financial profit. He thinks little about taking companies away from their stockholders through ruthless and sometimes illegal means. Gekko acts as a mentor to a young stockbroker, Bud Fox (Charlie Sheen), who is hungry for success. To impress Gekko, Fox passes along some inside information from his father, which puts his father's company in jeopardy. Eventually, Fox comes to believe that Gekko's trading techniques are immoral as well as illegal.

While Oliver Stone clearly believes that Gekko's actions and much of the capitalist trading mentality of Wall Street are immoral, Gekko justifies his actions with statements like "Nobody gets hurt," "Everybody's doing it," "Who knows except us?" and "There's something in this deal for everybody." Gekko's credo is "Greed is good," and he builds an entire system of values around it. Stone's target in Wall Street is less the bending and breaking of laws by Wall Street insiders and more a system of values based on greed. Michael Douglas won an Oscar for his portrayal of Gordon Gekko.

DISCUSSION QUESTIONS

1. Is Wall Street a criticism of egoism or a defense of egoism? Defend your view.
3. Gekko morally justifies his actions in the film by saying things like "Nobody gets hurt," "Everybody's doing it," "Who knows except us?" and "There's something in this deal for everybody." Are any of these good reasons to do what he does?
4. Is it wrong to use "Nobody will know except us" as a justification for immoral activities? Why or why not?
5. Can greed ever be good as Gekko says? Can it be the center of a theory of morality? Or is greed always immoral? Defend your view.
7. Why, according to Aristotle, is greed not a virtue? Do you agree with him?
8. What would Confucius say about greed and the actions of Gekko?
9. Imagine you are faced with greedy corporate executives like Gekko. Assume for the sake of argument that you believe greed is not good. How would you persuade them of this? Would you ultimately be able to convince them? Why or why not?

CAROL GILLIGAN

IN A DIFFERENT VOICE

carol Gilligan argues that women have a moral voice or perspective that is distinct from that of men. A woman's moral perspective is by nature more personal and contextual than the natural moral perspective of a man. Whereas men are motivated more by impartial and abstract principles regarding duty, women are motivated more by a sense of feeling, care, and responsibility.

Gilligan contends that women's moral development and their mature approach to moral questions can be at times quite different from those of men. Gilligan criticizes Lawrence Kohlberg's theory of moral development. According to Kohlberg, a person's moral abilities develop in stages. In the first stage, the preconventional stage, we follow authority to avoid
punishment. In the second stage, the conventional stage, we desire acceptance by a group and follow conventional moral standards. In the third and final stage, the postconventional stage, we question conventional standards and base our ideas of morality on universal moral principles of human welfare, justice, and rights. When Kohlberg’s theory is applied to women, it turns out that women are, on average, less morally developed than men. While many men continue to move up to the postconventional level of impartial principles, women are more likely to stay at the lower conventional level of personal attachments and loyalties.

Gilligan proposes an alternative model of moral development that reflects women’s distinctive moral perspective. Women also develop in three stages for Gilligan. The first stage is caring for self only, the second is caring for others only, and the third is a balance between caring for self and others—recognition that caring for others depends on caring for self. According to Gilligan, women develop by discovering better ways of caring for themselves and others. Women faced with moral decisions focus on relationships and view morality in terms of taking care of these relationships. Men faced with moral decisions focus on following moral rules and principles. Consequently, the ideals of caring and responsibility play a more central role in the moral orientations of women, while the “rights” perspective plays a more central role in the moral orientations of men. Gilligan concludes that existing moral theories embody a male bias and fail to take specific account of women’s moral orientation. According to Gilligan, women’s morality is not inferior to that of men. The virtues of caring and responsibility are needed to ensure that society does not become a collection of isolated individuals who guard their individual rights and justice but who are lonely, unattached, and uncaring.


In the second act of The Cherry Orchard, Lopahin, a young merchant, describes his life of hard work and success. Failing to convince Madame Ranevskaya to cut down the cherry orchard to save her estate, he will go on in the next act to buy it himself. He is the self-made man who, in purchasing the estate where his father and grandfather were slaves, seeks to eradicate the “awkward, unhappy life” of the past, replacing the cherry orchard with summer cottages where coming generations “will see a new life.” In elaborating this developmental vision, he reveals the image of man that underlies and supports his activity: “At times when I can’t go to sleep, I think: Lord, thou gavest us immense forests, unbounded fields and the widest horizons, and living in the midst of them we should indeed be giants”—at which point, Madame Ranevskaya interrupts him, saying, “You feel the need for giants—They are good only in fairy tales, anywhere else they only frighten us.”

Conceptions of the human life cycle represent attempts to order and make coherent the
unfolding experiences and perceptions, the changing wishes and realities of everyday life. But the nature of such conceptions depends in part on the position of the observer. The brief excerpt from Chekhov’s play suggests that when the observer is a woman, the perspective may be of a different sort. Different judgments of the image of man as giant imply different ideas around human development, different ways of imagining the human condition, different notions of what is of value in life.

At a time when efforts are being made to eradicate discrimination between the sexes in the search for social equality and justice, the differences between the sexes are being rediscovered in the social sciences. This discovery occurs when theories formerly considered to be sexually neutral in their scientific objectivity are found instead to reflect a consistent observational and evaluative bias. Then the presumed neutrality of science, like that of language itself, gives way to the recognition that the categories of knowledge are human constructions. The fascination with point of view that has informed the fiction of the twentieth century and the corresponding recognition of the relativity of judgment infuse our scientific understanding as well when we begin to notice how accustomed we have become to seeing life through men’s eyes.

A recent discovery of this sort pertains to the apparently innocent classic The Elements of Style, by William Strunk and E. B. White. The Supreme Court ruling on the subject of discrimination in classroom texts led one teacher of English to notice that the elementary rules of English usage were being taught through examples which counterposed the birth of Napoleon, the writings of Coleridge, and statements such as “He was an interesting talker. A man who had traveled all over the world and lived in half a dozen countries” with “Well, Susan, this is a fine mess you are in” or, less drastically, “He saw a woman, accompanied by two children, walking slowly down the road.”

Psychological theorists have fallen as innocently as Strunk and White into the same observational bias. Implicitly adopting the male life as the norm, they have tried to fashion women out of a masculine cloth. It all goes back, of course, to Adam and Eve—a story which shows, among other things, that if you make woman out of a man, you are bound to get into trouble. In the life cycle, as in the Garden of Eden, the woman has been the deviant.

The penchant of developmental theorists to project a masculine image, and one that appears frightening to women, goes back at least to Freud, who built his theory of psychosexual development around the experiences of the male child that culminate in the Oedipus complex. In the 1920s, Freud struggled to resolve the contradictions posed for his theory by the differences in female anatomy and the different configuration of the young girl’s early family relationships. After trying to fit women into his masculine conception, seeing them as envying that which they missed, he came instead to acknowledge, in the strength and persistence of women’s pre-Oedipal attachments to their mothers, a developmental difference. He considered this difference in women’s development to be responsible for what he saw as women’s developmental failure.

Having tied the formation of the superego or conscience to castration anxiety, Freud considered women to be deprived by nature of the impetus for a clear-cut Oedipal resolution. Consequently, women’s superego—the heir to the Oedipus complex—was compromised: it was never “so inexorable, so impersonal, so independent of its emotional origins as we require it to be in men.” From this observation of difference, that “for women the level of what is ethically normal is different from what it is in men,” Freud concluded that women “show less sense of justice than men, that they are less ready to submit to the great exigencies of life, that they are more often influenced in their judgments by feelings of affection or hostility.”

Thus a problem in theory became cast as a problem in women’s development, and the problem in women’s development was located in their experience of relationships. Nancy Chodorow, attempting to account for “the reproduction within each generation of certain general and nearly universal differences that characterize masculine and feminine personality and roles,” attributes these differences between the sexes not to anatomy but rather to “the fact that women, universally, are largely responsible for early child care.” Because this early social environment differs for and is experienced differently by male and female children, basic sex differences recur in personality development. As a result, “in any given society, feminine personality comes to define itself in relation and connection to other people more than masculine personality does.”
In her analysis, Chodorow relies primarily on Robert Stoller’s studies, which indicate that gender identity, the unchanging core of personality formation, is “with rare exception firmly and irreversibly established for both sexes by the time a child is around three.” Given that for both sexes the primary caretaker in the first three years of life is typically female, the interpersonal dynamics of gender identity formation are different for boys and girls. Female identity formation takes place in a context of ongoing relationship since “mothers tend to experience their daughters as more like, and continuous with, themselves.” Correspondingly, girls, in identifying themselves as female, experience themselves as like their mothers, thus fusing the experience of attachment with the process of identity formation. In contrast, “mothers experience their sons as a male opposite,” and boys, in defining themselves as masculine, separate their mothers from themselves, thus curtailing “their primary love and sense of empathic tie.” Consequently, male development entails a “more empathic individuation and a more defensive firming of experienced ego boundaries.” For boys, but not girls, “issues of differentiation have become intertwined with sexual issues.”

Writing against the masculine bias of psychoanalytic theory, Chodorow argues that the existence of sex differences in the early experiences of individuation and relationship “does not mean that women have ‘weaker’ ego boundaries than men or are more prone to psychosis.” It means instead that “girls emerge from this period with a basis for ‘empathy’ built into their primary definition of self in a way that boys do not.” Chodorow thus replaces Freud’s negative and derivative description of female psychology with a positive and direct account of her own: “Girls emerge with a stronger basis for experiencing another’s needs or feelings as one’s own (or of thinking that one is so experiencing another’s needs and feelings).” Furthermore, girls do not define themselves in terms of the denial of preoedipal relational modes to the same extent as do boys. Therefore, regression to these modes tends not to feel as much a basic threat to their ego. From very early, then, because they are patented by a person of the same gender . . . girls come to experience themselves as less differentiated than boys, as more continuous with and related to the external object-world, and as differently oriented to their inner object-world as well.”

Consequently, relationships, and particularly issues of dependency, are experienced differently by women and men. For boys and men, separation and individuation are critically tied to gender identity since separation from the mother is essential for the development of masculinity. For girls and women, issues of femininity or feminine identity do not depend on the achievement of separation from the mother or on the progress of individuation. Since masculinity is defined through separation while femininity is defined through attachment, male gender identity is threatened by intimacy while female gender identity is threatened by separation. Thus males tend to have difficulty with relationships, while females tend to have problems with individuation. The quality of embeddedness in social interaction and personal relationships that characterizes women’s lives in contrast to men’s, however, becomes not only a descriptive difference but also a developmental liability when the milestones of childhood and adolescent development in the psychological literature are markers of increasing separation. Women’s failure to separate then becomes by definition a failure to develop.

The sex differences in personality formation that Chodorow describes in early childhood appear during the middle childhood years in studies of children’s games. Children’s games are considered by George Herbert Mead and Jean Piaget as the crucible of social development during the school years. In games, children learn to take the role of the other and come to see themselves through another’s eyes. In games, they learn respect for rules and come to understand the ways rules can be made and changed.

Janet Lever, considering the peer group to be the agent of socialization during the elementary school years and play to be a major activity of socialization at that time, set out to discover whether there are sex differences in the games that children play. Studying 181 fifth-grade, white, middle-class children, ages ten and eleven, she observed the organization and structure of their playtime activities. She watched the children as
they played at school during recess and in physical education class, and in addition kept diaries of their accounts as to how they spent their out-of-school time. From this study, Lever reports sex differences: boys play out of doors more often than girls do; boys play more often in large and age-heterogeneous groups; they play competitive games more often, and their games last longer than girls' games. The last is in some ways the most interesting finding. Boys' games appeared to last longer not only because they required a higher level of skill and were thus less likely to become boring, but also because, when disputes arose in the course of a game, boys were able to resolve the disputes more effectively than girls: "During the course of this study, boys were seen quarrelling all the time, but not once was a game terminated because of a quarrel and no game was interrupted for more than seven minutes. In the gravest debates, the final word was always, to 'repeat the play,' generally followed by a chorus of 'cheater's proof.'" In fact, it seemed that the boys enjoyed the legal debates as much as they did the game itself, and even marginal players of lesser size or skill participated equally in these recurrent squabbles. In contrast, the eruption of disputes among girls tended to end the game.

Thus Lever extends and corroborates the observations of Piaget in his study of the rules of the game, where he finds boys becoming through childhood increasingly fascinated with the legal elaboration of rules and the development of fair procedures for adjudicating conflicts, a fascination that he notes, does not hold for girls. Girls, Piaget observes, have a more "pragmatic" attitude toward rules, "regarding a rule as good as long as the game repaid it."

Girls are more tolerant in their attitudes toward rules, more willing to make exceptions, and more easily reconciled to innovations. As a result, the legal sense, which Piaget considers essential to moral development, "is far less developed in little girls than in boys."

The bias that leads Piaget to equate male development with child development also colors Lever's work. The assumption that shapes her discussion of results is that the male model is the better one since it fits the requirements for modern corporate success. In contrast, the sensitivity and care for the feelings of others that girls develop through their play have little market value and can even impede professional success. Lever implies that, given the realities of adult life, if a girl does not want to be left dependent on men, she will have to learn to play like a boy.

To Piaget's argument that children learn the respect for rules necessary for moral development by playing rule-bound games, Lawrence Kohlberg adds that these lessons are most effectively learned through the opportunities for role-taking that arise in the course of resolving disputes. Consequently, the moral lessons inherent in girls' play appear to be fewer than in boys. 'Traditional girls' games like jump rope and hopscotch are turn-taking games, where competition is indirect since one person's success does not necessarily signify another's failure. Consequently, disputes requiring adjudication are less likely to occur. In fact, most of the girls whom Lever interviewed claimed that when a quarrel broke out, they ended the game. Rather than elaborating a system of rules for resolving disputes, girls subordinated the continuation of the game to the continuation of relationships.

Lever concludes that from the games they play, boys learn both the independence and the organizational skills necessary for coordinating the activities of large and diverse groups of people. By participating in controlled and socially approved competitive situations, they learn to deal with competition in a relatively forthright manner—to play with their enemies and to compete with their friends—all in accordance with the rules of the game. In contrast, girls' play tends to occur in smaller, more intimate groups, often the best-friend dyad, and in private places. This play replicates the social pattern of primary human relationships in that its organization is more cooperative. Thus, it points less, in Mead's terms, toward learning to take the role of "the generalized other," less toward the abstraction of human relationships. But it fosters the development of the empathy and sensitivity necessary for taking the role of "the particular other" and points more toward knowing the other as different from the self.

The sex differences in personality formation in early childhood that Chodorow derives from her analysis of the mother-child relationship are thus extended by Lever's observations of sex
differences in the play activities of middle childhood. Together these accounts suggest that boys and girls arrive at puberty with a different interpersonal orientation and a different range of social experiences.

"It is obvious," Virginia Woolf says, "that the values of women differ very often from the values which have been made by the other sex." Yet, she adds, "it is the masculine values that prevail." As a result, women come to question the normality of their feelings and to alter their judgments in deference to the opinion of others. In the nineteenth-century novels written by women, Woolf sees at work "a mind which was slightly pulled from the straight and made to alter its clear vision in deference to external authority." The same deference to the values and opinions of others can be seen in the judgments of twentieth-century women. The difficulty women experience in finding or speaking publicly in their own voices emerges repeatedly in the form of qualification and self-doubt, but also in intimations of a divided judgment, a public assessment and private assessment which are fundamentally at odds.

Yet the deference and confusion that Woolf criticizes in women derive from the values she sees as their strength. Women's deference is rooted not only in their social subordination but also in the substance of their moral concern. Sensitivity to the needs of others and the assumption of responsibility for taking care lead women to attend to voices other than their own and to include in their judgment other points of view. Women's moral weakness, manifest in an apparent diffusion and confusion of judgment, is thus inseparable from women's moral strength, an overriding concern with relationships and responsibilities. The reluctance to judge may itself be indicative of the care and concern for others that infuse the psychology of women's development and are responsible for what is generally seen as problematic in its nature.

Thus women not only define themselves in a context of human relationship but also judge themselves in terms of their ability to care. Women's place in man's life cycle has been that of nurturer, caretaker, and helmsman, the weaver of those networks of relationships on which she in turn relies. But while women have thus taken care of men, men have, in their theories of psychological development, as in their economic arrangements, tended to assume or devalue that care. When the focus on individuation and individual achievement extends into adulthood and maturity, is equated with personal autonomy, concern with relationships appears as a weakness of women rather than as a human strength.

The discrepancy between womanhood and adulthood is nowhere more evident than in the studies on sex-role stereotypes reported by Broverman, Vogel, Broverman, Clarkson, and Rosenkrantz. The repeated finding of these studies is that the qualities deemed necessary for adulthood—the capacity for autonomous thinking, clear decision-making, and responsible action—are those associated with masculinity and considered undesirable as attributes of the feminine self. The stereotypes suggest a splitting of love and work that relegates expressive capacities to women while placing instrumental abilities in the masculine domain. Yet looked at from a different perspective, these stereotypes reflect a conception of adulthood that is itself out of balance, favoring the separateness of the individual self over connection to others, and leaning more toward an autonomous life of work than toward the independence of love and care.

The discovery now being celebrated by men in midlife of the importance of intimacy, relationships, and care is something that women have known from the beginning. However, because that knowledge in women has been considered "intuitive" or "instinctive," a function of anatomy coupled with destiny, psychologists have neglected to describe its development. In my research, I have found that women's moral development centers on the elaboration of that knowledge and thus delineates a critical line of psychological development in the lives of both of the sexes. The subject of moral development not only provides the final illustration of the reiterative pattern in the observation and assessment of sex differences in the literature on human development, but also indicates more particularly why the nature and significance of women's development has been so long obscured and shrouded in mystery.

The criticism that Freud makes of women's sense of justice, seeing it as compromised in its
refusal of blind impartiality, reappears not only in the work of Piaget but also in that of Kohlberg. While in Piaget's account of the moral judgment of the child, girls are an aside, a curiosity to whom he devotes four brief entries in an index that omits "boys" altogether because "the child" is assumed to be male, in the research from which Kohlberg derives his theory, females simply do not exist. Kohlberg's six stages that describe the development of moral judgment from childhood to adulthood are based empirically on a study of eighty-four boys whose development Kohlberg has followed for a period of over twenty years. Although Kohlberg claims universality for his stage sequence, these groups not included in his original sample rarely reach his higher stages.

Prominent among those who thus appear to be deficient in moral development when measured by Kohlberg's scale are women, whose judgments seem to exemplify the third stage of his six-stage sequence. At this stage morality is conceived in interpersonal terms and goodness is equated with helping and pleasing others. This conception of goodness is considered by Kohlberg and Kramer to be functional in the lives of mature women insofar as their lives take place in the home. Kohlberg and Kramer imply that only if women enter the traditional arena of male activity will they recognize the inadequacy of this moral perspective and progress like men toward higher stages where relationships are subordinated to rules (stage four) and rules to universal principles of justice (stages five and six).

Yet herein lies a paradox, for the very traits that traditionally have defined the "goodness" of women, their care for and sensitivity to the needs of others, are those that mark them as deficient in moral development. In this version of moral development, however, the conception of maturity is derived from the study of men's lives and reflects the importance of individualization in their development. Piaget, challenging the common impression that a developmental theory is built like a pyramid from its base in infancy, points out that a conception of development instead hangs from its vertex of maturity, the point toward which progress is traced. Thus, a change in the definition of maturity does not simply alter the description of the highest stage but recasts the understanding of development, changing the entire account.

When one begins with the study of women and derives developmental constructs from their lives, the outline of a moral conception different from that described by Freud, Piaget, or Kohlberg begins to emerge and informs a different description of development. In this conception, the moral problem arises from conflicting responsibilities rather than from competing rights and requires for its resolution a mode of thinking that is contextual and narrative rather than formal and abstract. This conception of morality as concerned with the activity of care centers moral development around the understanding of responsibility and relationships, just as the conception of morality as fairness lies moral development to the understanding of rights and rules.

This different construction of the moral problem by women may be seen as the critical reason for their failure to develop within the constraints of Kohlberg's system. Regarding all constructions of responsibility as evidence of a conventional moral understanding, Kohlberg defines the highest stages of moral development as deriving from a reflective understanding of human rights. That the morality of rights differs from the morality of responsibility in its emphasis on separation rather than connection, in its consideration of the individual rather than the relationship as primary, is illustrated by two responses to interview questions about the nature of morality. The first comes from a twenty-five-year-old man, one of the participants in Kohlberg's study:

"What does the word morality mean to you?" Nobody in the world knows the answer. I think it is recognizing the right of the individual, the rights of other individuals, not interfering with those rights. Act as fairly as you would have them treat you. I think it is basically to preserve the human being's right to existence. I think that is the most important. Secondly, the human being's right to do as he pleases, again without interfering with somebody else's rights.

"How have your views on morality changed since the last interview?" I think I am more aware of an individual's rights now. I used to be looking at it strictly from my point of view, just for me. Now I think I am more aware of what the individual has a right to.

Kohlberg cites this man's response as illustrative of the principled conception of human rights that
exemplifies his fifth and sixth stages. Commenting on the response, Kohlberg says, "Moving to a perspective outside of that of his society, he identifies morality with justice (fairness, rights, the Golden Rule), with recognition of the rights of others as these are defined naturally or intrinsically. The human being’s right to do as he pleases without interfering with somebody else’s rights is a formula defining rights prior to social legislation."

The second response comes from a woman who participated in the rights and responsibilities study. She also was twenty-five and, at the time, a third-year law student:

[Is there really some correct solution to moral problems, or is everybody’s opinion equally right?] No, I don’t think everybody’s opinion is equally right. I think that in some situations there may be opinions that are equally valid, and one could conscientiously adopt one of several courses of action. But there are other situations in which I think there are right and wrong answers, that sort of inhere in the nature of existence, of all individuals here who need to live with each other to live. We need to depend on each other, and hopefully it is not only a physical need but a need of fulfillment in ourselves, that a person’s life is enriched by cooperating with other people and striving to live in harmony with everybody else, and to that end, there are right and wrong, there are things which promote that end and that move away from it, and in that way it is possible to choose in certain cases among different courses of action that obviously promote or harm that goal.

[Is there a time in the past when you would have thought about these things differently?] Oh, yeah, I think that I went through a time when I thought that things were a little relative, that I can’t tell you what to do and you can’t tell me what to do, because you’ve got your conscience and I’ve got mine.

[When was that?] When I was in high school. I guess that it just sort of dawned on me that my own ideas changed, and because my own judgment changed, I felt I couldn’t judge another person’s judgment. But now I think even when it is only the person himself who is going to be affected, I say it is wrong to the extent it doesn’t cohere with what I know about human nature and what I know about you, and just from what I think is true about the operation of the universe, I could say I think you are making a mistake.

[What led you to change, do you think?] Just seeing more of life, just recognizing that there are an awful lot of things that are common among people. There are certain things that you come to learn promote a better life and better relationships and more personal fulfillment than other things that in general tend to do the opposite, and the things that promote those things, you would call morally right.

This response also represents a personal reconstruction of morality following a period of questioning and doubt, but the reconstruction of moral understanding is based not on the primacy and universality of individual rights, but rather on what she describes as a “very strong sense of being responsible to the world.” Within this construction, the moral dilemma changes from how to exercise one’s rights without interfering with the rights of others to how “to lead a moral life which includes obligations to myself and my family and people in general.” The problem then becomes one of limiting responsibilities without abandoning moral concern. When asked to describe herself, this woman says that she values “having other people that I am tied to, and also having people that I am responsible to. I have a very strong sense of being responsible to the world, that I can’t just live for my enjoyment, but just the fact of being in the world gives me an obligation to do what I can to make the world a better place to live in, no matter how small a scale that may be on.” Thus while Kohlberg’s subject worries about people interfering with each other’s rights, this woman worries about “the possibility of omission, of your not helping others when you could help them.”

The issue that this woman raises is addressed by Jane Loevinger’s fifth “autonomous” stage of ego development, where autonomy, placed in the context of relationships, is defined as modulating an excessive sense of responsibility through the recognition that other people have responsibility for their own destiny. The autonomous stage in Loevinger’s account witnesses a relinquishing of moral dichotomies and their replacement with “a feeling for the complexity of multifacted character of real people and real situations.” Whereas the rights conception of morality that informs Kohlberg’s principled level (stages five and six) is geared to arriving at an objectively fair
or just resolution to moral dilemmas upon which all rational persons could agree, the responsibility conception focuses instead on the limitations of any particular resolution and describes the conflicts that remain.

Thus it becomes clear why a morality of rights and noninterference may appear frightening to women in its potential justification of indifference and unconcern. At the same time, it becomes clear why, from a male perspective, a morality of responsibility appears inconclusive and diffuse, given its insistent contextual relativism. Women's moral judgments thus elucidate the pattern observed in the description of the developmental differences between the sexes, but they also provide an alternative conception of maturity by which these differences can be assessed and their implications traced. The psychology of women that has consistently been described as distinctive in its greater orientation toward relationships and interdependence implies a more contextual mode of judgment and a different moral understanding. Given the differences in women's conceptions of self and morality, women bring to the life cycle a different point of view and order human experience in terms of different priorities.

The myth of Demeter and Persephone, which McClelland cites as exemplifying the feminine attitude toward power, was associated with the Eleusinian Mysteries celebrated in ancient Greece for over two thousand years. As told in the Homeric Hymn to Demeter, the story of Persephone indicates the strengths of interdependence, building up resources and giving, that McClelland found in his research on power motivation to characterize the matrilineal style. Although McClelland says, "it is fashionable to conclude that no one knows what went on in the Mysteries, it is known that they were probably the most important religious ceremonies, even partly on the historical record, which were organized by and for women, especially at the onset before men by means of the cult of Dionysus began to take them over." Thus McClelland regards the myth as "a special presentation of feminine psychology." It is, as well, a life-cycle story par excellence.

Persephone, the daughter of Demeter, while playing in a meadow with her girlfriends, sees a beautiful narcissus which she runs to pick. As she does so, the earth opens and she is snatched away by Hades, who takes her to his underworld kingdom. Demeter, goddess of the earth, so mourns the loss of her daughter that she refuses to allow anything to grow. The crops that sustain life on earth shrivel up, killing men and animals alike, until Zeus takes pity on man's suffering and persuades his brother to return Persephone to her mother. But before she leaves, Persephone eats some pomegranate seeds, which ensures that she will spend part of every year with Hades in the underworld.

The elusive mystery of women's development lies in its recognition of the continuing importance of attachment in the human life cycle. Woman's place in man's life cycle is to protect this recognition while the developmental litany intones the celebration of separation, autonomy, individuation, and natural rights. The myth of Persephone speaks directly to the distortion in this view by reminding us that narcissism leads to death, that the fertility of the earth is in some mysterious way tied to the continuation of the mother-daughter relationship, and that the life cycle itself arises from an alternation between the world of women and that of men. Only when life-cycle theorists divide their attention and begin to live with women as they have lived with men will their vision encompass the experience of both sexes and their theories become correspondingly more fertile.

DISCUSSION QUESTIONS

1. What is the difference between "a morality of rights" and "a morality of responsibility"? What is the significance of this distinction for Gilligan?

2. Why does Gilligan find the male ethic inadequate? Do you agree with her? Can the same inadequacies be found in the female ethic? Defend your view.

3. Gilligan compares the moral development of male and female children. What is her position? What difficulties does she have with Freud's notion of moral development? Why does she find Chodorow's view more compelling? Do you agree?

4. To what extent should moral development play a role in moral theory? What role would