



This is an article about the consequences of injustice.

The historical evidences were chosen randomly. There is no intention to target a specific nation as it could have been equally chosen other historical evidences related to almost every other nation.

Regret to Inform - Trailer

{youtube}LRZCdjurtOs{/youtube}

Regret to Inform Official Film Trailer

{youtube}XkSFPxqRGFE{/youtube}

American Vets Return to Vietnam

{youtube}ykYGC7Nc8qU{/youtube}

Forgiveness in Vietnam - Vietnam Vets Meet a Former Enemy

{youtube}-xjCliYHTnA{/youtube}

Regret To Inform

{youtube}grQra8GirjA{/youtube}

"In defending justice against this Sophist critique, Plato has Socrates construct his own positive theory. This is set up by means of an analogy comparing justice, on the large scale, as it

applies to society, and on a smaller scale, as it applies to an individual soul. Thus justice is seen as an essential virtue of both a good political state and a good personal character. The strategy hinges on the idea that the state is like the individual writ large—each comprising three main parts such that it is crucial how they are interrelated—and that analyzing justice on the large scale will facilitate our doing so on the smaller one.

In Book IV, after cobbling together his blueprint of the ideal republic, Socrates asks Glaucon where justice is to be found, but they agree they will have to search for it together. They agree that, if they have succeeded in establishing the foundations of a “completely good” society, it would have to comprise four pivotal virtues: wisdom, courage, temperance, and justice. If they can properly identify the other three of those four, whatever remains that is essential to a completely good society must be justice.

Wisdom is held to be prudent judgment among leaders; courage is the quality in defenders or protectors whereby they remain steadfast in their convictions and commitments in the face of fear; and temperance (or moderation) is the virtue to be found in all three classes of citizens, but especially in the producers, allowing them all to agree harmoniously that the leaders should lead and everyone else follow. So now, by this process-of-elimination analysis, whatever is left that is essential to a “completely good” society will allegedly be justice. It then turns out that “justice is doing one’s own work and not meddling with what isn’t one’s own.” So the positive side of socio-political justice is each person doing the tasks assigned to him or her; the negative side is not interfering with others doing their appointed tasks.

Now we move from this macro-level of political society to the psychological micro-level of an individual soul, pressing the analogy mentioned above. Plato has Socrates present an argument designed to show that reason in the soul, corresponding to the leaders or “guardians” of the state, is different from both the appetites, corresponding to the productive class, and the spirited part of the soul, corresponding to the state’s defenders or “auxiliaries” and that the appetites are different from spirit.

Having established the parallel between the three classes of the state and the three parts of the soul, the analogy suggests that a “completely good” soul would also have to have the same four pivotal virtues. A good soul is wise, in having good judgment whereby reason rules; it is courageous in that its spirited part is ready, willing, and able to fight for its convictions in the face of fear; and it is temperate or moderate, harmoniously integrated because all of its parts, especially its dangerous appetitive desires, agree that it should be always under the command of reason. And, again, what is left that is essential is justice, whereby each part of the soul does the work intended by nature, none of them interfering with the functioning of any other parts. We

are also told in passing that, corresponding to these four pivotal virtues of the moral life, there are four pivotal vices, foolishness, cowardice, self-indulgence, and injustice.

One crucial question remains unanswered: can we show that justice, thus understood, is better than injustice in itself and not merely for its likely consequences? The answer is that, of course, we can because justice is the health of the soul. Just as health is intrinsically and not just instrumentally good, so is justice; injustice is a disease—bad and to be avoided even if it isn't yet having any undesirable consequences, even if nobody is aware of it (ibid., pp. 43, 102-121; 368d, 427d-445b; it can readily be inferred that this conception of justice is non-egalitarian; but, to see this point made explicitly, see

Laws

, pp. 229-230; 756-757)". [

[source](#)

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Our lives are taking place within time/space.

Our duties defines, each and every second, both where we should be within space and what should we being doing. By fulfilling our duties we offer to our fellow human beings the freedom to prosper. And by this offering, the way for our own prosperity is being opened.

When our feet are walking on a foreign land, then, our duty is to follow the rules of φιλοξενία.

When guests have arrived within our home land, then, our duty is to offer them the benefits of φιλοξενία.

Human duties are always, some kind of purification. Because the fundamental ministry of human being is purification.

Theft, murder, violence, captivity, hijacking, slandering, spreading discord, fomenting animosities, destruction, deception, violation, rape, befuddle, terrorism, distortion of other's free will, perversion of other's behaviors, displacement, oppression, indebtedness, isolation, etc, are some of the versions of injustice. And injustice is, or leads to, the disease of the soul.

Injustice makes physical or moral perpetrators, to loose their mental variety, to loose their ability to empathize with others, to loose their ability to discriminate between friends and enemies, to loose their ability to discriminate between justice and injustice, to loose their ability to live outside of any spiral of violence, to not being able to experience the joy of life itself, to loose the ability to trust other human beings, to not having moral brakes within their behaviors, to not being able to understand the notion of duty, to not being able to stop telling lies in order to hide previous misdeeds, to not being able to feel shame, to not being able to stop before doing any atrocity, to not being able to feel the sacredness of human life, etc.

Because of the unjust people, other innocent people experience cruelty longer than a river, higher than a mountain, deeper than an ocean. But still, this cruelty is small compared with the inner torture which, those unjust people, impose to their one selves and to their families.

There is nowhere else for finding serenity in our souls, but on the grounds of truth, justice and freedom. Whoever fails to comprehend this, he sculpts a personal fate unworthy of a human being.

Vietnam Tours: Explore The Natural Beauty

{youtube}rJc3-jg_874{/youtube}

Υ.Γ.: η φωτο από [εδώ](#) και το παράθεμα από [εδώ](#) .