

Chapter 1 : Susan Moller Okin, Women in Western Political Thought - PhilPapers

*Women in Western Political Thought [Susan Moller Okin, Debra Satz] on blog.quintoapp.com *FREE* shipping on qualifying offers. In this pathbreaking study of the works of Plato, Aristotle, Rousseau, and Mill, Susan Moller Okin turns to the tradition of political philosophy that pervades Western culture and its institutions to understand why the gap between formal and real gender equality persists.*

They theories are discussed afterwards; Theory of Ideal State: Plato proceeds to formulate the conception of a state in which justice prevails, in order to discover by analogy the philosophic idea of justice in the individual man. In the theory of ideal state Plato found a community arising must embrace three classes of people: Every member of the community must be assigned to the class for which he proves himself best fitted. Thus a perfect harmony and unity will characterized both the state and every person in it. In laying down this social and economic basis for his republic the philosopher manifests a high appreciation of the principle of specialization and division of labor which has received such marked attention in recent days. The guardian class, known as the philosopher kings with the support of their physical existence reduced to the absolute minimum of the concern to them, they are enabled to cultivate philosophy and rise to those heights of omniscience which afford an unerring insight into all human affairs. Hence their fitness to guide the state without other rule than the true wisdom in which they share. Plato defined a philosopher firstly as its eponymous occupation "wisdom-lover. He then distinguishes between one who loves true knowledge as contrasting to simple sights or education by saying that a philosopher is the only man who has access to forms " the archetypal concept which lies behind all representations of the form. It is next and in support of the idea that philosophers are the best rulers that Plato fashions the Ship of state metaphor, one of his most often cited ideas along with his allegory of the cave. It does not seem like a bad idea even today to apply the politicians. Children will be raised in common and will not know who their real parents are. These children will also not be randomly selected. The observation that wives and children will be held in common by the philosopher kings, which makes it seem as though women are going to be guardians alongside with the men. There will also be children born to the common people who belong among the philosopher kings. To sort them out plato found a universal system of education. The ideal unity of a state Plato explains in his distinguished conversation on communism. As private property and family relationships materialize to be the chief sources of dissention in every community neither is to have recognition in the perfect state. Unity and harmony require that no individual should differ from any other in the feeling of pleasure or pain in respect to any third person or any object whatever. The discord-making devotion of fathers, and especially of mothers, to their own offspring is thus precluded at the outset. Indeed, the relations of the sexes in general are to be wholly served from the influence of individual emotions, and are to be the subject to the absolute control of the philosopher kings. Men and women are to be mated with sole reference to a harmonious balance of qualities in the young; and the elements of perfect character thus insured at birth are to be developed to maturity by a system of uniform public education. It is not premeditated to progress a customary of living. It does not be appropriate to the complete community; and it is more comprehensive where it does be appropriate because it extends to family over and above to the property. The eugenic and the communistic aspects of family aspects of family life are interconnected but not indistinguishable. Plato sought after eugenic ends all the way through state control of breeding. But the idea of a community wives and children was devoted to the same end as that evolved in the communism of private property. Family implies and traditionally associated with the property required for its maintenance, and Plato feels that one can not be eliminated without the other. More, important, concern with marital relationships and with children would detract from the interest of the philosopher kings in the affairs of the state and the pursuit of knowledge. In education Plato sees the only true way to the permanent stability of the state. The hope of molding the citizens to the system of the community by legislation must be ineffective. If the character of the people is sound, laws are unnecessary; if sound, laws are useless. Character can be fixed only by a training that begins with the earliest years and proceeds on lines suitable to the maturing of the mind until the climax of life. In the ideal state the function of the ruling class is practically limited to the conduct of

such training. Physical and mental culture receives equal attention in the earlier years. After the age of twenty the latter gradually assumes the chief place, and after thirty those individuals who have shown the most capacity confine themselves to the pursuit of dialectic – the ultimate science. As the development of the training enable the rulers to determine the particular capacity of the novices, the latter are assigned to the respective class for which they are found to be fitted. The residuums of the exalted minds that are adapted to philosophy in its highest sense enter at fifty to the ruling class and assume their part in the administration. According to Plato, the whole process of education should be divided into two parts. Higher education The table afterwards represents the chronological order of universal education which Plato assumed to make ideal citizens for his ideal state. Premising the unerring wisdom of those who have attended to true knowledge, the relations between the individual and society are so determined by the system as to preclude any of the discord that inheres in the ordinary political life. Plato strongly argued that, justice is not an external thing it is innate in every human being. In brief, the metaphor is simple these three classes of the people symbolize the three faculties of the soul, – appetitive, spirited and rational, – and the presently man, like the ideal state, is found where the first two are in proper subordination to the third. Plato originally was looking for justice, but justice does not appear in the list of virtues. Because justice applies to them all in the sense of their organizational reason should be in control with the help of spirit. The most important part of the theory is the existence of the philosopher king. This bond encompasses the society and binds every human of the society. First, the interest of the state or society counts for everything, that of the individual for nothing. Second, the only difference between men and women is one of physical function- one begets, the other bears children. Apart from that, they both can and should perform the same functions though men on a whole perform them better and should receive the same education to enable them to do so; for in this way society will get the best value from both. Nonetheless, in many passages he speaks in an extremely disparaging manner about women. Here he showed a negative idea towards womankind. But in contrast, he opened a great way for women. Plato showed women are going to be guardians alongside with men. In his republic it is demonstrated that male and female guardians have same natures, and should therefore, be assigned the same tasks. Women have all the same parts of the soul and so all the same interests, virtues and personality types as men. Since children will be raised in common, individual women will not be burden with the task of child rearing and will be free to take their places in their proper occupations alongside with men. If the warrior women are not as strong as the men, then they may not be at the fore front of the battle, but they should be at the battle. This equality even extends to athletics, which is somewhat shocking, since Greek athletes went naked. Plato knew from his early observations that there is no such fixed quality as female human nature. Female nature is in fact what different societies have made of it. In his theory of communism Plato abolished the conception of private property and family, mainly for the ruling class. This means he is diminishing the great barrier for women to be a ruler. When the idea of family and private property will be abolished, everybody will live a same life and all offspring of either kings or common people will be brought in public then women easily will be able to join ruling class. On the other hand, he said philosopher kings can copulate with any women in the state whom they want to. If half of the population is being commoditized then how true justice could be ensured? In his education theory Plato has opened a plain way for all to education. Without dividing into any sections of citizens Plato made a universal education system confining compulsory education for all. As all children either male or female will be brought up in common, so everyone gets equal chance to education. A girl, alongside with boys can be educated as she can go to the education centers. It helped womankind to be empowered. So the education system was a great way for women to go and join to the ruling class as philosopher queens. Lastly, in his theory of justice, when Plato divided the elements of humankind into three sections as three sections of social life Plato did not differ here as men and women of the elements. He shared the same truth for women as men. As we can see in his theories he never mentioned that the elements of life are for absolutely for men or for women. So, we can see justice could be assured under the ruling of a woman. Here also, Plato has a open field for empowerment of women. Although Plato granted that men and women are different in height, strength, and similar qualities, he noted that these differences are not universal; that is, for example, although it may be true that most men are taller than most women, there are certainly some women

who are taller than many men. What is more, he denied that there is any systematic difference between men and women with respect to the abilities relevant to guardianship—the capacity to understand reality and make reasonable judgments about it. Thus, Plato maintained that prospective guardians, both male and female, should receive the same education and be assigned to the same vital functions within the society. For all of the leaps Plato seems to have made in the direction of feminism, many of his writings suggest otherwise. Indeed women are seen, especially in the areas of reproduction and child-rearing, as having more of a connection and dependence of a bodily nature. Men, in this method of thought would be seen as being more connected to the soul and things of a spiritual nature. Plato embraced this idea as did many of his contemporaries. Plato went so far as to say that men and women have different types of souls and a female body may not necessarily contain a female soul. It begins to seem as though Plato is saying that the ultimate goal for any person is manliness, but it is possible for a soul in a female body to achieve it. In essence, anyone can be either female or male, depending on his or her nature.

Life history of Aristotle Aristotle was born in Stageira in Chalcidice. Aristotle was educated as a member of the aristocracy. While in Asia, Aristotle traveled with Theophrastus to the island of Lesbos, where together they researched the botany and zoology of the island. She bore him a daughter, whom they named after his wife, Pythias. After spending several years tutoring the young Alexander, Aristotle returned to Athens. By BC, he established his own school there, the Lyceum. Aristotle directed courses at the Lyceum for the next twelve years. While in Athens, his wife Pythias died. Aristotle soon became involved with Herpyllis of Stagira, who bore him a son whom he named after his father, Nicomachus. It is during this time in Athens that Aristotle is thought to have composed many of his works. Although Aristotle wrote dialogues, only fragments of these have survived.

Chapter 2 : Women in Western Political Thought - free PDF, DJVU, DOC, TXT

Women cannot be included as equals within political theory unless its deep-rooted assumptions about the traditional family, its sex roles, and its relation to the wider world of political society are challenged.

Lori Marso W Women in Western Political secondary critical literature on the canon, further compounding these silences and Thought exclusions. Though it often ancient Greece. The kind of person qualified for phers? Or does the philosophical canon citizenship, the traits and behaviors a citizen transcend its historical context, and as such should embody, what constitutes the geog- still have something essential or timeless to raphy and categorization of the political, how offer to students of politics today? In a pioneering book gender hierarchy. The denigrated status of the both foundational and typical of feminist work feminine often goes unnoticed, or at least unre- illuminating the gendered meanings and con- marked upon, in much of the male-authored notations of the public male citizen versus The Encyclopedia of Political Thought, First Edition. Edited by Michael Gibbons. Subsequent research or uncover and explore the status of femininity deepened and extended this path of feminist or the multiple meanings of gendered tropes? Here Socrates claims that there is gendered assumptions and articulate their nothing essentially significant about gender multiple meanings Lloyd ; Brown ; difference that should disallow women from Di Stefano ; Ferguson Many femi- leadership roles in the new republic as philoso- nist scholars have emphasized that in addition pher queens. He surmises that rather than see to men being designated as exclusively fit for the practice of denying political roles to women citizenship, philosophy itself is constituted as as a necessary result of biological difference, we domain of the reasonable via the disdain and might see it only as a cultural or historical mis- denial of all things deemed feminine â€” women, take, the odd result of social mandates passion, irrationality, emotion, domestic tasks, concerning dominant ideas about family and bodily concerns. Concluding her study of formation and the gendered division of labor. If the gendered assumptions of thus, debates between feminist theorists the authors might be explained or rationalized concerning what is at stake also continue. Can core gender roles are artificially constructed by and ideas be extracted for utilization by feminists, through practices and norms â€” he argues that for example, by arguing that logic, reason, or women such as his Sophie should be trained to belief in human rights demands that we extend nurture and maintain family and the domestic political participation to women and marginal- sphere, while men such as his Emile are edu- ized others? In this vein, feminist scholars cated to take up their proper role in public life. Pushing their work to the margins exclusions to redirect our focus to tales of has obscured the impact that these writings missing mothers, castrating fathers, and cannihad on historical debates and discouraged ballistic rituals. Ferguson thus advocate the recovery of Yet another avenue of strategic feminist female thinkers, sometimes alongside their intervention in the canon is the move to exca- contemporary male counterparts and some- vate and recover the work of female thinkers times on their own, to rethink familiar cate- that, although ignored and denigrated, have gories and challenge defining terms that always worked alongside and engaged the work constitute canonical political thought. Certain women Theorizing power and insecurity three and a Mary Wollstonecraft, Simone de Beauvoir, half centuries ago, for example, Mary Astell and Hannah Arendt come immediately to argued that we should consider the domestic mind make more or less regular appearances violence perpetrated against women by men in on lists consciously striving to include some the home when we think about what we mean women as philosophers and political thinkers. The series is edited by Nancy black masculinity, white femininity, black fem- Tuana, who also edits the first volume on ininity, and white masculinity are manifest in Feminist Interpretations of Plato Tuana Pick up any collection of female thinkers often wrote about private and anthologized canonical writings to find that public matters as integrated, and that this only a few token women are included alongside work frequently deconstructs the distinction the plethora of men, and that feminist analysis between private and public in ways that help of canonical texts is considered its own distinct us see the world in fundamentally different way of engaging with texts as opposed to being and novel ways. Expanding the political field, vital to the understanding of a thinker or a cat- some feminist political theorists urge the egory of thought. It is not necessarily the case reconsideration of texts by women writers that these anthologies or editors are anti-femi-

that are usually studied only in regard to specialist although some are but rather that gender specifically feminist, as opposed to more mainstream, is either considered an afterthought or at best, stream, political thought. Recent work on an additional but unnecessary, component of We might ask if, after all these years, feminist Clark, L. Women and Reproduction from Plato to Nietzsche. University of demonstrated that feminist analysis is a vital Toronto Press. While feminist Di Stefano, C. Theory, derived associations, these questions and concepts Politics, and Feminism. Visions of framing the questions we ask, and the material Subjectivity in Feminist Theory. Gender University of California Press. Political Thinking in the Streets. Rowman and political structures, organizations, and ideas, Littlefield. Many of the very production of political meaning Wollstonecraft and Enlightenment Politics. Zerilli ; Hirschmann Northern Illinois University Press. Wollstonecraft, Burke, and Rousseau on the Feminist political theorists thus contest not Transformation of the Family. State only the place of women in the history of University of New York Press. Pateman the canon itself and the gendered tropes shown Eds. In doing so, they Theory. Pennsylvania State struggle to transform the ways that gender is University Press. Johns Hopkins and experience politics. Beauvoir, Simone de 1986 ; of Femininity: New York and London: University of Illinois Press. Irigaray and Brown, W. Stanford, Pennsylvania State University Press. And yet, conversations and debates initiated amongst feminists in response have been lively and provocative. The kind of person qualified for citizenship, the traits and behaviors a citizen should embody, what constitutes the geography and categorization of the political, how political life should be structured and conducted, and even what makes for a good and worthy life are all described in terms that characterize masculine traits as superior.

Chapter 3 : - Women in Western Political Thought by Susan Moller Okin

Women in Western Political Thought *Women in Western Political Thought*. By Susan Okin. (Princeton: Princeton University Press,). *Women in Western Political Thought*, by Susan B. Okin, is an.

It is largely because of the importance of both these modes of thought for the subject of women, that the contribution of the socialists to the subject is so considerable. The study of that contribution is a task I hope to undertake, and for which the present work constitutes an essential foundation. From my analysis of the arguments and conclusions of Plato, Aristotle, Rousseau and Mill, concerning women and their proper social and political role, two interconnected themes emerge. Those who have regarded the family as a natural and necessary institution have defined women by their sexual, procreative, and child-rearing functions within it. This has led to the prescription of a code of morality and conception of rights for women distinctly different from those that have been prescribed for men. The assumption of the necessity of the family leads the theorists to then regard the biological differences between the sexes as entailing all the other, conventional and institutional differences in sex role which the family, especially in its most patriarchal forms, has required. Second, as a consequence of the above, the constricted role in which woman has been placed has been regarded as dictated by her very nature. Thus, where philosophers have explicitly discussed women, they have frequently not extended to them their various conceptions of human nature. They have not only assigned women a distinct role, but have defined them separately, and often contrastingly, to men. They have sought for the nature of women not, as for the nature of men, by attempting to separate out nature from the effects of nurture, and to discover what innate potential exists beneath the overlay which results from socialization and other environmental factors. The nature of women, instead, has been seen to be dictated by whatever social and economic structure the philosophers favor and to be defined as whatever best suits their prescribed functions in that society. Philosophers who, in laying the foundation for their political theories, have asked What are men like? There is, then, an undeniable connection between assigned female nature and social structure, and a functionalist attitude to women pervades the history of political thought. The conclusions drawn here are, first, that women cannot simply be added to the subject matter of existing political theory, for the works of our philosophical heritage are to a very great extent built on the assumption of the inequality of the sexes. In the case of theorists for whom equality, in some form or other, is an important value, the unequal treatment of women tends to be concealed by the adoption of the male-headed family, rather than the individual adult, as the primary unit of political analysis. Second, as we examine some twentieth-century perceptions of women and analyze legal discrimination against women, it becomes clear that these findings should be of interest not only to historians or students of political theory. Giant figures in modern sociology and psychology present arguments about women that parallel those of Aristotle and Rousseau. Moreover, when we examine the opinions handed down by the highest courts of the land in cases involving sex discrimination, we find, here too, that judges have used functionalist reasoning of a strikingly Aristotelian character in order to justify their treatment of women as a class apart. Thus, there is no doubt that a thorough understanding of this mode of argument can help us to see why women, in spite of their political enfranchisement, are still second-class citizens. The chapters that follow require one more word of explanation. Obviously, there are many types of inequality both in the real world and in political theory. Only one type of inequality is dealt with hereâ€”the unequal treatment of women. As will become evident, the positions taken by political theorists about other types of equality and inequality are by no means necessarily parallel to, or even consistent with, their views about the equal or unequal treatment of the sexes. Those who have argued that there should be complete or virtual equality between the sexes have sometimes been distinctly inegalitarian in other respects; on the other hand, some philosophers who have made strong arguments for equality amongst women have been just as strongly opposed to equality for women. This is not because I consider other types of inequality unimportant. It is, rather, because the unequal treatment of women has remained for too long shamefully neglected by students of political thought. Other types of inequalityâ€”class inequality in particular, but also inequalities based on race, religion, caste, or ethnicity,

have not been so consistently ignored. In one sense, this book might be compared with the play *Rosencrantz and Guildenstern are Dead*. In that play, building on the foundation of *Hamlet*, Tom Stoppard emphasizes this originally elusive pair, and makes them, instead of the traditional hero, into the principal focus of the drama. As a result, the play, all its characters, and their relations to each other take on an entirely new perspective. Similarly, when women, who have always been minor characters in the social and political theory of a patriarchal world, are transformed into major ones, the entire cast and the play in which it is acting look very different. *A Vindication of the Rights of Woman* is a pioneer work in the correction of the language and orientation of liberalism, exemplified in her time by Thomas Paine and the French Declaration of the Rights of Man. For two recent discussions of the sexism inherent in our language, see Elizabeth Lane Beardsley, *Referential Genderization*.

Chapter 4 : Women in Western Political Thought Â» My Test Blog

The description for this book, Women in Western Political Thought, will be forthcoming.

Chapter 5 : Women in Western Political Thought by Susan Moller Okin

Women in Western Political Thought Book Description: In this pathbreaking study of the works of Plato, Aristotle, Rousseau, and Mill, Susan Moller Okin turns to the tradition of political philosophy that pervades Western culture and its institutions to understand why the gap between formal and real gender equality persists.

Chapter 6 : Susan Moller Okin - Wikipedia

Western political philosophy is a line of related philosophical thought, beginning in Ancient Greece, and including the predominant philosophical thinking of Europe and its former colonies up to the present day.

Chapter 7 : Condition of Women in Western Political Thought - Assignment Point

Women in Western Political Thought has 56 ratings and 8 reviews. Elizabeth said: A good analysis of influential philosophers and political theorists whos.

Chapter 8 : Women in Western Political Thought - Susan Moller Okin - Google Books

In this pathbreaking study of the works of Plato, Aristotle, Rousseau, and Mill, Susan Moller Okin turns to the tradition of political philosophy that pervades Western culture and its institutions to understand why the gap between formal and real gender equality persists.