

Methexiology, Noopolitics, and World Order
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The ancient Egyptian Sphinx reminds us that the meaning of any being transcends the corresponding being itself; in other words, no being can be meaningful by itself. The Egyptian Sphinx, standing close to the Great Pyramid, raises the questions: “Who are you? Where are you going to, and what for?” These are fundamental identity and existential questions. However, in the era of modernity, which is inextricably linked to a secular worship of history, the question that people are being asked by a different historical ‘sphinx’ is the following: “can one have a glorious and meaningful presence in history without being a nationalist?”

Those who really understand the aforementioned questions and are worthy to participate in the aforementioned debates are those who, metaphorically speaking, want to share a bottle of wine for the sake of wine and not for the bottle that contains it.

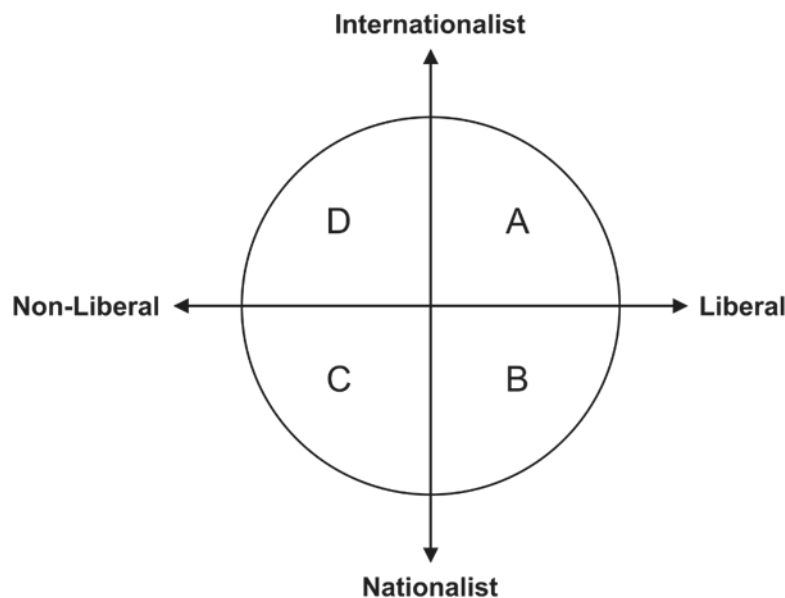
It goes without saying that it is impossible to have a collective historical/cultural/national identity without existential otherness; but why transforming a collective historical/cultural/national identity into an arrogant and/or aggressive type of individualism? Existential otherness does not necessarily entail contempt for the other, nor does recognition of a differentiation inevitably involve enmity. For instance, in ancient Greece, Homer and Aeschylus wrote eloquent and informative texts about clashes out of which Hellenism emerged and evolved into a glorious particular culture which became a major spiritual underpinning for other civilizations, too, without using Euripides’s (proto-)nationalist political weapons. Athenians resorted to Euripides’s poetic speech when Athens lost its spiritual vitality and its ability to be a major producer of civilization.

Nationalism as a modern ideology reflects and expresses the crisis of the modern individual. Nationalism is a variant of individualism founded on Hegel’s and on the German romantic idealists’ individualist conception of the nation: the nation as an individual that is quantitatively bigger and, hence, historically safer than the physical, human individual. Furthermore, the nationalists’ conception of existential otherness is psychologically useful to decaying political orders and to powerless and impotent nation-states that exist in a period of serious crisis.

In my book *Methexiology: Philosophical Theology and Theological Philosophy for the Deification of Humanity* (Eugene, Oregon: Wipf and Stock Publishers/Pickwick Publications, 2016; <https://wipfandstock.com>), I propose an existential strategy that gives rise to a healthy and genuine world society, thus overcoming the defects of modern liberalism without lapsing into fascism or communism, and overcoming the defects of modern globalization without lapsing into nationalism. This is why I highlight the noopolitical importance of metaphysics, and I defend it against modern nationalism, Marxism, and technocratic globalization.

My methexiological noopolitics underpins and gives rise to a ‘geocultural’ arc whose historical pivots are the following: (1) the British world, particularly, the English city of York (whose ancient name was Eboracum), in which, in 306 AD, Constantine the Great (known in the Eastern Orthodox Church as Saint Constantine the Great, Equal-to-the-Apostles) was acclaimed as Roman Emperor by his army; (2) the Greek world, whose culture (especially the Greek language and the Greek philosophy) became the predominant culture in the Roman Empire under Emperor Constantine the Great, who, in 324 AD, transferred the capital of the Roman Empire from Rome to the Greek East, precisely, to Byzantium (thus, Constantinople became known as the ‘New Rome’); (3) the Slavic-Russian world, since, in the Middle Ages, it adopted Byzantine spirituality, its language and several other significant aspects of its culture were formed by Byzantine scholars, and, after the fall of Constantinople (the ‘New Rome’), in 1453, it undertook to prolong the thousand-year Christocentric Byzantine civilization into the modern era, wherefore Moscow is sometimes called as the ‘Third Rome.’ Moreover, under certain geocultural conditions, this ‘Constantinian’ geocultural arc could be extended to include New York, a cosmopolitan U.S. city founded on the glory of the ancient English city of York.

In the following Figure, the A quadrant corresponds to liberal internationalism, the B quadrant corresponds to liberal nationalism, the C quadrant corresponds to non-liberal nationalism, and the D quadrant corresponds to non-liberal internationalism:



My methexiology underpins and leads to a political theory that belongs to the D quadrant of the aforementioned circle of political ideologies. In order to understand and explore my proposal for a methexiological noopolitical strategy and an alternative world order, study my book:

***Methexiology: Philosophical Theology and Theological Philosophy for the Deification of Humanity*, Eugene, Oregon: Wipf and Stock Publishers/Pickwick Publications, 2016; <https://wipfandstock.com>**

Given that my methexiology gives rise to and underpins a political theory characterized by internationalism and a radical belief in human freedom, it is intellectually akin to the universalist mentality of those modern European free-thinkers, revolutionaries, and leaders of radical secret fraternities (such as Adam Weishaupt's Bavarian Illuminati) who were arguing and fighting against every form of political and spiritual despotism as well as against nationalism, chauvinism, and geopolitical determinism throughout the eighteenth and the nineteenth centuries. However, in contrast to Kantian cosmopolitanism (which is grounded in moral rationalism, whose defects I delineate in my book *Methexiology*) and liberal globalism (which expresses the values and the interests of the "mercantile tribe," and, thus, it is unable to create a genuine society), methexiology gives rise to and underpins a globalist vision that is grounded in and stems from a metaphysically grounded humanism.

Given that the mercantile tribe is particularly skillful in creating, foreseeing, and managing the wants of mankind, the purpose of liberal globalism is to degrade humans into spiritually undifferentiated working and consuming units, thus rendering people's cultural identities socially and politically insignificant. Therefore, as Adam Weishaupt, the founder of the Bavarian Illuminati, has pointedly argued, if the state is placed under the control of the "mercantile tribe" or even if the state confers any influence on the "mercantile tribe," then "you will have created perhaps the most formidable, the most despotic of all powers" (Barruel, *Memoirs of Jacobinism*, London: E. Booker, 1798, Vol. III, p. 214). Indeed, in the twentieth and the beginning of the twenty-first centuries, the increasing political power of the mercantile tribe gave rise to a global system of technocratic despotism, complacent nihilism, unbridled hedonism, and financial fascism. The Italian historian Gaetano Salvemini argued, in 1936, in his book *Under the Axe of Fascism*, that fascism makes taxpayers responsible to private enterprise, because "the state pays for the blunders of private enterprise . . . Profit is private and individual. Loss is public and social"; this accurately mirrors American and Eurozone governments' 'bail-out' and 'bail-in' plans and state-sponsored austerity programs after the outbreak of the 2008 world financial crisis.

The defects of the regime that was imposed by the mercantile tribe on most parts of the world during the end of the twentieth and the beginning of the twenty-first centuries, the 2008 world financial crisis, the geostrategic tensions and competitions that emerged among the U.S.A., the Russian Federation, and China in the 2010s, and the global migration problem (often instigated by the mercantile tribe's imperialist wars and thieving policy) had serious side-effects, such as: (i) they significantly undermined people's trust in globalism; (ii) they rendered many people susceptible to nationalism and to chauvinist neo-mythologies founded on geopolitics and the pagan notion of 'sacred geography' regurgitated by far right political movements, ideologues, and propagandists; (iii) they reinforced the political influence of cultural Marxism as a way of amending the established globalist regime by combining political liberalism with Marxist philosophies of history and economics (thus, several 'chieftains' of the mercantile tribe, such as George Soros, endorse some variant of cultural Marxism or liberal social democracy); and (iv) they urged many people to endorse superstitious, horrifying, and depressive approaches to historical becoming, which usually stem from a cabal of obscurantist priests and propagandists who disseminate pseudo-prophetic and other disinformation narratives.

From the perspective of my methexiology, the liberal globalists' approaches to the problems of globalism and human freedom are failed and evil, since they have not only failed to produce a viable world society and to protect human freedom, but they have also established a system of technocratic despotism and selfishness, and they have instigated the revival of aggressive nationalism, chauvinism, religious fundamentalism, and superstition as ways of revolting against the corrupt and fraudulent regime of liberal globalism. In fact, in my book *Methexiology: Philosophical Theology and Theological Philosophy for the Deification of Humanity*, I argue that methexiology can save globalism and human freedom from their enemies, including the liberal globalists, who have, arguably, developed into the most dangerous enemies of globalism and human freedom, since, in contrast to the outright enemies of globalism and human freedom, liberal globalists claim that they are advocates of globalism and human freedom, that is, they have hijacked and distorted these noble terms and visions.