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The Ideal City Developed in Plato's Republic

Contextually, the ideal city is the city established by Plato's republic which is founded on human justice and virtue as well. Plato, who is one of the greatest philosophers, asserted that knowledge was godly and that each and every person was birthed with knowledge (Plato & Rowe, 417). As a result, each person possess the ability to offer labour adequately and make immensely contribution to developments and growth. Thus, a case could be made that knowledge was not experimental in nature. According to Plato and Rowe, there could be not a convicting justification regarding the concept of women representation in the state. His compatriot, Socrates believed that men were born rulers. It was manly inherent. Thus, this discussion will analyze the role of women in Plato's ideal city and how it translates in the current society.

Contrary to many beliefs in many societies and as put forward by philosophers like Socrates, the contemporary society and Plato believe that women deserve the chance to get education like their male counterparts. It is also asserted that they can also assist in war and governance. In the work composed by Plato & Rowe (359), private ownership should not exists unless when necessary. Therefore, there can be reduced chaos and conflicts because there are no arguments regarding what belongs to who and what doesn't. Nonetheless, the contemporary

society has allowed and facilitated private ownership of property regardless of the social or economic class. Basically, Plato was trying to make a case as to why people ought to be treated similarly as if everyone belonged to the same family with the other. He discourages the discord that keeps people separated and distanced from each other. The welfare of the person is also a dominant concept in all fields of life. All of Plato's basic directions obey the one idea. Today, health is considered as a basic need in many if not all countries because of its importance.

Even though Plato appears to advocate for equality across all facets of the society, women remain out of the picture in his ideal city. Plato and Rowe (359) claim that there was a division between the souls in the ideal city with the state's counterparts. Socrates puts forward an argument that the soul is a complicated concept to examine. He suggests that the state should be examined first and the result be used to infer the nature of justices possessed by the person. Plato maintained that the ideal state was characterized by equal accord to the person on one hand and the universe on the other. Thus, women were to be sliced in that perspective. Despite such assertions, Plato did not assert that his claims could be used to form vital ideas that could be attested. Socrates also affirmed the same. He noted that it would be rational to believe that Plato would have wished to see his sentiments put into action in the context of city state.

Plato's ideal states were founded on three principal classes. Ideally, the classes complemented the three components that can be found in the soul. According to Plato and Rowe (46), the guardians, auxiliaries, and producers constitute the three classes. The auxiliaries and the guardians belong in the same class. They are educated. They began learning music and literature and completed the education with gymnastics. Art was, however, suppressed because it was purposely meant for education. The only poem that nourishes the positive morals of the

learners has been included in the syllabus. Similarly, in musical modes that sounded mournful, feminine and sweet, the guardians' syllabus was omitted. Apparently, this left only the modes of Phrygian and Dorian, for which Socrates accepted, since they inspired the listeners to live with patience, enjoyment and bravery. An instrument such as the flute was not permitted in the perfect city because it was connected to evil. However, in this present society, society promotes all types of education that are morally correct to be taught, and women are not segregated into a certain class.

Inversely, Plato came up with five main characteristics that dictated how the state ought to be ruled. The opportunity of women to become leaders was not included in the characteristics. As so, Plato stressed that there needed to be a balance between the producers, the rulers, and worriers as well. While the rulers need to develop ideal policies that would be used for governance, the worriers were expected to oversee the execution of the policies in the best way possible. The producers, who happened to be the lowest class. They were deemed as the persons responsible for sustaining the society. He claimed that the upper-class would offer the best for ruling under which the leaders would form the kings. The second characteristic of leadership suggested by Plato was isocratic. It was based on the people who had an advantage over the others in the society. The oligarch form of ruling, as put forward by Plato, would enable a few rulers to rule over the others. To the contrary, the democracy and tyranny ruling suggestions would give the majority the ruling privilege.

Thus, Plato's sentiments, ideas, and visionary propositions accorded a fairer opportunity for women as compared to how own contemporary city. As Plato focuses on the importance of production for all its citizens, women are expected to work as much as males. In his ideal world,

people are best known for their intelligence and skills and not for their birth, and they have a chance to be respected beyond their old-fashioned titles of wife and mother. While Plato was the founding of the patriarchal system of his day, and thus it can be explained that his society, while more fair, did not give full equality between the sexes. Plato's philosophy is also relevant as his quest for gender equality is underscored. In my opinion, it is integral to accord an equal opportunity for all members of the society irrespective of their gender orientation; either male or females.

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