

# Johari windows useful in Epicurean philosophy? (thread started by Adrastus)

Post by "Adrastus" of July 5, 2025 at 12:53 AM

## [Quote from Kalosyni](#)

Yes, we might eventually split off certain threads if the tools need more development.  
(I confess that I am not exactly clear about your use of Johari windows).

Sure, thank you for explaining that things are unclear and I need to take a step or two back in terms of what underlying assumptions am I using about EP, me, people, "being human" as to why some schema that is seemingly dealing with self-knowledge has to do with anything. I'll try to be as succinct as possible just for clarity's sake.

1. A story I have is that people often build wrong narratives of who they are or how they should act based purely on ideas we learn about or ideas that are generated for us, rather than the basing them on reasoning from the 3 elements of the Canon in EP. Maybe in Epicurean terms, this would be explain more as simply unreasonable and unexamined fears, rather than some sort of psychological terms like "false selves."

2. Another story I have is that a lot of culture teaches us to not accept/believe/explore things like "emotional reasoning", or reasoning from other sensations that are non-verbal that I understand the Epicurean Canon is talking about. An Epicurean might say that culture teaches us that fears and unpleasant emotions are OK, or wise to feel given potentially oppressive supernatural entities or some narrative of essentially corrupt Humanity; where reasoning from emotions and using pleasure as a guide shows us that there is nothing about humanity that can't be set aright if we banish unreasonable fears and live pleasantly, prudently, honorably and justly realizing the teleology goal of a pleasant life is achieved in these things.

3. From there the Johari Window is just explaining that for many people, they may not realize there are things about themselves, such as supposedly unacceptable feelings, they really don't understand or allow themselves to consider and let be, or to reason about and adjust their outlook accordingly.

So in this way, radical experiences of self-discovery in many mystical or religious systems is more or less frankly explained as information about ourselves that we don't know about or likely refuse to acknowledge. This demystifies, to me at least, the human experience of coming to know one's self well that can be experienced in rather jarring "religious" or "spiritual" sort of ways. Haha, sorry this was long again...