



Commentary on Third World attempts to improve the intellectual strength of researchers and students in higher education: a cultural and philosophical approach

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Abstract: This commentary examines the issue of intellectual capability in the Third World (TW) interpreted along cultural and philosophical lines. It is argued that the nature of knowledge generation in the nations that grew out of Roman culture was based on their sacramental and liturgical traditions that inspired similar patterns of thought in their learning and research institutions. The primary method used by the cultures of the Greco-Roman civilization to influence other cultures in at least the intellectual arena was through their development of the “eidos” or universal immaterial form, that has drawn much of the world into its own orbit of interpretation, thereby creating a type of consensus of opinion. It is argued here that all cultures that aspire to intellectual robustness must similarly possess a historically coherent anamnesis tradition that can provide a common platform for collective work that will not just have immediate relevance. It is remarked that unfortunately, most TW peoples have not invested much effort in relating cultural functionality to intellectual capability.

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Ali Mazrui, (AM) [1] William Easterly, (WE) [2] Susantha Goonalitake, (SGO) [3a,b] Susan George, (SGE) [4] and John Perkins (JP) [5] are among some academics, economists and activists that have described in detail the Third World (TW) and Afro-Asian condition from their expert perspectives. AM has described [1] the dysfunctionality as it was unfolding during the decolonization period in Africa, WE describes the peculiarly very frequent failure of the World Bank (WB), in particular in alleviating the poverty trap in especially Africa driving many of these countries into insolvency which he politely ascribes to TOP-DOWN planning with no implications of deliberate conspiracy, where in the WB structural readjustment programs to curtail the debt induced, schools, educational and training centers have been closed down, ostensibly to curtail further debt. Such actions would obviously destroy the capacity to solve the problems facing the society based on their own learning experiences as preserved and ordered in these institutions. SGO has described the disconnect between the capability in science and technology before the colonial period with that which came during and after, without giving details of the reasons behind the disconnect apart from describing the dismantling processes to destroy competition, the elimination of capability in product development and the establishment of monopolies; other cultures could recover from the dismantling process, such as Germany after WW2, but he conveniently eschews such an analysis. He has a universal and global perspective that seems to have conveniently factored out the reasons for the dysfunctionality related to the



endemic sociology and politics of TW setups that pre-existed colonial incursions, where universalism and globalism [3b] is thought to be able to help overcome these local and immediate impediments. And as a universalist, he has confidence that the catholic or universal paradigms of contemporary global science as managed and structured by the dominant nations was, is and shall be a suitable guide and platform on which TW scientific development can be achieved, despite the ambiguous evidence or lack thereof. SGE [4] echoes in muted form the sentiments found in [5] where JP affirms that the financial policies were deliberately implemented, unlike WE who links these persistent failures of pedigreed experts working in the WB to well-meaning misjudgements and miscalculations in their TOP-DOWN paradigms. Both however agree on the limited nature of TW participation in these TW projects. JP, arguably the most active activist of the five mentioned, gives graphic details of the nature of TW setups that were deliberately, according to him, put in place after WW2, to create the world's largest peaceful empire of the corporatocracy (a word that he might well have invented) with their associated banks to replace more effectively and at lower cost the previous colonial empire system where the main parameters were determined by the corporatocracy and executed by the indigenous and almost certainly corrupted elites of these independent and liberated nations in the TW. According to JP, these leaders were cultivated into office due to their predilection toward corruption, where they serve essentially as internal managers for the corporatocracy in the post-independence period. Interestingly, JP, a former economic hitman in at least one book that he forwarded seemed to suggest that these structural adjustment programs mentioned by WE was of a deliberate nature to destroy the education and technological capability of these countries to force them into dependency, something never mentioned by SGO. JP has more recently attracted the attention of some of the most prominent universities and organizations in the world as an invited guest lecturer, such as the Marshall society of Cambridge University, in addition to appearing in many talk shows, book launching events and interviews. We can infer from this proposition of JP of deliberate disablement if assumed true, that the higher educational system in these countries would be largely peopled and accredited by the global academic high impact press in a subtle manner to maintain the dependency levels and to filter out persons with capability. And of course, as is well known now, JP testified nearly two decades ago in his first book [5] that the bankruptcy of largely TW nations from bank loans were premeditated, and he testifies that he was personally involved as an economic hitman in designing megabillion dollar mega-projects that were designed to fail and which were invariably approved by the WB and IMF and other financial institutions: the only beneficiaries from such crime and fraud were the few elite corporate and political leaders of the TW country concerned and the multinationals who handle the project, largely US corporations at that time. We note how in recent times, the CCP of China and its corporations has assumed some of the roles reserved before for the Euro-American corporations and their financial and political systems, all acting as a revolving door where persons are concerned, with some moving from one branch of this system to another. In all cases, the megaprojects were designed such that the elites in the TW country and the multinationals would be the prime beneficiaries of the failed project that they both promoted, and the citizens in general would bear the brunt of the bankruptcies and the train of devastations that go with such designed collapses. This is the typical scenario that we observe in many TW countries, where the leaders all portray themselves as nationalists and patriots, such as Mugabe, Idi Armin, and the leadership in much of S.E. Asia and throughout much of the TW. They all resist "Western" and American imperialism and purport to stand for the oppressed, the poor and they advocate policies of social justice that often contradict the rule of law and due process of law. Reference [6a] is a landmark paper that proved mathematically for the first time the existence of the corporatocracy, which they term a network of global corporate control, some features of which were described by Perkins earlier when he did not have the backing of rigorous scholarship. His descriptions which verged on conspiracy then is now known to be rooted in the accurate analysis of [6a]. The authors of [6a] deduce that the network is run or influenced rather by a comparatively few individuals and boards whose policies extend over the globe from their network topological analysis of big data



concerning corporations and their interactions. Thus the top-down nature of these enterprises – that WE too has alluded to in his descriptions of WB planning - has been verified and the writings of people like WE and JP have been vindicated somewhat, depending on content and context. Data in recent years from OXFAM [6b] show alarming trends worsening with time: in 2018 for instance, 26 individuals owned more wealth income-wise than the bottom half of the world's population [6b]. It would be a more extreme situation if they took into account wealth that cannot be so easily categorized as belonging to an “individual”. Such data lend credence to the fact that a few communing individuals are able to determine the distribution of wealth by manipulating the financial markets, creating centers of manufacturing in some nations or communities denied to others, forcing consumption of goods and services and controlling the flow of money and credit globally. It follows that the restoration of the incredible damage that has been inflicted on vulnerable populations and their institutions, in particular those pertaining to education run by such cultivated elites and their clients would involve returning to what remains of the human will in such societies at the personal and collective level, if there is to be any semblance of restoration at all, where this will is conditioned by what remains of their anamnesis of human relations and the work and fellowship that it entails but which could not be realized under the universal paradigms promulgated over the last few millennia.

A common backdrop of the descriptions found in [1-5] of the societies that they describe in the TW are typically ones that were colonized and/or did not belong historically and culturally to Greco-Roman Christian civilization, and where they were shrewdly organized politically into theoretical nations during the recent decolonization process that did not mirror the political and social history prior to colonization, and where these emergent nations were made to exist for the extraction of natural resources, raw materials and labor- at varying skill levels – all at extremely low rates where JP gives details how all these came about, where these theoretical nations are also made to be markets for products that they cannot produce themselves due to the absence of internal and external cultural networking and value attribution due to the ahistorical manner in which disparate peoples are “made into one” not due to their choice. They have limited production of goods and services due to the absence of skills that the training and educational institutions in non-subverted countries develop and preserve for their own hegemonic and other purposes. The current existing capability of these dominant and culturally Roman or Romanized nations arises from their having a common cultural anamnesis. The populations on the other hand of these TW setups mostly function passively, responding to external circumstances and pressures, and are typically run by one or more parties of the local leadership and elite cartels on behalf of the financial and multinational oligarchies, or global corporatocracy as mentioned above, and they can at times espouse nationalistic, racist, tribal and other such concerns that reflect the post-colonial theoretical nation that serves as a camouflage for their work on behalf of the network of global corporate control [6a]. For this leadership, the population and theoretical nation are viewed largely as economic variables for profit maximization and the display and application of power. There is no large-scale uniform participation of the population in all the various sectors required in running of the country, and there is no large scale involvement in decision making, as they are variables only for corporate control. Further, with the Roman inspired regulation of borders up to decimal accuracy that enabled precise economic and administrative measures to be taken in dominant societies, these borders in the TW were largely never determined by the resident populations thru their traditional dynamics which involved traversing the lands that would determine their kinship relations to others, so these current demarcations can only reflect corporate and neocolonial interests and not the boundaries that reflect and allow for the cultural intercourse that had been achieved before; these boundaries therefore force a limit and termination to the historical native relations that may have existed in the past, with the result that with time, a sealing of borders would place a severe constraint in terms of the genetic variegation and relational spaces of these absolute, Roman inspired pseudo-nations with severely negative consequences for their cultural and intellectual development due



to the biological (genetic) and cultural containment. In another perhaps somewhat malicious development of largely Western imperialism and neocolonialism, the borders in some instances were made permeable and open to foreigners who could become native immediately on fulfilling constitutional criteria that does not refer to history, genealogy, genetics, duration of domicile clearly defined in detail, culture, and relation to the land and its flora and fauna. Such designs have destroyed the demographics of anthropologically defined native peoples and their culture and landholdings by mass importation of aliens who are nativized constitutionally by the million by the politicians and their globalised partners. Those that do not fulfil these constitutional criteria are perpetual foreigners, no matter how long their length of stay or domicile and those foreigners who fulfil the constitutional criteria are perpetual natives however recent their presence. The nihilism or cultural and genetic containment also applies here to both parties, in particular more severely so to the defined perpetual foreigner by virtue of the arguments expanded below with regard to the anamnesis of being as the basic requirement for biological and cultural progress. The various internal transmigration policies aimed at diluting the affinity of peoples to their land and to themselves to effect land appropriation and general dispossession in constructed nations like Indonesia partake of some of the features in the description above. A more perfect fit of constitutional bias mentioned above involves the Northern Thai states, British Malaya and the Borneo states that were amalgamated at different times into what is now called Malaysia with a supposed intact creative culture are examples of such ludicrous implementations, but in the divide and rule strategies that were played out peacefully and ferociously especially after WW2, the contained inhabitants of each and every theoretical nation can add to the details of the incongruities that they experience in the “society” they find themselves in; they have an opportunity to tell their own stories. The amalgamation of these tracts of real estate and consolidating them into theoretical nations was accompanied also by the Anglo-Dutch construction of the standard Malay language from the dialects of the languages of the Riau-Minangkabau region that was then used as a common “native” language for all of their S.E. Asian holdings; the extent of its presence is related directly to the extent and jurisdiction of their holdings, from Papua to Perlis, and not to the pre-colonial extent of a particular “Malay” people. Not surprisingly therefore, Bahasa Indonesia reflects in the post-colonial phase the administrative geographical extent of the usage of this Anglo-Dutch supported language, in official matters and in public institutions funded by the Government throughout the Anglo-Dutch holdings of S.E. Asia and has no value as regards furthering the culture and identity of the many indigenous cultures within these holdings, according to the views of at least one astute observer [6c], where it is opined that from a practical and statistical point of view, “no-one speaks Indonesia’s language”. In such economic units, the constructed language cannot reflect the cultural history of the peoples, and consequently cannot have any positive bearing on the intellectual condition of the affected communities that wish to utilize the language in a local sense to recover elements of their pasts because of the absence of anamnesis and personal involvement in its usage: for global communications, they would clearly resort to languages that are used widespread and which is capable of describing new concepts accurately and concisely because of its basis in a linguistic development spanning millennia and where billions in a broad range of professions were involved in its evolution.

The above then is a very broad sweeping description of some of the realities faced by sectors of the population living and existing within these TW setups, where the globalized developmental and political mantras enjoined on them, in particular the young includes “increase of intellectual strength”, which clearly is an oxymoronic proposition since the outcomes induced by the reality described above and the desideratum of the mantra are mutually contradictory. The means to production in these national plantations and factories require people who can contribute to the predetermined economic value of resource extraction and provision of cheap labor for manufacturing processes invented and consolidated elsewhere requiring mediocre intellectual attainment. Classical economic theory over the centuries has created concepts related



to the primary abstract concepts reduced to variables of Land, Labor and Capital; with the advent of automation and robotics, labor can be decoupled from the human person, but this requires cultures who are able to create economic theories that can view the person in relation to the land and history, and therefore anamnesis of being. Modern day economic and political theory have not reached such levels of integration so as to be able to reconceptualise human functionality and therefore provide new types of work and relational and cultural work opportunities in this post-labor phase of economic activity. It seems clear that cultural considerations and anamnesis of being would be key factors in providing a capacity to reconceptualise human functionality during the fast approaching post-labor phase of human existence. On the other hand, in contradiction to modern developments where the TW is concerned, and in keeping with archaic economic theories and cultural prejudices and views, the available intellectual strength is applied to quality control and minor modification of products to specification of these manufactured items within these countries whose population are severely contained on the basis of culture, history and genetics. Under the influence of archaic and prejudicial views, increasing intellectual strength to arbitrary higher levels, on the other hand could be interpreted as being counterproductive to this scheme of globalized sourcing and manufacturing since it could increase in some cases – depending on community characteristics - ambition at several levels, that would inhibit the ability to direct events and industrial processes in the TW that dependency is predicated upon. So a method of strategic mediocrization is implemented, ranging all the way from accrediting TW scientists – by focussing on those who are especially mediocre by providing degrees, papers, citations and accreditation , controlled collaboration and promotions – to forcing the use of inferior and semi-synthetic languages in the public school and higher educational system under the guise of nationalism to dampen the integration of peoples and their concepts that drive ambition and makes collective purpose viable, where these strategies have been very successful thus far in facilitating the required obedience, compliance and mediocrity.

Other observed possibilities granted to these contained peoples of an “intellectual” nature in the TW universities where highly monitored and globally allocatable research is concerned include the determination of routine data either experimentally or computationally of interest to larger global research groups where the hiring of workers there is prohibitively expensive (e.g. postgraduate research students who need to graduate fast) in the scientifically well-connected nations with a high cost of living. Such data acquisition would not be viewed as contributing to the academic prowess of their students and the academic environment and therefore would be shipped to the TW where costs are low, and where the themes of cutting edge global research and its influence can be impressed upon the local population, and where the research conducted by selected local academics would be exchanged for accreditation and promotion thru the carefully regulated and exclusive academic journal system of these major powers, thereby killing many birds with one stone.

Clearly therefore, increase of “intellectual strength” can only be a viable proposition if the negative long-term prevailing existential conditions that so many opportunistically contributed towards cease to exist, such as genetic and cultural containment, the containment of relations of peoples and cultures that was previously part of their common history that was obscured by colonial integrative policies that had only the interests of the colonizing power in mind: these are some of the necessary but not sufficient conditions. In the case of Malaysia, Malaysia Incorporated represents an old idea expressed by Adam Smith centuries [7] back concerning the colonized West Indies which were viewed not as nations or cultures but as economic production units only, and which had advantages for investors by virtue of their colonized status and tax laws. The cessation of these negative conditions apply not only to these hermetically sealed national factories, but also to those outside the category of such sealed units whose historical relationships were truncated as a result of both colonization, and post-independence political demarcations.



Common sense informs us that “problems” are defined and arise as a result of collective population interactions, and circumstances in the environment; the complexity of the problem is a function of the size of the relationships; the “solution” to these problems of the cohabiting populations -all requiring intellectual strength- is dependent on the priority and emotional interests that the interactive population places on solving the problem, which determines the deployment of their oftentimes scarce resources; the constructed solution also mirrors the large scale historically conditioned and pre-existing channels of communication that allows for the retention and dissemination of learning experiences. The complexity of the solution or the elegance or “economy” of the solution is also dependent on the availability of learning experiences of others to the investigator, and the encouragement that is provided. These are all cultural issues that speak of the deep and extensive levels of interaction that exists in such societies. This quality of anamnesis and value-attribution of persons and the learning experiences transmitted thru conversation and the technical media created for the retention of experiences and relations is the bedrock on which “intellectual strength” is built upon. The volume, coherence, frequency and extent of their technical journalism and media, and the extent that it is used and referred to is one measure of the strength of the anamnesis and value-attributive characteristics that are the bedrock of scientific development. For instance, given the problems that India faces, with a population more than 3 times that of the EU, one would expect their technical media to be at least 3 times the size and frequency of publications compared to the EU, with nearly all their citations referring to people solving and addressing these problems, mainly from India and the cultures that they share a common cultural heritage with that they assiduously maintained (as with the EU), if there exists indeed this quality of civilizational anamnesis which is the bedrock of Roman civilization, and the basis of its power over the world. The degree of alienation of India from its circumstances may be gauged in part from how distant the data related to Indian academia above differ from the statistics of the reference body, the EU in this case.

Given that the social and political realities determine the nature of how the mind functions collectively at least, it follows that changes in mind function usually arise if the environmental factors that determine the social and political realities are altered; this would require a massive application of a collective will to re-orientate its relational patterns and structures so as to enable new channels of problems to be defined and solved with the supporting social infrastructure also developed concurrently. Some cultures and ethnic groups would fare better than others, depending on a proven cultural and in some cases a religious tradition that has been continually able to attribute value and significance to cultures and peoples other than their own to create new environmental platforms that will encourage the development of intellectual strength. The successful cultures would have a very intimate and long anamnesis capacity that can enable large scale complex associations required for the solution of complex problems that arise from complex interactions. These peoples are in a more profound sense “open societies” in the non-neoPlatonic sense. Further, the “intellectual strength” of an individual in one sense reflects the cultural matrix that the person is embedded in and vice-versa, the cultural matrix is reflected in the quantity and quality of the “intellectual strength” of the persons linked to it. Apart from a massive collective will to function with increased communication channels and references which are historically evident, there can be no significant increase in individual or collective intellectual strength, and therefore the changes that accompany proposals that are not interested in altering the status quo of the current cultural state of containment would be minimal and trivial. The maintenance of the status quo is related to the acceptance of the newer world orders that came into being during and after the colonization period, in particular after WW2 with local participation in creating iron curtains of containment with its rewards to the leadership, neglecting or abandoning the previous anamnesis of being that they were familiar with and which was part of their culture as a ground to explore newer possibilities of engagement with ever expanding possibilities of communion. It will be noted that Roman civilization has always embarked on expansion and political union within their own compatible cultures, whereas the TW neocolonies



were first contained, and then often amalgamated however incompatible and incongruous the cultural and historical aspects were, with other contained cultures, based on “economics”, coupled with mimicking the European and extended Roman models of consolidation with contiguous boundaries but with hardly any cultural and historical factors of compatibility taken into consideration.

The University system in the TW is largely linked peripherally to the Latin-dominated educational system purporting to have universal - meaning catholic- values and significance, and the “West” has been the major colonizing agents of the greater world for the last 600 years, where most TW nations are located in. Most of these aspirational TW educational and research institutions are in turn linked to the accompanying ranking agencies such as QS [8] that has become an indicator for the determination of policy and direction in the TW based on their criteria that has become the prime determinant of policy in many aspiring TW universities, including those in Malaysia where the criteria refer to norms and standards that arose from the Latin-dominated University system. They have therefore entered into the arena of competition based on these universalized or catholic metrics: those that top the list very generally belong to the dominant West followed by the far East and other places which are almost always correlated with elevated GDP and/or military power. The technical media and research journal and publication facilities of prestigious publications are linked to the SCOPUS [9] and Thomson-Reuters (TR) [10] WOS citation databases, where the gold standard for catholic professional journalism is to be featured as author in the ISI Thomson-Reuters list of journals divided into 4 tiers of prestige, one criteria in the past was the degree of rejection of papers, in addition to the number of citations that particular journal received. Promotion in many TW universities is dependent on the scores achieved according to ISI metrics. Many TW Universities recognize research only published in TR listed journals – where most are located within or are managed and influenced by the culture of Rome- and promotion and grants are given to those that publish prolifically in these journals, with citation numbers and H-indexes that can be translated into salary scales and academic positions. The indigenous journal output of the TW is scant if judged by the many problems that they face that would require large volumes of output to cope with the real problems under investigation; scientific manpower is instead mostly reallocated into solving problems featured in the globalized and universal or catholic press, with academics in the TW recruited to peripherally participate in the advancement of the research featured in the TR list of journals for their career development by being incentivized to publish there by their governments to secure favourable grants and income. Furthermore, a major objective of the scant and largely irregular TW scientific journal system is to gain entry into the TR master list of journals for some of their titles, which is a thing in itself and goal of such journalism. Such a state of affairs indicate that the cultural anamnesis aspect is almost non-existent or not pervasive, and as a consequence the drive to solve proximate problems has no pressing priority.

Beginning with the publication “The Responsibility of Intellectuals “ [10] Noam Chomsky (NC) has been developing his views to a point where off the record, he has expressed the opinion that except for those on the very fringes of academia, the overwhelming majority of academics support the interests of power over academic ideals, and therefore they must be responsible to some measure for the academic and scientific intimidation of the TW and the weak, since one aspect of power is necessarily related to subjugation and triumphalism. They include those that control the ISI TR publication and accreditation schema mentioned above, and so the relation of journalism to intimidation and suppression is patent, but in the most polite and professional terms possible. A politically more correct and measured opinion is found in ref. [11] where he remarks “ People who spend their working hours in a lab or research library or a classroom might be intent primarily on keeping or advancing their elite positions, thereby lending tacit support to power structures.” It may therefore be concluded that NC has over a period of more than half a century linked this university and research system and the dramatis personae



within it to a) the service of political and financial power [10,11] , b) the filtering out of independent thinking [12] and c) the corporatization and commercialization of knowledge and training, and the destruction of its value attributive knowledge and historical base and community orientation to short term applied research aimed at profits and commercialization of products arising from such research [13].

From the above, we observe in dominant societies such as exists in the USA and Europe the capitulation of academics to state power, and to the forces of a proven network of global corporate control [6a], which when coupled to their influence on TW universities, has lead to the TW universities functioning in the way that has been described above, vying after universal norms with hardly any reference to itself, and its responsibility to civic society and the historical retention and elaboration of the learning experiences of its personnel over the generations. This is the cultural aspect. Absent too in many TW setups are the emotional links of persons to work and research and their hosting institutions over the many generations that is the chief driving force and inspiration for research in all knowledge producing, propagating and preserving facilities.

One question that naturally arises especially amongst the bewildered in the TW is how this globalized and seemingly universal network arose to such captivating heights of influence to the point that it can determine individual ambition, in particular in the TW ? A commentary of this brevity cannot do any justice to any attempt to provide comprehensive answers, but here, an incomplete and brief opinion will be presented. I think a key element in this viewpoint is the appropriation of messianic Judaism and its transmutation into Roman Christianity in a gradual manner by the Roman emperors, their supporting institutions and individuals sympathetic to this cause, culminating in the undisguised initiatives of Constantine - canonized as a saint, equal-to-the-apostles by the Roman Church – that has consequences of lasting significance. The main purpose of these leaders and emperors was the unification of the Empire at a deeper psychological level of identity to a monolithic whole that manifested itself in common purpose, which was also the discernable theme in Augustine's "City of God" written to promote religious and political ambition working in unison. Patriotism and the cult of the state first, and race second, is one widespread legacy of Rome. The unification would involve a pyramidal system of fixing a few focal points that the mass aspirations of the population could refer to, which was in turn coordinated with the power of the state. A plethora of gods and philosophies would be divisive, and so a religion had to be created and developed that was "monotheistic" , and where the emperor and state had a place within the theological framework, and where the interpretation and constitution of the dogmas of the religion would be entirely within the control and direction of Roman governance. The Septuagint Greek version of the Jewish scriptures had existed since at least the mid 3rd century BCE that brought access and familiarity to the Hebrew religious development within the Roman Empire, and this familiarity was brought to completion with the Roman occupation of Palestine, which was trivially a physical presence, but which allowed for direct intervention with the Jewish messianic developments there that was transmuted into Roman Christianity thru Roman citizens like St. Paul. The so-called Roman "New Testament" relied on the Septuagint for its reference to Jewish scriptures, and was composed in Koine Greek, from apparently the same lineage as the Septuagint. In this transmutation, it was not the "laws" of the Torah that had salvific value, but more so the laws of the Secular Roman state [14]. The Kittim, interpreted by most except for a few apologists as the Roman power, were the sworn enemies of certain Jewish sects, such as those associated with Qumran and of the majority of Palestinian Jews, judging from their uprisings against the Roman power. The transmutation therefore, as seen in this light is monumental. Much of the dogmas of Roman Christianity were articulated and promulgated by the 8 (7 for those that exclude the 8th) Roman Ecumenical Councils, where the excommunication of the Christianity of non-Roman cultures and political structures were effected and formalized and which remain in force to this day officially at least. The Councils were all convened by the Roman emperors, where the participating episcopacy were



in communion with the emperor, and as a result, with themselves at least at that time. The emperor mirroring the civil power bore the metaphor of being the “image of Christ” ; he was the original “in persona Christi” [15]. (Modern day Orthodox apologists have argued anachronistically that this was the bishop’s prerogative of the pre-Constantine era that was usurped by the emperors with no protests by the bishops then, but with no clear evidence on the part of the apologists). A “symphonia” concept arose, where the emperor (mirroring the state apparatus) bearing the “image of Christ” existed in cooperation with the episcopacy and the undivided Roman Church, and where as previously mentioned the episcopal councils other than the 8 previously mentioned were convened under the authority of the emperor [16]: the canon of scripture was determined by such councils after a period of about 400 years after the Roman occupation of Palestine. The installation of Charlemagne as emperor, usurping the role of the Byzantine emperor as Emperor of all the Romans culminated in the Great Schism (1054 AD) which lead eventually to the conflation in the person of the Roman Pope of the civil ruler (Emperor) and Episcopal leader (Caesaropapism), where the Pope was defined to be above all temporal power [17] at the time when Western Europe began to become less centralized before the Reformation, with so many independent political entities that required some common reference for purposes of identity: indeed all the ordained priests in the Roman Western Church stand “in persona Christi” since that time of conflation to the present, and an elaborate theology has evolved over the appropriation of this symbol by the episcopacy and priesthood [18]. The Reformation once again created a secular reference to the civil power or state as the object of loyalty and obedience, having some semblance of Divine presence or significance rather than the Church, but this time round, the sacramental qualities vested on the church - if there was one in the reformed religion adopted - by the episcopacy is patently absent to varying degrees; in some reformed religions, the episcopacy was abolished altogether, and with that the tangible evidence of apostolic succession. At this point in time, almost all the traditional Catholic countries in Europe have dispensed with the symphonia concept due to their secular Constitutions, but the identity and fellowship reference, and the sacraments and episcopacy remains still firmly in place.

The above then describes a process that resulted in the setting up of mass psychological foci whereby there could be coordinated and directed actions from the upper echelons of power in Roman society to the structures below thru the cult of a monotheistic God with Emperor participation. The large scale civil structure too had to be coordinated and brought to a state of fellowship, conversation and common work. This requirement was effected thru the device of the Eucharist constructed about the messianic Jewish Seder/Passover ritual described in Romanized form in the canonical gospels, reflecting a Paulinized blood theology not found in the Jewish religion of that time and in contradiction to it ever since ; the other important structure of large scale ordering follows from the episcopacy from which the religious orders and sacraments are created and dispensed respectively. Most interestingly, the entire ritual of the Eucharist for the civil population is termed the “liturgy” which is the Greek derived word originally meaning a public service or duty, a public service performed by a citizen for the state [19]. It is opined here that the choice of word in this definition reflects the original political and social function the Eucharistic ritual was designed to have, whilst at the same time infusing it with historical content by correlating it to the Jewish Passover ritual and 1,300 or so years of previous Jewish history that predates non-monotheistic Rome, thereby providing an anamnesis tradition that spans now over 3000 years of key events presented as focal points that can be related to Roman Christian civilization via the creative theology of the “New Testament”, where selected events and other details narrated in the Jewish scriptures have been reworked and re-interpreted in great detail, thereby cementing the fellowship and identity aspects of Roman civilization over a larger time span where monotheism is concerned. The adoption of Jewish messianic monotheism as the basis of Roman Christianity required strategic and tactical manoeuvres: on the one hand the Jewish genealogy concerning the lines of priests that could serve in the temple and services had to be eliminated, as also the genealogy of the civil population to ensure that the religion could not



function with continuity with the past that would compete with the Roman development: on the other hand a history of the past as represented in their scriptures without the genealogical aspects were retained and that history was used to construct Roman Christian monotheism by employing neo-Platonic, universal categories of “facts”. The whole episode of the Qumran writings hidden in caves and witnesses to history of that period gives ample proof of the deliberate extinction of not just Jewish institutions, but of the writings, administrative documents and records that support these institutions so that the anamnesis-of-being cannot take effect. This obliteration of institutional past has been a standard feature of Roman Christian imperialism; consider the Gospel to the Hebrews that favors the Jamesian Church, the letters of Thomas that were read as scriptures in the Eastern churches, the Syriac Harmony of the Gospels etc that have been extinguished: ditto with the tangible episcopal succession and lineage of the S. Indian Churches attributed to Thomas and the Synod of Diamper that created literal bonfires extinguishing the entire spiritual and social patrimony of the S. Indian Churches by the Jesuits: this is a permanent blight that has left the affected population lost in time, and devoid of any purpose that opposes Rome. A similar situation would prevail concerning language and writings and social structures in the Americas and elsewhere during the Latin invasions and conquests and territorial acquisitions. In these times, the methodology of elimination of anamnesis-of-being is more subtle, such as replacing it with the Latin liturgy that does not recapitulate the past of converts and associates of those outside its sphere but grafts them as peripherals to the Latin Eucharist and economic order, which provides evidence that the reconciliation of Rome to the rest of the world is practically nil.

It is clear that the etymology of the word “liturgy” is consonant with state design where the gathering of the people in the fellowship of common labor is meant to contribute to the state welfare and where the “will of God” and that of the state coincided. The liturgical ritual commemorates the work of the faithful throughout all time: in one rendering [20] of the Eucharist as anamnesis and memory, the works of those that have contributed to the public good are remembered throughout the ages i.e. over large time spans, where this work is correlated as the work that is willed by God himself. This rite of anamnesis, offering and intercession, which is the basis for the fellowship between the living and the dead is from a practical point of view aimed at relating people intergenerationally in value attribution. These rituals were and still are performed at the village level where the hierarchy from the priest to the episcopacy all the way to the Pope or Patriarch are brought into unity of purpose and are personally commemorated and remembered. at each liturgy, where the supreme spiritual leaders all exist in symphonia to the civil powers except for certain nations, such as those that were Islamicized: further, in Orthodoxy, the Ecumenical Patriarch is also commemorated either always or at specific times depending on jurisdiction, thus linking the nation concerned culturally to the entire Eastern Roman Empire. These formidable and enduring foci cement horizontally communities together in remembered common and collective work, and vertically to the singular community of the spiritual and material Empire to both the present and the past through the apostolic secession or sequence of bishops or episcopacy as an entity that extends temporally into the distant past via the presiding priest which the episcopacy consecrates. In Orthodox Roman Christianity, the priest is the stand-in or helper of the bishop that consecrated him and the priest therefore deputizes on behalf of the bishop when administering the sacraments, such as presiding over the liturgy. Community here therefore refers also to the past generations, implying a sense of identity that has historical depth and which is not just contemporaneous. Such an intimate mental conditioning would cultivate a historical sense of knowledge creation and participation encompassing a great many centuries where individual work is also related to the whole, and never forgotten.

One might ask how can this exercise be relevant to science and technology and logical coherence? These extremely significant questions will be addressed in what follows.



The mental conditioning of the liturgy encourages identity formation in this intergenerational liturgical exercise. The overwhelming majority of people in the Roman Christian world order belonged to the “laity”, “the people” or the “masses” that as a result of the self-identifying, self-organizing horizontal relational exercise of the liturgical practise have a natural means to enjoy relationship and identity that does not obtain for other cultures in both the qualitative and quantitative sense that do not possess such conditioning institutions. It is this power of identity, capacity for relationship, value attribution and common work that has become the foundational basis and example for other non-Roman cultures to emulate, even if these other cultures in comparison lack the historical depth of an anamnesis tradition to serve as an alternative basis for their existence apart from Rome, and in a competitive and aggressive showdown of cultural coherence and unity, these other cultures will prove too ephemeral in terms of their time and space anchors to resist this Roman cultural juggernaut. The liturgy may be viewed as a mass Pavlovian-conditioning exercise that was impressed on the citizens of the Empire for well over one and a half thousand years on a personal and frequent basis, weekly if not daily in many instances. Such a conditioning would create thru an unbroken episcopacy over the centuries kinship and racial markers and cultural relationships over the entire Empire at a very fundamental emotional and psychological (i.e. “spiritual”) level by virtue of the Eucharistic ritual that goes beyond the ephemeral self-interest of the marketplace amongst foreigners and strangers: by comparison, concepts of economic and political unions without due consideration to the available historical liturgical conditioning and its coherence for those parties involved in economic or political unions cannot end up as successful ventures compared to cultures that have such compatible liturgical practices of a detailed historical nature. The belt and road initiative (BRI) of China, for instance, is an attempt to create an Empire that does not enjoy the unitive consent and cooperation of all the local people involved in its construction, nor is there any evidence of historical depth nor emotional intensity in these arrangements that involves the historical, moral and spiritual spheres. The bazaar or marketplace is therefore an insufficient communing body to create and maintain civilization with all its drives and requirements for order formation. Hence I anticipate totalitarian control and coercion to be the ultimate basis for the persistence of the BRI and for other similarly configured projects: this has already been proven true for many TW governments that are ahistorical in nature. The Eucharist also has within it the theology of the “body of Christ” which creates a sense of obligation and relevance towards members of the Eucharistic communion, Empire wide. This therefore affords the possibility of common work and purpose that cannot arise from the interactions at a bazaar amongst foreigners and strangers driven by immediate needs. Historical studies provide evidence that the creation and regulation of Roman Christianity was detailed and rigorous: the persecution of the Assyrian and the non-Chalcedonian Syriac Churches for instance lead to the entire blotting out of their episcopacy and many priests amounting to scores of thousands by murder by an edict of at least one emperor to the extent that that See had to be revived by Jacob Barradeus with the assistance of the Coptic patriarch. It is opined here that such a religio-political order lead to the development of memes [21] in the comparatively recent interpretation of such ideas by Dawkins. These memes are the primary particles of cultural inheritance and regulators of large-scale repeatable forms of human behaviour at least where the Roman world is concerned. In view of the pervasive influence of Roman culture, the metaphor of memes is suitable for describing societies influenced by it. Since modern Roman Christian society is in many ways hierarchical, the persisting memes would probably be embedded amongst the “masses” as regards communication, value attribution, etc. all aimed at survival and persistence, leading to altruistic behaviour, such as patriotism, religious martyrdom etc. External circumstances and environmental changes can lead to adaptation of these memes at a more localized level, such as the deposition of the Byzantine emperor as emperor over all the Romans with the Roman Pontiff under duress consecrating Charlemagne as Holy Roman emperor of the West, replicating the Eastern forms thru usurpation of the form of the Emperor-Episcopacy symphonia structure of Byzantium. This act alone upset the entire civil and theological structure devised earlier, and without the common emperor in symphonia with



the state apparatus, theological innovations in the Western half proliferated, culminating in the great schism of 1054 A.D. . The proliferation of small and generally weak independent states and principalities by the hundreds in medieval Western Europe lead to adaptations of the basic earlier memes, for instance when the Popes at that period conflated the earlier Byzantine symphonia where the civil power as represented by the emperor bearing the “image of Christ” cooperated with the episcopal power that the Pope symbolized who was and is the source and basis for the administration of the sacraments: in the adaptation that followed, the Pope in one person served two functions, he becomes the absolute monarch or civil authority transcending all else bearing the “in Persona Christi” title in addition to being the Chief Hierarchy [22]. Within the ranks of the laity at this medieval period of reduced states, the communications and work necessary for the functioning of the state was (and still is to a limited extent) enhanced and further strengthened thru the Eucharistic ritual, with its anamnesis of work and recollection of persons in value attribution. However, the final goal or mass orientation of this conditioning is state consolidation by correlating the individual to the reduced “community” of the proximate state first (due to the presence of myriad independent principalities), and secondarily to the culture of the historical Empire no longer extant thru the office of the Pope, who then becomes the symbol of that extended association. With the passing of time, the memes residing within the laity that refer to the diminishing role of these older centralizing powers lead to the development of “religion” without a coherent episcopal lineage and unity, and without a commonly valid sacramental order, where the teaching function of the bishop, which had been the primary function and official position of the bishop or overseer understood as such from pre-Constantine times was rescinded, as occurred in the various Protestant religions: later, the associated canonical scriptures and liturgical calendar was modified or removed altogether in these movements: these developments follow the train of “democratization” of the laity where the shift of power was away from centralization. The residing cultural memes in the bulk of the population can still identify persons and communities that they naturally turn to for fellowship and a common life, whether in academic matters or trade within a unitive state (such as the EU) and the betterment of the state and its “glory” (a fundamental category in Roman Christian doxology as regards the community of the faithful and its God) or secondarily to the earlier more extensive reference of Roman civilization that they can identify with, this time over extended territory across the globe that was acquired more recently thru a combination of conquest and genocide. The extant and adapted memes also refer in a secondary sense to the geopolitical (and religious) and racial compositions that constituted the Roman Christian empire and its offshoots. Regarding the unitive factor, the initial phase under a pyramidal and hierarchical system was the establishment of a defined God with emperor participation in bearing his image that also determined the boundaries of Empire and human cultural intercourse; the religious excommunications of the Ecumenical Councils based on how this God was defined and by whom were also cultural and political excommunications, to a varying but significant extent that has influenced how political and geographical boundaries are defined. This God shares the same characteristics of the adopted Jewish religion of a jealous god that will brook no rivals (Exodus 34:14 etc.); interpreted in terms of Roman Christianity, the definition of God monopolized by the Roman episcopacy and excommunicating those that disagreed with their consensus could be interpreted by them as keeping faith with this jealous deity, whereas the others that were proscribed were interpreted as creating another God thru their definitions and theological constructs: the jealousy criterion therefore alone would warrant excommunication; the self-justification and self-righteousness is patent in the religious and secular literature of such political organisations.

In summary then, the purpose of having a God associated with the emperor at the beginning of the construction of this religion was to control the citizenry and inhabitants thru the episcopacy via the conditioning of the liturgy and sacraments, which were and are involved and personalized psychological exercises. Roman Christianity was appropriated from messianic Judaism, and the theology of Paul, a Roman citizen – which was a very rare entitlement in general, more so for a supposed Jew - and associates and their writings and legacy clearly display a hostile and



discontinuous theological development from Jewish interpretation that is very blatantly crafted in the “New Testament” of Rome : Paul was therefore an innovator at the fundamental level, and not anticipated by him nor the Roman state was that others too would surpass him in innovation as the memes adapted and new ones formed which was transmitted thru the fragmenting Roman episcopacy and the scriptures that supported it in the public readings. The organization of the Roman state including its religious apparatus allowed for the creation of a common identity that made human cooperation, interaction and common purpose especially within the Empire possible for large scale projects, thanks in particular to the liturgical practices: not just the possibility of the development of the Arts and Sciences aided by the Greek philosophical Universal or “Catholic” characterization of its religion according to the Nicene Creed of the first Council that allows for application to all other areas of “secular” human experience, but of cultural relationships that is now made evident in the genetic and linguistic profile of the persons within the Empire and the modern day incarnations of it in terms of population kinship patterns, land acquisitions and appropriation throughout the globe. The secularized “Catholic” or universal criterion found in the Nicene Creed is the basis of the Western interpretation of reality and of its global political arrangements, and their globalization drive with its trickle down hierarchical effects is expected to be interpreted as being universally relevant. The Universal or Catholic University tradition of the West [23a,b] derives from schools established by Rome to train clergy, develop theological doctrine to address contemporary issues and to stimulate and expand scholarship for purposes beyond the administration of the sacraments: for instance, the crusades required understanding other cultures, physical conditions and the development of instruments of warfare and diplomacy. It immediately follows that the current structure of scientific research is a product and continuation of the Catholic or Universal University tradition. Here the catholicity is extended to the concept of the “eidos” (εἶδος) or perfect, immutable form, independent of mind and self-sustaining, and independent of material existence. Natural laws of the physical sciences, according to this cultural viewpoint, are said to be of this “nature” of the immaterial form, and is interpreted to be independent of the person who conceives of it, and which is therefore impersonal and not mind-specific or communion specific with regard to origin – and which justifies interpolation and the centering of this knowledge from its source of manifestation to another center of reference, which would justify plagiarism in general. G.H Hardy for instance interpreted the results and theorems of mathematics within the neoPlatonic framework. This mass cultural conditioning and development is here interpreted as deriving from the rituals in the sacraments, which formed and adapted the memes of these phenomena to that which became the basis for knowledge generation and consolidation, but now in secularized form, where the repetitive Eucharistic rituals and their patterns of anamnesis and fellowship and “belongingness” (in terms of keeping faith according to the Creed and other professions of faith) are now adapted and expressed in other allied phenomena, such as in the fellowship of conferences, meetings, journal contributions, interviews, media presentations and media conversations with an audience belonging to the same cultural class, rather than in the explicit liturgical koinonia. The modern incarnations include the identity of participants in common work and purpose rather than the “will of God” as determined by the episcopacy, the referencing and citation of work in technical literature which is closed, exclusive and hierarchical in terms of impact and significance, with citizens and associates of the extended Empire featured most prominently – as with the older Roman ecclesiastic arrangements and its political identity to race and power and its excommunications. It is interesting that after 2000 years, no doctor of the Church has been acknowledged that did not hail from the Empire or its provinces, or who were not citizens or who were not domiciled within the Holy Roman Empires, both East and West or the territories that were once part of the juggernaut power (St. John of Damascus is one example). The parallels between theological recognition and affirmation and scientific and technological affirmation judging from journal contributions to high impact publications and awards and prizes from persons working within the sphere of influence of the Roman empire is striking and unambiguous. These phenomena can now in retrospect be interpreted as adaptations of the



Eucharistic anamnesis ritual regarding fellowship and value attribution of persons orally mentioned in the liturgy, in addition to the work or public work element carried out in unison and coordination of the whole community as a reference to the efforts, i.e. the community becomes the *raison d'être* for coordinated work and action.

Modern Roman democracy in continental USA and Europe has this feature of the interests of the citizen and nation as having the foremost priority in political rhetoric. The autonomy and self-regulation of the mature state that derived its memes from the religious state organization is precisely what was being articulated using the language of his time by the Protestant martyr theologian and pastor Dietrich Bonhoeffer in a letter dated June 8, 1944 [23c] to E. Bethge, his friend, where excerpts include the following:

“ The movement that began about the thirteenth century (I'm not going to get involved in any argument about the exact date) towards the autonomy of man (in which I should include the discovery of laws by which the world lives and deals with itself in science, social and political matters, art, ethics, and religion) has in our time reached an undoubted completion. **Man has learnt to deal with himself in all questions of importance without recourse to the "working hypothesis" called "God."** In questions of science, art, and ethics this has become an understood thing at which one now hardly dares to tilt. But for the last hundred years or so it has also become increasingly true of religious questions; it is becoming evident that everything gets along without **"God"**--and, in fact, just as well as before. As in the scientific field, so in human affairs generally, **"God"** is being pushed more and more out of life, losing more and more ground.

.....Christian apologetics has taken the most varied forms of opposition to this self-assurance. Efforts are made to prove to a world thus come of age that it cannot live without the tutelage of **"God."** Even though there has been surrender of all secular problems, there still remain the so-called "ultimate questions"--death, guilt--to which only **"God"** can give an answer, and because of which we need **God** and the church and the pastor. So we live, in some degree, on these so-called ultimate question of humanity. But what if one day they no longer exist as such, if they too can be answered "without **God**"?

.....The attack by Christian apologetic on the adulthood of the world I consider to be in the first place pointless, in the second place ignoble, and in the third place unchristian. Pointless, because it seems to me like an attempt to put a grown-up man back into adolescence, i.e. to make him dependent on things on which he is, in fact, no longer dependent, and thrusting him into problems that are, in fact, no longer problems for him. Ignoble, because it amounts to an attempt to exploit man's weakness for purposes that are alien to him and to which he has not freely assented. Unchristian, because it confuses Christ with one particular stage in man's religiousness, i.e. with a human law. More about this later.

But first, a little more about the historical position. **The question is: Christ and the world that has come of age... “**

It is clear from the excerpts above that a type of “autonomy” has taken root in Roman Christian civilization, its coming of age. It will be recalled that the independence granted to TW nations was also accompanied by the rhetoric of their coming of age. I think that the “autonomy” apprehension is due to the influence of the Greek philosophical notion of the self-subsistent immaterial eidos or universal, that also confers this autonomy of being to material objects including humans, but trivially, this is a human construct that has been absolutized, and so we return full-circle again to the general realm of human constructs and inventions and interpretations that are imposed by culture and politics on the general populace with masses of people willing to be conditioned as well to uphold these constructs as being absolutely true and correct. What some theologians, hierarchs and commentators of the Roman world are still not willing to acknowledge but rather are still resisting – a futile exercise according to the above excerpt, which I in general subscribe to with some qualifications – are the new expressions of the memes that Roman Christianity developed over the last two millennia which are firmly embedded



and expressed within the matrix of contemporary Roman Christian civilization, where the new expressions are adaptations of the memes to changes in the political order and the advent of democracy where these meme-direct behaviour patterns have taken over from the role of the emperor and his episcopacy; in other words, **democracy has brought the emperor and his episcopacy right into the heart of the layman**. Only in this sense have they **come of age**. Professional theologians still wrestle with the problem of supernatural “revelation” outside of the natural order (that is, those phenomena that have no current explanation and are beyond the control of the community considering those phenomena) versus the laws of nature and the command that people have over the world about them: I venture to state that in Roman Christianity, the “supernatural” aspects were cultivated and promoted by the Emperor-Episcopal ruling class – not just theological dogmas that they formulated, but also the divine right of kings to rule and the metaphysics of rulers and their laws, that St. Paul too devised [14] that does not refer to the Jewish teachings, traditions and laws but to the Roman state. With the transition to democracy, this maintenance cannot be forcefully impressed upon the democratized masses. It is interesting that the Lenten appearance of the Holy Fire in Jerusalem, for instance, occurs on the site built up by Helena, mother to Constantine about 326 A.D. What seems to have replaced the Emperor-Episcopal compact is the self-organization of the masses derived from the memes developed by Roman Christianity from this Emperor-Episcopal compact, where the self-organization includes the “laws of nature” which are nothing more than large scale social conventions and norms and interpretations within the exclusive communion of the laity and their politics derived from Roman Christian conditioning that limit human fellowship historically to those that they are familiar with thru the liturgical processes primarily, together with the political and social borders that have arisen as a result of their intimate Roman Christian communion over the millennia. All the “laws of nature” as currently propounded and in comparatively recent times arise as a result of individuals and persons working within the Roman cultural complex and allied and satellite powers: one tends to recollect Newton’s dynamical laws, the electromagnetic field of Faraday and the experimentalists of Europe that was mathematically elaborated by Maxwell; the Quantum and Relativity theories of German science, and the many particle theories emanating from Europe and the USA with secondary contributions from satellite nations orbiting about this massive cultural complex. Indeed, the influence of Greco-Roman metaphysics and thought forms of the universal has created invariant categories in which phenomena are identified, including the theme of religion that has become another category all not viewed as evolving processes correlated directly with specific cultural evolution. Hence, questions related to a sense of discontinuation and “relevance” are typical of the issues that would be raised by cultures within the sway of Roman civilization, with a distrust of the paradigms adopted, as if the passage of time can invalidate a religious concept viewed as a static “idea”; other pre-suppositions in these cultures that have “come of age” is that modern thought or religious concepts can arise spontaneously without a constant need to refer to the past to determine the trajectory of thought. Hence in discussing Bonhoeffer, more recent theologians have imagined that the issue besetting them and Bonhoeffer is to address questions that Bonhoeffer raised, such as [23d] “...what if man is no longer religious, no longer concerned with the answers given by a religious interpretation of things? What if man is not inherently religious? What happens if the religious *a priori* upon which Christian preaching and theology have rested for the last nineteen hundred years simply does not exist?” Indeed, added to this scepticism is the notion of God as existing only if man cannot explain or perform a particular act [23e]: the “God of the Gaps” that can be dispensed with once power over nature has been achieved, together with the ability to rationalize events and phenomena. I believe the above responses to the unfolding developments above provides circumstantial evidence that Roman Christianity was a pyramidal construct derived from the ruling classes and implemented from above undemocratically. Such a dynamic would lead to the general population questioning the basic tenets at a more democratic phase of their evolution whilst at the same time adopting the memes that accompanied such constructs, including cooperative structures, civic behaviour, patriotism and historicity of thought



that came from the earlier church-state constructs and the sacred and secular versions of the sacraments that they preserved.

One clear-cut example of the persistence of the Eucharistic tradition that was developed from such social enforcement is in modern scientific journalism, where the references and citations of valid and serious science - as judged by inclusion of the journal in the TR list of citable journals with its exacting requirements for publication - takes the place of a valid Eucharist that can only be held with non-excommunicated churches with an episcopacy in communion with Rome where all the people commemorated are within the exclusive fold of this power. The strict criteria of these journals strikingly parallels the strict conditions that must be fulfilled in order to partake of the sacraments of the Roman and Catholic Churches, up to today. The references and citations are an integral part of the scholarship that relates the published findings of colleagues with the work of the author(s). The citation provides evidence of the locus of interactions that demarcates the sphere of influence and interaction of these authors. The above description is a continuation of the tradition of medieval scholarship that arose from “fellowship” and value attribution and the delight in keeping human company that leads to the correlation of work and common purpose and consolidation of the network of cultural relationships that the traditional Eucharist inspired whereas nowadays, a fellowship has evolved in meaning to refer to financial aid within a University or learning setting; the dogma of catholicity or universalism of the Roman Church as expounded in Nicaea has been interpreted in modern form as the invariant “eidos” or “perfect form” of the Platonic philosophers; this is the fundamental physical and sociological dogma of Western and Roman Christian society: in theoretical physics and mathematics, scientific or mathematical truths are usually viewed as Platonic absolutes, where mathematical structures are considered immutable and transpersonal and trans material by such persons such as G. H. Hardy, the pre-eminent 20th century British mathematician [24(a),24(b)]; he wrote [24(b)] “... I believe that mathematical reality lies outside us, that our function is to discover or observe it, and that the theorems which we prove, and which we describe grandiloquently as our ‘creations’, are simply our notes of our observations. This view has been held, in one form or another, by many philosophers of high reputation from Plato onwards,....” . Such a view would encourage imitation and the non-building-up of a community’s broad-scale anamnesis that characterizes Roman culture, where even Plato has been incorporated into their interpretation of nature and reality as one of their own. These weaker cultures then would exist in orbital motion to Roman organization where they would be given a peripheral role in building up Roman influence, management, hegemony and capacity. At this time, the references appearing in these exclusive journals – in no small part due to the mimicking tendencies of those that were not part of Roman culture and anamnesis but who are touted to become the next scientific, technological and economical heavyweights in Afro-Asia due to their scientific programs and research often driven by centralized government – have become a metric in gauging the quality and worth of academics in a most competitive and acrimonious manner; journal citation agencies have select and exclusive journals where the number of citations per article are collated and calculated for total number of citations over the entire number of journals in the master list where the total number of citations per author is calculated and becomes a gauge of scientific prowess: this together with other metrics are used to calculate the H-index, which is another comparative index that has been adopted as an authoritative standard to determine universally and globally the worth and standing of a scientist or academic, and the quality of faculty, where these indices are the primary controllable gauges used in promoting academics throughout the globalised TW and beyond. These indexed numbers include the following:

1. Number of publications in Thomson-Reuters listed journals
2. No. of citations of each article published in 1. Above
3. H-index
4. Number of students that one officially has mentored in postgraduate degree programs



Not surprisingly, those persons that are associated with the culture and extended territory of Roman culture in all the nation states and those academics cultivated by these powers outside of these territories have numbers in 1. And 2. above that are orders of magnitude higher than those outside of its orbit of reference and cultivation. Few can deny within the academic and research professions that a precisely enumerated caste system related to Roman triumphalism and sponsorship can be created from these numbers, that have become the major means of determining the type of persons suitable for academic cultivation so as to excel in publication based on the above metrics that also made to reflect the quality of institutions worldwide.

People, who because of intellectual acumen and interests wish to work on their own, independently of the group orientated research that utilizes the above media platform and their group orientated clients are for obvious reasons doomed from the outset under this new universal paradigm of catholic science. Nobel Laureate Peter Higgs has stated that he would not have been able to succeed as an academic using today's metrics such as listed above [25]; this despite being a bona fide participant in Western Roman civilization, a privilege not granted to many in this world. If we can agree that Higgs is an original thinker who pursued his own interests outside of group research, politics, and economics, and that he is a scholar of high intellectual strength, then we can infer that the current system of academic work is seriously flawed, together with its metrics, which can stand in the way of intellectual development, not only in the cultural matrix of Higgs' world, but more so in the non-Roman world that does not have the consolidating anamnesis tradition of the civilization it is emulating. Given that the Universities in the TW are parameterized according to the norms that would have eliminated the Peter Higgs' of the world, and all the other unknown curious and creative persons, then another system of relations and culture is indicated if society is to benefit from intellectual strength.

If we study the distribution of citations, it would be clear that in this closed system, the probability for the largest citations, publication records and the metrics mentioned above would be represented by those affiliated to the Roman Euro-American complex and their territories over the world. Next, participants in these universal and coordinated science would be those nations and races associated with those nations that were grafted onto the Euro-American oligarchic empire so lucidly and simply described by Anders Stephanson [26] regarding the Pacific, where the concepts associated with Westward expansion lead to the drive to dominate the whole of the Pacific; the neo-colonization of Japan, and recently China especially after Nixon and most recently the "Indo-Pacific" may be viewed as an extension of this drive, where the meme seems to be that inherited from the Roman Papacy of absolute temporal supremacy: America being a Roman Christian nation also possesses this meme inherited from this spiritual authority but suitably democratized to exhibit the need for temporal and political transcendence and exceptionalism. The academics associated with the Far East (Singapore, Taiwan, Japan, Korea and lastly China, in that order) would be strongly featured as adjuncts to the universal or catholic themes of the Roman world in terms of technical and economical capability; they are the first recipients of the attention that the Westward expansion of the USA implies, as described by Stephanson [26]. Then, there would be the need to maintain a limited number of elites in the TW elsewhere so as to impress and establish the instantaneous and universal or catholic themes that would enable the pursuit, emulation and replication of Roman science in these regions, thereby gaining influence and control of the region; there would also arise in at least the technology and science sectors of those regions the pervasive reward and punishment system of accreditation or suppression and elimination based on the metrics mentioned above of a much more severe nature than what Peter Higgs experienced and mentioned as prevailing in the West. And such influences would also determine the nature of which science is funded by scarce public funds based on these metrics. Thru the Universality criterion, the few chosen and predestined high-impact academics would be necessarily practising a science along the lines of the two-millennia long thematic content elaborated by the Roman university and Christian secular tradition. Obviously, the alarming containment of culture reflected in the race-based arrangements and the relative lack of



genetic variegation within some of the different classes of peoples in some of these theoretical nations is a plus point in wishing to implement obedience and compliance by cutting-off extraneous influences and considerations to the prevailing memes maintained thru imperialism. It is interesting that obedience is one of the three vows of the Roman Catholic priesthood: the others being poverty and chastity. It is reasonable to propose that the memes that accompanied this Roman practise has been translated in this secular phase into the locus of the TW for mass induced behaviour with hierarchical directives from the networks of global corporate control replacing the bishops of the episcopacy that consecrate priests; these memes would of course operate within the context of hierarchical imperialism. The poverty levels of the TW need no further comment. Thus the condition of most of the TW can be viewed as a mass induced conformance to the memes that existed hierarchically in the religious orders of Rome that found its way into secular functionality within the TW. During the colonial and neo-colonial phases of imperialism, apart from poverty, we note that non-European radical groups, notably in Islam have made disparaging comments regarding the moral state of Western populations, in particular in sexual matters and the chastity of their women. Here then is a possible example of the prevalence of the Roman episcopal memes finding a place in TW societies in these times. Another possible phenomena associated in a much weaker sense with memes as observed in the ecclesiastical media are reports of resurgence and conversions of peoples to Christianity in the Afro-Asian region in numbers not observed in the West, which again may involve in part a transfer of the faith memes of priests and populations from the previous generations in the Roman world to other regions. Given the administrative capacity, political influence and wealth of the Roman Christian cultures, the poor of the TW have a means of self-preservation unavailable otherwise if left to the depredations of their local leaders: the desperate strategy then involves associating themselves intimately with the Roman Churches, following the norms that would be considered archaic in the West in exchange for protection and subsistence assistance. This phenomenon in Asia has been termed by some as “rice Christianity” where faith is expressed in a way that brings material benefits and attention from the West in theoretical nations with predatory leaders that came into office as described by JP in [5].

From the above, some comments and inferences of an apophatical nature may be made:

The recognition of the absence of essential factors in the TW necessary for intellectual strength makes it possible to begin the process of seeking solutions: the catholic or universality propaganda well disbursed throughout the TW has lead to the neglect of recognizing the primary role that **physical, social and biological** (especially the genetic) structures have in supporting mutually realized activity, such as (i.) the extent of the prevalence of historical relationships that determines the community, the environment and the circumstances from which problems and solutions are identified and which cannot be manipulated into being Platonically and extraneously thru power and planning, outside of the considerations of communities and the unique anamnesis of being that they have and wish to develop further. The only positive role of government is to aid in this community drive for coherent recovery addressing the past without eliminating those persons and factors that are part of this history and (ii) take into consideration the extent or absence of the physical and cultural communion over very long stretches of time that are necessary prerequisites for the solving of problems and expanding this activity into concern for others more distant than the proximate community where the presence of such a body of communing persons would be reflected in its genetic and linguistic profile.

In artificially arranged theoretical nations and societies that are viewed as economic units with no basis for common life and cultural communion within or without the iron curtained political boundaries that define their extent, leading to catastrophic genetic and social inbreeding, the first steps toward increasing intellectual strength have not even been attempted. Indeed, it is unclear whether this is collectively desired by the various extant communities within these nations. It is debatable whether many are willing to bear the costs associated with this desideratum, even if



there exists this vague collective desire amongst so many competing influences, especially those influences from the corporatocracy that were responsible for creating the nearly impossible situation that many in the TW are confronted with, as detailed for instance by JP [5].

With the passage of time, the previous memories, skills and potential relations to effect common work and increase intellectual strength weakens in such traditional societies, forcing the population into automatic containment and influence of Roman neo-Platonism and their memes that is inoculated into these weakened communities thru predatory governments, inducing the compliant and captivating collective behaviour that they wish to free themselves from. From the above descriptions of the alienating role that the Greek philosophical tradition has had with regard to the integration of the “person” to the “environment”, we would expect those cultures which cultivated and internalized Greek metaphysics, such as the various Islamic denominations would be at this point in time highly susceptible to political, economical and cultural subversion since the basis of such manipulations by the economic, technological and political oligarchies located mainly in the Latin world and their satellites elsewhere are still rooted in the Greek philosophical tradition that is also the bedrock of such Islamic societies [30a,b,c]. We can also infer that such Islamic cultures would be put in positions of power in the neocolonies thru the JP mechanisms [5], and enjoy a protected position due to the ease of penetration of Roman memes thru these agents. The status quo is the current catholic and universal system which has not allowed for internal referencing and communion amongst compatible peoples nor the continuation of persistent large scale interaction across the globe based on this internal and historical anamnesis. This status quo has become the choice of most of the peoples in theoretical nations of the TW and the governments that they supported in the neo-colonial phase of imperialism for want of any other order formation that can arise as a result of tradition and anamnesis. The extent of the communion achieved will also be quantitatively mirrored in the linguistic, genetic and cultural profiles of these peoples who are seeking to improve their lives and those that they aspire to commune with based on historical considerations. Since the extent of the communion, both proximate and long-ranging over large expanses of time and space has been drastically curtailed in recent centuries for many cultures, the first steps then for those that are willing to bear the costs is to identify the extent of the absence of this anamnesis and value attributive characteristics of these contained societies leading to a situation where their past has no bearing on their immediate or distant future in terms of direct involvement in its outcome, but are only based on the opportunism of the moment thru predatory government. Then reasons must be proposed for the absence of these factors that are eagerly sought, and due considerations must be made for the costs, actions and work that must be performed to address these limitations and absences. Clearly, not many remaining cultures exist that wish to restore and rehabilitate themselves, and their historical sense of being and their ability to delight in human company beyond themselves that they feel they were deprived of. **The recommendations or suggestions made here are only of some relevance to those communities that wish to bear the costs for their own historical rehabilitation and has barely any relevance for those that are not interested in their cultural restoration and the intellectual strengths that accompany this process by opting for the status quo as guaranteed by Roman civilizational power.** One reason why there is interminable manufacturing under license in countries such as India in for instance its defence industry is because of the lack of this anamnesis – communion relative to the powers that colonized and ordered them into a megalithic whole that was not the case before the intervention: apart from the incentive to defend territories within India that people there were never attached to historically, but are forced to identify with because of colonial consolidation that resulted in the independent nation, the complexity of the products used in contemporary warfare requires the pre-existence of this anamnesis-communion and its traditions in a society first, which is the basis for product development, maintenance and progress in attempting new solution in the learning experiences that must be recollected, and in the facilities that were historically built up. Manufacturing under license as a habit, and the constant seeking of partners



for technological transfer and assistance – of the forever learning, never comprehending kind – is evidence of the lack of these cultural assets associated with tradition, and it is rather indicative of a captive society that lives thru the order-formation and management provided by other cultures that have strategically cultivated these qualities. It is clear that the perceived universality or catholicity of the doctrines of the Roman world order has been the primary means whereby all the populations of the planet have been unified to some extent or another thru the neoPlatonic eternal and unchanging “eidos”, used as a platform or vehicle for global domination, where these expressions of domination are derived from the memes inherited from the culture of the Christian Roman Empire with regard to transcendental temporal powers, and sole exclusive rights to the Christian religion thru the Petrine apostolic secession lineage interpreted as unique and singular, which contradicts historical facts of interpretation prior to 1054 AD of both portions of the Church, or thru the 8 (some say 7) Ecumenical Councils that legitimized certain rulers in communion with Byzantium as bearing “the image of Christ” and not those that were deemed heretical. In the exercise of self-righteous and self-justified domination, whether in knowledge creation or otherwise, some idiosyncrasies and variegation were allowed to still obtain, but which will not in any way go against manufacturing of products under license or collaborative control, and the universal interpretation of scientific and technological processes that allows for a globally integrated economy, with the Roman power at the apex of the pyramid of innovation, largely due to the centering of work and the control of finances and the employment of peoples. The nature of this global economy is ultimately determined by the upper echelons of power that is culturally and historically and factually Roman in nature and spirit. We have provided references to the existence of the upper echelons of power and their global effects.

Given the vast number of different and fast vanishing traces of anamnesis among the people groups in affected nations, a Romanized, centralized and uniform one-size-fits-all proposal will not overcome the problem of nihilism that beset those peoples whose lives are still to some extent conditioned by history and the purposes that it engenders. We define nihilism as those forces that destroys this paradousis or tradition that is unique and personal to the community in question. The nihilism arises from the dominant paradigm of the eidos as being transcendental to the person, and as subsuming the person and the uniqueness of his historical trajectory in relation also to his community and environment. The resolution by the community of their existential problems and the costs that accompany it will be unique and unrepeatabe, and not amenable to the Roman eidos, nor to generalization and mimicry. The one-size-fits-all catholic, Platonic and universal ideology has and will continue to alienate these communities from “reality” and the presence of it as perceived by these communities that have retained enough of a partial anamnesis for such perception to be made possible, and this alienation will hinder the individual and corporate self in participating in the evolution of that history. It is interesting that historically the Eastern Byzantine church soon *after* the great schism of 1054 A.D. disavowed and officially anathematized the validity of these Greek philosophical categories and neo-Platonic universals in the interpretation of the world, and in particular theology [27]. Some of the oriental Orthodox and Assyrian churches, depending on which respective tradition - the Anthiochian Syriac churches for instance differ in their commitment to neo-Platonism as compared to the Alexandrian Coptic tradition - seemed to have retained the earlier neo-Platonic model as with the entire Latin West, where it remains the bedrock and basis of the interpretation of reality, in both theology and the technical sciences. By subscribing to neo-Platonism whilst controlling the perfect forms or ideas, Western hegemony is assured if it continues to be interpreted opportunistically within the confines and rewards of power that currently obtains. There are cultural reasons for this need for novelty and leadership that can be traced to at least the development of religious dogma. In Roman Christian dogma, as with the Judaism from which it emerged, the Spirit [28(a)] is the agent of life, creativity, novelty and renewal and the subsistence of life, including the mind and the spiritual life and features significantly in their scriptural narrative; the dual characterization of God is patent in Judaism. The Spirit is said to dwell within the body of the



faithful individual [28(b)] empowering it, but this Spirit can also influence those outside of Jewish religious norms, such as Cyrus, the Persian King according to Jewish prophetic literature and tradition. Paul amongst others likens the churches that he was constructing as being the “body of Christ” , where the Spirit also dwells [28(c-d)] by virtue of [28(b)]. Finally, in recent Roman Catholic hegemonic discourse, the Christian churches even if outside Catholicism, are said to subsist in the Catholic church meaning the Vatican in their encyclical *Lumen Gentium* [28e], thereby usurping all other jurisdictions, an idea and justification never contemplated in all the documentation and practise of the Roman churches both East and West prior to 1054 A.D. Prior to this time, all churches that were excommunicated were all deemed heretical and evil. The logic of the sequence above leads to the unavoidable conclusion that the Spirit subsists within the Catholic church [28d] as well. This immediately implies that the creativity and novelty of the world is invested by God to appear primarily in the Roman Church and peoples, in particular the Latin derived Churches by virtue of its position concerning the Holy Spirit mentioned above. Hence the strenuous efforts in Roman culture, their intelligence services, journalism, media and research to centre nearly all creativity within the Roman axis, with some peripheral contributions, with mimicry and emulation orbiting about this axis. This phenomena is facilitated by the universality or catholic principles that subsumes the reality of the moment as secondary in importance, bypassing the anamnesis and causal elements of any culture which are said via neo-Platonism to be imperfect copies of the perfect form, where reality itself is an imperfect copy or manifestation of this perfect form, and this reality is interpreted to subsist within the Roman spindle as is presented as being so in the technical and general media, in scholarly presentations, major awards, discoveries and analysis. The emperor and now Pope as bearing the image of Christ – a two in one combination - also rationalizes the full spectrum domination thru the memes generated by the Church that many have spoken about and applied across the globe [29]. At this time, the “Persona Christi” usurpation of temporal power is mirrored in the priests consecrated by the Roman episcopacy [18] and so the power-over memes are reinforced within the liturgy. It would be naïve to apply this predilection to power as peculiar to the USA. It is a doctrine that arises from Roman theology and is manifested to varying degrees in the Roman universe and is supported by the entire culture of Rome with the USA being assigned a major administrative role in this domination.

By the same token, one might expect a conflict of interest to emerge between communities and peoples that are still drawn to their past that they wish to incorporate in determining their future that needs to be worked at and the globalised political and economic forces that many of them subsist under. However, it must be borne in mind that the route of anamnesis and relationship are necessary but not sufficient conditions for the build-up of “intellectual strength”, where this strength is nothing more than a measure of the extent and depth of the anamnesis and relationships that has evolved over the globe with people linking each other in value attribution , common purpose, common work, common history and common concern, which is essentially what the Roman self-serving “liturgy” effects for Rome: but this time round, it will be applied to the non-Roman universe as well, but not in the power-centric and triumphalistic manner that the Roman liturgy evolved into, and the memes that were reinforced in its practises. The sufficient conditions which are innumerable in number might include factors such as the extent that communities value themselves and the environment that sustained them, and the people that they interacted with; these value capabilities then translates into their patrimony and resources that they are willing to deploy toward their objectives. Other sufficient conditions include the actual degree of skill and discipline that is retained within the community, and the degree of cooperation that exists within them and with those that they have cultivated intense work and cultural relations with. And again such a construction of this other liturgy cannot come from Roman social engineering, but from the personalized will of persons and communities that wish to relate to others and to the world based on their anamnesis of being that they have jealously preserved and resisted against, for instance Roman depredations; clearly only compatible cultures with an



effective liturgical practise are involved. Their taking into account their past and the sense of obligation that this past consciousness impresses upon the general psyche would induce a sense of obligation toward the people that they were in a state of relation with, not to mention those that they are currently in a state of relationship with, where the works that will issue from such exercises in the dynamics of the liturgical anamnesis will become the fundamental building blocks of their intellectual rigor, their social and cultural relations, technological capacity and innovation – all of which are outcomes and consequences of this work anamnesis of being.

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Translated, and with an Introduction by Stefania Tutino (Indianapolis: Liberty Fund, 2012). <https://oll.libertyfund.org/titles/on-temporal-and-spiritual-authority> And entire chapter of illustrious clergy (e.g. Thomas Aquinas) are presented to illustrate the absolute power of the Pope in both temporal and spiritual matters in the universal or absolute sense, including over the infidel. For instance in Section 125 , Opinions of illustrious authors from Italy, He quotes Pope Gregory VII, who in book 8 of his *Registrum*, epistle 2 [21] to the Bishop of Metz, abundantly points out that Christian princes can be excommunicated and deprived of their dominion, and their subjects can be absolved from their allegiance by the Roman Pontiff: "Regarding your request to be supported by our writings and fortified against the infamy of those who jabber with their impious mouth that the authority of the Holy and Apostolic See could not excommunicate King Henry and could not absolve anybody from their oath of allegiance, etc." (b) John Courtney Murray, S.J. , "St. Robert Bellarmine on the Indirect Power," *Theological Studies* 9 (December): 491–535. This article was translated and reprinted as "Kirche and Demokratie" *Dokumente: Zeitschrift für übernationale Zusammenarbeit* 12 (February 1956): 9–16. Compiled at Woodstock Jesuit Theological Library, Georgetown University <https://www.library.georgetown.edu/woodstock/murray/1948i> where in p.498 it is opined that "In regard of persons, the Pope as Pope cannot by ordinary jurisdiction (ordinarie) depose temporal rulers even for a legitimate reason, after the manner in which he deposes bishops, as their ordinary judge; nevertheless as the supreme spiritual ruler, he can change the royal power, taking it away from one and conferring it on another, if this be necessary for the salvation of souls. . . ." Protestant scholars have been precise in their quotations from Catholic documents. A sample from 19th century America and the U.K. include © William Craig Brownlee, *Letters in the Roman Catholic Controversy*,

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27. This realization is commemorated in the rite just before Lent in the "Sunday of Orthodoxy". In the canons, we find conciliar canonical rulings such as : " To them who prefer the foolish so-called wisdom of the secular philosophersthe ungodly doctrines of the Greeks concerning the souls of men, heaven and earth, and the rest of creation,....." <http://www.pravoslavie.ru/101610.html>. In recent times, with the entry of many previously Orthodox countries into the EU, there has been a very careful re-statement of their churches in



- creating a harmonization of views not observed in the past to enable joint despotism with the West politically. Traditionally, the Eastern church distinguished itself from the Vatican in the interpretation of the nature of the world, and the nature of God where in the West, there is the dogma of the unknowability of God and that he cannot be perceived, whereas in the Eastern Byzantine realization, there can be perception of an absolute or ontological sense thru the “Energies” of God, but the ultimate nature of God remains indescribable. The Roman Church with its reliance on the Greek legacy (Augustinianism, Thomism, etc.) does not make a distinction between energy and nature or essence, leading to “beatific” visions as mere models or idealizations of the perception of God, and therefore cannot appreciate the creation as things in themselves with a quality of sanctity and awe and which is the very locus of God-in-work which refers to the presence of God; the presence is uncreated and not material, but discernable. Perhaps in one respect it refers to what the scientist Faraday spoke of his being able to see, but it requires a particular perception not given to all where he states “...the book of nature, which we have to read, is written by the finger of God” [<https://www.faraday.cam.ac.uk/churches/church-resources/posts/faraday/>]. A technical description of the position of the traditional Byzantine position is discussed in : John Cheng, The Distinction Between God’s Essence and Energy: Gregory Palamas’ Idea of Ultimate Reality and Meaning, *Ultimate Reality and Meaning*, 21(1), DOI: 10.3138/uram.21.1.561998, pp. 56-75 (<https://utpjournals.press/doi/abs/10.3138/uram.21.1.56>). Cheng thinks that these issues can be overcome by discussion resulting in the “union” of the two halves of Rome that is not related to sanctity and the pursuit of justice and the deep concern over the creation as first and last work, as narrated in the Jewish Genesis account of the energies or works of God or in other words, the perception of the good is personal and not a Platonic and scientific absolute: it is part of the sensitivity of a culture and its practices and methods of relations that its people have with each other. Such relations determines the trajectory of human ambition and what type of work needs to be accompanied collectively.
- 28 (a). A general discussion of the Holy Spirit, an aspect or function of God in the Roman Trinity may be gleaned from https://en.wikipedia.org/wiki/Holy_Spirit_in_Christianity . Vatican II has defined the locus of this Spirit as subsisting in the “Catholic Church; (b) 1 Corinthians 6:19 ; (c) The Church is called “one body in Christ” in Romans 12:5, “one body” in 1 Corinthians 10:17, “the body of Christ” in 1 Corinthians 12:27 and Ephesians 4:12, and “the body” in Hebrews 13:3. The Church is equated with “the body” of Christ in Ephesians 5:23 and Colossians 1:24.; (d) see article on “The Church as the temple of the Holy Ghost”, <https://www.staelred.org/single-post/2018/05/15/The-Church-as-The-Temple-of-The-Holy-Ghost>; (e) *Lumen gentium*: (Vat. II, 1964) “This Church constituted and organized in the world as a society, **subsists in the Catholic Church**, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity. (*Lumen Gentium*, 8) Apparently the Ecumenical movement, comprising of churches not in full communion with Rome seem to subscribe to such a view as espoused in *Lumen gentium*; see for instance <https://www.oikoumene.org/en/church-families/the-catholic-church>
29. F. William Engdahl , *Full Spectrum Dominance: Totalitarian Democracy in the New World Order*, Progressive Press Series, 2011. See also discussion in https://en.wikipedia.org/wiki/Full-spectrum_dominance.
30. Stanford Encyclopedia of Philosophy, *Arabic and Islamic Metaphysics*, (a) revised version May 16, 2018, <https://plato.stanford.edu/entries/arabic-islamic-metaphysics/> ; (b) see also article : *Influence of Arabic and Islamic Philosophy on the Latin West*, <https://plato.stanford.edu/entries/arabic-islamic-influence/> ; (c) A.D. Bloom, *The Closing of the American Mind*; Simon & Schuster, New York, 1987; downloadable at <https://archive.org/details/AllanDavidBloomTheClosingOfTheAmericanMindSimonSchusterTrade1987>