The Federalist Ordinance in an Arab Spring

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How to reconcile more than 60 years of conflict between the Arab world and the union of nations is a conflicting predicament. For the Arab world is the foundation of human civilization. There the Arabic and Jewish language sprung from the Semitic languages of the North Eastern Africa migratory tribes of early pre-ancient history. The Arab world maintained a peaceful vigilance of its long bloody history of waring conflict and religious dogma. Housing many brilliant minds, elders, statesmen, leaders, and emperors that stretches to the halls of the Roman senate, the Arab world is the bedrock of all of what is known to be true about what is right from wrong, what is true to untrue, and what is factuality to what is fallible. Where all governments that bow to Rome, instead must knell down to Mecca and fall further down to dream of a capital call Jerusalem.

There is nothing wrong with such ordinance, what is fallibility is what is known to be true about the nature of the Arab spring. It’s not about nationalism, rather it’s about exploitation. It’s about centuries of brutal exploitation by both the empires and the hegemonic powers which has held a significant factuality in the mathematical sciences; especially to all notions of language, numbers, and astronomy. The Arab world sheltered the Great Library of Alexandria, but to no avail the Christian barbarians took hold of a beautiful library of all the knowledge of Antiquity; burning down 1,000 years of potential progress in human civilization. Yet from the ashes of burning papyrus, rose an Arab spring that could unleash a formidable democratic revolution; declaring its independence from colonial exploitation and of almost 60 years of conflict between Israel and Palestine. Giving clarity to the miscalculation of Julius Caesar’s silence.

Yet its independence was slaughtered by its own revolutionary aims; overwhelmed by the mass uprising of extreme radicalism -- in a desperate attempt, to contain their long-term aspirations for hegemony with the short-term gains of diminishing returns. The Arab spring cannot fathom the misinterpretation of the many Western interest; interest that depend on the Middle East countries to fuel the industrial cities and outskirts of the northern hemisphere.
Misjudgments that were brought out in an attempt to appease long-term interests, but in which their self-interests conflicted with the pressures for national pride and plenty from the symbolic turmoil and depravity not far from the outskirts of Jerusalem. Even though; for the Arab Union, there is no sense of repudiation.

It’s not the belittling intelligence of a notional hegemony and/or of a struggle for a religious consciousness, rather the erroneous contemplation of a cosmopolitan that cannot validate ideologism and/or of a secular civilization that cannot give offerings to a zealotry. Yet far from the Arab spring; further from the shores of the Red Sea, is a regional territory that confronts colonialism with the Western values of political commitment. And whereas political commitment is a matter of economic science, colonialism is an intolerable aspect to self-empowerment. For then, self-empowerment means that the sciences are to depend on their logical intuition of political economy to diffuse their tendency for radical nationalism; to open the window of both intellect and self-identity to an Arab spring afar from the trade routes of the Mediterranean; to the forests of the East Indies and the Eastern Himalayan mountains.