



## The Theoretical Structure of Heresthetics

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### Abstract

While the fighting power, which is accepted to exist in the nature of man, was against nature in order to survive in the past years, as people's coexistence increased over time and urban culture was adopted instead of rural culture, the fighting power in man turned towards man's struggle with man. This situation has brought along goals such as domination, management and benefit, beyond the desire to fight. The desire of a person/ people to be an authority over another person or other people manifests itself in the style of a hot war or a cold war, instead of the aim of mutual cooperation, compromise and productivity. It is a natural result that such a struggle is not unplanned; Plan, in its simplest definition, can be expressed as strategic thinking method.

In economics, the first use of strategic thinking method is John Nash's game theory, which allows everyone to win at the same time. The most important difference between heresthetics and Nash's theory is that "not everyone wins at the same time"; in heresthetics *one's gain is another's loss*.

Another different aspect of heresthetics is that it can be used both in attack and defense. Additionally, a third side may exist between the two rival struggling in heresthetics. This third side is more in the position of a *victim* and turns into a *tool* used by the struggling rivals, especially because they prefer to side with the side that has incomplete. For example, during hot war periods, soldiers are in the position of victim despite the commanders of the two countries fighting.

The first historically known example of heresthetics dates back to B.C. The Art of War (Tzu, 2008), written by Sun Tzu during the hot war years around 3500 BC. The first use of heresthetics during the cold war, especially in political competition, and the name-sake of heresthetics, W.H. Riker, it was introduced in 1986. The basis of the science of heresthetics is a method of strategic thinking that, in its simplest form, enables *man to win the struggle with man, without fighting or even before the fight begins*. In order to win the fight before fighting, beyond being well prepared for the fight, the most important thing in the fight is to *prove that himself are right* and the other side that can not implement heresthetics needs to *prove that himself are wrong*. In fact, heresthetics takes the criterion of fairness as its main goal in this sense.

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Heresthetics, in essence, is realized through the ability of the struggling rivals to use heresthetic tools. In other words, in heresthetics, the tools used to win before the struggle begins are primarily divided into two types: internal and external. Internal tools include information superiority inherent in the person who practices heresthetics, wangle, manipulation, rhetoric, unresponsiveness, timing and distraction tactics. It is a diversion tactic. In particular, the most important function of the distraction tactic is to harass/ deter or obtain evidence. The external tools used by the implementer of heresthetics are the high authority, the wide social circle (clubness) and the historical development of the struggle (past) (Onur, 2018: 734).

Heresthetics in its current form does not yet have the theoretical formation that can be transformed into a mathematical formulation. For example, in a civil case, the efforts of the rivals to prove their rightness are not sufficient for heresy; on the contrary, in heresthetics, one rival must prove that the other one is wrong. Heresthetics has not yet completed its theoretical formation in order to prove such rightness and injustice and even mathematically explain the position of the rival playing the *victim* role in the struggle, if any. Because, in order to apply mathematics in heresthetics, it is necessary to formulate a decision tree based on strategic thinking, which makes the mathematical formulation of emotions and thoughts such as *instinct*, *feeling*, which are unique to humans, difficult. For the application of mathematical formulation, first of all, heresthetics means formulating a basic purpose (equity) mentioned above and ten basic tools at the same time, which reveals an equation with eleven considering that the outcome of the struggle is not known. It is a very complex situation and requires expertise in software to write a program of computer. In order to concretize heresthetic in its simplest form, actual examples are given in the following parts of the study.

### **Keywords**

*Manipulation, rhetoric, distraction tactic.*

## **Herestetik Biliminin Teorik Yapısı**

### **Öz**

İnsanın doğasında var olduğu kabul edilen mücadele gücü, çok geçmiş yıllarda hayatta kalabilmek adına doğaya karşı iken, zamanla insanların bir arada yaşamaları artıkça, kır kültürü yerine şehir kültürü benimsedikçe, insandaki mücadele gücü, insanın insanla mücadelesine yönelmiştir. Bu durum mücadele isteğinden öte, hakimiyet kurma, yönetme ve faydalanma gibi amaçları da beraberinde getirmiştir. İnsanın/ insanların, diğer insan veya diğer insanlar üzerinde otorite kurma isteği, karşılıklı iş birliği, uzlaşma ve üretkenlik amacı yerine, sıcak savaş veya soğuk savaş tarzında kendini göstermektedir. Böylesi mücadelenin plansız olmaması doğaldır; bu noktada herestetik dar anlamdaki tanımıyla, stratejik düşünce olarak ifade edilebilmektedir.

Ekonomi biliminde stratejik düşünce yönteminin ilk defa kurulması, "herkesin aynı anda kazanmasını sağlayan John Nash' in oyun teorisi"dir. Herestetikğin Nash' in teorisinden en önemli farkı, "herkesin aynı anda kazanması"dır; aksine, herestetikte "birinin kazancı, diğerinin kaybıdır".

Herestetikğin diğer farklı yönü de, hem saldırı, hem savunmada kullanılabilmesidir. Ayrıca, herestetikte mücadele eden iki rakip arasında üçüncü bir taraf da var olabilmektedir. Bu üçüncü taraf, daha çok *kurban* konumunda olup, özellikle noksan bilgi

sahibi olan ve taraflardan birine özellikle herestetği uygulamayı bilmeyen taraftan yana olmayı tercih etmesi ile mücadele eden rakipler açısından kullanılan bir *araç* haline dönüşmektedir. Örneğin sıcak savaş dönemlerinde, mücadele eden iki ülkenin komutanlarına karşın, askerler kurban konumunda olmaktadır.

Herestetğin tarihsel açıdan bilinen ilk örneği M.Ö. 3500' lü yıllarda, sıcak savaş yıllarında Sun Tzu tarafından yazılan Savaş Sanatı (Tzu, 2008)' dir. Soğuk savaş döneminde, özellikle politik rekabette herestetğin ilk kullanımı ve herestetğin isim babası, W.H. Riker tarafından 1986' da ortaya konmuştur.

Herestetik biliminin temeli, en basit halinde *insanın insanla mücadelesinde, savaşmadan, hatta mücadele başlamadan, mücadeleyi kazanmasını* sağlayan bir stratejik düşünce yöntemidir. Mücadele etmeden önce mücadeleyi kazanabilmek için, mücadeleye iyi hazırlanmanın ötesinde, asıl önemli olan mücadelede *haklı olduğunun ispatı* ve herestetği uygulayamayan tarafın *haksız olduğunun ispatı* gerekmektedir. Aslında herestetik, bu anlamda hakkaniyet kriterini temel amaç olarak almaktadır.

Herestetik özünde mücadele eden tarafların *herestetik araçlarını* kullanabilme yeteneğiyle gerçekleşmektedir. Bir başka deyişle, herestetikte mücadele başlamadan kazanmak için kullanılan araçlar öncelikle içsel ve dışsal olarak iki kısma ayrılmaktadır. İçsel araçlar, herestetği uygulayan kişinin kendisinde var olan bilgi üstünlüğü (information superiority), kılıf uydurmak (wangle), hile ile yönetim (manipulation), güzel söz söyleme sanatı (rhetoric), tepkisizlik (unresponsiveness), zamanlama (timing) ve dikkat dağıtma taktiği (oyalama) taktiği (distractiontactic)' dir. Özellikle dikkat dağıtma taktiğinin en önemli fonksiyonu bezdirme/ caydırma veya kanıt elde etme (distraction tactic and thus intimidation/ deterrence or obtaining evidence)' dir. Herestetği uygulayanın kullandığı dışsal araçlar, üst makam (high authority), geniş sosyal çevre (clubness) ve mücadelenin tarihsel gelişimi- geçmiş durum (previous situation) dur. (Onur, 2018).

Herestetik mevcut haliyle matematiksel formülasyona dönüştürülebilecek teorik oluşuma henüz sahip değildir. Örneğin bir hukuk davasında, tarafların kendi haklılıklarını ispat etme çabaları herestetik için yeterli değildir; aksine herestetikte bir tarafın, diğer tarafın haksızlığını ispat etmesi gerekmektedir. Böylece haklılığı ve haksızlığı ispat etmek ve hatta varsa mücadelede *kurban* rolü oynayan tarafın konumunu matematiksel olarak açıklamak için herestetik henüz teorik oluşumunu tamamlamamıştır. Çünkü, herestetikte matematiği uygulayabilmek için, stratejik düşünceye dayalı bir karar ağacı formüle etmek gerekir ki, bu da özellikle insana özgü *içgüdü*, *his* gibi duygu ve düşünceler, matematiksel formülasyonunu zorlaştırmaktadır. Matematiksel formülasyonun uygulanması için her şeyden önce herestetğin yukarıda saydığımız bir temel amacın (hakkaniyet) ve temel on aracın aynı anda formüle edilmesi demektir ki, bu durum onbir bilinmeyenli ve hatta mücadele sonucunun da bilinmediği dikkate alınmasında oniki bilinmeyenli bir denklemi ortaya koymaktadır ki bu da matematiksel formülasyon için oldukça karmaşık ve bilgisayar programı yazmak için yazılım uzmanlığı gerektiren bir durumdur. Herestetği en basit haliyle somutlaştırabilmek için çalışmanın ilerleyen kısımlarında fiili örnekler verilmektedir.

### **Anahtar Kelimeler**

*Manipulasyon, retorik, dikkat dağıtma taktiği*

## Introduction

It's acceptable Riker's opinion, who defines heresthetic as "the construction of the world one wants to live in" (Kreth, 2005) But It doesn't agree with Riker's limitation of heresthetics to political science. Also, It does not agree with Riker's view that heresthetic is an art, not a science. The main reason why the work on heresthetics took so long in the first place was the theory's eponymous despite being W.H. Riker, we have different views on the branch of science that the theory belongs to and the method and point of putting the theory out.

First of all, Riker's field of study is political science. This field of study is primarily political economy and then the common field of politics, economics and legal sciences. As an personal opinion, Riker, although he approaches heresthetics from the right angle with a correct definition, as a result of choosing political science to exemplify his theory fort he application part, he could not make the wanted, and expresses that heresthetic is "art".

However, to begin with, It is considered heresthetics as a game type and a kind of strategy in interpersonal competition. In the application part, taking into account the legal events from the current world, It's tended to prove the scientificity of heresthetics.

The scientificness of heresthetic is to determine the criteria that can be applied by everyone, and It has determined the first seven basic criteria that are still on the way of development (Onur, 2018). Therefore, this work primarily takes into account the assumptions that heresthetics is a theory large enough to be generalized to all social behavior, and that heresthetic is not an art but a science as a method that can be applied by everyone, thanks to the knowledge and basic criteria it has explained below.

In addition to these two assumptions, the main purpose of heresthetics is to be dominant in human relations or to be successful in competition, if any. In other words, being able to list the criteria for success in heresthetics and to apply them can be considered as the first proof that heresthetics is a science. The second proof is to show the use of heresthetics for competitive success by using the heresthetic as a kind of social experiment in the case study. In particular, for the second proof, an area with precise, clear and clear criteria by considering current legal events is beneficial. At this point, even the issue of whether court decisions are legal can be discussed in the field of heresthetics.

### **Heresthetics In Literature: The Rochester School (1953- 1962), W.H. Riker (1920- 1993) And Political Science**

Although its birth begins with Aristotle and Plato, the acceptance of politics as a science begins with the year 1871 in France, based on the studies of Saint-Simon and Comte (Amadae and De Mosquita, 1999).

Table.1 below. It summarizes the institutionalization of political science, the birth and institutionalization of modern political science, the distinction between normative and positive policy science and the study of the common denominator between political science and economics, and the Rochester School as a sub-branch of positive policy science.

**Table.1.** Historical Development of the Relationship Between Politics and Economics

	Beginning Years	Theorists	Analysis Methods
Institutionalization of Political Science	1871- 1944	Saint Simon ve Comte	Sociology, Philosophy
Institutionalization of Modern Political Science	1945- 1955	Lippman, Lasswell, Dewey ve Merriam- Easton	Popular Public Law, Public Administration, Public Opinion and Psychological Approaches
Normative Policy Science	1945	Platon, Kant, Hegel, Marx, Weber, Comte, Sartre ve Zizek	Homo Politicus and Homo Economicus; Theoretical Analysis of Political Science with Economic Concepts
Positive Policy Science	1945	Aristo, Machiavelli, E. Burke, A. Smith, J.S. Mill, J. Rawls ve R. Nozick	Mathematical Analysis of Political Science According to economic assumptions with the concepts of rationality and individualism
Rational choice models	1890-1954, 1955-1957	Marshall, Clark, Jevons, Wicksell, Schumpeter, Downs	Marginalists, economics, utility, individualistic rationalism
Rochester School	1955- 1968	<b>Riker</b> , Ordeshook	Preferences within the framework of political science, the deductive method

**Source:** *Onur, S. (2012, p. 4).*

As can be seen from Table.1, in 1945, a distinction was made between positive policy science and normative policy science in political science. Aristotle, Machiavelli, E. Burke, A. Smith, J.S. Mill, J. Rawls and R. Nozick have been accepted as the pioneers of positive political science, while Plato, Kant, Hegel, Marx, Weber, Comte, Sartre, and Zizek are the pioneers of normative political science. The philosophical foundations of normative political science are linked to economics within the framework of the comparative political science with the concepts of Homo Economicus and Homo Politicus (Miller, 1995).

Thus, on the one hand, Homo economicus and homo politicus are described as “identical twins”, on the other hand, political science is a conflict of what is acquired by whom, when and how, and this conflict ends with the concentration of the economy such as taxation and scarce resources (Hardin, 2008).

Having an important place in political science, W.H. Riker is recognized as a pioneer in founding the Rochester School with his work “Democracy in

United States" (1953). Positive policy science pioneered by Riker has a field of study in the literature within the Rochester School. In summary, the Rochester School is mostly connected to political science and economics with advanced mathematical methods, the organization of positive policy theory in a scientific language, the establishment of mathematical models, statistical analysis, political game theory, decision theory, historical events and experiences (Austen-Smith and Banks).

The work of the Rochester school, which tries to build official models of collective decision-making processes, is used as a strategic method in the political process such as diplomatic strategy in international relations, behavioral formation, public goods, law-making behavior and local-central elections (Austen-Smith and Banks).

Riker played an important role in building the theoretical assumptions of the Rochester School. In politics, the "benevolent despot" and "his greed for power" turns into "art" in Riker with the use of manipulation and rhetoric methods. Thus, Riker considers heresys not as a science, but as "...in politics...", "the art of winning at any cost" practiced by a successful politician (Aktan, 2022).

### **Method: The Process of Scientification of Heresthetic**

The name father of heresthetics, which means "selection and being chosen" in ancient Greek (Vine, 1940), is W.H. It is expressed by Riker as the art of using the methods of manipulation and rhetoric to be successful in politics. Interpreting heresthetics as art emerges from the point of view of the individual, not by everyone, but only when the Creator gives certain and special abilities to the chosen ones. This is the starting point for me.

In the future, efforts should be made to reveal the scientificity of heresthetics. For this purpose, behavioral science is considered in this study. In addition, current events, events in the outer world of people, legal events and court decisions can be taken as examples for the proof of theoretical assumptions and constructs.

### ***The Theoretical Roof of Heresthetics***

The heresthetic process is primarily based on building a world that is desired to be lived in, consisting of desire, fiction and effort in the inner world of the individual. Desire shows the personal spiritual aspect of heresthetics, fiction shows the purpose, method and strategy determination part of heresthetics, and effort shows the material-tangible aspect of heresthetics as an area of authority-influence. (Honor, 2015). To give an example, "a person who wants to lead a good financial life should make an effort to realize this desire, with the fiction of being the best at what he does."

The desire, fiction and effort in the inner world of the individual reveal the behavior style that the individual will determine when confronted with other individuals. In other words, in the struggle and competition of the individual to live and work with other individuals, in the struggle for existence, he can either choose to be dominant (gainful), or if he is recessive, he can choose to appear as if he has adapted to the current order of the society, or to be as if he never existed / did not exist.

In other words, considering the power balance, the quality of power and the behavior styles of the individuals, the individual can choose one of three different behavior styles as dominant (dominant), recessive (avoidant) and indifferent in competition with other individuals. At this point, in the context of game theory, those who are dominant can be called winners, those who are recessive losers and those who are indifferent can be called ineffective. It is the recessive, passive compromising of the individual or having to do undesired actions; This is a kind of loss, sacrificing one's life.

There are two types of earning in heresthetics as individual gain and gain over others. Individual gain emerges with one's own will, fiction and effort, without harming others, in line with his own interests (altruist). Earnings over others occurs as collaborative or rent-seeking, with one's voluntary or involuntary use of others. When this distinction is taken into account, heresthetics emerges spontaneously and as if the consent of the other individual or other individuals has been obtained. To give an example from the academic community, a single-author article is a result of individual earnings.

An article with two or more authors is a very important example for heresthetics, especially in the social sciences. Let's assume that the 16-page article is written by three (3) people (five pages per person if we consider one page as a bibliography). Since there are no concrete sciences such as social sciences, laboratory, science and mathematics, although there is an average of 25 pages in single-author articles, the fact that the article with three authors should have a total of 75 pages and 15 pages is a sign for heresthetics to gain over the others. According to our heresthetic theory, it is necessary to determine the winner, the loser and the ineffective. Here, our control variable is the loser who wrote the entire 15-page article, considering the effort spent and the benefit obtained. The winner is the one who earns from the article within the framework of the academic promotion designation criteria.

The administrative supervisor of the person who wrote the article and the person who used the article for promotion is ineffective. According to Nash's game theory, this situation is cooperative games and it is one of the games where everyone wins (Nobel Seminar, 1994) However, in cooperative games, the effort and burden per person spent at the beginning of the game are not taken into account, only the winning and losing ratios of the winners and losers or all wins at the end of the game are calculated. However, in heresthetics,

the effort and cost incurred at the beginning of the game are compared with the gain and loss at the end of the game. In today's modern world, the struggle that heresthetic people carry out without coming into hot contact is competition. In game theory, winners exist as losers and ineffective. The struggle that people make by coming into hot contact is war. Heresthetics has common and different points with hot war (Onur, 2015).

There are two types of people after the war: either those who die in the war or those who survive the war. Heresthetics differs from war in this respect as well: there are at least two or three people at the beginning, in the middle and at the end of the process, and all of them are breathing. Only their interests at the beginning and the end of the game and their power/authority in the society they live in are different. A three-player heresthetic game, for example, consists of Heresthetician (who practices heresthetics), Opponent, and Sacrifice. In particular, the victim is a very important control variable. When the heresthetician has difficulty in applying heresthetics, she chooses one or more people or even institutions as her victims.

The victim's role in the heresthetic process is enormous; because, since the victim is not directly involved in the incident, the heresthetician consciously or unconsciously informs the heresthetician of his opponent's deficits in order to save himself. Or the Heresthetician manipulates the victim in order to defeat his opponent and takes it under his control. Players in Heresthetics are equal to the number of people in the game. But this number is variable. Success in the heresthetic game is in favor of the heresthetician at the beginning of the game, with the prediction of human behavior. However, as time passes, it becomes difficult for the heresthetician to maintain its success and has to develop new strategies against its stronger opponent.

The most basic condition for being successful in heresthetics is that the opponent of the heresthetician is dishonest in accordance with the principle of "deeds are based on intention". The success rate of heresthetic against an honest adversary is quite poor. The second condition is unpredictability. The unpredictability of the heresthetician's behavior gives him the upper hand against his opponent from the very beginning, making it difficult for his opponent to defend himself or not being able to defend himself at all. In addition, unpredictability also ensures that the heresthetician wins before it even gets into a fight.

Heresthetics is divided into negative or positive heresthetics. It is a corrosive process with negative heresthetic, destructive actions. It is a process that has positive heresthetic, constructive and restorative actions, and its effect is also positive for the heresthetic and the opponent. For example, if the faculty member says to his students, "If you study, I will drop you, I have left many students in the past", he applies negative heresthetics.



The tools used in heresthetics are of two types, which are dependent on the individual, that is, internal tools, and external tools that the individual acquires through others: Internal tools, information superiority, wangle, manipulation, the art of eloquence (rhetoric), unresponsiveness-timing tactic and thus distancing/deterrence or obtaining evidence (distraction tactic and thus intimidation/deterrence or obtaining evidence). External means are high authority, large social environment (clubness), and historical development of the struggle (Onur, 2018).

Knowledge superiority is derived from the phrase “knowledge is power”. The Heresthetician must possess the superiority of knowledge in order to lure his adversary into his trap. The ignorant adversary can be easily controlled and managed. Against the learned adversary, the heresthetician loses from the start. Because, with incomplete knowledge, he cannot set the trap of heresthetics for his opponent. He does not fall into the trap by anticipating the adversary. In fact, the heresthetician, who is a successful player, pretends to be stupid, shortening the process of his opponent’s trap. Covering up is the justification that guarantees the success of the heresthetician, especially by predicting the behavior of the heresthetician’s opponent from the very beginning and allowing him to fall into the trap.

This justification is determined in accordance with the law, reasonable and logical cause-effect relationship, tradition-customs and general tendency. Fraud management is when the heresthetician traps her opponent with incomplete or no information or by giving false information. It is the use of eloquence, rhetoric, to lure the opponent into the trap of the heresthetician. In Turkey, it is popularly said that “sweet tongue pulls the snake out of its hole”. In other words, rhetoric is based on a kind of persuasion method based on a cause-effect relationship with the art of eloquence, especially spoken or written language.

Responsiveness and timing is the fact that the heresthetician does not tell the truth all the time, everywhere. Or, the heresthetician must wait patiently until the last moment to make the one and final move, not react: “he must wait until he can pick up the dirt that his opponent has spilled on the ground and throw it on his opponent later”. Distraction tactic, intimidation/deterrence, obtaining evidence, are the tactics that should be applied in coordination with the non-responsiveness and timing criteria of the heresthetician.

The supreme authority is when both parties appoint a higher authority, political or administrative, or older, as the arbitrator, in order to defeat the heresthetician’s adversary. The social environment is the strong social relations of the heresthetician and the creation of a natural public opinion that will support the heresthetician in his actions. The historical development of the struggle is the information that the heresthetician has about his opponent, whether it is about himself or not, and the events that his opponent has

experienced. Especially historical development is very important in terms of proving the continuity of heresthetics' corruption. Heresthetics has "one or more traps" in the struggle, especially due to manipulation (management by cheating) which is one of its tools. Heresthetic is a very serious means of struggle that prevents corruption especially in dishonest opponents.

### ***Examples of Heresthetics***

As a public example, let's assume that you are traveling with your car on the intercity road in Turkey. While you were driving on the long road, you saw the police car in Picture 1 on the horizon. What do you do? You unconsciously control your speed, if your speed is high, you apply the brakes. If it wasn't a police car, you wouldn't need to control your speed.

**Picture 1.** Police Car 1



Picture 1 is deliberately given small to make it easier for you to visualize the police car in your mind. See picture 2 below. On the way, you approached the traffic police car and saw that it was made of tin. This process you are experiencing is a positive heresthetic, where the Turkish Traffic Directorate manipulates you with a fake police car instead of a real police car, in order to prevent the drivers from speeding.

**Picture 2.** Police Car 2



The fake police car is a very good example of political economy. First of all, regardless of the reason, the state deceives its citizens by using fake police cars instead of the real police and their cars. So in public consciousness, they should know: "the state does not protect you; When there is a conflict of interest, he can deceive you." As in Hobbes' Leviathan, "the state is a beneficial evil". (Smith, 1909).

It's examined plagiarism in Turkey and how universities approach plagiarism as a case for the application of heresthetics. The negative heresthician, who acted with the excitement of scientific development at the beginning of her academic career, commits plagiarism by applying negative heresthetics in order to obtain a title and promotion in the following process (Onur, 2018). Historically, interstate marriages, known as the He Qin Policy in order to "besiege Wei and save Zhao" or not to enter into a hot war, are other examples of heresthetics (Türker, 2013).

The most difficult areas of application of heresthetics are the Hobbes Election, which works like a complete monopoly in the theory of microeconomics, court decisions in current life and the state's tax (duty) collection. Thomas Hobson, who lived between 1544 and 1631, was a horse builder and dealer in England. Hobson's Choice, ie. Disambiguation shows the only horse in the first barn by choosing the customer himself, instead of exhibiting the horses in Hobson's stables in a row to his customers and saying "choose what you want" and says "take it or leave it" (Vendemia, 2015)

### ***The Common and Different Points Between Heresthetics and War Art***

It is a mistake to describe heresthetics as war in the figurative sense. Because war is an armed action in which the parties intend each other's lives, whereas heresy is a struggle within civilized borders without causing loss of life.

The first study on heresthetics, BC. "The War of Art- Sunzi bingfa" (Tzu, 2008) written by Sun Tzu in the 300th century is a strategy book that guides politicians and economists to win without war, that is, without armed action, without causing loss of life and property. Winning without fighting does not mean winning without effort. The art of war explains how to be strong and dominate with unarmed, mind-based strategies in a world based on brute force and weapons. In this respect, heresthetics and martial art theory have common points.

A common point between heresthetics and martial arts is that both should be rational, valuing human-knowledge-ethics, strategist, emotionally calm-peaceful-rational and speak as much as necessary. In the martial art of war, the rules of "the good trader hides his treasures, pretending to have nothing", "the good master leaves no trace" are valid (Clausewitz, 2003) Similarly, the treasure of the heresthician is knowledge and his silence is his strength.

Another common point in herestics and martial arts is the lack of understanding of the strategy by the opponent, the uncertainty of the stance and the unpredictability of the moves. In heresthetics and martial arts, it is up to justice, order, solidarity and morality that the heresthician or a small group alone can prevail against a large group. In heresthetics and martial arts, those who show no hostility are not hostile, and those who do not attack are not attacked. Heresthetics and martial arts advise to look at events and people

objectively and logically. The proportional and careful use of power and timing are important in heresthetics and martial arts. Before starting the struggle in heresthetics and martial arts, cost-benefit analysis, situation and action plan should be well analyzed (Tzu, 2008).

The offensive that will lead to success in the art of war is when the enemy does not know how to defend himself. In Heresthetics, the attack first starts with manipulation and at the end, trump is used in a single move. In heresthetics and martial arts, people must have strong and solid psychologies. In the art of war, harmony, weather, terrain, soldier, leadership and discipline are the five important factors. The ten tools listed above are important in heresthetics. Deception in martial arts, manipulation (misdirection) in heresthetics are important. The deception in the art of war means “to appear strong, to appear weak, to appear ineffective while being effective” (Clausewitz, 2003).

Manipulation in heresthetics is somewhat broader. While the heresthetician is initially an ineffective, invisible, information-gathering person, he begins to manipulate his environment when the struggle begins. When war begins in the art of war, instead of attacking the enemy directly and destroying the enemy, first of all, it is necessary to seize the enemy’s resources with few casualties by using deceptions. A similar method is followed in heresthetics; he confuses the minds of the opponents with manipulation until he reaches the final scene, before attacking directly. In *The Art of War*, it is useful to “put the enemy in a position where he can easily hit them by influencing the psychological conditions of the enemy”. In heresthetics, too, it is very important to psychologically control the adversary, especially in the beginning. For this reason, it is very important for the heresthetician to be “honest”. The slightest dishonest conduct or speech in heresthetician will be able to begin to consider different possibilities for events, thinking rationally in the fight against opponents (Tzu, 2008).

The following results are obtained when the differences between heresthetics and martial arts are examined. While Sun Tzu deals with war with a macro dimension, in heresthetics war is “micro”, that is, “individual”. While Sun Tzu aims to “win without fighting”, Heresthetic means “a very serious struggle”. While Sun Tzu considers “intelligence, rationality in a war based on brute force”, heresthetic considers “a struggle based entirely on reason”. Sun Tzu bases his views on Taoism, which is a mystical form of Chinese belief. Herestetik is named after the founder of the Rochester School, W. Riker. While Sun Tzu bases his strategy on the “defensive attack”, in Heresthetics the strategy emerges “in two phases, respectively, of defense and attack.” While Sun Tzu considered “defeating without fighting” as mastery, in heresthetics “combating using manipulation and intelligence” is mastery. While “balance” is important in Sun Tzu, “awareness of imbalance, being conscious” is essential in heresthetics. While Sun Tzu is the book of “peace”, the heresthetic is “the harbinger of war,

struggle". While people defend themselves by using armor and weapons in the Art of War, the playmaker defends himself with "knowledge, observation and foresight" in heresthetics (Tzu, 2008).

In Sun Tzu, the warrior has four abilities; as "those who thwart enemy traps, destroy enemy supporters, attack the enemy's military forces, and attempt to besiege fortified cities". In Herestetik, the warrior is customary as a "playmaker". The quarterback is either successful or unsuccessful. But the individual who is already likely to fail is not a player builder; because there is no failure in the basis of heresthetics. The playmaker's abilities in combat are simplified into seven items: "knowing the legal process, having a strong observation skill, being able to predict, using rhetoric, good legal language, manipulation when necessary, and finally attacking in a single move". While Sun Tzu states that his warrior aims at "maximum success with minimum strength", heresthetic cares about "power differences in terms of legal authority" (Clausewitz, 2003).

Public success is more important than individual success in heresthetics. Sun Tzu "deterrence in war", "preventing corruption" in heresthetics is the goal. While Sun Tzu advocates "war with minimum force", heresthetic aims at "attack with maximum force, especially during the attack phase". While war has "destructive" effects in Sun Tzu, it has "confidence-increasing and power-enhancing" effects in heresthetics. In Sun Tzu, "avoiding war" is a virtue, while in heresthetics "fighting corruption" is a virtue. In Sun Tzu, "material lethal weapons are inauspicious", in heresthetics there are weapons, "abstract, knowledge, intelligence, devotion, honesty, and good conscience". In Sun Tzu, "those who celebrate victory have blood in their eyes and these people do not benefit the world", in heresthetics "there is conscientiousness, contentment in progressing on the good, right and necessary path, and people who practice heresthetics benefit the world". The Art of War advocates "natural order". However, Heresthetics essentially disrupts the "natural order". For, according to heresthetics, the corrupt system is not the natural order of people living in common. Sun Tzu's martial art is based on mentally destroying an opponent before physically surrendering, with minimal loss of life and expenditure of resources (Clausewitz, 2003).

War in Carl Von Clausewitz's On War (1975) is defined as "an act of violence that compels the adversary to do our will". In heresthetics, it is the acceptance of the will by the adversary, without any other alternative, without direct coercion, and it does not involve actual violence. According to Clausewitz, the purpose of war is "to disarm the enemy". Heresthetic aims to disarm his opponent, but the method he uses is different; it uses people to "leave their opponents alone" in order to accept people as weapons. Clausewitz's view of war is rather harsh: "...in a dangerous business like war, mistakes of kindness are the worst thing that can happen. ... the party that uses physical force mercilessly

and refrains from bloodshed gains an advantageous position compared to the other party that does not act in the same way. As a result, he imposes his will on his opponent." Heresthetics is totally against this view; values people and their main purpose is not to discourage their opponent from their behavior that causes injustice and corruption (Clausewitz, 2003).

For Clausewitz, war is an act of violence; there is no limit. Although heresthetics is also a war to impose the will on its opponent, it has its limits. According to Clausewitz, the power to resist the enemy depends on two basic factors; to the breadth of his possibilities and the strength of his will. The same rule can be considered valid in heresthetics; first obtaining concrete evidence in the struggle and perseverance in the struggle. According to Clausewitz, war never breaks out suddenly, its spread and expansion are not instantaneous. The same rule applies to heresthetics. According to Clausewitz, war may not have a final and absolute result. In heresthetics, a final and absolute result can be obtained, since the final decision is made by administrative and judicial authorities. According to Clausewitz, "timing is important in order to act, and it is appropriate that if one of the supporters takes action, the other does not react immediately, but waits for the opportune moment". Timing is also important in heresthetics, not being the first to act, especially knowing what your opponent is thinking. According to Clausewitz's martial art, "completeness of knowledge" is assumed. Whereas heresthetics aims to benefit from the enemy's imperfect knowledge and manipulate it with this method (Clausewitz, 2003).

According to Clausewitz, the objective quality of war is "victory" and its subjective quality is "gambling". There is no need for absolute and subjective distinction in heresthetics. In particular, the "luck" factor is neglected due to the assumption that the quarterback has "completeness of information". The elements of struggle are based on conscious and rational strategic tactics, foresight, and action-response behavior possibilities, rather than gambling. According to Clausewitz's art of war, political end is the end, war is a means.

There is no political purpose in heresthetics; The public good is the main goal, based on neutralizing or completely destroying government officials with unethical and illegal actions. According to Clausewitz, the more the causes of war and the tension before the war, the higher the success in war. While in heresthetics justification for struggle is the most fundamental source of existence for struggle, tension before the fight, especially from the quarterback, is not desirable. According to Clausewitz, while war is a political tool, there is no political purpose in heresthetics (Clausewitz, 2003).

According to Clausewitz, there is grudge and hatred in the essence of war because it is based on violence. Heresthetics do not harbor radical feelings such as hatred and grudge, as they have high values and try to keep emotionality to a minimum. According to Clausewitz, the first move in the war begins with the gradual destruction of the military forces and the gradual invasion of the country continues at the same pace.

The struggle in heresthetics starts with collecting information first. After the collection of information, action is taken (either defensively or offensively) even after measures have been taken against all possible counter-reaction actions based possibilities. According to Clausewitz, disarming the enemy does not always occur in practice, nor is it a necessary condition. However, in heresthetics, knowledge and possibilities play a very important role, especially in breaking the opponent's powers.

The aim in heresthetics is to try to guarantee the victory that will be achieved at the end of the struggle from the very beginning. According to Clausewitz, only two methods, the impossibility of success or the high price to pay, break the resistance of the enemy.

Possible reactions in heresthetics are especially for the realization of these two goals (Clausewitz, 2003). According to Clausewitz, the variety, uncertainty and possibilities of relations in war are many. The commander must be able to see the whole. In heresthetics, the diversity, ambiguity and multitude of possibilities can only be resolved through knowledge. According to Clausewitz, determination, fortitude, perseverance and strength of character are important for people. These features must be present in the heresy and the quarterback. According to Clausewitz, struggle and war are different; The struggle is greater than the war. The examination of material and spiritual forces through war is struggle.

In heresthetics, what happens until the final decision of the judiciary is a struggle; It is a test of the strength of his opponent. According to Clausewitz, organizing and directing the battles is called tactics, and coordinating the battles in line with the purpose of the war is called strategy. For the basic concepts of the science of heresthetics, strategy is "preventing corruption" and tactics are simply "acquiring, using knowledge". According to Clausewitz, true war appears in the art of siege.

It is the same in heresthetics; The first move for war affects the future of the whole war. According to Clausewitz, knowledge/science is the goal in war, and realization is art. In heresthetics, the science of heresthetics is an organized, systematic body of knowledge, and knowledge itself is a power, a tool. Already, Riker has stated that heresthetics is an art since it is not possible for everyone to realize it. In our opinion, heresy is actually a simple method of thought and action, and if it shows enough patience and courage, it will eventually be successful. For Clausewitz, war is neither an art nor a science; It is part of social existence. War in heresthetics is scientific reasoning for the prevention of corruption (Yalçın, 1975).

Strategy, on the other hand, is beyond being a science, it is the application of knowledge to daily life. He attributes the conditions of winning in strategic wars to being active in which conflicts, long-term thinking, and knowing how to control and direct his emotions. He claims that when the war broke out,

monitoring of manipulations due to indirect and covert maneuvers was prevented. The word strategy comes from the Latin word “strategos” meaning “leader of the army”. In this sense, strategy is an art of leading the war, deciding in which order to go to the front, in which lands the war will be waged, what maneuvers should be done in order to be successful.

The strategy is to “keep the ship on course.” Strategy is not a different way of thinking, but a different approach to life. In order to determine the strategy before the war, it is necessary to be rational, self-disciplined and patient. A strategy consists of several tactics. According to them, there are basically six strategies in war: i) being realistic, avoiding the four basic emotions, especially anger, fear, excessive self-confidence and love, approaching events rationally ii) caring about concrete behaviors, judging people by what they do rather than what they say, iii) in wars, consider that the strength of psychology is the most important element, iv) emphasize that the victory in war comes from wisdom and intelligence, that violence, fear and authoritarian aggression are stupidity and can be easily misled, v) that instead of being a strategist, it is necessary to be a tactician and have strong self-confidence, and vi) It means believing in the spirit of war. The strategy is divided into five parts as self-directed war, defensive war, offensive war, organized war and dirty war.

They state that their war strategy is large-scale, aided by politics, culture, physicality, and business. According to Greene and Elffers, rationality illustrates the danger that if one fights only for money, rather than a cause or cause, it leads to inability to separate friends and foes and to get lost. Anger at betrayal is motivating. Thus, it ensures that all energy is concentrated on the war and the enemy, without negotiating peace, without negotiating and discussing, without wasting time (Greene and Elffers, 2007).

The enemy is a guiding pole star. In the beginning, no one is an enemy; The first signs of hostility may be changes in emotional temperature, unusual intimacy, a desire to exchange sincere confessions, and your praise to third parties. In this case, there are two strategies: i) put under the microscope, the opponent is brought under control. (In the 1970s, he suspected that Mao was too friendly in Lin’s behavior and discovered that he was preparing a coup by investigating (Kramer et al., 2008) is to be.) There are two types of behavior patterns that are likely to be encountered as a first reaction, especially when action is taken and active in identifying the enemy; against an active style, the secret enemy shows resentment, the friend becomes curious, worried and questioning.

People show their true thoughts especially when faced with aggressive attitudes. If no active action is taken in the face of questionable behavior, the Cortes (Non-Responsive) Method is the most appropriate method for identifying fraudsters. In this method, since remaining unresponsive to the suspicious behavior of people suspected of betrayal will be interpreted as meaning



that the betrayal of the traitors is not understood or approved, the betrayal is definitely revealed by taking more self-confident second steps. War is individual and concrete; Generalizations and abstract concepts should not be fought against enemies. The past of the enemies is a serious trump card; sudden power, wealth and weakness of character are the weaknesses that should be especially emphasized. A sense of belonging is as much a weakness as it provides strength and strength. Psychology is very important; In war, composure, quick thinking and a rational approach are required so that unexpected obstacles, doubts and criticism from allies do not bring fear, depression or disappointment. The mind is weaker than the emotions; Discipline and determination play the main role in victory, especially when this situation arises in exceptionally difficult situations. If war is inevitable, it is necessary not to flee from war, to consider life as a gift and to live every moment happily; There should be no forgiveness for those who cause unhappiness. In war, the overly regimented tactic doesn't work either; because the enemy can predict movements in advance. Although Greene and Elffers have taken a very harsh aim in their analysis, they have very serious scientific contributions in terms of the strategies they propose.

### **General Evaluation and Conclusion**

Although it is "to build the desired life" in the meaning of Heresthetic Riker, this definition is only possible if the individual has full control of the desired life. Although the person may have some power in this regard in his own world, the definition of Riker is insufficient in a struggle with others in conflict of interest and good-bad intentions. Heresthetic, in a narrow sense, can be defined as building the desired life by revealing bad intentions and actions, gaining immunity in the sense of dangerous to fight. But this definition is not precise. Because heresthetics is essentially a "fiction" and fictions can be changed by real-life events. It is based on the prediction of behavior based on heresthetic human behavior.

A method of achieving success in the competition between heresthetic people, an eco-political-legal game, an interdisciplinary approach, a strategic effort, reasoning that can be used to explain social events, a method of decision making, a method of political persuasion, a strategy based on manipulation to achieve what is desired, It can be explained quite broadly as choosing the best among alternative choices, reaching the truth, communicating, the use of language in persuasion and manipulation, the set of competitive and illegal actions, playing strategic games with talent and intelligence, and ensuring that the uncertainties of life are determined. It is a strategic thinking method that can be applied in every struggle as long as the basic criteria of heresthetics are followed. Just as infinity is not valid, except for the sign of infinity in theoretical studies of the world, heresy does not have an eternal success. Its borders are determined by the state in which it lives.

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