

- Ethical concern for the self for the Greeks was mostly done by the ruling class, so they were also very concerned with the ways that taking care of, ruling the self were connected to ruling others—one had to take care of the self in order to take care of others well.
- There was no reciprocity in sexual activity for the Greeks—it was either penetrate or be penetrated.

ROMANS

- Mastering the self became more of a universal requirement (even though still only practiced by a few in reality): everyone is a rational being, and it is important that all rational beings master themselves
- Ethics went from a personal choice to something quasi-compulsory
- Emphasis on the frailty of the individual, the dangers linked sexual acts

CHRISTIANS

(No extra notes on this beyond what is already on handout)

TODAY

- It is possible to approach ethics the way the Greeks did, but it's hard for us to shake thinking about the self in terms of scientific knowledge
- When asked if he thought we should go back to thinking of the self and the care of the self the way the Greeks did, MF says no, but he does seem to advocate some aspects of their approach

The last point under “Today,” with a star next to it: The presenter thought this was the most important part of the interview. This relates to the issue of truth.

- Interviewer: What makes your view different from that of Sartre? MF: Sartre says that theoretically the self isn't given, but but practically Sartre still appeals to the idea of authenticity, to something like a true self.
- MF: We can create the self in a radically different way if we want. The possibility for creative activity is not within us, but something external, like power

QUESTION 1: first question on handout, in bold

(Somehow Christina only managed to write down one part of the discussion...sorry about that)

The creative activity referred to on p. 351 and in the “aesthetics of existence” generally is probably the same thing as what he is talking about when he uses the word “techne” in reference to forming the self (see, e.g., the points above under the Greeks)