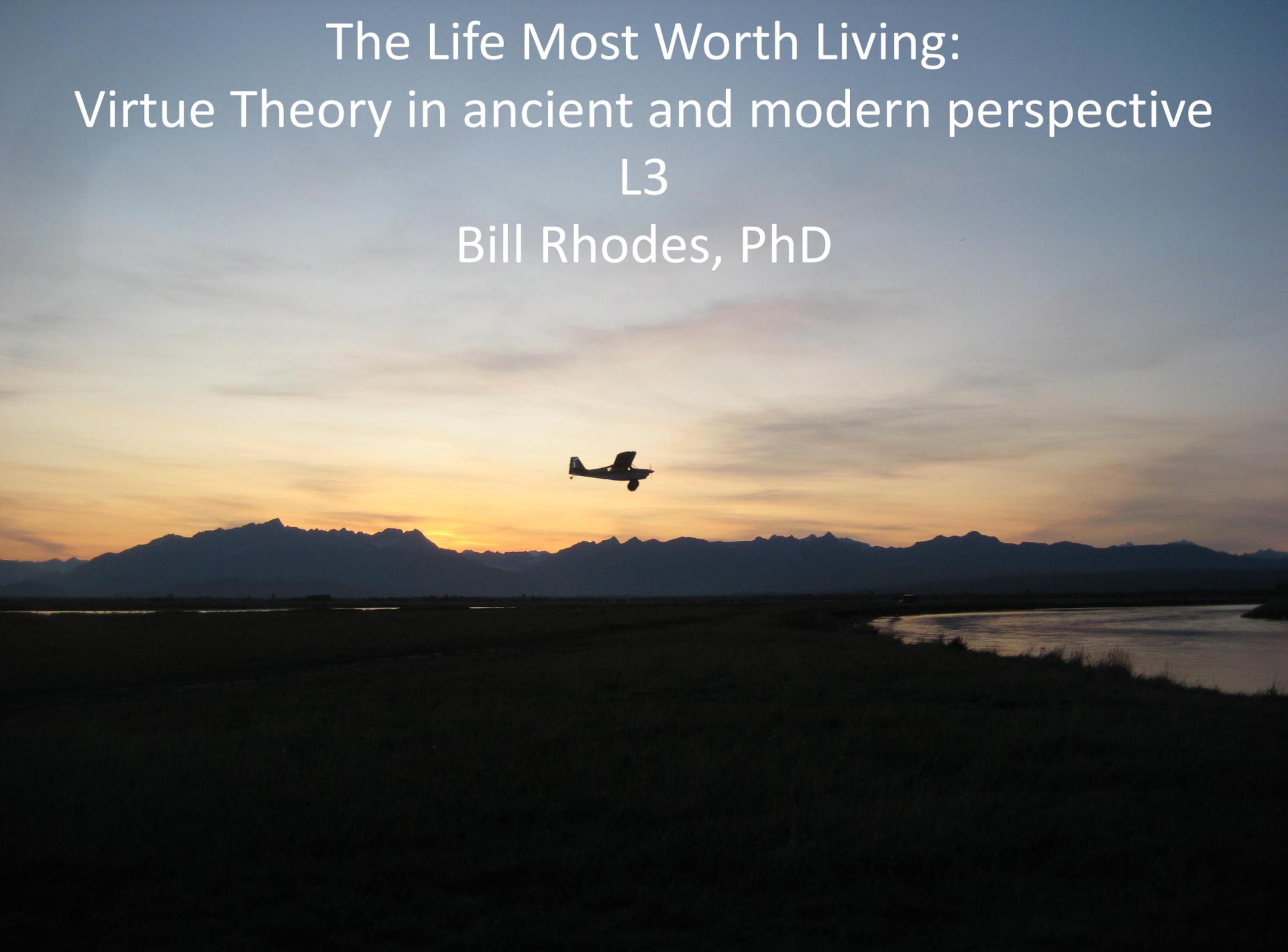


# The Life Most Worth Living: Virtue Theory in ancient and modern perspective

L3

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# Justice

- Everyone functioning in their own lane
- Having (distributive) one's own
- Doing one's own thing well within one's class
- Meddling with other classes is injustice
  - Money-makers, or auxiliaries, for example, trying to rule
  - Money in politics?
  - Military coup?

# Now we're in a position to revisit the individual and the life well-lived

- Isomorphic hypothesis
- Well, “Everything fine is difficult” (435c5)
- Back to the consideration of opposites
  - In one psyche
  - Wanting and not wanting
  - Thirsty, but refusing to drink due to calculation
  - Psyche must have “parts” that can oppose

# Psyche and “parts”

- Thirsty, but the only water available is suspect
  - Thirsting “part” does not “know” anything beyond an appetite for liquid
  - Thinking part knows about foul water and about the thirsting part
- Some moderns use “orders” to describe the phenomenon ( for example, Frankfurt)

# Another “part”

- What gets us angry – “spirit”
- Leontius at the Piraeus
- “Look for yourselves, you evil wretches, take your fill of the beautiful sight!” (440e1)
- Spirit can ally with one part against others
  - Upbringing is important here
  - Spirit can naturally side with reason
  - Indeed, it has something rational in it



# Harmony in the self and polis

- Appetites ruled by reason with the help of spirit
- Money makers ruled by guardians with the help of soldiers
- Moderation and justice are natural in the ideal
- Analogous to health
  - Proper functioning
  - “Parts” as ASPECTS of a person
    - Interactive and dynamic
    - Susceptible to corruption

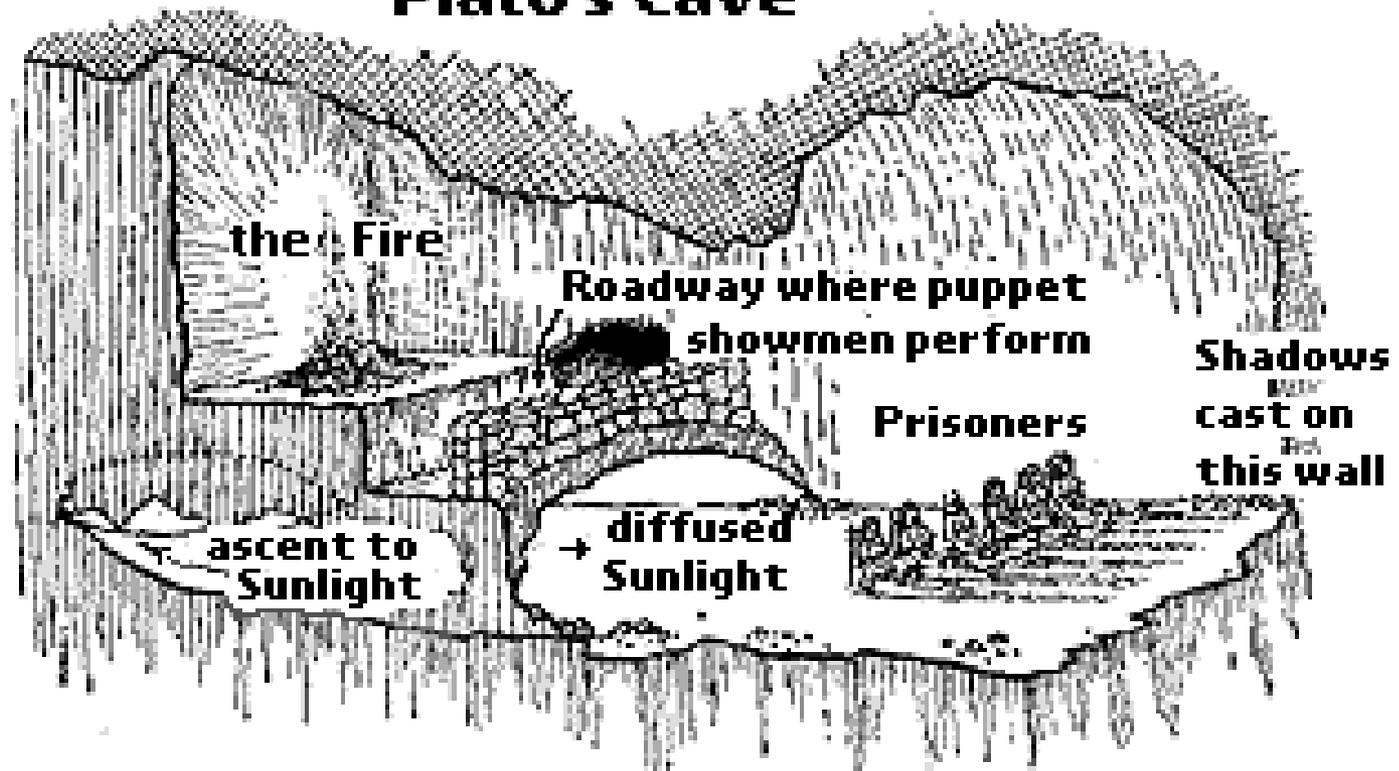
# Virtue and vice

- Healthy ways of living lead to health
- Unhealthy eating leads to disease
- Generalized to life itself
- Health – functioning according to nature
- Living – functioning according to human nature (self-actualization)
- *Aristokratia*

# Developing Virtue

- Education
  - Distinguished from instruction (put sight in eyes?)
  - Can be painful, but compelling (for some, anyway)
  - Crucially, involves truth
  - At least some of us are “driven” to discover
- And so, the allegory of the cave
- And an introduction to the theory of forms
- Next slide: From Warmington and Rouse, eds., *The Great Dialogues of Plato*, New York: Signet Classics, 1999. 316.

# Plato's Cave



# Eyes and the enlightened psyche

- Take time to adjust
  - Accustomed to dark, “blinded” by light (at first)
  - Likewise if accustomed to the light
- Education ought to take this need for adjustment into account (build the bridge)
- Or . . . “afflict the comfortable and comfort the afflicted”

# Education

- The craft of “turning souls toward”
- It seems reason can be virtuous or vicious
  - Depending upon what it “turns to”
  - If vicious, no less discerning, but to evil ends
  - If virtuous, the good (which philosophy seeks)
  - Could there be varieties of reasoning? (more later)
- For ruling, though, philosophy alone is inadequate (tendency to stay out of the cave)
- Rule by those who are “awake” for the good of the whole

# Why bother with ruling?

- Philosopher does not want to rule
- But the good of the polis is at stake, not merely the individual
- The polis (and the self) *need* rational rule for the LMWL
- And such rulers should be in power, in large part because they don't want it and therefore don't fight over it

# How, then, to educate?

- Poetry, physical fitness, and music
- Math, military, lots more math (formulae)
- The filters are fine; the process long (30 yrs +); most wash out
- Dialectic – has the power to awaken the psyche
- Political skills
- 50 + yrs old for most; male and female

# Anamnesis

- Education, recognition, immortality
- A square of area 4
- Using geometry only
- Describe one of area 2
- Distractions from recognition
- “Nothing taught by force stays in the soul”

# The Divided Line

- Knowing Thing                      Thing known
  - *Noesis*                              Intelligible (“Hypo.”)
  - *Dianoia*                             Intelligible (Axioms)
  - -----
  - *Pistis*                                Physical objects
  - *Eikasia*                              Images
- Higher = more real; illuminates lower
- Dialectical (Socratic) method for ascent
- Highest levels need mentorship

# Reason playing roles

- To what end?
  - In service of appetites (instrumental; means-ends)
  - In service of LMWL – see question above
- Relationship to power
  - In self
  - In state
  - How would a polis of individuals ruled by their own reason look?

# LMWL

- Republic as a work in psychology
- Psychology as self-rule
- Chariot analogy
- Be very, very careful about who gets in charge
- Be very, very careful about what is regarded as true
- Connection of what is enduring to truth
- Being vs. becoming

# And so, to Aristotle

- “Plato is dear . . .”
- From a world of being to one of becoming.
- Biological perspective
- Relationship of ethics and poli-sci.
- Four accounts of causes
  - Material
  - Formal
  - Efficient
  - Final

# Causes and teleology

- Imagine being an archeologist
  - What are things (tools, bones) FOR?
  - Hints in formal and material causes
  - Craftsman and efficient cause
- Ethical implications
  - *Eudaimonia*
  - And the polis, again . . .