Archolectic Axiology
Ethics & Aesthetics of the ruler's speak & reasoning

Research Context

To explore and blossom the ethical and aesthetical values of archolectics (Arche- "to rule" -Lego "to speak" -Tikos "related to"), or non-dialectical reasoning.

Why?

Because it is often a subject casted aside in philosophical reasoning, as well as it sprouts from a seemingly contradictory, obscure and controversial essence to philosophy itself. From novel questions, arose novel communication forms, and one might claim the accurate understanding of such philosophical content only in light of their respective mode of transmission.

Genealogy of Dialectics

The dialectic method has been credited to Zeno of Elea, the source of Socrates's dialectical method. It is a form of reasoning based upon a dialogue of arguments (propositions (theses)) and counterarguments (counterpropositions (antitheses)) to arrive to a refutation, a synthesis, a combination of opposing assertions or a qualitative improvement of said dialogue.

Aristotle related rhetoric (persuasion) to dialectic as a counterpart, an outgrowth, as well as a part of it. Then, in early medieval times, Boethius and many following scholastic philosophers used these methods in their works.

In modern philosophy, Kant asserted that dialectic is the logic of illusion, a sophistic art which mimicked logic as a cloak for every empty assertion. On the other side, it is given that Hegel reinvigorated it by making a dialectically synthetic model of nature and history, transforming it as a fundamental aspect of the nature of reality.

Then the concept of dialectic, but here nonidealistically, was used by Karl Marx in his Das Kapital, ultimately developing a philosophy of dialectical materialism, with enough diverse and contrasted representations of it to also have prominent Marxists abandon dialectics completely.

Ultimately, some logicians were also working recently on a mathematical founded dialectical logic (Nicholas Rescher's Dialectics, van Eemeren & Grootendorst's Pragma-dialectics).

Archolectics, Non-dialectics, Anti-dialectics

On one of the other side of the dialectic method, is the non-dialectic, here termed "archolectic" methods (Arche- "to rule" -Lego "to speak" - Tikos "related to") , which were espoused, championed or used by various leaders, philosophers and others through the ages.

In ancient times, we found it blossoming notably through poets and various philosophers such as Hesiod or Heraclitus in their obscure, non-dialectic manner of expressing themselves in aspects of their works.

Non-dialectics is also found in "laconic phrases" (from Laconia, a region where Spartans flourished) during military training, operations, or for emphasis, but also for humor (such as in the later Icelandic Sagas), or for philosophical reasons, prevalent amongst kings such as Philip II of Macedon or the Stoics. "Multa paucis", meaning "saying many by means of a few" is another of term of roman origin, similar to such speak and reasoning.

In the modern era, Nietzsche comes out championing non-dialectics in many ways.

Not believing in objective truths but interpretations, he felt no relevance or a betrayal to argumentation, perceiving it as a dominating attempt to convince through illegitimacy.

This is predominantly found in his "Thus spoke Zarathustra", before realizing the misunderstanding by most about it, therefore willing to rely on more "semi-dialectic" manners.

Similarly, it is found in the noble's positive affirmation (non-dialectics) versus the priests's negative ressentiment (dialectics).

Additionally, asserting that one choses dialectics when one has nothing else, and or has bad manners (according to aristocratic standards), and that dialecticians are expunged by most speech-making assembly.

Finally, that dialectics allow weaker and simpler philosophies to survive and grow, threatening to overthrow the life-affirming ones – Reason as tyrant over emotions and pursuit of happiness, all of these according to Nietzsche.

Ultimately, and more recently, Karl Popper also attacked dialectic, in its way of bearing contradic-

tions, wanting to separate philosophy from any sort of basis for any scientific system.

Current Bibliography:

Diogenes Laërtius. *Vitae Philosophorum.*
Heraclitus, *Fragments.*
Hesiod, *Theogonía*, *Erga kai Hēmerai.*
Theognis of Megara, *Fragments.*
Aristotle, *Ars Rhetorica.*
I. Kant, *Kritik der reinen Vernunft (1781).*
G. W. F. Hegel, *Phänomenologie des Geistes (1807).*
K. Marx, *Das Kapital (1867).*
F. Nietzsche, *Also sprach Zarathustra (1883),*

Jenseits von Gut und Böse (1886), Götzen-Dämmerung (1889), Der Wille zur Macht (1906).
R. Redbeard, *Might Is Right (1896).*
F. Engels, *Dialektik der Natur (1925)*
K. Popper, *The Open Society and its Ennemies (1945).*
E. Vance, *From topic to tale : logic and narrativity in the Middle Ages (1987).*
Frans H. von Emeeren, *Handbook of argumentation theory (1987)*

Interest & Importance of the Research

The research's aim is to define and explore non-dialectical speak and reasoning, analyse, systematise, and possibly "normativiser" both its sensori-emotional and ethical values.

This aim is directed there, because of the seeming abyss in philosophy in this subject, a personal sprouted desire, potentially showing its value in a broader level, ethically and aesthetically.

The axiology of archolectics seems to be either ignored or depreciated, and therefore, the specific ethical and aesthetical approaches on such subject would bring forth novel ways of systematising, perceiving, reasoning and living in philosophy but also in many other fields of life.

Adopted Methodology and Theoretical approaches

It would be researched, first via dialectical methods in the chosen written works, but also via inquiries, as well as discussions. Also, potentially through scientific data analysis (psychology, sociology, neuroscience, ecology, genetics). It could be, as well, normatively applied as a performance in various areas of life.

While there will be dialectical approaches to the study itself, it will also hint at the core of subject, by writing in such archolectical manner, as of here, where "proving is alike to pleading, and as pleading is also alike to begging, and as such, ones does not want to be a beggar."

Investigated Ideas and Datas

In addition to the already discussed ideas and data in the sus-mentioned context of this research, 7 points will be investigated following this drafted scheme of the research.

   I.   Definition of the term of "Archolectical" speak and reasoning.

  II.   Defining Archolectics's key characteristics for future synthesis.

 III.   Genealogy of Dialectics & Archolectics (in Philosophies, Cultures, People, etc…)

 IV.   Synthesis of the methods and ways from most prominent "Archolectic" uses.

  V.   Axiological (Ethics & Aesthetics) development of Archolectics.

 VI.   Application, Normativisation, Modelling, etc… of Archolectics in various philosophical fields.

VII.   Conclusion on the Axiology of Archolectics.