



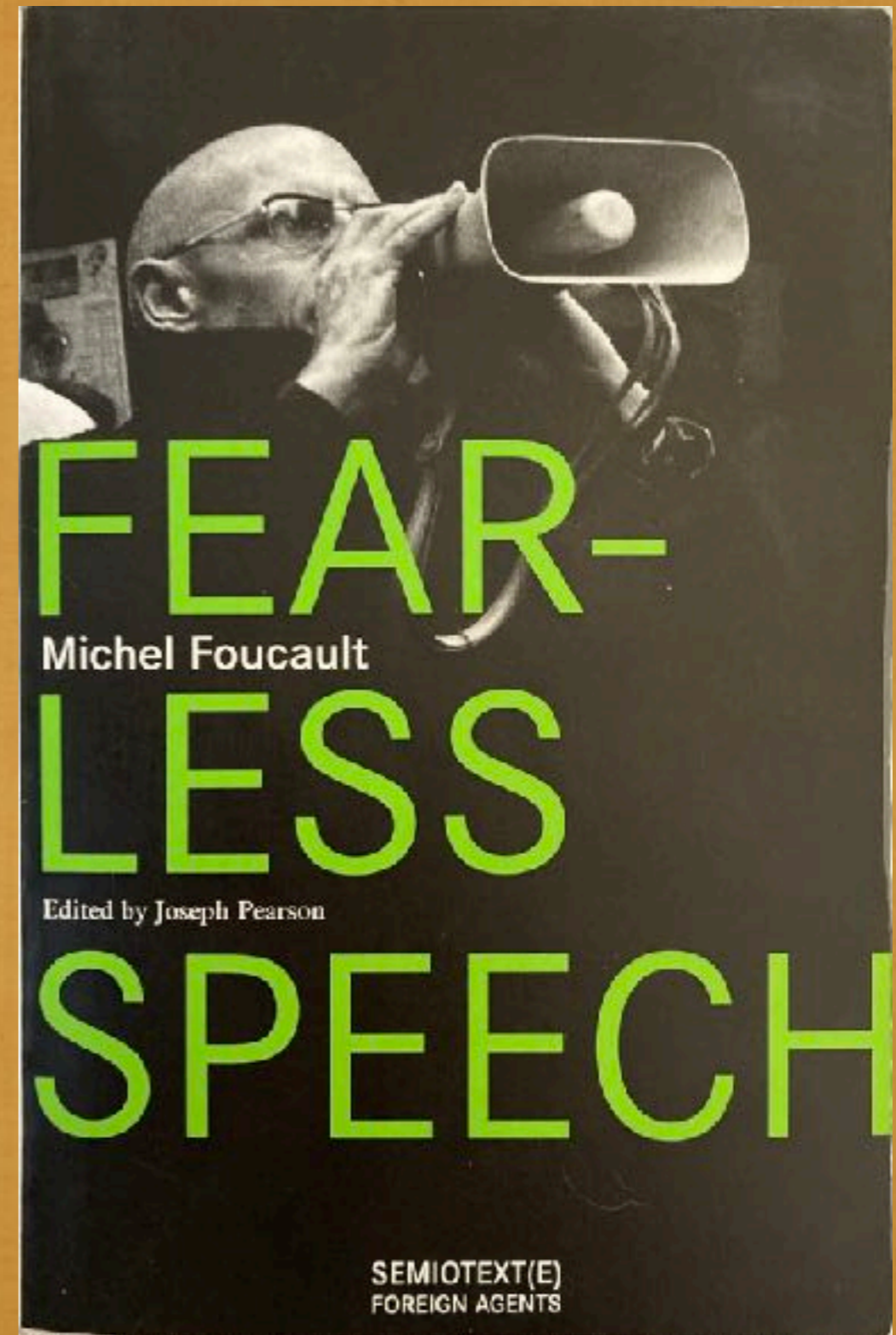
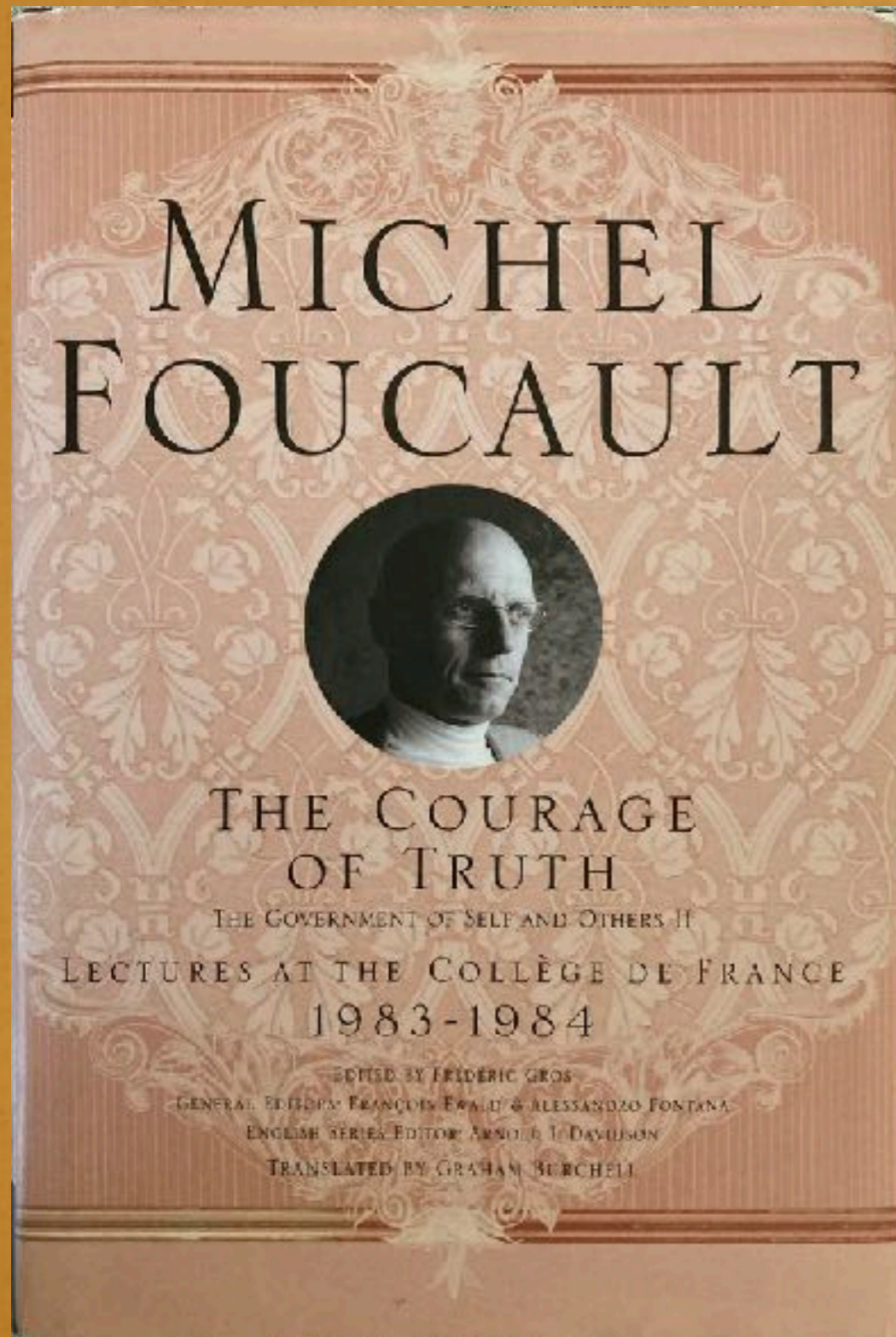
Life Together

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Truth Telling in Michel Foucault

The Courage of the Truth & Fearless
Speech

ALETHIA AND PARRHESIA



OUTLINE: FIRST HOUR, FEB 1

- EPISTEMOLOGICAL STRUCTURES AND ALETHURGIC FORMS
- GENEALOGY OF THE STUDY OF PARRHESIA: PRACTICES OF TRUTH-TELLING ABOUT ONESELF
- THE MASTERY OF EXISTENCE THROUGH CARE OF THE SELF
- ITS MAIN DEFINING FEATURE: PARRHESIA
- REMINDER OF THE POLITICAL ORIGIN OF THE NOTION.
- DOUBLE VALUE OF PARRHESIA
- STRUCTURAL FEATURES: TRUTH, COMMITMENT, AND RISK
- THE PARRHESIASTIC PACT (ENTANGLEMENT)
- PARRHESIA VS. RHETORIC
- PARRHESIA AS A SPECIFIC MODALITY OF TRUTH-TELLING
- DIFFERENTIAL STUDY OF TWO OTHER KINDS OF TRUTH-TELLING IN ANCIENT CULTURE: PROPHECY AND WISDOM
- HERACLITUS AND SOCRATES

EPISTEMOLOGICAL STRUCTURES AND ALETHURGIC FORMS

PAGE NUMBER IN THE COURAGE OF TRUTH

- 2 PARRHESIA (ΠΑΡΡΗΣΙΑ) IS A MODE OF TRUTH-TELLING
- I INTRODUCE THESE THEMES FROM FOUCAULT BECAUSE OF A PROBABLE EASY RECOGNITION OF THE CHRISTIAN ETHOS OF TRUTH TELLING AND BECAUSE OF EVANGEL'S MOTTO: TRUTH
- EPISTEMOLOGY: DEFINITION
- 2 ANALYZING THE DISCOURSES OF TRUTH-TELLING WOULD BE AN EPISTEMOLOGY. (HE DOES SOME OF THIS IN THE BOOK "FEARLESS SPEECH")
- 3 RATHER, FOUCAULT WISHES TO ANALYZE THE "ACT BY WHICH TRUTH IS MANIFESTED."

EPISTEMOLOGICAL STRUCTURES AND ALETHURGIC FORMS

- **ALETHURGIC ACT: THE ACT BY WHICH TRUTH IS MANIFESTED.**
- **FROM ALETHIA (ΑΛΕΘΙΑ): THE RIVER LETHE IN THE UNDERWORLD IS THE RIVER OF FORGETFULNESS.**
- **ALETHIA IS THEN, UN-FORGETTING OR REVEALING.**
- **PLATONIC EPISTEMOLOGY...**

GENEALOGY OF THE STUDY OF PARRHESIA: PRACTICES OF TRUTH-TELLING ABOUT ONESELF

- THE RELATIONS BETWEEN THE SUBJECT AND TRUTH ARE IMPORTANT.
- HOW DOES ONE TELL THE TRUTH ABOUT ONESELF.
- IN GRECO-ROMAN SOCIETY THERE ARE MANY EXAMPLES OF THIS...
- 4 THE EXAMINATION OF CONSCIENCE IN PYTHAGOREANS, STOICS, SENECA, MARCUS AURELIUS, AND SPIRITUAL GUIDANCE IN WRITINGS TO EACH OTHER, ETC.

THE MASTERY OF EXISTENCE IN THE DOMAIN OF CARE OF THE SELF

- 4 CARE OF THE SELF (EPIMELEIA HEAUTOU) IS THE GENERAL PRINCIPLE UNDER WHICH THE KNOWLEDGE OF THE SELF (GNOTHI SEAUTON) HAS APPLICATION.
- SOCRATES AND THE ORACLE AT DELPHI.
- TO CARE FOR ONESELF, ONE MUST KNOW ONESELF.

ITS MAIN DEFINING FEATURE: PARRHESIA

- 5 THE PRACTICE OF THE CONFESSION IS ALREADY IN PLACE LONG BEFORE CHRISTIANITY.
- TELLING THE TRUTH ABOUT ONESELF REQUIRED A LISTENER.
- IN CHRISTIAN CULTURE TELLING THE TRUTH ABOUT ONESELF IS INSTITUTIONALIZED.
- 6 THE QUALIFICATION OF THE LISTENER IN ANCIENT GRECO-ROMAN CULTURES OF THE SELF, IS THAT ONE SPEAK FREELY, WITH PARRHESIA.
- THE LISTENER TRAINS THE ONE WHO CONFESSES TO SPEAK WITH PARRHESIA.

ITS MAIN DEFINING FEATURE: PARRHESIA

- 7 THERE ARE MANY INSTANCES WHERE PARRHESIA IS THE CENTRAL TOPIC:
 - PLUTARCH: “HOW TO DISTINGUISH THE FLATTERER FROM A FRIEND.”
 - GALEN: THE ONE QUALIFIED TO BE A PARRHESIASTES IS CAPABLE OF LISTENING AND MOVING THE CONFESSEE TOWARD FREE-SPEAKING IN THEMSELVES.
 - ONE MUST BE A FREE SPEAKER TO LISTEN, TO JUDGE AND REQUIRE FREE SPEECH IN THE SPEAKER.

ITS MAIN DEFINING FEATURE: PARRHESIA

- ONE FORM OF PARRHESIA: “I THINK YOU’RE FAT”
- RADICAL HONESTY: WHAT IT COSTS, HOW LIBERATING IT IS. (LANGUAGE WARNING)
- [HTTP://WWW.ESQUIRE.COM/FEATURES/HONESTY0707](http://www.esquire.com/features/honesty0707)
(PAY WALL)
- OR [HTTP://RADICALHONESTY.COM](http://radicalhonesty.com)

REMINDER OF THE POLITICAL ORIGIN OF THE NOTION

- PARRHESIA IS NOT FUNDAMENTALLY A SPIRITUAL NOTION, BUT A POLITICAL ONE.
- STATEMENT OF PURPOSE:
 - 8 “CONNECTING TOGETHER MODES OF VERIDICATION, TECHNIQUES OF GOVERNMENTALITY, AND PRACTICES OF THE SELF IS BASICALLY WHAT I HAVE ALWAYS BEEN TRYING TO DO.”
 - VERIDICATION: TRUE SPEECH (BREAK THE WORD DOWN TO ITS PARTS: VERI: TRUTH; DICTION: SPEECH.)
 - YOU ALREADY KNOW HOW TO READ THESE THINGS.

REMINDER OF THE POLITICAL ORIGIN OF THE NOTION

- **FOUCAULT IS TRYING TO CONNECT TRUE SPEECH WITH PRACTICES OF GOVERNMENT AND TECHNIQUES OF SELF DEVELOPMENT.**

DOUBLE VALUE OF PARRHESIA

- 9-10 THE FIRST VALUE IS THE ONE WHO TELLS ALL THE TRUTH.
- PAUL SAID THAT HE WAS SHARING THE WHOLE COUNSEL OF GOD.
- THE SECOND, NEGATIVE, VALUE IS THAT OF SPEAKING ALL THAT IS ON ONE'S MIND, (WHICH, ACCORDING TO PROVERBS, IS WHAT A FOOL DOES.)
- THIS IS ALSO THE BEGINNING OF THE RADICAL HONESTY EFFORT.

STRUCTURAL FEATURES: TRUTH, COMMITMENT, AND RISK

- THE PARRHESIASTES (TRUTH SPEAKER) MUST BE A PERSON WHOSE WORDS AGREE WITH HIS LIFE.
- THIS IS NOT THE TRUTH OF A GRAMMARIAN, BUT OF ONE WHO LIVES A COMMITMENT TO THE TRUTH THEY SPEAK.
- THAT TRUTH MAY BE IN CONFLICT WITH THE INTEREST OF THE PERSON SPOKEN TO, THERE IS THEREFORE, SOME RISK IN SPEAKING.
- WHISTLEBLOWER...
- PLATO WITH DIONYSIUS...

THE PARRHESIASTIC PACT

- 12 FOUCAULT SPEAKS OF A PARRHESIASTIC GAME.
- THE RULES CONSIST OF:
 - THE PLEA BY THE PARRHESIASTES NOT TO BE HELD ACCOUNTABLE BY THE INTERLOCUTOR, AND
 - THE AGREEMENT BY THE INTERLOCUTOR NOT TO PUNISH THE PARRHESIASTES FOR SPEAKING THE TRUTH.
 - THE COURT JESTER OF MEDIEVAL EUROPE, AN EXAMPLE OF A PARRHESIASTES.

PARRHESIA VS. RHETORIC

- I WILL SPEAK OF TWO SENSES OF RHETORIC, ANCIENT, AND MODERN (NOT ARISTOTELIAN).
- RHETORIC IN THE ANCIENT WORLD IMPLIES THE ABILITY TO CONVINCe ANYONE OF ANYTHING IRRESPECTIVE OF ITS TRUTH. (PLATO PHAEDRUS)
- THE SOPHISTS, LIKE PROTAGORAS, WERE TEACHERS WHO INSTRUCTED THEIR PUPILS TO WIN AN ARGUMENT AT ANY COST. (PLATO'S REPUBLIC)
- 14 "A RHETORICIAN IS [...] AN EFFECTIVE LIAR WHO CONSTRAINS OTHERS."

PARRHESIA VS. RHETORIC

- MODERN RHETORIC TAKES THE SENSE OF BEING A PARRHESIASTES INTO ACCOUNT BY MEANS OF:
 - ETHOS: THE AGREEMENT OF ONE'S LIFE WITH ONE'S SPEECH, A COURAGEOUS CHARACTER, SPEAKING THE TRUTH, KNOWING THE RISK.
 - PATHOS: THE ABILITY TO MAKE COMMON CAUSE WITH THE LISTENER, ALSO EMPATHETIC.
 - LOGOS: THE TRUTH, HOWEVER CONSTITUTED, AS PART OF A RELATIONSHIP WITH THE LISTENER.
- 14 PARRHESIA IS A "WAY OF BEING WHICH IS AKIN TO A VIRTUE, A MODE OF ACTION." (DERIVED FROM ARISTOTLE)

PARRHESIA AS A SPECIFIC MODALITY OF TRUTH-TELLING

- 14 “PARRHESIA SHOULD BE REGARDED AS A MODALITY OF TRUTH-TELLING, RATHER THAN [AS A] TECHNIQUE [LIKE] RHETORIC.”

DIFFERENTIAL STUDY OF TWO OTHER KINDS OF TRUTH-TELLING IN ANCIENT CULTURE: PROPHECY AND WISDOM

- 15 PROPHETS DO NOT SPEAK IN THEIR OWN NAME LIKE A PARRHESIASTES DOES.
- THEY SPEAK IN THE NAME OF ANOTHER, SAY, GOD.
- THE POSTURE, THEREFORE, OF A PROPHET IS ONE OF MEDIATION BETWEEN THE PEOPLE AND GOD.
- PROPHECY THEN, DOES NOT GIVE A “UNIVOCAL AND CLEAR PRESCRIPTION. IT DOES NOT BLUNTLY SPEAK THE PURE, TRANSPARENT TRUTH.” (IS THIS TRUE?)
- IT IS TRUE THAT THE PROPHET IS DIFFERENT FROM THE PARRHESIASTES IN THAT HE DOES NOT SPEAK FOR HIMSELF.

DIFFERENTIAL STUDY OF TWO OTHER KINDS OF TRUTH-TELLING IN ANCIENT CULTURE: PROPHECY AND WISDOM

- **16 THE PARRHESIASTES DOES NOT FORETELL THE FUTURE LIKE THE PROPHET DOES.**
- **~BUT DOESN'T THE PROPHET ALSO SPEAK WHAT IS TRUE?**
- **THERE IS A QUESTION OF MULTIPLE ROLES AND HOW ONE FULFILLS THEM.**
 - **CAN A PROPHET ALSO BE A PARRHESIASTES?**
- **THE PARRHESIASTES DOES NOT SPEAK IN RIDDLES LIKE THE PROPHET DOES.**
- **~BUT DOES THE PROPHET ALWAYS SPEAK IN RIDDLES?**
 - **STILL, TRY TO DISTINGUISH THE ROLES OF PROPHET AND PARRHESIASTES.**

DIFFERENTIAL STUDY OF TWO OTHER KINDS OF TRUTH-TELLING IN ANCIENT CULTURE: PROPHECY AND WISDOM

- WISE PERSONS, OR SAGES, WITHHOLD, OR RESTRAIN THEMSELVES.
- THEY DO NOT ENGAGE THE ISSUE WITH THE POWERS THAT BE.
- THEY STAND ALOOF, AND ONLY OFFER ADVICE WHEN QUERIED.
- LIKE THE PARRHESIASTES, THE SAGE SPEAKS IN THEIR OWN NAME, BUT MAKES NO MOVE TO SPEAK UNASKED FOR, AND OFTEN SPEAKS IN RIDDLES.
- THE SAGE SPEAKS IN GENERAL PRINCIPLES.
 - KONGZI, MOZI, PTAH-HOTEP, SOLOMON...

HERACLITUS AND SOCRATES

- 17 HERACLITUS IS FOUCAULT'S EXAMPLE OF A SAGE.
 - HE RETREATS TO RIDDLES INSTEAD OF SPEAKING FEARLESSLY WITH COURAGE.
 - "ONE CAN'T STEP INTO THE SAME RIVER TWICE."
- 18 SOCRATES, ON THE OTHER HAND SPEAKS WITH PLAINNESS THAT PEOPLE SHOULD TAKE ON THE BURDEN OF CARING FOR THEMSELVES, AND NOT BE OVERTAKEN BY EVIL. (PLATO'S APOLOGY)
 - SOCRATES DIES AT THE HANDS OF THOSE HE HAS OFFENDED BY SAYING THIS.

THE FOUR MODALITIES

- 19 “THE THIRD MODALITY OF TRUTH-TELLING [...] CONTRASTED WITH THE PARRHESIAST’S TRUTH-TELLING IS THAT OF THE PROFESSOR, THE TECHNICIAN, [THE TEACHER]”
- THE FOUR MODALITIES OF VERIDICTION:
 - THE PARRHESIASTES
 - THE PROPHET
 - THE SAGE
 - THE PROFESSOR

REVIEW OF TERMS...

- PARRHESIA
- VERIDICATION
- ALETHIA \longleftrightarrow TRUTH
- CARE OF THE SELF :: KNOWLEDGE OF THE SELF
- PARRHESIASTIC GAME
- RHETORIC: ANCIENT AND MODERN
- OTHER MODES OF VERIDICATION: PROPHET, SAGE, TEACHER
- RELATION BETWEEN ONESELF AND ONE'S SPEECH: INTEGRITY