Gain approval & avoid disapproval 4. Duty & guilt
Postconventional	5. Agreed upon rights 6. Personal moral standards

Justice vs. Care Debate

Gilligan argues for Care: Emphasis on self sacrifice, nonviolence.

Women different, but not morally inferior

In a Different Voice (1982)

Carol Gilligan's Stages of the Ethics of Care

Stage	Goal
Preconventional	Individual survival
Conventional	Self sacrifice
Postconventional	Nonviolence



**Gilligan says listen to “a different voice”:
morality cannot be reduced to Kohlberg’s universal moral principles**

- **Justice vs. Care: same circumstance can require different discourse**
 - “...two ways of speaking about moral problems, two modes of describing the relationship between other and self.” (Introduction p.1)

- **The “different voice” not gendered: “Female vs. male” as empirical example, not principle**
 - “**But this association is not absolute**, and the contrasts between male and female voices are presented here to highlight a distinction between **two modes of thought** and to focus a problem of interpretation rather than to represent a generalization about either sex. In tracing development, I point to the interplay of these voices within each sex and suggest that their **convergence marks times of crisis and change**.”(Introduction p.2)

Justice-Care Debate (Kohlberg vs. Gilligan)

Interconnected nature of Justice and Care: the limits of impartiality

- **Kohlberg: morality as judgment, autonomous individuals**
 - **Ethics of Justice:** Emphasis on “Veil of ignorance” (impartiality) and “original position” (reversibility)
 - Impartiality is a “**human**” morality
- **Gilligan: morality as relational care, interconnected individuals**
 - **Ethics of Care:** Emphasis on “female” identity, ”relational care”
 - Impartiality is a “**male**” morality
 - **Life can stand on its own, but its meaning depends on relational care**
 - “The truths of relationship, however, return in the rediscovery of connection, in the realization that self and other are interdependent and that life, however valuable in itself, can only be sustained by care in relationship.”(p.127)



- **But, elements of universality in Gilligan: “no one is left alone”**
 - “The ideal of care is thus an activity of relationship, of seeing and responding to need, **taking care of the world by sustaining the web of connection so that no one is left alone.**”(p.62)

2. Luce Irigaray (1930-)

This Sex Which Is Not One

- ***This Sex Which Is Not One* (1985)** : analysis of the status of women in Western philosophical/psychoanalytical discourse
- Encourages us to search for what is hidden, silent, unknown/unknowable in language and advocates speaking a female subjectivity/being.
- **Woman is the complement/need to man**
- **Rejects the rules of scholarly discourse (male dominance):** the female sex is a negative subjectivity
- **Believes that language is structured around binaries**
 - such as man and woman, presence and absence, relational and separate etc..
- **Discourse is always situated/ contextualized/ embedded**

2. Luce Irigaray (1930-)

“Listening, thinking, teaching”

- **From the essay: “Listening -to is a way of opening ourselves to the other and of welcoming this other, its truth and its world as different from us, from ours.”**
- **Importance of horizontal relationship:** undoing hierarchies, no controlling, no dominating
- **Give space to the feminine/other**
- **Overcoming binaries (ex.. relational vs separate, mind vs body) and subject/object dichotomy**→ continuous in and out relationship with one another

3. Monique Wittig (1935-2003)

- **Sex is not a natural category, but a social and political category**
 - It is a social construction for male dominance.
 - Gender is regarded as the logistic index of the political conflict between the sexes.
- **the masculine is universal and exists as a priori concept= Men do not have to be sexed.** (women excluded from the domain of philosophical concepts)
- **Binaries are contingent in empirical world.** Bodies must not be confined to binary sexualities.
- **Language fixes the subject/subjectivity that is mostly masculine.** (the subject is universal, not relative.)
- **Women become silenced.**
- **Reexamining and de-centering the dominant systems of thought - a must for Wittig.**

4. Julia Kristeva (1941-): the semiotic and the symbolic

- **The theory of the semiotic and the symbolic** as two interdependent aspects of language
- **The subject's identity:** can be gained through language
- **The semiotic can be defined as the matriarchal aspect of language:** the speaker's inner impulses and desires through tone, rhythm, volume of the voice and images. Often repressed by society as well as the symbolic.
- **The symbolic may be defined as the patriarchal aspect of language** and is the rule/principle governed expressed in syntactic and grammatical structures.
- **Struggling to bring significant political change by achieving proper balance among language, philosophy, and politics.**
- **Kristeva's contribution to philosophy** = the importance of the semiotic aspect alongside the symbolic aspect of the language is articulated and her theory of poetic language as the semiotic can have a significant effect on the political arena

5. Judith Butler (1956-)

- **Influences:** Hegel, Simone de Beauvoir, Jacques Lacan, Luce Irigaray, Michel Foucault, J. L. Austin, John Searle etc.
- **Gender:** an effect produced through repeated speech and behaviors (naturalized) and identity(naturalized) is performative and discursive
 - not only performative but also can be a sophisticated technology of power
- **Rejects a generally shared/ agreed conception of “woman”:** emphasizes the importance of “destabilizing/problematising” the category of “woman” = mobilization and subversive confusion needed
- **We must not stay in the comfortable zone in philosophizing.**
- **Woman’s voice=a bodily production, singularity of each subject, can be connected with others in communication**

Conclusion: Inseparability of Care and Justice and listening to “unheard voices”

Limitations of Ethics of Justice:

- Ethics of care as a buffer against the dangers of ethics of justice
- Interconnectivity of individuals as a context of ethics: theoretical approach must include “concrete individuals” (Ethics of Care) not just “general individuals” (Ethics of Justice)
- Importance of “listening to others”
- What really is the “abstract” individual? What are its dangers? What are its merits?
- Care or Justice?: the limits of the dichotomy.
- The issue of “care” as a means of survival
- More abstract = more fundamental?
- Importance of *balance* in a previously male-dominated society

Meshing of Care and Justice

- Care as a necessary context to give “justice” meaning.
- “Justice” necessary for “ethical care”, not merely “natural care”

Conclusion: focusing on singularity leads to conceptual rigor as well?

- Equality of voices: democratic, pluralistic, concerned about vulnerability, horizontal relationships
- “Woman’s voice” in the context of education, politics, and philosophy
- We should respect different voices/ the complexity and multiplicity of experience and knowledge in order to enrich society by discovering new forms of communication allowing for the possibilities of everyone’s voice to be heard.