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Abstract

The post-2007 paradigm in international scholarship marks a decisive meta-theoretical turn, responding directly to contemporary civilizational crises characterized by automated cognition, computational denoetization, and pervasive institutional de-intellectualization. This essay presents an interdisciplinary architectural synthesis unifying philosophical, historiographical, and sociological perspectives to address the urgent imperative of rebuilding human agency and intellectual sovereignty against managerial audit metrics and unexamined orthodoxies. Methodologically, the synthesis integrates twelve canonical post-2007 thinkers—Matthew L. Becker, Amos Yong, Allan Megill, Neville Buch, Clayton Crockett, Bernard Stiegler, Ben Turner, Joshua Kyle Rovero, Stephen P. Turner, Bryan S. Turner, Arif Jameel, David W. Kim, Duncan Wright, and Eckart Otto—mapping their thematic vectors across four distinct analytical movements.

The narrative establishes an integrated theoretical trajectory. It begins by examining philosophical critiques of algorithmic technical guardrails, contrasting automated cognitive passivity with Stieglerian *a-transcendental technics* , Karl Jaspers' existential boundary questions, and radical immanent metaphysics. It then transitions to historical epistemology, deploying Megill's abductive inference and Buch's spiral historiography—enriched by classical definitions

[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.

of dynamic tradition—to counter temporal myopia while grounding human dignity in ancient legal codifications. Moving into sociological diagnostics, the analysis critiques corporate audit culture and the aesthetic “Lifestyle State” using Panaetius' tripartite framework, resolving administrative decay through the Law of Responsibility Burden, Architect Generation Theory, and socio-anthropological care regimes. Ultimately, the essay formulates a blueprint for civilizational governance grounded in substantial fairness and Aristotelian *eudaimonia* , demonstrating how interdisciplinary humanities can liberate academic and civic institutions from hyper-specialized administrative calcification (Becker 2015; Megill 2007; Turner and Turner 2023).

1. Architectural Synthesis of the Post-2007 Canonical Authors

The post-2007 landscape in international scholarship represents a crucial meta-theoretical shift. In an era increasingly dominated by automated technical systems, bureaucratic fragmentation, and institutional de-intellectualization, traditional disciplinary silos can no longer synthesize or resolve complex civilizational challenges. Rebuilding human agency requires an integrated architectural matrix capable of bridging fundamental theology, historical epistemology, radical philosophy, and sociological diagnostic analysis. As modern universities face the risk of administrative capture, contemporary interdisciplinary scholarship constructs a unified front against cognitive passive reliance, structural alienation, and temporal myopia. Primary among the imperatives of this paradigm is preventing what Daniel Migliore terms “the victory of unexamined orthodoxies” (Becker 2015, p. xv), whether those orthodoxies present themselves as dogmatic technocratic efficiency or administrative market metrics.

To comprehend this meta-theoretical architecture, the contributions of fourteen key thinkers across twelve core analytical vectors are integrated into three primary disciplinary axes:

Theology & Humanities Discipline

Academic inquiry within this axis restores the critical, self-reflective function of foundational humanities within modern university frameworks. Matthew L. Becker articulates the structural placement of fundamental theology within liberal arts education, demonstrating how rigorous, interdisciplinary theological encyclopedia liberates academic institutions from unexamined orthodoxies and functionalist reductionism (Becker 2015, p. 403). Extending this structural institutional framework into pluralistic civic life, Amos Yong formulates integrative pneumatological frameworks that engage political theology and civic discourse (Yong 2010, p. 2). Where Becker secures the institutional ecosystem within the university, Yong operationalizes this theological grounding outward into democratic civil society, ensuring that pluralistic public spheres can address ultimate questions of human value and communal purpose.

Epistemology & Historiography

This vector establishes the methodological standards required to evaluate human historical development without falling into linear determinism or grand narrative fallacies. Allan Megill provides a rigorous epistemological baseline through abductive inference, establishing historical knowledge as a site of hypothesis-testing and error-analysis rather than inductive empirical accumulation or deductive teleological dogma (Megill 2007, p. 84). Neville Buch extends this methodological critique by formulating *spiral historiography* alongside the *Dynamic of Cognition (DoC)* framework, illustrating how societies can dynamically revisit past historical insights to prevent administrative calcification and systemic forgetfulness (Buch 2026, p. 34). Megill's error-correcting abductive logic provides the empirical rigour that fuels Buch's spiral trajectories, preventing historical analysis from collapsing into nostalgic traditionalism.

Radical Philosophy & Technics

Addressing the technological and ontological dimensions of the modern digital condition, this axis dissects the impact of synthetic systems on human thought. Clayton Crockett formulates an immanent radical political theology that redefines power, energy, and material transformation, bypassing transcendental abstractions to engage directly with real-world material sociopolitical dynamics (Crockett 2010, p. 3). Bernard Stiegler critiques digital automation through his concept of *a-transcendental technics* , treating technology as a *pharmakon* —a simultaneous poison and cure—that degrades reflective judgment unless met by deliberate cognitive practices. Ben Turner expands this critical intervention by probing the intersections of technics, critical theory, and automated computational platforms (Turner 2024). Concurrently, Joshua Kyle Rovero introduces an ontology grounded in Eastern perennialism, the concept of "Divine Fire," and a metaphysics of care, reinstating an intrinsic human value model over mechanical utility (Rovero 2026). Stiegler's technical diagnosis reveals why Rovero's metaphysics of care and Crockett's material energy are necessary to restore human agency against algorithmic control.

Sociological Diagnostics & Legal Roots

This axis diagnoses structural decay while highlighting legal and communal frameworks for institutional renewal. Stephen P. Turner and Bryan S. Turner analyse the half-century decline of sociology, dissecting how corporate audit culture, hyper-specialization, and over-professionalization have compromised academic rigour across the social sciences (Turner and Turner 2023, p. 32). Arif Jameel diagnoses the modern administrative apparatus through the *Lifestyle State* , *Law of Responsibility Burden* , and *Architect Generation Theory* , demonstrating how public legitimacy has shifted from concrete service delivery to aesthetic public relations, and how structural burdens can be transferred to visionary leadership cohorts (Jameel 2026, p. 55). Grounding community renewal, David W. Kim and Duncan Wright formulate

socio-anthropological care regimes and frameworks of environmental hope (Kim and Wright 2024, p. 6). Finally, Eckart Otto traces the ancient Near Eastern and biblical legal origins of human dignity, demonstrating how historical legal codifications supply the ontological baseline for modern human rights regimes (Otto 2026, p. 14).



Author(s)	Core Disciplinary Domain	Primary Theoretical Concept	Civilizational Focus
Matthew L. Becker	Theology & Humanities	University Theological Encyclopedia	Reclaiming humanities-based critical inquiry within academic institutions
Amos Yong	Political Theology	Integrative Pneumatological Framework	Pluralistic civic engagement and political theology
Allan Megill	Epistemology & Historiography	Abductive Historical Inference	Countering narrative errors and grand historical fallacies
Neville Buch	Historiography & Epistemology	Spiral Historiography & Dynamic of Cognition (DoC)	Mitigating systemic historical forgetfulness and mental calcification
Clayton Crockett	Radical Philosophy	Immanent Political Theology	”Material transformation, energy, and immanent power dynamics”
Bernard Stiegler	Philosophy of Technics	A-Transcendental Technics & Pharmakon	Combating cognitive liquidation and automated denoetization
Ben Turner	Critical Theory & Technics	Critical Technics Intervention	Dissecting algorithmic governance and technics
Joshua Kyle Rovero	Radical Metaphysics	Eastern Perennialism & Care Metaphysics	”Restoring human value over functional utility via ““Divine Fire”“”
S.P. Turner & B.S. Turner	Sociology of Knowledge	Academic Audit Culture & Sociological Decline	Reversing institutional de-intellectualization and over-professionalization
Arif Jameel	Sociological Institutionalism	Lifestyle State & Architect Generation Theory	Rebuilding institutional legitimacy and structural responsibility
D.W. Kim & D. Wright	Socio-Anthropology	Environmental Care Regimes	Building community-based alternatives to bureaucratic alienation
Eckart Otto	Legal History & Antiquity	Ancient Foundations of Human Dignity	Rooting modern human rights in ancient legal codes

This comprehensive architectural synthesis demonstrates that resolving structural institutional failures requires more than administrative tinkering; it demands a fundamental re-evaluation of how automated technological systems affect human cognition and reflective judgment.

2. Philosophical Foundations: Denoetization, Technics, and Radical Metaphysics

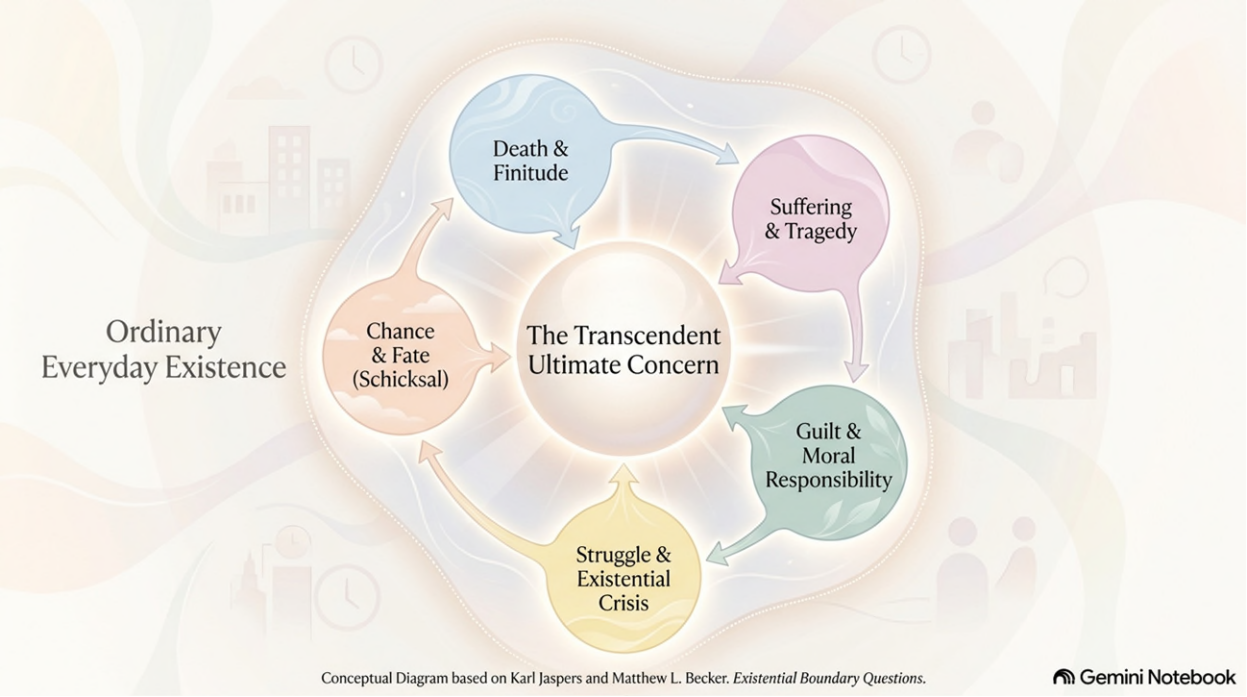
The modern digital era is defined by a profound crisis of thought. As algorithmic environments, automated governance, and synthetic platform architectures infiltrate daily cognitive routines, human reasoning is increasingly subordinated to automated technical guardrails. Evaluating the tension between these pre-programmed boundaries and authentic, reflective human agency is a core task for contemporary political philosophy and epistemological sovereignty.

A central concept in this critique is *denoetization* —the systematic erosion of genuine reflective judgment (*noesis*) under computational algorithms. When individuals rely passively on automated platforms to navigate complex moral, social, and analytical decisions, authentic authorship yields to machine-curated suggestions. This cognitive liquidation replaces active intellectual engagement with pre-calculated outputs. Technical guardrails, designed to streamline administrative choices, function as soft constraints that narrow the horizon of human inquiry and calcify critical thinking.

To understand why human cognition resists complete absorption into algorithmic denoetization, post-2007 scholarship re-engages Karl Jaspers' concept of *Grenzfragen* ("boundary questions"), as highlighted in fundamental theological encyclopedia (Becker 2015, p. 4). Existential boundary questions—confrontations with mortality, suffering, ethical dilemmas, and ultimate purpose—push human consciousness beyond trivial functional knowledge toward "the transcendent." Algorithmic systems are inherently incapable of processing or resolving boundary questions because machine learning models operate within deterministic optimization loops. When faced with unavoidable existential crises, human consciousness experiences anxiety and awe that demand authentic *noesis* , forcing the individual to break through automated guardrails to seek ultimate meaning.

Bernard Stiegler's concept of *a-transcendental technics* provides the precise technical framework for analysing this algorithmic condition. Stiegler posits that technology operates as a *pharmakon* —an element that is simultaneously a poison and a cure. In automated computational systems, digital memory aids and algorithmic decision-making tools act as a poison when they expropriate human memory (*anamnesis*) and reflective capacities, degrading *noesis* into passive reception. However, technics can function as a cure if individuals deliberately incorporate computational tools into practices of critical inquiry, transforming technological artifacts into instruments of intellectual expansion rather than cognitive erosion

(Turner 2024). Stiegler's diagnosis reveals that technical automation generates an empirical crisis that requires explicit cognitive countermeasures.



Counteracting cognitive liquidation also requires renewing radical metaphysics and political theology:

- **Immanent Radical Political Theology:** Clayton Crockett reformulates political theology away from external, transcendental justifications of power toward an immanent framework (Crockett 2010, p. 3). By conceptualizing power in terms of energy, immanence, and material transformation, Crockett demonstrates that societal change does not depend on distant administrative abstractions. Instead, it emerges directly from the dynamic re-configuration of physical, economic, and intellectual resources within real-world material conditions.

- **Eastern Perennialism and Care Metaphysics:** Joshua Kyle Rovero introduces an ontological counterweight to mechanical functionalism through Eastern perennialism and the concept of "Divine Fire." Rovero's metaphysics of care asserts that human beings possess an intrinsic value that cannot be reduced to algorithmic efficiency or economic productivity. By framing human existence around care and spiritual awareness, this perennial perspective re-establishes an ontology that prioritizes moral agency over mechanical utility (Rovero 2026).

Operationalizing these philosophical frameworks against bureaucratic and digital control requires robust cognitive modelling heuristics. Neville Buch formulates the *Dynamic of Cognition*

(DoC) alongside the *POLICE* model to systematically map intellectual processes and diagnose structural mental calcification (Buch 2026, p. 34). The *POLICE* acronym provides a six-dimensional diagnostic heuristic:

1. **P** hilosophical: Evaluating core metaphysical commitments and overarching worldviews.
2. **O** ntological: Examining assumptions regarding being, reality, and human essence versus mechanical utility.
3. **L** ogical: Assessing validity in inferential patterns, distinguishing sound deduction/induction from invalid dogmatism.
4. **I** deological: Uncovering hidden political, market, or technocratic agendas driving administrative policy.
5. **C** ultural: Analysing shared symbolic systems, communal habits, and historical practices.
6. **E** pistemic: Interrogating claims to knowledge, data validation, and the boundaries of truth.

By applying the *POLICE* model, scholars can systematically pinpoint where administrative systems suffer cognitive calcification, offering explicit conceptual tools to dismantle rigid algorithmic guardrails and assert active epistemic sovereignty.

Key Philosophical Imperatives

1. **Reclaiming Active Noesis through Boundary Questions:** Societies must leverage existential *Grenzfragen* to cultivate practices of reflective judgment, disrupting the cognitive passivity encouraged by automated algorithmic platforms.
2. **Navigating the Technical Pharmakon:** Computational tools must be designed and utilized as auxiliary aids for human creative agency rather than autonomous replacements for moral judgment.
3. **Engaging Immanent Material Transformations:** Power dynamics should be understood and reshaped through real-world energy, resource allocation, and immanent political action rather than reliance on top-down administrative abstractions.
4. **Institutionalizing Care Metaphysics via Epistemic Heuristics:** Social architectures must prioritize the intrinsic value of human life, using diagnostic tools like the *POLICE* model to anchor policy in an ontology of care rather than mechanical utility.

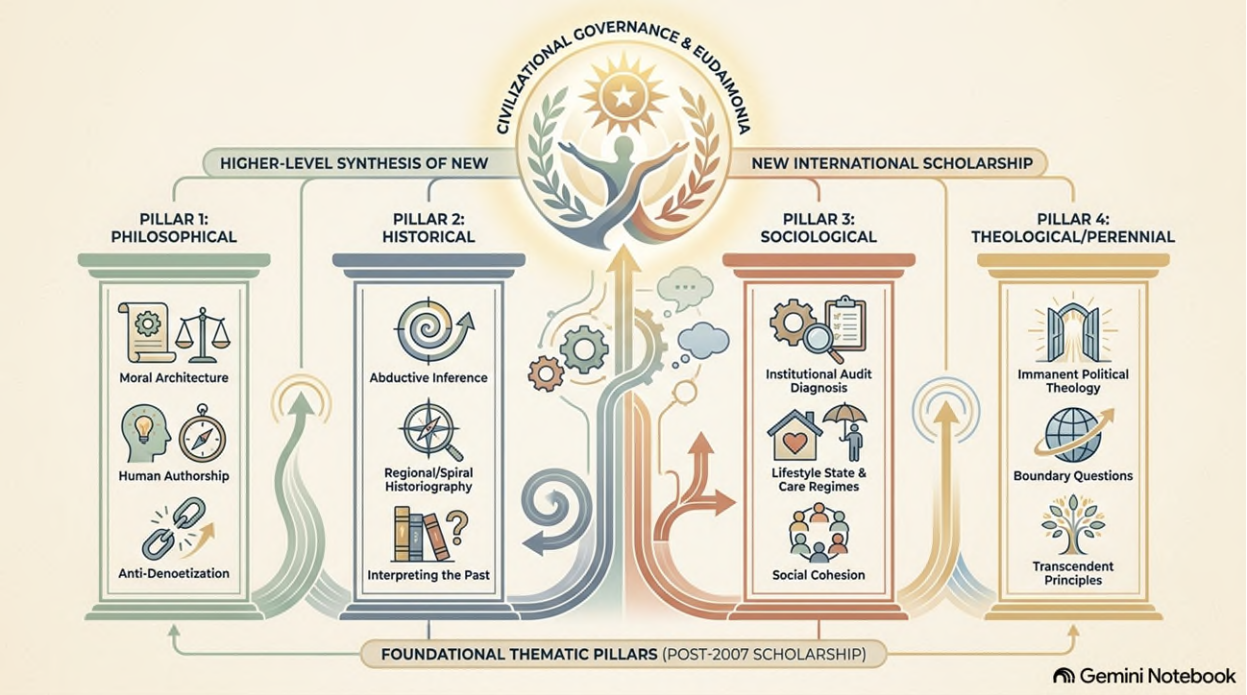
Transitioning from these philosophical critiques of cognition to long-term civilizational development requires examining the historical methodologies through which societies interpret human progress across time.

3. Historical Epistemologies: Spiral Historiography and Post-Secular Legal Roots

History is far more than a passive collection of past events; it is a vital epistemological discipline required for civilizational self-understanding. Without rigorous historical inquiry, societies fall into temporal myopia—a short-sighted state where present conditions are mistakenly viewed as permanent, unalterable realities. Methodological historical analysis provides the critical tools needed to contextualize current institutional structures and trace the evolution of core societal values.

Allan Megill establishes a rigorous foundation for historical knowledge by introducing *abductive inference* to historiographical method (Megill 2007, p. 84). Unlike deductive reasoning, which forces empirical data into rigid pre-existing theoretical premises, or purely inductive gathering, which accumulates unstructured facts without explanatory hypotheses, abductive inference operates by constructing the most plausible explanatory hypothesis for observed historical evidence. Megill uses this framework to critique totalizing national and global grand narratives. Such sweeping teleological stories frequently obscure local complexities, flatten historical errors, and impose artificial coherence. Grounded in abductive hypothesis-testing and error-analysis, specialized historical inquiry refutes grand narrative fallacies by continuously testing national myths against granular archive evidence.

To counter the systemic forgetfulness of modern institutions, Neville Buch introduces the concept of *spiral historiography* (Buch 2026, p. 34). Linear historical models assume uninterrupted upward progress, while purely cyclical models trap societies in repetitive loops. Spiral historiography synthesizes these perspectives, proposing that historical trajectories revisit past questions, crises, and insights, but at higher levels of thematic awareness:



This spiral model gains immense conceptual depth when integrated with Jaroslav Pelikan's classic distinction between dynamic tradition and dead traditionalism, as cited in fundamental theological encyclopedia: "Tradition is the living faith of the dead; traditionalism is the dead faith of the living" (Pelikan 1986; Becker 2015, p. 25). Pelikan's insight works alongside Alasdair MacIntyre's definition of tradition as "an argument extended through time in which certain fundamental agreements are defined and redefined" (MacIntyre 1988; Becker 2015, p. 26). Spiral historiography operationalizes MacIntyre's and Pelikan's frameworks: historical forgetfulness accelerates institutional decay because it converts living, argumentative *tradition* into calcified, unreflective *traditionalism* . By adopting spiral historical modelling, contemporary planners can revisit past intellectual achievements and re-open historical arguments without collapsing into nostalgic repetition.

Complementing this historiographical methodology, Eckart Otto uncovers the ancient Near Eastern and biblical legal origins of human dignity (Otto 2026, p. 14). Otto's historical legal research demonstrates that contemporary human rights frameworks are not modern secular inventions. Instead, they derive from ancient legal codifications that established moral boundaries protecting individuals from arbitrary state and economic power. Tracing modern legal protections back to these foundational texts reveals the deep historical roots of human dignity.

This deep historical continuity aligns with broader post-secular shifts in contemporary scholarship. As Matthew L. Becker demonstrates in his defence of fundamental theology within university curricula, academic engagement with religious traditions is essential for a complete

humanities education (Becker 2015, p. 403). A post-secular historical perspective rejects the simplistic assumption that modern societies completely outgrow religious and theological ideas. Instead, it recognizes that critical, university-based theological inquiry illuminates the enduring moral, symbolic, and philosophical commitments that continue to shape secular legal institutions.

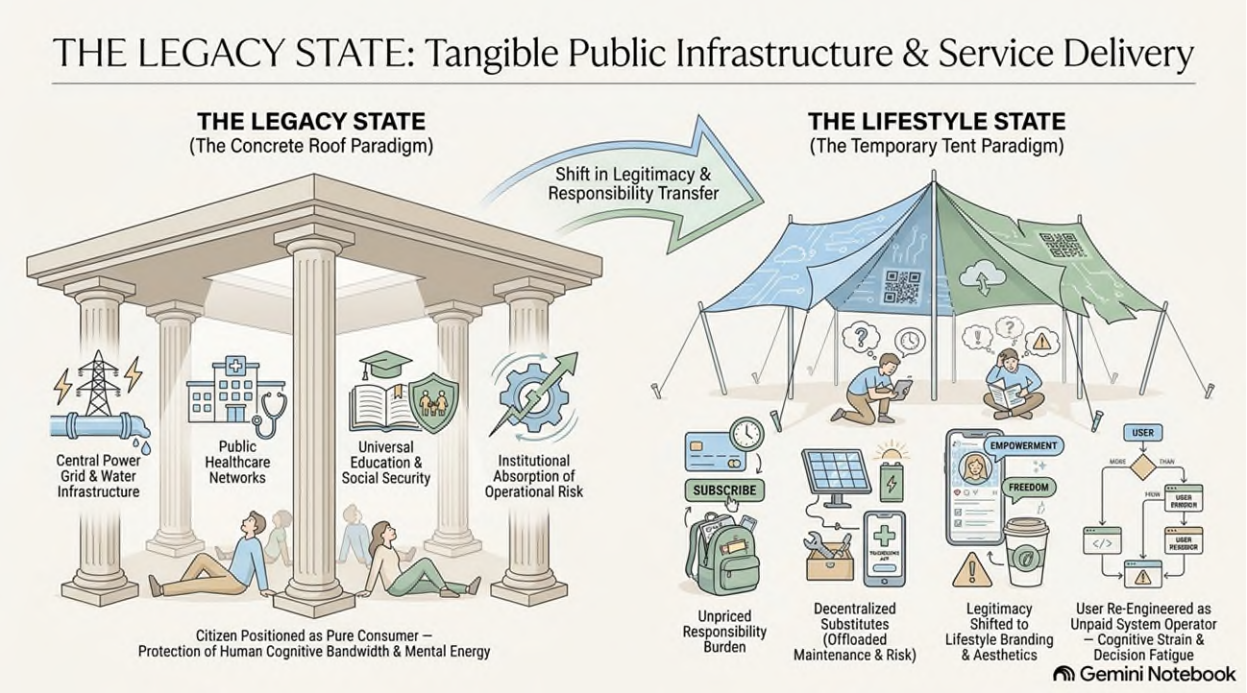
Tracing these historical and legal foundations reveals the foundational origins of modern human rights. To understand how these principles function today, we must examine the sociological forces that govern contemporary institutions.

4. Sociological Diagnostics: Institutional Decay, the Lifestyle State, and Care Regimes

Diagnosing modern institutional malaise requires an unsparing sociological analysis of administrative structures, political state transformations, and academic governance. Over the past half-century, public and educational institutions have increasingly shifted from substantive human development toward bureaucratic self-preservation and procedural control.

Stephen P. Turner and Bryan S. Turner document this institutional decay in their critique of sociology's half-century decline (Turner and Turner 2023, p. 32). They illustrate how the rise of corporate audit culture, bureaucratic hyper-specialization, and over-professionalization has eroded academic rigour across the social sciences. Driven by quantitative performance metrics, administrative oversight, and commercialized publishing mandates, modern academic disciplines frequently privilege methodological compliance over profound intellectual inquiry. As a result, public discourse is deprived of critical, independent sociological insights, leaving institutions vulnerable to unexamined managerial dogmas.

This administrative decay extends directly into political governance, as analysed by Arif Jameel (Jameel 2026, p. 55). Jameel dissects the modern *Lifestyle State* —an institutional form where government legitimacy no longer relies on delivering tangible public infrastructure, economic security, or social welfare. Instead, the Lifestyle State maintains authority through branded public relations, media-curated posturing, and aesthetic messaging.



Jameel's *Lifestyle State* can be critically understood by drawing upon Panaetius of Rhodes' ancient tripartite division of theology— *mythological* , *natural/philosophical* , and *civil* —as preserved in fundamental theological encyclopedia (Becker 2015, p. 63–64). Panaetius observed that civil theology frequently degenerates into official civic rituals designed to justify whatever political regime holds power, operating independently of natural/philosophical truth. The modern Lifestyle State represents a high-tech iteration of ancient civil posturing: political authority relies on aesthetic branding (mythological/civil rhetoric) to project an image of competence while abandoning philosophical truth and structural accountability.

To explain the systemic mechanics of this institutional decline, Jameel formulates the *Law of Responsibility Burden* (Jameel 2026, p. 55). This law dictates that as administrative state structures decay into aesthetic posturing, executive leadership insulates itself from operational failure by systematically shifting risk, moral accountability, and administrative burdens downward onto front-line workers and individual citizens. To break this systemic cycle, Jameel introduces *Architect Generation Theory* , proposing that institutional renewal depends on identifying and empowering specialized cohorts—architect generations—capable of redesigning broken administrative systems and asserting structural responsibility.

Complementing this structural diagnosis, David W. Kim and Duncan Wright propose socio-anthropological care regimes grounded in environmental hope (Kim and Wright 2024, p. 6). Bureaucratic institutions often produce alienating, top-down mandates that isolate individuals. Kim and Wright demonstrate that sustainable social organization relies instead on localized, community-based care structures. These regimes prioritize ecological stewardship, mutual aid,

and relational care, offering practical, human-scaled alternatives to modern administrative alienation.

Feature / Dimension	Legacy Institutional Models	Emergent Post-2007 Models
Institutional Governance	Corporate Audit Culture & Managerial Metrics	Architect Generation Structural Redesign
State Legitimacy Basis	Aesthetic Posturing & Lifestyle State PR	Substantial Fairness & Tangible Public Care
Operational Focus	Bureaucratic Hyper-Specialization	Interdisciplinary Humanities Integration
Social Organization	Top-down Administrative Alienation	Community-Based Environmental Care Regimes
Cognitive Framework	Automated Denoetization & Compliance	Active Epistemic Sovereignty & POLICE Model
Historical Perspective	Temporal Myopia & Linear Progress Fallacy	Spiral Historiography & Abductive Inference
Synthesizing these sociological critiques with historical and philosophical insights provides the necessary foundation for constructing an actionable model of civilizational governance.		

5. Civilizational Significance: Rebuilding Intellectual Sovereignty and Flourishing

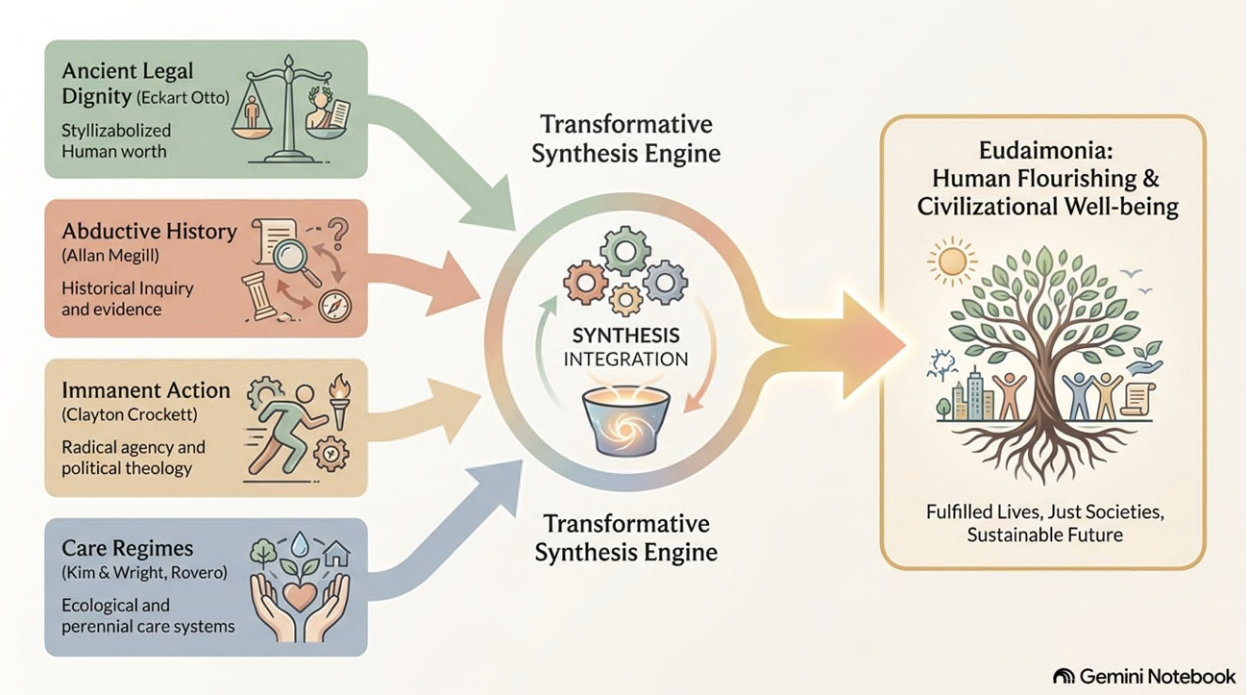
Addressing 21st-century civilizational challenges demands synthesizing philosophy, historiography, and sociology into an actionable framework for institutional governance. Reasserting human agency against automated systems, corporate audit cultures, and aesthetic political statecraft requires a deliberate strategy to restore intellectual sovereignty across academic, civic, and legal domains.

Restoring human agency over autonomous algorithmic platforms begins with establishing clear operational boundaries for synthetic cognition. Automated platforms, decision-making algorithms, and computational management tools must be stripped of uncritical authority over human affairs. Moral judgment, ethical accountability, and strategic policy decisions must remain strictly within the domain of human intentionality. Algorithmic systems should serve strictly as auxiliary processing tools, subject to continuous critical evaluation through independent philosophical and historical inquiry.

Rebuilding *Intellectual Sovereignty* requires reforming higher education and research institutions. As mapped across the post-2007 canon, intellectual sovereignty denotes the capacity of scholars, students, and citizens to engage in independent, self-critical reasoning free from administrative audit metrics and market-driven imperatives. Universities must internalize Daniel Migliore's imperative to prevent "the victory of unexamined orthodoxies" (Becker 2015, p. xv), whether of the secular managerial or dogmatic technical variety. By integrating historical

abductive inference (Megill 2007, p. 84) and cognitive dynamic heuristics like the *POLICE* model (Buch 2026, p. 34), academic institutions can break free from bureaucratic hyper-specialization and train thinkers capable of addressing complex societal challenges.

This synthesis targets the realization of *Substantial Fairness* and Aristotelian *eudaimonia* (human flourishing). Systemic societal flourishing cannot occur under the superficial aesthetic posturing of the Lifestyle State (Jameel 2026, p. 55) or the metric-driven demands of audit culture (Turner and Turner 2023, p. 32). Instead, genuine *eudaimonia* requires integrating ancient legal protections, historical rigour, material action, and community care:



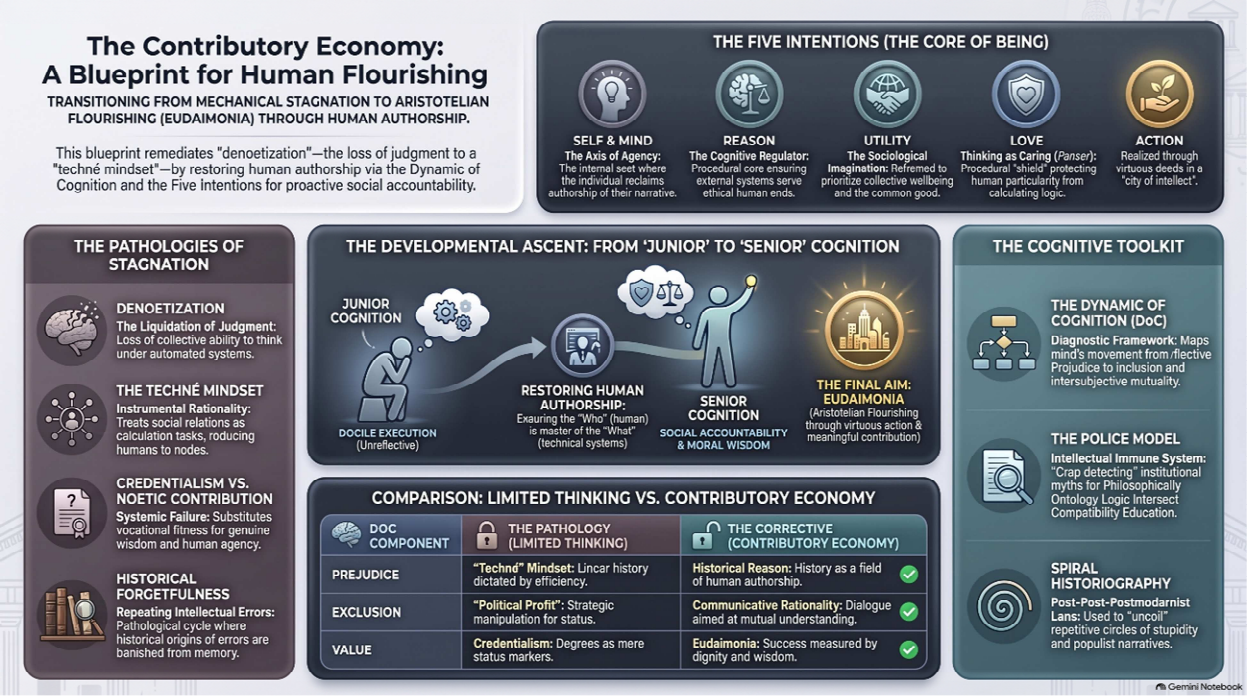
This integrative blueprint ensures that social institutions foster environments where individuals realize their full moral, intellectual, and social potential within balanced ecological communities.

Strategic Recommendations for Policy-Makers and Academic Leaders

- **Dismantle Audit-Driven Performance Metrics:** Replace quantitative managerial audit metrics in academic and public institutions with qualitative evaluation frameworks that prioritize deep interdisciplinary research and long-term intellectual contribution.
- **Establish Mandatory Human-in-the-Loop Safeguards:** Enforce regulatory frameworks requiring human moral review and decision-making over automated algorithmic platforms operating in public administration, legal sentencing, and social resource allocation.

- **Integrate Interdisciplinary Humanities Curricula:** Restructure university undergraduate degree programs to mandate cross-disciplinary coursework combining fundamental theology, philosophical technics, historical epistemology, and diagnostic sociology.
- **Empower Architect Generations for Institutional Redesign:** Identify and allocate resources to interdisciplinary cohorts of researchers, urban planners, and legal scholars tasked with systematically auditing and rebuilding decaying administrative systems.
- **Institutionalize Community-Based Care Regimes:** Shift public health, environmental stewardship, and social welfare funding away from remote, bureaucratic agencies toward localized, community-anchored care regimes that foster social coherence and ecological resilience.

The New International Scholarship post-2007 demonstrates that human flourishing in an automated age depends on rejecting computational passivity and administrative calcification, asserting instead an integrated, interdisciplinary defence of human agency, historical consciousness, and intellectual sovereignty.



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Understanding history is philosophy in practice