

Philosophy and Political Science in Nonkilling Global Political Science: Allowing Philosophy and Science to make our lives better

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ARGUMENT FOR NONKILLING GLOBAL POLITICAL SCIENCE

INTRODUCTION

Political failure KILLS!!! We all know this. For this reason, we must recognize *Nonkilling Global Political Science* in rhetoric as a matter of philosophy as philosophy bears on politics and political science. Philosophy and politics reckon in art or artistic failure and art is generally about doing in craft and protecting craft. Political Science and Political Leadership may be likened to Statesmanship in craft. Statesmanship is the subject of mixing courage and temperance in the right amount to bring about nonkilling outcomes in political affairs, locally and globally. That is, nonkilling global political science comprises politics in art and political science.

Thus, to accept killing is the failure to promote and defend craft itself, including statecraft. To accept killing is to accept incompetence in science and art as the sum of reality and improperly condemning humanity to endless waves of chaos eating its own articulations. This self-imposed terror of mind cowering the mind into absent mind state or condition is unnecessary, undesirable and self-abusive.

A simple illustration should do. In *Cratylus*, Plato had Socrates discuss the problem of doing something and doing nothing. To do any job requires that we know the nature of what we work on and the nature of what we work with. One does not cut a piece of lumber with a paper saw, yet this so often is what happens when

it comes to philosophy and politics in the handling of our public affairs.

If we accept Plato's speculation that the soul consists of power, a present mind and an absent mind, philosophy and politics lay dormant under a layer of doing nothing, what we might label idleness in movement, a veritable devil's workshop, agitating, threatening and killing, contradicting in controversy. Therefore, it seems reasonable to conclude that the Hebrews did not understand the Adversary in a vacuum. Rather they personalized the adversary as an evil, flattering and punitive spirit, a spirit that professes to know how to manage people. Politics, wrote Plato in *Laws* is about the management of the souls of men.

Hesiod, seemingly a prototype of historians and also a poet in Greece between 750 and 650 BC, around the time of Homer, suggests that we know the truth and falsehood of managing things by storytelling and propagate both by histories, prose and poetry, twitter one-liners and other short speeches in reckless disregard of the consequences, all of which is elemental to tragicomedy results. He recorded systematically the mythology of the pantheon of Greek Gods. In *Theogony* or *Birth of the Gods*, he wrote:

(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.'

There seems to be a political myth going around that suggests we manage things and people by truth and misrepresentations. This is the case with the ordinary word *manage*. We may see it in the modern Italian term "propaganda". According to Microsoft Bing, powered by Oxford Dictionaries- accessed 9 13 2020.

The term originates from modern Latin *congregatio de propaganda fide* 'congregation for propagation of the faith' (see propaganda (sense 2)). propaganda (sense 1) dates from the early 20th century. The term denotes a noun, information,

especially of a biased or misleading nature, used to promote and publicize a particular political cause or point of view, the dissemination of propaganda as a political strategy and describes a committee of cardinals of the Roman Catholic Church responsible for foreign missions, founded in 1622 by Pope Gregory XV.

Misrepresenting things is not political art but as suggested above is part of the subject of tragi-comedy powered by flattery, the art of making things pleasant, in propagating things, promoted by people who THINK they know how to manage humankind, but are mistaken. In the annals of human development, we speak of toddlers, especially dangerous because while growing up physically, they fail to grow in knowledge and are stunted spiritually. One learns nothing and thinks one knows what he doesn't know and through this internalizes lies about people and things. In Plato's Apology, he has Socrates observe that the most dangerous lies are those told early in life and incorporated into a form of putative learning in prejudices. These early prejudices are most dangerous because they arrive unawares and are not defended against early. They become the foundation of dangerous anti-social conduct later in life, with dangerous to life consequences.

Plato argued that Socrates was misrepresented throughout his life as a self-serving sophist, peddling nonsense when in truth he spoke the truth about human affairs and had a following of young people, especially in his advanced age. He collected no fees and sought to help redirect young people from social errors that threatened to impair the quality of their lives. Any doctor who has patients who refuse to take their observations to heart and change what they do to help themselves would understand just how difficult this work is. This is politics and implicates the management of things.

The problem may be best understood in terms of the Greek notion of Ethos. Ethos comprises three ideas; (1) the arising; (2) the distribution; and (3) the disposition of things, all in movement.

The arising refers to nature of things. Any information that is provided that blocks us from attending to their distribution and thereby their disposition tends to impair our understanding of happenings and our spiritual disposition, as reflected in the hurt and unhappiness that we endure. Ethos is the subject of management, not the propaganda we use to try to control other people or discipline ourselves or others, as virtuous, superior or inferior types among humanity.

Often what happens is that we become argumentative about our very lives and the lives of others, often developing skills and habits and rhetoric that facilitates a knack in human conflict that promotes and propagates political failure in the form of dangerous social interactions. We see things arising in nature and struggle to manage their distribution and disposition. That struggle can be seen in the compounding of things of genius where genius and idiocy in private iterations of selfishness reverberate across the human landscape and represent our arrested political / artistic /scientific development arising, distributing and disposal of our affairs in intermittent chaos. As we bring order to our affairs, the same elements of truth and falsehood configure themselves and must be managed, as a rider and horse learn to work together, to actually and truthfully wield power for the good of all.

It is for this reason that we recognize that bare rhetoric and tyranny, in all their genius and idiocy or privation does not implicate managing anything and is therefore not a proper subject to describe the doing implicated in the subject of politics, political science and nonkilling global political science. We either manage our affairs or we don't.

The subject of political incompetence is so vast it overwhelms this simple notion of politics worked out as the true and real politics as understood by the most ancient of political scientists in Western philosophy. We see the incompetence born out by storytelling and poetry from the time of Hesiod and Homer. It is one thing to tell a story without care or concern for the truth. It is an entirely

different thing to tell the truth, which Hesiod tells us we are indeed capable of doing. Nonkilling Global Political Science in philosophy is the subject of propagating the truth about ourselves to protect and enhance the quality of human life across the vast expanse of our common global life.