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**Political Art and Craft:
The Story of Nonkilling
Global Political Science**

Clayton K. Edwards

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Center *for* Global **Nonkilling**

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Contents # 7

Political Art and Craft: The Story of Nonkilling Global Political Science

Clayton K. Edwards

Introduction	7
The nature, character and quality of nonkilling political philosophic thought.....	13
<i>Cosmogony and Political Science</i>	17
<i>The making of genuine nonkilling global political science:</i>	25
<i>Lemons turned to lemonade</i>	25
<i>The Cosmogony of Nonkilling Global Political Science</i>	26
<i>Cosmogony and the etiology generating Theogonye</i>	27
<i>Cosmogony, Ontology, Cosmology in Aesthetics</i>	31
<i>Transformation of political thought</i>	47
Political Science in Metaphysics.....	58
<i>Introduction to Causal Analytics</i>	58
<i>Dualism folded back into Monism</i>	59
<i>Dualism and Monistic Metaphysics of Causation in Political Science</i>	60
<i>Metaphysics and Cosmogony</i>	64
<i>Closing the ring: Intelligence and</i>	67
<i>Appearance of Intelligence through Chaos</i>	67
<i>Proximate and Remote Cause in the return of Pragmatism</i>	71
<i>Causation Analytics in Nonkilling Global Political Science</i>	74
<i>Discourse in medicine to a threatening polemic</i>	76
<i>Dualistic analysis</i>	79
<i>The danger of Inadequate training and education</i>	80
<i>Leaving discourse too early</i>	80
<i>Nonkilling Proximate Cause Analytics</i>	94
<i>in Metaphysics and Epistemology</i>	94
Nonkilling Global Political Science in Pragmatic Idealism	97
<i>Introduction to the Network hypothesis</i>	97
<i>Metaphysics and Epistemology in Analytics</i>	100
Conclusion: Human Factors and Nonkilling Doctrine	102
References	104

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Political Art and Craft: The Story of Nonkilling Global Political Science

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Summary

Nonkilling Global Political Science refers in philosophy to knowledge of which when deprived the mind ceases to act and violence and killing take place—the negative of a failure of humans to act to protect themselves from violation and killing by humans. The failure to remember what we know lends image to darkness or void or yawning gap across which the synapses of mind seem ineffectual in process in biochemical and physical domain. We are then in the ignorance—rhetoric of chaos that does not explain the nature of its applications and thus irrational and without art or science implied by having and possessing knowledge. Human-on-human killing ineffectually imitates politics where temperance and courage fail to function together in wisdom. NKGPS seeks to build fail safe political mechanisms that artisan, husband and guard the global human state or community by remembrance of nature in reducing and eliminating human-on-human killing.

Introduction

Plato's Timeaus tells the story of the lost continent of Atlantis, in which a glorious all powerful and blessed state went politically counterfeit and into destructive war and was defeated by Athens. Atlantis has disappeared as a country and its contours and forms are of continuing speculation among contemporary scholars. As a tale, the story is of the human imagination and the human imagination gave birth to nonkilling global political science. I relate it to keep myself happily occupied with the interesting task of reminding you the

Political Art and Craft

reader of what you already know, as Political Scientist Glenn Paige (2002) has already reminded, that most people do not kill people and therefore, a nonkilling global society is by no means impossible as the human state or condition. It is just many do not believe it is a possible state or condition because of a demoralized nonpolitical state or condition of mind.

Moreover, a global nonkilling state or condition of mind is indeed probable, because it exists and as we remind ourselves through our institutions and in other ways, politically and otherwise that it really does exist. It has given birth over and over again and never been bad or gone bad. It has never disappeared though great empires and small cities, magnificent in flattery or puffery or self-estimation and deprecation in rhetoric have come and gone and come again in the course of human business in the market of ideas. Nonkilling global state or condition works. It is good business to stay alive and let live.

This is because the way of life is life itself and what isn't life is what is always dead though it appears to live in moving ghostly form. This duo is the duodenum as quantum fact without inflation or deflation for digesting a fundamental knowledge and processing it into wisdom in applied science. To the ancient Greeks, wisdom and war were combined together into the founding goddess of Athens, Athena, the home of lawyers and advocates of living a life worth living such as Socrates, who was known to be competent in battle. Sun Tzu, an ancient Chinese general, strategist and philosopher living some three hundred years before Socrates also understood war as a nonkilling high art of taking the enemy intact without fighting. Thales, one of the Seven Sages of Ancient Greece was famed and revered for keeping Miletus intact and thriving when other Greek cities combined to fight the Persians and were crushed and subjugated by Cyrus the Persian king. Nonkilling is demonstrably good business and good politics.

Killing and nonkilling states or conditions are complementary and aid us in understanding the nonkilling global condition and planning for it in the arrangement of our moral and political affairs. It is in the assessment of the killing state or condition that science in its moral and political dimension – its' only dimension, in quantum reminds itself of its heritage in practice of virtue as science. It follows that the only science or knowledge, is the nonkilling nature, character and quality expressed in

political art in the craft of its way of doing business in the world.

The concern here is not whether Atlantis actually physically existed, for that remains a matter of proof in hypothesis but of another story, Nonkilling Global Political Science as science, in theory and in argument of that theory. If the theory explaining the laws of politics as of a nonkilling nature, character and quality has any validity, it is in hypothesizing conditions and states of entities, smallest to largest, whether lethal or nonlethal, that point to nonlethal political thought and systems as overriding any other measurement of value that can be proposed in human on human killing activity.

Put in the plainest possible terms, the first argument is: Killing activities are not a part of politics in art and craft but a counterfeit and ongoing treachery that defrauds local and global humanity. The second argument is that counterfeit allows us to imagine treachery and fraud and promote the good. The third argument is that what is good will prevail because we want the nonkilling condition or state to happen and assume it happening. By assuming the condition, as a matter of the state or condition of mind, we let it happen, as the God of Genesis let things happen. No one can deny that letting things happen, rather than forcing them to happen, is raw power that yokes all forces and allows force to happen, making things happen, in cause.

Atlantis is treated in cosmogony or theory of origination by Socrates' companion Critias who traced the story through Solon, one of the Seven Sages of Greece back to an elderly Egyptian priest who got it somewhere else. One sometimes wonders if in speaking of Atlantis, Plato was in Shakespeare's way In Hamlet talking about Athens itself because in Critias the story ends abruptly when Atlantis went bad in its thinking and the Gods met to determine its fate. The silence of the Gods in their conference about what to do with Atlantis is deafening roar, suggesting that human being who failed to write it survived and lived to tell others about the good. The tale of Atlantis tantalizes us 2,400 years after Plato and people continually hunt for it from the Straits of Gibraltar to Bahamas.

In Plato's lifetime, the Greek city states had undergone the Peloponnesian War, in which Athens as a democracy had gone wrong. The war went badly for Athens and the city's political reputation among Greek city states had gone sour. Athens' conduct was in a word, unbecoming and it encroached in an aggressive way on the interest of other city-states. In warmak-

Political Art and Craft

ing Athens proved incompetent and eventually sued for peace, compelled to accept a Spartan garrison to implement disarmament with a Committee of Thirty rulers in a patchwork defective political arrangement gone horribly bad and overthrown in a bloody insurgency.

Athens not only failed at war but failed at peace because it had failed to act in accordance with its education and training. We see elements of this same problem in the 20th Century during and between two world wars, the Cold War aftermath and the jihadi war experience as all the Greatness of education has failed the United Nations in assisting great powers and small states work out their political interests in such places as Iraq, Iran and Syria and Palestine / Israel and Africa. The political differences between Russia, China and the United States carry forth after the Cold War. We know better but in stubborn rhetoric do not admit it. For a nonkilling global political analyst, this failure is ripe for study in dialectic with wondrous opportunity in ministry. This ministry is local, one by one human individual ranging to the massive global human community.

Athens' democratic institutions were permeated with the influence of uneducated political thought which eventually turned Athenian democracy into tyranny. It was in this atmosphere that Socrates was tried and convicted and sentenced to death on bogus charges of atheism amounting to treason against the city and its gods, as well as for corrupting the youth of Athens. In succeeding years, Athens was subjugated by Alexander the Great of Macedonia. Greece itself was absorbed by Rome and its successor Byzantium, subjected to Ottoman control, suffered in a bloody war of independence, brutal Nazi occupation, a civil war with communists somewhat reminiscent of the Spanish civil war of 1936-1939, endured a military junta, humiliation at the hands of fellow NATO member Turkey in Cyprus and a financial crisis which has seen Greece go into hock with its international creditors. China and India have suffered no less and together these three politics are the documented epicenter of the ancient problem of war and wisdom we continually refer to globally.

The priest told Solon the story of an Athenian citizenry that had won a war against the greatest of enemies, a good society that went bad, called Atlantis. Athens succeeded because she was founded by a patron, parent and educator, a goddess who loved war and wisdom. This goddess constituted

Athens with well- educated people in the arts and crafts who were scientists, devoted to knowledge and preoccupied with knowledge and practice of war and wisdom. They were of happy temperament and wisdom in war and wisdom itself, as a matter of law, devoted to life and its knowledge.in art and craft and excelling in life as enterprise.

Then as to wisdom, do you observe how our law from the very first made a study of the whole order of things, extending even to prophecy and medicine which gives health, out of these divine elements deriving what was needful for human life, and adding every sort of knowledge which was akin to them.

All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of men. Wherefore the goddess, who was a lover both of war and of wisdom, selected and first of all settled that spot which was the most likely to produce men likest herself. And there you dwelt, having such laws as these and still better ones, and excelled all mankind in all virtue, as became the children and disciples of the gods.(Plato: Timaeus: Online Reader, Page 62)

All told, the Greek people have long experience that can teach the rest of us a lesson worth more than gold in political economy and philosophy and indeed produced political thought that in the available documentation is superb, Plato's work in collecting strands of thought that have survived in written form truly influenced and inspired Judeo Christian and Muslim theology, philosophy and political thought and grew up contemporaneously in congruence with maturing Indian and Chinese thought of the same period, called the Axial Age, when the warmaking and conquests of Alexander the Great led Greeks into Persia, Iraq, Afghanistan, Pakistan and India and mingled their thought with Indian and Chinese thought on war and wisdom. Indeed, Alexander wanted to conquer the world and only quit because his soldiers wearied of their long lives on the road, separated from their homes and families, seemingly forever facing new and numerous enemies of people and distance. War seemingly gave way to wisdom but in truth, they are one.

It should be clear to scholars that this thinking was shared in a common human experience understood among the Babylonians, Polynesians, Egyptians, Phoenicians, people of Mexico, Peru, Persia, North America – arguably anywhere that humans could be found, we just do not yet know all the links. It may not be

Political Art and Craft

necessary to know them in documented form, only to assume they exist. Nonkilling political science can work with what is known to exist and what is not known to exist because science does not seek human over human advantage. Instead it seeks advantage for all humanity, by allowing humans to remember themselves in their true nature, character and quality, as nonkillers of humans, who know war and wisdom.

In Greece the documentation that survives is meticulously detailed, such that scholars can come to a magnificent feast of human thought we call ancient Greek philosophy, including dialectic that teaches the very nature of thoughtful discourse between humans, with morality and politics as its' basic ingredients. It owes much to its ancestors and is a gift that keeps on giving to its descendants. It is a lifetime study of reminders of the nature, character and quality of humanity as what is, in becoming and perishing, staying in place but moving nevertheless, in dualist thought. This understanding allows considered contemplation of nonkilling global political state or condition.

It is the story of lives lived and lives lost and its polemic of advantage gained and advantage lost in time and space that is instructive to any student of political science (or anyone else) who truly seeks to understand science (knowledge) and its counterpart (ignorance) to make sense of both and use both in political analysis and policy planning and development. .

While the discourse in *Timaeus* is long and there is a detailed history of Atlantis pre-catastrophe political structure in Plato's *Critias*, the two dialogues tell a story that any student of knowledge should know, of knowledge had and misplaced and found again, the truth of violence and killing hidden in the counterfeit of politics we call rhetoric.¹

¹ "Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land for the following reasons, as tradition tells: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the god, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their intercourse with one another. They despised everything but virtue, caring little for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtue and friendship with one another, whereas by too great regard and respect for them, they are lost and friendship with them." *Critias*. Plato in *Gorgias* treated rhetoric as experience, suggesting that the art in philosophy allows us to recognize the human experience must convey knowledge or is meaningless thought, word uttered and deed performed, neglected and unattended to chaos. Altogether, this story, in its incompleteness is complete – learned, unlearned, remembered, elements of loss and gain, such knowledge hu-

To discourse in art is to practice art, grasping the truth and a detailed understanding of the essence of truth, with an idea of what is good or bad for truth so as to persuade of the truth, in rhetoric, which is the crafted truth. A musical analogy is to know all notes which an instrument can play and practice all together. Thus, to discuss politics and philosophy together is to play all notes in harmony. One is neither naïve nor cynical. One is not hedonistic, skeptical or stoic about playing but is symphonic, managing the array that interacts in a complete orchestra, in educated, trained and disciplined thought, using dialectic.

The nature, character and quality of nonkilling political philosophic thought

Timaeus – Critias speaks in both cosmogonic and eschatological terms, a kind of bookends of a volume of stories about humankind. Cosmogony deals with the theory of origin of things from a source and eschatology is theory discussing what we call an end and aftermath of thing or things. In monistic terms that unify all, these bookends deal with beginning and end but beginning has boundless dimension in the human story and the end always has an aftermath. These bookends underline, bold and emphasize a scale-free infinite political/economic – indeed infinite totality, fit for discourse by a statesperson and scientist, in true love of the divine and the works of the divine including its human artisans. Plato was indeed seeking to fill a tall order, talk about something all important to any person who ever lived, lives today and those who will follow. No science, no educator, no professional of any kind, no leader and no follower should ignore Plato if the opportunity comes to discourse about political science, religion and philosophy in their nature, character and quality, together as one.

Plato discourses about natural and human made killing and its meaning, in geometric terms, familiar to professional astronomers, mathematicians and theologians, carried and passed through the ages when cities of any size, great cities, great civilizations rise and fall. It speaks to the truth of human on human violence and killing originating with the gods known

mans have never lost and in this story, told in so many different traditions are elements that have never really gone away. What seems to have gone away always comes in some form.

Political Art and Craft

in Hesiod's *Theogony* and spoken of knowledgeably and in ingenious ignorance by humans. It tells of a truth well known, that violence and killing speaks in rhetoric to the decline of human faculties with broad political implications. Whatever documentation there is in learned institutions is given and withheld and as Hesiod suggests in *Theogony*, in the interest of the storyteller. To place Hesiod in perspective, let us first attend to the character Critias in Plato's *Timaeus* who relates a story of origination of what we might call ancient Greek knowledge or science, piggybacking on the overused, old and stalest of experience of violence and killing, at the risk of tediousness, to try to liven it up, bring it like Jesus brought Lazarus back from the dead and later brought himself:

O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you. Solon in return asked him what he meant. I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. And I will tell you why. There have been, and will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes.

There is a story, which even you have preserved, that once upon a time Phaethon, the son of Helios, having yoked the steeds in his father's chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth, and was himself destroyed by a thunderbolt. Now this has the form of a myth, but really signifies a declination of the bodies moving in the heavens around the earth, and a great conflagration of things upon the earth, which recurs after long intervals; at such times those who live upon the mountains and in dry and lofty places are more liable to destruction than those who dwell by rivers or on the seashore.

And from this calamity the Nile, who is our never-failing saviour, delivers and preserves us. When, on the other hand, the gods purge the earth with a deluge of water, the survivors in your country are herdsmen and shepherds who dwell on the mountains, but those who, like you, live in cities are carried by the rivers into the sea. Whereas in this land, neither then nor at any other time, does the water come down from above on the fields, having always a tendency to come up from below; for which reason the traditions preserved here are the most ancient.

The fact is, that wherever the extremity of winter frost or of summer does not prevent, mankind exist, sometimes in greater, sometimes in lesser numbers. And whatever happened either in your country or in ours, or in any other region of which we are informed-if there were any actions noble or great or in any other way remarkable, they have all been written down by us of old, and are preserved in our temples. Whereas just when you and other

nations are beginning to be provided with letters and the other requisites of civilized life, after the usual interval, the stream from heaven, like a pestilence, comes pouring down, and leaves only those of you who are destitute of letters and education; and so you have to begin all over again like children, and know nothing of what happened in ancient times, either among us or among yourselves. As for those genealogies of yours which you just now recounted to us, Solon, they are no better than the tales of children.

In the first place you remember a single deluge only, but there were many previous ones; in the next place, you do not know that there formerly dwelt in your land the fairest and noblest race of men which ever lived, and that you and your whole city are descended from a small seed or remnant of them which survived. And this was unknown to you, because, for many generations, the survivors of that destruction died, leaving no written word. For there was a time, Solon, before the great deluge of all, when the city which now is Athens was first in war and in every way the best governed of all cities, is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells, under the face of heaven (Plato: Timaeus: Online Reader, Page 62)

Nonkilling Global Political Science is theoretical and applied science of a nature, character and quality that may be defined as a local and global state or condition whereby human on human violence and killing are postulated as absent in human society, whether self-imposed or imposed by any human being upon any other human being.

As science, Nonkilling Global Political Science deals in intelligence focused on the nature, character and quality of killing as a subject. The subject of killing and its absence is the acquisition of wisdom about and through the Way or Tao or Zen of all things to create a discipline in knowledge, skill, art, learning and scholarship, using philosophy to identify and examine basic concepts of truth, existence, reality, causality and freedom that allow us to mobilize and deploy or apply systematic pressure to move from state to state or condition to condition impelling us to identify, define, describe and implement an absence of human killing of human beings.

Nonkilling Global Political Science (hereinafter NKGPS) is thus a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the cosmos. It refers to the body of reliable knowledge itself, of the type that can be logically and rationally explained, as it relates to killing and nonkilling conditions or states. NKGPS subject matter is organized in philosophy so as to allow Political Science to be understood both in terms of reliable knowledge

Political Art and Craft

about the topic of killing and nonkilling conditions and as the scientific method to allow killing and nonkilling conditions and states to be used as a way of pursuing knowledge of the killing and nonkilling states or conditions. We may now conceive of NKGPS as art and craft with a purpose, to bring about nonkilling state or condition of the polity, on local and global scale.

In this arrangement, philosophy helps us to create a conclusion, theory or opinion about politics as science in art and craft without the help of complete facts or information, a cosmogony or theory of origination of things that allows us to conceive in science a local and global state or condition of humanity we may rightly call nonkilling in nature, character and quality and conceive in scientific method in hypothesis a scale free nonkilling global political network that allows through applied science in art and craft human on human killing free conditions to predominate through the network, creating a safe and healthy world polity. In scientific method, we may give birth to or experience this political state or condition by studying in disciplined way the natural world in experience, behavior and social interaction of bodies in space-time. Philosophy as translated from the Greek, *A. love of knowledge, pursuit thereof, speculation*, Isoc.12.209, Pl.Ph.d.61a, Grg. 484c, al.; Liddell & Scott (1940)

NKGPS seeks discourse in dialectic consistent with a science that allows in faith and reason, rationality and irrationality to work together monistically as parts of a systematic study of political states or conditions, so as to allow scientists to explain and predict killing and nonkilling states or conditions of local and global polities.

The NKGPS goal is thus implied – nonkilling global state or condition of human polities, in political art and craft as the only known and remembered art and craft and reality, using the genuine in art to identify the counterfeit so as to craft the genuine in condition and state, leaving the good in control of the bad. In *Timaeus*, Plato sought to discourse politics, philosophy and science together to originate discourse of the nature of being and beings, existence, time and space and causality in metaphysics. Further, he outlined in *system or episteme* in epistemology a political and moral philosophy that allows humanity to elevate its low estimation of itself to apply science to the task of bringing about the desired condition or state.

Thus, the philosophical elements of Nonkilling Global Political Science are (1) its cosmogony or theory of origination; (2) ontology or sensible arrangement of things by etymology in etiology and pathology of origins and cause of the declination of bodies in metaphysics including physics, chemistry and biology in (3) cosmology or cosmological study as (4) Ornamenting the Killing and Nonkilling states or conditions in episteme or epistemology in political analytics; (5) setting forth genuine moral states and conditions indicating political health or infirmity; (6) aesthetics and eschatology or aftermath in elevated bodies and spirits, the nonkilling state or condition described by Paige (2002)

A human community, smallest to largest, local to global, characterized by no killing of humans and no threats to kill; no weapons designed to kill humans and no justification for using them, and no conditions of society dependent upon threat or use of killing force for maintenance or change

Paige proposed that this condition or state is possible but perhaps just as important observed that this state actually exists in practice, as part of the argument that the practice of this virtue can be generalized, in eschatological terms, one book-end of Plato's cosmology of things. Here the specific suggestion is to take this matter up explicitly as an original and originated condition to which we return, from a long wandering hazard filled journey, forgetting what we have learned and remembering it again. We come full circle, in geometric terms to what we truly are, artisans of nonkilling global political science, scientists, local to global.

Cosmogony and Political Science

Plato in the vernacular of his day conceived of this matter we call in discipline Political Science in terms of the study of artisanship, husbandry and guardianship in Timaeus. Here is Plato's Cosmogony, which the Encyclopedia Britannica 1911 indicates is a theory of the pre-existence of world matter as assumed and not proved. "The pre-existence of world-matter is assumed; sometimes too that of heaven, as the seat of the earth-maker, and that of preternatural animals, his coadjutors." *cosmogony* (from Gr. *KOo- ρ os*, world and *yiyvEaOac*, to be born), a theory, however incomplete, of the origin of heaven and earth."

Political Art and Craft

Plato's cosmogony was of the father or maker who could not be found out, as artisan, as theory of origination of all things, including any and all ontological categories. In cosmogony, there is no investigation or discovery, as there is in constructing ontology. Cosmogony is only concerned with causing or giving birth to things and the truly Great philosopher is the midwife who discourses with others to facilitate the birth of awareness of the true nature or character of things, in learning and in remembrance, to expose for examination, the parent and child, in artisanship, husbandry and guardianship of the truth. Ontology, by contrast, in sophistic discourse deals with acquisition and angling for advantage by arranging existence, and deals with genuine and counterfeit, rather than in the birth of genuine and counterfeit things. Thus, cosmogony allows one to deal with the problem of cause of all things, genuine and counterfeit.

In Gorgias, a dialogue that discoursed on rhetoric in politics and governance, Plato used Socrates to describe Politics in nature, character and quality terminology as term of art, so as to distinguish Politics from rhetoric which in the view of the artisan (philosophy in art form) is in geometric terms "a ghost or counterfeit of a part of politics". That is, the general thought of politics, and an inaccurate thought at that, treats politics as a polemical exercise that we mistakenly understand as a fight, but in reality is surrender, singly and in detail to irrationality, an abdication of philosophy amounting to a still-born comprehension of science and scientific method. In the parlance of Plato in Theateatus, where he discourses through Socrates and the mathematician Theateatus, we have laid in thought what he called a wind egg.

A wind egg in vernacular is a rotten egg, a defect not just of the egg and the child thing within but of parentage as well. A rotten egg is rotten thinking. Everything about the conception and birth and all the objects implicated just don't work. The rotten egg only decomposes what there is and gives off gases. What we call philosophy doesn't work. What we call science doesn't work. What we call theory doesn't work. What we call hypothesis doesn't work. What we call applied science or technology doesn't work. What we call art doesn't work. What we call craft doesn't work. In political terms the only thing this rotten structure does is decompose and divide and in the division, unknown to its parent coalesces again in rotting political structure including mad thinking that amounts

to schizophrenic philosophy or love of that which is ignorance, a false love that divides existence into separate existences, without cause that annihilates faith and reason.

We deal with an egg without a shell or yolk, a hen that is too old or fat to give birth, an egg that won't hatch anything of interest or value. This egg gives off stench in the air. The stench goes through a process of rarefaction as a gas and condenses in stupid philosophy and science with predictable results laying acid rain on the natural environment, corroding and eroding human built infrastructure and in general makes a political and economic and social mess of things. People speak in wonder and disparagement of it and humans are often associated with such virtues as being composed of those virtues. We have heard the names in schools and see such rhetoric in counterfeits of discourse we see in social media in the storytelling and aligned comments about individuals and groups in their parentage and their offspring. We laugh and cry, wailing and bawling about bad things, because no one truly likes or wants bad things and we in malevolence hate bad things and like to injure and kill bad things.

Plato's dialogues argue that these polemics are uneducated and uninformed about nature and need to be brought through labor into birth itself as knowledge or science as raw material for use in making good things happen. Garbage recycling, use and reuse is husbandry of a valuable resource, its artisanship and in guardianship should be closely monitored and subjected to quality control processing, in nonkilling global political science. One can understand the role of the cockroach, the scavenger bird, the shark, the garbage and recycling truck and their operators, lawyers, the Burakumin eta or hamlet people of Japan, the Indian untouchables, the racially oppressed, the idiots and morons, the madmen sophists of Plato's time, the clowns, jokers, the cheats and fraudsters and killers and thus appreciate them in the wind egg role they play, in dialectic.

Indeed, what gives me hope about the whole notion of garbage is living in a Taiwanese village and hearing for the first time classical music off in the distance, approaching me thinking of roving ice cream trucks selling ice cream to children in the United States. Then I saw garbage and recycling trucks moving through my neighborhood in Jonghsing Village (Prosperity of China), with neighbors coming forth with garbage and recyclables for disposal, placing what they had used in the appropriate truck as the trucks slowly passed by in the early evening. It was

Political Art and Craft

this way I got a good look at my neighbors and friends. In the US, disposal of such kind is less obvious, except when people gather at a recycler at a landfill, selling plastic bottles. The idea is make good things happen and this remains my understanding of Plato and the whole notion of lovingly handling defects, making good and bad things work.

When I was hit by a car in a nearby city and injured, I learned friendship, lying in a street, bleeding unable to move myself, body going into shock, not seeing but still able to hear, that someone cared what happened to me, people I did not know, hospitalized and recuperating at home, having people bring food and medicine that I could not go to get by myself, helping me, a stranger, a foreigner. Taiwan will never leave me and I will not leave Taiwan, no matter where my body goes.

In killing including killing wars and mass killing this rotten egg breaks in the face and covers with embarrassment as people remonstrate and mourn brutality as though brutality is a natural condition of being human. In this, human beings lie down on the job of thinking, lie down in surrender to violence and killing as our way of doing things, lie down in limbo and lie down dead.

We don't have to think of ourselves in this lowlife frame of mind. We are better than that, by nature, character and quality. All we need to do is recognize this nature in every living human and our forebears and descendants. We are godly artisans who by nature do the perfecting work of the perfect, in a low state or condition of thought, demoralized, but nonetheless fitted by nature to fight ghosts by using ghosts and their counterfeiting ways to our advantage in perfect craft. As we recognize this immutable fact, we can perceive the crafted nonkilling state or condition and in medicine and justice to ourselves, perfect or actualize this state or condition.

To do science, including Nonkilling Global Political Science, we must examine politics as art in the cosmogony or origination theory or law of origination enshrined in the natural constitution of the human state or condition. We must theorize the origination of our condition, as any scientist or physician must do in the high art of justice and medicine so as to recognize genuine and counterfeit legislation in articulating in gymnastic the body in politics. Plato conceived of the heart and soul of the matter in art as attending to the core meaning of what it is to be human. This requires discourse and discourse takes place with speculation.

Separately and together discourse and speculation require dialectic, reconciling the good and the bad to promote the good. We talk to ourselves and we talk with each other and answer. All things begin with individuals and the collections of individuals, local to global. Each individual mind is its own agora or forum and tested in collections of agora we call groups and these collections and groups are the political ontology of the political cosmogony – political arrangements, as we will discuss. Nonkilling political science begins in these agoras where we legislate or lay down the law of our conduct to bring about an action or condition. People are self-governing, self-directed as a constitutional matter. In lay terms we are made to run our lives. We run our lives and allow other things to run our lives and legislate accordingly. Thus we generate good things and bad things. Most importantly, we want what is good and don't want what is bad and these are the nature or natural constitution or state, of knowledge.

What we think is unnatural or supernatural is natural, in character and quality. The unnatural or supernatural are nothing but phenomena or experience we often understand as forces, Anaximander's apeiron or array of appearances of the state or condition of indefiniteness the ancient Greeks called Chaos. When appearances are arranged and arrayed, they bring products, effects and consequences as a general rule, but these products, effects and consequences may in intelligence, be allowed to happen or be prevented from happening in what we understand as interventions of passive or active nature and thus we have genuine and counterfeit events. Real, candid, pure-bred events always become and perish as do false, hypocritical, imitation and fake events.

An example is the distinction we make between Acts of God and human interventions in Anglo-American case law. An act of God is whatever appearance of apeiron in chaos lacks the intervention of human beings in appearance, so as to allow consequences to fall on human beings for their acts in intervention, including imposition of liability in form of damages, restraining orders and permanent injunctions in law and equity. The maker of things arranges an indefinite chaos in which the law arranges an apeiron of definite boundaries in dualist thought to separate events into two species of apeiron, one of God's work and one of the work of human beings. Together they allow legislation in art of politics according to the chaotic constitution or state or condition of humanity in polis – the city state. The dualist thought is also

Political Art and Craft

used in ecclesiastical contexts to minister and rationalize separations of human beings from their maker.

This is an important principle of dualist or sophistic thinking that tends to seek advantages in chaos. The problem for humanity is that the advantage is spurious or counterfeit as well as genuine. The advantage is found in living naturally in communion and discourse, honestly and in love, rather than artificially, in which one rests one's life in false life, seeking advantage over other people, creating in falsity, more than one existence and perpetrating ignobility, shameless shame in shameful thinking, barbarity and disgrace, parenting defect in failing to keep ourselves intellectually, morally and politically fit to be parents and lacking genuine offspring. .

Dualist thought, in education and training, impels and empowers in political understanding by understanding the whole in its parts, rather than its parts separately for separate purposes. In Symposium, Socrates describes love as the son of resource and need, Eros, as related to him by Diotima of Mantinea, a priestess honored by Zeus, the father of things.² Love in this context teaches wisdom in knowing humanity in philosophy, appreciating it in chaos and the apeiron, as lover and disciplined student, without the baggage of social agendas of advantage of one over another. There is but one concern in science, that of the State, Condition or Constitution, its articulation of the State, medicinal and just to the State or condition of humankind. This State or Condition requires education and training, in politics and philosophy.

On the other hand, dualistic thought, untrained, uneducated and incompetently used separates existence itself into correlative without analogizing in relation and proportion. The consequences are well known in the human story. In such state or condition, people go off on their own tracks and the train itself, the polity goes into derailment. In polemic the

² According to the Dictionary of Greek and Roman Biography and mythology, Eros was a cosmogonic figure who in Plato's Symposium (p. 178,b) is called the oldest of the gods. Eros was one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted. First, says Hesiod (Hes. Th. 120), there was Chaos, then came Ge, Tartarus, and Eros, the fairest among the gods, who rules over the minds and the council of gods and men. Later he was re-invented as a blindfolded child and became the chubby Renaissance Cupid and son of a mischievous intriguing Aphrodite. This change suggests not a classic dualism, but a misrepresentation using a formal dualistic structure or a sophism that seeks advantage for the storyteller over other mortals.

uninitiated assumes in politics and religion the notion that discourse is impossible with a knucklehead defect being.

In such uninformed state love of the good takes a back seat while the bad, the unbecoming, the ugly comes to the fore. One runs a political train without an engineer, a ship without a pilot, only a bunch of people acting like horses without a rider, spooked and running away and over each other in panic and running off a cliff. The engineer, the pilot, the rider is used when needed by the train, the vessel and the horse. Thus, chaos is reasoned and intelligent and in nature, character and quality, a maker of things in a massive, boundless and fully equipped research laboratory of the perfect. Chaos is the maker's or originator's laboratory dedicated to perfection in instructing, like a conductor getting all its musicians to play together in symphony, in symposium. Correlations are good for creating analogies and so long as they lack analogy, they run wild and undisciplined - the good running to bad and being buried in the bad, but still needing observation and study in context.

This is the problem of Sophistic thought that absorbed Plato's attention and which is the subject of this discourse on the story of NKGPS. The argument of NKGPS is that dualistic thought is not treated professionally in political science, there is no political science at all. There is just undisciplined rabble chanting a boring, monotonous polemic that rationalizes violence and killing as a political instrument, like a surgeon's scalpel, but as a scalpel a false analogy, merely a correlation that imitates and simulates surgery without caring about why surgery takes place. Surgery is not IEDs, nuclear weapons or even bow and arrow or knife. Surgery is designed to promote the good by putting the bad into the proper place, away from where it can do harm. Surgery is art and craft.

IEDs, nuclear weapons, bow and arrow and knife, among other technologies imitate art and craft and manufacture counterfeit results in that human "enterprise" we call war on humans. We too readily forget that wars are about ideas, not about injury and killing. If indeed, Sun Tzu could call war in high art the taking of one's enemy intact without fighting, he must have truly meant that the art of war is war that is directed to the right target, the raw material that needs to be crafted as the surgeon's art of putting the good and bad of the body in their proper places, so as to promote the good.

Political Art and Craft

Therefore, violence and killing are ghosts of war and manufacture counterfeit goods and services, counterfeit economies, counterfeit technologies, counterfeit science, counterfeit art and counterfeit craft. What we call war among the humans is aesthetic disaster counterfeiting glory and intelligence. Once academicians and scientists and political operatives and statespersons recognize this argument as a statement of immutable fact grounded in a theory that has been proved over and over again in disaster, Nonkilling Global Political Science will be recognized not just in theory but as provable hypothesis, already proven and not needing further proof. In eschatology or aftermath, we may proceed beyond the laboratory of violence and killing and into the laboratory of Eros, in all the wisdom of Apollo, of the maker who created Apollo, Zeus and all other Gods, animals and humans we know by name, whether as one or in trinity of one. .

If not linked together as complementary but only as supplements or extensions, the sources of sophistic thought may be obscured by efforts to extend them to real life problems we all face and therefore law and ministry fail. This failure is a failure of explanation and treated as incoherent and incompetent and unprofessional, indeed dangerous.

This is because explanations or secondary sources of information can and do change the subject or message of the source in interpretation. Every competent lawyer understands the need to find primary sources and use them in litigation and judges can become harsh on those who employ secondary sources of information without a reasonable reference to their primary source. Scholarship in academic and scientific circles is subject to the same treatment. Dualist or separatist thought often goes unnoticed in scholarship and like the wind egg, it is not detected until someone isolates the bad smell. Until that time, it is born and reborn and gives off ghosts and counterfeits of the source of all things, whether God or human, original, copy of the original or fake copy.

Philosophy as love and pursuit of knowledge links science to genuine and counterfeit beliefs and worships that must be reconciled and brought forth in solution to promote good politics, good physical functioning, good medicine and good justice at reasonable time, effort and expense. Nonkilling Global Political Science is good stuff, precisely because in genus or closely related terminology, it is related to the truth

of political science itself because it exposes in philosophy the genuine and counterfeit or ghosted thought that allows us to conceive that human on human killing can be used to perfect the perfect state or condition of human health and safety in a difficult political environment.

*The making of genuine nonkilling global political science:
Lemons turned to lemonade*

When we Americans speak of a lemon, we associate the lemon with a defective product, providing an experience of disappointment. Sophistic thought can be very disappointing when it is not made to work. Lemons give off a sour taste like other medicines but refined as a herbal remedy they are considered to be ideal for detoxifying the body. A lemon not refined as herbal remedy, but in raw form or neglected loses valuable vitamins such as vitamin C. Thus, lemons are only part of a correct lifestyle choice, seen in monistic terms.

When a person discovers he has purchased an expensive lemon car that always needs expensive repair, he is disappointed and experiences all sorts of bad feelings. This is what we call bad experience and we simply want the manufacturer to provide an immediate competent replacement. We do not need to assume the manufacturer is incompetent, only that there was a mistake in the production and replace the whole car with another car is the remedy of choice.

On the other hand, sophisms lose the quality of philosophy set apart as an ingenious deception to the uneducated and therefore unwary. They are so ingenious in ignorance that they must be handled, with the care given to ordnance disposal, in human discourse. The wind egg, unlike a lemon is more serious because it implicates deceit in everything connected to a sophism. Arguably, an improvised explosive device, well hidden is a weapon of terror, well known to military and civilian alike in Iraq and Afghanistan and the genius involved in making and deploying them is the subject of writers on morals, for their specious combining power for destructive dissipation of energy in explosions, on the tactical level.

Arguably, nuclear weapons in rhetoric are the ultimate human made wind egg, from the viewpoint of Nonkilling Global Political Science and as a matter of common sense, strategically and tactically. They are testament to sophistic thinking that

Political Art and Craft

builds lethal weaponry whereas Clausewitz suggested war is politics by other means, possibly the counterfeit of war and the counterfeit of politics. These weapons are instruments of surrender to ignorant, immature rhetoric in impassioned polemic while a war is a true fight. Yet they are instructive of the need for discourse, wherein lay their value, in dialectic. They speak of a sword of Damocles, giving ourselves fame in the human community, a fame we would rather live without. These weapons don't care who they destroy and can be turned on their makers by strong will and weak immature mind, because they are products of strong will and weak immature mind, a mind strong and a mind weakened by lapse of memory, in single and dual or multi-person form.

The Cosmogony of Nonkilling Global Political Science

In explanation of the wind egg, giving birth in genuine and in defective or counterfeit of ghosted politics, Plato in *Gorgias*³ first turned to cosmogony or theory of origination of things in body and soul as creations and assumed their creator or maker:

Soc. I will try, then, to explain my notion of rhetoric, and if I am mistaken, my friend Polus shall refute me. We may assume the existence of bodies and of souls?

Gor. Of course (*Gorgias Online Reader* 53).⁴

In *Timaeus*, Plato explains this distinction explicitly through the Philosopher and Astronomer *Timaeus*. First, Plato speaks of the nature of the assumption underlying the notions of being and beings as a metaphysical matter:

³ *Gorgias* is a dialogue that deals with the nature, character and quality of political rhetoric and its impact on the management of humanity in government, as art and the counterpart of art, in sophisticated political rhetoric. As one studies Plato's dialogues in depth, one can see penetrating insights in images that when read together with traditional holy books and mythology of being, logically conclude in *Nonkilling Global Political Science* as philosophy, science of knowledge in art and craft.

⁴ *Gorgias* by Plato Online Reader, Project Gutenberg, Translated by Benjamin Jowett, 1817-1893, http://www.gutenberg.org/catalog/world/readfile?fk_files=1446521&pageno=53. See *Gorgias* – Plato, translated by Benjamin Jowett, Page 20, Digireads.com Publishing, 1/30/2009 Google eBook <http://books.google.com/books?id=DNXrqeL3OAYC&q=> (accessed 8/23/2012). See also Plato, *Gorgias*, Section 463e and 464a Plato. Plato in Twelve Volumes, Vol. 3 translated by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1967. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0178%3Atext%3DGorg.%3Asection%3D463e%20and%20464a> (accessed 8/23/2012). Also See Plato's *Gorgias*, by E.M. Cope. Page 28, www.forgottenbooks.org

Tim. All men, Socrates, who have any degree of right feeling, at the beginning of every enterprise, whether small or great, always call upon God. And we, too, who are going to discourse of the nature of the universe, how created or how existing without creation, if we be not altogether out of our wits, must invoke the aid of Gods and Goddesses and pray that our words may be acceptable to them and consistent with themselves. Let this, then, be our invocation of the Gods, to which I add an exhortation of myself to speak in such manner as will be most intelligible to you, and will most accord with my own intent. (Plato: Timaeus, Online Reader, Page 64)

Here Plato has first explained the nature, character and quality of creation itself as born of an experience of initiation. One has to in effect join discourse or not be initiated into considered thought about an experience. It implicates behavior itself as a rite of initiation into the world of knowledge for the scientist. We must call upon what we understand in geometric form God, to help us explain God in being, existence, time and space and causality. Without this help, we cannot even begin to conceive honest and truthful thought for marshaling and deployment in discourse, so as to keep our wits about us. The alternative is to go mad, talking about what we really do not want to talk about.

This is because when we talk about the nature of all that encompasses this subject, wrapping its coils around the subject of all things, created or not created, we cannot allow ourselves to be carried away by experience itself. Consequently, Timaeus called upon all the Gods and Goddesses in being that govern the arts of thinking and talking about being and beings, existence, time and space and causality, in metaphysics, so as to explain theoretical and applied science. Honesty is therefore a term of art, practiced as a virtue, in a joint enterprise with the maker of all as the articulation of the maker, in monistic nature, character and quality. Here, we speak of both cosmogony and theogony, the latter term which in conception deals with the problem of creating ghost or counterfeit things, a practice known as lying for the sake of advantage over others.

Cosmogony and the etiology generating Theogony: from Objective Loving Discourse to Polemic of subjective advantage in ontological study: etymology in Nonkilling Global Political Science

In Theogony, the topic of discussion is of the origin and descent of the gods, or an account of this. Storytelling has an old problem in ontological study related to cosmology and is the

Political Art and Craft

subject of storytelling in individual interest, calculated to create being and beings, existence, time and space and causality so as to gain an advantage in discourse, but in counterfeit is calculated to advantage over others. Such a subject intrudes into storytelling and confuses and mystifies people and creates imbalance in discourse about the subject of origins of anything and manufactures moral and political trouble. Consider the following invocation from Hesiod's Theogony:

(Il. 1-25) From the Heliconian Muses let us begin to sing, who hold the great and holy mount of Helicon, and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Permessus or in the Horse's Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet. Thence they arise and go abroad by night, veiled in thick mist, and utter their song with lovely voice, praising Zeus the aegis-holder and queenly Hera of Argos who walks on golden sandals and the daughter of Zeus the aegis-holder bright-eyed Athene, and Phoebus Apollo, and Artemis who delights in arrows, and Poseidon the earth-holder who shakes the earth, and reverend Themis and quick-glancing (1) Aphrodite, and Hebe with the crown of gold, and fair Dione, Leto, Iapetus, and Cronos the crafty counsellor, Eos and great Helios and bright Selene, Earth too, and great Oceanus, and dark Night, and the holy race of all the other deathless ones that are for ever. And one day they taught Hesiod glorious song while he was shepherding his lambs under holy Helicon, and this word first the goddesses said to me -- the Muses of Olympus, daughters of Zeus who holds the aegis:

(Il. 26-28) 'Shepherds of the wilderness, wretched things of shame, mere bellies, we know how to speak many false things as though they were true; but we know, when we will, to utter true things.'

(Il. 29-35) So said the ready-voiced daughters of great Zeus, and they plucked and gave me a rod, a shoot of sturdy laurel, a marvellous thing, and breathed into me a divine voice to celebrate things that shall be and things there were aforetime; and they bade me sing of the race of the blessed gods that are eternally, but ever to sing of themselves both first and last⁵

We now return to Plato's Timaeus in the spirit of God, to speak of Nonkilling Global Political Science, using what is beyond experience to explain experience itself, as the intelligent ingredient in chaos, as was done in Genesis as God crafted all matters. We first speak of the matter of "What is"

⁵ The Theogony of Hesiod, Translated by Hugh G Evelyn-White, First Published 1914, republished 2007 by Forgotten Books, www.forgottenbooks.org.

in ontological terms of art, so as to refer to ontology's cosmogony, or theory of origination of being, in vernacular

First then, in my judgment, we must make a distinction and ask, What is that which always is and has no becoming; and what is that which is always becoming and never is? That which is apprehended by intelligence and reason is always in the same state; but that which is conceived by opinion with the help of sensation and without reason, is always in a process of becoming and perishing and never really is. (Plato: *Timaeus*: Online Reader, Page 64)

For scholars in lingua franca, Ontology in technical terms of art in philosophy is of the nature of being or reality in theoretical science. Ontology in craft or applied science is set forth by William Archer Butler in *Lectures at Trinity University in Dublin, Ireland*:

The science of ontology comprehends investigations of every real existence, either beyond the sphere of the present world or in any other way incapable of being the direct object of consciousness, which can be deduced immediately from the possession of certain feelings or principles and faculties of the human soul. (Webster's New International Dictionary of the English Language, *Ontology*, 1976)

For the scientist, the difference between cosmogony and ontology is profound and the danger of mixing the two subjects up in discourse implicates catastrophe in discourse that easily descends into unlearned polemic by scholars, scientists, religious authorities proximately causing political incompetence (incoherence). As a matter of the health and safety of the polity incoherence must be diagnosed and appropriate medicine selected and applied scientifically and this is the subject of Nonkilling Global Political Science. If we lie about God, we lie about our nature. Thus we lie about everything, creating a ghosted reality, ghosted and counterfeit things that have no foundation in faith or reason. There is but one state, one condition, operating, moving, becoming in manifold ways but all of one way, all moving and still.

Therefore, we must first deal with etiology of cause so as to discourse as to where all things come from. All things are given birth and we must identify the birth parent even if we cannot think or talk about the birth parent (ingredient) beyond what we know of what the birth parent has parented.

Now everything that becomes or is created must of necessity be created by some cause, for without a cause nothing can be created. The work of the creator, whenever he looks to the unchangeable

Political Art and Craft

and fashions the form and nature of his work after an unchangeable pattern, must necessarily be made fair and perfect; but when he looks to the created only, and uses a created pattern, it is not fair or perfect. Was the heaven then or the world, whether called by this or by any other more appropriate name—assuming the name, I am asking a question which has to be asked at the beginning of an enquiry about anything—was the world, I say, always in existence and without beginning? or created, and had it a beginning? Created, I reply, being visible and tangible and having a body, and therefore sensible; and all sensible things are apprehended by opinion and sense and are in a process of creation and created. Now that which is created must, as we affirm, of necessity be created by a cause. But the father and maker of all this universe is past finding out; and even if we found him, to tell of him to all men would be impossible. (Timaeus Online Reader Page 64)

To resolve the problem, cosmogony, the study of the origin of the universe or of a part of it, we need to be able to discourse that this maker has presented us a problem to solve and that problem is not who or what the maker is, but the problem of what the maker makes – has made, is making, will be making. In positive terms we need to discourse in etiology of cause and of pathology, so as to discuss origins of things good and of things bad for us, in the branch of philosophic study we may describe as etymology of origins, in art and craft. The State or Condition is what it is, chaotic, as a cosmogonic matter and its ontology is likened to apeiron or intelligible appearance, boundless and infinite in scope, scale free, relativistic blur but discernible in lines that shape things mechanically and in quantum.

The nature, character and quality of nothing is causeless and perfect and therefore, what is, and by nature, character and quality of discourse, what is - is assumed. One does not make things out of nothing, *ex-nihilo*, because such a notion only flatters nothing and the makers of mysteries as geniuses and genius can compound everything and nothing, sophistically without end. Even cancers and viruses compound themselves. Rather, in Plato's understanding, one makes things out of other things, and in this concept, one may derive eternity and infinity, space-time.

This method of discourse allows us to theorize in cosmogony and hypothesize in ontology creating concentric waves of knowledge around ourselves one might rightly refer to as political influence, originating from agora, beginning with each and every human. In behavior, we throw our stone into the water and make waves that intervene as acts of human beings on a cosmic landscape of our view from the agora or assembly point

as ancient Greek political science understood the agora. We do business starting from where we come together and talk and do business, whether it be in a market, restaurant, classroom, a boardroom, the family dining room, the factory floor, the computer work station and the internet. All these things and more are the agora or to the Romans, the forum, where all things begin, are arranged and disposed of. After disposal is the aftermath of a matter, in eschatological terms of art, in study, a focus of theology arguably as a branch of philosophy and in classical thought, knowledge understood as science.

Cosmogony, Ontology, Cosmology in Aesthetics

To do this, we must think about ourselves in our own nature, character and quality, Did the maker create something perfect, as a matter of ontology, in genuine reproduction of the maker's character, quality and nature; did the maker create a ghost or counterfeit of the maker or did the maker make both, in imitation and simulation of the maker. Did the maker care about the work or did the maker simply produce shoddy things. Does the answer to these questions implicate the maker as good, as bad, as both, in intelligence, seeking to bring out the good of things in perfection, what we understand as craft, in aesthetics? Plato answered in the aesthetics of philosophy, in art, in dialectic and not in doctrine.

And there is still a question to be asked about him: Which of the patterns had the artificer in view when he made the world-the pattern of the unchangeable, or of that which is created? If the world be indeed fair and the artificer good, it is manifest that he must have looked to that which is eternal; but if what cannot be said without blasphemy is true, then to the created pattern. Every one will see that he must have looked to, the eternal; for the world is the fairest of creations and he is the best of causes. And having been created in this way, the world has been framed in the likeness of that which is apprehended by reason and mind and is unchangeable, and must therefore of necessity, if this is admitted, be a copy of something.(Timaeus Online Reader Page 64)

In this Plato distinguishes between virtue in what is and knowledge of what becomes and perishes in practice so as to speak of the nature and character of virtue itself, in what is and what becomes and perishes – in thought of the perfect and the works of the perfect in perfection:

Now it is all-important that the beginning of everything should be according to nature. And in speaking of the copy and the original we may assume that words are akin to the matter which they describe;

Political Art and Craft

when they relate to the lasting and permanent and intelligible, they ought to be lasting and unalterable, and, as far as their nature allows, irrefutable and immovable-nothing less. But when they express only the copy or likeness and not the eternal things themselves, they need only be likely and analogous to the real words. As being is to becoming, so is truth to belief.(Timaeus Online Reader, Page 64)

Thus, in ontology, theoretical science deals with a perfect arrangement of things coming and going, suggesting the scale-free scope of scientific investigation of the cosmos, the domain originated in cosmogonic theoretical science of origination in imagination and speculation. In Nonkilling Global political science, this is the business practice of making human on human killing intelligible so that it can be investigated. One speaks of politics truly in geometric terms of art, using words that talk about what is as what is and analogies to express likenesses for study and application to the problem of political health and safety.

We talk of reality in real terms of art and talk of probabilities in analogy for predictive purposes so as to tie forms together to make them discourse with each other and with the discussants in the agora. What is probable and not merely possible is what scientists work with because possibilities are assumed to be, not fought over as what becomes and perishes. Possibilities are the business of ontology which arranges in things, geometrically related as episteme, in the philosophic study of epistemology or hypothesis for field investigation, in the laboratories and assemblies of the agora. Cosmogony deals with probability theory amounting to facts established in the discourse of the agora as true.

Again, the agora is where you find it and you find it in discourse. In polemic you lose your way and get lost in the agora, wandering as did Plato's "madmen" sophists, eating in the marketplace rather than shopping for knowledge, a practice frowned on by the ancient Greeks, as it is in supermarkets and grocery stores of the merchant's agoras today.

Talk is free. The food must be paid for and taken out for consumption elsewhere. Diners in a restaurant either pick up their food from the counter and eat it away from the counter or wait for it to be delivered to a table or take it somewhere else. It is likewise at the home. One does not eat at the toilet. The Know- it- All in polite society doesn't care for manners and such people do what they will, in strong will but in weak mind. The polite, the considerate and caring follow etiquette

in aesthetic, which is practice of virtue rather than the mere talk of virtue. Plato understood that virtue is a divine gift, made for giving by practice, not something that can be taken away or sold. Again, we speak of the art of politics, which is what Plato called in *Laws*, the management of souls, as a matter of law.

In *Theaetetus*, Plato indicated, following the Poet Pindar, that the political scientist doesn't really know where the agora is, but flies all around it, measuring it, like the Greek sage Thales measuring the Egyptian pyramids. Arguably, Thales fame was his statesmanship and mastery of theoretical science. Thales as a statesman politician kept his agora free from violence and outside conquest. As a scientist, he knew the state or condition of the agora to help it stay safe without war. Consequently for political scientists, his work to the extent it can be documented should be a study of effective political leadership, based on knowledge including natural, behavioral and social science, in polymath of political knowledge or political science, nonkilling political science.

Arguably, this means that political science is the measurement of discourse and polemic, necessary to determine the condition or state of the state or condition we find ourselves in anywhere in the agora, for purposes of husbanding its resources, artisanship of craft in its perfection and zealous guardianship of its' health and welfare.

Consequently, in discourse, nonkilling global political science is honest and talks about things in a way that make them work for people locally and globally to manage their affairs in husbandry, artisanship and in guardianship.

If then, Socrates, amid the many opinions about the gods and the generation of the universe, we are not able to give notions which are altogether and in every respect exact and consistent with one another, do not be surprised. Enough, if we adduce probabilities as likely as any others; for we must remember that I who am the speaker, and you who are the judges, are only mortal men, and we ought to accept the tale which is probable and enquire no further. (*Timaeus Online Reader*, Page 64).

With these considerations, we go to the problem of political art in political science to discourse about the nature, character and quality of rhetoric in Nonkilling Global Political Science.
Rhetoric, Polemical Discourse: the Pathology of the Screaming Ghost in Nonkilling Political Art: Legislating, Exercising, Medicine and Justice

Political Art and Craft

In Gorgias, we resume the political dialogue in the art of the medical doctor seeking to understand the patient's physical and mental condition or state of being, in ontological application in the categories of body and soul. The doctor must care about the physique or physical conditioning of the body and mind - care about whether the patient is equipped with education (patient or caregiver) to care for the patient (Agent and Patient mingled as one). This means the doctor and patient are one in agreement and in planning and implementing a regimen of care for the body and building and maintaining mental and physical strength needed to combat political disease or infirmity.

Soc. You would further admit that there is a good condition of either of them?

Gor. Yes.

Soc. Which condition may not be really good, but good only in appearance? I mean to say, that there are many persons who appear to be in good health, and whom only a physician or trainer will discern at first sight not to be in good health.

Gor. True.

Soc. And this applies not only to the body, but also to the soul: in either there may be that which gives the appearance of health and not the reality?

Gor. Yes, certainly.

The analogy between medicine and gymnastic or exercise and legislation that regulates in justice now comes into play:

Soc. And now I will endeavour to explain to you more clearly what I mean: The soul and body being two, have two arts corresponding to them: there is the art of politics attending on the soul; and another art attending on the body, of which I know no single name, but which may be described as having two divisions, one of them gymnastic, and the other medicine. And in politics there is a legislative part, which answers to gymnastic, as justice does to medicine; and the two parts run into one another, justice having to do with the same subject as legislation, and medicine with the same subject as gymnastic, but with a difference. (Gorgias Online Reader Page 53)

A well regulated healthy nonkilling political system is in its nature and in legislation generated from the body's constitution or state or condition. The doctor must look to the constitution or state or condition of the body in examination. The doctor examines its soul and body in art as part of the inquiry. Here we can ask if there truly is a weak constitution or a

strong constitution, state or condition. Cosmogony allows us to determine whether the political system is built on a solid foundation or whether it is built on quicksand. We can then predict the probabilities that the political system will succeed or fail in its current state or condition and propose another, healthy state or condition, grounded in true cosmogony.

At this point we can deal with the question of whether the origination of the gods in theogony is of gods only or of a being which cannot account for its origin and is thus, in the crude vernacular of the day a wind egg, by analogy – something that never becomes and never perishes but is rotten to the core, a total defect in parentage and childhood, passing gas and either lacking an egg or a shell, vital ingredients of a viable egg and essential to birth.

This is our ghost, functioning in the counterfeit and this is what the patient often does not recognize until the doctor can figure it out on examination. The ghost is a secondary image, such as the kind one can find on an analogue television set. The ghost haunts the agora, rattling its chains begging and making demands on the living, threatening and bullying to get its way. In its victimizing way, the ghost cares nothing for humankind and cannot account for or explain itself. Barabasi (2002)⁶ discusses this matter of screaming ghosts unleashed on Yahoo network by the Mafia Boy hacker in a service disruption.

One can imagine a fifteen-year old boy behind his bedroom door, in the glow of his computer, finding sweet satisfaction in the protected “yes, I heard you?” hurled at Yahoo. He must have screamed that phrase himself a million times when Mom or Dad called him to come to dinner or take out the trash. The attack succeeded with brute force, a lot of nerve, and little sophistication. But this is exactly what makes us wonder, how could this teenager’s actions take out the largest corporations of the new economy? If a mere youth can wreak havoc on the Internet, what could a small group of trained and skilled professionals achieve? How vulnerable are we to such attacks?

In Buddhist understanding, the ghost must be fed by the living because it cannot make merit by itself and will in Greek understanding, impolitely eat at the agora. In epidemiological terms, it terrifies attired in the habit of death-dealing human beings armed and menacing as well as the dead and dying. It begs in tyranny, as Socrates discusses in Gorgias to be punished

⁶ Barabási, Albert-László, *Linked: The New Science of Networks*, 2002.

Political Art and Craft

to the ultimate, because it cannot stand itself, cannot live with itself. It is unnatural. It steals the food of the people, taking what it will until it is forced to pay for it. Thus this ghost hates living people and seeks advantage over them, in the subjectivity of its feeling, as an objective, to the objectively minded Nonkilling Global Political Scientist. No one knowingly seeks out its leadership in political matters. We just feed its political machine – a meatgrinder, giving over our bodies and minds to it as fuel for its irrational unmoving movement. Even Alexander quit feeding it when the meat decided to stop being fed into it. Plato spent a lifetime in dialogue trying to understand this ghost with the notion of protecting the agora from it.

This is the stuff of bad dreams for which psychiatrists prescribe and alter prescription medicine. I was once told such a dream: The devil is played by the role of a master character actor, smiling diabolically while operating a sausage machine. The dreamer goes into the machine, is sliced into sausage bits with the face of the patient appearing on the face of each sausage bit as if a stamp of authenticity, over and over again, ad nauseum. Once this patient made this dream known to the psychiatrist, the psychiatrist adjusted the medicine and the agent and patient were again, one. The ghost and all its counterfeit were gone and the genuine human returned as though Lazarus and Christ of the parables. Like the ghost, the human appears again and again in genuine. The work done is genuine in genuine and counterfeit.

Nonkilling Global Political Science in mythology is the study of Apollo, the Greek god of music, poetry, plague, oracles, sun, medicine, light and knowledge, the God of politics and political art, interacting with his brother God Dionysus, the God of the grape harvest, winemaking and wine, of ritual madness and ecstasy, creating a complementary relationship between reason and madness, faith and faithlessness, life and death among mortals.

In *Laws*, at the conclusion of Book I, ⁷Plato's Athenian Stranger explains the political art that in discourse "encourage(s) the taste for drinking instead of doing all we can to avoid it". The idea is to understand what cannot explain or account for itself -, the mad, faithless death with which the agora must contend.

⁷ Page 19 - 22, *The Laws*- Plato, Benjamin Jowett, Available online at Google Books, http://books.google.com/books/about/The_Laws.html?id=1BsgvuuqK8lC, accessed 8 23 2012)

Plato's inquiry into the nature of this Ghost is that it makes a strange, surprising, paradoxical argument, "which asserts that a man ought of his own accord to plunge into utter degradation" of soul, "bringing upon himself deformity, leanness, ugliness, decrepitude." Yet people do this and the question to be answered is why? Why the Ghost and why does the Ghost do what the Ghost does, creating counterfeit, not caring or concerned for others, imitating and simulating political life with an irrational counterpart.

Plato analogizes to a man seeking medical care. This man "goes of his own accord to a doctor's shop, and takes medicine". He goes to the doctor and is "aware that soon, and for many days afterwards, he will be in a state of body which he would die rather than accept as the permanent condition of his life"...Likewise in gymnastic, "those who train in gymnasia, at first beginning reduced to a state of weakness." People are trying to get somewhere, do something, anything to get to another state or condition of state of mind or body. They are ready to jump out of their skins to do it, "of their own accord for the sake of the subsequent benefit." This Plato refers to as a generalized practice across many human activities, including drinking wine. This is politics.

Plato concludes that people do not do mad, faithless, deathly things for no reason. Instead they seek advantage. In crude American parlance, people don't do irrational things "for the hell of it". He then sought to show these benefits by referring to two fears, the first one of expected evil and the second, one of an evil reputation, "one of which is the opposite of pain and other fears, and the opposite also of the greatest and most numerous sort of pleasures". No one wishes to live in fear of evil and no one wishes to be trashed by evil in a mindless pursuit of pleasure. Yet these evils are well known and people seek to avoid them.

In this Plato indicates people fear pain and they fear the pain that they believe is given by pleasure. There is a benefit in not being inflicted with pain and a second benefit not being afflicted by shame and dishonor in our practices. Any good politician – any "good" person, persons skilled as artisans knows these two fears and "hold(s) this fear in the greatest honour" in reverence. The opposite of this fear of shame is the reverse of confidence (treachery) we understand as "insolence". This insolence "is a very great evil both to individuals and to states."

This fear of insolence preserves us in many important ways, and gives us victory in war, which he described as confidence before enemies and fear of disgrace before friends. Consequently,

Political Art and Craft

it is in human nature to be fearless and also fearful. Thus, in nonkilling global political science, the political scientist – every person in a polity knows the need for education and training for war against insolence itself. This is the rule of law, the law of nature that allows us to claim victory over violence and killing, in political theory. It is enshrined in the human constitution.

This is why we must practice political science in art - in polite mannerism that allows political functioning and makes the agora pleasant and safe and healthy for each and all of us. To this end, violence and killing, as insolence, must be studied and appropriate strategy and tactics employed, to identify and describe this ghost and bring this ghost into the agora for full display in its counterfeit attire and cookery in rhetoric. The effect is life in legislated beauty, medicinal in ministry to affliction for the sake of health - in justice to all. To cook genuine medicine one feeds nourishing food, comforts the body and soul, making its bawling, blandishments, demands and begging for love go away in love. We allow ourselves, in mercy and compassion, like any infant starved of food and drink and rest, to be nourished by the nipple and bottle if need be, and rest in peace.

We do this by training ourselves in the way of this ghost by making this ghost rightly fearful of his conduct, by introducing shameless pleasure to ourselves and train ourselves to overcome shamelessness in war. Without such political education and training, we go into battle unarmed and have lost before we begin to fight. Courage and valor is important but not in itself enough to deal with this ghost. Speaking of this nonkilling soldier, the student and practitioner of nonkilling global political science:

Ath. And when we want to make him rightly fearful, must we not introduce him to shameless pleasures, and train him to take up arms against them, and to overcome them? Or does this principle apply to courage only, and must he who would be perfect in valour fight against and overcome his own natural character-since if he be unpractised and inexperienced in such conflicts, he will not be half the man which he might have been-and are we to suppose, that with temperance it is otherwise, and that he who has never fought with the shameless and unrighteous temptations of his pleasures and lusts, and conquered them, in earnest and in play, by word, deed, and act, will still be perfectly temperate?

Cle. A most unlikely supposition

To deal with this problem, one must learn pleasure in moderation in the art of Apollo, as the doctor prescribes a suppository or medicated mass designed to be inserted where the hu-

man gives birth to good and bad, to understand the risk and minimize the risk of dealing with this ghost and thereby appreciate the ghost while maintaining a respect for the ghost's lethal capabilities.

The political scientist uses violence and killing reverently, intelligently with courage, as a tool to lead his way through the imaginary terrors the ghost arrays and uses in war on human beings, proving these weapons in their capability to do harm, so as to be fearless and careful in creating countermeasures, giving these weapons honor without dishonoring science itself, so as to persuade the insolent to obey in commanding them, in fear of shame.

One tests by trial and tempers failure with shame. One creates a potion calibrated to test violence and killing states and conditions for their potency so as to create a medicine in justice to violence and killing in applied science.

In political art, one can have too much Koolaid or wine, get filled full of the pleasure of one's own person, inflating oneself with brave hopes and conceit of ones' own power. In rhetoric, the person's thoughts transform into a loose tongue of wisdom, brimming over with lawlessness, with no respect or fear, and ready to do or say anything.

Plato argues that in political education, courage and fearlessness must be trained amid fears of pain and fear of shame. In the counterfeit of politics, the violent / killer must also be trained in courage and fearlessness in using violence and killing as a tool for obtaining advantage over others, so as to avoid shamelessness and insolence, so as to be afraid to say or suffer or do anything that is base, so as to be trained and educated killers. That is, we must respect – indeed revere killers and victims alike as persons and thereby train nonkilling in practice, creating the right potion that brings out the good of nonkilling practice. This requires mixing in the bad so as to promote the good. Thus, Plato concludes with a summary of the political art and science.

Ath. Are not the moments in which we are apt to be bold and shameless such as these?-when we are under the influence of anger, love, pride, ignorance, avarice, cowardice? or when wealth, beauty, strength, and all the intoxicating workings of pleasure madden us? What is better adapted than the festive use of wine, in the first place to test, and in the second place to train the character of a man, if care be taken in the use of it? What is there cheaper, or more innocent? For do but consider which is the greater risk:-Would you rather test a man of a morose and savage nature, which is the source of ten thousand acts of injustice, by making bargains with him at a risk to yourself, or by having him as a companion at the festival of Dionysus? Or would you, if you wanted to apply a touch-

Political Art and Craft

stone to a man who is prone to love, entrust your wife, or your sons, or daughters to him, periling your dearest interests in order to have a view of the condition of his soul? I might mention numberless cases, in which the advantage would be manifest of getting to know a character in sport, and without paying dearly for experience. And I do not believe that either a Cretan, or any other man, will doubt that such a test is a fair test, and safer, cheaper, and speedier than any other.

Cle. That is certainly true.

Ath. And this knowledge of the natures and habits of men's souls will be of the greatest use in that art which has the management of them; and that art, if I am not mistaken, is politics.

Cle. Exactly so.

The competent politically educated person is the Guardian of the Agora, most becoming and magnanimous in being, firm in justice and God of Politics in Art, and, looked to in constructing political art, an Apollo bringing out the good in Dionysus.

We now return to the doctor /patient analogy because we are at that point that the patient and doctor see the same thing in discourse and resolve to work together in the natural role of doctor and patient, monistically, as one. Theateatus⁸ gives us a sense of their interaction:

Socrates: Take a look round, then, and see that none of the uninitiated are listening. Now by the uninitiated I mean the people who believe in nothing but what they can grasp in their hands, and who will not allow that action or generation or anything invisible can have real existence.

Here, the patient is not a patient at all because he has not gone to the doctor's shop. He knows everything and has no need for doctoring. By extension, there is no need for education or training because one already has command of all the facts, the essence of raw ignorance, stubbornly maintained, hardened in doctrine. He is not in law because he has no need for legislation, no need of articulation of the body in gymnastic, no need of medicine and in no need of justice.

This "non-patient's" world is the surface of things. He has no need to go anywhere because he is already where he wants to be, ensconced in his own experience, seeing appearance in the agora, knowing experience, sensing experience. He need not legislate, he need not exercise, he needs not medicine and he needs not justice. This is because he does not know lawlessness, does not

⁸ Theateatus Online Reader, Project Gutenberg, Pages 65 to 66

know the danger of failing to exercise. He therefore does not know medicine or justice. This is the world of the unborn in conception where birth must take place before infancy begins.

Everything is clothed and attired, lined and colored and cooked, ready to eat. The table is set from womb to tomb. All he needs is someone to shovel experience in his mouth, in rhetoric of thought, word and deed. As he grows uninitiated, he is often recognized as deceived and foolish in nature, the stupid idiot or dunce for whom no one has the patience to deal with, yet a person still and in dire need of a doctor and teacher to help him guard his health and the health of the polity. If no one cares, what becomes of him or those who do not care for him?

Theaetetus: Yes, indeed, Socrates, they are very hard and impenetrable mortals.

Socrates: Yes, my boy, outer barbarians.

For every fool, there seems to be another fool ready to take advantage of this ignorant situation to teach ignorance as a virtue – the ingenious fool who is wiser still and a fool nevertheless and no wiser than the hardheaded, but not completely educated, losing discourse and wandering seeking the virtue of discourse but not knowing discourse while practicing polemic. This person is in equal need of teaching and doctoring in ministry, for he is truly a tormented, starved soul, whose half formed thoughts deal in mistruth, misrepresentations of his true interest. He leads the impenetrable mortals as tame animals, hunting them and angling for them and may often be found in political leadership roles at the agora. He continues:

Far more ingenious are the brethren whose mysteries I am about to reveal to you. Their first principle is, that all is motion, and upon this all the affections of which we were just now speaking are supposed to depend: there is nothing but motion, which has two forms, one active and the other passive, both in endless number; and out of the union and friction of them there is generated a progeny endless in number, having two forms, sense and the object of sense, which are ever breaking forth and coming to the birth at the same moment. The senses are variously named hearing, seeing, smelling; there is the sense of heat, cold, pleasure, pain, desire, fear, and many more which have names, as well as innumerable others which are without them; each has its kindred object,—each variety of colour has a corresponding variety of sight, and so with sound and hearing, and with the rest of the senses and the objects akin to them. Do you see, Theaetetus, the bearings of this tale on the preceding argument?

Theaetetus: Indeed I do not

Political Art and Craft

The influence of these two types of ignorance are profoundly sensible in the geometry of chaos, which might be described as Anaximander's aperion of the indefinite and boundless entity in expansion and contraction, in labor, where intelligence gives birth in cosmogony to irrationality as an adjutant – counterfeiting rationality so as to promote reason, in the mythology of Apollo and Dionysius, as explained in Plato's *Laws Book I*. In the realm of the senses, Theaetetus' response to Socrates' question makes sense because to a person who deals in sense for a reason, irrationality is the province of the mathematician and the scientist and require making sense of sense in ministry to the hardheaded and genius, the two species of sense-bound humanity, shackled and enslaved as prisoners of the ghost, immersed in and shoveling out counterfeit for consumption. Such people are vulnerable and must be protected from poison, particularly poison disguised as medicine by incompetent cooks disguised as medical professionals. There is a good reason for analogizing politics to medicine for ignorance of what is good.

Rationality and irrationality correspond with each other, as soul mates. It is where rationality intrudes on experience of irrationality that one senses the need for professional assistance. At this point, a person seeks out the doctor to get medicine, knowing he is in for another exercise of labor needed to give birth to good health. Plato describes that process in relative, classical and quantum mechanics of the natural science, in the vernacular rather than in the technical terms used by the physicists today:

SOCRATES: Then attend, and I will try to finish the story. The purport is that all these things are in motion, as I was saying, and that this motion is of two kinds, a slower and a quicker; and the slower elements have their motions in the same place and with reference to things near them, and so they beget; but what is be-gotten is swifter, for it is carried to fro, and moves from place to place. Apply this to sense:—When the eye and the appropriate object meet together and give birth to whiteness and the sensation connatural with it, which could not have been given by either of them going elsewhere, then, while the sight is flowing from the eye, whiteness proceeds from the object which combines in producing the colour; and so the eye is fulfilled with sight, and really sees, and becomes, not sight, but a seeing eye; and the object which combined to form the colour is fulfilled with whiteness, and becomes not whiteness but a white thing, whether wood or stone or whatever the object may be which happens to be coloured white. And this is true of all sensible objects, hard, warm, and the

like, which are similarly to be regarded, as I was saying before, not as having any absolute existence, but as being all of them of whatever kind generated by motion in their intercourse with one another; for of the agent and patient, as existing in separation, no trustworthy conception, as they say, can be formed, for the agent has no existence until united with the patient, and the patient has no existence until united with the agent; and that which by uniting with something becomes an agent, by meeting with some other thing is converted into a patient. And from all these considerations, as I said at first, there arises a general reflection, that there is no one self-existent thing, but everything is becoming and in relation; and being must be altogether abolished, although from habit and ignorance we are compelled even in this discussion to retain the use of the term. But great philosophers tell us that we are not to allow either the word 'something,' or 'belonging to something,' or 'to me,' or 'this,' or 'that,' or any other detaining name to be used, in the language of nature all things are being created and destroyed, coming into being and passing into new forms; nor can any name fix or detain them; he who attempts to fix them is easily refuted. And this should be the way of speaking, not only of particulars but of aggregates; such aggregates as are expressed in the word 'man,' or 'stone,' or any name of an animal or of a class.

Both know the danger, as now described by Plato's Socrates, of a bloated soul that has an uncared for or neglected body to work for and with. Returning to Gorgias, Online Reader, Page 53, Plato uses Socrates to describe the political danger posed by a state or condition that is starved of political knowledge in art, the four arts of legislation, gymnastic, medicine and justice, and consumed by the ghost in larceny using the counterfeit of these four arts in the political art:

Now, seeing that there are these four arts, two attending on the body and two on the soul for their highest good; flattery knowing, or rather guessing their natures, has distributed herself into four shams or simulations of them; she puts on the likeness of some one or other of them, and pretends to be that which she simulates, and having no regard for men's highest interests, is ever making pleasure the bait of the unwary, and deceiving them into the belief that she is of the highest value to them. Cookery simulates the disguise of medicine, and pretends to know what food is the best for the body; and if the physician and the cook had to enter into a competition in which children were the judges, or men who had no more sense than children, as to which of them best understands the goodness or badness of food, the physician would be starved to death. A flattery I deem this to be and of an ignoble sort. Polus, for to you I am now addressing myself, because it aims at pleasure without any thought of the best. An art I do not call it, but only an experience, because it is unable to explain or to give a reason of the nature of its own applications. And I do not call any irrational thing an art

Political Art and Craft

Flattery in art is the “wind egg” in analogy of relationship and proportion because the wind egg by nature grows, has liquid substance and passes smelly gas into the atmosphere and is of dubious parentage, of what seeks advantage over others, without caring about the damage produced and effected. It imitates birth and simulates an egg and cooks bad happenings into existence, in geometric terms.

The Greek scientist and philosopher Thales thought that a thing as object has a nature that is the reason why it would act in its characteristic way. It grows and in growing it is and remains in substance what it is, no matter how much it transforms in quality. It grows, is born and thereby articulates and specifically applies to matter and form, chronologically or logically. The parent continues in the child no matter how much transformation a thing does. This is a matter of common knowledge.⁹

Things always become and perish and in nature things always remain what they are as a single thing. For example *Physis* (φύσις) comes from *phyein* (φύειν), “to grow” related to the word “be” - to take place, a meaning carrying its authentic stamp or character in itself – the way a thing is born and suggests what brings about ontology itself as a field of philosophy, in scientific method. In this way, one can ontologize scientifically, assign a quality and categorize things as genuine or counterfeit, born genuine or born counterfeit or ghost. One can provide a stamp of authenticity to it, giving it the character it was born with and thereby identify and describe a thing in part and counterpart, true and false, of value or valueless, of interest or of no interest,

One can think of genuine coins that you can use in a vending machine and counterfeit coins that work like slugs in a vending machine and currency that passes and is genuine or what only looks to the untrained or uneducated as a true currency purported to be. Thus, the substance of things is saved, while qualities are acquired or lost, and this constitutes experience. This is also a matter of common knowledge. It grows good because it was good in the first place, grows bad because it was bad in the first place. What is good is always good because it always becomes good and what is bad is always bad because it always becomes bad.

⁹ Thales says that it is water’. ‘it’ is the nature, the *arché*, the originating principle. For Thales, this nature was a single material substance, water. O’Grady, (2004)

Plato specifically applied this principle to things not seen by the naked eye - invisible things, thus perhaps explaining flattery as ghost or counterfeit of politics as art. Flattery is pretense giving birth to rhetoric giving birth to disguise, picking up and dropping off qualities like a school bus traveling a route picking up and dropping off passengers at school and home. What is picked up is people in quantum and what is dropped off are inflated or demeaned people, as experience, in a thinkery or its counterfeit, conducted by real teachers or ghosts who don't teach but preach without caring what their thoughts are worth in the human community, as a matter of the interest of each and every human being.

In ancient Greece, the school was the gymnasium of physical and intellectual development where flattery could imitate and simulate education distorting meaning itself by habiting pretense into a subject matter and cooking pretend education in logic and in chronological order. Good education or good teaching is stifled in such an atmosphere of pretend learning and Greece grew schools of thought that flatter and pretend in the body of rhetoric as well as schools of genuine knowledge, loving knowledge. At Plato's Academy there reportedly was an inscription that said none but geometers shall pass here.

Arguably, nothing has changed before or since Plato's time. A good education is free but hard to find. A bad education is for sale and easy to find. A good education is of a well informed and fit hen fertilized and laying a good egg that grows and is nurtured into a healthy bird. A bad education is hollow, lacks substance and gives off a stench. A good education gives and gives more while a bad education takes or appropriates to itself more and more, inflating its' size while leaving a depleted, deformed and crippled polity, existing in a world of pretend politics and political economy. Nonkilling Global Political Science is all about saving the good and dropping off bad qualities of personal and public life into their proper place on life's way.

The problem now becomes what to do with qualities or virtues. We can turn to the earlier scientific work of Anaximenes. Anaximenes thought and did theoretical science of cosmogony in origination by understanding things in process of rarefaction and condensation.¹⁰ Rarefaction deals with the process of becoming

¹⁰ Graham (2009) observed: "Anaximenes suggested an interesting qualitative account of natural change: [Air] differs in essence in accordance with its rarity or density. When it is thinned it becomes

Political Art and Craft

or of making something such as a gas less dense or sparse or thin. Condensation deals with compressing things such as gases to make them dense. Warm air rises and cold air sinks. By pairing or associating hot / dry with cold / wet, one also can associate trios of qualities such as hot / dry / sparse and cold / wet / dense and move a thing or articulate it in things or in thingness as a nature, in a concept we may call gymnastic art, expanding and compressing so that one now has hot / dry / sparse / expanse / expanding and cold / wet / dense / compress / compression. One builds this into the concept of an expanding and shrinking cosmos, of expanding and contracting memory, of networks growing and shrinking, of faith and confidence growing and shrinking, of swelling and deflating bodily organs.

For the political scientist, the job is to expand nonkilling substance and compress killing in the polity as a matter of political science. If one associates killing with flattery and rhetoric in natural science, one understands a build-up of density and sparseness, hot and cold, expanse and compress in the applied science or craft of making gases and liquids. We can understand their peacemaking and warmaking implications, in discourse and treat them as dialectic.

Cookery, then, I maintain to be a flattery which takes the form of medicine; and tiring, in like manner, is a flattery which takes the form of gymnastic, and is knavish, false, ignoble, illiberal, working deceitfully by the help of lines, and colours, and enamels, and garments, and making men affect a spurious beauty to the neglect of the true beauty which is given by gymnastic. (Gorgias, Online Reader 53)

Try to imagine a substance (treachery) as the nature and the quality of treachery as flattery or inflating and deflating the meaning of things by making them look like something else and one has Dante's Ninth Circle of Hell performing rarefaction – treachery

fire, while when it is condensed it becomes wind, then cloud, when still more condensed it becomes water, then earth, then stones. Everything else comes from these. (DK13A5) Using two contrary processes of rarefaction and condensation Anaximenes explains how air is part of a series of changes. Fire turns to air, air to wind, wind to cloud, cloud to water, water to earth and earth to stone. Matter can travel this path by being condensed, or the reverse path from stones to fire by being successively more rarefied. Anaximenes provides a crude kind of empirical support by appealing to a simple experiment: if one blows on one's hand with the mouth relaxed, the air is hot; if one blows with pursed lips, the air is cold (DK13B1). Hence, according to Anaximenes we see that rarity is correlated with heat (as in fire), and density with coldness, (as in the denser stuffs). Anaximenes was the first recorded thinker who provided a theory of change and supported it with observation

rising like a vapor from the heat of hell where special relationships are betrayed. giving off gases and smoke particles in the form of fraud that takes such forms as pandering, seducing, sorcery, false prophets who flatter with lies and commit larceny – taking and carrying things away, proceeding upwards into violence against people and property and one therefore deals with the substance of Nonkilling Global Political Science in subject matter.

As one proceeds upward in the Nine Circles of hell, we begin to see the process of condensation as all these things culminate in heresy (belief or theory strongly at variance with established beliefs or customs), wrath and sullenness, avarice and prodigality, gluttony, lust and limbo. Here we can associate condensation with tiring, lying down and dying in clothes and lines and colors and enamels of spurious beauty paired with neglect of true beauty of the polity. Socrates proceeds:

I would rather not be tedious, and therefore I will only say, after the manner of the geometers (for I think that by this time you will be able to follow) astiring : gymnastic :: cookery : medicine; or rather, astiring : gymnastic :: sophistry : legislation; and as cookery : medicine :: rhetoric : justice. (Gorgias Online Reader, Page 54)

Here, we move from Anaximenes into the work of Anaximander where we may discuss the cosmology of cosmogony in Nonkilling Global Political Science, in the dialectic of rational and irrational thought, linking to Plato's Republic and the Iliad.

Transformation of political thought from theory of movement, stillness and change to cosmological scale-free political thought

Plato's Socrates first paired astiring or clothing something with articulating the body politic. He paired sophistry (method of argumentation perfect with the flawed); pairing this genuine and counterfeit with legislation (making of laws and laws themselves) and combined these ingredients in rarefaction to heat up triviality in gaseous rhetoric that expands (makes less dense) things beyond their quantum in nature and cooked them (condensed or made more dense) counterparts or counterfeit of medicine and body (gymnastic), pretending in legislation by imitating and simulating justice in rhetoric of being, declaring what is, in authoritarian terms and doctrine. Thus, things never become and never perish but are, going against their nature. Thus, good is in nature and bad is against nature while in its

Political Art and Craft

character of being bad, it imitates and simulates good as the ghost or counterfeit of good. The ghost is the secondary image of good and the counterfeit is the bad or fake good.

Plato underlines as well as bolds and highlights cosmogony in meaning in scientific theory of origination. Nonkilling in immortal is the core meaning of political science. Nonkilling Global Political Science recognizes genuine political science and its' counterfeit and pairs the two together so as to promote life of the polity. It is good medicine that in vaccine form gives justice and medicine.

Plato then transitions in dialectic cosmogony, ontology and cosmology of good and bad in intelligent chaos that requires correction in medicine and justice to the soul and body of humans, in political art and craft. Suggesting the making of experience of all the paired elements, Plato's Socrates states the essence of experience as what has not given birth to faith and reason, as the raw material that can be clothed and cooked as good cuisine that promotes health or bad food that makes people unhealthy, and frames it in intellect and confusion paired in dialectic:

And this, I say, is the natural difference between the rhetorician and the sophist, but by reason of their near connection, they are apt to be jumbled up together; neither do they know what to make of themselves, nor do other men know what to make of them. For if the body presided over itself, and were not under the guidance of the soul, and the soul did not discern and discriminate between cookery and medicine, but the body was made the judge of them, and the rule of judgment was the bodily delight which was given by them, then the word of Anaxagoras, that word with which you, friend Polus, are so well acquainted, would prevail far and wide: "Chaos" would come again, and cookery, health, and medicine would mingle in an indiscriminate mass. (Gorgias Online Reader Page 54)

Such is the state of public perception of science that makes it difficult to tell real science from fake or junk science. The mass seems amoral and uneducated, people wandering off into their own special interests, often appearing as something getting an advantage over another thing, inflating and deflating in importance and financial support and patronage. This mass rarefies in hot and cold floating above in ivory tower splendid isolation and condensed cold and liquefying in acid rain on the political environment, or clouds bringing no rain of reason to parch the thirst or grow food from the soil or change soils.

There is no building of things of reason and faith, because there is no will and no behavior in support. There is just experience, the appearance, the surface, the trivialization of experience in ingenious ignorance of its nature, character and quality, in stupidity and incompetence – bad medicine, bad justice, bad politics and bad bodily function all disguised as good.

In this condition, power blows away from us, unused and its counterfeit waxes imitation power in rhetoric simulating the work of power, an ignoble political condition or state in being, a counterfeit of becoming, perishing in transforming. It simply goes on and on and on, monotonous, in the pyrrhic rhythm known as a Greek war dance, a war chant, a dance and chant of meaninglessness and the substantial insubstantial, a complete defect or contradiction perfected in imperfection, the raw material used by Nonkilling Global Political Science to create a vaccine against violence and killing in political life.

In modern use, “Science” refers to a way of pursuing knowledge, above and beyond the science itself, in flattery of itself. It is like the gas that rarefies and floats into mystic outer space, lost to the ground pounding soldiers of biological life on the ground and swimming in the water and flying in planes, helicopters, hot air balloons, gliders and rockets. It condenses into “natural and physical science” and restricts itself to a taxonomic role of naming names of individual things, running against theoretical science.

This focus is on virtue at the expense of practice of virtue in the knowledge arts, in the inflation of each quantum beyond meaning itself. In classical understanding, we moderns have rarefied method and sink science or knowledge itself by condensing it into particles, in the old practice of Democritus, the laughing philosopher who sought to reduce life to its lowest terms, in particle physics and therefore make science itself irrational. The expense is paid by our children as they move through our education systems and by us parents who in ignorance put our children into these environments.

The situation became so bad that Theologians lost contact with Science and politicians became ignorant of politics and sought advantage in tyranny, a defective birth of dubious parentage and dubious ascendancy characteristic of ghost and counterfeit politics. In ancient Greece there were four formalized schools of virtue that rarefied in the upper atmosphere of experience and took on sophisms about virtue disconnected

Political Art and Craft

from its knowledge of practice: (1) cynicism; (2) skepticism; (3) hedonism; (4) stoicism. These problems transformed themselves in Judaism, Islam and Christianity and made a hash out of religious faith and practice as Humpty Dumpty of the children's tale who needs to be put together in discourse of which dialectic is substantial ingredient.

Nonkilling Global Political Science is specifically designed, unlike all the king's soldiers and all the king's men, to put Humpty Dumpty back together again, in its parts comprising the whole Humpty Dumpty egg riddle, and make a functioning bird and egg. Short and clumsy persons are specialty in Nonkilling Global Political Science education. The stunted in growth are made tall, through philosophy and science, in educated discourse. The scientist makes lemon into lemonade, rotten eggs into genuine by use of cosmology of universe and multiverse, monistically.

These irrational philosophical, religious and scientific forms and dimensions continue to plague contemporary efforts at discourse and require training and education to bring a true paradigm into existence. This paradigm is the quantum of science without the hype. Science does not imitate and simulate itself without caring for itself by ghosting itself and providing counterfeits for and by its different tribes and clans of experts to transmit to the public and public leaders. Its' currency is truth in nature.

The rule to be gleaned from Thales and Anaximenes work as systematized by Plato in his dialogues is one division begetting still more divisions that uncontrolled act as a virus such as cancer in epidemiological terms, obliterating educated thought and creating uncontrolled specialization and defective parenting, midwifery and birth. The solution in political art is to think monistically about science and knowledge. General and specialized education tends to be an ineffective compromise that highlights polymath thinkers and propagates their veneration, adoration and deflation as dangerous human beings of genius. The study of human thought, human society, human behavior and natural behavior in unity is the scientific enterprise and good politics.

It is to the philosopher Anaximander that we turn to deal with the dual nature of genuine and counterfeit for reintegration into Nonkilling Global Political Science. Anaximander, c 610 – c 546 BC conceived of an order of things that incorporates all in concentric arrangement, in geometric terms, anticipating classical and quantum mechanics and the theory of relativity in con-

cert, contemplating expanding while boundless in scope. "The suggestion is almost irresistible that Greek philosophy, by making the Boundless into the principle of all things, has started on a high level of abstraction (Dirk L. Couprie) (2005)¹¹

This mass that we might call chaos¹² conceives both the irrational and the rational state where things move and stay in position contemporaneously, in state of equilibrium, in homeostasis, metabolically within a cell or organism. Such theory has also been applied to biological, chemical, social and psychological states or conditions. Thus, as a political matter and as a matter of science by observation, the earth is in equilibrium and lies at the center of the universe. While the earth may revolve around the sun as Gallileo discovered, our lives are centered on Earth, on ourselves and our surroundings, whatever they happen to be. We project this notion out into the universe and multiverse, also as Gallileo felt in its full political impact. The implication is simple, that we stay in place by moving and by moving, we stay in place.

Putting on his hat of political scientist, Anaximander argued that the cosmos is not dictated to by some superior being or monarch, in monarchic thought, but is geometric and therefore representative. In ancient Greek aesthetics, one decorates and ornaments in episteme lines and shapes to form a systems epistemology or if you will, engagement in analytics. Between 900 and 700 BC, Greek culture was notorious for its decorative uses of simple lines and shapes, especially on pottery and geometric method deals with exponential growth of things. In such notion of space/time, one can begin to conceive of a political understanding of chaos in parts.

¹¹ Internet Encyclopedia of Philosophy: Anaximander c 610 – 546 BCE. Available online at: <http://www.iep.utm.edu/anaximan/> accessed 8/22/2012

¹² Chaos - Greek χάος means "emptiness, vast void, chasm, abyss", from the verb χάινω, "gape, be wide open, etc.", from Proto-Indo-European *ghen-, cognate to Old English geanian, "to gape", whence English yawn. Chaos suggests the boundless. If apeiron is boundless, the notion of time and space deals with boundaries and to make chaos into bounded spacetime would appear to make little theoretical and linguistic sense. It is difficult to ascertain a distinction between apeiron and chaos, other than chaos being a state or condition of mind that is infinitely open, thinking of the boundless in abstract apeiron which is the same as pre-existence/existence in some creature form creator in imagination. The boundless is assumed and the boundless is spoken of, in cosmogony, as a matter of discourse. If one seeks to conceptualize in spacetime terms, one moves into the ontological subject matter category. Hesiod's Theogony indicates the serious danger of misrepresenting creator and creation where one seeks an advantage over others, in the manner of speaking of relationships between gods and human beings.

Political Art and Craft

Here, Anaximander introduces a cosmogonic theory of origination not in the form of a bird or animal or animal man or magnified man but an abstraction called apeiron (the indefinite, infinite, boundless, unlimited nature of the maker or parent of things that cannot be found out by reason, but from which everything appears. This abstraction in form should not be mistaken for “nothing” or creation ex nihilo, because nothing is considered being, in dualistic thought, and therefore a subject of ontology, not of cosmogony, as Plato suggests in the concluding dialogue between Socrates and Theaetetus in *The Sophist* on the nature, character and quality of being. *The Sophist* should be read together with *Theaetetus*, *Timaeus*, *Gorgias* and *Politicus* (Statesman), by the political scientist to capture this distinction between cosmogony and ontology, in the sociology of discourse.

On the political organization level, Anaximander hypothesized a political order and space (arguably spacetime) in equilibrium, in which all is organized around a center which is the static point of the system in society as it is in nature. This center moves to stay in position and all things move or radiate from the center, which expands as in relativity theory in physics, in geometric. This makes sense because the Greeks did not make the distinctions and divisions and separations of the professional knowledge system we do today, often with the intent of staking out special advantageous interests among scientists, a kind of ivory tower isolated separatism where monistic thought gives way to compartmentalized knowledge or science and recedes in consciousness, but never really leaves.

As will be demonstrated, in the context of dualistic thinking, these divisions are conceived as a kind of separatist movement dividing “good” from “bad”, “goofiness” or “stupidity” from “ingenuity” that as a stream of thought has had repercussions on the viability of nations and empires, city states and states from antiquity to modern times. These states rise and fall in their separatist dualist ideologies in pro-killing sophistic doctrine known to political science as the ghost of political science in movement and stillness of the State or Condition, imitating and simulating science in method without caring for science, cooking toxic from incompetence.

In applied political science, Anaximander saw the assembly of demos in the agora which is lying in the middle of the city as the decision-making center of the Greek City State, suggesting a representative democracy discoursing and discussing political

problems of the day. The agora was a central spot in ancient Greek city-states where people gathered in assembly and was the center of athletic, spiritual and political life. People shopped, gathered for military duty and heard statements of the ruling king or council. The Roman version of the Agora was the Forum.

All things appeared from the agora, originating in an unlimited agora. The agora notes changes of forms and creates forms and creates in perpetuity, so that genesis or the beginning never stops beginning, with individual things having the property of beginning and perishing. Thus, it is impossible to have an ontology or cosmos without a cosmogony.

Aristotle's struggles with cosmogony in dualist thought only underline the comments of the sophistic dualist Persian Philosopher Al Ghazali who built a polemic on Aristotle through Ibn Sina and Al Farabi.¹³ This polemic included sideswipe at Plato in the form of a backhanded compliment to his Pre-Islamic divinity "ignorance".

At the same time Al Ghazali proposed his own dualistic correlative of God in command control system willing birth itself rather than allowing birth to occur. This is the philosophic difference between democratic values and authoritarian, monarchic thought that must be reconciled in dialectic, as Plato sought to do, for the sake of a competent politics. Al Ghazali argued that the division of that which is one, and which possesses no magnitude or quantity, is evidently impossible. "How can that which is one become two, nay a thousand, and then regain its oneness."

This suggests that Al Ghazali did not conceive of a problem of dualism that needed to be reconciled, but in attacking what he saw as irrational, excluding the irrational from contemplation of the whole, he laid the groundwork for a permanent separation or dual track thought of divine and secular for the purpose of finding out and killing heretics. (Page 22)

The implication is that of originating the world as emanating the temporal from an emanator who existed before the world

¹³ In *Tahafut al-Falasifah*, (Incoherence of the Philosophers) Page 5, Al Ghazali pinpoints a "dispute ...centred on a mere word...(the use by sophists) of the word "substance" for God, meaning thereby a being which is not in a subject, or a self-subsisting being which does not need an external cause to continue it in existence." Al Ghazali chose not to raise a challenge to this notion, but suggested that it is debatable whether the Sacred Law approves of its use. Plato was more explicit in *Theaetetus*, in dealing with the term "being" where Socrates called for the abolition of its use. He was not concerned with the moral issue of the use of the term which he explicitly sought to avoid, apparently more concerned with ontological matters than with cosmogony.

Political Art and Craft

existed. Once one establishes the order of existences, one can rationalize the existing order and rationalize temporal creation and destruction with God existing after the world is gone, dispensing rewards and punishments in Paradise and Hell. The implication is horrendous, because it speaks of a killer and killing, killing as inevitable, based on a sophistic dualism that focuses on getting advantage of being over being by maintaining the separation – a sophistic dualism that says, I am wise and wiser as I do wisdom as a virtue by putting a brand of infidelity on people and calling for their execution for being in his words, “stupid idiots”, with no redemption by discourse, an absolute uneducated barbarism that ingeniously disparages the wiser and less wise without cause, the nightmare of Hesiod’s treacherous Theogony.

Plato systematically built the cosmogonic/ontological profile of the sophist¹⁴ as a person who fails to distinguish between cosmogonical matters and ontological matters as two parts of philosophy, natural philosophy and science. In theory, Sophism originates from a “conscious or dissembling section of the art of causing self-contradiction (compare Gorgias where Socrates describes rhetoric as an experience). The sophist puts on a false appearance in order to conceal facts, feelings, or intentions and thereby hides from himself and others. The Sophist does this by imitating appearance itself to cause the appearance of what is true in false light to create, by word juggling, a human creation that is not divine.

False light is an attack on mental or emotional well-being because it misleads by creating a false impression. This is a real problem with polemic that seeks to juggle words to specious advantage, with a technical truth attached. In American Common Law of Torts, the tortfeasor publishes maliciously against the victim placing the victim in a false light, highly offensive or embarrassing to a reasonable person. Moreover, such conduct is also treated as defamatory as it injures reputation. It is important to understand that there are only victims, in Plato’s view, victims of ignorance, whether the perpetrator or the

¹⁴ Stranger: He, then, who traces the pedigree of his art as follows--who, / belonging to the conscious or dissembling section of the art of causing / self-contradiction, is an imitator of appearance, and is separated from / the class of phantastic which is a branch of image-making into that / further division of creation, the juggling of words, a creation human, / and not divine--any one who affirms the real Sophist to be of this blood / and lineage will say the very truth. (Online Reader, Project Gutenberg Plato’s The Sophist, Page 102)

target of the perpetration. This brings the concept of sophism outside of litigation and into the realm of science itself. Thus Plato sought to deal with this problem in a nonkilling way (Online Reader, *The Sophist*, Page 103)

The criticisms of Averroes on Al Ghazali's scholarship, though not accepted in Medieval Islam to counteract overemphasis on dualism in Muslim political thought, are further evidence of this political problem.¹⁵ The physical outcome was systematic persecution of Averroes including beating and forfeiture of wealth as he left the torment he endured in Spain for North Africa. As this scholarship polemic influenced the Thirteenth Century Scholastic movement in Christian Europe, the movement became embroiled in polemic between Thomists of an ontological monism¹⁶ with unresolved dualism of John Duns Scotus who sought the beauty of God in a correlative to humanity, running on a different track. Correlations in metaphysics must be tracked as produced conditions dependent on origination theory in philosophy to close duality in monism.

"Existence monism targets concrete objects and counts by tokens. This is the doctrine that exactly one concrete object exists. Priority monism also targets concrete objects, but counts by basic tokens. This is the doctrine that exactly one concrete object is basic, which will turn out to be the classical doctrine that the whole is prior to its parts." Schaffer (2008)

¹⁵ an impostor is one who seeks to perplex, and does not look for the truth. He, however, who errs while seeking the truth cannot be called an impostor, and the philosophers, as a matter of fact, are known to seek the truth, and therefore they are by no means impostors." Averroes, *Tahafut Al Tahafut*, E Text Edition, Translated from the Arabic with Introduction and Notes by Simon Van den berg y Third Discussion, Incoherence of the Incoherence <http://www.muslimphilosophy.com/ir/tt/> accessed 8 22 2012. His point, to be discussed later is that the Islamic Theologians and Al Ghazali were confused in saying that God is the agent and the maker of the world and that the world in his product and act, expressions which in their in their system are only metaphors without any real sense. A metaphor is defined as an implicit comparison, such as by saying that someone is a snake. Indeed, this was Al Ghazali's low opinion of heretics and stupid idiots who theorized.

¹⁶ There are many monisms. What they have in common is that they attribute oneness. Where they differ is in what they attribute oneness to (*the target*), and how they count (*the unit*). Thus, strictly speaking, there is only *monism relative to a target and unit*, where monism for target *t* counted by unit *u* is the view that *t* counted by *u* is one. The work of Avicenna and St. Thomas Aquinas seem to suggest a formalistic concern that gave rise in Islam and Christianity to a struggle over "what is" and "what is God", with Al Ghazali and Duns Scotus leading the opposition. Monism, from a Platonic or perhaps cosmogonic perspective is overarching and all encompassing, as suggested in the Theateatus, "All moves". Schaffer, Jonathan, "Monism", *The Stanford Encyclopedia of Philosophy (Fall 2008)*, Edward N. Zalta (ed.), <<http://plato.stanford.edu/archives/fall2008/entries/monism/>>. Accessed 9 7 2012

Political Art and Craft

Monism in sophism divides creation by juggling the parts while inferring a dual nature of truth. In the context of a cosmogony, monism considers the origination and existence together explicitly as one, in classical philosophy. In philosophic monism all dualistic thought is reconciled, explained and accounted for.

The Scholastic movement lost credibility in Europe as separatism seemed to exhibit fault lines across European political system in Christian Europe as Christianity and Islam uneasily co-existed on parallel dual tracks, like the co-existence of capitalism and communism as political economies, with a mutating Nazi / Eugenics/ Racist / Colonialist / Imperialist / Catholic / Jesuit / Protestant mutation.

While the monistic view may appear to be challenged by a dualist view, the dualist view fails to refute the monist view, but to the contrary is swallowed up by the monist view and used analytically in one existence separated and spaced for analysis as parts of the whole making of politics machine. The consequences of separating existence was in the view of Plato's Socrates "the final annihilation of reason" and therefore arguably dangerous to human life. Thus, Plato used dualist thought in dialectic to reconcile the rational and irrational, so as to allow them to work together in perfecting what is already perfect, whole and one.

According to Encyclopedia Britannica 1911 Dualism, Dualism from the Latin "dualis, containing two, from (duo)," attempts in sophism to correlate rather than analogize things, to show a co-existent relationship. Dualism, for all its hazards in the hands of experts is used to re-integrate irrationality with reason and faith and must be handled with the care of a bomb defusing expert, because it is in nature, character and quality, a bomb. When the polemics flare, discourse bombs and we fall off the wall and have to be put back together again, however rotten.

Good dualist philosophy takes real political expertise, educated and trained at the gymnasium, at the elementary and secondary school, at the colleges, universities and institutes, at the trade and technical schools, at any agora, with the world as the laboratory. To spare education is to spoil humanity in unguided experience. Thus, in Nonkilling Global Political Science, the scientist must be able to pull fragmented dualistic thinking back into line, like a guide rider of horses or a child development assistant training preschoolers to line up and follow one another, spaced appropriately with hands to self, anointing categories in colors

and lines and shapes, crafting the art of politics in competent philosophy, a philosophy that allows us to conclude we do not need to kill people to make them work and live together.

One can imagine this correlative function in ontology, founded on cosmogony in theory of origination of all ontologies. Correlating things does not analogize things to each other. Correlation allows us to line different things up and move them around. Properly used analytically, we can then create the necessary analogies. Improperly used, correlations ignobly divide a single existence into multiple existences, conveying a meaningless advantage to one existence over another. Analogy helps create the dialectic, allowing things to be called by their nature (what they do) and named in the family of words that can enable us to talk about analogies as names that go together and names to be put somewhere else. This is why we name people and things. We put together the elements of the apeiron. – the appearance of chaos that comes to the agora and processed as experience. We can contemplate the experience and reflect on it, for business purposes, creating a business plan to manage appearances and thereby direct ourselves in the agora and among the agoras. The agora and agoras seem analogous to the nodes, hubs and links of an infinite mesh network of networks.

Thus, when China asserts it is a one country, two systems political economy, due to the re-integration of Hong Kong from Britain, this dualism is designed politically to monistic process. The problem of two or more existences is always a sophistic problem of maturing political thought of one China, which historically has tried to use a Yu zhou approach (spacetime) to make many polities act as one, using a common writing system, seeking to simplify it for easier understanding across the collection of cultures that make up the present political face of the Chinese nation. This is classic relativity theory with study in classical and quantum mechanics in analogous scientific enterprise. It relates back to the merger of patient and agent in Theateatus.

Arguably, the Chinese experience can be used this way to craft dualism into a monistic nonkilling global political science, demonstrating an articulated gymnastic/medicine justice oriented political art, built on the British interregnum. Perhaps this experience will help the two Koreas, Taiwan and China, Israel / Palestine in the short term and the global community in the long term, including the right wing/left wing ideological dualism that characterized immature political thought in Europe and the

Political Art and Craft

United States whether or not the political system is one party or two party or multiparty. Thus, the Chinese experience, in addition to the European Community experience and the former Soviet Union experience could be very worthwhile laboratory study in nonkilling political science.

In politics, akin to holistic health and schizophrenia is the union of rationality and irrationality, implicating the academic, scientific, religious and political establishments in ignorance needing a change of course, for the sake of the health of the world community, including every soul on earth. It is to that problem we now turn, so as to conclude discourse about the nature, character and quality of nonkilling global political science with a compelling nonkilling argument.

Political Science in Metaphysics

Introduction to Causal Analytics: Building a network of nonkilling global epistemology in the three theories of substance, movement and infinite expanse

Local and global thinking is hallmark of knowledge, science in philosophy and politics. While they may be sorted into sophisticated categories for ease of handling of various subject matter, their subject matters must be considered as parts of one or they lose their nature, character or quality as one thing in many parts. Every chef making fine cuisine understands this. The general public understands this but we often act as if this monistic notion does not exist. We ignore it, in seeking advantage of one thing over another. The notion is that all are part of a single self-supporting ecosystem with the ingredient common to all designated as intelligence. This intelligence manifests chaotically, rarefies in thought and condenses in states and conditions we may describe as killing and nonkilling, without fear or favor. In recognizing these facts, we face life and face down killing states or conditions of the polity, in nonkilling global political science in ecosystem.

Dualism folded back into Monism

Encyclopedia Britannica 1911 Dualism states: Dualism (from rare Lat. dualis, containing two, from duo), a philosophical term

applied to all theories which attempt to explain facts by reference to two coexistent principles. The term plays an important part in metaphysical, ethical and theological speculation. "...Metaphysical dualism postulates the eternal coexistence of mind and matter, as opposed to monism both idealistic and materialistic. Two forms of this dualism are held. On the one hand it is said that mind and matter are absolutely heterogeneous, and, therefore, that any causal relation between them is ex hypothesi impossible. On the other hand is a hypothetical dualism, according to which it is held that mind cannot bridge over the chasm so far as to know matter in itself, though it is compelled by its own laws of cause and effect to postulate matter as the origin, if not the motive cause, of its sensations be assumed to exist, though mind cannot know it in itself. "

For existence to be dual is thus to separate existences by correlating them, a practice that Plato concluded through Socrates in *The Sophist* is dangerous nonsense, in *Theaetetus*, a Wind Egg. It falls not within the category of theory but of doctrine, a rule or principle that forms the basis of a belief, theory or policy, taught to people as truthful and correct. In the monistic view, and arguably the scientific view that allows one to discourse politics and philosophy at the same time, a doctrine that forms the origination theory is a doctrine not of speculation or educated guess but of something else entirely, an invention and where it deals with religion, it is fraught with the danger pointed out by Hesiod's *Theogony*, that people know how to lie about religious and political matters and other matters when they know how to speak the truth and do not speak it.

Doctrine refers to a way of doing business. It has a two faced nature, one of truth and one of false and is an endemic polemic, associated with teaching but also associated with indoctrination and propaganda. It is a terrible and terrifying mix or stew of rhetoric that does not care about people and for this reason should be distinguished as the correlative, the scientific method of doing business, so as to allow it to be treated as integral to theory in origination of things that are hypothesized in a happening. In philosophic terms, it is ontology without a home in cosmogony. The ontology is defective as well and may be understood as a wind egg.

So strong are the feelings about doctrine that in offensive terminology, it is a bastard and fornication out of wedlock wrapped up into one stinking thing but in reality part of all. It is necessary to

Political Art and Craft

provide these terms to the reader so as to bring out the passion at play, of genuine and counterfeit and underline and bold the need for the most alienated to be loved and cared for, handled genuinely in care, in all arts and sciences, in ministry, in law, as an explosive substance. It is the sick patient, needing treatment in humor, anger, grief and compassion of a genuine parent for a genuine offspring, so as to avoid replication of the doctrine of dueling existences and polluting our lives with unrelenting filth as a way of doing business. Like the ghost who cannot make merit on its own, the living must do it justice, so as to feed it, grow it and mature it into good stuff, no matter where it came from or what it looks like, in apeiron of the chaos.

A science that does not appreciate doctrine is doctrine itself, a way of doing business as an out-of-control horse without a guide rider, just another piece of unworked junk in spacetime, raw and unprocessed, associated with the declination of bodies and thus of especial concern in Nonkilling Global Political Science.

Dualism and Monistic Metaphysics of Causation in Political Science

In Metaphysics, Nonkilling Global Political Science is concerned with the nature of being and beings, existence, time and space and causality. "In Plato for the first time we find a truly dualistic conception of the universe. Asserting that ideas alone really exist, he yet found it necessary to postulate a second principle of not-being, the groundwork of sensuous existence and of imperfection and evil. Herein he identified metaphysics and ethics, combining the good with the truly existent and evil with the non-existent. "Encyclopedia Britannica, Dualism (1911) See also for primary source the conclusion of Plato's *The Sophist*.

Encyclopedia Britannica discussion of dualism contains one additional point that should be a matter of concern to all the world's parents, educators, scientists, professionals, all artisans, craftspersons and guardians of the State. This is the idea of a rebellion in philosophy, ethics, theology, Aristotelian thought, Dark Ages thought, medieval scholastic thought in Islam and Christianity and Judaism, and in the investigations of Bacon and Descartes in the birth of modern physical science in their devotion to forms and methods of scholarship and research. This rebellion is the focus of unschooled repugnancy that seeks to set itself apart from other things and perhaps fails to handle failure in a becoming and magnanimous way.

This was a problem facing Plato's Academy after his passing, when it too became skeptical and withered by polemic, in intellectual struggles with the Greek schools of virtue, including Skepticism, Hedonism, Stoicism and Cynicism. These four head of rebellion may have become five and became so distrusted as to suggest an explanation for Byzantine Emperor Justinian I's ban of all Greek Schools of Philosophy as a political threat to his Christianized State in the Sixth Century.

In Islam, there is the suggestion of a continuing disaster in philosophy and a ruined science from the time of Al Kindi, whose team of translators and researchers brought Greek philosophy in for use by Islamic Caliphs and Theologians and other professionals. Al Ghazali writes of this problem in his complaints about Ibn Sina's and Al Farabi's metaphysics which he concluded lacked logic, as far as he could ascertain from their writings which seem to have placed great emphasis on Aristotelian thought that "refuted the Divine Plato" with a dearer truth.

It is hard for this writer at this stage of his research to ascertain whether Al Ghazali had access to Plato's dialogues or only secondary sources, so as to reconcile Plato with Aristotle. Al Ghazali did complain of language problems that might have impacted his ability to get through the Aristotelian notions of Ibn Sina and Al Farabi.

One gets the sense that Al Ghazali was so much influenced by skepticism that he despised Aristotle for questioning and testing Plato. Yet if science, including theoretical science is not tested, then the nature and character of science itself is nothing more than stoic acceptance. Aristotle did what he had to do, test his teacher and any teacher, good or bad at the art and craft of teaching has to be tested by his students.

Alexander the Great had his mastery of war continually tested by his enemies and today his methods are studied and tested at military academies. After a while, Alexander's soldiers taught him that the art of war is wisdom – you have made your point in fighting with others in the martial arts. You are the best at war with the wisdom of Athena. There is a reason for fighting and when there is no reason to it, there is no point in it. This was Sparta, specialist in war fighting, guarding its resources even when Greeks elsewhere felt the threat of their powerful neighbor Persia. This was Thales, who had counseled Miletus not to join a Greek city state alliance against Cyrus.

Political Art and Craft

Aristotle, Alexander's tutor, should be treated likewise, as a student of Plato, teacher of Alexander, tested by Alexander. With Al Ghazali at least, Plato was philosophically safe, though the Jewish and Christian theologians had not passed the test because they imitated their ancestors. Al Ghazali himself pointed out that heresy is "the uncritical acceptance of whatever one hears from others or sees all around." Thus heresy is the failure to test ideas. Somehow, this heresy appears to have stagnated Muslim philosophy and science after the 12th Century and the decline of Ottoman power and the emergence of the secular state called Turkey, among a multitude of ethnically based states in the nineteenth and twentieth centuries appears to bear testament to Al Ghazali's notion of heresy.

There is no testing authoritarian thought by asking it to submit to testing because authoritarian thought insolently refuses to be tested. Authoritarian thought imitates and simulates testing by using brute force to impose a will. Even Alexander knew better than to beat his soldiers to fight through all of Asia. If insolence refuses to be tested, it will be tested in war against insolence itself, as the maker who is never found out desires. In the martial arts, there is a continuing principle, as in judo, to use the opponent's strength against the opponent.

Thus, in Islam, Al Ghazali in polemic waged the counterfeit war on philosophers including Ibn Sina and Al Farabi, who sought to innovate using Aristotle's study of Plato. Their imitators and simulators of Aristotle were "stupid idiots" for being too skeptical and authoritarian themselves. Arguably Al Ghazali was talking about a problem he shared with those he sought to criticize, highlighting the need for an ethos among scholars in mental gymnastic that carries pathos in medicine for a common ailment, that this ethos and pathos be legislated pursuant to the human constitution, in the interest of the human body in justice to the body. Wisdom in war is the capability of not fighting and it is fighting not to fight that is the raw material of Nonkilling Global Political Science.

The political matter became so serious that Averroes warned that Al Ghazali's skepticism had been carried too far by Islamic theologians who turned on philosophy itself, injuring the Muslim polity. In the view of modern scholars, Al Ghazali's polemic, the Incoherence of the Philosophers led Islam away from cutting edge theoretical science leaving it bereft of a competitive applied science, debilitated politics and philosophy that translated into

political and military disaster and Western political economic domination. Arguably, this political problem may have influenced the rebellion of Osama Bin Laden and the violent Al Qaida led jihadi political movement of the early 21st Century.

Moreover, this sense of a neglected Plato in medieval and contemporary scholarship is heightened by the sense that the Romanized Greek Byzantine Empire left Plato's works in obscurity and failed to call on them to deal with political problems. Worse yet, it appears that in Western Europe up to the Fourteenth Century, Plato was accounted for by secondary sources with Aristotle, who wound up running a separate school outside of Plato's Academy, the Lyceum.

Therefore, Aristotle as Plato's student got the limelight of scholarly attention, as the old Greek material passed through Islamic hands to Christian hands in Medieval France and later Byzantium itself. It appears that the 13th Century scholastic movement that so profoundly influenced contemporary Western education had no access to Plato first hand and seemingly like Al Ghazali focused on Aristotle, as transmitted by the same scholars who struggled with Greek philosophy in Islam, including the superb scholars Al Farabi and Ibn Sina (Avicenna). In these depressed conditions, the work of St. Thomas Aquinas and John Duns Scotus worked to an amazing polemic that seems to have spiraled out of control and instigated a monistic counterrebellion of such Renaissance thinkers as Bruno and Paracelsus who asserted the truth of mind and matter in unity of one existence and the later monism of Leibniz and successors in metaphysics.

The sense is that dialectic in discourse is necessary to pull this humpty dumpty egg back together again and this task falls to Nonkilling Global Political Science in contemporaneous discourse on politics and philosophy, as Plato mentioned in *Timaeus*. The Britannica editor writes:

The birth of modern physical science on the other hand in the investigations of Bacon and Descartes obscured the metaphysical issue by the predominance of the mechanical principles of natural philosophy. They attempted to explain the fundamental problems of existence by the unaided evidence of the new natural science. Thus Descartes maintained the absolute dualism of the *res cogitans* and the *res extensa*

Political Art and Craft

The link between authoritarianism and scientific method over science itself in insolence is suggested by the modern divisions of academia in the natural, behavioral and social sciences and the humanities including theological study. Unless scientists truly discourse in dialectic, then they will litigate and in litigation the lawyers will beat them up, the judges will rule on the evidence and award damages, grant injunctive relief, declare people sane and insane, punish them or withhold punishment according to law and equity. The Marshals will place the quarrelsome in handcuffs and chains and lead them away or they will be released on their own recognizance or on bail. Thus the golden rule of wisdom and war is to learn so as to make peace. Athens knew this because the lawyering profession grew out of Athens, with the personal injury law of liability promulgated by the philosopher Protagoras and the protagonists. Plato portrayed Socrates in a protagonist duel with Protagoras in a dialogue, with touché.

Metaphysics and Cosmogony: repairing the ontological, etymological cosmological fault line: Plato and Aristotle in Political Monistic

Bacon, the preeminent English jurist, scientist and sophist followed Aristotle in postulating the doctrine of La Causa Proxima or Proximate Cause which arises from Aristotelian Posterior Analytics, which in contemporary terms refers to the use of ontology to create a metaphysic in cosmology to develop episteme in what is called the theory of knowledge or perhaps systemic knowledge called epistemology among philosophers. In short, it just calls for in causation analysis localized cause and effects and products and blows it up into a system of immediate and remote causes in spacetime.

It is important to recognize that Aristotle had a cosmogony and without that understanding, scholars such as Al Kindi, Al Ghazali, Duns Scotus, theologians and others may have fallen into a trap seeking advantage over others, by now, hopefully well understood by the reader as laying a political wind egg. Al Kindi like the Stoics and Cynics, hedonists and skeptics had ontology but no clear cosmogony in mind from the records I have found so far and may have made metaphysics the study of God, perhaps so as to give advantage to Islam over other religions and keep his caliph patron happy. Even if this is true, Al Kindi was not spared a beating, temporary loss of his library privileges and very sadly

dying a lonely man, by accounts of his life. Indeed this litigation came to Averoes, who wrote of the political difficulties confronting Islam by the theological uses to which Theologians had put Al Ghazali's thoughts to work heresy in dualist thinking.

Ibn Sina and Al Farabi must have struggled with being misunderstood as heretics like Socrates and Christ. This is the good and bad of imitating in the bodily art and craft. One must imitate and must innovate notoriously, looking like a heretic at times but at all times being the philosopher, prophet, Talmud Scholar and wise and loving person – human.

It appears Thales, Anaximander and Anaximenes were spared, perhaps because philosophy and religion and politics had a greater cohesion in their time and did not have the decorative attire and cookery that was eventually documented by Plato. It is no wonder these three men have such high regard among Greeks and other scholars as innovators and originators as well as imitators and simulators.

For example, Thales appears to have had a very positive reputation as a philosopher, scientist, political scientist, businessperson and statesperson. Not only did he use natural philosophy to demonstrate how to make a business profit to show the value of philosophy, he specifically advised against fighting a war and so is credited with saving the Milesian polity from being sacked by Cyrus the Persian. Not only did Miletus avoid destruction but it got favorable treatment from the Persians while other Greek cities that had banded together to fight Cyrus were subjugated.

The problem of maintaining dualism on correlative terms has long been recognized to the point that philosophers have been excommunicated and had other political measures taken against them. The problem as Plato suggests in *Laws Book One* is that of the two fears, fear of pain and fear of evil reputation. In authoritarian atmosphere, these fears metastasized in the life of Baruch Spinoza, who sought to disabuse people of the notion that God and Nature are two different things. For his troubles, he was excommunicated by the Roman Catholic Church.

This excommunication does not seem to have been a result that Spinoza sought, which is pain of being shunned and one gets the impression that in Spinoza's mind, to take any other course would be to participate in shameful and dishonorable treatment of God. Thus the two fears run together to create dissent against doctrine in polemic. As a political matter, the

Political Art and Craft

effect was to run shame to the Church for being in doctrinal error for which it displaced this shame back to Spinoza by saying it would no longer converse with him.

No one likes being tainted with the brush of charlatanism, to be called out on it and no one likes to live in fear of evil. Thus, to the authoritarian mindset, running on fear, the four Greek virtue hydra dualist thought rarefies in the political atmosphere and condenses in cynicism, skepticism, hedonism and stoicism as virtues of the State, an apolitical and arguably atheistic state or condition, without God. This is the nature, character and quality Plato characterized as a condition of insolence, a condition for which he had great sympathy and understanding, as "a very great evil both to individuals and to states." Encyclopedia Britannica's editor continues:

Spinoza realized the flaw in the division and preferred to postulate behind mind and matter a single substance (*unica substantia*) while Leibnitz explained the universe as a harmony of spiritual or semispiritual principles. Kant practically abandons the problem. He never really establishes a relation between pure reason and things-in-themselves (*Dinge an sich*), but rather seeks refuge in a dualism within consciousness, the transcendental and the empirical. Since Kant there are, therefore, two streams of dualism, dealing, one with the radical problem of the relation between mind and matter, the other with the relation between the pure rational and the empirical elements within consciousness.

Without going into detail, Spinoza's lifestyle suggests political incompetence combined with high powered intellect linking science with philosophy. In the course of making his monistic case, he alienated Judaist and Catholic institutions in Eristic. The problem is to resolve another conflict, not of the nature and character of God, but to discover a true or probable political solution to an advantage seeking dualistic symptom of a fallacious wind egg laid by professional theologians of Christian and Judaic institutions. This is the second dimension of a twice changing subject, the subject of cosmogony or origination sucked into theogony/ontology and further sucked into cosmology, metaphysics and epistemology, seemingly running from Aristotle into present day western philosophy and science. This problem calls for the intervention of a Nonkilling Political Science to deal with cynicism.

Leibnitz appears to try a less confrontational approach to the dualistic sophism by focusing on perhaps a more stoic approach to politics, accepting violence and killing, under the

“most rate” circumstances, where killers “should take care against excess.” Again, this suggests the need for a nonkilling intervention in the most extreme or dire circumstances due to an ingrained skepticism arising from dualist thought with a philosophical out a political clouture. The problem of discussing politics and philosophy at the same time that was raised in *Timaeus* reappears in a monist oriented thought. To talk of excess is to speak vaguely and leave open rationalizations for cruelty and brutality. To a gentle and humane individual, such inarticulateness shocks the conscience, in light of the political and business success of Thales in preserving and promoting nonfighting while looking into the face of deadly violence.

This problem remains today in jurisprudence and the confusion obfuscates epistemological / metaphysical thinking making this philosophical problem incoherent to a casual observer of politics. Plato’s ghosts and counterfeits of the genuine politics as art distinguishing between experience and art haunt human discourse. Yet as Plato discusses, there is no escape from the problems of seeking advantage over others by separating existence itself.

*Closing the ring: Intelligence and
Appearance of Intelligence through Chaos*

Plato’s *Phaedo* in discussing theory of the forms asserted that “matter” is said to “participate in form. In reality, based on the preceding discussion, Plato’s position makes sense because participate, by any definition deals with taking part in the forms and indicate that the forms are monistic with dual parts. This lines up with intelligent chaos and Anaximander’s apeiron of appearances consistent with an abstract cosmogony. What we perceive in sense is the shadow of an intelligence that indicates the handiwork of the maker who is past finding out. This frees up thought to deploy in metaphysics and epistemology in theoretical science for purposes of hypothesis and applied science. Britannica suggests that Aristotle tried an end run around the proposition to test it with a development hypothesis which in turn creates things or gives birth to them in time. It also suggests that the focus on Aristotle’s test as uncooperative dissent in a kind of devious Eristic suggested by Al Ghazali threw succeeding scholarship off course: Encyclopedia Britannica puts it thus:

Political Art and Craft

Aristotle rebels against this conception and substitutes the idea of *irp'c'e m* an and development. Nevertheless he does not escape from the dualism of Form and Matter, *vas* and The scholastic philosophers naturally held dualistic views resulting from their extreme devotion to formalism. This blind dualism found its natural consequence in the revolt of the Renaissance thinkers, Bruno and Paracelsus, who asserted the unity of mind and matter in all existence and were the precursors of the more intelligent monism of Leibnitz and the scientific metaphysics of his successors.

In 1872, a pragmatist movement in American higher education evolved into the Harvard Metaphysics Club in which metaphysical analytics in fragmented state was considered in the writing of Nicolas St. John Green¹⁷, dealing with proximate and remote causes. Green traced this metaphysics from Aristotle's *Organon* as pressed forward by Bacon in his *Novum Organum* and applied to Anglo American jurisprudence in the resolution of disputes. Given that Athens is credited as the first political entity to have lawyers and the source of Protagoras the Sophist's lawyerly assessment of legal responsibility of a sports facility operator for the death of a javelin thrower, it is worthwhile to refer this problem to Aristotle's teacher, Plato, rather than to Aristotle and his *Posterior Analytics* and evaluating metaphysics on Plato's understandings. We first consider St. John Green's commentary on Aristotle and Bacon:

Aristotle, in his "*Organon*,"¹¹ says, "there is a difference between knowing *that* a thing is, and knowing *why* it is, and the science of the *why*, has respect to "τὸ πρῶτον αἰτιῶν" or the proximate cause, *causa proxima*, as it is translated by the school-men ; thus agreeing with Bacon in the "*Novum Organon*," that true knowledge is knowledge by causes, and that knowledge by causes, is knowledge by the proximate cause.

This and parallel passages in Aristotle are the foundation for the scholastic division of causes into proximate and remote. What do the schoolmen mean by this division? Stripped of technical language and verbal refinement, it is this: A proximate cause is one in which is involved the idea of necessity. It is one the connection between which and the effect is plain and intelligible; it is one which can be used as a term by which a proposition can be demonstrated, that is, one which can be reasoned from conclusively.

¹⁷ Nicholas St. John Green - Proximate and Remote Cause Retrieved August 22, 2012, from Information Philosopher Web site Nicholas St. John Green was a highly regarded Law Professor at Harvard Law School and was well regarded as a teacher of torts and criminal law. He left objecting to its formalism. He later became Dean of Boston University Law School. Available online at: http://www.informationphilosopher.com/solutions/philosophers/green/proximate_and_remote_cause.html

In *Theaetetus*, Plato discusses the problem of sense in that people get hung up on sense without reasoning through sense. to think in invisible cosmogonic abstract terms, preparatory to engaging in discourse. This creates a problem of dialectic and there is no shortcut in dialectic. One must lay a foundation before one can even discuss causation. Without cosmogony there is no ontology, no etiology in etymology and no pathology. There really is no cosmology. Therefore, there can be no metaphysics and no epistemology.

Proximate cause then refers to the maker who makes proximate and remote cause and says, if you want to know me, the proximate or remote cause of things, go to the maker who is past finding out and that maker will explain it to you. If you ask who the maker is, proximate and remote cause will tell you, look in the mirror. There you will find cause. If you wish to test this proposition, it is in your right and nature to do so as testing is necessary. Thus, we go to the notion of "cause" in metaphysics, as reported by Plato in *Timaeus*:

Timeaus: Now everything that becomes or is created must of necessity be created by some cause, for without a cause nothing can be created. The work of the creator, whenever he looks to the unchangeable and fashions the form and nature of his work after an unchangeable pattern, must necessarily be made fair and perfect; but when he looks to the created only, and uses a created pattern, it is not fair or perfect. Was the heaven then or the world, whether called by this or by any other more appropriate name—assuming the name, I am asking a question which has to be asked at the beginning of an enquiry about anything—was the world, I say, always in existence and without beginning? or created, and had it a beginning? Created, I reply, being visible and tangible and having a body, and therefore sensible; and all sensible things are apprehended by opinion and sense and are in a process of creation and created. Now that which is created must, as we affirm, of necessity be created by a cause. But the father and maker of all this universe is past finding out; and even if we found him, to tell of him to all men would be impossible. And there is still a question to be asked about him: Which of the patterns had the artificer in view when he made the world—the pattern of the unchangeable, or of that which is created? If the world be indeed fair and the artificer good, it is manifest that he must have looked to that which is eternal; but if what cannot be said without blasphemy is true, then to the created pattern. Every one will see that he must have looked to, the eternal; for the world is the fairest of creations and he is the best of causes. And having been created in this way, the world has been framed in the likeness of that which is apprehended by reason and mind and is unchangeable, and must therefore of necessity, if this is admitted, be a copy of something. (Online Reader *Timaeus*, Page)

Political Art and Craft

What remains what we call “what is” in polemic is nonsense attired in attractive colors and lines and enamels cooking dangerous polemic, the fear of pain and the fear of reputation get the better of political art and arguably make theoretical science hogtied by doctrine. Investigations turn into witchhunts and other forms of persecution, including violence and killing. We come back full circle to the beginning of this paper, the book end of the eschatological going back to the other bookend of cosmogony, in a neat philosophical and scientific package, theoretical and applied science in two parts of one, theory and hypothesis in union, the basis of metaphysics in union with science, in rhetoric, in discourse, in dialectic:

Now it is all-important that the beginning of everything should be according to nature. And in speaking of the copy and the original we may assume that words are akin to the matter which they describe; when they relate to the lasting and permanent and intelligible, they ought to be lasting and unalterable, and, as far as their nature allows, irrefutable and immovable-nothing less. But when they express only the copy or likeness and not the eternal things themselves, they need only be likely and analogous to the real words. As being is to becoming, so is truth to belief. If then, Socrates, amid the many opinions about the gods and the generation of the universe, we are not able to give notions which are altogether and in every respect exact and consistent with one another, do not be surprised. Enough, if we adduce probabilities as likely as any others; for we must remember that I who am the speaker, and you who are the judges, are only mortal men, and we ought to accept the tale which is probable and enquire no further. (Online Reader, Timaeus)

Politics and political science is overtaken in the public perception by its untrustworthy ghosts and counterfeits. Litigation is a mere polemic that judges and juries have to sort out, according to a formula that translates into winners and losers in a battle of wills and wits. It has been said in the context of Plaintiff's personal injury litigation that in order to win, one must lose. It is also said that the courts adjust relationships that have been thrown out of kilter. This sort of destructive competition, characteristic of Social Darwinism is barbarism handled in formal civilized declarations of responsibility, liability and nonliability, guilt and innocence, sanity and insanity.

As indicated above, Academia and science are not immune to these pressures for partisanship. Thus, Nonkilling Global Political Science needs a scientific method to complete an educated investigation of the problems of violence and killing. In Encyclopedia Britannica, the Editor indicates that

philosophy has not completely recovered from this “self-destructive dualism, a confessedly one-sided monism, agnostic as to the fundamental problem” and impliedly atheistic because it has not invoked God to protect honest discourse from predatory polemic requiring perfection through discourse in knowledge/science to avoid the declination of bodies signified in Helios’ inability to control his father’s horses, his destructive thunderbolts and his own demise.

Proximate and Remote Cause in the return of Pragmatism: Platonic Analytics and the American Gilded Age: Alexander’s return from India

The pragmatic movement of 1872 seems to have come together at Harvard University to address this problem in the wake of the American Civil War and the “Gilded Age”. The Gilded Age refers to a mixed golden appearance in counterfeit referring to ostentatious display, crass manners, political corruption, shoddy ethics, enormous but uneven industrial, urban and agricultural growth with mass European migration and influx of Chinese laborers, heavy financing from London and Paris financial markets and the rise of Wall Street, in a second industrial revolution that saw the United States outstrip England, France and Germany in per capita income and industrial production.

This period suggests the revitalization of proximate and remote cause metaphysics in philosophy and science that have propelled the succeeding post- industrial world of space travel and the internet in network development and communication in combined Platonian and Aristotelian form: In a sense, it seems it morphed as a revival of Plato’s Academy, long snowed under by historical polemic, in a new geographic setting, Cambridge, Massachusetts.

According to John Shook, Founder of the Pragmatism Cybrary Research Center, a collection of web resources about pragmatism and pragmatists, <http://www.pragmatism.org/>, “Pragmatism is a movement in American philosophy which began in the 1870s with the Metaphysical Club. Shook describes this history in a way that seems roughly analogous to the work of Plato’s Academy (pragmatic) (concerned with practical results) and Aristotle’s Lyceum (idealistic or peripatetic) which sought to explore philosophical and scientific theories and thus bedeviled

Political Art and Craft

the Persian Philosopher Al Ghazali who tried to clean up the messy workspace and put God and Man into the right ontological slots in causal metaphysics, focused like Aristotle, on the correlative relationships. In Aristotle's case, the concern seemingly was to make a correlative of nature in action and bring action in conforming track with nature.

Shook divides the club into two phases: Pragmatist, 1871-mid 1875 and an Idealist second phase beginning in 1876 running to spring 1879. In pragmatic monism, Plato sought to explain what is by why it is in pragmatic dualism and Aristotle sought to explain, in idealistic dualism why what is by what it is. He spent a lot of time and effort considering action in accordance with nature, so as to keep the mean between the two extremes of too much and too little. It is into this crack that metaphysics seems to have wandered and gotten stuck in gear, in mediaeval thought. In this view, the Harvard Metaphysics Club dealt with perfecting and the ideal of perfected state making what will be in eschatological terms an aftermath of is and what is in imperfect state, making in retrograde movement, what is as was.

We come full circle philosophically and back to Plato. There is no escape from Plato whether by the Metaphysical Idealism of Aristotle or Al Ghazali or through John Duns Scotus. In their proper perspective, these philosophers sought to test the limits of the boundless apeiron of Anaximander, in terms of Political Art. Arguably they were followed by Bacon, Newton and Einstein, among others. The scope of idealism in idealistic metaphysics is so broad as to take volumes and in Anaximander's perspective, so prolific as to only be embraced by Anaximander's infinity, moving and still in boundlessness, rarefying and condensing in opinion about what is wanted, in the terms of Anaximenes and always remaining with the same elements, as expressed in the ideas of Thales.

The pragmatist club went first, as did Plato's group. The pragmatist group consisted of Charles Peirce (organizer), Chauncey Wright, William James, Nicholas St. John Green and Oliver Wendell Holmes, Jr. Green and Holmes were lawyers and Holmes eventually became Chief Justice of the United States Supreme Court.

Plato's group included Theaetetus of Sunium (mathematician), Archytas of Tarentum, (founder of mechanical mathematics – also is reputed to have designed and built the first artificial, self-

propelled flying device, a bird shaped model propelled by a jet of what was probably steam, said to have actually flown some 200 meters and a general undefeated in war.) Leodamas of Thasos (mathematician), Neoclides Speusippus (philosopher/successor to Plato's school possibly playing the role of devil's advocate) and Eudoxus of Cnidos (astronomer and mathematician who introduced the first astronomical globe and whose mathematics are credited with spurring the growth of calculus.¹⁸

Among the members of the school in Aristotle's time were Theophrastus¹⁹, Phantias of Eresus,²⁰(Logician and Historian) ; Eudemus of Rhodes,²¹ (Historian of Science and Aristotle's Editor) Clytus of Miletus²², (Historian) Aristoxenus,(Musical theorist) and Dicaearchus²³ (historian of music, literature, biography, political science and geography.²⁴ In effect, one can see the elements of making things and recording things happening as two parts of a monistic whole, Atlantis and Athens in the making, having been made, to be made in the future and both what they are,

For the purpose of describing a Nonkilling Political Science in Pragmatic Metaphysics and the ideal state or condition of a Nonkilling State in metaphysic, the effort here is to make proximate cause analytics in epistemology and tell its' story to bring the humpty dumpty of Plato/Aristotle back together in its true monistic nature. We start with Timaeus, go to Green and then to Barabasi to bring us back to Timaeus/Critias,

Causation Analytics in Nonkilling Global Political Science

In general the universe seems to me to be nearer to a great thought than to a great machine. It may well be, it seems to me, that each individual consciousness ought to be compared to a brain-cell in a universal mind. ... modern physics has moved in the direction of

¹⁸ pp. 5-6, D. Nails, "The Life of Plato of Athens", in H. Benson (ed.), *A Companion to Plato*, Blackwell Publishing 2006. <http://www.scribd.com/doc/58871954/A-Companion-to-Plato>

¹⁹ <http://www.britannica.com/EBchecked/topic/590974/Theophrastus>

²⁰ <http://www.britannica.com/EBchecked/topic/455078/Phantias>

²¹ <http://www.britannica.com/EBchecked/topic/194975/Eudemus-Of-Rhodes>

²² Athenaeus: *The Deipnosophists* - BOOK 12, Pages 518-544 (57)

<http://www.attalus.org/old/athenaeus12a.html> Accessed 8 22 2012

²³ Aristoxenus. (2012). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/EBchecked/topic/34721/Aristoxenus> Accessed 8 22 2012

²⁴ Dicaearchus. (2012). In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/EBchecked/topic/162012/Dicaearchus> Accessed 8 22 2012

Political Art and Craft

philosophic idealism. Mind and matter, if not proved to be of similar nature, are at least found to be ingredients of one single system. There is no longer room for the kind of dualism which has haunted philosophy since the days of Descartes Sir James Jeans, Interviewed by the London Observer. Addressing the British Association, 1934.²⁵

As indicated above, Jeans talks of nothing new, only a recollection of very old thinking, hoary with age, told to Solon so long ago, by an elderly Egyptian priest, of the cause of bodies and their declination, and told in Plato's dialogue by Critias to Socrates and relayed through the idealism of Aristotle in a movement in state or condition. It also speaks to Anaximander's apeiron and the old Greek notion of Chaos. This is political science and nonkilling global political science in the making, having been made and made in the future, in the cosmogonical and eschatological bookends and the contents of mind in all its parts. Metaphysics is nothing other than theoretical and applied science. Thus, we begin with Timaeus:

Now everything that becomes or is created must of necessity be created by some cause, for without a cause nothing can be created. (Timaeus, Online Reader, Page 64)

We deal with a cause of creation of things that shadows all creation we understand in the apeiron of chaos, as political scientist Anaximander postulated, all proximate or next to the maker that created it. We cannot find the maker out or speak of that maker so as to make this maker into something of our choosing. We represent the maker and create in apeiron of experience and sensation. Even our abstractions are in the apeiron of chaos so in cosmogony, they are birds, theriomorphic and anthropomorphic theomorphic creations. Our ideas of the maker rarefy in discourse and condense in the knowledge products or effects of this discourse, in dialectic, according to the theory of Anaximenes, and everything stays the same no matter how much it transforms, as Thales argues. Plato through Socrates act as midwife giving birth to Aristotle. We can see this in the work of Nicolas St. John Green.

"IN JURE non remota causa, sed proxima, spectator, is the first of Lord Bacon's "Maxims of the Law". In English, it means that in law, we look to the thing next to cause itself as the repre-

²⁵ Space Theology (Astrotheology). Available online at: <http://spacetheology.blogspot.com/2012/03/sir-james-hopwood-jeans-about-cosmos.html> (accessed 8 22 2012)

sentative, in agency of the Principle, the maker or parent of things, the father. The father is the man acting as the parent, or ancestor, or founder, or prototype, leader, implicating political leadership. The mother is the woman acting as parent, as originator, creator, instigator or founder of something and its protector. Thus, in dualist thinking, one implements monism. We note but do not dwell on the remote and this signifies the importance of a thing, relatively speaking in a specific inquiry.

Green then points this cause in the direction of the proximate or next to the maker or parent of causes. "In the 2d Aphorism of the 2d book of the "Novum Organon," he says, "It is a correct position that true knowledge is knowledge by causes." He adopts Aristotle's division of causes. "And causes again are not improperly distributed into four kinds: the material, the formal, the efficient, and the final." He confines all philosophy to the search for the proximate cause." In nonkilling global political science, our concern is to assume in cosmogony, the maker of violence and killing in the chaotic apeiron of Anaximander, in political science and look to ourselves as the maker, attired in the makers clothes and cooking up the toxin, sampling it as any political scientist should and pronouncing it not worthy for human consumption.

In science, we then ask the question, why is this violence and killing making people puke their guts out, bleed all over the place and pass its crappy rhetoric through the bowels of polemic? What are the ingredients of this crap that makes the polity sick? We want to pass them out safely, handle them, sample them and make them safer to handle. We don't want to speculate on remote matters but deal directly with this terrible thing. We turn to Green, speaking of Aristotle and Bacon to show that we are actually confining the elements in and to their quantum, not inflating or deflating the quantum:

He confines all philosophy to the search for the proximate cause. These are his words: "But of these, the final cause rather corrupts than advances the sciences, except such as have to do with human action. The discovery of the formal is despaired of. The efficient and the material [as they are investigated, that is as remote causes] are slight and superficial, and contribute little if anything to true and active science." That is, he leaves nothing for the investigation of science but the proximate cause as distinguished from the remote..

Pragmatism is therefore no nonsense allowed. So if we talk about God when we should be talking about the maker or the

Political Art and Craft

maker's creations, we are going outside discourse and in what is counterfeit of politics say: "God damn it". If you can't talk straight keep your mouth shut. Get thee away from me you Satan. This is Hesiod's Theogony and Plato's Theateatus telling the scholar authoritatively, don't lie down on the job and seek your personal advantage at my expense. All that does is lay a wind egg in hard-headed unlearning and opens the door to ingenious sophisms in put downs, secondary to violence and killing.

Thus, the idea is not to look to the ideal and get blinded by its radiant glory by staring it down in the face. Instead, in politics, we look to what is proximate to the idea in probability theory and thereby practice virtue in idealism. This is the Platonic and Aristotelian bookends of reason and faith and nonkilling, in Nonkilling Global Political Science, politics as art, managing human souls in between the bookends of cosmogony and eschatology, rolled into one, producing an aftermath of mutual edification and agreement, called fairness, a thing of beauty.

Discourse in medicine to a threatening polemic

In Gorgias (Online Reader, 46), Socrates puts this speech in a much more magnanimous, nonkilling tone, simply saying let us part until we can find a way to come together again, but please stay because I really want to discourse with you, so let us agree to discourse, and like the God who let light upon darkness, darkness agrees to move over and become less proximate and more remote. This is the political art of ministering to ghosts in discourse, inviting to discourse, empowering discourse, accepting discourse and receiving discourse, from an opponent. We are now in correlative terms creating a relationship of proportion out of a dualism that just duels:

Soc. You, Gorgias, like myself, have had great experience of disputations, and you must have observed, I think, that they do not always terminate in mutual edification, or in the definition by either party of the subjects which they are discussing; but disagreements are apt to arise-somebody says that another has not spoken truly or clearly; and then they get into a passion and begin to quarrel, both parties conceiving that their opponents are arguing from personal feeling only and jealousy of themselves, not from any interest in the question at issue. And sometimes they will go on abusing one another until the company at last are quite vexed at themselves for ever listening to such fellows.

Why do I say this? Why, because I cannot help feeling that you are now saying what is not quite consistent or accordant with what

you were saying at first about rhetoric. And I am afraid to point this out to you, lest you should think that I have some animosity against you, and that I speak, not for the sake of discovering the truth, but from jealousy of you.

Now if you are one of my sort, I should like to cross-examine you, but if not I will let you alone. And what is my sort? you will ask. I am one of those who are very willing to be refuted if I say anything which is not true, and very willing to refute anyone else who says what is not true, and quite as ready to be refuted as to refute-I for I hold that this is the greater gain of the two, just as the gain is greater of being cured of a very great evil than of curing another. For I imagine that there is no evil which a man can endure so great as an erroneous opinion about the matters of which we are speaking and if you claim to be one of my sort, let us have the discussion out, but if you would rather have done, no matter-let us make an end of it.

Gor. I should say, Socrates, that I am quite the man whom you indicate; but, perhaps, we ought to consider the audience, for, before you came, I had already given a long exhibition, and if we proceed the argument may run on to a great length. And therefore I think that we should consider whether we, may not be detaining some part of the company when they are wanting to do something else.

Chaer. You hear the audience cheering, Gorgias and Socrates, which shows their desire to listen to you; and for myself, Heaven forbid that I should have any business on hand which would take me Away from a discussion so interesting and so ably maintained.

Cal. By the gods, Chaerephon, although I have been present at many discussions, I doubt whether I was ever so much delighted before, and therefore if you go on discoursing all day I shall be the better pleased.

Soc. I may truly say, Callicles, that I am willing, if Gorgias is.

Gor. After all this, Socrates, I should be disgraced if I refused, especially as I have promised to answer all comers; in accordance with the wishes of the company, them, do you begin, and ask of me any question which you like.

Upon reducing the political threat, restoration the political dialogue continues. We now ask ourselves, what is the proximate cause and how do we get there keeping Plato and Aristotle together? Green puts the preliminary to us:

The maxim then, as used by Bacon, is but the assertion of the general principle of philosophical inquiry. He uses the word cause in the broad signification which it has in the writings of Aristotle and his commentators, the schoolmen, that is, as nearly synonymous with the word reason.

The examples cited by him, by way of illustration, prove this. They show that the law deals with definite reasons, and is not led into uncertain speculation. They are no authority for the maxim as now commonly used.

Political Art and Craft

Green explains here the problem of dualism which is that there is no circling of reason in the current understanding of proximate cause in the 19th Century. Dean Prosser in the Law of Torts, 5th Edition suggests a terminology change from proximate cause to legal cause or substantial cause terminology because the term proximate was being used as a term from the sixteenth century that juries were misinterpreting to make causal analysis a chain of causation and placing legal liability on a time line of proximity of events. Thus, they were missing the instrumental character of the responsible act and the responsible character performing the act or omitting to perform a necessary competent act in negligence tort law. The California Supreme Court has taken this course in instructing the lower courts since 1990, believing that in this way, people can speak intelligibly about etiological / historical matters more precisely and pathology causes for which legal remedies may be had can be more easily identified.

In contemporary America, ordinary people do not know what Bacon, the justices and the lawyers are talking about. This is the incoherence Al Ghazali, trained in Islamic law so bitterly complained of, characteristic of all works of perfection, that they are not perfect. They are not virtuous. In nonkilling global political science, much like the justices, we are compelled to turn bad things into good, to close the loophole and create the Gordian knot that cannot be broken by Alexander's sword or pulling the knot out of its pole pin to untie it, as Alexander did to get around the problem of cutting the knot. In the meantime, we cheat and think outside the box, to break the not ingeniously, testing ourselves, our sword and the knot, as Aristotle tried to do with Plato. Alexander was able to "cheat" and became the ruler of an empire that stretched from Greece to India. Reason and faith become as one, as Green explains:

But is not the maxim capable of a more exact application? What is the precise thing which is a proximate cause to be searched out, and what is the precise thing which is a remote cause to be neglected in true philosophical reasoning?

Bacon adopts Aristotle's classification of causes, but the agreement between them is deeper than this.

Aristotle, in his "Organon,"¹¹ says, "there is a difference between knowing *that* a thing is, and knowing *why* it is, and the science of the why, has respect to "τὸ πρῶτον αἴτιον" or the proximate cause, *causa proxima*, as it is translated by the school-men ; thus agreeing

with Bacon in the "Novum Organon," that true knowledge is knowledge by causes, and that knowledge by causes, is knowledge by the proximate cause.

1. *Posterior Analytics*, Book I, Ch. 13

This and parallel passages in Aristotle are the foundation for the scholastic division of causes into proximate and remote. What do the schoolmen mean by this division? Stripped of technical language and verbal refinement, it is this: A proximate cause is one in which is involved the idea of necessity. It is one the connection between which and the effect is plain and intelligible; it is one which can be used as a term by which a proposition can be demonstrated, that is, one which can be reasoned from conclusively.

Here we speak of belief and trust, religion, religious groups, trust in God, set of beliefs, loyalty, exactly what Timaeus did in invoking God and invoking the individual gods who supervise the arts, such as Athena, the goddess of war and wisdom, Apollo, the guardian of justice, politics, legislation and medicine. Theateatus describes the process in the theory of movement in which all moves and in *The Sophist*, where unbeing is classed as being and all is what it is, becoming even when we fear it only falls apart.

Dualistic analysis: traveling through Aristotle's idealism to return to Plato's Pragmatism

Green transitions dualism into its pragmatic form from Plato's foundation and dualism threading through Aristotle and Bacon without ends of an endless boundless book worthy of the political theory of Anaximander's cosmogony, ontology and cosmology:

Posterior Analytics, Book I, Ch. 13

The scholastic distinction between proximate and remote causes has nothing to do with their relative distance from the effect either in space or time. The schoolmen did not view them as connected together like the links of a chain. The distinction has nothing to do with their retrogression from the effect as long as the effect necessarily follows from the cause. As long as the element of necessity exists in the mind, each cause in the line of causation is called, *not strictly a cause, but an instrument of the cause which impels it to action*. The last cause, looking backward from the effect, from which the effect, as they say, necessarily follows, is called, the proximate cause...

In this manner this division of causes is traced from Aristotle through the schoolmen to Bacon's time. The maxim containing it can mean but this, that if the law is to be perfected as a science, as Bacon hoped it would be, its expounders must deal with what is certain. They must not at-

Political Art and Craft

tempt to draw inferences from inconclusive premises. They must not wander from the point into misty generalities. Thus understood, it is a caution for which, if it were only followed, the practitioners of the law could not be too grateful.

The notion of the maker or father of all things as craftsman or demiurge comes to mind and here we see Plato again in a discussion of Aristotle and Bacon, as diligent students of perfecting the perfect, in idealism. The demiurge uses instruments to do the work and proximate cause is instrumental, substantial or responsible cause to the scientist and lawyer and to the storytellers and historians of Aristotle's Lyceum. This is the meaning of the Iliad of the Trojan War in polemic, coming home in the Odyssey, enduring trial, tribulation, tears, pain, loneliness, separation and death, a sure rendition of Homer in science, Odysseus cleans or purifies his home of terror and despoliation of dubious suitors, dispatched quickly and effectively in set piece military tactics, worthy of Athena in harmony with Apollo and Dionysius in competence and efficiency. It is a story of a survivor of all the brutality of war crafting a new life in the old, completing the journey of matter described by Thales, in the inflation and deflation of Anaximenes and in the cosmology of politics of Anaximander.

The danger of Inadequate training and education Leaving discourse too early

We have discussed the polemic of Al Ghazali, that Aristotle's metaphysics, as represented by polymath Ibn Sina and political scientist Al Farabi was too messy with the subtle brilliance of another dualist who perfected dualism without closing the loop of the Gordian knot. Plato tells us through Socrates in Timaeus that the problem is that of ignorance. The ignorance consists of (a) not having information, but believing one does have information without reasonable cause to believe it; (b) imitating the source of this incompetent information. These two problems give birth to another problem, speaking of "that which is beyond the range of a person's education is hard to carry out in action and still harder adequately to represent in language. This is why Plato needed in dialogue a fully ranged education enabling the speaker to discourse contemporaneously about politics and philosophy. Green observes:

After the publication of the works of Bacon and Descartes, scholastic logic, the credit of which had been much shaken by the revival of learning, and (as the schoolmen generally were the champions of the Romish Church) had been still more shaken by the Reformation, fell rapidly and deeply into disrepute. Its doctrines were not only forgotten, but its name became a byword.

Duns Scotus achieved a fame bounded only by the limits of the civilized world. He died in his thirty-fourth year, the intellectual giant of the time. His works in bulk are equal to those of some of the law writers of the present day, although he does not appear to have written any thing for the sole purpose of swelling their size. They are extant in twelve folio volumes. His clearness, depth, and power of mind would put to the blush the bold ignorance of those who speak patronizingly of scholastic subtlety, if, happening to possess the capacity to understand logical statement and close reasoning, they should perchance read a page of his writing. He was the greatest of the British schoolmen.

Here is an element of dualism for which John Duns Scotus carried forward as a theologian who like Al Ghazali sought a dual distinction correlating God with human beings but not closing the relationship. His focus was on doctrine, not on theory, focused on ontology without a cosmogony. His work generated a great deal of polemic and like Al Ghazali, his incomplete inquiry left enormous dissatisfaction with the quality of medieval scholarship. He became known as a sophist and his followers dunces, people denigrated for failing or refusing to learn.

The notorious dunce hat of living memory is attributed to the fallout of scholarship that led to profound disillusionment with scholars in the thirteenth century scholastic movement. Encyclopedia Britannica 1911 in discussing 13th Century Scholasticism and its decline suggests that his views on dualism were vulnerable to characterization as Atheism. The influence of skepticism, cynicism, hedonism in faith and stoicism must have demoralized, and left him reaching, desperate to get away from ugliness and find beauty in elaborate intellectual exercises.

Overall, one gets the impression that general medieval scholarship involving Plato's dialogues was heavily weighted to Timaeus and Republic as primary sources, possibly because of their theological and political content. Much of what the world knew seems to have come through Aristotle as a secondary source. There is concern that Islamic and Christian scholars were not getting the whole story and thereby confused ontological and cosmogonic matters in a jumble. One suspects that Avicenna and Al Farabi had to reengineer philosophic thought on these subjects, finding it difficult to rely on Al

Political Art and Craft

Kindi's work. One gets the impression that Plato's work was unappreciated by Byzantium politicians to the detriment of the political system and his work was generally unavailable to Western European Christian scholars. Aristotle's effort to pursue virtue with knowledge may have made a deeper impression on very formalistic, rigorous scholarly behavior and was vulnerable to political and religious squabbling. As a repository of ancient thought that has amazing relevance in science in science today, the world may have been a bit poorer for not having consulted his dialogues in a thoroughgoing effort,

Duns Scotus struggled mightily as did Al Ghazali and Aristotle. Unlike Aristotle, one suspects that Plato's work as a primary source was not used to put Aristotle in perspective causing Aristotle to be both loved and hated. It is interesting that Plato's dialogues arrived in Europe from Byzantium in time for the Renaissance but not in time for the Thomists and Scotists to discourse. Duns Scotus is best known for the doctrine of univocity of being, where ontology obliterates its cosmogonic foundation. Green concludes on this Theological Dualism:

As the followers of Descartes are called Cartesians, and the followers of Kant, Kantians; so, from the name of Duns Scotus, the scholastic logicians were called Dunces. The contempt which came to be entertained for scholastic philosophy is seen in the present meaning of the word.

As for Descartes and Kant, who came after Plato arrived in Western Europe, one suspects that they too, focused on Aristotle and Aristotle's struggles without Aristotle's teacher. Descartes appears to have operated from coordinates to try to derive a unity in philosophy but may not have had time to bridge dualism into monism, using algebra and Aristotelianism on their own.

Kant appears to have focused on ending speculation itself concluding ingeniously that metaphysics of faith and reason were impossible, suggesting the skepticism school of ancient Greece. His commitment to obliterating faith seems to have taken on a faith of its own, suggestive of atheism and an abysmal cosmogonic disaster where a critical scientific tool could be taken out of science and substituted with doctrine, a very poor substitute indeed. "It always remains a scandal of philosophy and universal human reason that the existence of things outside

us...should have to be assumed merely on faith, and that if it occurs to anyone to doubt it, we should be unable to answer him with a satisfactory proof".²⁶ Stern (2012)

Immanuel Kant (1724–1804) argued that moral requirements are based on a standard of rationality he dubbed the "Categorical Imperative" (CI). Immorality thus involves a violation of the CI and is thereby irrational. We see the traffic cop of idealism the good cop.

Yet we now see the bad cop appear, the cop that splits the irrational off from idealistic treatment in metaphysics by the good cop. Theory is now supplanted with the authoritarian judgment of the bad, the dualistic treatment without reconciliation and therefore unaccountable law enforcement in philosophy. The bad in dualism – the irrational banishes irrationality without acknowledging it as a body to be articulated, denied treatment and therefor without medicine, without justice, without politics.

"Yet he argued that conformity to the CI (a non-instrumental principle) and hence to moral requirements themselves, can nevertheless be shown to be essential to rational agency. This argument was based on his striking doctrine that a rational will must be regarded as autonomous, or free in the sense of being the author of the law that binds it. The fundamental principle of morality — the CI — is none other than the law of an autonomous will (Shades of Al Ghazali's will of God and will of man). Thus, at the heart of Kant's moral philosophy is a conception of reason whose reach in practical affairs goes well beyond that of a Humean 'slave' to the passions. We have only Dionysius without Apollo and without both, Athena's wisdom and war are non-extant. Odysseus cannot get home and the Trojan War of Iliad of Homer teaches nothing of morality or of politics or sense. There is no philosophy, only sophism. There is no true cause and no proximate cause.

We now proceed to identifying the proximate instrumental causes or immediate cause of thing by thing, moored in cosmogony, to bring Al Ghazali, Duns Scotus, Rene Descartes and Immanuel Kant into true dual mode monistically for purposes of Nonkilling Global Political Science in metaphysics

²⁶ Stern, Robert, "Transcendental Arguments", I. History and Exemplars. *The Stanford Encyclopedia of Philosophy* (Fall 2012 Edition), Edward N. Zalta (ed.), forthcoming URL = <http://plato.stanford.edu/archives/fall2012/entries/transcendental-arguments/> (accessed 8 23 2012.

Political Art and Craft

and systems epistemology of cause and effect. We want to remind ourselves what causes violence and killing for policy planning, hypothesizing killing and nonkilling states and creating nonkilling doctrine to craft the applied nonkilling political science, making or perfecting an incomplete condition into a complete condition or State. Green proceeds to speak, as Timaeus did, in terms of analogy of things becoming:

We have seen that Bacon adopts Aristotle's classification of causes, which was also the classification of the schoolmen. This is the formal, the final, the material, and the efficient. But this is a grouping together of different things because they have the same name. There is no real, and nothing but a fanciful, similarity between them. The efficient cause alone is the one which is involved in causation. The efficient cause is the cause which produces effects. Causation is the law of cause in relation to effect.

We return to Timaeus rule of discourse of which I remind the reader:

Now it is all-important that the beginning of everything should be according to nature. And in speaking of the copy and the original we may assume that words are akin to the matter which they describe; when they relate to the lasting and permanent and intelligible, they ought to be lasting and unalterable, and, as far as their nature allows, irrefutable and immovable-nothing less. But when they express only the copy or likeness and not the eternal things themselves, they need only be likely and analogous to the real words. As being is to becoming, so is truth to belief.

Here, Bacon and Aristotle classify different things by analogizing them in proportion, not in correlation or on different tracks that do not correspond with each other and do not mingle. There is the formal or official, conventionally correct, methodical and not familiar in style cause. There is the final or last cause, allowing no change and ending cause. There is the material cause dealing with the physical, worldly, pertinent or relevant cause, important in court, of content but not form and the substantial cause. Efficient cause deals with what is organized and capable of functioning capably and with minimum use of resources, time and effort. The distinction between ontology causal forms and cosmogonic cause is what is true cause in what is in being and belief based on what only becomes.

These causes are sorted in relationship, in originating cosmogony to ontology with formal, final and ending cause and ornamented with names. The names speak of different

things in duality of meaning but are tied monistically together as the efficient cause, according to their nature. It is like calling four individuals Bill, George, Sam and James and saying Bill, George, Sam and James have a common thing going, they are a group of males. They are humans. Some women have the name Sam or Samantha. The need for discourse is evident.

Once nature gives the complete identification of what we are talking about, we can assume no matter how many names we use, we are talking about the same thing. It is amazing how exciting that can be at a dinner table where we feast on the finest foods, the finest wine and talk about their ingredients and effects. The dualist who fails to tie up the loose ends is like Dionysus, the god of wine refusing to speak with his brother Apollo, the god of politics in the judicious use of wine. There is neither war nor wisdom but a counterfeit produced by two ghosts who look like Dionysus and Apollo who shake and rattle chains. On certiorari to Zeus, the case may be accepted or rejected.

The analogy of humans as copies of the gods and of God becomes clearer. These two creatures litigate in court and a creature judge has to settle it. If the judge and jury creatures leave any stone unturned of the evidence given them, then the matter goes up to that creature Zeus, the father of all things and like in the Trojan War, Zeus can let things happen or not happen at discretion, according to his unfathomed wisdom. When one sees the US Supreme Court in its split decisions, often 5 to 4, justice can be awfully good for one and very bad for another. There is no further place to go in law than to a split-minded partisan justice. Even a unanimous decision of justices can leave people dissatisfied, mourning or celebrating one thing put over on another. We often think of God in this way. If God gives us what we think we want, we feel blessed. If God does not give us what we want, we have a variety of disappointments and rationalizations. Thus, nonkilling global political science looks better all the time.

This leads to Greens next point about proximate cause analytics and epistemology.

There is no single "chain of causation" By its over free use the subject of causation has been much obscured. The phrase "chain of causation," which is a phrase in frequent use when this maxim is under discussion, embodies a dangerous metaphor. It raises in the mind an idea of one determinate cause, followed by another determinate cause, created by the first, and that followed by a third, created by the second, and so on, one succeeding another till the

Political Art and Craft

effect is reached. The causes are pictured as following one upon the other in time, as the links of a chain follow one upon the other in space. There is nothing in nature which corresponds to this. Such an idea is a pure fabrication of the mind.

In Greek society, dictators and usurpers called tyrants were despised, loathed creatures in political life. The problem is not being a dictator or usurper but of just acting like a jerk, a jerk who picked up political power by unconventional devious or undemocratic way, a bully, a wind egg laying pompous ass, an old impotent character who does nothing but screw up lives in political incompetence. Plato's sophist suggests these characters are of old stripe, even if young and energetic. They are old story in political life in names such as Hitler and Stalin in the 20th Century and a list of names going along in the longest and saddest and angriest procession or parade imaginable in spacetime. These "creatures" are credited with a chain of causation of violence and killing, in the litigatory sense of dualism and often we think of tortfeasors and criminals in kind of a cult of individuals, from Jeffrey Daumer the serial cannibal killer to Al Capone, the business side of organized crime and rampant systemic corruption in 1920s and 30s Chicago. His name is more notorious than Big Bill Hale Thompson of which the Chicago Tribune paid the ultimate tribute to a political name in disgrace.

For Chicago Thompson has meant filth, corruption, obscenity, idiocy and bankruptcy.... He has given the city an international reputation for moronic buffoonery, barbaric crime, triumphant hoodlumism, unchecked graft, and a dejected citizenship. He nearly ruined the property and completely destroyed the pride of the city. He made Chicago a byword for the collapse of American civilization. In his attempt to continue this he excelled himself as a liar and defamer of character.²⁷

Silent in this polemic is the fact that Thompson ran for office on the notion of cleaning up pre-existing political corruption. When he first ran for office in 1927, he held a debate between himself and two live rats that he called his opponents and pledged to clean up an already dirty Chicago and get rid of the

²⁷ Filling 'Big Bill's' britches: as history tells it, not a good mayoral goal for Raum Emanuel. By Rick Kogan – Chicago Tribune, March 21, 2011 http://articles.chicagotribune.com/2011-03-21/features/ct-sun-0320-sidewalks-big-bill-20110321_1_mayor-three-times-triumphant-hoodlumism-reputation-for-moronic-buffoonery, accessed 8 23 2012

crooks. If there was any misconception at all about a single chain of causation in proximate cause analysis, the life of Thompson, taken in context should do the job of exposing it as ghost and counterfeit. It is a dualistic fiction long promulgated by tyrants or rhetoric and reflects the hardheaded mortal and the ingenious but uneducated sophist of Plato's *Theaetetus*, *The Sophist*, *Gorgias* and *Statesman (Politicus)*.

Thus, Plato and Aristotle define a tyrant as, "one who rules without law, looks to his own advantage rather than that of his subjects, and uses extreme and cruel tactics—against his own people as well as others." In the more general understanding, there is collusion, conspiracy and systemic criminal behavior, where the interests of an oligarchy are advanced over others. This is why Plato described rhetoric of tyrants as the ghost or counterfeit of politics, making war on people, in and out of formal political office. The etiology and pathology of a political system is exposed in network theory.

The causal chain may be traceable to the Persian philosopher, theologian and legal expert Abu Hamed Mohammad ibn Mohammad al-Ghazzali (1058 - 1111 CE)²⁸ and Avicenna (Ibn Sina) "According to Avicenna's explanation of creation—which al-Ghazâlî was not opposed to—"being" is passed down from God to the first and ontologically highest creation and from there in a chain of secondary efficient causes to all other existents. It is important to acknowledge, however, that God is the only true efficient cause (*fâ'il*) in this chain. He is the only "agent," all other beings are merely employed in His service. (Griffel 2008).²⁹ Thus, Avicenna treated God in cosmogony as an essential ingredient to ontology itself. Indeed, Al Ghazali remarked in *Incoherence of the Philosophers* about the notion of a "being without a subject" and passed this subject by, in a concerted effort to attack Aristotle, Al Farabi and Ibn Sina as incoherent. One suspects that Al Ghazali used "being" casually without knowing the negative dualistic implications and

²⁸ Al Ghazali is considered one of the greatest Islamic jurists, theologians and mystical thinkers. He was the intellectual head of the Islamic community of Baghdad and was an expert on Islamic jurisprudence and was a college lecturer and refuted heresies. He had a serious spiritual crisis, left his life behind and took to wandering for two years before returning to teach. He committed himself to skeptical and mystical thought and "desperately sought revelatory truth, turning to Sufism.

²⁹ Griffel, Frank, "Al-Ghazali", *The Stanford Encyclopedia of Philosophy (Fall 2008 Edition)*, Edward N. Zalta (ed.), URL = <<http://plato.stanford.edu/archives/fall2008/entries/al-ghazali/>>. accessed 8 23 2012

in seeking a monistic metaphysics of God, passed on to the Muslim community a counterfeit that Plato had identified in Theateatus some 1500 years earlier and which was by that time known to a science “hoary with age”, but requiring rediscovery by succeeding civilizations and young Turks.

Plato observed that “there is no one self-existent thing, but everything is becoming and in relation; and being must be altogether abolished.” Plato argues that the term is by nature a “detaining name”, by which one seeks to fix and detain nature itself and thereby freeze movement. It does not matter whether one speaks of one thing or many things collected together and classified. It is this conception that allowed Avicenna to think of essence and from which we can derive an origination of a sophism, “I am wise”. Consider the word “be” in etymology, of growth in birth. In Dictionary.com, there is the following definition of the word “be” which describes what things grow into:

verb and auxiliary verb, present singular 1st person am, 2nd are or (Archaic) art, 3rd is, present plural are; past singular 1st person was, 2nd were or (Archaic) wast or wert, 3rd was, past plural were; present subjunctive be; past subjunctive singular 1st person were, 2nd were or (Archaic) wert, 3rd were; past subjunctive plural were; past participle been; present participle be-ing, verb (used without object)

1. to exist or live: Shakespeare's “To be or not to be” is the ultimate question.
2. to take place; happen; occur: *The wedding was last week.*
3. to occupy a place or position: *The book is on the table.*
4. to continue or remain as before: *Let things be.*
5. to belong; attend; befall: *May good fortune be with you.*
6. (used as a copula to connect the subject with its predicate adjective, or predicate nominative, in order to describe, identify, or amplify the subject): *Martha is tall. John is president. This is she.*
7. (used as a copula to introduce or form interrogative or imperative sentences): *Is that right? Be quiet! Don't be facetious.*
- auxiliary verb*
8. (used with the present participle of another verb to form the progressive tense): *I am waiting.*
9. (used with the present participle or infinitive of the principal verb to indicate future action): *She is visiting there next week. He is to see me today.*
10. (used with the past participle of another verb to form the passive voice): *The date was fixed. It must be done.*
11. (used in archaic or literary constructions with some intransitive verbs to form the perfect tense): *He is come. Agamemnon to the wars is gone.*

The subtlety is the conference of being itself and not making the conferrer of being a being itself. Once God is considered an agent, God is treated as though a “being”, an entity that employs instruments and those instruments do not cause things to happen. Thus, in sophism, “I am wise”, God is Great, etc. One cannot inflate or flatter things beyond their quantum in discourse or one moves from discourse into polemic.

This is a little like the old “man is the measure of all things” argument that Plato credited to Protagoras, the lawyer, in *Theaetetus*. If the measure of things is another thing, then the sophistic use of the word “being” implies that it is necessary for God to be a being in order to transmit being. Thus, if Griffel is correct in concluding Al Ghazali was not opposed to Avicenna’s explanation of creation, then Al Ghazali may have been misled into inventing or counterfeiting origination itself by substituting a being for Avicenna’s imagination of an essence that did not need to exist in order to make a thing happen. Intelligence itself becomes being and the being is the measurement of being and the source of all doing, as an ontological matter and not a cosmogonical matter.

In *Theaetetus*, Plato tells us that the theory of relativity in argument refutes the idea of a “being” because all moves. It is difficult to conceive of God being still and creating motion. Thus, a being conferring being on any other being is like one still thing making another still thing. Since everything becomes, nothing is being. To speak of a being without a subject is incoherent. On the flip side, the laws of classical mechanics and quantum theory indicate we make distinctions between things as a means of investigating individual things in the relativity domain in their nature, character and quality. The Greeks recognized this in creating art.

“God is the only “agent” or the only “efficient cause” (*fā’il*, the Arabic term means both) in the world. Every event in creation follows a pre-determined plan that is eternally present in God’s knowledge. God’s knowledge exists in a timeless realm and does not contain individual “cognitions” (*ulûm*) like human knowledge does. God’s knowledge does not change, for instance, when its object, the world, changes. While the events that are contained in God’s knowledge are ordered in “before” and “after”, there is no past, present, and future. God’s knowledge contains the first moment of creation just as the last, and He knows “in His eternity,” for instance, whether a certain individual will end up in

Political Art and Craft

paradise or hell. God is the only “agent” or the only “efficient cause” (Griffel, forthcoming, chapter 6). (Griffel 2008)

Taken together, Al Ghazali created a Know-it-all being and named this stiff or corpse-like figure “God”, resurrecting an ancient Pre-Islamic ghost in mysticism. Worse still, corpses are corporeal so it may be misleading to give this “being” the status of a corpse. Rather it is simply undead and unalive.

This “being” who does not move moves other things and is therefore a being in subject, what Plato referred to in the Sophist as “unbeing” in being, perhaps with Avicenna’s unwitting help, if Griffel is correct about Avicenna’s use of the word. For our purposes, suffice it to say that Plato joined others warning long before Avicenna and Al Ghazali that using that word “being” was fraudulently misleading the public.

There is a distinction between agents and employee. People are dualistically distinct from God. In the English language understanding, this creates difficulties. People do not represent God but work for him as employees. They do not provide a particular service for God and are not a substance, organism or natural force that causes an effect and they are not the means by which an effect or result is produced. Yet they are employees. If Griffel is correct, then people are only products or effects and are disposed of at will, a will that is unaccountable and needs no explanation.... “God’s will is the undetermined determinator of everything in this world.” This fits the notion that life is an illusion in the mortal domain but also fits the notion of a counterfeit that creates the illusion. We are at primordial chaos without intelligence itself. Without intelligence, nothing is made and arguably, practitioners of this counterfeit in attempting to gain advantage are practitioners of ingenious atheism, habiting in attractive lines and clothes of asceticism and cooking war against beings, not the idea, and therefore, practicing “dualism”.

By now, one can see the picture getting worse as Al Ghazali builds on this quicksand of “being” a counterfeit of what becomes and never is. A being is incapable of being but is made up and therefore Plato included “unbeing” in a category of being. This unbeing creates additional unbeings which are not made of anything, not a living organism and having no force, and it appears that the Muslim public bought into this counterfeit and ghost in dealing with the maker, thinking perhaps that they had found out the maker. Yet the

maker was just another human being, following Protagoras, the cynics, the stoics, the skeptics and the hedonists, Justin the Martyr and assorted other professionalized storytellers who knew and let out the secret of the oriental mystic. Such stuff makes wars built on virtues and the lack of them, war without wisdom-making, bloody and devastating and without art.

Green distinguishes between theological abstract cause imposed by law as doctrine for policy purposes and net collections for practical, pragmatic purposes, following Plato, Aristotle and Bacon and thereby leaves the dualist question alone, for metaphysical purposes. Green proceeds to describe a proximate causal analytic that is useful in the sciences to craft a nonkilling global political science, a forerunner of the network theory of Barabasi and a reminder direct from Timaeus:

There is but one view of causation which can be of practical service. To every event there are certain antecedents, never a single antecedent, but always a set of antecedents, There are always multiple causes for an event From every point of view from which we look at the facts, a new cause appears. In as many different ways as we view an effect, so many different causes, as the word is generally used, can we find for it.

The true, the entire, cause is none of these separate causes taken singly, but all of them taken together. These separate causes are not causes which stand to each other in the relation of proximate and remote, in any intelligible sense in which those words can be used.

There is no chain of causation consisting of determinate links ranged in order of proximity to the effect. They are rather mutually interwoven with themselves and the effect, as the meshes of a net are interwoven. As the existence of each adjoining mesh of the net is necessary for the existence of any particular mesh, so the presence of each and every surrounding circumstance, which, taken by itself we may call a cause, is necessary for the production of the effect. In this view of causation there is nothing mysterious. Common people conduct their affairs by it, and die without having found it beyond their comprehension. When the law has to do with abstract theological belief, it will be time to speculate as to what abstract mystery there may be in causation; but as long as its concern is confined to practical matters it is useless to inquire for mysteries which exist in no other sense than the sense in which every thing is a mystery.

We return to Timaeus once again to demonstrate this ancient point of view in philosophy, theoretical science and applied science. In Timaeus, the Al Ghazali dualist approach takes on the hallmark of genuine and counterfeit. That is, to say that God was not created is to speak uselessly. There is no intrinsic value in making such a declaration and the only

Political Art and Craft

purpose for such a statement is to gain advantage over another person, which in the grand scheme of things, cannot be admitted except as fakery:

Was the heaven then or the world, whether called by this or by any other more appropriate name—assuming the name, I am asking a question which has to be asked at the beginning of an enquiry about anything—was the world, I say, always in existence and without beginning? or created, and had it a beginning? Created, I reply, being visible and tangible and having a body, and therefore sensible; and all sensible things are apprehended by opinion and sense and are in a process of creation and created. Now that which is created must, as we affirm, of necessity be created by a cause. But the father and maker of all this universe is past finding out; and even if we found him, to tell of him to all men would be impossible. And there is still a question to be asked about him: Which of the patterns had the artificer in view when he made the world—the pattern of the unchangeable, or of that which is created? If the world be indeed fair and the artificer good, it is manifest that he must have looked to that which is eternal; but if what cannot be said without blasphemy is true, then to the created pattern. Every one will see that he must have looked to, the eternal; for the world is the fairest of creations and he is the best of causes. And having been created in this way, the world has been framed in the likeness of that which is apprehended by reason and mind and is unchangeable, and must therefore of necessity, if this is admitted, be a copy of something. Now it is all-important that the beginning of everything should be according to nature

Proximate Cause analytics united with Cosmogony, ontology, etiology, pathology, cosmology, metaphysics and epistemology or theory of knowledge, in particular its foundations, scope and validity now pervade the apeiron of chaos, in scientific method. As Green winds up his discussion of metaphysics, all comes together and the dualist wound in political science, science, knowledge itself, is cauterized by a just, medicinal, body enhancing, and legislative experience. It's morality is unquestionable and its politics in art are impeccable, in dealing with a nonkilling state or condition, as a matter of Nonkilling Global Political Science,

It is here that Plato and Aristotle refute Kant's argument on will, the correlative argument of separation of Descartes, the polemic of Al Ghazali on God's will vs. human will; the cynic who seeks ethics in cynicism, the skeptic who denies all knowledge, the hedonist who seeks the pleasure in the impregnable fortification of thought that seeks to avoid pain and maximize pleasure and the stoic, who accepts things uncritically and ontologizes and cosmologizes things without a

cosmogonic mooring. In refuting them, their work, their effort, polemic and all, highlights and underlines the sheer beauty of a scientific enterprise called Nonkilling Global Political Science. Below, Green summarizes the scientific method in causal analytics and buildup of an epistemology: He might have been thinking of Kant and Al Ghazali when he spoke of a scientific inquiry into the question of will, which both men raised. His answer is instructive on the need to close dualist thought monistically in the public interest.

In physical science there is a search for what may with some propriety, perhaps, be called the proximate cause. It is a search for the conditions immediately antecedent to and concomitant with the effect. For instance, it is observed that the limbs of the body apparently move in obedience to the will. The assumption is made that they do actually so move, and the inquiry is for the cause of the movement. The will and the movement are the limits of the investigation. The cause is to be found between those limits. When the inquirer examines the hones and the muscles, and the attachments of the muscles to the bones, he sees a mechanism obviously adapted to produce this effect by the contraction of certain of the muscles. Examining further he finds a connection with the brain and other nervous centres by nervous filaments with which all muscles are provided, which appear to be under the control of the will. From this, in connection with other considerations, he infers that the nervous filaments are the media through which a stimulus is conveyed, and that this is a part of the immediate cause of the voluntary movement. It may be called a part of the proximate cause, since it is invariably present, and the nearest to the effect of any thing which we at present know. But this only raises another question, as to how the will acts upon the nervous filaments. If this should be ascertained to be by the action of the brain, the inquiry would then be in what manner does the brain act. There would also still be the further inquiry as to how the muscles are stimulated to contraction, and the still further one as to how they in fact contract. The inquiry for the cause thus draws closer and closer to the effect without ever finding a true proximate cause. The word proximate therefore, in such an inquiry as this, is not an absolute but a relative term. It signifies the nearest known cause considered in relation to the effect, and in contrast to some more distant cause.

As Plato suggests, the challenge for all professionals is to be able to think philosophically and politically at the same time. This takes education, particularly because the scientist and science, knowledge and philosophy itself is always tested in fire of dualistic sophism, a lover begging for completion that only Eros can provide. Too often we human beings have no real chance at an education because the political system does not work as well as it should.

Political Art and Craft

Nonkilling Proximate Cause Analytics in Metaphysics and Epistemology

The political system by nature, character and quality is perfectionist and failure, impotence and incompetence can only be justified in learning at the least possible injury. This is what makes political science and its' true moniker, nonkilling global political science. In eschatological terms the end never ends and the beginning always begins and becomes and changes and always is. Thus will as a thing only corresponds in analogy of relation with what is desired to happen in the future and is polemic in the sense that anyone can have a will. Hitler spoke of his unshakable will and blew his brains out while taking cyanide for the sake of his will, which was not carried out by his forces. Hitler's death was not proximately or efficiently or immediately caused by his will, but the fact that his will was not carried out. His will is likened to a remote cause, in Aristotle's posterior analytics, in epistemology.

Plato in Gorgias suggests such causal chain thinking "flattery" and a sham. As to will Plato remarked that, "If a man does something for the sake of something else, he wills not that which he does, but that for the sake of which he does it. " He provides the example that "when people take medicine, for example, at the bidding of a physician, they do not will the drinking of the medicine which is painful, but the health for the sake of which they drink. And when people go on a voyage or engage in business, they do not will that which they are doing at the time, "for who would desire to take the risk of a voyage or the trouble of business?" For God, why would God make something just so God can destroy it? If there is any reason, any faith at all, then one can rely on God as parent and teacher, as the birth and cause of all things. The alternative is, again, atheism.

To say that God wills everything is to say God wills what God does and for no reason and leads to a notion that faith and reason is irrelevant. One can have no confidence in anything, including God. There is no need for conduct good or bad. The question arises, why would God kill people, because God wills it be done, or wills killing for the sake of another thing? This is the philosophical problem that presents to theological dualism that has no metaphysical or monistic sense in causation analysis.

Socrates then takes on the case of human on human killing directly, in causation analysis: (Gorgias Online Reader, Page 58)

Soc. And when we kill a man we kill him or exile him or despoil him of his goods, because, as we think, it will conduce to our good?

Pol. Certainly.

Soc. Men who do any of these things do them for the sake of the good?

Pol. Yes.

Soc. And did we not admit that in doing something for the sake of something else, we do not will those things which we do, but that other thing for the sake of which we do them?

Pol. Most true.

Soc. Then we do not will simply to kill a man or to exile him or to despoil him of his goods, but we will to do that which conduces to our good, and if the act is not conducive to our good we do not will it; for we will, as you say, that which is our good, but that which is neither good nor evil, or simply evil, we do not will. Why are you silent, Polus? Am I not right?

Pol. You are right.

Soc. Hence we may infer, that if any one, whether he be a tyrant or a rhetorician, kills another or exiles another or deprives him of his property, under the idea that the act is for his own interests when really not for his own interests, he may be said to do what seems best to him?

Pol. Yes.

Soc. But does he do what he wills if he does what is evil? Why do you not answer?

Pol. Well, I suppose not.

Soc. Then if great power is a good as you allow, will such a one have great power in a state?

Pol. He will not.

Soc. Then I was right in saying that a man may do what seems good to him in a state, and not have great power, and not do what he wills?

The answer to the will question, as posed in science by Green is that the proximate cause of a bodily organ moving is anything is a body that puts it in motion and not the shadow in Plato's cave, which is true cause and describes the nature of the maker and gives us the opportunity to name that maker who is past finding out God and invoke God in attempting to discourse.

The shadow participates with the body organ in question in movement. People and God arguably participate in violence and killing, not because they will it, but because something gives birth to or originates the violence and killing, as a matter of cause. The proximate cause analytics must move progressively closer to the heart of the matter of violence and killing and arguably the

Political Art and Craft

proximate cause of violence and killing – human on human is, polemic, war, polemic in thought, word and deed.

The fact that people participate in such horrible activities does not a cause make, whether proximate or remote, immediate or efficient. The proximate cause is “ghost” that makes deadly things happen and the ghost which requires supplication in medicine to protect the health of the body in gymnastic. The antidote is legislation in justice, medicine and gymnastic. In this respect, the answer to the American Rifle Association assertion that guns do not kill people, people do, is bogus all around.

A final note, regarding causal analytics relates to the state of weak minded strong willed human beings who become Plato’s and Aristotle’s tyrants and oppressors. Plato opines that “the unjust or doer of unjust actions is miserable in any case, more miserable, however, if he be not punished and does not meet with retribution, and less miserably if he be punished and meets with retribution at the hands of gods and men.”

Dualism without cloture, in this view, would be unmitigated hell, the worse the better for the tormented mind. A person driven to do unjust actions cannot live with himself or with other people, in such state or condition of mind. There are no politics because there is no human movement, no medicine, no help for it, no law and no justice in it.

Can it not be said then, that the proximate cause of human on human violence and killing is inhuman, a ghost? Can it not also be said that law and ministry, medicine and a prolife life-style in justice to the human body is the remedy, and that such a remedy is by nature, character and quality, nonkilling? Can this not be said of anyone, a young child knowing nothing, a madman genius who knows or remembers nothing, a wise person who knows everything and a hardheaded or other intellectually challenged person? Who of us is so special as to be “better” or “worse” than someone else?

Nonkilling Global Political Science in Pragmatic Idealism

*Introduction to the Network hypothesis
in Nonkilling Global Political Science*

The story of Atlantis and Athens is the net and network. This network is monistic in nature, giving the political scientist

the opportunity to in Plato's words in the Theateatus, flit all around things political, measuring them and like Thales, giving life- saving intellectual advice and support to enable and empower harried and harassed people to craft politics according to individual and community need.

Barabasi³⁰ conceived of networks in fifteen polemic links. The first link is of the plague or pathology of "screaming ghosts", demanding and imposing on human life and capable of causing enormous disruption if not attended to, as a political matter.

The second polemic link is of the random cosmological character that we must graph to travel the network to solve a given problem, in links and nodes and hubs, graphing at random. Consider the following definition of a geographic information system by Duecker, (1979); Clarke, (1996):

"A geographic information system is a special case of information systems (epistemology, analytics of proximate causation) where the database consists of observations on spatially distributed features, activities or events, which are definable in space as points, lines, or areas. A geographic information system manipulates data about these points, lines and areas to retrieve data for ad hoc queries and analyses." This is where such minds as Aristotle, Al Ghazali, John Duns Scotus, Descartes and Kant, among many others got caught, unable due to time constraints, education or other factors to move and thus got caught in dualist polemic. The net is indeed a treacherous place, not for the faint of heart, one requiring again, a philosophic/political mind.

"In Duecker's definition, the database itself consists of a set of observations, which is very much the scientific approach to measurement. Scientists take measurements and record those measurements in some kind of system to help them analyze the data. The observations are spatially distributed; that is, they occur over space at different times and at different locations at the same time." Clarke (1996)

Clarke identifies, in the scientific approach to navigating cause and effect, the problems of data management in support of data collection activity. The convergence of technologies and approaches to a political science is the monistic trend to a nonkilling global political condition. The science were split apart in the scholastic divisions, as indicated by Green (1872) and in

³⁰ Linked: The New Science of Networks, Perseus Publishing, (2002).

Political Art and Craft

dualism must be returned as borrowed pencils for special interests. A restructuring is sorely needed, as Paige and Evans Pim have attempted at the Center for Global Nonviolence, employing a wide range of specialties, as the United States and its allies did in putting together the Manhattan Project, with one goal in mind, producing nuclear weapons.

For one thing, as Clarke points out, the way of doing business in political science must change, is impelled to change, by the availability and access to much simpler, more distributed, cheaper navigation technology crossing disciplinary boundaries into areas such as anthropology, epidemiology, facilities management, forestry and business. Political science has no excuse for not following the trend, or it may perish, along with the rest of science, as did Atlantis and all the mighty polities that have followed.

Additionally, political scientists must recognize, as a professional matter “this mutation has led to a culling of the body of knowledge that constitutes geography so that it is suitable for transportation to political science as a parallel field as a new approach to science, including nonkilling global political science.

Political science must recognize that Plato and his colleagues were geometers by trade, implicating shapes, lines, colors, points, areas or polygons. Greek art was known for such complexity. The data for the nonkilling global political scientist is distinct and unique, comprising a distinct set of pertinent research questions that can only be asked geographically, as we have discoursed from the time of Thales, Anaximenes and Anaximander, carried forward by Plato and Aristotle. To ask these questions is the first job – discourse about what it is and why it is what it is, what is becoming and perishing, lives lived and lives lost and why?

This requires culling in data management. It is a matter of common interest and this level of interest must be stimulated by inspiring literature, so as to allow the necessary innovations. Too much time has been spent by scholars who move their interests according to some notion of isolated personal advantage and therefore, political science seems to have lagged behind to the point where people who think they understand politics only know and feel incoherence of a most sinister nature.

The value of the knowledge industry, in geographic/geometric terms, is enormous and growing like the relativistic theories of Einstein. The calibration of the instruments allows us to study

things to the point of possibly discovering a “God Particle” and identifying more parts of the knowledge rainbow. Personal computers networked into an internet and intranets and cloud computing thought expand these networks of interest according to perceptions of interest.

Data collection is less costly and much more efficient than it was in Plato’s day, making Plato’s and Aristotle’s documented work incredibly impressive. In fact, this information system is both a great boon and a political problem for established governments and business interests, especially where their human components are oriented to advantage of bodies over other bodies. Perhaps this is the most formidable barrier to the political scientist. At the same time, thought information denied often speaks volumes for discursive failure, requiring creative and persistent efforts of high dialectic, again philosophy and politics merged in a single conversation.

The importance of this philosophic/political dialectic is underscored by the fact that the information industry is built on vast supplies of data collected by researchers. Advocacy for this continued flow of information is increasingly sophisticated, but with understanding of the principles of inflation and deflation, rarefaction and condensation, one can simplify in geometric terms the quantum of need to skirt the problem of privacy invasion and respect for holding legitimate secrets. Because of the Graphical User Interface, GUI, spatial awareness mingles with parallel technologies and political science can benefit from a multiplier effect not available to Plato’s research group or indeed even to the Harvard Metaphysics Club.

We will be left to wonder how did Plato and Aristotle, Anaximander, Anaximenes and Thales, or the ancient Egyptian priest who spoke to Solon could have gone without. The answer to that question, is that they did and this allows us speed and convenience. Plato, Aristotle, Thales, Anaximander and Anaximenes did the slogging through the political slop for the rest of us. We have to manage the information by remembering what they did for us, and like any good gift from the gods, use it as the gods and we, truly desire, gorge on it.

Metaphysics and Epistemology in Analytics

Barabasi’s work helps us conclude that people on Earth insist on being in touch. This allows the political scientist to compile data

Political Art and Craft

from disparate sources and monistically link it together, as a generic network and political property. We cluster in agoras, doing business, local to global, generating apeiron for experiencing chaos and ordering it to our needs., building nodes and hubs that link in agora. He proposes we transition or transform from chaos itself to order through the apeiron, displaying scale-free behavior, with individuals crafting and tuning networks to their critical points. This transition is of richness getting richer, metabolically, in mitosis, suggestive of political economic webs, linguistic webs. The hubs grow legitimacy, reliability and trust, faith and reason monistically and the duality of things moves in a monistic direction.

Interestingly, Bose/Einstein relativity and quantum mechanics as acknowledged in what Barabasi calls “condensation that tends to monopolize the links of a network and remove the scale-free topology. In considered thought, this “monopoly” is not a Social Darwinian theory but of a monistic trend that coopts as parts of a whole that is traced to Thales, Anaximenes and Anaximander, the first Greek political scientists in polymath form.. To compete is simply to be a participant and participation allows democratic development. At the same time, it posits danger from participants using their participation in narrow sophistic ways, to advantage of one participant over another, generating polemic and crushing competition in fear of competition, the counterfeit that Adam Smith and Karl Marx feared, and whose ideas are used in right-wing left-wing polemic.

Another characteristic identified by Barabasi is the etiology/pathology medical part of Plato’s political art. We have seen how the network body works in gymnastic, corresponding with Thales natural philosophy and now rarefying itself in the relativistic and we now go into condensation mode where Anaximenes’ research becomes relevant. We are now on the other slope of the hill where Dante’s treachery, fraud and violence condense and rain down on humanity in heresy, wrath and sullenness, avarice and prodigality, gluttony, lust and Limbo condense.

Another principle identified by Barabasi is the ability of the polis in gymnastic and medicine to regulate itself justly, in legislation, a part of politics. He likens this principle to the engineering of the human skin, which allows it to measure and sense changes in temperature and movement of the air. We can sense trouble whether we see it or not and the political

scientist must take measurements that indicate a change in the condition of the State, just as a Tsunami warning center with sensors allows us to track earth movements presaging such destructive wave activity around the Pacific Ocean, the largest body of water on earth.

Another point that Barabasi makes is that good navigation capability is in the best interest of humanity as a whole and individuals in particular. "We often sigh in desperation, calling the Web a "jungle." The truth is, without robots (navigation agents) it would be a black hole. Space would curve around it such that anything falling in would never get out. Navigation agents including research scientists and their remotely piloted vehicles such as those going to Mars "keep the World Wide Web collapsing under its increasing complexity." We have to have touch with each other and all the information available to do our work and live our lives effectively.

Barabasi speaks of what he calls, "a map of life". He poses the following question, "How many different potentially distinct behaviors can a generic network display with the same number of genes?" His answer is, "In principle, two cells that are identical except that a specific gene is on in the first cell and off in the second could behave differently. Assuming that each gene can be turned on or off independently, a cell with N genes could display 2^N distinct states. If we adopt as a measure of complexity the potential number of distinct behaviors displayed by a typical cell, the difference between the worm and humans is staggering. Humans could be viewed as 10 to 3,000 power times more complex than our wormy relatives.

The world has a complicated nature, difficult to analyze, understand and solve. It is a condition or state of the polity that is made up of many different parts. This means that network effects proliferate in the world in every place we do business, political, economic, social, behavioral, natural networks. The Web in which we do business has no monarch overseeing it and political science can help us map the way forward. Violence and killing are time consuming counterfeits and the sooner we recognize this fact, the sooner we will excise it from our political/economic social and behavioral business model, concentrating on our natural interest, which is nature in its character and quality, rational and counterfeit.

Conclusion: Human Factors and Nonkilling Doctrine

As we have demonstrated, Nonkilling Global Political Science is a human, humane, humble and wise way to do business. The implication is that the nature, character and quality of political science itself is its focus on human factors that allow us ergonomically, to make a more human friendly political state or condition. "Human factors focuses on human beings and their interaction with products, equipment, facilities, procedures, and environments used in work and everyday living. The emphasis is on human beings (as opposed to engineering, where the emphasis is more on strictly technical engineering considerations) and how the design of things influences people. Human factors, then, seeks to change the things people use and the environments in which they use these things to better match the capabilities, limitations and needs of people." Sanders and McCormick (1987).

The two major objectives, borrowing from Sanders and McCormick are; (1) to enhance the effectiveness and efficiency in which with which political work and related activities are carried, out; (2) enhance certain desirable human values, including improved safety, reduced fatigue and stress, increased comfort, greater political acceptance, increased personal and community satisfaction, and improved quality of life. This means in relation to the first objective, increased convenience in use of discourse, dialectic and correction in reduced polemic, reduced political errors and increased political/economic, social and behavioral and physical productivity in applied science and research science oriented to public health, particularly in interaction with the natural environment. To close, Nonkilling Global Political Science must make the following commitments:

1. Commitment to the idea that things, machines, etc., are built to serve humans and must be designed always with the user in mind – humans.
2. Recognition of individual differences in human capabilities and limitations and an appreciation for their design implications.
3. Conviction that the design of things, procedures, etc., influences human behavior and well-being.

4. Emphasis on empirical data and evaluation in the design process
5. Reliance on the scientific method and the use of objective data to test hypotheses and generate basic data about human activity and ways of doing things
6. Commitment to a systems (monistic) orientation and a recognition that things, procedures, environments, and people do not exist in isolation

Art is not cookie cutter and craft is creativity in motion. We do not make man the measure of all things, as Plato suggested of the sophistic approach of Protagoras. It is not dualistic for purposes of human separation, creating conditions simply to suit an individual or oligarchic interest where the interests of others are in any way demeaned. Politics, as Thales political work suggests, are not checklists or guidelines for existence, but it is trade-offs, considerations of specific applications and educated opinion that creates an ergonomically friendly political/economic environment. Just because something makes sense to a professional does not guarantee that others can understand them and use them. We cannot hide ignorance behind appearances of theology, law, science or philosophy of knowledge in any guise or we court political disaster, violence and killing, which are derogatory of the individual, group and public interest locally and globally.

Finally, as we have seen, good science is not common sense, because we need to see the invisible things, as Theateatus tells us, or we endanger ourselves by hardheadedness and ingenious larceny of that fundamental quality that makes life bearable, freedom from violence and killing, and that is the common human interest. This is life, from cosmogony to eschatology, as knowledge, science and philosophy with all its sophisms. This is Atlantis, Athens and all other polities, local to global in Spacetime, as a matter of Nonkilling Global Political Science.

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