Explaining and critique of feminisms’ ethical (moral) philosophy

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Abstract

First, we paid to feminism’s ethics and then analyzed the philosophy of feminism’s ethics. The critics of feminists about the prejudice of western philosophy against women have been investigated. The outcome of this research is that justice is the main core of its ethics. That is, feminism sympathize oppressed groups, "women" and object to whatever causes women’s inferiority and deficiency. Everything which causes promoting women and is in favor of them is moral. In ethical training, they believe that ethical care and care theory are the basics of education and care ethics should be supported to make it strategic.

Keywords: Feminism; philosophy of ethics.
Introduction

It is difficult to suggest a unique explanation of feminism with which all of feminists agree. So that, some philosophers believe that each model is appropriate with one. That is, there are feminisms as the number of the women around the world. So, as a whole, it can be said that feminist is a person who believe that women suffer of discrimination and their needs would have been unsatisfied and ignored. The satisfaction of these needs require fundamental changes in political, social and economical system. So, feminism is an organized movement to achieve women’s rights and an end to all forms of discrimination and oppression against women in all its forms. There are several philosophical and political schools which affected on this movement and played a critical role in the formation of this move.

According to the title of this paper, we tried to review the philosophy of ethics and then investigate the ethical criteria of human beings’ function in feminist’s approach. This movement has used of intellectual lines of various philosophers get women to achieve their demands based on the intellectual and philosophical foundations of that time. Advocating of women’s rights raised entitled formal and informal groups and act in order to set and enforcement the rules to eliminate discriminations against women. This movement also seeks to globalize the ethics of feminist and tries to use each of these approaches to eliminate discrimination and oppressions against women, of course along with discriminating communal and sectarian differences. Feminism affected in ethical and educational fields and paid to a new philosophy of ethics entitled female ethics. This philosophy believes that everything which results in improving the status of women is ethical.

The objective of this research is to identify philosophy of ethics and moral function in feminists’ approach.
1. The women's philosophy of ethics
2. Criteria of morality in human action in feminism approach critically

Methodology

Research method is of qualitative and with a dialectical and critical approach. Philosophers such as, John Locke proposed the natural rights of people, the right of freedom, career choice and the right to own property and founded the basics of American declaration of independence, (1776) and French declarations of the human rights (1789). At this time, feminists by resorting to human natural rights demanded to get out it of men monopoly.

Acquaintance with the philosophy of ethics in prestigious area of it, particularly in ethics’ philosophy has been explained in the philosophy of western thoughts, in which female characteristics compare with male’s and feminists ideas will be review based on male bias in traditional moral philosophy of western thought. Review method analytically may show morality in human action in feminists’ approach feminist ethics. Feminist ethicists who know western traditional ethics as fanatical, believe that traditional ethicist have spoken
about men, rather than for all human beings. However, feminists know that they move from the view point of female experiences, but their greater aim is to establish a more general and objective ethics which cover both women's ideas and men ethical theories. However, feminism’s ethics is apparently a unique approach, but cover various female approaches in ethical life. Female approaches look ethics emphasizing on personal relationships and look care ethics emphasizing on the value of relationships among human beings.

Maternal approaches focused on the special relationships between mother and child as an interactive behavior pattern and gay approaches focus on selection rather duty. These approaches describe conditions under which gay women could develop. Other feminism approaches emphasize on ethics, political duties and changing structures which focus on men governance and women inferiority in private and public areas.

Female ethics

Women-centered approaches in ethics, including issues related to gender has a long history. There were numerous researchers from 18th to 20th who paid female issues and investigated them. Their studies have prepared the ground for the discussion for this century. They prepared maternal biology and experience to support care ethics Mary Wollsonecraft, John Stwart Mill, Hariet Taylor, Catherine Beecher, Charlotte Perkins Gilnam and Elizabeth Gady Stanton and others brought up this question whether ethics related to gender and if psychological characteristics root from the culture or rooted in biological structure which believe in justice oriented ethics.

While many important books in morality have been written by men and masculine comments introduced in these books, but the reply of feminine moral approach to these viewpoints was that feminine traditional tasks such as caring, compassion, benevolence, devotion were not less important than masculine traditional features such as rationality, justice and dependence, ethically.

Ms. Carol Gilligan (1982) feminist and psychologist states that during her studies which have been done in her clinic on women, she indicated that women like to talk in a care tone based on concrete and real relation rather a truth and justice oriented which are abstract affairs.

She found that women who committed abortion, have personal and professional concerns rather thinking their fetus or think about bring a child for them. Although, Gilligan do not separate female and male ethic from each other & believe that they can complete ethics altogether, but her critics stated that she treat sexually indeed and actually she contradicted against masculine ethics of her master, Lawrence Kohlberg.

Kohlberg believed that moral development and sense has 6 stages and men pass just 5 of these (that is, up to legal status of social contract), whereas women remain just in the third steps of this ladder that is “good boy and good girl statues” which is common among people.

Gilligan with doubts stated that women is lower than men ethically and supposes that if women act weakly ethically is just because this ethical criteria is so determined that just assess men not men and women ethical development (growth). Since, this criterion is not
appropriate to judge women moral growth. She believed that men typically exactly think their independence and their reliance on ethics of justice is an indicator of moral growth 
and also women generally think dependence and care ethics is the indicator of moral growth. Nel Noddings said there are two sides in any good relationships of human, a side who care and the other whom is cared. Care takers should be attract the attention of who is cared and just think of his/her actions and needs. Those who are cared should great of care taker's attention and share with them their satisfaction in life, their needs, hopes and success. Noddings believes that care taking tradition just devoted to female but claim that caring is the responsibilities of all people.

**Maternal morality**

Another kind of relationship is among human beings that cannot occur in an equal relation which benefit of independence and information equally, such as the relationships between mother and child, teacher and student, expert and client, doctor and patient and employer and employee. In this kind of caring behavior, the mother-child relationship is a criterion for evaluating a uneven relation. Mothers try to keep out of their children and teach them to be success socially. In this process, they teach their children to be sensitive, responsible and aware of other people's need. Virginia Held (1993), Caroline Whitbeck (1974), Sara Ruddick (1980), are fans of maternal morality and believe that there 4 mother-child relationships which are reassuring every relation. Of course, "traditional Rational-Contractor model" is insufficient. Although both feminists and others criticize maternal approach to ethics, but non-feminists critics disagree with use of this relation as a moral pattern instead of all relations. Especially, because this relation not to include infertile men and women. However, feminists' critics won't accept this moral mode in Patriarchal society in which mothers are drown in faults, expectations and demands and believe that a good friendly relationships should be a sample of relation which help them to establish an equal and successful relation mutually.

**Women homosexual moral**

Woman-centered approach which designed for female is a homosexual approach to ethics. Homosexual ethicist emphasized on loving women to women. Homosexual ethicists emphasize on duty rather relativism and focus on selection. Sarah Lucia Hoagland stated that ethics of homosexuals focus on society. When a woman selects another homosexual woman for herself, it is other homosexuals' selection. From this point of view, moral action is not what is absolutely right. But, women's homosexual society forms moral values, so the ethical concept and values develops between one and others and maintains. They don't want accustom to involve in the relation between dominant and dominated. According to Luogenz, they want to be playful, witty and powerful people who are able to travel within the country and abroad. They want to learn how research in various worldviews and enjoy them. They don't use of moral as control tool (Rosemary Tung, 1383, translated by Yazdani, A. pp. 169-174).
Feminists' criticism to western philosophy of ethics
Alison Jeiger (2006) is a feminist who advocate women's rights, mentions 5 sexual reasons to approve that in philosophy of ethics, woman stands in lower steps: first, there is less attention to women's efforts and rights rather than men. Second, women's personal jobs are exclusively cooking, cleaning, children and elderly which are non-significant and less of value. Third, women have less experiences of moral growth than men. Forth, masculine characteristics such as independence and egocentricity, war superiority and death are more appreciated culturally than women's features such as dependence, sharing, physical relation and love, nature of ubiquity, life and peace. Fifth, male customs and traditions in ethical reasoning attract significant attention culturally, but moral female reasoning in setting relations, details and discrimination were a little considered. Jeiger always considered general objective of the whole female approaches to ethics in order to create ethics entitled sexual equality. A kind of ethical theory creates sexual equality. Whether is in moral and political or scientific and applied.

According to Jeiger, ethics of men and women are similar or equal. Although she never uses of words (sexual role, resulting society) but she always refute this reasons based on which women are hedonics more than men. She claims that if men were confined in a cage or in place, women were confined too. In spite of the women's growth in any ground, men still refer to them as weak personality. They don't accept that women can grow and strengthen their rational forces and men still believe that women are people with no distinction and responsive power. Now, it is time for men to be more emotional. Mary Wolstonecraft in her book titled "the legitimacy of women's rights" considered women's capacity in accepting and understanding logical issues rather the capacity of feeling and instinct. In fact, this capacity and the aspect of acceptance is what distinguish humans from animals. She likened the behavior to several modes. One group of behavior can be taught to a robot by a pre-description, second are moral behaviors and third group behaviors are associate with education. However, men learn ethics and get women to learn social behavior and manners. Men population support encouraging communities who foster negative psychological attributes such as Deception and arrogance. All of these activities inhibit the growth of women's positive psychological characteristics. Worse are that men population lead virtue and chastity of women to deprivation and a mirage of debauchery. She announced formally that when great women emphasized on their dignity. If fact, this is of God's sublimity and virtue. When humiliated and weak-willed women claw on God's sublimity and virtue, go to be nothing but humiliation. When a behavior turns into a behavioral obediently and makes people dependent and enduring hardships and injuries would be difficult, ethos and good psychological traits become vices psychologically. For example, self-esteem changes into flattery. Wolstonecraft concludes that the shortest way for women to be considered morality is that to try to be like men. That is, they show their psychological traits of men. Do lamented that women's moral shortcomings do not mean that women are not be able to be good that men commend them.
Female approach to ethics
For women centered thinkers of 18th and 19th century, it was clear that discussion and thought about the importance of ethics was the equality in sex. Since, this issue was of importance and value for 20th century too, so correctness or incorrectness of sexual conception of morality is very important. But it is impossible to clarify it, unless epistemological and ontological assumptions of those who defend the female, maternal and pro-women or homosexual advocate clarify completely and fully. Apparently, more thinkers of women-centered approaches in the field of ethics have rejected ontological assumptions, because based on these assumptions, ----
Advocators of women's approaches to practical and applied ethics, such as Gilligan and Noddings stressed that western ethical theories, rules and principles ignored women and traits, personal virtue and female values is of no importance at all. Gilligan introduced her work as a response to sexual theory of Freud who believes that good and bad men are much better those women. Since boys aren't afraid of losing their masculinity behalf of their father, so they cut their relationships with mothers, but girls keep their relationships with their mothers because they don't have fear of stripping of masculinity or femininity. So, we can conclude that Growth rate in girls is slower than boys in gaining a sense of independence and moral character. They see themselves as people who obey the laws and penalties of the society in which they live.
As mentioned before, according to Gilligan, Freud, as one of western philosophers and psychologist pointed frankly to women's moral rascality and inferiority and believed that most of the thinkers just considered to the moral differences between men and women not anything else. As mentioned before, Gilligan criticized the theories of her ex-master, Lawrence Kohlberg. Because Kohlberg believed that moral development has a six-stage process. Punishment and obedience orientation, children should do whatever been told to them because of escaping of punishment or receiving awards; instrumental exchange, there is a limited tradeoff law in this stage. Limited in that regard that kids learn if they respond to the needs of others, their needs will be responded too; interpersonal conformity, in this stage, adolescents learn to consistent with traditions to gain approval from valued others because what is good and right is defined as conformity; Law and order, adolescents learn to respect others, do their jobs perfectly and maintain social order to gain respect of others for their own; prior rights and social contract, adolescents emphasized on a kind of moral functionalism viewpoint, so that based on which people are allowed to do something make them satisfy, of course as long as don't cause harm to others; universal moral principles, that is, moral universal rules. In this stage, adolescents focus on moral viewpoint of Kant. His goal is to ascent to a stage beyond traditional principles of society. According to Kant, in this stage adolescents do not behave with incentives such as profit or following other commands, but their behavior are based on universal principles, such as bilateral ties with others, justice and respecting to others. Although Gilligan acknowledges that western graduated of traditional ethics schools are agree with six-stage criterion of Kohlberg, but reputation of a moral theory is not necessarily a sign of its authenticity. She asks if
Kohlberg's six-stage criterion is really 1) universal 2) stable 3) hierarchical for moral development. She particularly wants to know why women can pass just of three of six stages, while men can pass 4 or 5 of six stages. Is this difference mean that moral development of women is less than men? Is there any mistake in her research methodology? Bias or advocating men let them to gain more chances to develop morally (Jeiger 1998)

Ignoring women and their morality
As mentioned before, according to feminists, in terms of philosophy of ethics, it is impossible for women's traits to have a position in philosophical thoughts, because of masculine bias in western philosophy.

According to Jeiger 1998, there are major reasons for ignoring women in western moral philosophy. First, common believe is that wisdom is less sophisticated in women rather than men. Second, considered concepts in philosophy of ethics have been used in very abstract level. Or it is better to say it was used neutral so that moral differences cannot be seen. If some difference between two genders is seen, they would not be considered. As mentioned before, feminists believe that sex and gender are two different concepts. Sex has a more biological concept while gender relates to social roles and norms relate to male and female role in target society. Moral differences are due to gender. That is, social conflicts between men and women create conditions under which bring out certain advantages and limitation for one gender especially for women.

The third reason is that women's activities are out of moral field and related to activities in the public and private fields, because this classification is the same as gender roles which relate women to private areas and men to public areas. Some scholars such as Jorgen Habermas and John Rawls believe that objective moral judgment occurs just in public fields, because this judgment set based on truth and justice. However, in private field which relates to women, such a judgment cannot be done. We can just talk about subjective ethics. Such affairs as division of labor at home are in fact representation of gender role which is related to private area.

There are a few cases should be considered in feminists' critique of traditional moral philosophy: 1) main concept and philosophical thought in the area of ethics is truth and justice; 2) justice-oriented morality has fallen into the trap of male bias; 3) women in this moral philosophy are neglected (Bagheri, 2003. Pp 148-150).

Justice-oriented and truth-oriented ethics
As we know, according to feminists, moral philosophy based generally on justice and truth. In the moral view, Plato and Aristotle are the earlier philosopher who are justice oriented and contemporary to Kant we can refer to John Rawls who is justice oriented. According to antecedents the concept of justice is of particular importance. Moderation or restraint is a virtue that comes from following the will and desire of wisdom. On the other hand, justice is an ultimate virtue. When everything positioned in its special place in human soul and revealed its detailed virtue, it is time for justice to be appeared in its general shape.
The concept of goodness and the fruitful results of moral action are of main important for Aristotle. He is fatalism in moral. Plato believed that wisdom is in a higher ranking in a virtuous human and other powers are under the influence of wisdom. According to Aristotle a blissful human is a person who could control his/her body powers such as wrath and lust and moderate them under supervision his/her wisdom. According to him blissful human is a person who is on the top of theoretical reasoning (thinking).

In liberalism and modern enlightenment, the concept of truth is the center of issues related to philosophy, ethics and policy. Truth is a natural affair such as the issue which Locke brought about ownership which a natural right. Sometimes, right is referred to a decisive case as an imperative issue which is brought about in Kantian ethics of duty. "According to Kant, an action is ethical which human beings understand it as a logical and overall necessity independent of external forces, such as Church. Human beings can do this action with such an understanding. In this philosophy, right oriented ethics is moral.

On the other hand, if moral action, regardless of its desired outcome by their rational considerations, will be necessary and logic, it would be morally and correct. That is, one follows a moral action just because it is respectful and overall principle or law not because of its profit but not because of its unethical unfavorable consequences (Bagheri. 2003, p 145).

According to feminists, the bias of justice-oriented & right-oriented ethics has three special features:

**Class tendency in Plato viewpoint**

In Plato's Utopia, class is similar to a human body in which wisdom is in its top position. Philosopher-Kings with high physical strength are at the top class. Auxiliaries are the warriors, responsible for defending the city from invaders, and Workers make up the largest class of society. The highest class refers to wisdom and auxiliaries and workers are forces such as wrath and lust under the influence of ruling group.

And at last, everybody should be in its position and doesn't interfere in the works of others. In this case, just and favorable conditions will be created.

In this fair statue which wisdom and wise human are at the top and wisdom is the symbol and center of right and justice which is a masculine features in western philosophy and the centricity of wisdom suggesting male bias.

Gilligan believe that prolongation of the boys' plays is because of resolving conflict fair and equitably, while girls are pragmatist in terms of play rules and they have a good view about those rules which can eliminate the damage caused by violation of rules of the game. The girls also had more tolerance about the play rules violation. They are also agree with granting exception and changing the game rules more than boys and they can resolve differences with much more creativity.

Gilligan considering boys' fair and justice and girls' tolerance regarding to game rule violation, concluded that both men and women is responsible towards others. Although Plato designed a common life in which women have presence in the ruling class without
leaving their usual jobs. There is no marriage in the form of family in this common. So, it can be said that Plato can be the first feminist in the world. According to feminists, when a society or the ruling class is considered just for men, the justice resulted from this class would be male bias.

Further, right oriented ethics is individualist and feminists believe that this characteristic has been indicated from Descartes in the process of knowledge acquisition and in ethics and applied wisdom of Kant.

In Cartesian doubt, Descartes underpinned science based on wise and individual basis after doubting in all knowledge. Kant individualism in the field of practical reason with the emphasis on independence, subject of moral act understand the logic of moral action without presence of religious authorities. Just in this case his action will be moral. In this ethics, emphasizing on individual is man not human. So, their ethics is not only individualist but it has gender bias. Therefore, economic and emotional independence is the hallmark of men and economic and emotional dependence to men is the hallmark of women.

The third features of truth and justice-oriented ethics with gender bias is it basis on competition. In individualistic morality, assuming everyone is keen to protect his right lead to necessity of social contract. Internal obligation to respect of others rights is indicator of accepting that social contract and desiring to protect his rights against others: "Others are in fact rivals. According to feminists, competition is a masculine characteristic as well as independence and a basic component of truth oriented ethics. However, according to psychological and moral development, independence is an ethical feature of men. According to this psychological assumption, the ethics based on truth, justice and law is actually based on the foundation of distrust, competition and aggression and in this sense it has male bias (Bagheri, 2003, pp 142-148).

Gilligan, despite of agreeing with his master with the difference in moral judgment and decision making by boys and girls, disagree with his another conclusion in this field. Kohlberg concluded that boys' moral development is more than girls due to their attitude to general and abstract principle, while girls' decision making is less than boys due to their situations.

According to this conclusion, Gilligan says:
"There are two kinds of judgments, two different kinds of structures in the field of ethics. One, traditionally, relates to maleness and overall world of social power and the other relates to family relationships. The developmental order of these two approaches are so considered that male type is more efficient that female type. Therefore, when one goes to more mature, she become closer to male type.

Disagreeing with this kind of conclusion, Gilligan believe this kind of conclusion is the indicator of limited and unreasonable understanding of ethics. According to her, judges' and girls' morality and their decision making in a certain kind of moral development not a kind of immaturity. Gilligan believe that this development is a distinctive type of ethics and refer to it as an ethic focused on responsibility and care:
"Understanding how the tension between rights and responsibilities perpetuates dialectical movement of human evolution is due to consolidation of two distinct types of experiences which are ultimately interrelated. While justice-oriented ethics begins with equality presupposing, behaving with all people equally, responsible-oriented ethics is founded on nonviolence presupposing, that is no harm to nobody."

Feminists used Gilligan findings as a proper grounds and considered gender distinction in the field of ethics and talked about the special moral position of women based on its interpretation and without considering women inferior to men morally (Bagheri, 2003, p 151-153)

**Responsible-oriented ethics and feminist approach to philosophy of ethics**

Gilligan's study and researches about girls' moral development lead to the claim, "special ethics based on special statues of girls and lead to responsible oriented discussion too" and consequently developed a feminist's approach to philosophy of ethics. In this approach, responsibility is a core concept. This approach is against to the moral philosophy based on truth and justice.

Feministic ethics is an approach which considers collectivist. Persons in rights-oriented views considering to others rights and protecting them can relate to other by means of social contracts. In this view, persons are considered as the components of a communicative network. Connection or relationships are the key concepts of feminism which suggest proposals behalf of feminists, in various philosophical dimensions, which are the second way of oppositions between wisdom and emotion.

Since ethical dilemmas from the rights-oriented views are considered as "math problems in the case of human beings" and their solutions are rational and concrete results are achieved from those solutions. That is, anyone who follows wisdom, more or less can reach to the similar results. On the other side, in responsible-oriented ethics, it is emotion which prevails. In this kind of ethics, human is sensitive related to others' pain and suffering and will be excited seeing those pains and sufferings and attempt to eliminate them. Therefore, ethics can be considered as rational and calculating just because of presence of emotion in ethics, but there are new categories which enter ethics such as devotion and sacrificing. Emphasizing on emotion versus wisdom is feminists' moral characteristic. So, according to Noddings it is at odds with Kant views. According to Noddings, Kant overshadowed wisdom to emotion. In his point of view, actions based on duties related to wisdom are of moral values.

In Kant viewpoint, all of love, emotion and will are unreliable. Responsible oriented ethics upside down the primacy of wisdom over love and passion. This primacy inversion creates a great difference between rights-oriented of Kant's ethics and responsible-oriented ethics. Considering to moral responsibility is for that responsibility in its natural states means conditions of reaction from behalf of people. This reaction exists with human beings from childhood, such as being affected because of others’ rue and distress and tendency to help and sympathize to them.
The third contrast is between competition and empathy. People, in rights oriented ethics, think others are barriers to securing their rights. When one accepts a social contract to protect his/her own rights, he/she gets a competitive position against other people. In responsible-oriented, one focus on empathy instead of competition. Fourth contrast is between equality and difference. In justice oriented ethics, equality of all persons constitutes one of the basic assumptions. This equality is in the fields of human rights, social opportunities, equality in front of law and so on. According to feminists, the idea of equality is not enough for the foundation of philosophy of ethics. They stated that difference should have an important position in theory and philosophy of ethics. Analysis in the fields of bioethics is an example of feminists' bias of the importance of difference or inequality in philosophy of ethics. Feminists' bioethics, according to metaphors of woman body, explains their point of view. Mary Rawlinson following Erigare, point to the "pregnancy" phenomenon in women as a kind of metaphor against the metaphor of justice oriented ethics (man wolf man) and in acceptance of a social contract, said that pregnancy is as "tolerance other within her own" is a special sample of communicating with others. When a moral theory is based on emotion, the differences, inequalities and disabilities are the predisposing for development of moral relation.

**Conclusion**

After investigating all of contrasts, we can sum up all of them in the contrast between justice and responsibilities. Justice oriented ethics is based on justice, while ethics of feminism is based on responsibility. Here, everyone has a sense of responsibility facing with the needs and suffering of others. Here, responsible means responding to others' needs. When others seek needs, one could meet their needs. Feminist moral philosophy with an emphasis on the centrality of responsibility are very different with justice-oriented and rights-oriented ethics is its very abstract level. Ethical philosophy of justice-oriented and rights-oriented is based on ethical principles and principled ethics. It can be seen in Kant moral philosophy and is criticized particularly by feminists. Kant revealed ethical decisiveness in his moral philosophy. He says in his law and justice oriented command that, "act so as the substructure of your action, as you want, turn into a public law".  

But if we want to talk in the field of responsible oriented ethics, we should say, "Act responsibly. That is, try to recognize suffering and difficulties in the world and reduce them.  
On the other words, we can say too, "act in such a way to be able to create a responsibly relations, keep them and enhance them." However, feminism’s ethics don't tend to principles or don't believe in basics in ethics. it is because that responsible oriented ethics are considered as position oriented not abstract. As mentioned before, tendency to position in responsible oriented ethics makes principles have no central positions and be a minor rule as a guide derived from past experiences.  
In criticizing the radicals' homosexual ethics, in marriage between men with women, women are suffering from a kind of inferiority to men. In the sexual relation between
women, if it is perceived as an instrumental view, just as satisfying the sexual needs and reproduction is not of importance, there is still and inferiority for women again. When one uses of another as a tool, in that case there will be always subordination too. And this is contradictory with main goals of feminists and radicals oppositions with marriage because of women's inferiority. On the other hand, radical feminists have a kind of emotion-oriented ethics and also naturalists' relativism about abortion. Without considering to the rights of the fetus and only pay attention to the rights of one who wants an abortion and don't want to keep fetus in her body. This means ignoring the rights of fetus. Furthermore, fans of radicalisms refer the strengths of rights-oriented and justice-oriented ethics which are looking for new social positions, freedom and equality, as their weaknesses considering diversity of ideas and groups. Because of equality t was supposed that the difference between men and women reduced so that women become similar to little men. Therefore, they believe that women should insist on differences and distinctions to take out themselves of the notion of equality and to know her with differentia and make known to others.

Of course, due to misuse of the concept of equality throughout the history, it is not logical to abandon the concept of equality merely in order to eliminate these distinctions (Bagheri, 2003, p 176). There are two necessary conditions in order to realize the concept of equality in common which should be provided: objective condition and subjective condition. Objective condition implies that resources should be distributed in a way that takes the participants’ independence into account. Therefore, any material inequality and economical dependence that impede the equality in common should be abandoned. “Any social relationships that lead to exclusion, exploitation and inequality in macro wealth and income and leisure and eliminate the ability to interact to peers should be tackled. Subjective conditions indicate that institutionalized patterns of cultural values must respect to participants and classify them in terms of value so that prevents their interaction with others. There is no place for differences and distinctions in subjective condition which refer to institutionalize cultural values and their classification them prevent the interaction between them. In other words: “Justice may require taking specific situation or distinctive features of a person or a group into account. This, of course, does not mean that for any particular individual or group can be given special status or privileges. Since, in this general meaning the subjective condition can violate the justice by itself. So, there should be a criterion to justify taking special status for a particular group or person into account.

The following examples can clear this expression. For example, a group of racists claim that their racial distinction should be considered. Evaluating their claim regarding to above conditions, it can be determined whether this claim is justified or not. For example, since accepting racial superiority prevents people’s participation, it would not be justified. Another example, veil of Muslim girls in French public schools can be discussed. French Muslims claimed that Muslim girls’ veil should be considered. According to objective condition, we must see whether these points don’t be considered, it would be a barrier for Muslims’ equal participation. Ignoring this distinction result in preventing girls’ attendance in schools and subsequently deprived from education and inequality in social participation. According to subjective condition, if girls can communicate with other people in the society
or not? Some people believe that girls’ veil is a sign of inferiority of women in society and thus prevents their social participation, so it is not justified. Fans of cultural diversity believe that veil maybe the sign if inferiority in society related to other people but not just to men. And according to the idea of cultural diversity in a society, this distinction should be recognized (Bagheri, 2003, PP. 177-188). It is not east to decide about differences and distinctions among individuals and groups in terms of social justice and should be discussed further. But, considering these issues can be neglected for any reason. We cannot ignore judging in the field of ethics just because of its privacy and devote the judgment to public domain of ethics.

Another controversial issue in philosophy of ethics is rationality and emotionality of justice-oriented and rights-oriented which has negative figure. Negative figures mean that the rights of others should not be violated. According to feminists, emotion should have positive figure in ethics. That is, we should love others. Philosophers such as Hume and Schopenhauer proposed this kind of relation and criticized justice-oriented and rights-oriented ethics. Feminists who follow of these philosophers believe that the core of ethics is compassion and kindness.
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