

**POLITICAL STUDIES, POLITICAL
PHILOSOPHY**

THE DICHOTOMY OF MALE AND FEMALE IN THE CONTEXT OF THE DISTINCTION BETWEEN DOMESTIC AND FOREIGN POLICY IN THE PHILOSOPHY OF SOCRATES

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Abstract

One of the main trends in the development of the modern world is globalization, a process the explanation of which often prompts representatives of one well-known parascientific movement to think about a worldwide conspiracy. Although the methods and goals of the above specialists are constantly criticized by “normal” academic science representatives, it is necessary to recognize the validity of some of their considerations. How else can we explain the blurring of boundaries between nations, languages, and cultures, if not by the orientation and controllability of these processes? In modern times, the borders between the sexes are also getting erased. Male and female beginnings are increasingly rarely presented as sortal concepts. Now, they are only non-exclusive qualities inherent in all people in different proportions if we believe in Western science. Even in modern times, politics is undergoing changes. Its vectors change, and new relations between power structures are created.

Keywords: male and female beginnings, domestic and foreign policy, agriculture, Socrates.

Introduction

What is always invariable for strong states is a clear distinction between the spheres of domestic and foreign policy. In

this regard, it is interesting to turn to the classics of ancient Greek political philosophy and find out how internal and external politics are related in the concept of Socrates, presented in Xenophon's work "Oeconomicus". Going forward, in close connection with the mentioned topic, we will also consider the issue of men and women. This work is aimed at interpreting the text and constructing logical structures; philosophical research methods such as analysis, analogy, and generalization are mainly used.

Socrates of Athens

I would like to start the story with the fact that Socrates was known as an intellectual and reasonable man. Representatives from different walks of life in the city asked him for advice, even though Socrates was not of noble origin (Jaspers, 2018, pp. 115-116). If there were people in the world who conduct conversations, wanting to understand to the end what they are talking about, then Socrates was one of them (Plato, 1987). Answering questions of interest to his interlocutors, Socrates cited beautiful examples from various spheres of human activity as proof for his arguments. From such examples, you can find out what Socrates agreed with, what he admired and condemned, and what raised questions in himself.

War and Agriculture

So, in Chapter 4 of the "Oeconomicus" trying to explain to Critobulus* why agriculture is one of the most valuable and essential types of activity, Socrates tells the story of how highly the Persian king Cyrus the Younger valued farming. Agriculture for Cyrus, and therefore for Socrates, is the most critical part of the internal politics of the city. When the land is fertile and working properly, its fruits feed and clothe people. Farming is

* Critobulus is a wealthy citizen of Athens and, a frequent interlocutor of Socrates.

pleasant and beneficial for humans. According to Socrates, the main advantage of the land is that it provides everything necessary for waging war, another important activity for the country (Xenophon, 2008, Chapter 4, Part 11). War, in turn, provides the state with what needs to be obtained from the outside, be it new resources, fertile lands, or desert territories for better defense. Thus, Socrates emphasized the importance of war and agriculture as fundamental activities in the state's domestic and foreign policy, respectively.

Cyrus the Younger: Smart Management System

Cyrus built a simple and smart management system to ensure his kingdom's harmonious development. Thus, different managers were responsible for farming and military training. In Chapter 4 we learn that “Wherever the commandants of garrisons, the captains of thousands, and the satraps are seen to have their appointed members complete, and at the same time shall present their troops equipped with horse and arms in thorough efficiency, these officers the king delights to honor, and showers gifts upon them largely. But as to those officers whom he finds either to have neglected their garrisons, or to have made private gain of their position, these he heavily chastises, deposing them from office, and appointing other superintendents in their stead. Such conduct, I think we may say, indisputably proves the interest which he takes in matters military” (Xenophon, 2008, Chapter 4, Parts 5-7). Part 8 focuses on the importance of keeping an eye on things. “Further than this, by means of royal progress through the country, he has an opportunity of inspecting personally some portion of his territory, and again of visiting the remainder in proxy as above by trusty representatives; and wheresoever he perceives that any of his governors can present to him a district thickly populated, and the soil in a state of active cultivation, full of trees and fruits, its natural products, to such officers he adds other territories, adorning them with gifts and distinguishing them by seats of honour. But those officers whose

land he sees lying idle and with but few inhabitants, owing either to the harshness of their government, their insolence, or their neglect, he punishes, and making them cease from their office he appoints other rulers in their place.... Does not this conduct indicate at least as great an anxiety to promote the active cultivation of the land by its inhabitants as to provide for its defence by military occupation?" (Xenophon, 2008, Chapter 4, Part 8).

Thus, according to Socrates, agriculture is not less important than military training. In this situation, one can see how, being a citizen of Athens, the philosopher himself found the reason for the success of its policy precisely in the harmonious balance between military training and rear power (Medovichev, 1998, p. 7).

Household as a Model of the State

The principle of reward and punishment works in agriculture and the household in general. In Chapter 7 we are introduced to Ischomachus, a man called "kaloskagathos" (Greek: καλὸςκαὶγαθός), which means a beautiful and good man. Rich farmers who led the army during the war were considered handsome and good men in the city. These "oligarchs" of Athens donated to the gods, fed and clothed the ordinary inhabitants of the city, and enjoyed great authority. From the conversation between Socrates and Ischomachus in the portico of Zeus Eleutherios* (Zeus the Liberator), we learn the logic of the relationship between a husband and his wife. Both sexes, by their nature, are not equally capable of everything, and one is strong in what the other is weak. Moreover, they need each other. Just as God created them to participate in the birth of children, so tradition makes them partners in the economy. The education of wives and servants is also based on the ability to manage and care

* Portico of Zeus Eleutherios (Zeus the Liberator) is a gallery near The Temple of Olympian Zeus in Athens.

for people. The wife must, with the help of her servants, accept and distribute everything that is brought into the house, help the servants in every possible way, and care for the sick. The education of servants is based on two principles: their training and the system of reward and punishment (Xenophon, 2008, Chapter 7, Parts 36-41). There is a clear analogy between politics and household management, which are based on the same art of management. Doesn't it follow from this that the house represents some kind of model of the state?

Men and Women

Good home management involves the proper distribution of responsibilities. In other words, a house with an effective division of labor can prosper. It is based primarily on people's physical and mental characteristics, determined by their gender (Xenophon, 2008, Chapter 7, Part 22). The physical and mental abilities of men and women differ. Because a man's body can withstand heat and cold, he is better adapted to work in the field, and work with the land is carried out almost all year round. The man has great physical strength and endurance, which allows him to travel and participate in war (Xenophon, 2008, Chapter 7, Part 23). Women, due to their natural characteristics, are not adapted to plowing a field or fighting (they are weaker and more cowardly) and can work indoors (Xenophon, 2008, Chapter 7, Parts 20-21). Even though the rich citizens of Athens themselves rely on their servants for physical work, they are also subject to the logic of men conducting external affairs and women conducting internal affairs. The fact is that looking after servants outside the home, which is an important attribute of success in external affairs, also presupposes physical strength. It can be assumed that women perform better than men in such work. Let us draw attention to the fact that the conversation between Ischomachus and Socrates does not imply this.

Further in the conversation, it is noted that the advantages of men and women, as well as their shortcomings, are given by the

gods. They also predetermine the specific roles they must perform and the areas in which they must carry out their activities. “But if a man does things contrary to the nature given him by God, the chances are, such insubordination escapes not the eye of Heaven: he pays the penalty, whether of neglecting his own works or of performing those appropriate to woman” (Xenophon, 2008, Chapter 4, Part 22). It is fair for men to do men's things and women to do women's things. As you can learn in from Socrates' conversation with Glaucon*, justice lies in the fact that everyone is in his place, has his own, and does his own thing (Plato, 2002, Book IV). In addition, it is argued that it is more decent for a woman to stay at home, and it is shameful for a man not to take care of external affairs (Xenophon, 2008, Chapter 7, Part 30).

Conclusion

If we accept that the home is akin to politics, we recognize that what is said about the home can be extrapolated to the state. If, in the household, external affairs are handled by men, then the foreign policy of the state should be carried out under the authority of men. Women can be helpful in the domestic affairs of the state, especially during war, when all the attention of men is directed only outward, only towards the enemy.

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* Glaucon, son of Ariston, was an ancient Athenian and Plato's older brother. He is primarily known as a major conversant with Socrates in the Republic.

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