

Hidden in Plain Sight: The Tetradic *Psukhe* in Plato's *Politeia*

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Abstract

The dominant scholarly consensus holds that Plato's *Politeia* presents a tripartite model of the *psukhe*—reason (*logistikon*), spirit (*thumoeides*), and appetite (*epitumētikon*). This paper argues that the text, read sequentially and with attention to its structural logic, reveals a deliberate four-part model in which a constitutional governing element—the *auto politeia*—functions as a fourth and irreducible component. Rather than appearing as a single declaration, this tetradic structure is introduced progressively across the full arc of the dialogue. The argument traces nine distinct textual moments at which the fourth element appears or is structurally implied, spanning Book I through Book X, demonstrating that their cumulative convergence across the entire work reflects authorial intent rather than interpretive imposition. A concluding section addresses the direct implications of the tetradic model for philosophical practice, arguing that the *auto politeia* is not merely a scholarly recovery but the element whose recognition transformed the author's central clinical question—reframing it from what a person thinks, feels, and wants to the nature of their internal self-relationship: what governs it, and toward what end—self-friendship and *eudaimonia*, the two destinations Plato identifies for the well-governed *psukhe*.

Keywords: *Plato, Politeia, auto politeia, tetradic model, tripartite soul, constitutional psychology, philosophical practice, psukhe, Divided Line, Cave Allegory, eudaimonia*

**The Moral Third:
Love, Virtue, and the Ethics of the Between**

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Abstract

This article develops the Moral Third as a practical ethical framework for philosophical counseling. While Jessica Benjamin introduced the concept within psychoanalysis to describe mutual recognition, its philosophical implications remain underexplored. I argue that the Moral Third is best understood as an ethical orientation grounded in virtue rather than merely a relational achievement.

Drawing on Andrew Fitz-Gibbon's account of love as a disciplined moral practice, the Moral Third is enacted through shared commitments to virtues such as respect, humility, patience, and honesty. These function as lived constraints on self-assertion and moral absolutism, enabling a shared ethical space that neither party controls.

Philosophical counseling is thus redefined as an orientation toward a "third" moral horizon that structures inquiry, challenges solipsism, and supports meaning. The cultivation of this ethical space becomes central to fostering truth, recognition, and shared moral life.

Keywords: *moral third, intersubjectivity, phenomenology, love, virtue ethics, couple dynamics, dream analysis, relational psychoanalysis*

Self-Esteem and the Philosophical Life: Nietzsche, Kant, Stoicism, and Existentialism

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Abstract

Contemporary therapeutic culture treats self-esteem as a psychological feeling to be cultivated, yet this framing is both philosophically shallow and clinically insufficient. This paper argues that five major Western philosophical traditions offer richer diagnostic and practical resources for understanding self-worth. Drawing on Nietzsche's genealogical critique, Kantian moral duty, Stoic self-governance, Epicurean social analysis, and existentialist accounts of authorship, the paper identifies what each tradition contributes to a rigorous account of why self-esteem is difficult to sustain and what genuine self-respect requires. These traditions converge on three claims: that durable self-esteem is not a feeling but a foundation; that much low self-worth is culturally and relationally produced rather than self-generated; and that self-respect demands ongoing, behavioural maintenance rather than insight alone. The paper concludes by synthesising these findings into an integrated framework for philosophical practitioners working with clients whose presenting concerns involve questions of self-worth and personal value.

Keywords: *self-esteem, self-respect, philosophical practice, shame, dignity, bad faith, moral duty, clinical philosophy*

Nine Essential Practices for a Life Free from Disturbance: A Philosophical Perspective

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Abstract

This paper explores nine core themes for interpersonal interaction and self-cultivation: maintaining composure, seeing through appearances, concealing inadequacy, hiding one's edge, disenchantment, embracing softness, focusing the mind, controlling speech, and self-discipline in solitude. Drawing on philosophical wisdom from both East and West, it analyzes common pitfalls such as indiscriminate smiling, taking appearances as truth, etc. For each theme, three actionable practices are proposed, emphasizing contextual judgment, boundary awareness, verbal restraint, inner discipline, and cognitive clarity. The paper advocates a balanced wisdom that respects others while protecting oneself: smiling with reason, seeing with clarity, speaking with measure, acting with gentleness, and maintaining integrity in solitude – ultimately aiming for wholeness of character and clarity in living.

Keywords: *seeing through appearances, concealing inadequacy, self-discipline in solitude, wisdom in interpersonal relations*