I. The Classical Conception of the Self -- Plato and Augustine

A. New Enlightenment concept of the self as a rational and

autonomous agent

1. can freely choose ends or goals and initiate action

towards achieving those goals

enlightened self interest in the economic sphere

participate in reasoned debate about the public

good in the political sphere

this allows for the fulfillment of one's desires

and needs

the family is secondary status

2. self is moral agent

the bearer of natural inalianable rights

rights are universal and reciprocal

moral legislature who can submit his

actions to the principles of reason to determine

their morality

3. The structure of the self inner/outer, mind or

consciousness in a body, unitary with identity

4. Consciousness, self-enclosed inner space

objects and other people outside

contains thought, feelings, ideas

capacities and potentialities inner waiting for

outer expression

5. Freud complicated this picture

6. the self in this conception is prior ontologically,

it enters into personal, economic, political relationships

exists a mind independent reality of other people

and objects

self is ontologically separate from objects in

world

no essential relationship with others by inference

society is association of individual atoms

7. we look at the world as a world of indivduals, don't all

think the same, private inner world

B. An alternative view, the Akan people of West African nation

of Ghana, and similar to Azande.

1. Okra or soul, sunsum or spirit, and honam or body

2. Okra is innermost self, the essence, of the individual

person, a spar of the Supreme Being (Onyame) in man

3. sunsum is not identical to okra, it reveals itself in dreaming

in sleep released from fetters of the body

builts a new world of forms, using materials of

its waking experience

looking at world from another spot or talking with

another sunsum

"The Azande, for instance, maintain "that in sleep the sould is released from the body and can roam about at will and meet other spirits and have other adventures, though they admit something mysterious about its experiences . . .During sleep a man's sould wanders everywhere."

3. closer connection between soul (okra) and honam (body)

if physical behavior is happy, soul is happy

sick soul equals sick body, conceive of diseases

of the soul

psychophysical causal interaction

4. The Buddhist self as non-self

the western conception of self is maya, or illusion

even the idea of identity is illusion

goal of enlightenment is get beyond this self

to Self that is not-self, but world

D. The classical conception of the self

1. not a modern individual

2. the self was conceived of as essentially relational, as

3. Greek thought presupposed a rational order or logos

to the universe

it wasn't just rational, but Good

logos established order of being in which human

being is to participate

4. first relationship is to logos

5. second is to society which ought to be organized so

that the person can be allowed to pursue the Good

6. self-relation, but this follows from the first relationship, not Freudian

E. Plato's conception of the Self - the tripartite soul

1. The most important is Reason,

the capacity to comprehend universals, but a

dimension of eros, desire for the Good

capacity to be Enlightened by the World of

Forms or Ideas

2. then the spirit which is expressed in drives such as anger, loyalty, courage,

3. and lastly the bodily apetites desires and needs

4. the goal is fulfill the form, wisdom

form for man is for Reason to be order in the soul

Plato uses the example ofthe charioteer

not Freudian conception

5. Let us return to the allegory of the cave

D. How do we explain this metaphor?

1.According to Plato how does reason "know" the forms, and ultimately the Good?

2. It depends upon the objects towards which one's

attention is directed

E. Knowing

1. Knowing through sensory experience is limited

2. Plato makes a distinction between opinion and

knowledge

3. Opinion takes two forms, the lowest is imagining,

the form of art, and then belief which is based on

sense perception

4. Sense perception is only opinion because it deals

with particular objects which are only pale manifestions

of the world of forms

5. Reason allows the soul to direct its attention to

the world of Forms, the eternal, the immutable, Plato

uses visual metaphors to explain the relationship of

person to the the wold of Forms, it is not within

but without

6. Through reason man is able to grasp the world of

Forms which is ultimate reality, immutable, unchanging,

and eternal

7. World of Forms is governed by the Idea of the

Good which gives meaning to all other forms

7. this seeing, grasping, knowing is a participation in

the natural order, the logos, and it involves by

necessity finding the true Form for human beings

"So to be ruled by reason is to be ruled by a vision of this order."

8. That is, once one sees this natural order, is enlightened by it, participates in it. The idea of acting irrationally would be contradictory.

9. to say "know thyself" as Socrates did, is quite different from modern introspection,

10. it means know your relationship to that which is outside of yourself, in order to participate in it, that

will bring order to your soul

E. Plato's conception of reason is substantive, meaning it is

tied to value, Reason is essentially connected to the Good,

because of the order of things, the natural order, is given

meaning by the Idea of the Good

1. The Idea of the Good is that idea or form which

embodies all other forms and gives them meaning

and gives meaning to the logos -- the natural order

"In the light of the good, we can see that our good, the proper order in our souls, has this categoric worth, which it enjoys as a proper part of the whole order."

2. The right relation to the Idea of the Good is the basis

for right action, not subjective but is relational, outside

of us, in relation to the larger order in which we are

placed

3. For Plato the key issue is what the soul is directed

towards, the changing or eternal, the bodily or immaterial

4. The logos then becomes something we particpate in

self-order and the natural order are the same

"To be ruled by reason means to have one's life shaped by a pre-existent rational order which one knows and loves."

Conclusions;

A. Self is relational, its end is love of the Good

1. Reason is inextricable tied to the Good, it

is substantive

2. the idea of a free, independent, self-willing

individual doesn't exist,

3. the self turn towards the Good sees it and

is enlightened by it, there is a natural rational

order to the world

4. a just society needs to be created that allows

for the few people who can achieve this

For Plato this is a "totalitarian state"

II. Law and Justice

A. The structure of the state is essential and in the Republic Plato argues for the ideal state, a state which creates the

environment for the "good person"

B. In the Crito though the essential nature of the relationship of the person to the state is given by Socrates in his

refusal to flee from

C. Socrates is being put to death for crimes against society he had been tried for impiety, speaking against the Gods,

another word for challenging cultural idols, and corrupting the

youth of Athens

D. In the Apology which precedes the Crito, Socrates explains

what he was doing, the gods had declared Socrates the wisest

man, he was perplexed for he knew very little, so he went to

the wisest men and found that they knew really knew very

little, in his speech he defends the right of free speech,

and makes his famous claim the "unexamined life isn't worth

living."

E. Crito comes to the cell and tells Socrates that plans have

been made for Socrates's escape, he appears to be in a "happy disposition" and says that he must obey the law

F. If I left he said, the people could say "We brought you into the world, we raised you, we educated you, we gave you and

every other citizen a share of all the good things we could."

G. The question Socrates poses to Crito is what is just and

what is unjust

1. the country is more reverend and holy than even

your family and thus demands an even greater

obedience

2. for anyone who doesn't like the laws of society it is

alright to disobey, this would lead to the breakdown

of the city

3. it would be alright to leave, but if one stays it is as

if an agreement between the person and society had

been reached, an agreement in which the person

promises to obey the Laws

4. an opportunity had been granted to me to convince

at my trial of the justness of my positions, and you

were given the opportunity to propose banishment

5. Therefore, did you not in fact if not in word agree to

live in confomity with society

6. This prior agreement and its demand for obedience to

the state and its laws is what justice demands of

Socrates

III. Law and Justice (Zinn) - might there be a conflict between the

law which demands obedience and social justice "the fair treatment of all human beings", if so doesn't this demand disobedience to the

law in the name of justice

A. Do we have a prior agreement by living in society to

conform and obey?

B. Will disobedience cause anarchy? How about anarchy and

obedience?

C. What is the law?

1. the law are codified norms, positive law are values and

norms as general rules

2. we are a society of contradictory values, property and

profit, and life, liberty, and pursuit of happiness

3. laws protect the rights of property and the powerful

court injunction against striking and protest, the most important legal instrument for the powerful

over the powerless

state violence, his hunger violence, his poverty

violence

4. jury's - the constitutional right of civil disobedience

jury nullification

necessity

D. Isn't there a conflation here, between the state, the government and the country, D of I, right to overthrow

government