Functional Ideals of Silence and Dismissal

WORD COUNT: 12474

Introduction

The essay begins with a broad definitional approach to asking what is "plurality in and of thought." The start is examining how Margaret Canovan (1983) ties Hannah Arendt's political thought to Rousseau's. From there is an examination of the literature in Moral Theory and Ethics, Reason and Epistemology (including Schooling and Ontology), and finally, Political Frameworks of Plurality and Dismissal, for the definitional approach for plurality in and of thought.

Throughout the essay are explanations of background thinking to the plurality set of themes, according to each essay section.

The second section of the essay examines how function and ideals work together and fail when separated out in the bubble thought. The second section is approached by examining the ideas of structure and belief; the examination of 'The Good'; and an examination of humanism.

The third section looks at the idea of dismissal and the multi-education of history-sociology-philosophy. The concept of Multidisciplinary Education is explained; with the criticism of the educational approach being addressed; and considering background thinking of the Law, Geography, Studies-in-Religion, and Teacher Education.

The four section looks at the idea of "Social Silence" and how it works, in ethics, medicine, and politics. In this regard the distinction between scholarship and public opinion is very important. From the conflation and intellectual confusion, comes the Culture-History Wars and Cold Wars. This section of the essay goes along to explaining the mental warfare from plurality in and of thought, when so much is misread or not read at all.

The fifth section looks at how history spirals and makes application of the theory for Australian media. The section is set in two-parts: the theory and applied philosophy. The theory covers thinking about Spiral Theories in History; Characters and Persons; and Spiral Models in Anthropology, Personalism, Language and Rhetoric, Education, and Politics. The applied philosophy goes to the media stories of the crash of the Bruce Lehrmann's civil claims against a media company from the Federal Court in Sydney.

Concluding remarks are the (selected) significant statements throughout the essay.

What is Plurality in and of Thought?

The "ideology" Studies of Plurality

Margaret Canovan (1983) tied Hannah Arendt's political thought to Rousseau's. According to Canovan, "Rousseau tried to unite citizens in a single General Will, Arendt stressed the importance of a common public world within which plural citizens can be contained" (1983: 286). The thought is only the beginning in exploring moral theory and ethics.

Moral Theory and Ethics

Chandler (1975) picked up on "Relativism and the Problem of Epistemological Loneliness." Chandler (1975: 171) makes two points in the relativist outlook. First, "that *concretism* has a role of an ***intellectual handicap*** of middle childhood, that centered or figurative thinking is a conceptual stage to be overcome, and that thoughts freed of all contradiction are the mark of conceptual maturity." The second point is the "dialectical view of development [which] is proposed as a perspective which permits a brand of cognitive growth that does not sacrifice the particular to the general nor condemn the adolescent to the vertigo of relativism."

Code (1997) pointed out that rationality is plural, in an article entitled, "On The Poverty of Scientism, Or: The Ineluctable Roughness of Rationality." Code (1997: 102) warned of a logical obscurity that had "been deepened by some of the more zealous advocates of systematic philosophy."

Carter (1999: 289) pointed to "the multidimensional approach to moral questions – one which recognises the plurality of our values." Carter targeted "classical utilitarianism [which] might be thought to enjoin us to bring about a larger global population, [concluding] a multidimensional approach clearly suggests a significant reduction in human numbers." Writing in the end of the last century, Carter missed how *worldview studies* would be about to increase human numbers in the understanding of multilayering of worldview threads of thought within ethically-oriented worldview(s). There is 'mass' capacity for multidimensional ethics education *if* the culture-history *warfare* is *defeated*; 'mass' in the sense that the majority of persons what to live life peacefully.

Reason and Epistemology (including Schooling and Ontology)

Andrew J. Reck (1982: 207) examined Stephen Pepper's contribution to Metaphilosophy, along with that of Richard Rorty and Robert Nozick. Reck stated, "Philosophy has as much in common with art as with science, and its finest gift is the liberation of our capacity to think, feel, and sense, in all its multivariety, the world in which we live."

Zeki and Bartels (1998) was one example that, by the end of the century, of greater discussion of psychophysical evidence in the new neuroscience. In Zeki and Bartels case it was argument for "The Asynchrony of Consciousness". These are highly technical arguments which can never be fully understood by those outside the technical science, nevertheless, to say, "Thus, any binding of the activity of cells in different systems should be more properly thought of as a binding of the conscious experiences generated in each system", appears as a compatibilist stance in the Philosophy of Mind debates. The explanation will always go to observations shaped by the theoretical frameworks which can never fully explain terms, such as 'conscious' and 'experience', and whether there is any meaningful conceptual difference between what are taken as (allegedly) *definitional* terms for the science. Debates are meaningless as they become locked as Wittgenstein's language games. To overcome the meaningless, the compatibility is found in abandoning the agendas of "The Game", and have the multidisciplinary conversation. Critics will argue that this is just a process of creating new game-plays, but, even so, it deconstructed the bubble thought of "The Game".

Stanley L. Jaki (1998: 68) argued for "the invaluable common-sense human intuitions of the true and good as universal realities" but suggested an incompatibility with the philosophical

term, "pluralism". Jaki, at the end of the century, was not able to provide a certain criticism of 'pluralism' since he *targeted* ill-put statements of educationalist policy researchers at the time; rather than a fuller understanding of what "pluralism" meant to educationalist philosophers, emerging at the time. Dorothea Frede (1999) followed the same pathway by returning to both the traditional and the functional hermeneutic approach to Plato's Forms. It is bubble thinking of scholars, speaking past each other. Frede's article is an apology for Plato against Kant. It became apologetics for the traditional and the functional hermeneutic approach, against the modernist and postmodernist frameworks of understanding. This is true for both Frede and Jaki's arguments.

Following these apological arguments, it becomes apparent that too-much is made as mischief within the concepts of difference and common sense. In this regard Hoffman (2002) is important in considering Descartes's Theory of Distinction. Hoffman (2002: 57) clearly stated that, " It does not require that mind and body are separable in the sense exist without the other existing."

Lisa Tessman (2013) is an example of how scholars have discussed, "Value Pluralism, Intuitions, and Reflective Equilibrium." In the case of Tessman there is a feminist argument *legitimately* here. Tessman (2013: 175) suggests:

> "…- citing empirical work on 'sacred values' (such as the work of Philip Tetlock) – that to subject these [value] requirements to transparency testing would be to transgress them by having 'one thought too many' (as in the work of Bernard Williams). One's confidence in these values and the authority of these values depend on an automatic process. I [Tessman] consider the risks, and the necessity, of embracing both intuitive and reasoning processes for affirming the authority of a plurality of moral values."

Ioana Negru (2013: 983) gets to the critical point in stating, " that a school of thought can be interpreted as an entity that comprises both a system of thought and its member practitioners. Furthermore, a school of thought presupposes the existence of two elements: *coherence* and *distinctiveness*."

Skiles (2015) is an example of technical arguments over the concept of 'Essence'. The arguments tend to provide the big picture that, outside of technical arguments, arguments over essences of things, or within abstraction have **no** bearing on *Lebensphilosophie*.

Political Frameworks of Plurality and Dismissal

In the 1970s better quality political frameworks of plurality were able to develop through the model of the multidisciplinary university, such as Griffith University, Australia, established in 1975. Different fields began to integrate ideas across disciplines. The mistake was to approach plurality, and embrace it, without the deep understanding of the proper divisions of disciplines and not addressing the true conflicts that the disciplines contained, both internally and externally *faced*. For example, Sabine Sielke (2005) explained the problem in "Theorizing American Studies: German Interventions into an Ongoing Debate." Sielke stated:

> "Partly due to the transdisciplinary agenda of the field, the development of American Studies has been accompanied by intensive debates about methods and theories. This necessarily reductive-narrative about how, throughout its history, German American Studies has intervened into and contributed to these debates; and how, with the emergence and politics of difference, on the one hand, and poststructuralist thought and *différance*, on the other, the early debate on methods of American Studies transformed into discussions of theories of American literature, culture, history etc. In the light of what current division within German American Studies - a division between work that refocuses the theoretical discussion on literary studies and questions of aesthetics and analyses that engage other cultural practices and media by way of explicit theoretical perspectives, yet not necessarily the frame of an American Studies agenda -- my argument suggests that we take a more dialectical approach to the plurality of theories American Studies engages. While such an approach can no longer aim at syntheses and needs to allow for incoherencies and contradictions, it seems indispensable if we aim at futures for American Studies." (2005: 53)

Without the nuances in Sielke (2005) the masses are talking nonsense in offering "mere opinion". On the other hand, the experts who pick up the nuances are maligned, both in public culture and, at many times, in the scholarship. For example, Seligman (2008) on "Secularism, Liberalism and the Problem of Tolerance: The Case of the USA."

José María Rosales (2013) does this better, as sound logic and truth that the public *stupidity ignored*, in "Liberalism's Historical Diversity: A Comparative Conceptual Exploration":

> "Rooted in late seventeenth-century theories of rights, liberal ideas have brought forth since the nineteenth century a full-fledged complex of traditions in moral, political, economic, social, and legal thought. Yet in historiographical debates such complexity is often blurred by presenting it under the uniform terms of a canon. Along with other methods, conceptual history is contributing to the rediscovery of liberalisms diversity. This group of articles compiles three conceptual studies on scarcely explored aspects of the history of liberalism in Denmark, Finland, and Hungary -- countries whose political past has only occasionally figured in mainstream accounts of European liberalism. This introductory article is a methodological discussion of the rationale and forms in which liberalism's historical diversity is rendered through comparative conceptual research. After reflecting on the limits of the Anglophone history of political thought to grasp the plurality of liberal traditions, the article examines how transnational conceptual histories recast the understanding of liberalism as a concept, theory, ideology, and political movement." (2013: 67)

Catholicism and Universality

In the background to these intellectual conversations, are the philosophical concept of 'universality' and the religious doctrine of 'Catholicity'. These complex matters are integrated into the multidisciplinary education via social philosophy. For example, in William A. Barbieri (2001) there is an exploration of catholicity in "Beyond the Nations: The Expansion of the Common Good in Catholic Social Thought". Barbieri explained:

> "In recent years it has become increasingly common to speak of the international or global common good. It remains unclear, however, what political content attaches to this expression, and how it relates to more traditional conceptions of the common good rooted in the context of the polis or the nation-state. This article examines the ramifications of extending this time-honored concept to a transnational framework, focusing in particular on the evolving rhetoric of the political common good in Catholic social thought. The first part traces the emergence of the transnational

common good in Catholic thinkers such as Maritain, Murray, and Messner, as well as in the encyclical tradition. The second part addresses, from the standpoint of political theory, problems of scope, structure, and application attending the expansion of the common good. The concluding section proposes a multilayered, heuristic interpretation of the common good organized around the notion of a 'plurality of pluralisms.'" (2001: 723)

How Function and Ideals Work Together and Fail When Separated Out in the Bubble Thought.

The Ideas of Structure and Belief

Too often the universality-university fails because the bubble thought is separated from the theoretical paradigms in the operational formulations of nonsense-speaking political decision-makers. George B. Pepper (1963) had explained the problem more than half-century ago in "A Re-Examination of the Ideal Type Concept, and addressed the issues of Max Weber and Talcott Parsons. Pepper stated:

"…Ideal type concepts function in social theory only as preliminary devices which must eventually give way to operational formulations.

For Max Weber, while ideal type concepts may instigate operational explanations, they have an abiding role in social theory because only they can explain the unique quality of the value-relevance of social data.

For Talcott Parsons, ideal types are composed of two different kinds of concepts which represent elements that may vary independently of each other. With this distinction, Parsons demonstrates the possibility of combining a general analytic theory with type analysis. He also develops ideal type concepts on the level of general analytic theory with his distinction of 'pattern variables'." Parsons' theoretical advance of Weber's position is seen as important and logical. Consequently, the original contention is judged to be defective. Two shortcomings are observed in Parsons stand of separating substantive factors from theory. One is that it mitigated too severely the personal elements of art and insight that enter into all theoretical work; but, more to the point, it overlooks how these personal elements differ in the natural and social sciences. The second is that since natural

and social sciences differ widely in the scientific function of 'making experiments,' the two groups of sciences are similar only analogically and not logically as Parsons contends." (1963: 185)

These social experiments have very practical consequences. Kaplan (1968) in, "Notes on a Non-Weberian Model of Bureaucracy: The Case of Development Bureaucracy," considered the consequences of "community disintegration and ego impairment as critical constraints on attempts to repair and/or modernize a social system." (1968: 471)

Different 'solutions' are offered, still singularly, in different theoretical paradigms. For example, in Jeurissen's (2000) "The Social Function of Business Ethics," Jeurissen (2000: 821) identifies, "Key concepts from Parsonian functionalistic sociology [which] are applied to establish the social integrative function of business ethics." The reader is often unaware of multi-theories of integration obtained in the multidisciplinary education.

The Good

Again, the background is highly important. There are several backgrounds of theoretical understanding of great importance: ethics ('The Good'), and Humanism for this scholarship in a sea of faith and assertions.

On ethics, the literature is large and yet widely ignored. The best theorists discuss ethics in terms of conception ('the concept'). For example, Rachlin (1985) in an article on "Maximization Theory and Plato's Concept of the Good." It does not matter if the whole general theoretical argument is **not** agreed upon. The point is a learning exploration of concepts which impact action.

Against philosophy and ethics, are arguments of "magic," as opposed to the philosophy and ethics, and studies-in-religion investigating *the magic performance*. For example, Karshner (2011) in "Thought, Utterance, Power: Toward a Rhetoric of Magic," where he stated, "the Ancient Egyptian concept of rhetorical magic as a practical wisdom that allows an individual to function fully within the boundaries established by a perceived cosmic order." (2011: 52)

Philosophically, though, the ethical background goes deeper into explorations of idealism and realism, and crosses disciplines. For example, in the cross-disciplinary investigation of language studies and *Renaissance and Reformation* studies, Renner (2018) speaks to the binary of "Real versus ideal" in *Utopia* and the Early Modern Satirical Tradition. Trafton (1972) in "Structure and Meaning in 'The Courtier'," provided an investigation in the journal of the *English Literary Renaissance*. Politics, of course, is not far behind, and a good example is Joel E. Landis' (2018) "Whither Parties? Hume on Partisanship and Political Legitimacy" in *The American Political Science Review*. Landis (2018: 219) stated *informatively* for the reader: "Hume's writings [to] show that the psychological experience of party informs the opinions by which governments can be considered legitimate." All political decision-makers need to think very *hard* on Landis' article.

Humanism

Most of the background can be brought together in the concept of Humanism. This is because persons in modern societies are *conditioned* to think of both *past* (the epistemic material) and *history* (the disciplinary construction) merely as biography, which has been wonderfully described by Gábor Almási (2019) in "The Work Ethic in Humanist Biographies: The Case of Willem Canter". Almási stated:

> "…the stress on the education and diligence of the individuals in several of the biographies follows not from [Melchior] Adam's interests, but rather from the logic of humanist biographies, a primary function of which was to legitimate social rise, redefine social values according to meritocratic principles, and promote the Renaissance ideology of virtue. The *vita* of William Canter, which [Almási] I analyze in considerable detail, illustrates how early modern biographies tended to construct the self on the basis of ancient and more recent clichés and to present ideal types. The work ethic represented by Canter's scholarly persona reveals that hard work in the Renaissance was intrinsically linked to disciplined time-management." (2019: 594)

It is **not** that these types of arguments are thin, in the literature nor confided to a particular historical period-perspective, as the *idiot* political decision-makers dismiss the intelligent arguments. Idiocy because the evidence is right there on the first discovery of the research. The idiots are being arrogant in the dismissal of *intelligent argument*. For example, on the first discovery of the research, a person finds Anna K. Mayer's (2005) "When Things Don't

Talk: Knowledge and Belief in the Inter-War Humanism of Charles Singer (1876-1960)."
Mayer beautifully brings forth a precisive criticism in the philosophy and history of science
field:

> "The science historian Charles Singer might seem to have shared with positivists a
> widely held commitment to observation as the foundation of knowledge. Yet in fact
> Singer's historiography was peculiarly unconcerned with instruments, models and
> other artefacts. Such tools might have been expected to present crucial empirical
> evidence for the historical arguments and ideal material for the didactics which
> pioneers such as Singer associated with their mission of a 'scientific humanism'. In
> their hands, physical things did not translate into epistemic things. This was
> deliberate. Yet while the configuration of science history which would distance it
> from material objects seems to speak of a shift from the visual to texts, the ocular
> technologies deployed in Singer's histories rather point to a co-existence of different
> kinds of visuality in that period's scholarship. As the academic and the museological
> aspects of science history pulled apart, the visuality of the museum came to be
> complemented by texts that vitally relied on images. The function of such images
> was to create proximity with the cognitive desires around whose traffic these
> histories became paper theatres of knowing. In bypassing material theatres and
> crafting realities that he understood to be empirically undemonstrable, Singer
> purposefully developed a non-authoritarian approach to the legacy of the scientific
> enterprise. He presented the story of understanding nature not as entailing
> obedience to its established results, but instead as embodying an attitude of
> continuing enquiry." (2005: 323)

At a *meta-modernist* level, Mayer draws out the compatibilism which is the outcome of
multi-disciplinary education. Contrary to this correct cognition, are the nonsense of culture-
history warriors. For example, in many of the *Meet-Up* conversations are thin and faulty
arguments of the ideological hold that Christianity has on modern/postmodern society. In
the conversations are nonsense *mere opinions-options*, things that once heard or read, and
not further researched. In the research are the first discovery of intelligent arguments. For
example, on the nuanced answer to the question of the ideological hold that Christianity has
on modern/postmodern society, there is Karivieri's 2016) "Divine or Human Images?
Neoplatonic and Christian Views on Works of Art and Aesthetics." Much more could be had
in the *riches* of intelligent argument.

Humanism ties most of these intelligent arguments together, and where it might be pointed out that humanism is separated out, nevertheless, the human project is the intelligent arguments. We are not *really* having a conversation with any other species than ourselves. This because ethical and epistemological principles are human principles. In *modernism*, human principles, have been made into *rights* which is contestable territory of intellectual arguments, nevertheless, being human principles, does not *trump*, but is the top layer "at the end of the day." This is well demonstrated by Glenn Hughes (2011) in "The Concept of Dignity in The Universal Declaration Of Human Rights." Hughes "explained why the key framers of the document affirmed an *inherent human dignity* in order to provide an explanatory basis for the validity of universal human rights while eschewing any religious or metaphysical justification for this affirmation." (2011: 1)

The Idea of Dismissal and the Multi-Education of History-Sociology-Philosophy

Multidisciplinary Education

At this stage of the essay, it is apparent that the best "plurality in and of Thought" is multidisciplinary education. The idea is not new. Back in 1955, Gordon W. Blackwell spoke about the characteristics of Multidisciplinary Team Research. Blackwell explained:

"Three dimensions of a research undertaking are relevant to multidisciplinary team research:" [to list in the quote]

(1) the number of people doing the research (exclusive of assistants, computers, clerks, secretaries, and similar ancillary personnel);
(2) the kind of action involved in the research process; and
(3) the number of disciplines involved in the research.

 (1955: 367)

The three dimensions are direct and hard criticisms of the neo-economic policies, and being so, of the Australian and Queensland government(s). The government had failed in understanding and implementing intelligent educationalist policies. Governments ignore the *educationist policies of the past* to the peril of *society* primarily, and to themselves

secondarily. It is the argument of Marvin A. Brottman (1968) in his study of "A Multidisciplinary Approach to Education". Brottman opened his argument with:

> "Ever since John Dewey popularized his philosophy of pragmatism, teachers have been concerned about teaching the 'whole' child. At the institutional level, teaching the whole child means that subject matter such as language arts is not to be fragmented into rhetoric, spelling, English, and literature. At the personal level, teaching the whole child means that the child's needs, interests, and abilities are to be considered in selecting material to be taught and in the methodology employed." (1968: 188)

David A. Gruenewald (2003) provided five dimensions in the article, "Foundations of Place: A Multidisciplinary Framework for Place-Conscious Education":

> "Five 'dimensions of place' are described that can shape the development of a socio-ecological, place-conscious education:" [to list in the quote]

> (a) the perceptual,

> (b) the sociological,

> (c) the ideological,

> (d) the political, and

> (e) the ecological.

> (2003: 619)

In the failures of the neo-economic policies, and being so, of the Australian and Queensland government(s), is the loss of the collegial principle in both universities' education and research. Gunawardena, Weber and Agosto (2010) hone into the problem which has the cross-disciplinary terms of both 'multidisciplinary' (the essay author's preference) and 'interdisciplinary'. The terms are yet to have clear philosophical distinction, although in Gunawardena, Weber and Agosto (2010) there is *operational sense*, and they stated:

"As research collaboration in academia has increased over the past century, so has collaboration across disciplinary boundaries, particularly in [Library and Information Science] LIS, a field that has long been viewed as highly multidisciplinary. This increase is driven by the pressures on faculty seeking career advancement and by the challenges faced by the scientific community that require teams of researchers with diverse, complementary skills. Finding solutions to today's research problems can require increased integration of research, leading to a move from multidisciplinary to interdisciplinary research. This work examines collaboration as it is studied from several disciplinary perspectives to lay the groundwork for a better understanding of interdisciplinary collaboration and the challenges it presents. It also provides a pathway for LIS educators to harness the benefits of interdisciplinary collaboration and to advance research and teaching in the field." (2010: 210)

Even in the technical education and research, the multidisciplinary approach is *inescapable today*. For example, Scullin and Bliwise (2015) addresses "Sleep, Cognition, and Normal Aging: Integrating a Half Century of Multidisciplinary Research," in a highly technical article. Scullin and Bliwise make the point that in reviewing the "…half century of research across seven diverse correlational experimental domains that historically have had little crosstalk." They continued:

"Broadly speaking, sleep and cognitive function often related in advancing age, though the prevalence of null effects in healthy older adults (including correlations in the unexpected, negative direction) indicates that age may be an effect modifier of these associations. We interpret the literature as suggesting that maintaining good sleep quality, at least in young adulthood and middle age, promotes better cognitive functioning and serves to protect against age-related cognitive declines." (2015: 97)

For those who do perceive the *obvious* to the experts, there are multiple fields of cognition, health, sleep empirical studies, and aging studies.

Dealing with Unfair Criticism of Multidisciplinary Education

Multidisciplinary Education is not without *legitimate criticism*. Nevertheless, upon investigation in theoretical criticism of the practice, the *criticism* does produce the

opportunity for correction while, at the same time, retain the *high status* of the Multidisciplinary Education and the Multidisciplinary Research. Damen, Nagel and Haanstra. (2010) demonstrates this capacity in "Short-Term Effects of Compulsory Multidisciplinary Secondary School Arts Education on Cultural Participation in the Netherlands." Damen, Nagel and Haanstra, in their technical context, stated, "Even though teachers have a task in guiding and informing the students, it is possible that the students' choices are not the same as the cultural activities that the Dutch government has in mind when it is concerned about the decreasing cultural participation of youth." (2010: 147)

Still there are educationalist themselves who fear the multidisciplinary approach. It is *suggested* in Amanda Haynes (2017), but where the disciplinary methodology can be safely housed in the multidisciplinary approach. Haynes (2017) had legitimately concerns, so the essay's author needs to quote accurately her [Amanda's] whole argument:

> "This article argues for the importance of disciplinarity in the education of novice sociologists and considers the impact of the European Higher Education Area (EHEA) on opportunities for undergraduate students to achieve a command of the discipline. The promotion of modularization and generic skills integral to establishing the EHEA can be understood as incrementally undermining disciplinarity. Moreover, values enshrined in the EHEA specifically disadvantage sociological disciplinarity by promoting service to the market over mastery of a discipline. This article presents the Republic of Ireland as an example of a national context in which sociology is most commonly taught within multidisciplinary degree programs and argues that the Irish experience may be portentous of more global trends, linking the structure position of sociology in Ireland to the wider European policy context. Finally, the article explores ways in which **sociologists teaching in such [multidiscipline] contexts can nonetheless promote disciplinarity**." (2017: 54; emphasis added)

Thus, Amanda Haynes pointed-out that, "… sociologists teaching in [multidisciplinary education] such contexts can nonetheless promote disciplinarity," is the *key point* of this essay, and, in fact, that ***a combination of disciplinary and interdisciplinary learning within a model of multidisciplinary education, is the best policy***.

Law

Further background across the essay themes are Law, Geography, Studies-in-Religion, and Teacher Education. Daly (2002) in addressing "The Structure of Legal Education and the Legal Profession" speaks to "Multidisciplinary Practice, Competition, and Globalization." Daly stated, "…as the boundaries between the law and other disciplines blur, new competitors have emerged at all levels of the [legal] profession. Their success threatens to undermine the rule of law insofar as it destabilizes the role of the lawyer as the essential intermediary between the state and the individual." (2002: 480).

Geography

In the multidisciplinary education, the Geography discipline offers mapping methodologies and geo-content. A very basic argument in the multidisciplinary scholarship is Trevor J. Barnes' (2015) "American geography, social science and the Cold War." Barnes said his argument is to show how the United States mobilised the academy for the Cold War effort and the social science was *used* in the multidisciplinary approaches.

Studies-in-Religion

Studies-in-Religion is a multidisciplinary disciplinarity. There are too many good examples, so in chronological order to get the evolutionary sense from a *selection*:

1. Henrich H. Maurer (1928) in "The Political Attitudes of the Lutheran Parish in America: A Study in Religious Sectionalism." Maurer: "The element of dominance in the integration pattern of an important American section, the German element is seen in the social philosophy of its theology." This is 1928. (1928: 568);

2. Kieran Flanagan (1985) in "Liturgy, Ambiguity and Silence: The Ritual Management of Real Absence." Flanagan: "…a preliminary exploration of a neglected area in sociology of religion. It aims to interpret and to characterize the distinctive performative basis of Christian liturgy." (1985: 193);

3. John O'Leary-Hawthorne and Daniel Howard-Snyder (1996) in "Are Beliefs about God Theoretical Beliefs? Reflections on Aquinas and Kant." O'Leary-Hawthorne and Howard-Snyder: "Our question presupposes a contrast between theoretical beliefs and non-theoretical beliefs. If there is no such contrast, then there is no sensible question to be asked concerning whether beliefs about God are theoretical beliefs." (1996: 233);

4. Atalia Omer (2011) in "Can a Critic Be a Caretaker too? Religion, Conflict, and Conflict Transformation." Omer: "…Russell McCutcheon's notion of the religion scholar as a critic is crucial for envisioning a distinct relevance to the academic study of religion in multidisciplinary conversations concerning questions of religion and conflict." (2011: 459);

5. Andrew Monteith (2016) in " 'The Words of McKenna': Healing, Political Critique, and the Evolution of Psychonaut Religion since the 1960s Counterculture." Monteith: [Terence McKennan's; a founding Psychonaut, use of hallucinogenic drugs for religious awareness] "religion treats humanity as in flux, with imminent evolutionary milestones rapidly approaching" (2016: 1081);

6. Hana A.M. Nashef (2017) in "Ideal Cities - Marred Individuals: J. M. Coetzee's *The Childhood of Jesus* and José Saramago's *A Caverna*." Nashef: "… compare how both [utopia and bureaucracy] authorities function under the pretext of creating the ideal world, which ultimately results in safeguarding their own interests, and consequently perpetuating the sterile and anesthetized existence of their citizens." (2017: 358).

Teacher Education

The only way that these compatibilist and peaceful frameworks can be brought back to the public marketplace is major reform of Teacher Education, after decades of government gutting the fields through higher education funding policies. Again, as with the studies-in-religion, the other marginal field of Teacher Education, while gutted, has many examples of the insights. Srinivasan (2015), for example called for "Revamping Teacher Education." He does that by examining the Indian "The Right of Children to Free and Compulsory (RTE) Act.

The Idea of Social Silence and How it Works

Social Silence in Ethics

The reception history of the deep scholarship has been one of "social silence." Nuanced arguments – which demonstrated why both governments and large sections of society have got their thinking wrong – is given the silent treatment. This state of affairs is critically important and practical in the field of ethics. For example, the silent treatment in the public marketplace from the scholarship on abortion, e.g. Rohlinger (2006) and Castuera (2017).

The dismissal reasoning often references negativity as absolutist "negative." Susie Scott (2018) demonstrates that the dismissal is nonsense:

> "Nothing is a sociologically neglected terrain, comprising negatively defined phenomena, such as non-identification, non-participation and non-presence. Nevertheless, these symbolic social objects are created and managed through meaningful social interaction. Nothing is accomplished either by active commission (doing/being a non-something) or by passive omission (not-doing/not- being something). I explore these dichotomous forms through four dimensions of negative social space: non-identity; inactivity; absence; and silence. Paradoxically, nothing is always productive of something: other symbolic objects come into being through the apprehension of phantoms, imaginaries, replacements and alternatives, which generate further constitutive meanings. A sociological analysis illuminates these processes, revealing how much nothing matters."
>
> …
>
> "Sociology is conventionally defined as the study of social things: processes, structures and forces that shape individual behaviour (Durkheim, 1895). Deviant activities, marginalised groups and social problems seem particularly to capture the sociological imagination (Mills, 1959). However, analysing these tangible things may give a misleading impression of their salience compared to nothings. As Brekhus (1998) argues, deviance commands a disproportionate amount of sociological attention relative to its actual prevalence and frequency. It is 'marked' as noteworthy, while 'unmarked' phenomena pass under the sociological radar.

Consequently, the background terrain of the normal (Misztal, 2015), remains epistemologically neglected." (2018: 3)

Scott (2020), a few years later, developed the argument, "we can perform reverse biographical identity work upon our unmade selves by exploring the meanings of unlived, non-experience." (2020: 156)

Social Silence in Medicine

One place that society is shifting in the "social silence" are intellectual discussions on death. Again, in the scholarship of social medicine, an idiot would miss it; a mass of literature there, waiting to be read. Boyd (1977) provided the exceptional history in the "Attitudes to Death". Talking of death leads to the theme of "death and warfare" which Summerfield (1995) exceptionally covered.

Social Silence in Politics

"Social Silence in Politics" is so initially inexplicable it required all multidisciplinary perspectives and resources. It began in the 1950s with the "public opinion" push in society, where measuring 'mere opinion' was the social goal. This cojoined into Cold War narratives and produced the modern national 'culture-history' warfare. Thus, we come today, arriving at the mental warfare and its daily issues of importance.

Scholarship and Public Opinion

In a previous article the essay author honed into the issue of scholarship and public opinion (Buch 2023). Open scholarship goes to the work that the essay author does as a philosopher and historian, and as a sociologist. These are also the roles of Frank Furedi. Furedi who was first known for *Where Have All The Intellectuals Gone?* (Continuum 2004). It was moderate liberal-conservative argument, and, even as an intellectual historian might quip a few errors in language or minor context, it was the important, necessary, accurate critique. Furedi's

books descended from that point, following the popular trend in the reactionary thinking to something branded 'Leftism':

- Furedi, Frank (2009). *Wasted: Why education isn't educating*, Continuum.
- Furedi, Frank (2018). *How Fear Works: Culture of Fear in the 21st Century*, Bloomsbury Continuum
- Furedi, Frank (2021). *100 Years of Identity Crisis: Culture War over Socialization*, De Guyter.

Yet Furedi's work is still important and, to some degrees, useful. Furedi (2011), in "The Authority of Public Opinion–why Weber declined to take part in the conversation," had an answer to the "social silent." Furedi stated:

"During the second half of the 19th and early 20th centuries the role of public opinion became a focus of debate for political and social theorists. Although sociologists disagreed whether public opinion was a threat to order they agreed that it exercised an important influence on the working of modern authority. Yet despite his interest in the substantive issues raised in this debate, Max Weber wrote very little about public opinion. His silence on this subject is surprising since public opinion was widely represented as essential for the legitimation of political rule. This essay argues that Weber's reluctance to take part in this conversation may have been influenced by the irresolvable questions raised by the ascendancy of public opinion for his theory of domination." (2011: 119)

Culture-History Wars and Cold Wars

Harvey Greisman (1981) demonstrates that culture-history warfare spirals as historiography of "challenge and response," in a close examination of "Matriarchate As Utopia, Myth, And Social Theory." Greisman and Greisman stated:

"After a relative silence of nearly four decades, matriarchal theory has subject of renewed interest in the social sciences. This paper traces the origins of matriarchal theory to its proximate roots in the nineteenth century speculative literature, and its

impact on the development of Utopian models for the restructuring of society along feminist and humanist." (1981: 321)

The decline of the spiral historiography in the "social silent" is what Knapp (1982) called, "The Empirical Basis of Sociological Paradigms." Knapp stated:

"In the philosophy of social science, the distinction between statements of fact and points of view is often complex. Many sociologists and philosophers presently question whether any general theory or paradigm can or should be formulated in such a way that its acceptance or rejection is a matter of empirical evidence. The new skepticism is fueled by a massive silence within empiricist traditions about how theorists deal with residual variables which may determine the domains of applicability of theories. The issue is especially salient to the methodology of comparative studies which, in turn, can help resolve it for specific theories. The present essay suggests that the question of the empirical falsifiability of general theory depends whether substantively important residual variables can be specified as boundary conditions of the theory. In the case of social processes for which an indefinitely large number of substantively important residual variables exist, those variables cannot be specified; hence no definite domain of applicability of the theory can be stated hence the theory is not falsifiable. These ideas lead to an empirical conception of theoretical coherence. They imply some revision of generally accepted views of the status of paradigms and theoretical concepts, and they contribute to the analysis of their development." (1982: 255)

This methodological criticism of the empirical dismissal is carried out throughout the multidisciplinary literature. For discussion of Makhail Bakhtin's concept of dialogical plurality, there is Gurevitch (2000). Razack and Jeffery (2002) cover "Critical Race Discourse And Tenets For Social Work." There are works which go deeper philosophically to such *practical concepts* as:

- Equality (Hughes 2007);
- Civil Society (Giri 2008);
- Intersubjectivity (Pagis 2010);
- Hauntologies and Authenticity (Northover 2012); and the
- Interdisciplinary of Anthropology and Political Technology (Ralston 2019).

The topic of "social silent" has also been a matter of examination in the multidisciplinary literature. Kaag's (2013) "Transgressing the Silence: Lydia Maria Child and the Philosophy of Subversion, goes to important insights." Kaag claims that a philosophy of subversion articulates "the tragic character of social-political oppression." (2013: 46). This then is a proposed 'solution' to the "social silent." Bertelsen (2017) reminds us, in the case of Soviet history, that politics of silent is well-linked to the tragic view of life.

<u>Mental Warfare and Daily Issues of Importance</u>

It is now, today, common knowledge, common sense, that "social silent" is linked to mental health. Kidron (2009) makes the link very strongly in "Toward an Ethnography of Silence: The Lived Presence of the Past in the Everyday Life of Holocaust Trauma Survivors and Their Descendants in Israel." Kidron stated: "Survivor silence is thought to signify only psychological or political repression and the "unspeakability" of traumatic pasts. It is widely accepted that the everyday lives of trauma victims and their descendants entail only the 'absence of presence' of the past and the absence of descendant knowledge of that past, while the familial social milieu is thought to foster only the wounds of transmitted PTSD." (2009: 2)

The personal and social harms are also political. Trollinger (2013) on "Hearing the Silence: The University of Dayton, the Ku Klux Klan, and Catholic Universities and Colleges in the 1920s," noted:

> "A review of histories of Catholic universities in states where the Klan was active reveals a similar silence, even though there are good reasons to believe some of these schools were also targeted by the Klan. As the University of Dayton story indicates, just because institutions and institutional histories are silent does not mean nothing happened. In fact, the silence is deafening." (2013: 1)

The same is said from Katz and Kirby (1991), "In the Nature of Things: The Environment and Everyday Life." From a particular disciplinary perspective, that of Geography, Katz and Kirby explained:

"This paper addresses the silence that surrounds nature within social science, the discipline of geography included. We begin by connecting the modernist project to the domination of nature, using the example of Scott's race to the South Pole. In addition, we show the way in which the externalization of nature is built into our concepts of science. In the third part of the paper, we begin to deal with the resuscitation of society-nature links. In particular, we examine those linkages within everyday life, where a place for nature is revealed to be most crucial. We explore this theme via the example of natural simulacra -- notably parks, in both wilderness areas and cities. We argue that by comprehending nature, we reassert our power to reconstitute social nature, a power that is immanent in the practices of everyday life." (1991: 259)

How History Spirals and Application of the Theory for Australian Media

THEORY

Spiral Theories in History

The cyclical pattern of poetry may provided the first idea of spiral history, for example, "Matthew Arnold and the Circle of Recurrence" (Malder 1976). It was either the British writer Philip Gueoalla or Oscar Wilde who first said, "History repeats itself. Historians repeat each other." There is a suggestion here of the cyclical view of time or of the eternal recurrence. There is a question, whether the cyclical view really put the matter beyond history. Nietzsche ideas of Recurrence has been a fruitful area of exploration in Australian and global histories.

For Friedrich Nietzsche (1844–1900) it was the classical model of 'eternal recurrence of the same'. The cyclical theory of history was clearly described by Oswald Spengler (1880–1936) in *The Decline of the West* (1920). The more optimistic Arnold J. Toynbee (1889–1975) developed the modernist cyclical theory of history into the multi-volume study of civilizations, *A Study of History* (1934–1961). These were not merely the ancient cosmic cycles but spoke of the spiralling affairs in history of the human species.

Buch (2024a) pointed out that there two elements in the historiography which is backgrounded by the Nietzschean model. There is the exact idea of theory, which is recurrence relation, an equation that expresses each element of a sequence as a function of the preceding ones. The other element is eternal return (or eternal recurrence), a philosophical concept which states that time repeats itself in an infinite loop, and that exactly the same events will continue to occur in exactly the same way, over and over again, for eternity. Putting it all together, the spiral history theory of *stupidity* is the theory of recurrence relation, applied in the historiography of eternal recurrence, but modified in the concept of spiral, universal, histories, and which explains the habit of stupidity. Habit will always take us in the cyclical pattern but habits can be changed by easing out behaviour further away from the centre of habitual despair. Thus, we have hope.

That is theory from the intellectual histories, but empirical approaches in history are just caught up in the spiral model. Francois (1974) presented a Spiral Model in an article entitled, "Revolts in Late Medieval and Early Modern Europe." Francois (1974: 37-43) spoke of counterrevolutionary spirals. Aung-Thwin (1991) applied a Spiral Model to the East Global Paradigm, in article entitled," Spirals in Early Southeast Asian and Burmese History." Aung-Thwin wrote (1991: 585-6) "…let me suggest an alternative approach that accommodates both change and continuity, but not progressive change or static continuity. Its essence lies in a cyclical or "spiral" view of history, both chronological structural."

Lawson (1989) shows how a Spiral Model is applicable to the contemporize global histories of international relations, in article entitled, "The Iranian Crisis of 1945-1946 and the Spiral Model of International Conflict." Lawson (1989: 321), quite uncontroversially stated, "… a spiral model provides a more adequate explanation for Soviet-American interaction in the months immediately after World War II than a deterrence model does, one must be able to use it to account for the end of the Iranian crisis as well as its beginning." Farrell, Newman, and Wallace (2022) brings to reader to the key issue of today, in examining the "Spirals of Delusion: How AI Distorts Decision-Making and Makes Dictators More Dangerous." Farrell, Newman, and Wallace concluded, what is the general consensus of global intellectual historians for the future:

"Machine learning may increase polarization—reengineering the online world to promote political division. It will certainly increase disinformation in the future, generating convincing fake speech at scale. The challenges to autocracies are more

subtle but possibly more corrosive. Just as machine learning reflects and reinforces the divisions of democracy, it may confound autocracies, creating a false appearance of consensus and concealing underlying societal fissures until it is too late." (2022: 2)

Characters and Persons

The structures of the historiographies are only one side of a multidisciplinary education, and there are *no defeatable reason not to fit characterisation and personal performance into the models of historiography*. Buch (2024b), in a piece in examining social attitudes, worked these historiographical dynamic, which Buch (1987) has done for over three decades: drills downing in the structures and personalism (prioritising thinking on the status and nature of persons). Buch went to how neuroscience provided a measured picture, models on the landscape of persons, what is a semantics to morality and other ethical thinking; the moral and ethos being distinct in its conceptual histories. However, folk generally think of 'consciousness' rather than neural pathways, and there are a set of terms in the field of ethics which do not come down to a brain scan. The latter (science communication) works better as language for social settings. The neuroscience is informative as a type of knowledge, science, but it is only the *fool* who thinks that science is the only form of knowledge. Thus, we turn to the historical and personable terms which describes morality and other ethical thinking; the former is usually thought of as a set of codes and the obligations to those codes – somewhat as imitation to scientism, we moralism. The rest of conceptual histories are much more fluid and explore a murkier environment of personality or "peoples"; the latter externalisation of the inner thought from comes of being a person.

Ezzati and Erdal (2018) demonstrated how the concepts of "character" and "person" is very much related to the concept of "unity in diversity", speaking to "post-terror Norway." Ezzati and Erdal pointed to "the need for a perspective that transcends the dualism of 'us' and 'them', and acknowledges the plurality of human beings in order to de-escalate the spiral of polarization." (2018: 363).

Spiral Model in Anthropology

The idea of "the plurality of human beings" brings us to the how the spiral model might work in anthropology. Nguyen and Peschard (2003) tackle the issues of "Anthropology,

Inequality, and Disease" in their spiral model. Nguyen and Peschard pointed out anthropologists question the *mechanical* approach to socio-economic inequality (2003: 447).

Spiral Model in Personalism

The whole approach in the literature mentioned, in this essay, is part of intellectual traditions which place the "happening" (Stoicism) into a bigger pattern. It is a major intellectual characteristic of the ancient world(s). Penner (2019) articulates the pattern of Personal and Cosmic recurrence from Philo's Eschatology. Penner provided the key idea from Philo, that "God provides unlimited opportunity for souls to improve." (2019: 383). Sorensen (1998) refers to this *spiral* indirectly as "Self-Strengthening Empathy." Sorensen placed this idea of empathy into an evolutionary model of *verstehen* (understanding; 1998:75).

Spiral Model in Language and Rhetoric

In the thinking of the dismissal arises language and rhetoric. The commercial world reveals this fear of spiralling forward, preferring a-historical cycles of completion/competition. This can be seen in Scott and Walker (2011) examination of "Sales and Advertising Expenditure for Interwar American Department Stores." Scott and Walker refer to the challenge to the commercial worlds as "a competitive spiral of high advertising spending, to match the challenge of other local department stores, contributed to an inflation of operating costs that eroded long-term competitiveness (2011: 40).

That is an example of common appearance in modernity, but Vander Haagen (2013) went deeper, in a reading of Ricoeur's concept of "threefold mimesis," to develop the idea of the "agential spiral"; thus, a reading Public Memory through Paul Ricoeur. Vander Haagen argued that "the concept of the agential spiral enables scholars to focus not only on the ways that memories unite human agents synchronically but also on how those memories structure a relationship among agents across time through the performance and representation of agency." (2013: 182)

Spiral Model in Education

The field of education has been moving in this direction of spiral models for a few centuries, often hidden in the public marketplace, deliberately by *presentist* politics. This was part of Wien and Dudley-Marling (1998) criticism of Outcomes-Based Learning. Wien and Dudley-Marling among other *forms* of metaphorical analysis suggest the application of a spiral, coil, or mobius strip, model (1998: 405).

Spiral Model in Politics

It is only after examining the Characters and Persons, Anthropology, and then back to personalism, and then onto the language and rhetoric, and educational theories, that we are **not** stupid in talking about politics. Nuanced ideology studies follow this intelligent pathway.

Sparacino (2018) went to the issue of "Compassionate Conservatism in the Spiral of Politics", and reveals the spiral of 'challenges and responses' (as very structured, Arnold J. Toynbee's Law of Challenge and Response). Sparacino, using Rogers Smith's 'spiral of politics' framework, argued "that compassionate conservatism extended modern conservative thought by building on the principles of neoconservatism and the religious Right while maintaining appeals to traditionalism and small-government libertarianism" (2018: 480). Buch (2023) agreed with the states of affair, but it is described as what neo-conservatives mistakenly thinks. The error is an ideological entanglement in the *accusation-al* stance of against the ideology of "The Other:"

> Political organisations do not align perfectly with ideology, so Toryism is like any other social science model, a genealogical method (as in philosophical term of Nietzsche and Foucault), and, as Bernard William describes it, an origin-type fiction, paralleling the concept of myth, which broadly structures out the non-fiction truth (truthfulness propositions); thus, having accuracy but not the logical accuracy of mathematical truth (*Truth and Truthfulness: An Essay in Genealogy*, 2002). "The Conservative Mind" (Russell Kirk, 1953) appears to continually to trip-over with this misunderstanding of social science, in its rejection of the thought propositions within the outlook of modernity; ironically, the modernist propositions of hard scientific

humanism (in the mid-century) led to a neo-conservative outlook to reject the Nietzschean genealogical method since mythology could not be taken as accurate scientifically. This is done in employing the fallacy of cherry-picking details and failing to understand the mythological or constructivist's point; or to employ another metaphor, chopping down one tree (or even a few) and think that the concept of the forest has been destroyed; or extending the metaphor: being deaf to the forest in chopping down the tree. Starting with the concept of tradition, the new conservatism, particularly Americanised neo-conservatism (William F. Buckley Jr., *God and Man at Yale: The Superstitions of "Academic Freedom",* 1951), has ended up in the cognitive trap of scientism. This has meant that "The Conservative Mind" had the incapacity to see its own ideological faults, in terms of the political and social critiques, and, indeed, the overall ideological critique in terms of systems analysis. (Buch 2023).

'Half of the population' completely miss the *nuanced understanding*, preferring to *remain* themselves in heighten concerns about security; over workable strategies for peace. Tang (2011) pointed out this situation in an article called, "The security dilemma and ethnic conflict: toward a dynamic and integrative theory of ethnic conflict." Tang emphasised "that the security dilemma theory and the broader spiral model constitute a dynamic, versatile and powerful theory of strategic interaction that captures some general dynamics leading to the outbreak of war (2011: 511). Tang (2015) followed up with:

> … two-mechanisms - the security dilemma/spiral model and intergroup-intragroup interactions - as meta-synthesizers. I then bring together the numerous factors and mechanisms scattered in the literature into a more integrative and dynamic theory of ethnic war by linking factors with immediate drivers of conflictual behavior via the two meta-mechanisms. (2015: 256)

The onset of Ethnic War raises questions of the spiralling of labour migration (Sadowski-Smith 2008), spinning down to fears of ethnic terrorism (Kapitan and Schulte 2002).

APPLIED PHILOSOPHY

The Australian media in the week of April 15-21 communicated stories of the crash of the Bruce Lehrmann's civil claims against a media company from the Federal Court in Sydney. The civil case had to do with Lehrmann suing the media after a criminal trial against Lehrmann was effectively *aborted*, on *allegations* of rape. The outcome of the civil case was that the Federal judge *directly*, and on high *probability*, *accused* Lehrmann of the *rape*. Such was the nature of all of the *testimonies*. However, the allegations were *performed* in the country as the **contests** of *characters*, and the civil case was paid for, and set-up as, a *competition* between two media companies.

Crabb (2024) pointed to the impact of multidisciplinary education in what Crabb refers to as Bruce Lehrmann's 'omnishambles' of a trial, where Justice Michael Lee delivered a powerful lesson in shades of grey. Crabb referred to the legalism trap which avoids the multidisciplinary education as a metaphor of a hellish plant known as *lawyer vine*. It is a good metaphor for the entanglement of cognition in social history, social philosophy, and, of course, the primary discipline for social studies, sociology.

Muller (2024) demonstrated how the media is also responsible for the same entanglement in the cognition for the public marketplace. As a title statement: "Truth may well set you free, but Lehrmann trial has knocked even more shine off media." *InQueensland*, April 17, 2024. Muller explained how the Lehrmann media affair was a heavy cost to the reputations of the media industry and the profession of journalism.

Thompson and Burton (2024) showed that the political rhetoric just spins the downturn in the history spiral, with the article on Senator Reynolds, one of the key players in the affair had broken her silence over Lehrmann judgment, and vows to legally pursue Higgins (the "alleged?" rape victim), in *The Sydney Morning Herald*, April 16, 2024. As Thompson and Burton described it the political class were falling over themselves demanding an apology.

Thus Bartlett (2024) demonstrated that the spiral would return to law reform. The question was what would the future of defamation law in Australia now become? In this way Bartlett pointed, although probably unaware, to the success of multidisciplinary education: "The Federal Court is a winner. The way that Justices Lee and Anthony Besanko — who ruled in

the Ben Roberts-Smith defamation case — handled very complex, challenging cases and the way the court handled the logistics, is impressive."

****

*** *** *** ***

Concluding Remarks

1. Rousseau tried to unite citizens in a single General Will, Arendt stressed the importance of a common public world within which plural citizens can be contained;
2. Concretism has a role of an intellectual handicap of middle childhood;
3. The multidimensional approach to moral questions recognises the plurality of our values;
4. The Asynchrony of Consciousness;
5. Misconstrued meaning from apologetics for the traditional and the functional hermeneutic approach, against the modernist and postmodernist frameworks of understanding;
6. Mischief within the concepts of difference and common sense;
7. Value Pluralism, Intuitions, and Reflective Equilibrium;
8. Ethics: 'one thought too many' (as in the work of Bernard Williams);
9. A school of thought can be interpreted as an entity that comprises both a system of thought and its member practitioners;
10. A school of thought presupposes the existence of two elements: coherence and distinctiveness;
11. Arguments over essences of things, or within abstraction have no bearing on *Lebensphilosophie* (outside technical discourses);
12. The mistake was to approach plurality, and embrace it, without the deep understanding of the proper divisions of disciplines and not addressing the true conflicts that the disciplines contained, both internally and externally;
13. In the background to these intellectual conversations, are the philosophical concept of 'universality' and the religious doctrine of 'Catholicity';
14. A Re-Examination of the Ideal Type Concept;
15. Maximization Theory and Plato's Concept of the Good;
16. Against philosophy and ethics, are arguments of "magic," as opposed to the philosophy and ethics, and studies-in-religion investigating *the magic performance*;
17. All political decision-makers need to think very hard on "Hume's writings [to] show that the psychological experience of party informs the opinions by which governments can be considered legitimate;"

18. Most of the background can be brought together in the concept of Humanism;
19. Persons in modern societies are condition to think of both past (the epistemic material) and history (the disciplinary construction) merely as biography;
20. Early modern biographies tended to construct the self on the basis of ancient and more recent clichés and to present ideal types;
21. Idiocy of the "Social Silent" because the evidence is right there on the first discovery of the research;
22. At a meta-modernist level, there is tje compatibilism which is the outcome of multi-disciplinary education;
23. In the conversations are nonsense *mere opinions-options*, things that once heard or read, and not further research had;
24. Humanism ties most of these intelligent arguments together, and where it might be pointed out that humanism is separated out, nevertheless, the human project is the intelligent arguments;
25. The best "plurality in and of Thought" is multidisciplinary education;
26. The three dimensions of persons intellectually-acting, the quality of the action, and he research itself, are direct and hard criticisms of the neo-economic policies, and being so, of the Australian and Queensland government(s);
27. Governments ignore the *educationist policies of the past* to the peril of *society* primarily, and to themselves secondarily;
28. Five dimensions of place are (a) the perceptual, (b) the sociological, (c) the ideological, (d) the political, and (e) the ecological;
29. In the failures of the neo-economic policies, and being so, of the Australian and Queensland government(s), is the loss of the collegial principle in both universities' education and research;
30. Multidisciplinary Education is not without *legitimate criticism*. Nevertheless, upon investigation in theoretical criticism of the practice, the *criticism* does produce the opportunity for correction while, at the same time, retain the *high status* of the Multidisciplinary Education and the Multidisciplinary Research;
31. Still there are educationalist themselves who fear the multidisciplinary approach;
32. Sociologists teaching in the multidisciplinary education can promote disciplinarity;
33. The only way that these compatibilist and peaceful framework can be brought back to the public marketplace is major reform of Teacher Education;
34. The dismissal reasoning often references negativity as absolutist "negative;"
35. One place that society is shifting in the "social silence" are intellectual discussions on death;
36. "Social Silence in Politics" is so inexplicable it required all multidisciplinary perspectives and resources;
37. Even as an intellectual historian might quip a few errors in language or minor context, Frank Furedi's thinking on public intellectuals was the important, necessary, accurate critique;

38. During the second half of the 19th and early 20th centuries the role of public opinion became a focus of debate for political and social theorists;

39. Culture-history warfare spirals as historiography of "challenge and response;"

40. Many sociologists and philosophers presently question whether any general theory or paradigm can or should be formulated in such a way that its acceptance or rejection is a matter of empirical evidence;

41. The methodological criticism of the empirical dismissal is carried out throughout the multidisciplinary literature;

42. It is now, today, common knowledge, common sense, that "social silent" is linked to mental health;

43. The personal and social harms are also political;

44. By comprehending nature, we reassert our power to reconstitute social nature, a power that is immanent in the practices of everyday life;

45. The cyclical pattern of poetry may have provided the first idea of spiral history;

46. Eternal return (or eternal recurrence), a philosophical concept which states that time repeats itself in an infinite loop, and that exactly the same events will continue to occur in exactly the same way, over and over again;

47. The spiral history theory of *stupidity* is the theory of recurrence relation, applied in the historiography of eternal recurrence, but modified in the concept of spiral, universal, histories, and which explains the habit of stupidity. Habit will always take us in the cyclical pattern but habits can be changed by easing out behaviour further away from the centre of habitual despair;

48. An alternative approach to the eternal recurrence is that which accommodates both change and continuity, but not progressive change or static continuity. Its essence lies in a cyclical or "spiral" view of history, both chronological structural;

49. The structures of the historiographies are only one side of a multidisciplinary education, and there are no defeatable reason not to fit characterisation and personal performance into the models of historiography;

50. The idea of "the plurality of human beings" brings us to the how the spiral model might work in anthropology;

51. The whole approach in the literature mentioned, in this essay, is part of intellectual traditions which place the "happening" (Stoicism) into a bigger pattern;

52. In the thinking of the dismissal arises language and rhetoric;

53. A reading of Ricoeur's concept of "threefold mimesis," to develop the idea of the "agential spiral"; thus, a reading Public Memory through Paul Ricoeur;

54. The field of education has been moving in this pluralistic and multidisciplinary direction of spiral models for a few centuries, often hidden in the public marketplace, deliberately by *presentist* politics;

55. It is only after examining the Characters and Persons, Anthropology, and then back to personalism, and then onto the language and rhetoric, and educational theories, that we are **not** stupid in talking about politics;

56. 'Half of the population' completely miss the *nuanced understanding*, preferring to *remain* themselves in heighten concerns about security over workable strategies for peace;

57. The legalism trap which avoids the multidisciplinary education as a metaphor of a hellish plant known as *lawyer vine*. It is a good metaphor for the entanglement of cognition in social history, social philosophy, and, of course, the primary discipline for social studies, sociology;

58. The political rhetoric just spins the downturn in the history spiral;

59. The political class were falling over themselves demanding an apology, and yet this essay demonstrates how wrong they are! and

60. Live life in intellectual peace.

******

REFERENCES

What is Plurality in and of Thought?

Barbieri, W. A. (2001). Beyond the Nations: The Expansion of the Common Good in Catholic Social Thought. *The Review of Politics*, *63*(4), 723–754. http://www.jstor.org/stable/1408857

Canovan, M. (1983). Arendt, Rousseau, and Human Plurality in Politics. *The Journal of Politics*, *45*(2), 286–302. https://doi.org/10.2307/2130127

Carter, A. (1999). Moral Theory and Global Population. *Proceedings of the Aristotelian Society*, *99*, 289–313. http://www.jstor.org/stable/4545311

Chandler, M. J. (1975). Relativism and the Problem of Epistemological Loneliness. *Human Development*, *18*(3), 171–180. http://www.jstor.org/stable/26764314

Code, M. (1997). On The Poverty of Scientism, Or: The Ineluctable Roughness of Rationality. *Metaphilosophy*, *28*(1/2), 102–122. http://www.jstor.org/stable/24438879

Hoffman, P. (2002). Descartes's Theory of Distinction. *Philosophy and Phenomenological Research*, *64*(1), 57–78. http://www.jstor.org/stable/3071019

Jaki, S. L. (1998). Pluralism in Education and Education in Pluralism. *The Journal of Education*, *180*(3), 67–84. http://www.jstor.org/stable/42742401

Negru, I. (2013). Revisiting the Concept of Schools of Thought in Economics: The Example of the Austrian School. *American Journal of Economics and Sociology*, *72*(4), 983–1008. http://www.jstor.org/stable/23526070

Reck, A. J. (1982). Pepper and Recent Metaphilosophy. *The Journal of Mind and Behavior*, *3*(3/4), 207–216. http://www.jstor.org/stable/43852928

Rosales, J. M. (2013). Liberalism's Historical Diversity: A Comparative Conceptual Exploration. *Contributions to the History of Concepts*, *8*(2), 67–82. http://www.jstor.org/stable/43610945

Seligman, A. B. (2008). Secularism, Liberalism and the Problem of Tolerance: The Case of the USA. *Theoria: A Journal of Social and Political Theory*, *115*, 17–31. http://www.jstor.org/stable/41802393

Sielke, S. (2005). Theorizing American Studies: German Interventions into an Ongoing Debate. *Amerikastudien / American Studies*, *50*(1/2), 53–98. http://www.jstor.org/stable/41158115

Skiles, A. (2015). Essence in abundance. *Canadian Journal of Philosophy*, *45*(1), 100–112. http://www.jstor.org/stable/26444365

Tessman, L. (2013). Value Pluralism, Intuitions, and Reflective Equilibrium. *Philosophical Topics*, *41*(2), 175–201. http://www.jstor.org/stable/43932742

Zeki, S., & Bartels, A. (1998). The Asynchrony of Consciousness. *Proceedings: Biological Sciences*, *265*(1405), 1583–1585. http://www.jstor.org/stable/51443

How Function and Ideals Work Together and Fail When Separated Out in the Bubble Thought.

Almási, G. (2019). The Work Ethic in Humanist Biographies: The Case of Willem Canter. *The Hungarian Historical Review*, *8*(3), 594–619. https://www.jstor.org/stable/26902347

Frede, D. (1999). Plato on What the Body's Eye Tells the Mind's Eye. *Proceedings of the Aristotelian Society*, *99*, 191–209. http://www.jstor.org/stable/4545304

Hughes, G. (2011). The Concept of Dignity In The Universal Declaration Of Human Rights. *The Journal of Religious Ethics*, *39*(1), 1–24. http://www.jstor.org/stable/23020122

Jeurissen, R. (2000). The Social Function of Business Ethics. *Business Ethics Quarterly*, *10*(4), 821–843. https://doi.org/10.2307/3857835

Kaplan, B. H. (1968). Notes on a Non-Weberian Model of Bureaucracy: The Case of Development Bureaucracy. *Administrative Science Quarterly*, *13*(3), 471–483. https://doi.org/10.2307/2391054

Karivieri, A. (2016). Divine or Human Images? Neoplatonic and Christian Views on Works of Art and Aesthetics. *Numen*, *63*(2/3), 196–209. http://www.jstor.org/stable/24644892

Karshner, E. (2011). Thought, Utterance, Power: Toward a Rhetoric of Magic. *Philosophy & Rhetoric*, *44*(1), 52–71. https://doi.org/10.5325/philrhet.44.1.0052

Landis, J. E. (2018). Whither Parties? Hume on Partisanship and Political Legitimacy. *The American Political Science Review*, *112*(2), 219–230. https://www.jstor.org/stable/26542131

Maurer, H. H. (1928). The Political Attitudes of the Lutheran Parish in America: A Study in Religious Sectionalism. *American Journal of Sociology*, *33*(4), 568–585. http://www.jstor.org/stable/2765693

Mayer, Anna K. (2005). When Things Don't Talk: Knowledge and Belief in the Inter-War Humanism of Charles Singer (1876-1960). *The British Journal for the History of Science*, *38*(3), 325–347. http://www.jstor.org/stable/4028673

Monteith, A. (2016). "The Words of McKenna": Healing, Political Critique, and the Evolution of Psychonaut Religion since the 1960s Counterculture. *Journal of the American Academy of Religion*, *84*(4), 1081–1109. http://www.jstor.org/stable/26177743

Nashef, H. A. M. (2017). Ideal Cities - Marred Individuals: J. M. Coetzee's *The Childhood of Jesus* and José Saramago's *A Caverna*. *Comparative Literature Studies*, *54*(2), 358–380. https://doi.org/10.5325/complitstudies.54.2.0358

O'Leary-Hawthorne, J., & Howard-Snyder, D. (1996). Are Beliefs about God Theoretical Beliefs? Reflections on Aquinas and Kant. *Religious Studies*, *32*(2), 233–258. http://www.jstor.org/stable/20019812

Pepper, G. B. (1963). A Re-Examination of the Ideal Type Concept. *The American Catholic Sociological Review*, *24*(3), 185–201. https://doi.org/10.2307/3708236

Rachlin, H. (1985). Maximization Theory and Plato's Concept of the Good. *Behaviorism*, *13*(1), 3–20. http://www.jstor.org/stable/27759054

Renner, B. (2018). "Real versus ideal": *Utopia* and the Early Modern Satirical Tradition. *Renaissance and Reformation / Renaissance et Réforme*, *41*(3), 47–66. https://www.jstor.org/stable/26604112

Trafton, D. A. (1972). Structure and Meaning in "The Courtier." *English Literary Renaissance*, *2*(3), 283–297. http://www.jstor.org/stable/43446767

The Idea of Dismissal and the Multi-Education of History-Sociology-Philosophy

Barnes, T. J. (2015). American geography, social science and the Cold War. *Geography*, *100*(3), 126–132. http://www.jstor.org/stable/43825587

Blackwell, G. W. (1955). Multidisciplinary Team Research. *Social Forces*, *33*(4), 367–374. https://doi.org/10.2307/2573009

Brottman, M. A. (1968). A Multidisciplinary Approach to Education. *The Elementary School Journal*, *68*(4), 188–194. http://www.jstor.org/stable/1000259

Daly, M. C. (2002). The Structure of Legal Education and the Legal Profession, Multidisciplinary Practice, Competition, and Globalization. *Journal of Legal Education*, *52*(4), 480–490. http://www.jstor.org/stable/42898299

Damen, M.-L., Nagel, I., & Haanstra, F. (2010). Short-Term Effects of Compulsory Multidisciplinary Secondary School Arts Education on Cultural Participation in the Netherlands. *Studies in Art Education*, *51*(2), 147–161. http://www.jstor.org/stable/40650459

Gruenewald, D. A. (2003). Foundations of Place: A Multidisciplinary Framework for Place-Conscious Education. *American Educational Research Journal*, *40*(3), 619–654. http://www.jstor.org/stable/3699447

Gunawardena, S., Weber, R., & Agosto, D. E. (2010). Finding That Special Someone: Interdisciplinary Collaboration in an Academic Context. *Journal of Education for Library and Information Science*, *51*(4), 210–221. http://www.jstor.org/stable/25764638

Haynes, A. (2017). In Support of Disciplinarity in Teaching Sociology: Reflections from Ireland. *Teaching Sociology*, *45*(1), 54–64. http://www.jstor.org/stable/26429169

Omer, A. (2011). Can a Critic Be a Caretaker too? Religion, Conflict, and Conflict Transformation. *Journal of the American Academy of Religion*, *79*(2), 459–496. http://www.jstor.org/stable/23020434

Scullin, M. K., & Bliwise, D. L. (2015). Sleep, Cognition, and Normal Aging: Integrating a Half Century of Multidisciplinary Research. *Perspectives on Psychological Science*, *10*(1), 97–137. http://www.jstor.org/stable/44281917

Srinivasan, S. (2015). Revamping Teacher Education. *Economic and Political Weekly*, *50*(35), 22–24. http://www.jstor.org/stable/24482309

The Idea of Social Silence and How it Works

Bertelsen, O. (2017). Starvation and Violence amid the Soviet Politics of Silence, 1928–1929. *Genocide Studies International*, *11*(1), 38–67. https://www.jstor.org/stable/26986059

Boyd, K. (1977). Attitudes to Death: Some Historical Notes. *Journal of Medical Ethics*, *3*(3), 124–128. http://www.jstor.org/stable/27715642

Buch, N.D. (2023). Review of Frank Furedi's "When Do You Think The Culture Wars Began? And Why Understanding Its Long History Really Matters." December 26, 2023, https://drnevillebuch.com/review-of-frank-furedis-when-do-you-think-the-culture-wars-began-and-why-understanding-its-long-history-really-matters/

Castuera, I. (2017). A Social History of Christian Thought on Abortion: Ambiguity vs. Certainty in Moral Debate. *The American Journal of Economics and Sociology*, *76*(1), 121–227. http://www.jstor.org/stable/45129365

Flanagan, K. (1985). Liturgy, Ambiguity and Silence: The Ritual Management of Real Absence. *The British Journal of Sociology*, *36*(2), 193–223. https://doi.org/10.2307/590801

Furedi, F. (2011). The Authority of Public Opinion–why Weber declined to take part in the conversation. *Max Weber Studies*, *11*(1), 119–139. http://www.jstor.org/stable/24579979

Giri, A. K. (2008). Civil Society and the Calling of Self-Development. *Sociological Bulletin*, *57*(2), 255–273. http://www.jstor.org/stable/23620790

Greisman, H., & Greisman, H. C. (1981). Matriarchate As Utopia, Myth, And Social Theory. *Sociology*, *15*(3), 321–336. http://www.jstor.org/stable/42852317

Gurevitch, Z. (2000). Plurality in Dialogue: A Comment on Bakhtin. *Sociology*, *34*(2), 243–263. http://www.jstor.org/stable/42858034

Hughes, C. (2007). The Equality of Social Envies. *Sociology*, *41*(2), 347–363. http://www.jstor.org/stable/42856990

Kaag, J. (2013). Transgressing the Silence: Lydia Maria Child and the Philosophy of Subversion. *Transactions of the Charles S. Peirce Society*, *49*(1), 46–53. https://doi.org/10.2979/trancharpeirsoc.49.1.46

Katz, C., & Kirby, A. (1991). In the Nature of Things: The Environment and Everyday Life. *Transactions of the Institute of British Geographers*, *16*(3), 259–271. https://doi.org/10.2307/622947

Kidron, C. A. (2009). Toward an Ethnography of Silence: The Lived Presence of the Past in the Everyday Life of Holocaust Trauma Survivors and Their Descendants in Israel. *Current Anthropology*, *50*(1), 5–27. https://doi.org/10.1086/595623

Knapp, P. H. (1982). THE EMPIRICAL BASIS OF SOCIOLOGICAL PARADIGMS. *International Review of Modern Sociology*, *12*(2), 255–271. http://www.jstor.org/stable/41421546

Northover, P. (2012). Abject Blackness, Hauntologies of Development, and the Demand for Authenticity: A Critique of Sen's "Development as Freedom." *The Global South*, *6*(1), 66–86. https://doi.org/10.2979/globalsouth.6.1.66

Pagis, M. (2010). Producing intersubjectivity in silence: An ethnographic study of meditation practice. *Ethnography*, *11*(2), 309–328. http://www.jstor.org/stable/24048065

Ralston, S. J. (2019). Dewey's Political Technology from an Anthropological Perspective. *Education and Culture*, *35*(1), 29–48. https://doi.org/10.5703/educationculture.35.1.0029

Razack, N., & Jeffery, D. (2002). Critical Race Discourse And Tenets For Social Work. *Canadian Social Work Review / Revue Canadienne de Service Social*, *19*(2), 257–271. http://www.jstor.org/stable/41669763

Rohlinger, D. A. (2006). Friends and Foes: Media, Politics, and Tactics in the Abortion War. *Social Problems*, *53*(4), 537–561. https://doi.org/10.1525/sp.2006.53.4.537

Scott, S. (2018). A Sociology of Nothing: Understanding the Unmarked. *Sociology*, *52*(1), 3–19. https://www.jstor.org/stable/26558684

Scott, S. (2020). The Unlived Life Is Worth Examining: Nothings and Nobodies behind the Scenes. *Symbolic Interaction*, *43*(1), 156–180. https://www.jstor.org/stable/26898528

Summerfield, D. (1995). Raising The Dead: War, Reparation, And The Politics Of Memory. *BMJ: British Medical Journal*, *311*(7003), 495–497. http://www.jstor.org/stable/29728442

Trollinger, W. V. (2013). Hearing the Silence: The University of Dayton, the Ku Klux Klan, and Catholic Universities and Colleges in the 1920s. *American Catholic Studies*, *124*(1), 1–21. http://www.jstor.org/stable/44195455

How History Spirals and Application of the Theory for Australian Media

THEORY

Aung-Thwin, M. (1991). Spirals in Early Southeast Asian and Burmese History. *The Journal of Interdisciplinary History*, *21*(4), 575–602. https://doi.org/10.2307/204451

Buch, N.D. (1987). Protestant Churches and their Attitude to Public Issues in Queensland 1919-1939, Honours Thesis, Department of History, University of Queensland, November 1987.

Buch, N.D. (2023). Research Note: Anglo-American Major Belief-Doubt Systems. July 27, 2023, https://drnevillebuch.com/research-note-anglo-american-major-belief-doubt-systems/

Buch, N.D. (2024a). The Spiral history theory of Stupidity: Getting Stuck in Time-Space, and Personal Breakout of Historical Cognition Patterns. February 11, 2024, https://drnevillebuch.com/the-spiral-history-theory-of-stupidity-getting-stuck-in-time-space-and-personal-breakout-of-historical-cognition-patterns/

Buch, N.D. (2024b). On Attitudes: Examples and Analysis from Australian Locations of Morality and other Ethical thinking. July 10, 2023.

Ezzati, R. T., & Erdal, M. B. (2018). Do we have to agree? Accommodating unity in diversity in post-terror Norway. *Ethnicities*, *18*(3), 363–384. https://www.jstor.org/stable/26497932

Henry Farrell, Abraham Newman, and Jeremy Wallace (2022). Spirals of Delusion: How AI Distorts Decision-Making and Makes Dictators More Dangerous. *Foreign Affairs*, September-October 2022.

Francois, M. E. (1974). Revolts in Late Medieval and Early Modern Europe: A Spiral Model. *The Journal of Interdisciplinary History*, *5*(1), 19–43. https://doi.org/10.2307/202768

Kapitan, T., & Schulte, E. (2002). The Rhetoric of "Terrorism" And Its Consequences. *Journal of Political & Military Sociology*, *30*(1), 172–196. http://www.jstor.org/stable/45292851

Lawson, F. H. (1989). The Iranian Crisis of 1945-1946 and the Spiral Model of International Conflict. *International Journal of Middle East Studies*, *21*(3), 307–326. http://www.jstor.org/stable/163447

Malder, F. B. (1976). Matthew Arnold and the Circle of Recurrence. *Victorian Poetry*, *14*(4), 293–309. http://www.jstor.org/stable/40001885

Nguyen, V.-K., & Peschard, K. (2003). Anthropology, Inequality, and Disease: A Review. *Annual Review of Anthropology*, *32*, 447–474. http://www.jstor.org/stable/25064838

Penner, K. M. (2019). Philo's Eschatology, Personal and Cosmic. *Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period*, *50*(3), 383–402. https://www.jstor.org/stable/26787291

Sadowski-Smith, C. (2008). Unskilled Labor Migration and the Illegality Spiral: Chinese, European, and Mexican Indocumentados in the United States, 1882-2007. *American Quarterly*, *60*(3), 779–804. http://www.jstor.org/stable/40068524

Scott, P. M., & Walker, J. (2011). Sales and Advertising Expenditure for Interwar American Department Stores. *The Journal of Economic History*, *71*(1), 40–69. http://www.jstor.org/stable/23018271

Sorensen, R. A. (1998). Self-Strengthening Empathy. *Philosophy and Phenomenological Research*, *58*(1), 75–98. https://doi.org/10.2307/2653631

Sparacino, A. (2018). Compassionate Conservatism in the Spiral of Politics. *American Political Thought*, *7*(3), 480–513. https://www.jstor.org/stable/26543394

Tang, S. (2011). The security dilemma and ethnic conflict: toward a dynamic and integrative theory of ethnic conflict. *Review of International Studies*, *37*(2), 511–536. http://www.jstor.org/stable/23024607

Tang, S. (2015). The Onset of Ethnic War: A General Theory. *Sociological Theory*, *33*(3), 256–279. http://www.jstor.org/stable/44114444

Vander Haagen, Sara C. (2013). The "Agential Spiral": Reading Public Memory Through Paul Ricoeur. *Philosophy & Rhetoric*, *46*(2), 182–206. https://doi.org/10.5325/philrhet.46.2.0182

Wien, C. A., & Dudley-Marling, C. (1998). Limited Vision: The Ontario Curriculum and Outcomes-Based Learning. *Canadian Journal of Education / Revue Canadienne de l'éducation*, *23*(4), 405–420. https://doi.org/10.2307/1585755

APPLIED PHILOSOPHY

Bartlett, Peter (2024). What the Lehrmann case means for the future of defamation law in Australia. *The Sydney Morning Herald*, April 17, 2024.

Crabb, Annabel (2024). In Bruce Lehrmann's 'omnishambles' of a trial, Justice Michael Lee delivered a powerful lesson in shades of grey. *ABC NEWS*, April 17, 2024.

Muller, Dennis (2024). Truth may well set you free, but Lehrmann trial has knocked even more shine off media. *InQueensland*, April 17, 2024.

Thompson, Angus and Jesinta Burton (2024). Reynolds breaks silence over Lehrmann judgment, vows to pursue Higgins. *The Sydney Morning Herald*, April 16, 2024.

******