

STUDYING THE TRENDS OF CARTESIAN MASCULINIZATION IN RADICAL FEMINIST CRITICISM

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ABSTRACT

nowadays, Genevieve Lloyd, a philosopher, theorist and famous Australian feminist has been a prominent and distinguished name to many. Perhaps it could be argued that his recent efforts on genealogy and history of some masculine concepts such as rationality, knowledge, etc. have shed a new light on cultural and philosophical research. Lloyd should be considered a postmodern feminist. The distinguishing feature of postmodern feminists is "Other". The initiator of this idea could be traced in the book "The Second Sex" by Simone de Beauvoir. Beauvoir define "Other" as a state in which women find themselves. Lloyd must be true heir of this ontological and philosophical ontological approach to women. According to Lloyd, rationality is a masculine concept and developed by male intellectuals and philosophers. Lloyd's in his influential book "The Man of Reason" has shown that femininity and the feminine have a long history in the area of philosophy, which is normally used for ontological and epistemological calibrations. According to Lloyd, Platonic dualism of the rational world and the material world is a clear example of this calibration. Lloyd adds that in the history of philosophy, reason is considered an exclusively male element and matter as an exclusively feminine element, and certainly the most visible form of reason arises in view of Descartes, the idea that mind is the same image of the body. Thus, the mind which is a conception of a feminine body has certain differences with a mind which is a conception of a masculine body. Relying upon the views of Genevieve Lloyd, the current article intends to shed light on the Cartesian Masculinization of Thought in the thinking of Genevieve Lloyd and its relation to the concept of rationality, and also to present an analysis of the historical background of such concept. In fact, in this study, we are seeking to explore the concept of Cartesian rationalism and its methodological and conceptual relation with the feminism in Genevieve Lloyd's mind.

KEYWORDS: Rationality; Genevieve Lloyd; Feminism; Masculinization of Thought; Feminism

INTRODUCTION

Influenced by the development and fruition of the Western rationalism consequences in the centuries after the Enlightenment, especially in recent decades, two concepts of rationality and feminism have been the topic of many research, debates, and lectures by many philosophers and researchers around the world. Rationality as the highest ripe fruit of Western civilization, both theoretically and practically, is considered to be the father of many intellectual and social movements of the twentieth and twenty-first century. The goals and ideals of rationality, whether in epistemological theories or in terms of their gradual impact on daily negotiations not only have no problem and disagreement on the adoption of a more calculated and controlled rationality but also they are perfectly compatible. It is a rationality in which, according to Genevieve Lloyd, features, values and actions associated with women are violated so systematically. In the same direction of Lloyd, feminists like Evelyn Fox Keller and Susan Bordo have shown that social psychological characteristics generally attainable by wealthy white men in such societies are exactly the same characteristics which make them prepared for objective and unbiased control in the area of scientific research and the world of practice and thinking. Instrumental reason and good knowledge derived from science have generated useful empirical and epistemological concepts. However, the two critical factors have some consequences which not only evade the identification and analysis of women and the feminine issues deliberately and frequently, but also overlook conscious actions of classes and other people in the community. Undoubtedly, the reason for this is that women and other social groups cannot take advantage of the same desirable knowledge monopolized by men, and as Lloyd has shown, the symbolisms emanated from this knowledge attain their content through the recognition of the epistemological structure of other subjects, and also by avoiding the subjects whose mental structure is formed differently (Tang, 2009). One of the most important issues in relation to gender concepts which have led to the discrimination on the issue of famine and another gender-based group in society (so called the men) over the recent centuries is to explore and discuss the male and female rationality. In this regard, is it possible to claim that thinking (of any type and nature) can take precedence over public relations? Whether we are allowed to do so? Or, conversely, we

should prefer social relations (which are always subject to fundamental alterations) over thinking? Or both of them should be understood in the form of a dialectical process in a totally historical context? What would be the reaction to the statement that “women have lower status than men”?

To answer such questions in the area of rationality and its relation to gender, many theorists have presented their views that one of the most important of them is the famous Australian philosopher, Genevieve Lloyd. According to Genevieve Lloyd, when historically we ask ourselves the above question, we are automatically confronted with a shocking reality: the fact that reason as a clean and civilized element would be considered as masculine rather than feminine. This type of rationality, according to Lloyd, is nothing but sex-driven rationality and “it has been mingled with our past intellectual ideals which was considered to be distinctive feature of human nature” (Lloyd, 1993). Genevieve Lloyd insisted that the use of male and female symbolism to show the subjugated relationships between men and women could be frequently seen in the tradition of allegorical interpretation of the Bible. This tradition which begins from Philo of Alexandria under the influence of Plato, continues with Augustine and Aquinas. In this symbolism, the female is the symbol of sensual perception and cause the fall of Adam. Adam is also considered to be the symbol of wisdom. Use of symbolic forms of men and women to describe reason by three above mentioned scholars takes place in the form of the Genesis narrative. According to this narrative, Eve was created from Adam's rib and is subordinate to him and the main cause to the fall of Adam. Lloyd believes that these symbols have real and fundamental impacts on our understanding of the women and their relation with reason (Ibid: 86). He has shown that womanhood and the feminine have a long and ancient definition in the history of philosophy, and have been normally used for ontological and epistemological calibrations. Acknowledging the masculinity of thinking is not a new claim and even belief in feminine features for special types of cognition (such as passivity in sensual perception) is common in the philosophical tradition of the West. Platonic dualism of the rational world and the material world is a specific type of such calibration. Reason is a masculine element in contrast to female element with feminine and female. Reason should solve this seemingly inherent dichotomy to its advantage, and escape from its trap by mastering the material. In the current article, some keywords such as feminism, wisdom and masculinization of thought are applied and discussed. First, a description of these keywords in modern philosophy are presented in order to recognize and explore the intellectual and radical system of Genevieve Lloyd.

1- Feminism: belief in not only women's rights and political, social, economic and gender equality but also the difference in thinking between the two. Feminism is taken from French term “Feminisme” which in turn is derived from Latin term “Famina” which means “woman”. In Persian language, some definitions have been presented such as “advocate of women’s rights”, “female orientation” and “women’s liberation movement”, etc. We can say that feminism is a concept which all of its main doctrinal interpretations revolve around the belief that women because of their gender suffer from social inequalities and discrimination, and therefore it is necessary to act against this discrimination (Chinichian, 2009).

2- Rationality: the term is derived from the Latin word “Ratio” meaning wisdom, and implies the process by which the man is able to create theoretical products. Nowadays, the rationality is applied in the sense that has been established in the culture of the new era dating back to the seventeenth and eighteenth century since Descartes to Kant. Abandoning La Flèche’s school by Descartes is a type of leaving aside ideology and creed that reigned the history of the West for almost a thousand and six hundred years. The fulcrum of such traditional culture was authority. According to this institution, and based on the Christian Church, the truth was descended upon man by some missionaries elected by God, and the main criterion to authenticate it was the divine authority itself rather than man’s reason or any other element. For the first time, Descartes proposed the concept of Cogito to announce that the autonomy of man is free from any authority, and put responsibility for the life and destiny of the human on his shoulders (free will and freedom), announced such critical task for all men on the basis of equality, and proclaimed the break with the traditional culture as the basis for new proper thinking (the idea of growth, progress and development). Thus, the elements of rationality emerged from the heart of Descartes’s philosophy in the form of independence, equality, freedom (free will) and growth (development). This idea was passed from the ideas of French philosophers such as Voltaire, Montesquieu, Rousseau, Diderot, D’Alembert, Baron d’Holbac, and Adrien Helvétiu, and then was transited to Kant and in his philosophy he achieved true prosperity. In the new era, “rationality is primarily a concept that philosophers generally refers to any action, opinion and attitudes and behaviors that should be adopted. It is generally believed that if behavior and practice and belief and desire was not rational, it should be avoided. Rationality could be divided into two parts:

theoretical and practical and theoretical. Theoretical rationality is based on beliefs and actions, while practical rationality is based on actions and deeds (Audi, Cambridge Philosophy Dictionary, 1999).

3-Masculine: what is about the men and has been infiltrated into his consciousness socially and culturally, and plays an essential role in shaping and determining his personality.

4- Femininity: the properties and characteristics in the character of women which are products of norms, values and virtues of family and community. These values and norms emphasize maternal affection, nurturing of children and minority of role in the community among the women.

Nature of rationality

The concept of rationality is applied to highly different examples of affairs. Perhaps it could be said that its widest and most complex application is in its reference to the man itself. In addition to individuals, it can be applied to actions, beliefs and desires, and many other important elements of human life. For example, we can talk about “rational societies, rational plans, rational perspectives, rational actions and emotions” (Mele, 2004).

Any attempt to understand the rationality has an ancient longevity same as philosophy, and also has an eventful history. Thus, writing about the rationality is a difficult and important and specifically daunting task. Although defense of feminism is daunting, from a feminist perspective, it is a determining and crucial attempt. Rationality has been always a topical and controversial concept in feminist circles. We can say that the history of philosophy has been nothing but history of man’s attempts to understand the reason and rationality. “Given the centrality of reason in philosophical works, apparently range of such efforts has been sometimes limitless” (Hoagland, 2001). Therefore, when it comes to the feminism, Hoagland adds that “given the centrality of reason in the works of feminists, it seems that the concept of reason from their view was depicted often as the source and result of a perfectly philosophical Androcentricism” (ibid: 8).

In the history of Western civilization, rationality has been always as one of the basic elements of this civilization, and even to this day, it is still one of the most challenging concepts of Western philosophy. Despite thousand-year attention of the philosophy to reason, there were and have been philosophers who have serious doubts about the rationality and its consequences in Western civilization. Feminist circles always have shown a certain seriousness in their attacks on Western rationality. Although I should add that in the area of the Western rationality, they were not pioneers, and there are many philosophers and schools of thought such as Frankfurt School which took the first steps in this direction. However, the basic question is what are the major and identifiable characteristics of the rationality considered by some feminists such as Lloyd, Irigaray and Kristeva and is it possible to relegate the Western masculinized rationality merely to a kind of opposition to the sexualization of the rationality? Certainly not. Because apart from the feminism’s frequent critique of the unfinished problem of masculine affair and his dominance on all bio-theoretical issues, is always a philosophical trend of thought, and seeks to decipher the new solutions and meanings to human world . Feminism is the opening of a new possibility in the face of long-standing and chronic problems of the world.

The root of the term “rationality” dates back to the enlightenment era, but the terms derives from the word “reason” which its equivalent in Greek language is Logos, and Logos “having a range of related meanings, such as “word”, “saying”, “reason”, and both Aristotle and Plato considered reason as one of the conditions determining actual knowledge of objects and affairs. Plato, in his treatise “Republic” insists that real knowledge or episteme to a particular subject involves the power of presenting “reason” for the subject. Thus, according to Plato, the rational is in direct link with the clarity of a subject. Then “we understand something rationally when we are able to understand it so clearly, i.e. when we are able to organize different characteristics of the subject into a clear and understandable order (Tuana, 1992).

Definition of Rationality

Rationality roots from the Latin word “ratio” which means calculation and counting. Rationality is defined to be rational use of reason, and based on Aristotle’s definition, it is a uniquely human characteristic. The ancient philosophers would consider rationality as compliance with reason, and its negativity aspect was rejected. According to Aristotle, humans are beings who have required qualification to take advantage of rationality, i.e. their behaviors and beliefs are deserved to be rationalized. Rationality is used in a broad sense about human beings, but all of man’s beliefs

and behaviors are not totally rational. Human is rational because has the ability to use reason, not because he is able to use his reason as best as possible. Some make a distinction between the two different meanings of rationality, i.e. generic rationality and normative rationality. The former is a type of rationality that has the ability to use reason and can meet the rationality criteria. But this ability does not mean that man is able use his reason always in a proper way, and is constantly capable of thinking or behaving based on totally reasonable foundations. In contrast, normative rationality is applied in the sense that man applies reason and rationality criteria in an accurate and proper manner (Stenmark, 1995).

However, the rise of Christianity was concurrent with the introduction of an image of (religious) rationality. Most famous Christian theologian and philosopher and one of the founders of the Western Christian tradition, Saint Augustine, with the theory of “Believe and then Know” practically made reason subordinate to faith. Although in his analysis of his ideas from youth to old age, we see two distinct attitudes, St Augustine was basically one of the first Fathers of the Christian Church that almost marginalized reason. According to the young Augustine, you must first believe and then subordinate reason to faith. But at this stage he believes that the reason without faith is still able to pass some stages of science and truth. This idea was the heritage of Greek thought, and showed that special Christian thought was still at an embryonic stage. The only problem of the separation between faith and reason is that the followers of the supremacy of reason over faith were deprived of the discovery of the truth that was manifested in the face of Christ. However, elderly Augustine, by presenting a radical and challenging face for centuries, brought the dominant thinking in Europe under the shadow of his faith. He insisted that the unbelieving and faithless reason was a path toward destruction. Truth is achievable only through the reason’s compliance with faith. In this stage, knowledge was deprived of its primary potential to achieve knowledge and truth and was not able to move without faith. With the death of Augustine, Greek wisdom gave all of himself to the Christian faith.

Notably, the concept of rationality has been regarded as a historical concept over time and different interpretations have been raised about it. At many levels, the application of the term “rationality” has been concurrent with error and ambiguity in understanding its meaning and instance (or instances); and therefore sociology, in defining rationality, has been afflicted with some kind of generalization caused by the ambiguity of the term. In this regard, Max Weber says “rationalism as a historical concept, without underlining a specific issue, incorporates a wide range of different affairs, and so is surrounded by a halo of ambiguity” (Weber, 1985).

Rationalism

Rationalism is derived from the Latin term “ratio” which literally means wisdom, and rationalism means acting based on reason. The whole history of philosophy is tireless analysis of the problem of wisdom and experience. This is because philosophers and theorists have always sought to solve man’s fundamental problems (such as the questions of authority, body and soul, etc.) by analyzing the ways to the understanding of man and also specifying analysis limits. Therefore, most historians of philosophy have categorized philosophers, particularly those of the seventeenth and eighteenth centuries, in two groups of rational (e.g. Locke, Berkeley and Hume) and empirical (e.g. Descartes, Spinoza and Leibniz). The prominent feature of rationalism is that its followers believe that man not only has sensual senses same as animal, he has a unique power which is reason.

Reason (intellect) is an understanding and thinking power specific to man and is superior to sense and imagination, and its main feature is recognition of general concepts and issues. It is by the help of generalizations that the mind is capable of thinking. Rationality, wisdom and commitment depend on the demands of reason. Rationality has two main aspects including theoretical (i.e. cognitive) and practical. The former is ability to find right direction toward thinking and reasoning.

It should be noted that philosophical rationalism is versus empiricism. By definition, philosophical rationalism believe in the existence of innate facts to the soul by which the reason can establish theoretical and philosophical foundations. In contrast, empiricism denies the existence of such bases (Copleston, 2006). Theological rationalism (as opposed to Fideism) is a trend which due to its emphasis on religious principles underlines rational arguments (Peterson, 2007).

Descartes and Problem of “I”

In the Enlightenment era, both in philosophy and cognitive science, our understanding of the mind was changed. As we know, the emergence of the Renaissance in Europe brought powerful changes and movements. If the earlier priests and church clergymen considered human nature as sinful, intellectual and spiritual leaders of the Renaissance rescued man from the concept of sin and brought him back into society. In fact, “the leaders of the Renaissance movement glorified man and its value on the earth” (Masaheb, 2002). Growth and development of rationalism in the eighteenth century is thanks to some thinkers such as D’Alembert (1717-1783), Voltaire (1694-1778), Condorcet (1743-1794), and Diderot (1713-1784). These thinkers strongly defended rationalism in their speeches and writings and would consider rationality as the key to solving the world’s problems (followers of patriarchy, feminism and romanticism). The eighteenth century has no fear of confronting the spiritual authority of the Church of Christ.

Famous French philosopher Rene Descartes as one of the first thinkers of the Renaissance, in the first step challenged or rejected a big part of ontology and methodology of the ancient philosophers. He sought to prepare a theoretical-philosophical framework for understanding the rationality. The whole philosophy of Descartes' efforts falls under the title of rationalism, and it really deserved to be called so, because in all the works of Descartes, whether in “Discourse on the Method” or “Reflections”, reason is the base for the knowledge of all phenomena of the universe. He wanted to excavate a comprehensive philosophical system from the core of reason. “Therefore the desired end of Descartes was to establish a comprehensive scientific philosophy” (Copleston, 2006). In fact, the founder of this thought (rationalism) was René Descartes. In this regard, he says: “religion of rationalism is based on the priority and rule of reason”, and Plato himself assumed knowledge as an objective, overall and rational issue. Thus, he considered true understanding as unchangeable and eternal, and achievable only through reason. In his epistemological system, mind, spirit and body are superior to reason, i.e. rational world is superior to the physical world. Influence of his ideas on epistemology can be traced in the ideas of Leibniz and Spinoza, Malebranche, etc. according to Descartes, the most essential tool for understanding the human is intellect or reason, and it is only reason that could lead us to true knowledge and certainty (Foulquié, 2001).

Descartes in the introduction to “Discourse on Method” asserts that:

“Good sense is the best shared-out thing in the world; for everyone thinks he has such a good supply of it that he doesn’t want more, even if he is extremely hard to please about other things. Since it’s not likely that everyone is mistaken about this, it is evidence that the power of judging well and of telling the true from the false which is what we properly call “good sense” or “reason”—is naturally equal in all men; thus it is also evidence that our opinions differ not because some of us are more reasonable than others, but solely because we take our thoughts along different paths and don’t attend to the same things. For it isn’t enough to have a good mind; what matters most is using it well. Sheer quality of intellect doesn’t make the difference between good and bad: the greatest souls are capable of the greatest vices as well as the greatest virtues. Nor is nimbleness of intellect the key to making discoveries: those who go very slowly but always on the right path can make much greater progress than those who sprint and go astray” (Descartes, 1965, 180).

Women and History

The role of women in history has been examined from different perspectives. Sometimes the role has been scrutinized excessively, and practitioners have gone stray in expression of her place and role in history. Sometimes the role has been depicted very pale and dependent upon the support of men. However, a close analysis of both views indicates that both have failed to present a real and valid analysis of women. History itself clearly is a good narrator of the role of women, and by a study of history in each era, it is possible to come to the realization that empowered women despite their difficulties at any historical era have been the messengers of their own era, and although sometimes this role has been deliberately neglected by historians, important indications of social, cultural and economic efforts of women still remain and no one can underestimate them.

The emergence of the man on Earth dates back to thousands of years ago. Early humans at the beginning of their life in the old stone era lived a very tough life. Highly facile and basic tools did not enable early man to produce excessive food supply to able to store additional part of it for difficult times. Therefore, participation of all members of human group was necessary for survival. They took their own part as a single integrated body in order to survive. Up to this

stage of life, man and woman had no privilege relative to each other, and they were equal. In a nut, sex and gender had not much impact on the way of division of labor.

With the transition to the Paleolithic age, man's techniques and economy were changed. The primitive man found the ability to manufacture more advanced instruments, to hunt big animals and to achieve advances in the production, thus man sought to adopt a sedentary way of tribal community.

At the end of Paleolithic age, as a result of the evolution of new means of production, it was not either necessary for all members of the clan to participate in all production affairs, hunting and fruit collection, and a phenomenon called work division emerged. Accordingly, the biological potential between men and women is starting to show up. Hunting is main task of men, and fruit collection and other tasks are the main duties of women. In the course of collecting seeds and edible roots of plants, women were able to identify the valuable edible seeds and roots and eventually became acquainted with agricultural technology. The study of human evolution suggests that there has been a turning point in the life of primitive men and women and that is work division at the end of the Paleolithic age based on the physiological capacity, and given the differences between the sexes and the nature of their existence.

Most anthropologists attribute the discovery of agriculture to women. Agriculture created a fertile basis for the domestication of animals and the livestock. Agriculture discovered by women had huge impacts on the social and economic life of that time, and its most important effects is that man adopted the sedentary life through adherence to the ground. Since then, seedlings of art sprout, and paying attention to the development and prosperity leads to the development of art and craft. The elevated temples are constructed, paintings and sculptures are designed, and writing emerges. In a word, something called "civilization" comes into existence.

Perhaps the claim of the existence of matriarchal system in the ancient times is in relation to the status of women in the creation and development of agriculture and thus their key role in the creation of ancient civilizations. While making pottery, women became familiar with the chemistry, while spinning became familiar with physics, and it was through textile that they were introduced to mechanics. In addition, cotton cultivation opened their way to Botany. In general, in primary communities, most part of developments was accomplished by women, and this issue raised the role of women in the economic life of tribe and even they achieved the leadership and mastery over the whole tribe, and gradually people started to worship the goddesses.

After this period, the discovery of metals, especially iron and steel tools developed agriculture and animal husbandry. The agricultural boom led to the severe relegation of the status of women, and economic leadership and head of the family gradually fell into the hands of man. This is because agriculture had become an essential task, and only those who devoted all their energy and time to this profession were able to perform agricultural affairs. Therefore, the fertile ground was created for transmission of agriculture from women to men. It was from this period that patriarchal system was emerged and caused the loss of status of women. According to a leading historian of religions, there are two fundamental discoveries that could be considered the origin of patriarchy. The first one is domestication of animals that provided the possibility to explore the role of the person in reproduction. And the second is the invention of plow by which women's hoe was succeeded by men's plow (Navabakhsh, 1997). In all areas of life, women underwent dramatic changes in their prior roles, and the past experienced and authoritative woman who would meet the needs of the family and community alongside men and bring out her innate talents, was deprived of the presence in "general arena", i.e. community and outside of the house, and legal system composed by a patriarchal mind also lead to the civil death of women in the family and society.

Renaissance and Concept of Women

The collapse of massive and vast Roman Empire disrupted all traditional civil and political areas relevant to woman in the history of Europe. Society and its multiple emerging demands began to develop and Europe's feudal and church system was were not able to deal with the egalitarian ideas of social forces. One of the features of the Renaissance is that man entered a new era in terms of social considerations. In this era, tough feudalism was slowly replaced with a fresh bourgeoisie that using some weapons such science and theoretical knowledge had been able to subvert the dominance of nobles and priests. Renaissance had not ideal other than progress in the head.

On the other hand, women did not remain quiet, and despite injustices that have been applied to them, their murmur gradually turned into cry. The most famous of these protests was the cry of Christian De Pizan (1364-1430). Her main aspiration was real education for women to enable them to assume responsibilities particularly when they become widow. Long ago, she raised the issue of international relations, and by a study of military strategy to reduce the power of the destruction of war, surpassed the following theories (Michel, 1998). De Pizan proposed two fundamental issues that later developed among strong feminist thinkers. These two issues include the need to educate girls and dreams of establishing a peaceful society. At the end of the fifteenth century, Moral and Economic Domestic Paris Treaty (1498) defined a new morality which was required for girls' education: "girls should be prepared for housekeeping roles where everything is done for the welfare of their husbands" (Ibid: 72). Thus some Western theorists insisted that innovation, creativity and talents of women were limited to the four walls of the home, mother and wife's valuable roles were buried under an aura of compulsion and coercion, and multiple and different capabilities of women were subjected to the dust of neglect. "The exclusion of women from their responsibilities in unions and administration of the cities, worsened the situation of female workers. The wage differential between men and women increased. Thus, in the fourteenth century, women received almost $\frac{3}{4}$, in the fifteenth century almost more than half, and in the sixteenth century about less than half the wage of men.

However, on the threshold of the Renaissance, man faced a reformist movement known as Protestantism which unlike new trends did not any effort to improve the status of women. By an emphasis on the reference to the Bible text as the main constituent of Christianity, Protestantism not only did not present a critical reading of Bible, but also paid more attention to the literal interpretation of the verses, and proclaimed the doctrine of original sin and creation of the man as unalterable dogmas of Christianity, and only in few cases legitimized figurative and symbolic interpretations (Durant, 1998). Will Durant showed that women's position in the middle ages was determined based on their own class. The classes of the era included nobles, citizens, peasants and serfs. Upper class women had a better social status than the majority which was peasants and serfs. Notably, although aristocrat women took privilege of economic independence in some cases, in the house it was the man who dominated her, and women had no independent identity. With the advent of the feudal system, and intensification of the class gaps, this situation was also seen among the women. Peasant women were highly sympathetic to the problems and sufferings of men, and although they were sometimes under pressure from landowners and husbands, would help their men in the home sympathetically. On the other hand, in the bipolar and suffocated society of the feudal at that era, there was not any opportunity for women to think even for a minute on their inappropriate life situation in the midst of heavy domestic and outdoor daily work, let alone take any action and stand up against it (Roodgar, 2009).

Feminism and Rationality

Feminism which roots from the French term "Fimina" means something relevant to female and women. Both terms are used in English language in the same application. In the first sense, feminism is a theory that believes women should have equal opportunities same as men and find the opportunity to have a serious participation in political, social, economic and cultural areas. In the second sense, feminism refers to the currents and movements that are trying to institutionalize such opinions and beliefs in the community. In the nineteenth century, this trend was named "women's movement".

Political and social philosophy of feminism serves two purposes. First, it explains why women, unlike men, have been repressed, suppressed or oppressed in many cases by the men. Second, it proposes some morally legitimate and politically possible strategies to attain justice, freedom and equality, which only men took advantage of them in the course of history.

Thus, feminism as a social and political movement began with different motivations and continued in the twentieth century. This movement has had its effect on different areas of knowledge such as ethics, epistemology, experimental science, social science, political philosophy, law, psychology, literary criticism, aesthetics and language. However, it is not exactly specified when the term "feminism" was applied to women's right movements.

Some believe that the word is one of the innovations of the twentieth century, and it was used only at the end of this century for naming all the groups who were the advocates of women's rights, in a manner that many organizations involved in advocate of women's suffrage in the sixties and seventies of the twentieth century called themselves

feminists (Friedman, 2004: 81). However, others believe that the term feminism entered French language in the second half of the nineteenth century, and it was referred to a ritual that mainly aimed to promote and advocate women's rights in the community (Mitchell, 1998). There are many differences and debates in the area of feminism and it is very difficult to determine the basic ideas not opposed by those who call themselves feminist. The existence of multiple and somewhat contradictory feminisms is one main reason to this disagreement. However, the main goal has been to present a definition of feminism based on the least common and agreed concepts in this area. For example, relying on two characteristics of feminism, Jane Friedman believes that feminism is a school of thought that underlines the fact that: "throughout the history, there have been different pressures and oppressions against women and such oppressive forces should be fought in order to achieve women's emancipation (Friedman, 2004).

Gender and Sex

In the 70s, some sociologists such as Lindsay stated the difference between sex and gender: gender is a person's cognitive aspects including physiological characteristics that make some differences between women and men. Gender means a kind of physical differences between women and men. Sex is not created as a permanent aspect of biological structures, but as a social construct that includes psychological, social or cultural aspects, which is attributed to men and women through special contexts. What defines a conceptual community as masculinity or femininity is a part of gender itself.

Andrew Haywood defines sex and gender in this way: "gender is a series of biological factors that cause differences between men and women, while sex suggests the differences between men and women that will be emerged due to the imposition of social factors" (Heywood, 2011).

Sex is often considered synonymous with gender and means being male or female biologically, even though contemporary authors use the term sex specifically to refer to male and female roles and personality behaviors that are socially imposed. Gender is considered a physiological issue while sex incorporates a cultural characteristic, and understanding these trends is essential. All those who support the status quo, subconsciously ignore this trend, and mistakenly consider cultural norms of masculinity and femininity as natural.

Feminist Critique of Modern Epistemology

Most feminists consistently adopt a critical stance to patriarchal bias (i.e. misogyny) in the modern epistemology, and another group of feminists such as Susan Bordo and Keller, to explain the issue and to explore its philosophical and gender aspects, examined the psychological theory of "object relations". This theory seeks to explain and clarify the nature and type of children's relationships with others, especially in terms of gender.

Now, with such an understanding of educational foundation of modern science and its emphasis on objectivity, separation and independence, feminists believe that the epistemology of contemporary science is more consistent with male characteristics. For this reason, they regard modern science as an inherent masculine science (Bagheri, 2002). The masculine aspect of modern science should be sought in Greek philosophical teachings. Many feminist scholars today believe that, by a study of the Greek class society and through the notion of the Greek Polis, it is possible to present a genealogy of primary anti-female attitudes of the modern era. However, to present a genealogy of masculinization of thought in the history of Europe, we must should turn to pure philosophical ideas of Socrates which are clearly expressed in Plato's dialogues. Phaeton's treatise narrates the story of a rejected and renounced philosopher (male) which is at the last minutes of his life. Socrates' friends decide to spend the final moments beside their master. In this treatise, we only hear once the name of a woman who falls to the feet of Socrates and wants him to accept her friendly offer for the sake of her children and flee from Athena as the enemy and killer of philosophers. The woman is no one other than Socrates's wife, a fiery and scurrilous woman who Socrates always complains of her. We know that one of the coolest and most stimulating philosophical discussions of Socrates which is on the complex concept of immortality of the soul takes place at the end of his life (of course, in Phaedrus, Socrates presents a charioteer metaphor and speaks of the soul also). In all of these tense and challenging conversations, no woman is present. Basically, in Platonic treatises, the women play a marginal role and are seen as anti-social creatures.

Now, this introduction was presented to get here that the absence of women in Plato dialogues (unlike tragedy writers like Aeschylus and Euripides, and Sophocles which in their works, women have always played a crucial role in

promoting drama), is not a definitive proof of the dominance of masculinity over Greek thought. Notably, it is Socrates's conception of the separation of body and soul that created fertile ground for masculinization of European thought. Socrates believes that the body is the most reviled, and only thing that is eligible to recognize truth is the soul. Without soul, the possibility of knowing the truth is lost. Addressing Cymias, Socrates says:

"It seems that human soul can think and rationalize things in the most perfect way when his visionary and auditory senses are sane and he is not confused by any illness and distraction, and is free from the plight of body, and he must search for truth away from body as far as possible" (Plato, 2001).

In fact, the dominance of misogynist view in Plato's point of view is obvious. Because then we will see how out of this epistemological dualism proposed by Socrates, Descartes Masculinization of Thought emerges. Apart from Phaeton, Plato in Timaeus also discusses the triple division of the world: first, the issue of "being" that governs the universe, and Plato calls it "the father". Secondly, "becoming" which refers to the world of the senses and Plato calls it "the child". And finally, thirdly, "place" in which "becoming" takes place and Plato calls it "the mother" (Bagheri, 2003).

Modern feminists including Los Irigary, with a philosophical and psychological analysis, indicate that the spirit of the philosophical ideas of Plato is masculine and misogynist. According to Irigary, allegory of the cave which was presented at the treatise "Republic" refers to "the mother", and probably is the third dimension (place) in Timaeus, and attempt to go beyond it toward the world of instances indicates the child's search for identity through an escape from identification with mother and becoming one with father. In his opinion, the theory of Plato is telling the fact that truth and rationality can be achieved through the rejection of the mother and identification with the father. Thus, for the unfolding of philosophy and wisdom, man must overcome mother and her delicate emotions and tempers. This is what the modern feminists regard as masculine bias in epistemology (ibid: 122-123).

Genevieve Lloyd and Cartesian Masculinization of Thought

Father of modern philosophy and the most influential person in the transmission of philosophy of the Middle Ages to the modern world is none other than René Descartes (Gilson, 2005). Descartes in Monti skepticism age tried a lot to offer a coherent theory of knowledge. He was trying to achieve "certain knowledge". As it was mentioned earlier, Descartes by the idea "I think therefore I am", triggered a revolution in epistemology. However, different readings were done on the idea in the new era. One of these different readings was performed by French feminist philosopher and theorist Susan Bordo. In his influential and outstanding treatise "Cartesian Masculinization of Thought" she believes that the Cartesian modernity is inherently associated with an obvious female aversion due to the fear of uncertainty, resentment and physical attenuation of worldly existence, which women are characterized at the same tradition. Cartesian dualism in the epistemology is an issue repeatedly reviewed by feminists. Susan Bordo certainly can be considered one of the most famous of these feminists.

Rise of the Cartesian idea takes place without impact of past or others and only under the guidance of reason. According to Descartes, our childhood prejudices are discredited and scientific credibility because of the inability to distinguish between subject and object, and because of childlike immersion in the body. Refining the relationship between subject and object of knowledge requires a rejection of childhood. According to Bordo, Descartes considers childhood as the animalist senses and mystification of the body. Descartes in his "Reflections" goes beyond childhood body which is preoccupied with sensory experience and desire. At the time of Kant, this condition of knowing, i.e. the separation of subject and object of knowledge was understood in a philosophical way. "Reflections" is full of anxiety, a cultural anxiety arising from discoveries, inventions and important events, indeed confusing and deceptive. Descartes' special genius was the philosophical transformation of what was experienced in the past as the alienation and lack, i.e. the cessation of organic links between the person and the world, as an essential element for the growth of knowledge and human progress.

According to Bordo, the medieval world was a maternal universe whose destruction and demise led to the modernity sensuality, and soul eradicated by Descartes from the world was a "female soul" (Kohoun, 2001). He stressed that, for the Greeks, particularly Plato, universe has a totally feminine spirit that slowly infiltrates into the Earth's physical body. In her treatise, Bordo discusses the genealogy of the feminine spirit in European culture. She says that that feminine spirit was dead in the seventeenth century, or it was killed by the nature's mechanistic rethinking. With the arrival of the modern age, the female spirit of the nature underwent a conceptual-identity transformation. The precursor of such transformation was no one other than René Descartes. In fact, it was due to Descartes' tireless efforts that nature, in its

separation with the divine spirit, was redefined, i.e. all that was divine belonged exclusively to the thinking substance, and the rest including the earth, the heavens, the animals and the human body were categorized as the sole substances that interact with the nature mechanically. The world and all that was in it was at the service of the Cartesian selfish subject. Cartesian subject was the carrier of a new message. Yes, nature is no longer nature, it is a construct of the subject and for the subject. Bordo speaks of dynamic objectivity and defines it as a recognition procedure that makes use of concrete experience in favor of more effective objectivity (ibid: 667). Accepting continuity, it recognizes the difference between itself and others as an opportunity for deeper solidarity and more expressive unity. Essentially, this form of separation was a good source of new developments for the Cartesian subject and gave rise to new achievements. In dynamic objectivity, scientist applies a form of attention to the world which is similar to man's ideal attention to the human world: "This is a form of love in opposition to the dynamic objectivity" (Ibid: 670) Descartes's aims to refine understanding was to make any continuity between the subject and the object impossible. The most important thing for Descartes was that the scientific mind must be refined of all its sympathies with the facts which seeks to understand them. The scientific mind must promote absolute separation. "Descartes intended to achieve a kind of the rebirth. Intellectual salvation can happen only for those who happen to be born again" (Ibid: 668). This rebirth is the beginning of the emergence of the theory of masculinization of thought and knowledge in the area of modern science. In fact, through dissociation from nature as a feminine phenomenon, thinking not only finds a feminine identity, but also achieves epistemological values, and a totally new world is opened toward men. "A world in which every birth and creation is not attributed to the body of the female world, but to God and Spiritual Father (Ibid: 670). Such a terrible conflict between the spiritual and the physical becomes a basis for acute scientific objectivity. Bordo writes so beautifully: "it is something other than the "Other" of the nature that provides the possibility to recognize it" (Ibid: 671).

Lloyd believes that women will not be able easily to adapt themselves to a desirable cultural situation that is inherently at odds with the cultural idea of womanhood and the feminine. In fact, confirming the ability of women to have the same intellectual properties and their right to access to public places where women grow up, is politically important. However, this issue does not relate to the conceptual complexities of the depth of gender difference (Lloyd, 1993), and Plato by a critical view, states that:

"From the view of Plato, reflection of order and reason of the universe in the female soul has less definitiveness than that of male soul. Female soul emanates from the desperate soul of the men who are deprived of wisdom." (Lloyd, 2008).

In the book "The Man of Reason", by analyzing concepts such as gender, the feminine and femininity and many other concepts of feminism, Lloyd seeks to reject the conventional manner of historicism, thus introduce a masculine hegemony in the Western culture and knowledge. Lloyd sharply and expressively states that the valuable concepts in the West (knowledge, culture, etc.) are considered as masculine issues.

Geneviève Lloyd in the book "The Man of Reason" reinstates that old philosophical thoughts are strongly influenced by masculine hegemony. According to Lloyd, this trend was a male-driven rationality, and removing or overlooking the important role of women has been mingled with our past intellectual ideals (Lloyd, 2008).

By such prominent book, Lloyd became the founder of new research trends in the history of the philosophy of the West. Moreover, the book paved the way for the extensive study of classic feminist texts in the Scandinavian countries. Lloyd wrote several books and articles on modern philosophy and textual interpretation. Along with philosophers like Moyra Gitness and Elizabeth Grosner, Lloyd can be considered as a designer of Australian school of feminist philosophy. Lloyd who is a retired professor of philosophy at the University of New South Wales in Sydney, visited University of Helsinki in May 2000 and lectured at the Christian Foundation for Women's Studies.

In fact, Lloyd in the book "The Man of Reason" attempts to trace a path in the text to enables her to discuss explicitly on the presence of metaphor and allegory in the text, and then extend it. When Lloyd was busy with writing the book, she did not want to limit it to an exclusive study of the functions of philosophical metaphors. This is because she was sure that this study would be considered as a study of philosophical texts, thus will not be taken into account so seriously.

Lloyd and Susan Bordo (1990) analyzed a world in which masculine metaphors would impose themselves on the ideal constructs of rationality and objectivity. Lloyd relying on the concept of rationality, and Bordo based on the concept of objectivity, progressed such theoretical feminist analysis. “While challenging the imaginary and the symbolic and metaphor present in modern epistemological projects, both argued that the functions of the symbolic and the imaginary are involved in the metaphysics of subjectivity and objectivity and also in the characterization of cognitive problems” (IEP). In fact, the body of research carried out by these two thinkers created fertile grounds for a wide range of feminists who were preoccupied with an analysis of women's issues. The influence of these two theorists is mainly associated with Anglo-American analytic tradition (Lloyd, 1993). A large part of the feminist works are under the direct influence of Lloyd and her theory proposed in “The Reason of Man”. In fact, feminist philosophers and theorists are indebted to Lloyd in their presentation of the theory of the cognitive function of metaphor. Lloyd, along with Susan Hekman and Bordo, believed that the dichotomy between rationality and irrationality helped us to formulate the dichotomy between the masculine and the feminine and vice versa (Ibid: 108).

Except for these female philosophers, there were others who helped Lloyd to continue her historical analysis of Cartesian rationality. Derrida and Rorty are two philosophers who helped Lloyd to confirm the fact that philosophy is in fact nothing but method of writing. In fact, rather than being merely a representation of the language, or a clear way of thinking in direct confrontation with reality, philosophy is a way of writing. Based on this thinking, now more easily than ever before, it is possible to discuss what is rational and what is irrational. In an article entitled, “Masculinity, Metaphor and Crisis of Rationality” in 1993, Lloyd, put forward an argument same as this approach. In the consistent reading of philosophical traditional texts, for example, a reading of Cartesian thought, where you extract some images from the text to explain its relationship with philosophical context, reader's imagination comes into play and he will be intensely involved with the subject. In this article, Lloyd attempts to introduce concept of masculinity as the main stance of her body of research on the West's philosophical tradition.

Lloyd believes that female characteristics have not been explicitly denied, because some fine adjustments have been merged into the social structure of gender division, thus a situation has been created in which women's properties and actions are preserved and relegated at the same time (Lloyd, 1993).

On the other hand, rationality and its relation to sense has been the subject of philosophical debate in all phases of modern and traditional thinking. In fact, the masculinity of mind is deeply embedded in the tradition of philosophical West. Lloyd attributes the beginning of such pseud-intentional sexualization of human reason in the traditional thinking to the sixth century BC. Lloyd points to Pythagorean Opposite Table in which femininity is associated explicitly with the infinite, the vague and the indefinite. Pythagoras saw the world as a combination of disordered and amorphous principles, which in his view were undesirable and inferior (Lloyd, 1993). Although such philosophers would consider femininity as unknown and unlimited, thus in association with nature, Lloyd explains that the early Greeks believed that woman's capability is her relationship with the fertility of the nature.

Lloyd believes that the early Greeks significantly contributed to consolidate this view, thus femininity was turned to be an unknowable and uncontrollable which must be excluded in the development of knowledge (Lloyd, 1993). Lloyd in her canon shows that the later philosophers such Francis Bacon challenged these existential hypotheses, even though they contributed to strengthening of the duality of mind-body and man-woman. According to Lloyd, Francis Bacon interpreted the task of mind in the area of knowledge not merely as reflection and thinking but as the control of the nature. Lloyd believes that, using metaphor of proper dominance of man over nature in “Genesis narrative” in the Bible, Bacon creates an alliance between matter and form. In other words, we can say her conception of nature as a woman is realizable. Therefore, the realizable nature is perceived as a woman, and the main task of the science would be exercising a right for men to dominate women (Ibid: 11).

According to Lloyd, another theory of rationality that may undermine the alliance between masculinity and reason is David Hume's theory about the reason, the “slave of passions”. Lloyd explains that Hume's philosophy can be recognized as a philosophy in which reason is deprived of power to control emotions or meditate on goals or to select between them and lacks emotional power necessary for dealing with the emotions. In other words, “reason is nothing and should not be something”, and it is the slave of the passions and has no other position other than compliance with emotions. Lloyd believes that this reversal of power between reason and emotion would not play effective roles for the

liberation of women from their undesirable situation, because it still forces reason and emotion to encounter each other, and is built upon the pattern of dominance and submission. Lloyd explains that what really happens is the delicate reinforcement and perpetuity of that old and perpetual pattern. Because delicate reinforcement of the duality of body-mind and man-women was a recurrent practice in the age of enlightenment. During this time, although philosophers would consider minds of men and women as quite different from each other, they took them as complements to each other. Such a view was entirely consistent with traditional ideas of gender differences, and also with liberal democratic thought that emerged since the final decades of the eighteenth century. This view supported the idea that men and women are naturally different but adopt complementary roles (Peterson, 1998).

According to Lloyd, regarding men and women, Rousseau believes that the complementarity between men and women can be consistent with the distinction between private and public domain. The communication between the two territories ensured the real natural boom and complete human reason. Rousseau believed that the private realm has been distinct from mistakes and corruption in the public domain. He regards the nature as mythical nostalgic past of human, and he said that he aims to achieve a better form and state through ideal type of wisdom and reason (Lloyd, 1993).

According to Lloyd, Hegel same as Rousseau, likens the development of rational thought to adaptation to development, growth, and discarding change or the control of primary forces. In this regard, Lloyd writes:

“In Western thought, being a male is considered to be an achievement which can be accomplished through a break with a more “natural” situation. Different approaches to the reason and its consequences on other aspects of life play a fundamental role in this regard, and the development that occurred in the seventeenth century was especially crucial and determining (Mohajer: 1999).

CONCLUSION

According to Genevieve Lloyd's ideas, the issue of rationality is influenced by philosophers' approach to this concept. Throughout the history, women have been customarily have been linked to the nature and been taken to be as creatures sharply driven by emotion and feeling, and men as sole holders of reason and rationality. In the meantime, what is important is that if it would possible to prescribe rational methods for women, still women cannot be compatible to a favorable cultural situation that is inherently in opposition to femininity. This is because accepting such rationality derives from the value of irrationality as a masculine issue. Lloyd has proved that the history of philosophy is governed by the ideal of reason, a rationality which despite pretense of objectivity is inherently male-based. According to Lloyd, rejection and prohibition of femininity emanates from male philosophers' conspiracy. Female characteristics have not been explicitly denied, because some delicate compatibilities have been created in social structure of gender division which causes women's activities to be preserved and at the same time subjected to relegation. It should be added that, despite serious efforts to create gender equality, the submission of women is indicative of inevitable limitation of the function of social structure of gender division. Lloyd attributes the beginning of sexualization of human reason in the traditional thinking to the sixth century BC when femininity was explicitly associated with some concepts such as the infinite, the vague and the indefinite. Lloyd in her canon shows that the later philosophers such Francis Bacon challenged these existential hypotheses, even though they contributed to strengthening of the duality of mind-body and man-woman. Therefore, Lloyd as one of the most famous feminist philosophers challenged the whole of Western civilization that is built upon a self-reflective reason and inherently misogynist and masculine tendencies.

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