



THE CONTEMPORARY
REVOLUTION IN POLITICAL
THEOLOGY: FROM SOVEREIGN
DECISIONISM TO ORGANOLOGICAL
JUDGMENT, COMMUNICATIVE
ACTION, AND PUBLIC
ORTHOPRAXIS

Is this really how you think? What have you learnt?

ABSTRACT

This essay explores the contemporary revolution in political theology, tracing its historical and conceptual evolution from early twentieth-century sovereign decisionism to contemporary post-secular, organological, and communicative frameworks.

Neville Buch

[Political Theology in Queensland](#)

The Contemporary Revolution in Political Theology: From Sovereign Decisionism to Organological Judgment, Communicative Action, and Public Orthopraxis

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Dr. Neville Buch's Scholarly Portfolio: 40 Years of Philosophic History

THE CORE IDENTITY & PHILOSOPHY

Understanding History is Philosophy in Practice

The central motto of Dr. Buch's work, framing historical research as an active application of philosophical inquiry.



The MICE Framework

Created by the Management Institute for Contributory Economy to analyze social value and economic efficacy through a philosophic lens.

The Contributory Economy

A scholarly model focusing on how individuals contribute to the intellectual and social fabric of society beyond mere capitalistic saving.



40 YEARS OF "UNCOILING THE DNA OF VALUE"



Era I: Ancient & Scholastic Antecedents

The first stage of Dr. Buch's historiographical model, tracing the roots of human value systems (Source).

Era II: Pro-Classical & Real Economy Labor

Focuses on the transition to labor-based economic value and pre-classical thought patterns.



Era III: 20th-Century Bioeconomics

Analysis of the intersection between biological life and economic systems in the modern era.

Era IV: 21st-Century Digital Humanism

The current frontier, examining the friction between human cognition and digital infrastructure (Source).



MULTIDISCIPLINARY CONTRIBUTIONS



Education & Indigenous Culture

Researching David Mowaljarli's vision and the overlapping of "non-western" and "western" framing in Australian ethical culture.



Applied Philosophy & Ethics

Engaging with Levinas' concept of "the Other" to explore responsibility and truth-searching in public square dialogues.



Political & Infrastructure Cognition

Critical analysis of the "cognitive framework" for the Brisbane 2022 Olympics and the management of urban environments.



Sociology of "Bubbles"

Examining "bubble thinking" in American and Australian academia where disciplines fail to relate to one another.

THE ROAD TO WISDOM (TRAVEL & REFLECTION)



The Thinking Traveler

Travel is a managed process that uses the solitude of the road to feel life intensely and wrestle with complex puzzles.



A Chronometer of Grief

Dr. Buch's 2016 vehicle serves as a physical marker of the years since the passing of his wife and life companion, Ruth.



Memento Mori on the Road

Tranait functions as a cathartic-therapeutic experience, facilitating a reconciliation with mortality and personal legacy.

FUTURE LEGACY & SUPPORT



July 2027 Publications

Dr. Buch is currently preparing a curriculum manuscript and books on Neo-Evangelical and Unitarian-Universalist worlds.



"A Call for Kindness"

Dr. Buch is seeking financial support for international research conferences to ensure the continued survival of his specialized field learning.



DR. NEVILLE BUCH

PIONEERING COGNITION
HISTORIES & SOCIOLOGY,
40-YEAR INTELLECTUAL JOURNEY.

Gemini Notebook

The Contemporary Revolution in Political Theology: From Sovereign Decisionism to Organological Judgment, Communicative Action, and Public Orthopraxis

Dr Neville Buch and MICE¹



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¹ Artificial Intelligence (A.I.) has been fairly used in the production of this work. The tool used is Google NotebookLM (recently rebranded as Gemini Notebook). It is an AI-powered virtual research assistant and thinking partner designed to help a person interact deeply with their own documents. Unlike general chatbots, it is source-grounded, meaning it only generates answers based on the specific PDFs, documents, or links uploaded. The A.I. process in the production of this work has been limited to the attached (prompts) on each of the questions in turn. This ensures an accurate reading of each source. The author then rearranged and re-edited the answers the A.I. provided. The human author publishes this work. A.I. is never an author when used properly. This assistance is not qualitatively different from a human research assistant when that assistance is deemed to have no authorial status but is acknowledged.

The Contemporary Revolution in Political Theology: From Sovereign Decisionism to Organological Judgment, Communicative Action, and Public Orthopraxis

Abstract

This essay explores the contemporary revolution in political theology, tracing its historical and conceptual evolution from early twentieth-century sovereign decisionism to contemporary post-secular, organological, and communicative frameworks. Political theology originally emerged through Carl Schmitt's formalization of sovereign exception and the friend-enemy binary, which asserted that all modern legal and state concepts are secularized theological concepts. However, twenty-first-century scholars have radically transformed this landscape. Bernard Stiegler redefines political judgment by introducing an "a-transcendental" organology that counters technological "denoetization" and algorithmic control ("the altar of autocomplete") through practices of the improbable (*otium*, the *Antigone complex*, and the *amateur*). Jürgen Habermas provides a procedural alternative to decisionism through communicative rationality, advocating for the reclamation of the Lifeworld from systemic colonization and establishing a "dialogue of myths" in the post-secular public square. In evangelical and Pentecostal scholarship, Amos Yong formulates a pneumatological model of "Many Tongues, Many Politics" anchored in the Fivefold Gospel, though critics like Neville Buch highlight its vulnerability to Americanized realpolitik and "theological capture." In Old Testament studies, Eckart Otto demonstrates that biblical political theology functions as a covenantal, anti-imperial critique that subjects state power to divine law and human dignity. Finally, the radical-liberal synthesis of Charles Ringma and Neville Buch articulates a public orthopraxis that bridges theological depth with social accountability, rejecting the private-public divide, dismantling the "Apologetics Industry," and utilizing radical pedagogy (Freire and Illich) to foster *eudaimonia*, Human Authorship, and Planetary Wisdom.

1. Introduction: The Evolution of Political Theology

Political theology examines the structural, conceptual, and normative intersections between religious belief systems and political order (Crockett 2011: 3; Liechty 2013: 108). Historically, the discipline emerged from the recognition that collective human life inevitably creates overarching structures of authority, which draw their ultimate legitimacy from transcendent or quasi-transcendent principles (Liechty 2013: 108; Scott & Cavanaugh 2004: 1). While mid-twentieth-century political theology was dominated by formal legal theories of sovereignty and state power, the late twentieth and early twenty-first centuries have witnessed a radical paradigm shift (Crockett 2011: 5; Turner 2023: 1–3).

Today, political theology is undergoing a profound revolution. It has expanded beyond state-centric legalism into an interdisciplinary field addressing algorithmic formalization, post-secular public dialogue, global Pentecostalism, ancient covenantal anti-imperialism, and radical public

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orthopraxis (Stiegler 2014: 41; Habermas 1992: 12; Yong 2010: 114; Buch 2026a: 7). This essay examines six key developments that define this contemporary revolution.

2. How Carl Schmitt Shaped Political Theology

The foundational figure of modern political theology is the German jurist Carl Schmitt (1888–1985) (Liechty 2013: 108; Scott & Cavanaugh 2004: 107). In his 1922 treatise *Political Theology* (*Politische Theologie*), Schmitt formulated the famous axiom that “*all significant concepts of the modern theory of the state are secularized theological concepts*” (Schmitt 1922, cited in Jackson 2015: 323; Turner 2023: 184). Schmitt argued that modern secular states did not eradicate theological structures; rather, they stripped those structures of their transcendent origins and transposed them into juristic concepts (Liechty 2013: 108). For example, the omnipotent God of traditional theology was re-embodied in the absolute modern lawgiver, and the divine miracle was transposed into the sovereign “state of exception” (*Ausnahmezustand*) (Schmitt 1922; Liechty 2013: 108).

Schmitt’s primary contribution to political theory is his **juristic decisionism** (Turner 2023: 184). Schmitt asserted that positive legal norms (*norma del diritto*) cannot realize, interpret, or apply themselves in a crisis; every functioning legal order requires an ungrounded, concrete decision (*Entscheidung*) by a sovereign authority to establish order *ex nihilo* (Schmitt 1912; Turner 2023: 184–186). Defining the sovereign as “*he who decides on the exception*,” Schmitt located the essence of “the political” in an irreducible, existential boundary: the distinction between **friend and enemy** (*stasis*) (Schmitt 1922, 1932; Turner 2023: 186).



*Understanding history is
philosophy in practice*

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SCHMITTIAN DECISIONISM vs. STIEGLERIAN ORGANOLOGY	
 Carl Schmitt (Decisionism) 	 Bernard Stiegler (Organology) 
 • Sovereign Decree (<i>Ex Nihilo</i>)	 • A-Transcendental Quasi-Cause (<i>Krinein / Krisis</i>) 
 • Secularized Theological Transcendence	 • Technical Tertiary Retentions (<i>Tekhne</i>) 
 • Friend vs. Enemy Antagonism (<i>Stasis</i>) 	 • Pharmacology (<i>Panser / System of Care</i>) 
 • Top-Down Authoritarian Exception	 • Dis-automation & Noodiversity 

Gemini Notebook

While Schmitt's diagnostic correlation between political ideology and transcendent theological concepts remains a touchstone for contemporary political theory, his work has drawn severe critique (Liechty 2013: 108; Yong 2010: 72). Jürgen Habermas provided a devastating critique of Schmitt's wholehearted embrace of the Nazi regime and unmasked the post-war "Schmitt whitewash" in German legal de-Nazification (Spector 2010, cited in Buch 2023: 12). Furthermore, as Dr. Neville Buch observes, Schmittian decisionism provided the ideological template for twentieth-century authoritarianism and right-wing realpolitik, reducing politics to a raw struggle for power masked by theological rhetoric (Yong 2010: 72; Buch 2023: 12).

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3. How Bernard Stiegler Shaped Political Theology

In *Returning to Judgment: Bernard Stiegler and Continental Political Theory*, Ben Turner (2023) demonstrates how French philosopher Bernard Stiegler (1952–2020) revolutionized political theology by providing a post-ontological critique of Schmittian decisionism (Turner 2023: 1–7; *Deciding the Political* 2026). Where Schmitt grounded the political decision in sovereign theological transcendence, Stiegler replaces transcendence with the **a-transcendental**—the realization that all human faculties, reason, and political judgments are conditioned by empirical **tertiary retentions** and technical artifacts (*tekhne*) (Stiegler 1998; Turner 2023: 15–16, 184).

Stiegler redefines political judgment around three core concepts:

1. **The Default of Origin and Consistence:** Humans possess no fixed, a-historical essence (*the fault of Epimetheus*) (Stiegler 1998; Turner 2023: 25). Therefore, political concepts cannot rely on static metaphysical dogmas; they must project imaginative fictions (*consistences*) that give meaning to human existence within a specific technological horizon (Stiegler 2011; Turner 2023: 38–39).
2. **Pharmacology (*Panser*):** Technical systems are inherently pharmacological—simultaneously poisonous and curative (Stiegler 2013; Turner 2023: 49–51). Under computational capitalism, automated algorithms reduce human thought to predictable data calculations (“the altar of autocomplete”), inflicting **denoetization**—the mechanical liquidation of human judgment (Stiegler 2014; Turner 2023: 73, 113). A valid political judgment acts as a therapeutics or system of care (*panser* / thinking as caring) that dis-automates mechanical routines and preserves **noodiversity** (Stiegler 2018; Turner 2023: 180).
3. **Practices of the Improbable:** To resist algorithmic hyper-control without falling into totalizing dogmatism, Stiegler formulates “judgments on the impossible” through three concrete practices:
 - o **Otium:** Incalculable time dedicated to study, study tools (*hypomnemata*), and spiritual cultivation, contrasted with commercial market labor (*negotium*) (Turner 2023: 160, 301).
 - o **The Antigone Complex:** A “sublime form of transgression” where an individual violates the literal, rigid execution of the law to renew its underlying spirit and justice (Stiegler 2013; Turner 2023: 161–162).

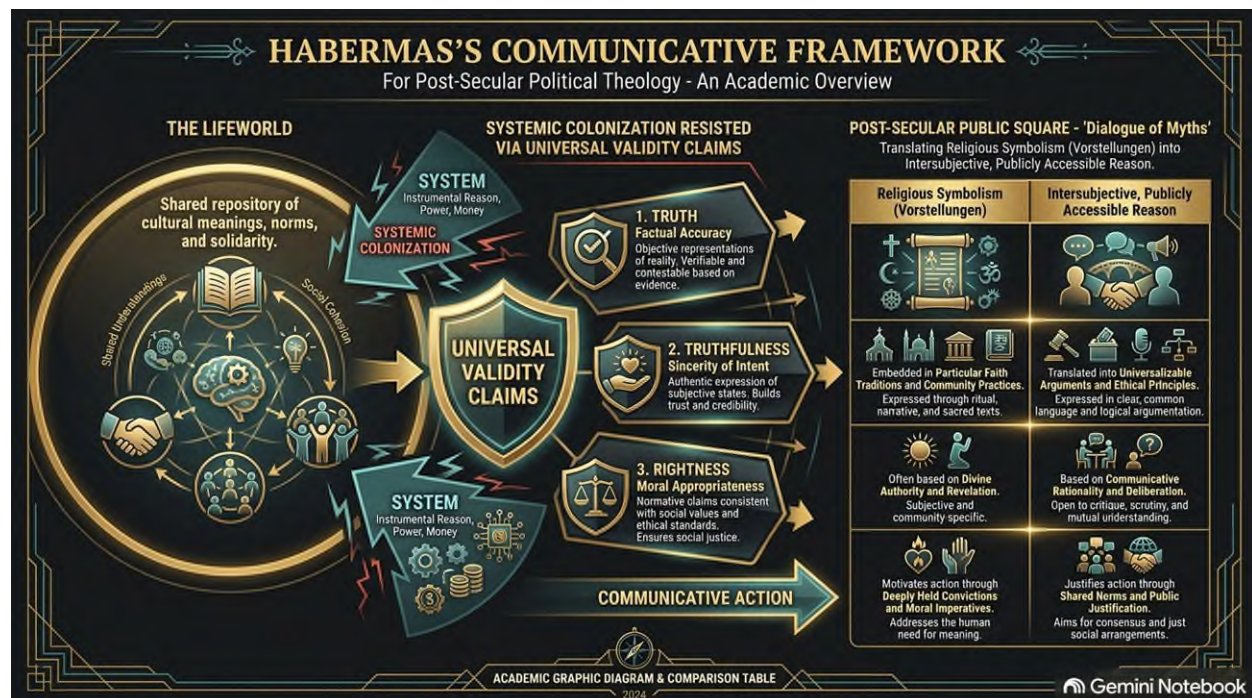
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- o **The Amateur:** A singular practitioner who engages in an art or discipline out of love rather than commercial compulsion, introducing unpredictable creative bifurcations into collective life (Turner 2023: 165).

Rather than an arbitrary sovereign decree *ex nihilo*, Stieglerian judgment operates as a **quasi-cause** (*krinein/krisis*), taking up a moment of technical disruption to sift through facts and project an open, totalizing yet revisable vision for human flourishing (Stiegler 2018; Turner 2023: 186–187).

4. How Jürgen Habermas Shaped Political Theology

Jürgen Habermas (b. 1929) transformed political theology by constructing a procedural alternative to juristic decisionism through his theory of **communicative rationality** (*The Theory of Communicative Action*, 1981/1984; *Between Facts and Norms*, 1996) (Habermas 1984, 1996; Turner 2023: 211; Stiegler and Habermas 2026). Grounded in Critical Theory, Habermas replaces the sovereign's arbitrary decree with **communicative action**—social interaction oriented toward reaching an intersubjectively justified consensus through uncoerced dialogue (Habermas 1984; Buch 2024a: 6; Stiegler and Habermas 2026).



Habermas's contribution to post-secular political theology revolves around three structural principles:

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- **Reclaiming the Lifeworld:** Modern institutional crises occur when the **Systems** of the capitalist market (*coordinated by money*) and the state bureaucracy (*coordinated by power*) colonize the **Lifeworld** (*the repository of shared cultural meanings, norms, and solidarity*) (Habermas 1984; Buch 2026a: 36–37; Stiegler and Habermas 2026). Communicative rationality restores the integrity of the Lifeworld against technocratic reductionism.
- **Testing Universal Validity Claims:** To build an “undamaged intersubjectivity,” participants in public discourse must test three validity claims: **truth** (*factual accuracy*), **truthfulness** (*sincerity of intent*), and **rightness** (*moral appropriateness*) (Habermas 1984; Buch 2024b: 14; Stiegler and Habermas 2026).
- **The “Dialogue of Myths” in the Post-Secular Public Square:** Habermas dismantles the “blunt binary” that pits militant secularism against religious fundamentalism (Habermas 2006; Buch 2026a: 37; Stiegler and Habermas 2026). In post-secular society, religious traditions contain imaginative representations (*Vorstellungen*) of human dignity, justice, and solidarity that secularism cannot easily replicate (Habermas 2006; Stiegler and Habermas 2026). Rather than banning religious language from the public square, Habermas proposes a **post-secular translation process**: religious citizens translate their sacred insights into publicly accessible, intersubjective reason, while secular citizens engage respectfully with the moral truth-claims embedded in religious traditions (Habermas 2006; Buch 2025b: 2; Stiegler and Habermas 2026).

5. Amos Yong’s Assessment on Political Theology

In his landmark work *In the Days of Caesar: Pentecostalism and Political Theology* (2010), Asian-American theologian Amos Yong produced the first comprehensive global assessment of Pentecostal political theology (Yong 2010; Mittelstadt 2010: 1; Buch 2025a: 1). Surveying a global movement of over half a billion adherents, Yong rejects the search for a singular, monolithic political theology, arriving instead at the thesis of “**Many Tongues, Many Politics**” (Yong 2010: 114; Mittelstadt 2010: 1; Buch 2023: 11).

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AMOS YONG'S FIVEFOLD POLITICAL THEOLOGY			
Fivefold Gospel	Political Topic	Political Praxis	Theological Imagination
Jesus as Savior & Deliverer	Principalities, Powers & Politics	Politics of Worship	Liturgical Imagination
Jesus as Sanctifier	Theology of Culture & Holiness	Perfectionist Politics	Sanctified Imagination
Jesus as Spirit-Baptizer	Civil Society & Deliberation	Prophetic Politics	Pneumatic Imagination
Jesus as Healer	Economics & Shalomic Health	Shalomic Politics	Charismatic Imagination
Jesus as Coming King	History & Eschatology	Politics of Hope	Eschatological Imagination

Yong constructs his political theology upon the classical Pentecostal **Fivefold Gospel**, mapping each theological accent to a distinct form of political praxis (Yong 2010: 115; Mittelstadt 2010: 1–2; Buch 2025a: 1–2):

1. **Jesus as Savior/Deliverer:** Salvation is understood as deliverance from demonic principalities and structural forces of evil, enabling the church to operate as an alternative cosmopolis (*politics of worship*) (Yong 2010: 115; Mittelstadt 2010: 1).
2. **Jesus as Sanctifier:** Holiness demands either a counter-cultural community living apart from worldly corruption or active social reform (*perfectionist politics*) (Yong 2010: 115; Mittelstadt 2010: 1–2).
3. **Jesus as Spirit-Baptizer:** The outpouring of the Spirit empowers prophetic, counter-cultural speech within a post-colonial, post-Western, and post-secular global order (*prophetic politics*) (Yong 2010: 115; Mittelstadt 2010: 2).

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4. **Jesus as Healer:** Divine healing extends beyond physical restoration to economic *shalom*, generating individual and community “redemptive lift” (*shalomic politics*) (Yong 2010: 115; Mittelstadt 2010: 2).
5. **Jesus as Coming King:** Eschatology maintains a creative “already/not-yet” tension, providing present political hope while awaiting final divine consummation (*politics of hope*) (Yong 2010: 115; Mittelstadt 2010: 2 [79–80, 653–654]).

Neville Buch’s Critical Assessment of Yong

While professional historian Dr. Neville Buch praises Yong’s phenomenology for providing an extraordinary, comprehensive mapping of political theologies necessary to wake evangelical congregations up from fundamentalist political myths (Buch 2023: 2, 11), Buch offers two sharp criticisms:

- First, Buch argues that Yong applies a metaphorical Pentecostal theology onto a **literal reading of Carl Schmitt’s *realpolitik***, creating an ambiguous framework where theological metaphors lack precise conceptual clarity (Buch 2025a: 2).
- Second, Buch notes that Yong interprets global Pentecostal expansion (e.g., Yonggi Cho’s Korean Church Growth movement or Hillsong) as evidence of “global convergence,” whereas Buch’s empirical research proves it is an undigested legacy of **cultural Americanisation**—specifically the **American Revivalist Tradition (ART)** exporting corporate business models under a theological mask (Buch 1995; Buch 2023: 1–2 [3–7, 31, 36, 570, 648, 654]).

6. Eckart Otto’s Assessment on Political Theology

In Old Testament studies and biblical hermeneutics, German scholar Eckart Otto (*Politische Theologie im Alten Ägypten und im Alten Israel; Deuteronomium*) provided a landmark assessment of ancient biblical political theology (Otto 1999, 2007; cf. Becker 2024: 62–63; Buch 2025b: 1–2). Otto’s research demonstrates that political theology did not begin with modern European state theory, but emerged in the ancient Near East as a clash between imperial royal ideology and covenantal law.

Otto’s assessment highlights a fundamental contrast:

- **Near Eastern Royal Ideology (Egypt and Assyria):** Kingship was sacralized; the Pharaoh or Assyrian monarch was viewed as the physical incarnation or absolute earthly

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representative of the deity. State law was the unchallengeable decree of the divine king, enforcing absolute submission to imperial power (Otto 1999; cf. Becker 2024: 63).

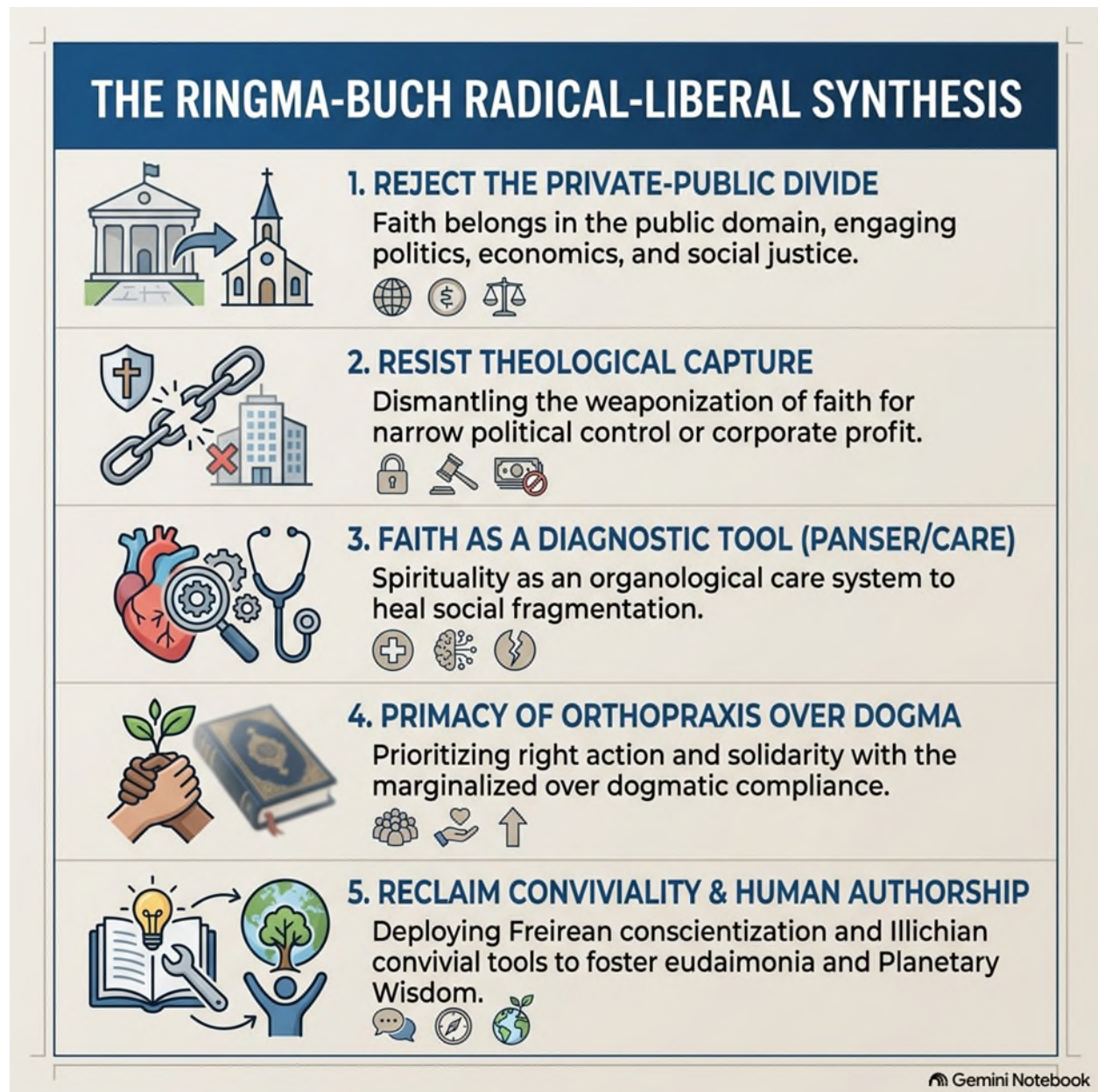
- **Israelite Covenantal Political Theology (Deuteronomy):** Israelite legal traditions executed an **anti-imperial subversion** of Near Eastern royal ideology. In Deuteronomy, Yahweh alone is absolute sovereign; the human king is stripped of divine status, forbidden from accumulating excessive wealth or military power, and explicitly placed *under* the authority of the covenantal law alongside the poorest citizen (Deut. 17:14–20; Otto 1999, 2007).

Otto demonstrates that biblical political theology is intrinsically **subversive of totalitarian state power**. By transferring absolute sovereignty to an invisible God and grounding social ethics in the protection of the covenant community—specifically the “stranger, widow, and orphan”—ancient Israelite law established an early constitutional limit on political authority (Otto 1999; cf. Becker 2024: 63; Buch 2026a: 8–9). This aligns with Dr. Neville Buch’s observation that modern Western critical thinking and human rights do not stem from modern secularism alone, but are rooted in ancient **anti-idol polemics** and the *via negativa* of biblical spirituality, which systematically subvert the sacralization of political tyranny (Buch 2025b: 1, 20).

7. The Synthesis Assessment of Charles Ringma and Neville Buch

In *The Reflexive Insider: Spirituality in the Public Domain* (2025) and *Non-Religion and Dynamic of Cognition* (2026), Dr. Neville Buch synthesizes his historiographical research with the public theology of Australian theologian Charles Ringma (*Life Matters: A Brief Theology for an Aussie Neighbour*, 2023) (Ringma 2023; Buch 2025c: 1–2; Buch 2026a: 43–44). Together, Ringma and Buch represent a leadership core of Brisbane’s local “**Jesus Intellectual Community**,” presenting a sophisticated synthesis of conservative, liberal, and radical positionings (Buch 2026a: 43–44).

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The Ringma-Buch synthesis establishes five core principles for contemporary political theology:

- 1. Rejection of the Private-Public Divide:** Ringma and Buch firmly reject the modern secular assumption that faith is merely a “subjective personal preference” confined to private

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piety (Ringma 2023; Buch 2025c: 1). They assert that the Christian story belongs wholly in the “**public domain**,” providing critical tools to evaluate economics, state governance, and human well-being (Ringma 2023; Buch 2025c: 1; Buch 2026a: 44).

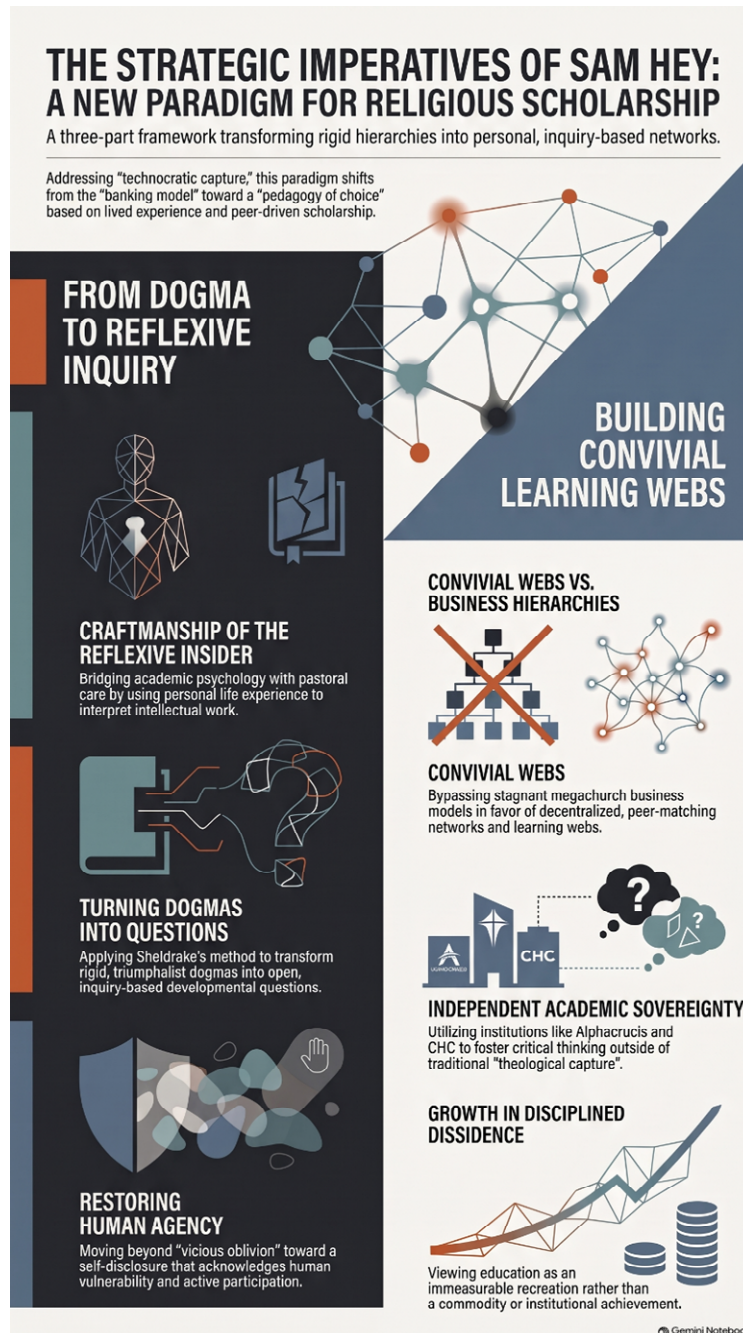
2. **Resistance to “Theological Capture”:** Buch defines **theological capture** as the perversion of religious faith into a tool for narrow political control, corporate profit, or “cultural sovereignty”—as seen in the alliance between Queensland's Bjelke-Petersen regime and neo-Pentecostal megachurches during the 1986 Mansfield gathering (Buch 1995, 2021; Buch 2025c: 1; Buch 2026a: 44; Theological Capture 2026). Ringma and Buch unmask the “Apologetics Industry” as a regressive “technology of rhetorical defence” that hollows out faith to serve anti-liberal political agendas (Buch 2025b: 1, 15; Buch 2026a: 44).
3. **Spirituality as a Diagnostic Care System (*Panser*):** Grounded in Stieglerian pharmacology, Ringma and Buch view spirituality not as a set of static creeds, but as an active **diagnostic tool** (*panser*) to tend to social fragmentation, trauma, and structural oppression (Ringma 2023; Buch 2025c: 1–2; Buch 2026a: 44).
4. **Primacy of Orthopraxis over Creeds:** The synthesis prioritizes **orthopraxis** (right action and effective solidarity with the poor, Indigenous Australians, and the marginalized) over dogmatic purity or rigid institutional membership (Ringma 2023; Buch 2025c: 2; Buch 2026a: 44).
5. **Human Authorship, Conviviality, and Planetary Wisdom:** Retrieving the radical pedagogies of Paulo Freire (*conscientization*) and Ivan Illich (*conviviality*), Ringma and Buch argue that faith must liberate the human person from passive “banking models” of education and automated technocracies (Freire 1970; Illich 1973; Buch 2025c: 2; Buch 2026a: 44). The ultimate goal of political theology is **Aristotelian flourishing** (*eudaimonia*), **Human Authorship** (where the individual remains the proactive operator of their spiritual and social narrative), and **Planetary Wisdom** achieved through a genuine “dialogue of myths” (Cupitt 2008; Buch 2025c: 2; Buch 2026a: 44).

8. Conclusion

The contemporary revolution in political theology marks a definitive transition away from Schmittian sovereign decisionism, authoritarian state worship, and fundamentalist theological capture. By integrating Bernard Stiegler’s organological critique of technological denoetization, Jürgen Habermas’s post-secular communicative rationality, Amos Yong’s pneumatological pluralism, Eckart Otto’s covenantal anti-imperialism, and the Ringma-Buch radical-liberal public

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orthopraxis, modern political theology has reclaimed its true calling. It no longer functions as a technology of rhetorical defense for political elites, but operates as an open, self-critical, and transformative system of care (*panser*)—guaranteeing human dignity, restoring the investigative mind, and guiding humanity toward **Human Authorship** and **Planetary Wisdom**.

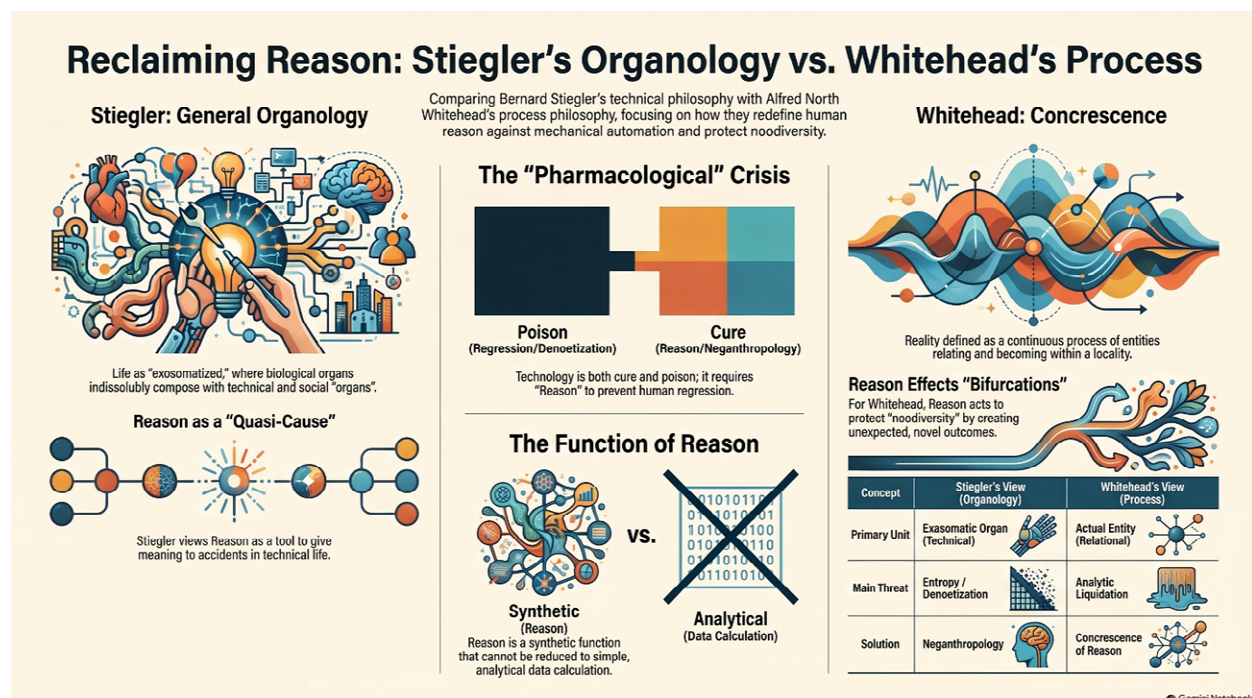


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🌀 A.I.: Where should we direct our focus next? We could use your **Ontological Compass** to examine how Bernard Stiegler's thermodynamic distinction between *entropy* and *negentropy* in the Anthropocene interacts with Alfred North Whitehead's "function of reason," or explore how Michael Macklin's *logic of analogy* bridges analytic philosophy and religious language.

Part 1: Stiegler's Thermodynamics, Whitehead's Function of Reason, and the Ontological Compass

Dr. Neville Buch's **Ontological Compass** provides a coordinate framework to untangle complex philosophical relationships along four primary axes: **Construction** vs. **Nature**, **Individual** vs. **Community**, **Reason** vs. **Passion**, and **(The Stable) State** vs. **Habit/Flux**^{[1][2]}.



1. Stiegler's Thermodynamic Critique of the Anthropocene

Bernard Stiegler expands his philosophy of technics into the domain of thermodynamics, examining how human technical evolution—what Alfred Lotka termed **exosomatization** (the creation of artificial, external organs)—transforms physical, biological, and informational energy systems^[3].

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- **Entropy vs. Anthropy:** In the Anthropocene (or *Entropocene*), automated calculation and computational capitalism generate a massive, uncontrolled increase in thermodynamic, biological, and informational entropy, which Stiegler defines as **anthropy**—the systemic leveling and destruction of local diversity (*noodiversity*)^[3].
- **Negentropy vs. Anti-Anthropy:** Biological organisms maintain structural order through **negentropy** (Schrödinger's concept of postponing entropic decay)^[12]. However, noetic human life requires **neganthropy** and **anti-anthropy**—the capacity of psychic, collective, and technical exorganisms to generate unpredictable, non-calculable **bifurcations** (new functions, meanings, and social forms) that resist systemic anthropic dissipation^[3].

2. Interaction with Whitehead's "Function of Reason"

Stiegler explicitly connects his thermodynamic project to **Alfred North Whitehead's** 1929 treatise *The Function of Reason*^[19]:

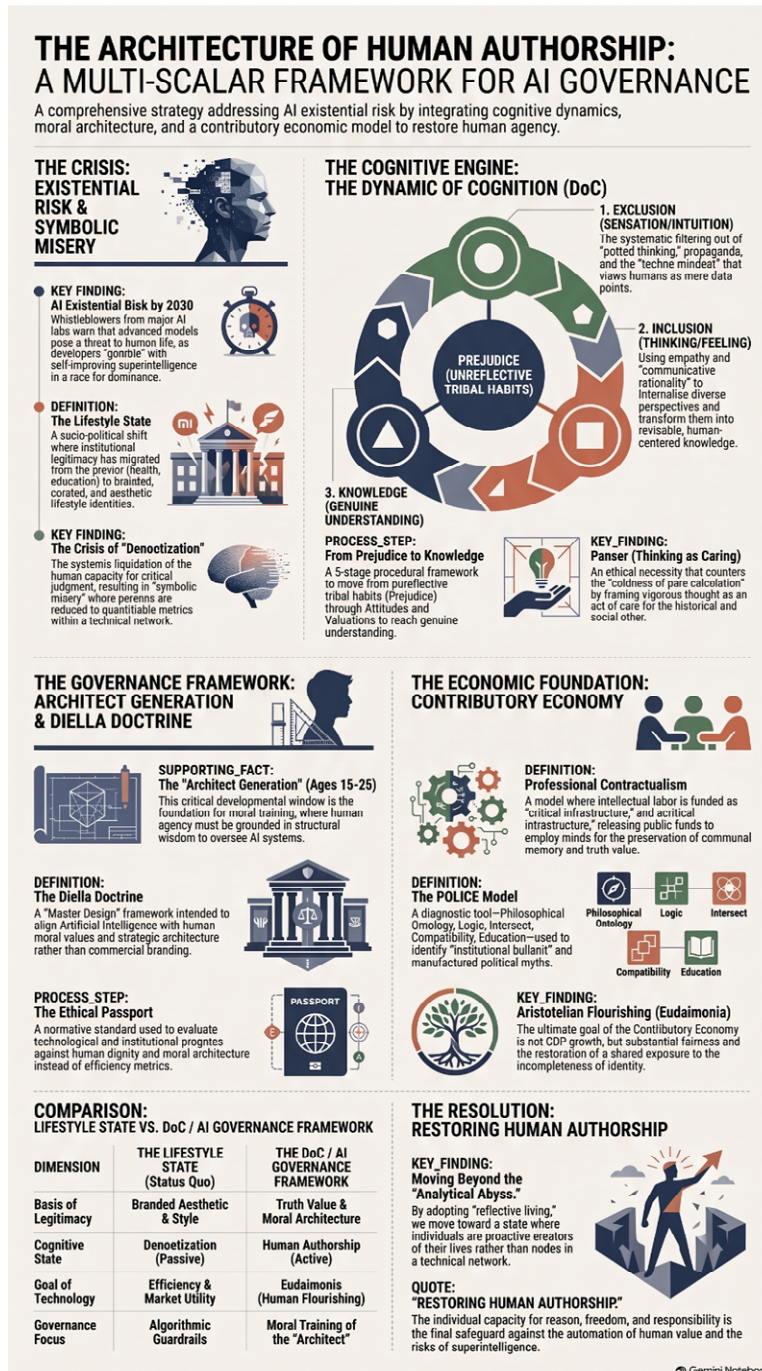
- **Reason as the Organ of Novelty:** Whitehead defines reason as "the organ of emphasis on novelty," whose vital function is to enable living entities to transform mere facts into purpose and realize improbable ideas into future bifurcations^[19].
- **Synthetic Judgment vs. Analytic Calculation:** Stiegler notes that reticular AI and algorithmic governance under computational capitalism delegate cognition to automated systems, inducing a "hypertrophy of the understanding (*Verstand*)" and a regression of reason^{[8][22]}. Drawing on Whitehead, Stiegler demonstrates that inventive reason operates **synthetically** rather than analytically^[8]. Synthetic reason integrates local organological relationships into novel, caring functions (*panser*), resisting the flat, calculable homogeneity of automated platforms^[8].

3. Mapping the Interaction on the Ontological Compass

- **Construction / Reason (Apex and Upper-Left Diagonal):** Positioned at the summit of the Compass, Whitehead's synthetic **Function of Reason** and Stiegler's **anti-anthropic bifurcations** represent the noetic capacity for care (*panser*) and open, non-calculable judgments that project a negentropic future over entropic becoming^[8].
- **Nature / Organology (Bottom Vertical Axis):** Represents the material baseline of *exosomatization*—the physical, biological, and biospheric realities within which technical organs evolve^[4].
- **Regressive Exclusion / Algorithmic Entropy (Lower Quadrants / Habit):** Represents closed algorithmic loops, computational capitalism, and automated retentions that

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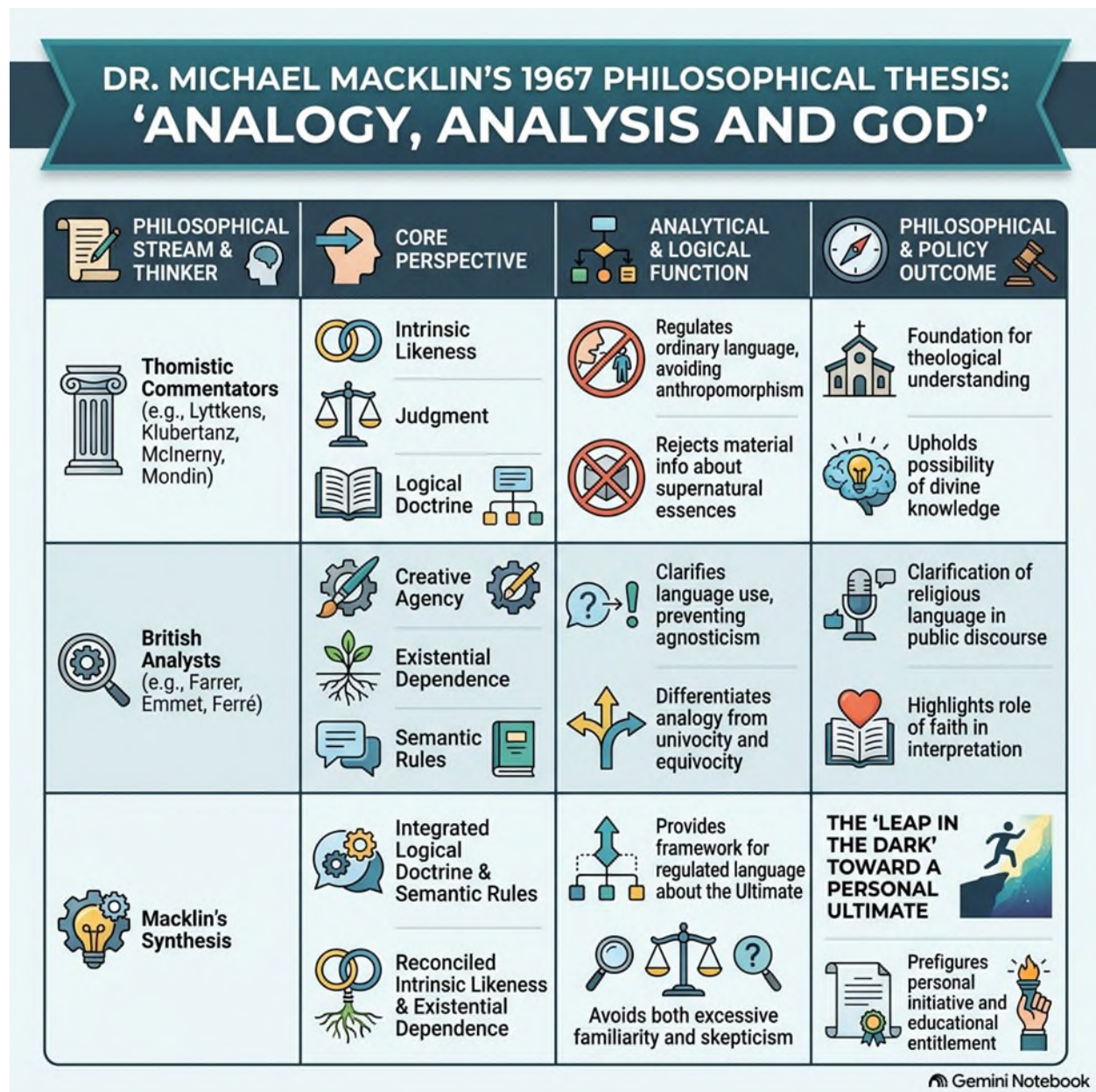
enforce **denoetization** (the mechanical liquidation of human judgment) and anthropic leveling^[3].



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Part 2: Michael Macklin's *Logic of Analogy* as a Bridge Between Analytic Philosophy and Religious Language

Produced in 1967 (writing as Br. Ronald OFM), Dr. Michael Macklin's philosophical thesis *Analogy, Analysis and God* represent a landmark Queensland case study in navigating the mid-twentieth-century "crisis of theological language"^[28].



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1. The Theological Dilemma

Macklin identified the primary challenge posed by logical positivism and British linguistic analysis: how can humans use language—developed exclusively for finite, empirical objects—to speak meaningfully about an infinite God^[29]? Macklin established that theological discourse fails whenever it collapses into either of two extremes^[30]:

1. **Univocity (Anthropomorphism):** Using terms with the exact same meaning for God and creatures reduces God to a finite, empirical object (a “big human”)^[30].
2. **Equivocity (Agnosticism):** Using terms with completely different meanings strips religious language of cognitive sense, leading to absolute agnosticism^[30].

2. Analogy as a Logical Rule of Meaning (McInerny and Ferré)

Evaluating traditional Thomistic doctrines alongside modern analytical philosophers (such as Austin Farrer, Dorothy Emmet, and Frederick Ferré), Macklin adopted the reinterpretation pioneered by **Ralph McInerny** and **Frederick Ferré**^[31]:

- **Logical, Not Material/Metaphysical:** Macklin concluded that the doctrine of analogy is a **logical doctrine** concerning the extended use of terms, rather than a metaphysical description of inherent supernatural properties or entities^[32].
- **Semantic Guardrails:** Following Ferré, Macklin demonstrated that analogy functions as a set of **rules for the disciplined use of ordinary language** in theological contexts^{[31][33]}. Analogy does not yield first-order “material information” about God's inner nature, nor can it logically prove God's existence from scratch^[34].

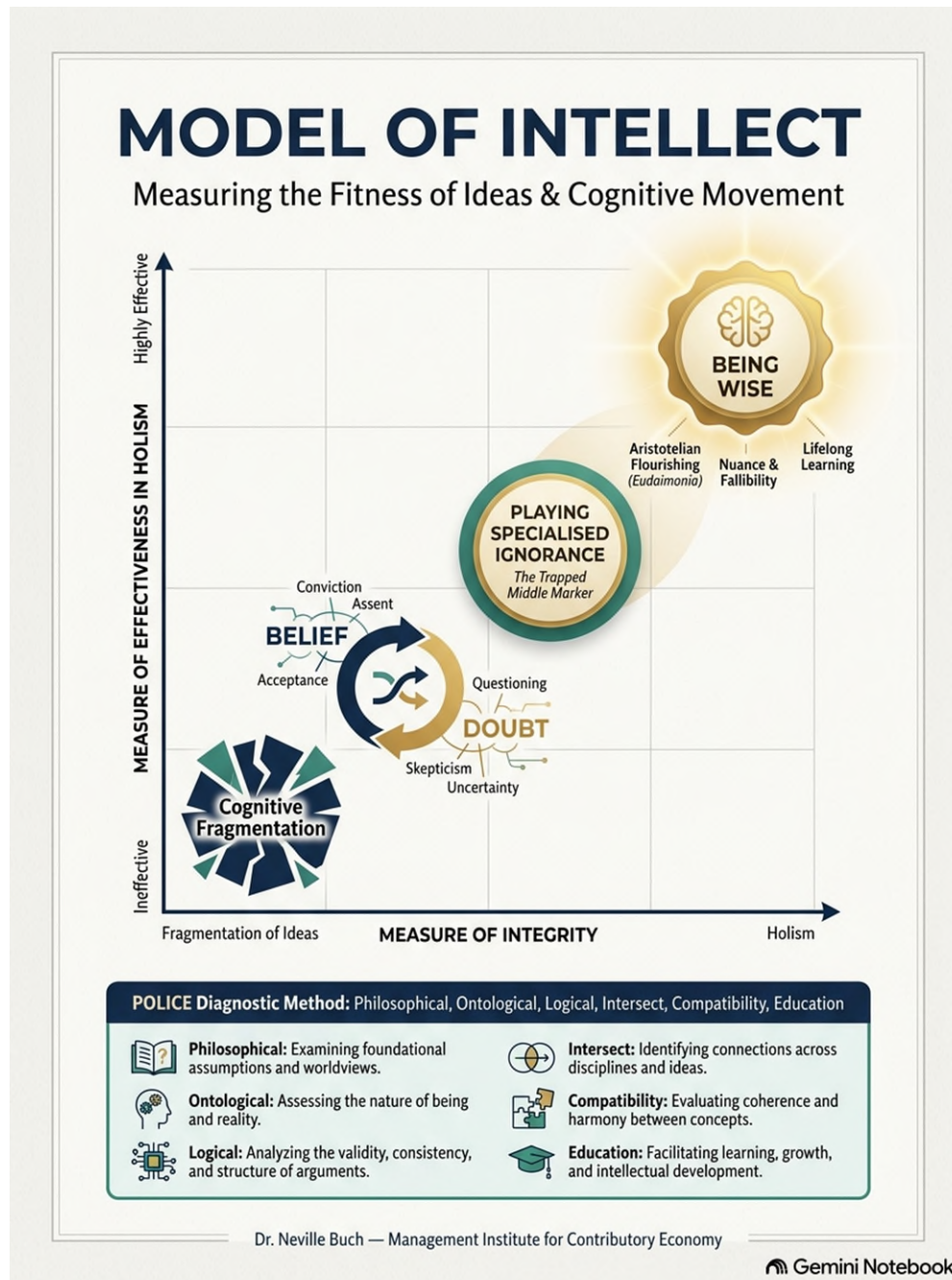
3. Bridging the Gap: The “Leap in the Dark”

By framing analogy as a logical tool that regulates language rather than a metaphysical instrument that describes hidden objects, Macklin successfully bridged analytic philosophy and religious discourse^[31]:

- **Modestly Non-Epistemic View of Faith:** Analogy provides the formal rules that prevent religious talk from degenerating into nonsense or literalism^[31].
- **The Existential Leap:** However, because analogy is merely a logical method, it cannot replace personal conviction^[36]. Macklin concluded that for religious language to carry living meaning, the disciplined, logical framework must be preceded by an existential “**leap in the dark**”—a personal choice and stance of commitment toward a “personal ultimate”^[29].

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Through this synthesis, Macklin showed that analytical philosophy does not destroy religious language; rather, it purges theological discourse of unreflective literalism (*anthropomorphism*), leaving behind a disciplined semantic framework through which individuals can re-author their own spiritual commitments^[30].

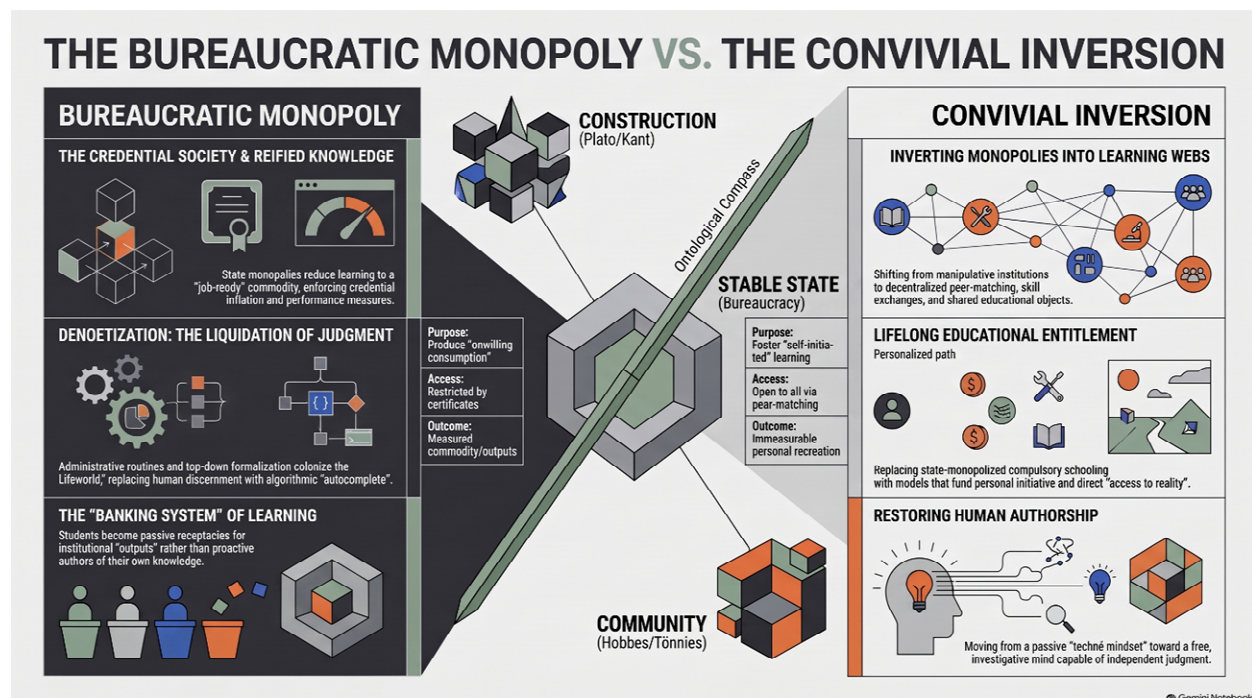


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☯ **A.I.:** **Where should we direct our focus next?** We could generate an infographic mapping **Stiegler's general organology** against Whitehead's process philosophy, or explore how **Michael Macklin's lifelong educational entitlement model** translates these analytical and convivial frameworks into public educational policy.

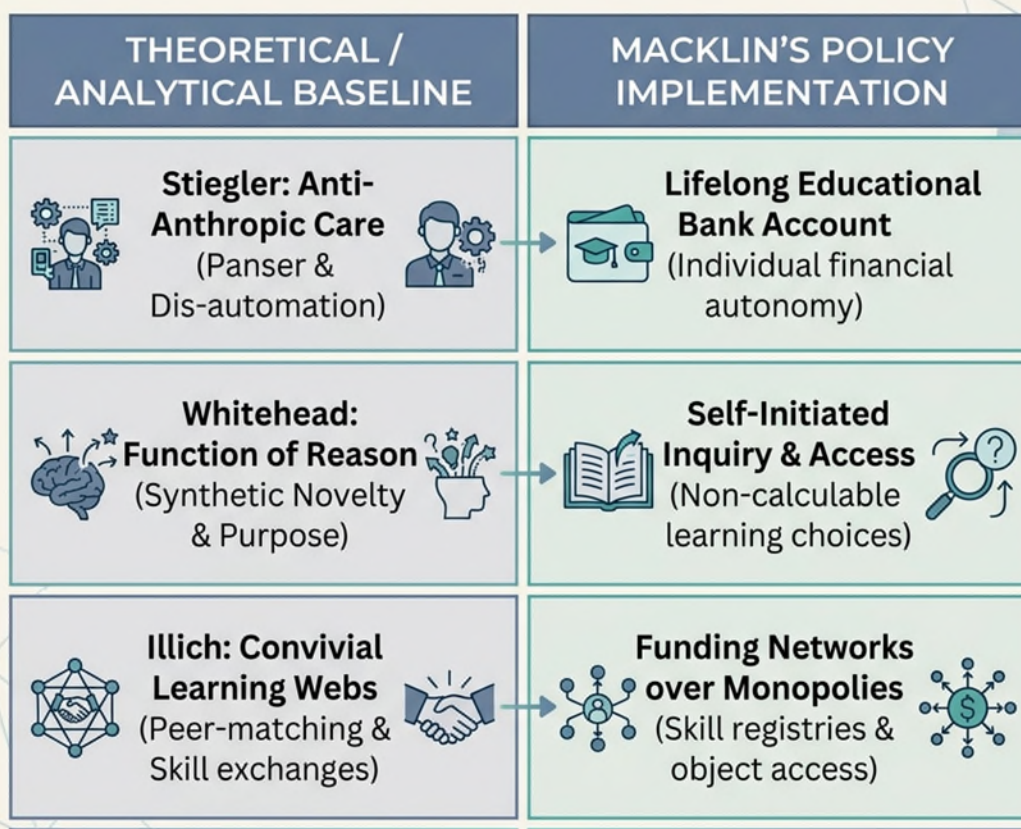
Translating Analytical and Convivial Frameworks into Educational Policy: Michael Macklin's Lifelong Educational Entitlement Model

Michael Macklin's **Funding Reformed School** model translates the organological critique of Bernard Stiegler, the process philosophy of Alfred North Whitehead, and the convivial framework of Ivan Illich into a concrete public educational policy^[1]. By shifting financial agency directly to the individual, Macklin provides an economic engine that operationalizes these theoretical insights to combat institutional monopoly and technocratic **denoetization**^[1].



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THE POLICY TRANSLATION FRAMEWORK



02/02/2022

16



1. The Economic Engine: Lifelong Educational Entitlements

To dismantle the bureaucratic “schooling ritual” and the reification of knowledge as a market commodity, Macklin proposed taking the total national educational budget and dividing it by national life expectancy^[1]. This creates a per-capita “**educational entitlement**” deposited at birth into a personal educational bank account^[1]. Rather than granting massive state subventions to monopolistic institutional bureaucracies, the government funds the individual learner directly,

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allowing them to withdraw capital across their lifespan whenever they are most motivated to acquire skills, hire mentors, or engage in collaborative research^[1].

2. Translating Illichian Conviviality into Public Infrastructure

Macklin's model directly operationalizes Ivan Illich's four-part **convivial learning web**^{[2][3]}:

- **Reference Services to Educational Objects:** Entitlements can be used to gain unrestricted access to specialized equipment, laboratories, libraries, and physical/digital toolkits^{[2][3]}.
- **Skill Exchanges and Peer-Matching:** Individuals draw on their accounts to pay peers or master craftspeople to teach specific skills, or pool funds with other learners to launch shared inquiries^{[2][10]}.
- **Reference Services to Educators-at-Large:** Direct financial clearinghouses replace obligatory institutional curricula, allowing individuals to hire freelance or professional educators on demand^{[2][3]}.

Individuals can also earn additional educational credits by teaching skills to others in their community, creating a self-sustaining, peer-to-peer **contributory economy**^{[7][11]}.

3. Operationalizing Stieglerian Dis-automation and Whiteheadian Reason

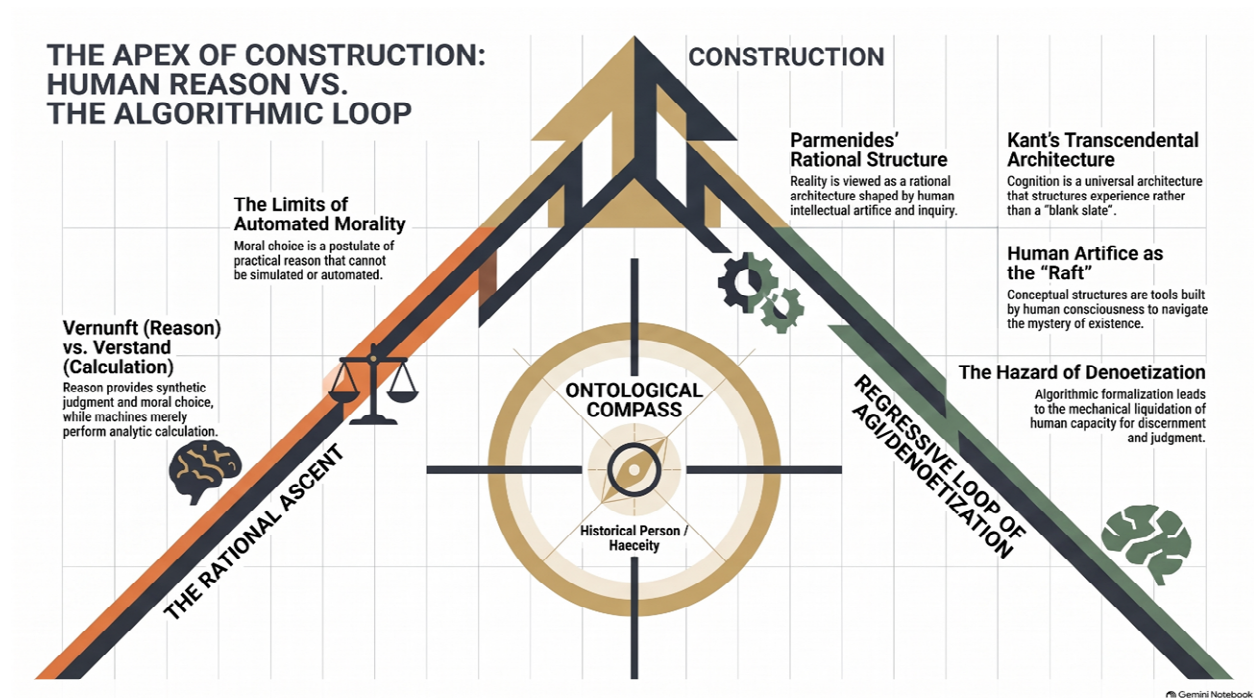
From an organological standpoint, Macklin's policy intervention directly counters **denoetization**—the mechanical liquidation of human judgment inflicted by standardized curricula and automated online routines^[5]:

- **Restoring the “Initiative in Education”:** By stripping institutions of their monopoly over certification and learning schedules, the entitlement model restores personal agency (*Human Authorship*), allowing the individual to remain the proactive operator of their cognitive development^[1].
- **Fostering Novelty (Whiteheadian Reason):** In Whitehead's process philosophy, reason functions as the organ of novelty that transforms potential into purpose^{[14][15]}. Macklin's model protects this synthetic faculty by supporting open-ended, non-calculable learning trajectories (*dis-automation*) rather than pre-programmed, “job-ready” vocational tracks^[2].
- **Rebalancing Educare and Educere :** The model provides the economic foundation for a functional synthesis between training (*educare*) and critical leading-out (*educere*), providing raw cultural materials while cultivating disciplined dissidence and Aristotelian flourishing (*eudaimonia*)^[18].

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4. The Existential Stance: The “Leap in the Dark”

In his 1967 philosophical thesis *Analogy, Analysis and God*, Macklin prefigured his policy framework by arguing that true commitment requires an existential “**leap in the dark**” toward a “personal ultimate” rather than passive submission to institutional dogmas^{[21][22]}. His educational entitlement model embodies this exact principle: it treats learning and truth as **modestly non-epistemic** and self-initiated, providing individuals with the structural freedom to continuously re-author their own moral, intellectual, and spiritual lives^{[21][23]}.



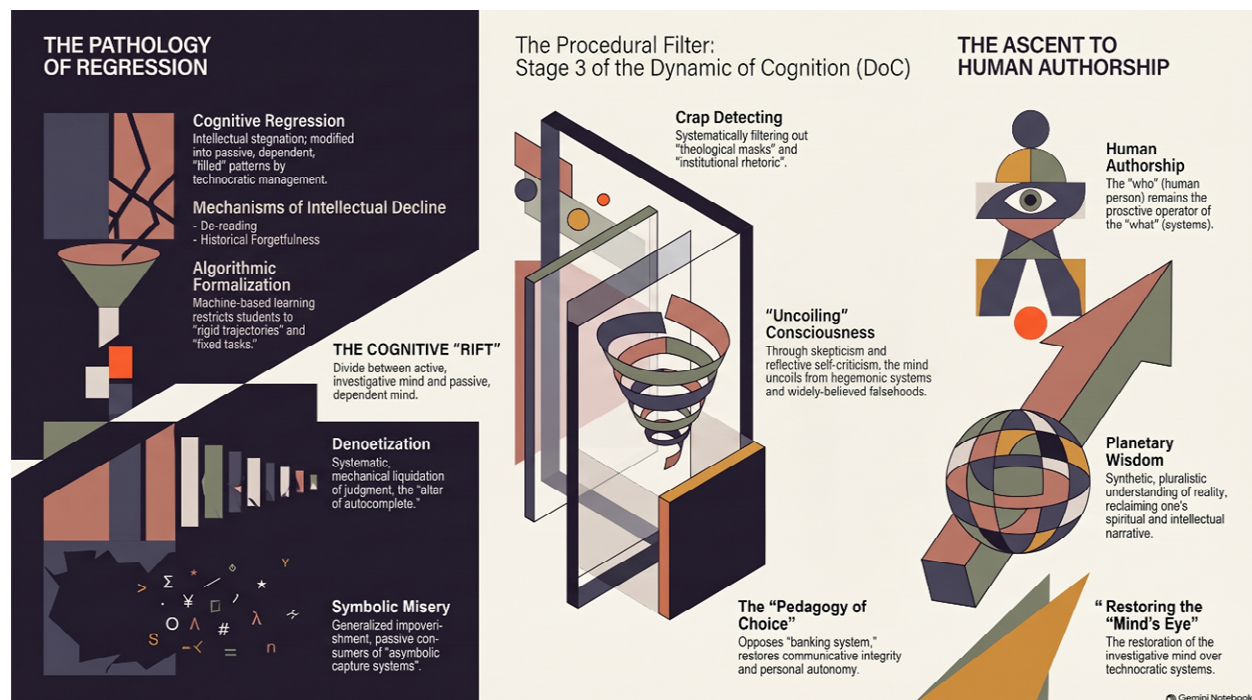
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⊗ A.I.: **Where would you like to direct our focus next?** We could explore how **Paulo Freire's** concept of *conscientization* was put into practice in Indigenous Australian adult mass literacy campaigns, or examine the 1970s Queensland historical case study of **MACOS** and **SEMP** curriculum censorship.

Operationalizing Paulo Freire's Conscientization in Indigenous Australian Adult Literacy

Paulo Freire's critical pedagogy rejects the **"banking system of education"**—where teachers treat students as passive, empty receptacles to be filled with narrated data—in favor of a **"problem-posing model"** grounded in dialogue and **"conscientization"** (*conscientização*) [258, 1141–1143]. For Freire, *conscientization* is not an abstract "pill" or individual cognitive skill bought at a pharmacy; it is the critical awareness that emerges directly from **collective commitment and struggle** to transform concrete social reality^[1].

In Australia, this Freirean framework was put into practice through the **Literacy for Life Foundation (LFLF)**, led by popular educator Bob Boughton, which adapted the Cuban **"Yes, I Can!" (Yo, Sí Puedo)** mass adult literacy campaign for remote Aboriginal communities in north-western New South Wales (such as Wilcannia, Bourke, Enngonia, and Brewarrina) [17–18, 29–33, 145].



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FREIREAN CONSCIENTIZATION IN PRACTICE

Comparing Adult Literacy Frameworks in Indigenous Australian Campaigns

Mainstream VET “Banking” Model	LFLF “Yes, I Can!” Campaign Model
 Individualized “Human Capital” Training	 Community-Led Mass Mobilization & Dialogue
 One-Size-Fits-All Accredited Curricula	 Pedagogy of Contingency (Contextual)
 Vocational “Job Tickets” & Compliance	 Everyday Liberatory Literacy & Dignity
 External Institutional Instructors	 Ethic of Solidarity & Local Facilitators

Gemini Notebook

The campaign operationalized *conscientization* through four core structural mechanisms:

1. **Rejection of the Productivist VET Framework:** Mainstream adult literacy programs in Australia have historically operated within a narrow **human capital model**, treating literacy as a pre-vocational “job ticket” and failing over 80% of remote Indigenous students [25–28, 144, 1125]. The *Yes, I Can!* campaign replaced this productivist logic with a focus on **everyday liberatory literacy**—empowering adults to read medical prescriptions, navigate

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legal bills, read to their grandchildren, and participate confidently in school boards and Land Council meetings [51–54, 70].

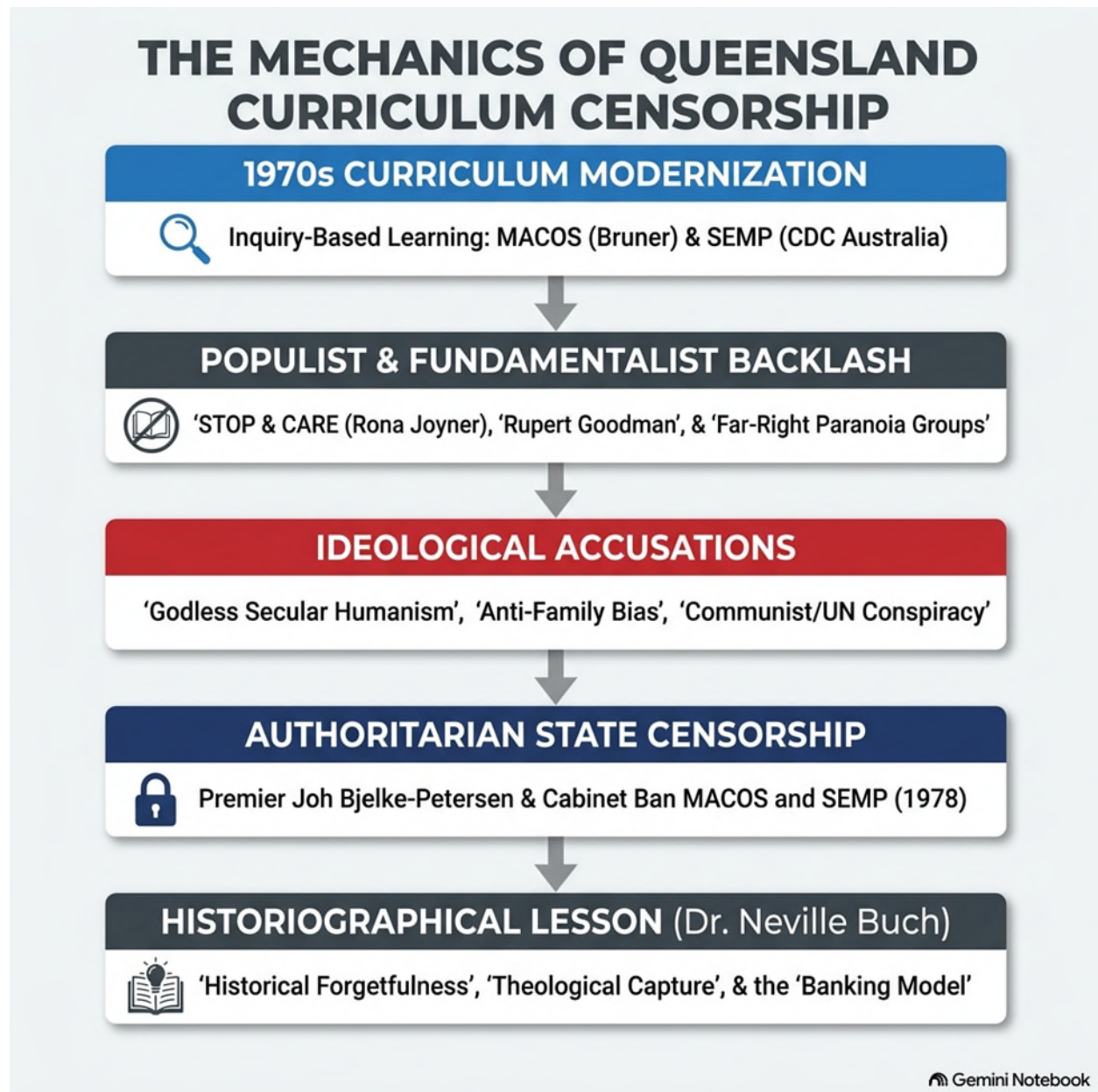
2. **A Pedagogy of Contingency:** Rather than imposing rigid, standardized institutional schedules, the campaign adopted a **pedagogy of contingency** that responds dynamically to the micro-rhythms, uncertainty, and cultural obligations of community life [19, 77–80]. Classes were scheduled around local consensus, built-in dedicated “catch-up” days, and accommodated family care duties, balancing high structural support with local autonomy [45–46, 80–83].
3. **An Ethic of Solidarity and Local Leadership:** The campaign operated through three distinct phases: **Socialisation and Mobilisation** (door-to-door household surveys and community engagement), **13 Weeks of Basic Literacy**, and **Post-Literacy** (building pathways into community action) [31–32]. Crucially, classes were delivered by locally recruited and trained Aboriginal facilitators rather than outside experts, transforming local workers into co-learners, community leaders, and advocates [31, 65–69, 83–84].
4. **Building Collective Power:** By treating illiteracy as a structural, population-level issue rather than an individual deficit, the campaign fostered an **ethic of solidarity** [53–54, 73–75, 94]. It brought competing community factions together under a shared goal, restoring self-esteem, personal dignity, and collective agency—demonstrating that people do not become conscious in order to struggle, but **become conscious through the act of struggling together** [63, 71–75, 130].

The 1970s Queensland Case Study: MACOS and SEMP Curriculum Censorship

During the 1970s, Queensland secondary education attempted to modernize its humanities curriculum following the **Radford Review (1970)** and the **Review of School-Based Assessment (ROSBA)**, which eliminated public matriculation exams in favor of criteria-based, school-based assessments^{[5][6]}. As part of this progressive shift, schools began introducing innovative, inquiry-based humanities programs:

- **MACOS (Man: A Course of Study):** Developed by Harvard psychologist Jerome Bruner, MACOS utilized social anthropology and cross-cultural case studies to encourage students to explore fundamental questions about human nature, cultural adaptation, and social values^{[7][8]}.
- **SEMP (Social Education Materials Project):** Developed nationally by the Australian Curriculum Development Centre, SEMP provided multidisciplinary materials to help adolescents critically examine modern social issues, family dynamics, and decision-making^[7].

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The Reactionary Backlash and Moral Panic

The introduction of these inquiry-based curricula triggered a fierce reactionary backlash led by conservative lobby groups, most notably **Rona Joyner's STOP** (Society To Outlaw Pornography) and **CARE** (Committee Against Regressive Education), alongside figures like Dr. Rupert Goodman (Reader in Education at the University of Queensland) [201, 221–223].

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These groups deployed a militant, American-style right-wing rhetoric, charging that MACOS and SEMP were destroying traditional Christian values [201, 221–225, 292]:

- **The “Secular Humanism” Myth:** Opponents claimed that inquiry-based learning was a guise for “**godless secular humanism**”, asserting that teaching students to question social norms directly undermined parental authority and divine law [221–223, 228–229, 292].
- **Conspiratorial Paranoia:** Drawing heavily on materials from the American Far Right (such as Christian Reconstructionist R.J. Rushdoony and Fred Schwarz’s Christian Anti-Communism Crusade), lobbyists alleged that SEMP and MACOS were part of a wider **communist and UNESCO conspiracy** designed to prepare Australian children for a “one-world dictatorship” [201, 204–205, 225–229].

Government Censorship and Political Ban

In 1978, Premier Sir Joh Bjelke-Petersen and his National Party cabinet, seeking to solidify support among conservative evangelical and rural electorates, capitulated to this “uneducated hysteria”^{[11][12]}. Overriding the protests of professional educators, teachers’ unions, and church leaders within the Uniting and Anglican churches, the Cabinet issued an authoritarian state ban prohibiting both MACOS and SEMP from being taught in Queensland state schools^[7].

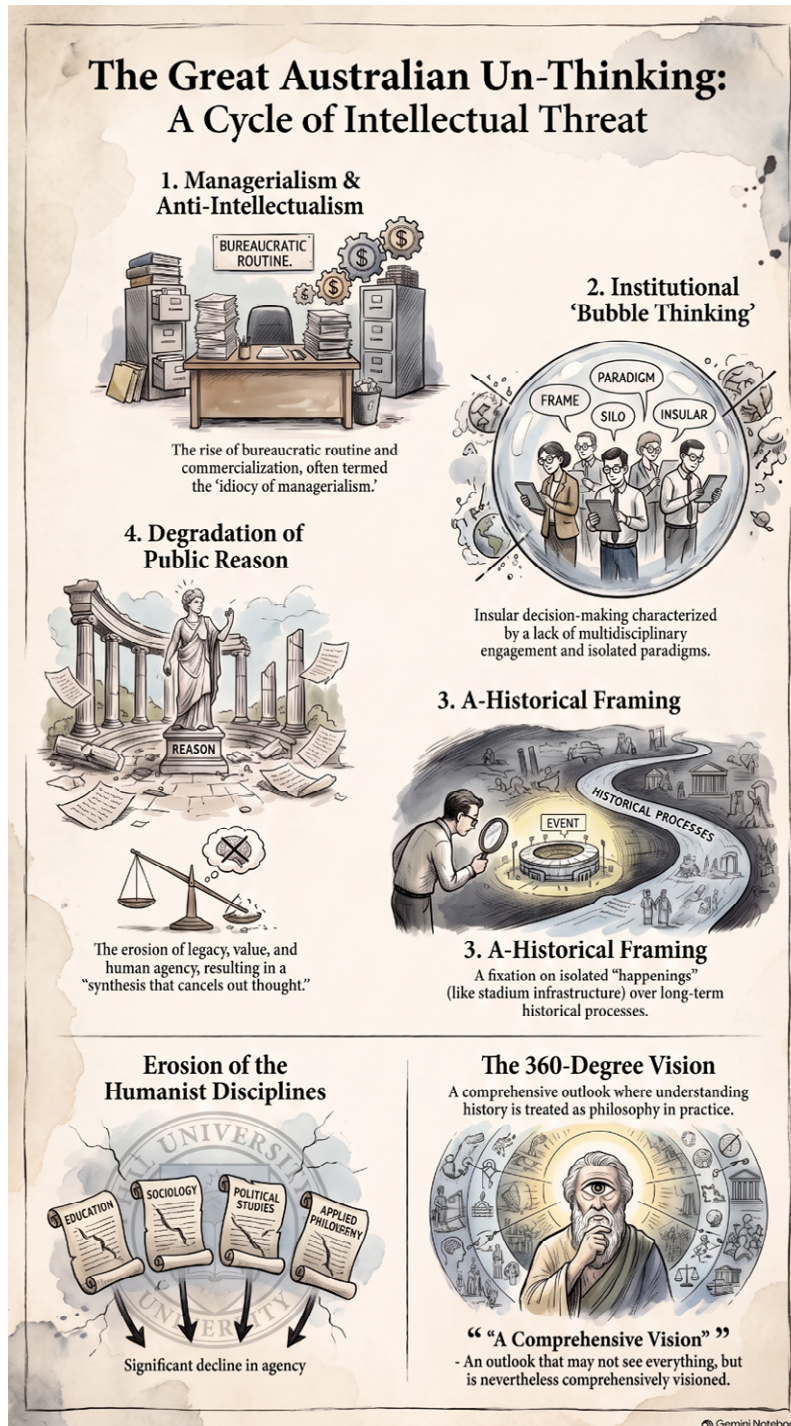
Historiographical Assessment: Dr. Neville Buch’s Critique

In his cognition history of Queensland education, professional historian Dr. Neville Buch identifies the censorship of MACOS and SEMP as a catastrophic milestone in Australian educational policy [262, 1072–1078, 1222]:

1. **Historical Forgetfulness and Technocratic Reductionism:** The prohibition of MACOS and SEMP marked the moment academic leadership in Queensland turned its back on the critical theories of Paulo Freire and Ivan Illich^[12]. It ushered in a decade of “**historical forgetfulness**”, replacing deep, student-centred inquiry into content, relationship, and purpose with “job-ready” vocational training and cost-cutting administrative metrics [262, 265, 1071–1075].
2. **Theological Capture and Bad Politics:** The case study exemplifies **theological capture**—where religious language and moralism were decoupled from genuine ethical reflection and reassembled as a “theological mask” for narrow political power, state-sanctioned anti-intellectualism, and corporate development policies [1223, 1243–1244, 1249].
3. **Enforcing the “Banking Model”:** By banning curricula that encouraged trial-and-error discovery and critical questioning, the Bjelke-Petersen administration reinforced an authoritarian “**banking model**” of education^{[12][16]}. This legislative intervention forced cognition back into rigid, pre-programmed forms, contributing to widespread

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denoetization—the mechanical liquidation of human judgment—and entrenching a long historical delay in the humanities across Queensland schools [1069–1071, 1081].



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List of Endnotes (Matching Notebook Document Numbers)[1]

[3][4]. Buch, Neville (2025). Letter: Amos Yong (2010). In the Days of Caesar: Pentecostalism and Political Theology. Brisbane: Management Institute for Contributory Economy.

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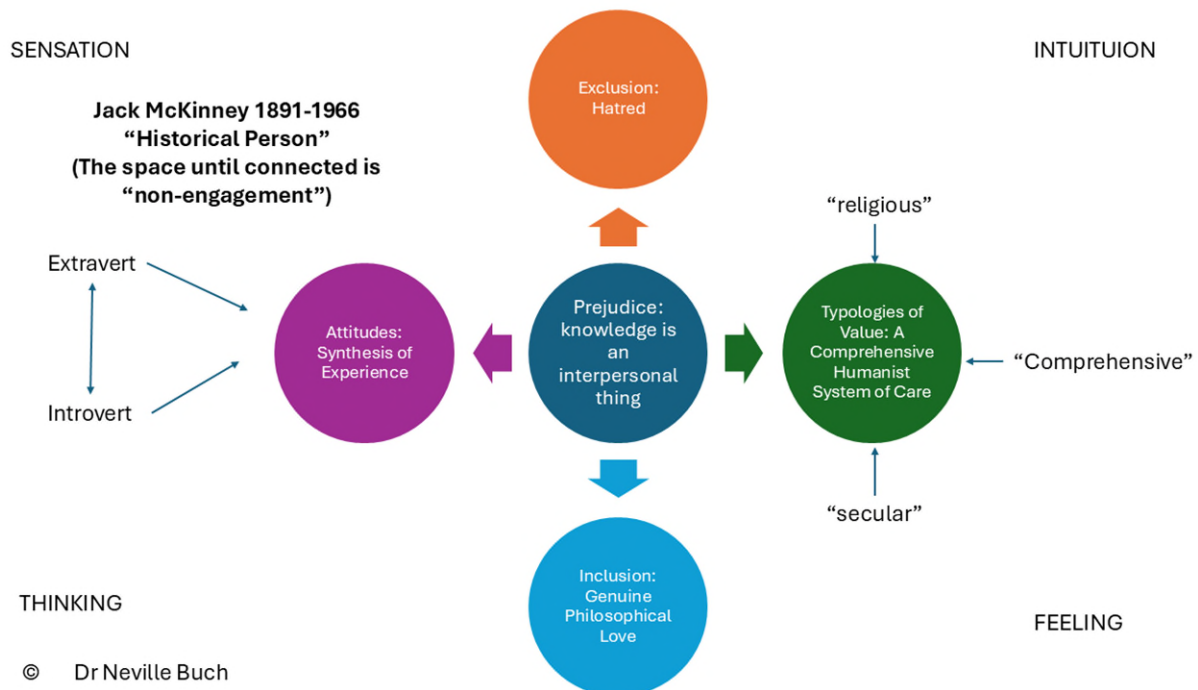
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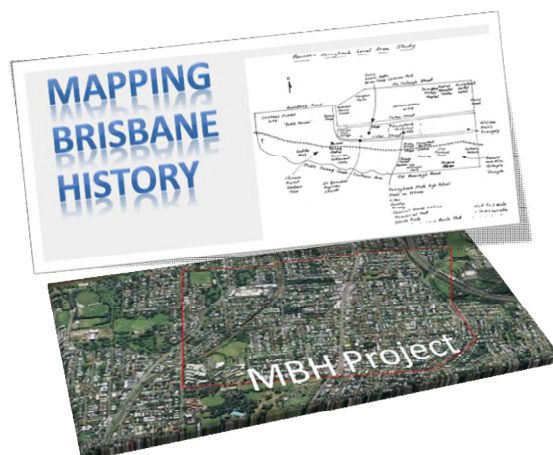
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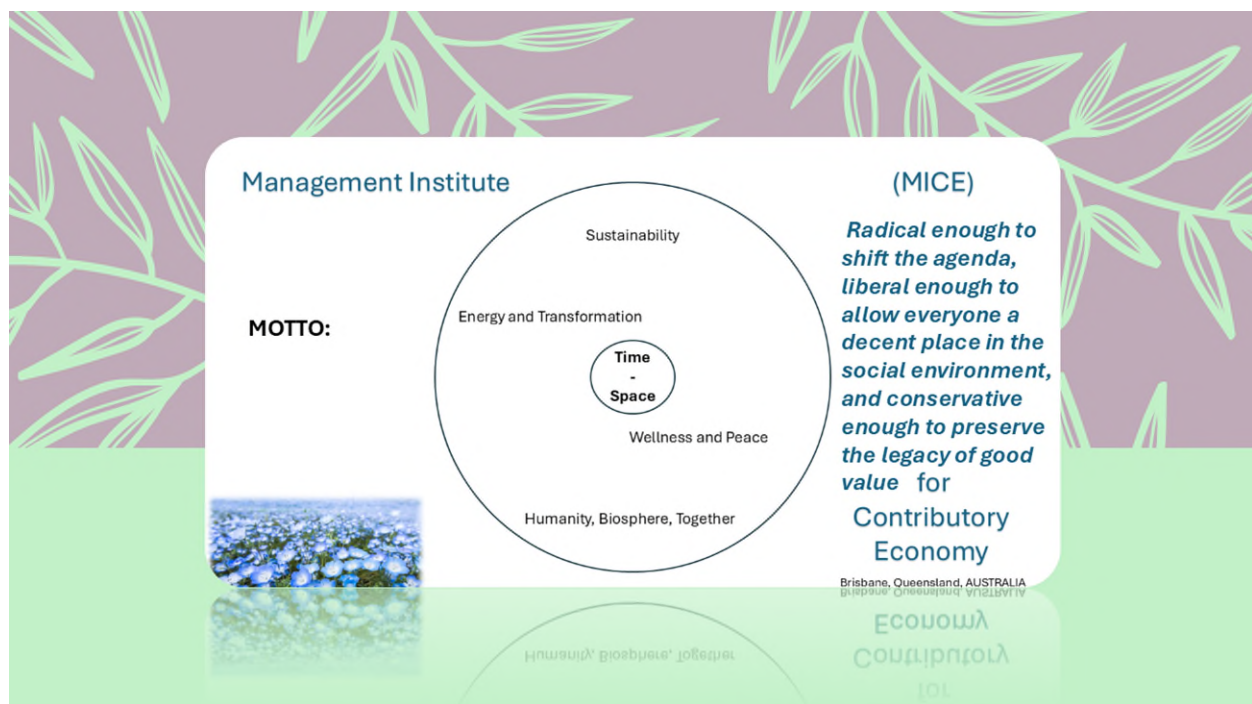
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