

**Brill, S. (2021) “Self-sacrifice as Wifely Virtue in Aristotle’s Political Theory”, in J. Forestal and M. Philips (edsp, *The Wives of Western Philosophy: Gender Politics in Intellectual Labor*, Routledge, 36-55.**

This chapter investigates the role of the wife in Aristotle’s understanding of human political phenomena by attending to three textual sites: the distribution of labor and honor that differentiates the roles of husband and wife in the *Nicomachean Ethics*, the constellation of qualities and capacities that accompany sexual difference and support the embodiment of wives and husbands in the *History of Animals*, and Aristotle’s critical comments about the rule of women (*gynaiokratia*) in the *Politics*. Throughout these texts, I argue, Aristotle constructs the role of the wife in such a way as to make her self-sacrifice central to her virtue, and to demand that she sacrifice her intellectual capacities for the sake of marital role-stability, that is, that she participates in making her reason lack authority. Marital rule, then, consists largely in the ‘agreement’ (enacted practically, symbolically, and cognitively) of the ruled to be ruled in perpetuity.