POLITICAL EPISTEMOLOGY

FOR A NORMATIVE POLITICAL SCIENCE



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Abstract

Is there a call for political philosophy and political science? The paper is an attempt at recasting political science in the light of metapolitics as the true political science of man.

The argument centers upon the truth of being and the unveiling hereof as central to the concept of the political. Politics is a existential question and the task of the state is to express this reality of the existentiality of man and nation.

The task of the political philosopher and the political scientist becomes one of metapolitics, theorizing and explicating the normative and ideological truth of politics, while consolidating collectivity and resolving animosity.

For this task, metapolitics and political epistemology enlist a scientific philosophy of phenomenology and hermeneutics in the reading of politics.

The call of metapolitics and political epistemology is a poetic call of the truth of man.

Author's note on political terminology

This essay presents a theoretical and philosophical exploration of political epistemology, metapolitics, and the nature of ideology. All references to terms such as "volk," "nation," "spiritual aristocracy," or "truth of being" are to be understood in their philosophical, existential, and cultural sense — as expressions of collective identity, metaphysical orientation, and historical rootedness — not as political claims of racial supremacy, exclusion, or earthly domination.

The purpose of this work is to encourage a deeper understanding of political reality as a field shaped by ideas, values, and spiritual principles — not to advocate for any specific political regime, party, or movement. The essay is rooted in a phenomenological and constructivist approach to political science, aimed at expanding the field's theoretical horizons.

The politics of epistemology



The Sower with Setting Sun, 1888, Vincent Van Gogh. Van Gogh Museum, Amsterdam. Life is a poetic experience and our experience and interpretation of this existentiality are vivid and lucid as modernist expressionism. This poetry precedes epistemology and is more fundamental.

Recently, political science has seen a surge in interest in the topic of political epistemology[1]. It all started back in 2013 with the proposal to establish a committee at APSA (American Political Science Association) for political epistemology. The proposal was headed by Jeffrey Friedman and Hélène Landemore, who is one of the vocal proponents of what we shall term democratic political epistemology. The focus of Landemore's studies is the deliberative process of democracies and the so-called wisdom of crowds. In this form of political epistemology, they study, not so much the formulation and impact of ideas in a wide perspective, but the discourse at mid to low level of public politics. The level where public decisions are debated. Those studies are very inspired by democratic studies in general and focus on how democracies arrive at decisions.

1 See: https://www.politicalepistemologynetwork.com/ for latest info on the field. Latest releases include: Hannon et al., 2021; Edenberg et al., 2021

Rather than those bare democratic studies, we propose a metapolitics that in science sees itself as a political epistemology. Metapolitics entails an unveiling of the truth of being, a poetics of politics and a politics of epistemology. It is a call for an engaged political science that once again is able to cast light on the ideal of politics in a metapolitical rethinking of the interplay of political philosophy, politics and political science.

As such we expand the concept of the political to accommodate the fact that existence is political at the core. The most basic experience of man next to self-awareness and reflexion is a sociality in regards to the other. It is in this existential experience that man becomes political. It is in a twist with existence, with the most fundamental experiences of life and sociality that the political question arises.

The political question is the question of the ideal state – the ideal. It is a question of truth. Metapolitics is a politics of truth.

The political question is in the very nature of man. Love and animosity are equal parts of politics.

Above all ranks the poetics. The tale of life is a poetic narrative of existential experiences and hermeneutics of understanding. The interpretations are often lucid, as the vivid colors of expressionism in modern art.

The poetics of life and politics precedes epistemology and this ontological fact is why we have disagreement and conflict of interest.

The ideal state is the idea of sovereignty. We propose a concept of the state that is existential and that sees the state as the organization of life according to the ideal of the sovereign man.

The task of the state is then to guarantee and safeguard those principles of sovereignty of the free man.

It is an ontology of the state that has man at its center – the existentiality of man and man's creative, poetic potential.

The poetics are an engagement with the world – with existence. As such poetics and politics have the same source of inspiration and experience. The poetic, political experience is the advanced existentiale of metapolitics.

Epistemology becomes expressive and alive, not just cold letters of disinterested truth, empirical observations and neutral statistics.

We have duty – there is a call. We are called to fight for the ideal state as the expression of the existentiality of man, the collective will and an unveiling of the truth of spirit as it is rooted in the volk.

But this state ideal is the ideal of man – the existentiale. The proportions are the same – the same merits apply. The calculus of the state is to be informed by a social and political epistemology of truth that is the truth of being.

This poetic interpretation of life is a phenomenology (Hegel, 1807; Heidegger, 1927) and a hermeneutics (Gadamer, 1960).

As such the question becomes that of the truth of man – the truth of being.

The truth of being

Politics becomes a question of truth and the question of truth becomes political. This is the truth of politics – there is something to fight for.

Man's being in the world is the unveiling of truth – this is the existentiale.

The nation is the truth of the volk. It is the unveiling of the truth of spirit. A volk is united by shared ancestry – a common origin and a common life. A shared past and a shared future – a history, a nation and a fate.

The truth of man is the right of man. There is a correlation of truth and right. The right of the state is the sovereignty of man.

The life of the nation is poetic as the life of man. The life of the nation is shared customs and tradition, a common lore and poetry. A volk has a character as true men and women of spirit, freedom and creativity – hope and passions.

This is the life of the nation and the right of the state.

Man is a historic being. As individuals, nations and as the collective humanity. We are peoples of culture and history, but we are also people of a universal history.

Those two aspects of universalism and historicity are the fabric of human, social life.

Man is the ideal and the life of the nation and the state is modeled according to this ideal.

We cannot do away with either of man, nation or mankind in the political equation – in the truth of politics.

The principles of man, the normative, ethical values – the social order is expressed in the state. The task of the state is to express that ideal.

But is there a purpose to the state-formation other than self-preservation? Is there a purpose to the nation? This is the fundamental question of politics and is given as the question of the truth of being.

We have proven that the task of the state is to safeguard the sovereignty of man and volk and that the state furthermore is an expression of the truth of man, an existentiality, that is also an idealism.

The task of the state is therefore to express the freedom and characteristics of the nation, of the volk and the existentiality of man. This is the poetics.

The poetics of politics are related to the experience and hope of the nation, as the hope of man for truth.

This is the truth of being.

The science of politics

Epistemics of truth and decision-making are vital for the state.

But can we have a political science without a political philosophy? The science of politics must be informed by a political philosophy that define and conceptualize the political. This is the metapolitics.

Metapolitics is a politics of truth and the science thereof is therefore a political epistemology that seeks to cast light on truth of being and the truth of man.

Not only that. The science is political in that the task of the state, the fate of the nation, is to unveil this truth of being that life is. So there are normative criteria for performing science. We are given a politics that is the truth of man and is informed by man, nation and ideal or truth. There is a call.

This is the call of politics and as such the call of politics is a poetic call – the call of life.

The political philosophy that informs our political science is therefore a philosophy of life and it deals with understanding and explicating the truth of life – explicating the truth of life for politics.

As such the whole state, all politics and science, are informed by the truth of man and has as its task to understand and explicate the truth and epistemics of the life of man.

This it the task of political science.

First, we therefore ask the question of political philosophy. This is the metapolitics.

The metapolitics informs our concept of the political, which again informs the study of politics, the political science. This is the political epistemology.

The political epistemology is therefore a science of the truth of politics, which is the truth of man – the truth of being.

As such we apply the phenomenology of spirit and the hermeneutics of interpretation in our reading of the political. What we seek is the existentiale – and to explicate the existentiale.

The existentiale is the truth of man – the ideal and normative conceptualization of life.

The political epistemology therefore investigate, explicate and debate the ideal propositions of metapolitics for the truth of man and the truth of the nation.

This is the truth of politics.

This is the prime study. The conceptualization of metapolitics as the truth of man and the political, scientific explication of that truth. Those are the epistemics.

Those are the normative guidelines for a political philosophy and a political science – a political epistemology. This is the call.

Political science and ideology – Metapolitics...

Political science is therefore also ideology and ideological critique. We have a duty to reason and explicate the ideology of normative truth.

As such political philosophy is normative to life.

In the metapolitics, we explicate the concept of the political – the ideal of politics as it is informed by the truth of man – the truth of being.

As such we conceptualize and debate ideology – this is metapolitics.

Political science is therefore an explication of political ideology. And this is metapolitics.

In political science and in metapolitics we explicate the ideal of politics. But what about the reality of politics? The ideal of politics is the reality of politics. What we contemplate and what we observe is the same. There is no discrepancy. The code of equation, we call metapolitics.

The order of life is given as a normative proposition for the truth of life.

As such we are true men and women. We are spirited and free – we are sovereign.

The same is true for the collective politics – it is true and it is vital. This is the fate of the nation.

Are there other alternative to the liberal democratic complacency and sterile policies of soulless technocracy?

What is the call of man in the 21. st ct.? What is the call of the nation? What is the purpose?

This is given in the ideal of man – the existentiale. It is the truth of man.

Therefore the task of political philosophy becomes to answer this question of the truth of man and this is metapolitics.

Political science then becomes the analytical (logical), synthetic (empirical) and normative (ethical) study of political ideology – the metapolitics.

Liberal science forgets this normative call of science to enact the truth of man – to take heed of the call. Instead they bare themselves with a positivist empiricism that has no value for no one.

Liberal science becomes sterile, unable to explicate the political ideology, the existentiale, the truth of man, let alone the poetics – the metapolitics – the truth of the nation.

Only the metapolitics defends this proposition of the truth of man and the truth of politics. This is political ideology and it is political science.

For this we are engaged with metapolitics and political epistemology – political philosophy and political science.

Political epistemology

We will now present a diagram that explains the analytical strategy for epistemic warfare according to the logic of political epistemology.

The diagram is a strategy of analysis for political epistemology and based on the normative and ethical qualifications of epistemics as explained by metapolitics.

We denote the analytical scenario as informed by the normative ideal of politics, a political epistemology and the scene or the political landscape.

We call this scenario *the stratagem.*

The stratagem has three levels of analysis:

Discourse	Ideas
Epistemic front	Ideas-praxis
Confrontation	Praxis

Those are the three levels of epistemics. At the discursive plane, we theorize, define and conceptualize, while we present the combating ideologies of politics. We theorize the combating *episteme* that is the analytical, synthetical and normative truths of a given school of thought or argument.

The epistemic front is the intersection of ideas and praxis. We explore the epistemic front when we scan the scene for disagreement and conflict. Places where conflict arises as the expression of combating theory, combating epistemics, combating ideologies.

The confrontation is the political call to engage with world politics – the whole point of metapolitics. The confrontation is the resolution of conflict.

The strategy of analysis that informs the diagram is one of power-studies. We study the relation of ideas and praxis as an expression of politics. What is important to note is that all three levels are necessary to apply to the political analysis. This is metapolitics and the task of the modern day metapolitician.

Metapolitics is positivst in the sense that we refer to the metaphysical truth of life. At the same time it is a normative ontology. There is a call: the existentiale. The epistemology is informed by this existentiale and this is why we integrate ideas and praxis in a political epistemology. For this we apply a phenomenology and a hermeneutics.

In the meantime, the epistemics are informed by the power-analytics of post-structuralism and social-constructivism.

It is the battle of ideas – it is the world struggle of ideologies – it is epistemic warfare.

The combination of three levels of analysis or three levels of engagement is the analytical strategy necessary to inform a political epistemology of the political scenario at hand and as metapoliticians to be able to enact politics therein.

Poetics and epistemology – The true man

Let us end by highlighting the importance of a renewed poetics in the political philosophy and in the political science – in the political epistemology.

The political philosophy and science is to explicate and at the same time inspire and realize the truth of the political body, the nation, the volk. This is the normative proposition for political science. The political science cannot sit back as cold observers, but must take an active part in the political life of the state. There is a close interconnection of philosophy, political science and the state. This is evident in regards to the political ideology that is prevalent, the truth of man, but it is equally true for the government.

The liberal governmentality of the state (Foucault, 2004) can be contrasted metapolitics, as the liberal governmentality lacks rootedness of a culture – a history, a poetics of the nation and the volk – an existentiale – a spirited people of *telos*. Governmentality sees the subject and subjectivization according to a sterile liberal science, void of a notion of spirit, history and collectivity. The subject is subjectivized according to an empty and soulless vocabulary of empirics and statistics, lacking any existentiale, redemption and poetics of hope.

As the state reflects the life of man, the state has responsibility for the life of the citizen. The state is a reflection of the truth of the social order and life of the volk.

As such, the life of the state is inspired and poetic, for it reflects the identity, hope and shared aspirations of the volk – of the sovereign and free man.

Political science as the interconnection of political philosophy or ideology, politics and the study thereof is properly understood as metapolitics. To contemplate and explicate the logical, empirical and normative truth of political science is the duty we have as philosophers, political scientists and metapoliticians.

The call of metapolitics is a call of poetics..

The philosopher, the poet, the scientist and the politician cannot be distinguished. This is the modern day metapolitics and this is the call of the true sovereign – the true man. The true man is therefore a politician, as well as a poet that inspires the nation and volk with the life of the spirit – transcendence and the mystical experience of the truth of being, while guiding the political philosophy and the politics of the nation according to the normative ideal of the truth of man – the existentiale, the hope and the fate of the nation.

The poetic life of the sage-philosopher-sovereign, the tales, the lectures, the essays, the spirited discourse is what inspires the people for renewed politics and what grants vision to the collective for truth, further aspirations and progress.

As such the ideal state is ruled by philosophers, poets of politics, poets of the art of governing – poets of the spirit – poets of transcendence – poets of life.

Remarks for a new political philosophy and philosophy of science

We describe our political philosophy as metapolitics. Metapolitics is the contemplation and practice of the interrelation of metaphysics, ideology, science and poetics. This interrelated practice reflects the truth of man as is the unveiling of the truth of being – it is a phenomenology of spirit.

This unveiling is politics for in the unveiling, we are confronted love and animosity – the unity experienced as a collective as well as the social conflict of the real.

The task of the state is to foster collectivity while solving animosity.

The ideal propositions of the state, of the government, should reflect the will of the people. This is the ideal state. It is up to the metapolitician, the poet, to define and conceptualize the political ideology and strategy of the state in a reflection upon the truth of man, the truth of the existentiale and the fate of the nation.

In the future, the world will be ruled by a spiritual aristocracy of philosopher poets, poets of the art of governing, for the advancement of culture and politics towards the truth of man – the truth of the volk.

For this we need political epistemology that is involved and engaged, inspired and visionary in a movement towards the unveiling of the truth of being, as it is given in the existentiale.

The political science we need is one of phenomenology and hermeneutics. A philosophy of science and an epistemology that is capable of expressing the existentiale of the true man – the truth of the volk, as we seek to actualize and realize the call of life and the truth of being.

These are the normative propositions for a political epistemology.

Metapolitics seeks to integrate metaphysics, normative and ethical truth as the truth of *logos* – as a call of life – an existentiale.

Therefore metapolitics is the normative proposition for the true man and the truth of being, to actualize and realize the truth of politics in an ongoing interest of unveiling of that very truth.

This task calls for a renewed interaction of ontology, epistemology and poetics, to which metapolitics aspire.

It is by rethinking political philosophy as metapolitics, combined with a politics of truth, a poetics of politics and an epistemology of hope that we find the ingredients for a politics of the 21st ct.

With the hope of an inspired political epistemology and a vital political science.

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