

## RETERRITORIALIZING IRELAND AND MENTAL HEALTH<sup>1</sup>

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ABSTRACT: It has escaped many people's attention that, just as the 1998 GFA rescinded the claim of the Irish state on the 6 counties, it also gave up any territorial claim by that state on the rest of the island. It is fair to say that the fake exhilaration of the Celtic tiger years and the genuine relief of many in the North of Ireland finally having a life pushed consideration of this down the list of priorities.

Yet it is perhaps no coincidence that this deterritorialization emerged simultaneously with an Irish deep state, with banks, universities and indeed private music rights agencies made exempt from the rule of law. Moreover, deterritorialization was a hallmark of the Clinton presidency and the risks of alienation, predicted by Deleuze as he authored the concept, were seen as perhaps balanced by "peace, prosperity, and progress".

As of 2015, more Irish citizens had committed suicide in the republic since the 2008 crash than the total number of deaths in the troubles. While this can indeed be attributed to anomie/alienation, it is worth noting that in his classic paper on the subject Durkheim pointed out the vanishingly low rate of suicide in his contemporary Ireland. The status quo seems untenable, and international human rights lawyer Hassan Ahmed demonstrated in our 2016 conference that the 1998 GFA coupled with the 2004 referendum means Ireland is in breach of international law in not granting nationality to all born on the island.

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Yet deterritorialization has had the paradoxical result of making Gaelic culture more portable than ever, and to increase its following by orders of magnitude. What this paper proposes is reterritorializing Ireland by providing a Mecca for the tens of millions who value this culture. Here we look at ways of reterritorializing Ireland from reinstating the claim on the whole island to explicitly repudiating it for a 26 or 30 county state with East of the Bann left in the non-EU UK.

KEYWORDS: Suicide; Reterritorialization; Deterritorialization

#### INTRODUCTION

It is fact that since 1998 the “republic of Ireland” has inflicted the following processes on its “citizens” among much else;

- an attempted e-voting proposal whose software developer did not actually know how Ireland’s voting system worked. This began in 2002 with a “trial run” at a general election constituency, yielding a bizarre result, and ended only in 2009 - deterritorialization with a pax Americana rescinding all our land claims on every part of the island;
- removal of the universities from the rule of law on the basis of a fanciful reading of the 1997 universities act, leading – as one might expect - to abuse of scholars and theft;
- allowing music companies operate openly post dissolution, coinciding with and precipitating the death of the independents;
- turning the banks into private cash cows for a new elite, who burned through the state’s wealth and saw their debt was shifted to the sovereign, ultimately in manner never seen before for junior/unsecured debt at the instigation of Tim Geithner;
- a quickening of corporatism, leading for example to new hires in the health services for administrators at a time when a freeze on hiring doctors and nurses – trained at great expense – meant there were less of them to administer, as they emigrated;
- failed attempts at generating IP by dint of centralizing software in the

Taoiseach's office, and indeed music and film in the Taoiseach's family - allowing "vulture funds" insist that the householders they evicted would still have to pay their full mortgage, while NAMA allowed the new elite regain possession of their empires for 40c on the euro on average;

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- deliberate state intervention in the housing market making homes unaffordable again after the 2007-2012 crash had allowed market forces reduce them; - In one of the few banking crisis cases that went to court, the defendants were found guilty but not sentenced by the judge because he ruled that the state had ordered them to commit crimes. The agent of the state, Neary, was never charged - A private company was corruptly given a monopoly on music rights, and proceeded to privatize all of Irish music, while its chair amassed a horde of pirated copyrights; - There was attested abuse of Irish students at the universities, not responded to by the highest authorities when put to them in the Dail, coupled with their replacement for the elite academic jobs by foreigners; - When a whistleblowing Garda member (ie cop) revealed (inter alia) abuse of the driving penalty points system, he was not protected; in fact, he had allegations of penetrative sexual assault copied and pasted from another's file onto his and nobody has been charged for this clear fraud; - In an effort to get rid of academic tenure, DCU asserted a bogus contract with fraudulent signatures by dint of an alleged "comprehensive agreement" with the closed-shop union which the union never even discussed. 8 court cases later and even after rescission of an illegal disciplinary procedure, the illegal contracts are still being asserted and the employees dubiously employed – not to mention the perpetrators of the fraud – still paid from the public purse - Finally, during unprecedented austerity, in 2016 the government refused a tax windfall of E15 billion 9or so; it changes!) imposed on Apple for its activities in Ireland, but chose instead to appeal the verdict. When the Minister for Finance resigned a year later, the money remained uncollected despite demands from the European commission

Of course, much of what I am about to relate falls under Deleuze's notion of "deterritorialization." It is exemplified by the Eiffel Tower in Las Vegas, and Americans playing Irish/Scottish music, and so on. The latter includes psychobilly ([https://www.youtube.com/watch?v=0gl44iK\\_FUA](https://www.youtube.com/watch?v=0gl44iK_FUA)), Serbian (<https://www.youtube.com/watch?v=Ixc9Xdiyvks>) and "Black Irish Texan" versions of Dominic Behan's "come out ye black and tans, available on YouTube and showing that Ireland's revolutionary ethos is an asset, not the extreme liability the Irish state holds it to be. Intriguingly, a group of Washington state Tricity teenage girls without an Irish

surname discernible can be found singing it on the “Guns of Ireland” project (<https://www.youtube.com/watch?v=eHeIvW6X-nkt>), modulating Behan’s schooled contempt for the British “fighting” man into as more American hatred and rage.

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It is also exemplified by an Irish computer scientist after 15 years of exile producing the form project as the tip of the iceberg of what Irish scholarship could have been, and having had his software stolen/destroyed in Ireland by DCU management. I now know for sure we were on the right track in the 1990’s and simply need to get back to basics; software, music and other IP companies whose property is protected, integrating all the universities into a properly-regulated national university, reclaiming our mineral wealth, and so on.

All the above is self-evident and smarter countries like Iceland have had massive success as we floundered. It may be ultimately about honour and control of one’s politicians; Icelanders insisted on a vote on the kind of IMF/ECB deal that was foisted on Ireland, and later criticized by the EU court of auditors. While the solution to the land problem I am proposing is radical ie simply claim the bit of the island you own as Ireland as the culture has proven resilient on the web, and pressurize the criminal retards in power, it is one of many proposed such, many equally radical, that we need to countenance.

I include below an extended section from my 2012 book *Ireland: a colony once again* (Newcastle, England: CSP). What I was not aware of when I wrote that book is that this was explicitly presaged in 1990’s Clintonian political “thought”; G. Ó Tuathail, T. Luke (1994) *Present at (Dis)Integration: Deterritorialization and Reterritorialization in the New Wor(l)d Order*. Co-authored with Dr. Timothy W. Luke. *Annals of the Association of American Geographers* 84, 381-398. So let’s now look at this extended quotation;

#### “THE MECHANISM OF COLONIAL ALIENATION

It is time to revisit the phenomenological/existential/cognitive aspects of nationality that we encountered in Chapter 1. Let us start with some simple uncontroversial observations. While the genetic package of Irish people like this writer includes Vitamin D production at the expense of melanin, and an efficient metabolism for dairy products, nature is dwarfed by nurture. We owe our native language, the way we walk, and much else to cultural influences. The overwhelming majority of the Irish population is Anglophone in its native language, with the few native Gaelic speakers now greatly outnumbered by native Chinese, Slav and indeed Uralic speakers. This last point speaks volumes for recent colonial social engineering, as the island’s tiny population, Anglophone, and a large diaspora speaks for a millennium of rather more robust British social engineering.

When we speak of “national consciousness”, we really mean specific cognitive items that present themselves repetitively to the individual’s consciousness. The

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state can manufacture such items as propaganda; the Irish state has deftly adjusted its output in recent years from Gaelic Catholic nationalism to neo-liberalism. We are going to briefly hypothesise about the neuroscience of propaganda. Walter Freeman (Freeman, O’Nuallain, and Rodriguez, 2008) has produced decades’ worth of EEG evidence that propaganda works by etching trajectories in the attractor landscape of the brain, facilitating the recurrence of the propaganda narrative in the absence of any external stimulus. He refers to William Sargent’s (1958) “Battle for the Mind”, in which political and religious conversion is described as “abreaction”, the creation of a psychic spasm that hard-wires the belief system.

We revisit Freeman’s and my work below; for the moment, we need to unpack the notion of “national identity” vis a vis the self who does the identifying. Reviews like Charles Taylor’s (1989) “Sources of the Self” describe a self that is embedded in nature and oriented toward the good. At a much finer-grained level, it seems to be the case that the self reflects the operations of data compression that the brain must continually do in order to prevent itself drowning in the myriad irrelevant data that impinge on it from moment to moment(O Nualláin,2010). Moreover, we continually attribute to ourselves the authorship of actions that happened through involuntary neural process. In an extended version of this scenario, in some of Freeman’s unpublished work in this author’s possession:

"The contents of conscious states comprise a sparse sample of the wave packets that embody motor commands ... and perceptions that we conceive as unconscious ... EEG evidence indicates that voluntary actions are initiated about half a second before awareness of the intent to act."

Our core identifications, like gender, profession, and nationality, are less data items than architectural supports to our entire engagement with the world, others, and ourselves. Confronted with arguments undermining them, we will fight, sometimes to the death, to preserve them. Faced with a genocidal foe, the concept of nationality will indeed apotheosize into a Fichtean noumenal entity, as cognitive emergency coincides with national disaster. For the current colonial culture in Ireland, the techniques used by both sides, and the exigent identifications of Irish nationality, will be subtle.

The reader will be forgiven for thinking this an unnecessary digression. It is in fact the core of the basis for the restructuring of the anticolonial psyche that this book envisages. Gandhi (1998, 34-37) locates the beginnings of the colonial subject in the 1619

Cartesian “*Cogito, ergo sum*”. The rest of the world outside the cogito becomes the Other, purely subject to one's disincarnate will, and mediated through representations rather than experienced directly. She goes so far (37) as to wonder

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whether “it is possible, after 10 November 1619, to imagine non-coercive knowledges...to think non-violently”. To anticipate a little, Joyce's “Citizen”, based on Michael Cusack, is prone to that Cartesian split; specifically, he sees himself as co-extensive with the physical island. He is reprehensible; the anti-colonial narrative in Joyce, begun in *Dubliners* with the cadging of a sovereign by the miscreant two gallants, is to apotheosize into a nuancing of the distinction between subject and object, into a questioning of time and space themselves.

Gandhi (37-41) presses the attack, calling *inter alia* Heidegger, Foucault and Nietzsche to join her. The disincarnate self is located in a world that immediately becomes disenchanted. Joyce's project is to return the enchantment, suitably contextualised in Gaelic myth as in the classics of other “western” literatures, while displaying a knowledge of advaita vedanta. On a prosaic level, his project is non-violent national liberation:

“His book examines the servitude of his countrymen to their masters in church and state and offers an ampler vision.” (Ellmann, 1977, P. 90)

Joyce's politics included both a moderate cultural nationalism and a rather thoroughgoing socialism:

“Although he refused to endorse the revival of the Irish language, Joyce was in other ways on the side of the separatist movement.” (87)

“He favoured the Sinn Fein policy ... its effect would be at first only to substitute Irish for English capital... capitalism was a necessary transition to socialism.” (Ellmann, 1965, P 246)

He was famously skeptical that any Irish revolutionary movement could survive the phalanx of informers, and did not anticipate the relative success of the Tan war:

“During the last two years of the Irish fight for independence, the only incident that stirred his imagination was the hunger strike of the lord mayor of Cork ... Terrence MacSwiney, possibly a distant relation” (ibid., 547)

In *Ulysses*, space and time are to be subverted; the identification of Ireland with a place on a map that can be finalized with the colonial ordinance survey is to be undermined. Joyce is after some very big game indeed:

“Throughout the book, Stephen deals with..philosophical problems...the first is whether the world has an objective existence, as maintained by Aristotle, or whether...nothing exists but subjective state..‘there is no self, no external world’” (Ellmann, 1977, 63)

In my research work (O Nualláin, 2010, and forthcoming), I have some empirical evidence that self is, paradoxically, a mechanism for maintaining the

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operational existence of the external world. In the Advaita Vedanta tradition, with which Joyce is undoubtedly familiar as his Manannan Mac Lir quotes from the Bhagavad Gita in the Circe episode, the true reality is advaita; not two; no distinction between subject and object. Let us note that we have abandoned the notion of consciousness as a set of epistemological dispositions with which Ellmann started his 1977 work, a fact that Ellmann fails to acknowledge as he – correctly – yet lets the evidence speak.

Remarkably, the metaphysical attack also is political;

“The attack on space and time, then, is elaborately coordinated with an attack on the visible and invisible authorities in Ireland” (ibid. 82)

To be explicit about the Citizen:

“The dangers of selfhood manifest themselves in the Cyclops episode where the Citizen can see nothing but a nation-wide egoism, and in Circe” (ibid. 63)

Another model for the citizen is Padraig Pearse, who “persuaded...even Joyce to take lessons in Irish” (Ellmann, 1965, P. 62) but “Pearse the instructor found it necessary to exalt Irish by denigrating English (ibid.). Pearse himself was to be “changed utterly”, in Yeat’s felicitous phrase, by the courage with which the insurgents of 1916 upheld the timeless principles of their proclamation of the republic.

During Circe, Manannan Mac Lir enunciates the “I am” of the theophany in the Bhagavad Gita. Space and time will not be constant again; the body will rest secure, in union with rather than in Cartesian separation from the mind; selves and genders will interpenetrate each other;

“The first nine chapters of 'Ulysses' concede validity to space and time and the second nine chapters impugn that validity” (Ellmann, 1977, P 94)

Joyce’s probable relative Terrence MacSwiney has provided the revolutionary subtext for this book; Joyce himself has presaged its metaphysics. Yet his contribution is greater still, as the reader will hopefully be convinced by the end of this book.

That nation is one of our central identifications is due, to some extent, to the brute power of the modern nation-state. That power, if used for the good, can effectively be recruited against the totalizing impulses of global neo-liberalism.

Let us return to neurodynamics. What we mean by a cerebral trajectory is something corresponding to our requirement that a story must have a beginning, middle, and end, that a dominant seventh chord should resolve to the tonic, or its fourth, and that an object cannot be in two places at one time. Quantum

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mechanics has taught us that the last desideratum, like the other two, is a convention - at least on a certain physical scale. State propaganda, which we all experience as children, attempts to inculcate trajectories that will function at above the relatively slow sampling speed of consciousness, and so can be reflected upon only with difficulty. One such, the notion that the Irish state is benevolent, and a proper promoter of Irishness, is being attacked in this book, and thus hostile reaction to this book's thesis is inevitable.

Modern colonial propaganda does not attempt to attack explicit symbols of nationality. It will be felt initially on the fringe of consciousness, as discomfort, as ontological violation, rather than consciously processed as provocative argument. It will attempt to reframe debates, instead of speaking to the point; it will subtly violate the sense of place on which authentic salutary nationalism depends by disincarnating the country, by referring continually to the political entity "the Republic of Ireland" rather than to that happy coincidence of the political and geographical that we used to call Ireland (and should do so again).

Similarly, the debate about e-voting was reframed as one about whether it will actually save the state one million Euro a year or not. Once dragged into this debate, one is lost. The response of the Chiapas resistors to state complaints about their tardiness in responding to state proposals by using broad consultation was that they did things at the "speed of democracy".

Ireland since 1997 has had political power increasingly centered in a prime minister who refuses to put a coherent narrative together about any of the grave issues that have confronted the twenty-six countries in their health service, vulnerability to political corruption, and so on. The medium is in this case precisely the lack of message, and things are allowed to slide, as Bertie Ahern's assault on the English language (he does not know any other) continued."

#### DETERRITORIALIZATION

Small wonder we have the 4<sup>th</sup> highest teenage suicide rate in the EU. So what re the solutions? Terrorism/armed struggle did not work; for whatever reason, Gerry Adams decided to accept the pax Americana alluded to above and at least avoided ending up like the Tamil tigers. The extent to which Adams, like a rather less benevolent and intelligent Hamlet, unconsciously willed the current status quo is an interesting issue. His circle was riddled with informers; GW Bush's envoy Mitch Reiss said at UC Berkeley in March, 2012 that the Brits deliberately kept Adams alive at the expense of his rivals; finally, there has been suspicion since 1987 that Adams himself betrayed to the Brits what was to be the beginning of the IRS's "Tet offensive" to occupy land and a la

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ISIS and thus several of his rivals were assassinated by an SAS team at Loughall.

Moreover, the reason Brexit farce about NI has produced two trading zones on the island, with the free state region subject to EU regulation and – like it or not – partition being cemented. A way out starts with the immense popularity of Gaelic culture as it became deterritorialized. By the time this is read, the number of Gaelic learners on Duolingo, at 4 million, will exceed the number of native-born Irish in the free state; by the end of 2018, it will exceed all those on the island of Ireland identifying as Irish. We do not have similarly precise figures for Gaelic/Celtic music, but it is a very safe bet that the number of musicians playing it regularly is in the millions worldwide, and dwarves the population playing it in both Ireland and Scotland, where it originated.

Deterritorialization in Gaelic countries arguably began centuries ago, exemplified by the Scottish Highland clearances, the genocides and forced emigration in Ireland, and the infantilization of the culture. The repeated refusal of the US to appoint an ambassador to Ireland portends a darker fate. So what can we do?

First of all, the very portability of the culture - perhaps due precisely to colonization as no national institutions could be created – has ensured its thriving in the internet age. It is now simple to assert a land in which that culture can be privileged. The current status of the Irish state was already in doubt before the 1998 GFA; in essence, it claims arbitrary legal jurisdiction on a land it does not own, often in conjunction with power grabs (think Irish water) and depending on a tendentious interpretation of the 1916 rising.

So ignore the state! It is useless. This project reflects a successful attempt to compete – with no funds – with the lavishly funded Irish universities and science foundation. The latter entity in particular was set up by the CIA's venture wing, InQTel, particularly through Anita Jones of the University of Virginia, one of InQTel's trustees. Though her official biography fails to mention both this and her many conflicts of interest as she personally enriches herself at the expense of taxpayers in several countries;

[https://en.wikipedia.org/wiki/Anita\\_K.\\_Jones](https://en.wikipedia.org/wiki/Anita_K._Jones)

we can find what she really does here in a famously pinko Murdoch paper;  
<https://www.wsj.com/articles/the-cias-venture-capital-firm-like-its-sponsor-operates-in-the-shadows-1472587352>

We ask Anita to please stop helping us;

“4. I learned that even a small country can advance its ability to compete in the burgeoning knowledge economy. I learned this by serving as a founding trustee of Science Foundation Ireland (SFI). Designed to be an Irish clone of the NSF,

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Science Foundation Ireland funds merit-based research in the Irish universities, and has lured back to Ireland émigrés who had become distinguished researchers in other parts of the world. SFI has genuinely advanced Ireland’s ability to compete in the knowledge economy.

5. Today, I am studying whether a state, Arizona, can advance its competitive position by funding merit-based university and industrial research in the state. I serve as a founding trustee for Science Foundation Arizona, essentially another clone of the NSF. Progress has been made and time will tell.”

See also for example, a presentation by Tim Yeomans in my home county Clare at  
<http://www.shannonabc.ie/conference2013/presentations/Tim%20Yeomans.pdf>

“In-Q-Tel strives to extend the Agency's access to new IT companies, solutions.... Invested in venture firm – InQTel. Finding start ups to commercialise software and communicate on technologies. InQTel does not need to follow federal procurement deadlines. Provides CIA with access to technologies that were previously difficult to access”

<http://seanonuallain.blogspot.fr/2013/07/science-foundation-ireland-and-cia.html>

alludes to a page on the CIA website stating its convergence with SFI that now gives a “page not found” message;

<https://www.iqt.org/portfolio/practices.html>

There is a very easy way to achieve international profile in science; take a preparadigmatic

area like semantics or poorly understood area like immunology (check out tgn1412 if you doubt this) and import a bunch of boffins. The former is epitomized by the disgraceful Deri project;

<https://nuigalway.ie/science/phd-and-masters/science-deri.html>

Start with the “a’s” – spot the Irish (10%)! They are in general given menial roles;

<http://www.deri.ie/people>

We have won. In 5 years we have formed the world’s number 1 research group both in the science of mind and Irish studies. In each case we have run 5 international conferences during that period, with a total of 7 book-length publications from foundations of mind, and three from Irish studies. All have been subject to standard academic peer review.

We have made the conference proceedings of each event open access, with authors maintaining copyright without paying. In each conference, we are experiencing over 30,000 downloads per year. This scale is academic history. It is an order of magnitude

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higher than cognitive science journal, as their own published figures attest, and utterly dwarves our rivals in Irish studies.

We wish now to extend this initiative to teaching. We wish for students to experience the broad sweep of intellectual themes and freedom that is the secret of our success. We propose that full-time students (those taking  $\geq 30$  credits a year) should study free of charge. They may if they wish make an annual donation, capped at \$3k, that allows them to own a share in the college after graduation.

The undergraduate courses are;

<http://universityofireland.org/b-sc-in-cognitive-science-summary/>

<http://universityofireland.org/b-a-in-irish-studies/>

BIONOETICS; A CELTIC REVELATION?

We also have a subject formulated during our conferences called “Bionoetics” that bridges science and religion and allows us take advantage of the religious freedoms of the 2017 education act;

<http://universityofireland.org/m-sc-in-interdisciplinary-studies/>

I have written much about Bionoetics as an intellectual framework encompassing cognitive science; let us now look at its appearance as a religion. The first issue is that of the religion, considered as humanity's search for the sacred, and its relation to science. The conclusion reached is that the order and occasional beauty of the cosmos, often coupled with the coercive power undergirding large societies, will always allow hierophants to call this "God", introducing ceremonies to make him immanent. What is unusual about Yahweh is that he is All, nature-God and social legislator. Alternatively put, he naturally begets a theocracy.

The Catholic Church started as such; now, in the manner of Macdonald's or perhaps Starbuck's (which is centralized and less a franchiser), it is essentially a real estate business. So – to take one of a distressing number of examples - when Roger O'Mahony needed money to pay off clerical sex abuse victims in LA, there was plenty of property to sell. Its esoteric wing, the enclosed orders, essentially practice Judaism, with incessant singing of the psalms.

The West has largely killed off Yahweh – it became clear that a secular ordering of society worked better. Indeed, we should perhaps regard it as sacred that we organize society along secular lines. That leaves the way open for hierophants in a socially

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constructive way to edify communities of practice (like, say, charity workers) with a narrative in which their work is contact with the transcendent. Invocations like those of the Islamists who used them to desecrate Fr Hamel's church in Normandy as they slit his throat are unacceptable; however, relativising all morality and aesthetics has led to equally dark consequences.

While facts are not sacred, they are something better ie facts. It is the real job of a religious leader to identify social practices to be celebrated in ritual. Bionoetics argues that the interstices between subject and object afford a possibility here.

Before subject and object comes the absolute, the ground of Being, what Jaspers calls "The Encompassing". It is possible to conceive of the brain as essentially supplying limit intervals for consciousness, and the entire human organism as doing the same for Being. We are vehicles for the absolute the Be through us, and first of all to know itself. The transcendent enters science naturally through QM; ontology through the cycle of sciences; metabolism through study of differential gene expression; and will through analysis of the observer. In short, Bionoetics can just as easily be a religion with a scientific viewpoint, particularly if trends in university education being experimented on in Ireland and Russia continue and it is paradoxically better to look for religious status in order to protect free thought.

What may work best, moreover, is to consider how transcendence, ontology, metabolism, and will/attention can be merged into a scientific worldview. We wish to be able to countenance not just the science of the early third millennium, but any discoveries that will emerge from this spectacularly successful investigation of Nature. We wish to cater in our society for those who are open-minded theists and atheists alike, and to do so in a way that is more useful than mere verbal multiculturalism.

The breakthrough made here is to dispense altogether with the theist/atheist distinction in favour of a distinction between acts of mind that are “relative” to consciousness – that is, they can occur slowly enough for consciousness with its approx 0.1 second granularity to broadcast through the CNS – and those that are “transcendent” to consciousness. It is a fact that many “believers” are quite simply amateur canon lawyers with no experience of the transcendent. To them, God is another artifact of instrumental consciousness, while to many “atheists” there is a clear domain of the transcendent. A further wrinkle that we saw in the introduction, the “relativistic” allows for egocentric motion in an allocentric environment, and indeed a “reality distortion field” which of course is consistent with quantum mechanics.

In the early 21<sup>st</sup> century, a militant political group ably used all the resources freely available to media groups on the internet – Tumblr, Telegram, Twitter, Viber, Threema, and so on – to convey a brutish interpretation of a 7<sup>th</sup> century Arabian

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hierophant. The technologies of print and national post were ultimately regulated. What currently passes for “business” on the internet is largely an attack on the sacred, with ISIS eventually using this possibility of the internet in support of its attack on sacred western freedoms. Moreover, artists and other authentic thinkers are ultimately being squeezed out of the gene line by their objectification as “just content”.

In fact, I wish to end with a truly audacious argument. It begins with the idea that god is indeed dead; better put, the notion that God can be part of instrumental consciousness is dead. What we have instead is the sacred; the sacralization of automatic processes like eating, social processes like those related to birth and death, and moments of true authentic self-transcendence. New religious movements should encompass these, as well as life processes in which the boundaries of subject and object, self and other, are being defined. A new religious leader will work with communities of practice who sense that there is something sacred in their work but have not had it attested. Examples are ethnic musicians, open-source software developers, ecowarriors. Without being too explicit, it is clear that the Celtic countries (Ireland, Spain, Portugal, Italy, Celtic Britain) might welcome a new religious revelation. They were the ones, along with Greece, victimized by the bankers to save the euro; they are the ones who still create the vast majority of

quality European culture. Nor can it be a withdrawing, quietist type of Buddhist religion; facing the twin perils of radical Islam and financializing neoliberalism, a much more visceral narrative is now necessary to justify the state's exclusive use of force. Otherwise, the recent fractiousness of Catalonia, Scotland, and the 25-year-long unfinished war in northern Ireland will seem anodyne.

#### A MODEST PROPOSAL

Now I come to the radical proposal. The narrative articulated by traditional Irish republicanism that the Irish state was essentially set up for the eradication of Irish culture, and the Irish, seems to me correct. Yet the very deterritorialization has made Gaelic culture a global player as it was web-ready. That is due to magnificent scholarship, dating back to Molyneux in 1703 and beyond, as sensitive and decent scholars salvaged gems from the wreckage of the Cromwellian holocaust. The music, language, and literature have all been lovingly documented, and externalized sufficiently to compete in our contemporary marketplace of ideas on the web.

Moreover, following the forced resignation of the deputy PM in late 2017, it now looks as though the two Tweedle parties in Dublin are about to engage in the very risky business of digging up each others' dirty laundry from the days in which it was understood that gaming the criminal justice system was one of the spoils of power. It is

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likely that there will be welcome political instability for upwards of a generation.

So here's the plan; a la Rupert Brooke, nominate your Irish property as a place that will forever be Ireland. If necessary, put up the Fenian flag with its harp there. You now have more land than the Irish state, which you should ignore for tax and other purposes, if you can get away with it. Moreover, you are not attempting to coerce unionists into a forced marriage, as Orange is not on the Fenian flag. They have recently taken a "MeToo" approach to national unity, arguing that we are Harvey Weinstein to their Uma Thurman.

Finally, Irish citizenship should be earned, as French citizenship must be, by showing familiarity with culture and sympathy for its people. What you can be sure of is that there are enough Irish on the island of Ireland to hold the land on all its territory except some parts of Antrim and Down where a king Billy cargo cult prevails in rural areas. In any case, the UK is dead, and we cannot worry about every miscreant and cargo culter on the islands of Iona as they embark on a magnificent new journey.

## IRISH ADVAITA; FROM ST PATRICK TO JAMES JOYCE AND BEYOND

The roots of much of European culture in the Indus valley is no longer contested. Dumezil noted that Ireland preserved a tripartite caste system, a distant echo of India; the Rees brothers in their brilliant “Celtic heritage” argued that the otherwise incomprehensible pattern of invasions to Ireland in the Leabhar Gabhala is a deeply encoded rendering of the Indian caste system.

What is of perhaps more significance is the explicit use of Indian sacred texts in classical Gaelic literature. In the Lorica (protection prayer) a reconstructed St Patrick from c 800 AD quotes from the Chandogya, Svetasvatvatara and Brihadaranyaka Upanishads. Of greater contemporary interest is the common Irish and Indian experience of British colonialism and the spiritual response by Joyce and Aurobindo, inter alia. The former was keen to elide subject and object distinctions, while explicitly quoting from the Bhagavad gita and other texts.

Quantum mechanics (QM) has validated much of the thrust of the Upanishads’ view of consciousness. In particular contemporary Irish advaitins like the late poet Patrick Kavanagh, redemptorist priest Tony McHugh and Trappist monk Alberic Turner developed the basic insights of Joyce and the writers of the Lorica in the new dispensation opened up by QM.

In fact, much of this was presaged in Berkeley. We end, nevertheless, by reflecting on how utterly inappropriate *Advaita* is as an epistemology, as distinct from a spirituality of sense of place a benign reterritorialization. It has all the faults of

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Merleau-Pony’s embodied mind; there are occasions when we need to make sharp distinctions between subject and object. There are occasions when we need to assert the existence of a very concrete external world, be that world physical or political.

## IN SUMMARY; FROM BIONOETICS TO SOCIAL CHANGE

There are three major themes in my papers here and I wish to orient the reader. The first is the metaphysics and epistemology of mind/world interaction. The second is science and spirituality. The third is Ireland and the putative Celtic imperium, which I realize has never existed nor has it been seriously tried since Owen Glendower.

Mind and world I claim admits of critical metaphysical and epistemological distinctions that have not made been explicit, and perhaps in some cases not even noticed. At the metaphysical level, there is a distinction between the coupled, intentional and

“determinative”. Coupled mentation is simple co-variance between subject and object and is continuous with non-mental processes like tropisms and following chemical gradients. Intentional mentation begins after a “noumenal” process of working out self as object in an encompassing space like 3-D space, or a set of social commitments.

The . noumenal process is so called because it is an attempt to arrive at a model of the “dingen an sich” so thoroughgoing that it involves considering self as object. In the physical world, the end-state seems to be intentional/relativistic, alternatively considered as egocentric mentation in an allocentric space in sensorimotor behaviour or (a la special relativity) adjusting concepts of space and time to be relative to the observer, In QM, we find that the final state is “determinative” ie it affects a reality heretofore considered objective. That reality in turn seems to have psychic qualities as it behaves differently whether the question is about wave or particle, and indeed there is a limited ability to change the past as Aharonov posited some time ago. A world that responds to our mentation in this way is numinous as projection of the psychic onto it is the essence of Otto’s concept of the holy.

What of the cognitive realm, where we live, move and have 99.99....% of our Being? The argument here is that this realm is the result of a synthesis between conceptual knowledge of the world (called “operational” by Piaget) and linguistic/symbolic processes. This synthesis was presaged gigayears before humans in gene expression, but not in an intentional context. The mapping onto reality is very imprecise, a fact that led philosophers like Wittgenstein to a thoroughgoing descriptive project after a failed attempt at formalization rather like the symbolic AI of today. Please see the first and third editions of my book “The search for Mind”.

In this cognitive realm, we view ourselves as objects of social forces. They cannot

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be relativized to psychological internals, precisely because we are construing ourselves in an allocentric space. To overcome it, we must first become intentional, thoroughly learning the forces in the space, and then (if briefly) authentic/liberated/flowing, perhaps determinative. Only in meditation – when clearly the social forces in one’s life have been dealt with sufficiently to afford a period of quiet and reflection – is there any possibility of immediate access to a realized self. And that is why what is being taught in the academy on relativism is dangerous garbage.

What then of the noetic? It is argued that math can afford the most elliptical and veridical description of Reality that can reliably be communicated, partly by eliminating syntactic ambiguity. The “unreasonable effectiveness” unleashed leads to mind/world relation we call noetic, and in which the “determinative” becomes a possibility under certain conditions. There include the possibility of self as object in an absolute sense, with the

logical possibility of a pure consciousness observing both the system and apparatus opened up by Von Neumann.

Is this determinativeness possible in the cognitive realm? We do not know now, and perhaps never will. What is proposed here is a schema in which the noumenal process in the cognitive realm involves moving from classical political states like subaltern to enlightened, moving from social states like the intersubjective into the authentic, physically from blocked to flow, and so on. All these processes have in their various ways been identified as consciousness-raising, and it indeed seems to be the case that the time intervals involved in cognition (unlike noesis in QM) make them potentially conscious.

Why all this tortuous reasoning? What I'm trying to do is find a unified rubric under which mind in QM and cog sci can be treated. I'm also inter alia trying to save S/O relations in classical physics while allowing for the transcendence possible due to QM, cater for grounding of symbols including math such, relate the cognitive to consciousness, and producing a formalism in which spirituality and political struggle can be given traction.

It is remarkable, with respect to this, how similarly grandiose Freudianism, Marxism and Yahweh are. The result of the latter is arguably an Arab world with a summed GDP less than Spain, and which translated 10% of the books Greece does. Yahweh is a God who is All, and consequently any aspect of life can become the subject of ritual. By contrast, it is argued here that only processes transcendent to consciousness, and those beneficial ones that are the subject of anthropic and multiple universe "explanation" are appropriate for religion. On a personal level, religions can vie with the state in helping the individual undergo noumenal transitions.

Finally, I have run 10 conferences in 5 years, and 5 in the 18 months up to Nov

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2017. I end this foray with a reflection on the loss of my country. From the late 1990's, we Irish were told that our community now counted for naught, and "individualization" was in. in short, there was no more "We". Then when the economy collapsed, "We" were told that we had to pay for many decades for the transgressions of some of Us who had secret access to slush funds in banks inaccessible to the rest of us and abused this access. My inability to stay off this subject derives from the fact that the state we had inflicted on us since 1997 was one of the most criminal, incompetent and inegalitarian in the world. Consider these projects as partly a riposte to the CIA takeover of science in Ireland and a paradoxical result of deterritorialization that has ended up strengthening a culture that was already highly portable.

A final word on "deterritorialization". I argue it was used in an attempt at cultural genocide against the Irish, and that cultural genocide was accompanied by mass immigration. Brexit has meant that this immigration too had a paradoxical result, as the UK blinked

first and a terra nullis no longer exists in the Irish statelet, which is an EU trading In 2017, the Irish state celebrated a major victory; at the cost of about \$5-10 million in work and treasure, it had managed to free one of its citizens from an Egyptian jail. The ungrateful Irish public TV service, RTE, ran an interview with him in which it ran clips of his blood-curdling speeches in favour of Islamism and cited him repudiating his Irishness; for his name was Ibrahim Halawa, whose father is a Muslim brotherhood member and chief Imam of Dublin's biggest mosque.

The same Irish government fomented a crisis for us, which resulted in our being sued by UC Berkeley for running a conference involving two lineal descendents of our 1916 heroes. We can safely conclude that the Irish state has taken both deterritorialization and Brecht's aphorism about the state electing a new people to a new, truly farcical extreme. All we have to respond with is the weapons of the weak; reason and science.

We distinguished between two orthogonal sets of categories; on the one hand, the sensorimotor, cognitive and noetic and on the other, the coupled, intentional/relativistic and "determinative". On a third dimension is the noumenal, the transition from coupled, to intentional/relativistic and from the latter to "determinative" as the subject first finds his place in an objective realm and then (in QM at least) acquires the ability to change that realm as a veritable "reality distortion field". It is indeed counter-intuitive to begin a program of social change with metaphysics, but there are good precedents!

The framework here caters for an exigent realm where we move from being subaltern to enlightened and thus politically free. The processes involved are slow enough to be accessible to consciousness. In particular, they occur on the individual

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level in the cognitive realm in which language has teamed up with thought, and the entities that comprise 99.9....% of our experience present themselves to our consciousness in a way that is alternately coupled, transcendent and numinous.

The sacred is incarnate in the vastly improbable events that gave and continue to rise to our existence; in the freedoms we in the west gained as we wrested control away from the church, our local branch of Yahweh; and in communities of practice that seem, in an often tormented fashion, to be asserting counter-cultural items like Gaia, indigenous rights, social welfare as justice and fairness, sophisticated and very non- remunerative art and intellectual activity, rights of personal privacy in the internet age, and so on.

The genius of the Semitic revelation is the terrible, totalizing presence of the One god. Since then, only Marxism has come close in identifying Bewusstsein (consciousness) with the social relations underlying production and thus defining the society. What we propose in response is that the whole process of human life in society must indeed be seen as sacred, but that certain advances have made technologies that have become part of instrumental,

voluntary consciousness. Science and its useful products are clearly one such; so are a properly-regulated mixed economy (as distinct from the socialized risk and private profit of neoliberalism), democracy, and freedoms of speech, thought and assembly exemplified in the state eschewing its capacity to spy.

In like manner – and without losing the awesome, terrible One at the core of each religion – we move from being blocked to flow, from being narcissistic to transpersonal. This also prevents the relativism choking postmodern with talk of abstract rights that as Republicans state are indeed not in the constitution, or indeed anywhere else humans have lived.

On the existential level, it is proposed that there is no real self-awareness. There is indeed narcissism, and transference is one of the foodstuffs of the modern corporation as millions manoeuvre within them and feel themselves empowered or humiliated; but transcendence can always be viewed as the infinite knowing itself through oneself.

The space opened up allows for the Celtic panentheism presaged in the work of the late Sean O Duinn. It allows also for free, meaningful human choice a la Stapp; for artistic transcendence; for a new axial age of religious creativity, so urgently needed!

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