

Ancient Greek philosopher teacher

person's "inside" and "outside," they still expected that inner beauty would be matched by beauty of the other kind. The well-born young Athenians who gathered around Socrates found it quite paradoxical that their hero was so intelligent, so brave, so honorable, so seductive—and so ugly. One of Socrates' main pedagogical acts was to be ugly—and teach those innocent, no doubt splendid-looking disciples of his how full of paradoxes life really was.

Ancient Greeks valued inner & outer beauty equally

Statement or belief that contrasts with seemingly

They may have resisted Socrates' lesson. We do not. Several thousand years later, we are more wary of the enchantments of beauty. We not only split off—with the greatest facility—the "inside" (character, intellect) from the "outside" (looks): but we are actually surprised when someone who is beautiful is also intelligent, talented, good.

Modern culture does not equate beauty w/ intelligence

Surface, skin deep

It was principally the influence of Christianity that deprived beauty of the central place it had in classical ideals of human excellence. By limiting excellence (*virtus* in Latin) to moral virtue only, Christianity set beauty adrift—as an alienated, arbitrary, superficial enchantment. And beauty has continued to lose prestige. For close to two centuries it has become a convention to attribute beauty to only one of the two sexes: the sex which, however fair, is always second. Associating beauty with women has put beauty even further on the defensive, morally.

Christianity paired beauty with woman and made lesser, second, dirty

Power, reputation, influence

A beautiful woman, we say in English. But a handsome man. "Handsome" is the masculine equivalent of—and refusal of—a compliment which has accumulated certain demeaning overtones, by being reserved for women only. That one can call a man "beautiful" in French and in Italian suggests that Catholic countries—unlike those countries shaped by the Protestant version of Christianity—still retain some vestiges of the pagan admiration for beauty. But the difference, if one exists, is of degree only. In every modern country that is Christian or post-Christian, women are the beautiful sex—to the detriment of the notion of beauty as well as of women.

Woman = beauty
Man = handsome

hurtful

gender double standard assoc. w/ definitions of "beauty" + "handsome"

Non-Christian, non-religious, ancient Rome, sensual pleasures

To be called beautiful is thought to name something essential to women's character and concerns. (In contrast to men—whose essence is to be strong, or effective, or competent.) It does not take someone in the throes of advanced feminist awareness to perceive that the way women are taught to be involved with beauty encourages narcissism, reinforces dependence and immaturity. Everybody (women and men) knows that. For it is "everybody," a whole society, that has identified being feminine with caring about how one looks. (In contrast to being masculine—which

women defined as essentially beautiful - but not much else

love of self, egocentrism