

**The Philosophy of Love/Compassion.
The Theory of Diminished
Social Behaviour
And
The Omnipresent Social Memory
(The Jesus Doctrine)
By
David Papa-Adams © 2010
Third edition**



Those without hate let them be my judge

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There are none so burdened as those that burden others

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Chapter I

The Great Why!?!

'I refuse to allow them to be blind. I shall open their hearts if not their minds, and make them see once more.'

The Poet David Papa-Adams © 2010



Seeing what others do not see is called brilliance
Knowing what others do not know is called genius
Sun Tzu, The Art Of War

Introduction

Understanding - The truth will set you free

'Hate blinds all to the truth, those that pursue it as a course of action and those that deny its very existence.'

The Poet David Papa-Adams © 2010

When asking the question why? **The Great Why is: Why do people on a seemingly small level and states on a much larger scale war with one another?**

What can possibly be gained from acts of aggression? Where does the human amalgam of hatred and malice begin from and where has it led us to and why are wars, famine and destitution so representative of both the past and present conditions of man?

Recently and across many years we have seen an explosion of violence and hatred which has appeared unfathomable, but what if you were given an explanation as to why people hated one another, why there appeared so much latent malice in the world? Would you hear that explanation or close your ears to it, saying that is just the way things are; and dismissively say that anyone who thinks differently is a dreamer accepting and resigning yourself to what you believe is an unalterable fact your belief that human behaviour cannot change? To understand humanities past we need to re-examine the human condition. **In this theory new concepts shall be brought to mind that of the Omnipresent Social Memory of the individual, and that of the Omnipresent Cultural Memory of the State. What will be shown is the symbiotic relationship between the state and the individual and how that relationship has been on-going since the very beginning of civilisation. What will be also shown is how such a symbiotic relationship has led to antisocial acts within societies and between states.**

'Love is well hidden in secret places of the heart, so misunderstood that instead of pulling people together, it often pulls them apart'

The Poet David Papa-Adams © 2010

When asked what does such a theory mean? It will illuminate that which has yet to be seen.

"If the world hates you, just remember that it hated me first."

Jesus Christ, John 15 v18

“You think my way isn’t right, do you? It is your way that isn’t right.”

Ezekiel 18 v29

‘No one is more hated than he who speaks the truth.’

Plato

‘Do not do to others what angers you if done to you by others’

Socrates

‘All great things are simple, and many can be expressed in single words: freedom, justice, honour, duty, mercy, hope.’

Sir Winston Churchill

In the beginning was the word, and the word was with God.

John 1 v1

‘They have said Righteousness is moral virtue they have not realised its love eternal.’

The Poet David Papa-Adams © 2010

‘Regard your neighbour’s gain as your own gain, and your neighbour’s loss as your own loss.’

Taoism: T’ai Shang Kan Ying P’ien

‘Hurt no one so that no one may hurt you.’

Muhammad the Farewell sermon

‘Never impose on others what you would not choose for yourself’

Confucius

Chapter II

The Omnipresent Social Memory – The cause of Inner Conflict.

'I was lost in the Omnipresent Social Memory; it attacked hope love and empathy.'

The Poet David Papa-Adams © 2010



There is an Omnipresent Social Memory (O.S.M.) and an Omnipresent Cultural Memory (O.C.M.) that controls the individual in the first instance and the states actions in the second. The O.S.M. lies within all creatures, it is where nurturing and instinctive behaviour coalesce, being that it is part instinctive behaviour and part nurtured behaviour. The memory bridges the gap between the subconscious mind and the conscious mind. It is because the O.S.M. is little understood being abstract in nature, that it can cause misunderstandings between people and or states.

As I write this paper I will come into conflict with what I have referred to as the Omnipresent Social Memory which resides in each of us. It is the place where conflict and anger begin from, fuelled by the antagonism of others; it can produce paranoia, narcissism, depression, neurosis and a multitude of mental health ailments. It has the ability to give substance to and influence your behaviour. It has been part of your natural development since you were a child and has made you subject to another's will; eventually making you conform to the social will of others. The Omnipresent Social Memory (O.S.M) initiates a state of control by another that you do not recognise, or understand. It applies in all walks of life, from when you are shopping in the supermarket, to the emotion of road rage, to binge drinking and every social occasion you are involved in. It is far greater than the conscious self because its power comes from it being unrecognised. It acts at times like a dormant Volcano ready to explode when the circumstances are ripe to do so. Deeply repressed emotions are then forced uncontrollably to the surface creating mental instability. It has led to how malleable you are, or how inflexible you are as an individual. It is the place where the subconscious and conscious mind coalesce, like two great oceans coming together or perhaps more accurately like two indivisible parts fused together to make a whole.

'Good people can be induced, seduced, and initiated into behaving in evil ways.'¹

Philip Zimbardo, the Lucifer effect p211

Philip Zimbardo showed in the Stanford Prison Experiment how easily people can be controlled by their social environment. How easily an individual's behaviour will alter to fit in with what is perceived as a social norm. My theory supports the premise that the reason why people are so affected by their social environment is directly due to their O.S.M. It is because of how unrecognised the O.S.M./O.C.M. is that it is capable of exerting a strong controlling addictive like influence which can cause inner conflict within the Psyche of the individual or state. It can act like a parasite sucking the positive energy from your consciousness. Creating cycles of pain and hurt within the individual, within societies, organisations and states alike. The O.S.M./O.C.M. works in a manner that influences the Individual's/States/Organisations social and cultural characteristics.

It is necessary before proceeding to give a brief definition of what antisocial behaviour is in the context that I am using it; and afterward an explanation will be given of how the memory works. Antisocial behaviour is any behaviour where the individual/state acts in such a negative manner as to diminish another person/state and by their actions or inactions let a hateful act occur to another person/state. I will now consider how the memory works.

Forms of memory

Learning and memory are inextricably connected you cannot have one without the other. Learning depends on memory for the development of ideas. The expression of will and memory would remain a void without learning.

Memory helps the individual/state learn from past mistakes. It is possible through our memories to build a better future. But with memory come also denial, paranoia and narcissism. The individual and state are often in denial of their failings; that when socially wrong instead of acknowledging the fact they often say the fault lies with another. The misunderstanding of cultural and social differences has led to many problems in society. The individual/state often builds myths that they are self-made or self-sufficient; rather than that they were enabled by their local community or world community, achieving successes that could not have been achieved without the support of others. As with the negative aspects of the O.S.M/O.C.M. come incredible accomplishments the works of William Shakespeare, Sir Christopher Wrens Architectural triumphs, the works of Leonardo De Vinci, Charles Darwin, John Paul Sartre and many, many more. So what is memory and why is it so influential?

According to Richard Gross there are three distinguishable but interrelated processes occurring.

Registration:- Which is the transformation of sensory input (such as a sound or visual image) into a form that allows it to be registered and remembered.

Storage:- The operation of holding or retaining information in memory. With people the changes within the brain allow these memories to be stored. Though according to Gross the alterations occurring are unclear.

Retrieval:- The process by which stored information is extracted from memory.¹

If we recall or represent any event or object and say we remember it, we must also recall ourselves in some act or state related to it.² Within the theory of Diminished Social Behaviour an individual/state recalls the acts of the past creating the social/cultural memory and what is also recalled is the manner in which the individual or state should behave. The **Omnipresent Social Memory O.S.M.** is the memory of our interaction with others and the influences they have on our psyche. It is both the freedom of positivity; and the yoke of negativity that is imposed by others on you. **The negativity can be gauged by how critical an individual is. The Omnipresent Social/Cultural Memory O.S/C.M. manages the ego of the individual/state** and has an instinctive controlling awareness for every social situation you may face and can fuel insecurities and paranoia. If the Individual/State behaves in a manner that leads to their condemnation, then the O.S/C.M reacts to that in a negative manner. The reason for this is that the ego is being attacked. The foundation of the reaction comes from a nurtured instinctive defensive mechanism within the psyche. In the same way if someone throws a ball at you then instinctively you protect your face from being hit by it. When condemned you instinctively protect that part of you that is being condemned. Leading to a pattern of behaviour such as denial which prevents self-analyses from occurring, the mind then rationalises its own

¹ *Psychology the Science of Mind and Behaviour sixth edition p257*

² *The Human Intellect - by Noah Porter - 1880 p300*

behaviour as being normal and the one condemning as being unnatural. Every Individual/State has a controlling O.S/C.M. which recalls past events. The perception of those recalled events may be different to each Individual/State as they react according to the nature of their nurtured behaviour.

An Individual/State perceives the past according to their O.S/C.M. and that perception is founded on nurtured behaviour hence if you imagine an individual with strong systemic memories which might cause Obsessive Behavioural Disorders, which are habitual acts; those acts essentially are replayed memories. A memory is a record of past events but not an accurate summary more an egocentric exposition, in other words it is a record of perceived past events that are structured by the individual or states nurtured behavioural influences. It should be possible to observe that both the individual and the state have the appearance of Obsessive Behavioural Disorders. In effect their **socially directed behaviour may appear outwardly unchangeable, because of such socially developed instincts the individual/state may manifestly appear antisocial to the outsider.** As they are caught up in a cycle since birth of condemnation, trauma and punishment they then go on to react, project and reflect that on the greater society or world community.

When recalling actual events those events are subject to the O.S/C.M. Also recalled is the emotion of the memory depending on how layered that memory is. There may even be physiological changes that occur with the memory. Grief is a prime example of how the body reacts to a highly emotive episode it is a powerful dramatic emotion where the individual can often recall the loss in physical form. When you recall such memories you recall the emotion also. Hence a cycle occurs. As with the individual so it is with the state. Any great loss to the society can easily take form manifesting itself in other ways. After the loss of World War I and the treaty that followed, the Versailles Peace Accord. The reaction in Germany could have been seen in similar terms as that shown by the individual to a Grievous loss. The people felt that they had suffered a great injustice. Such memories may remain to a greater or lesser extent in both the subconscious and conscious will of the individual/state, until they manifest themselves by means of a comparative association. With the individual it could be the smell of a flower or a associated site like a rolling hill, or some familiar route home or in the case of a state like Germany in the 1920's and 1930's; the French occupation of the Ruhr and the Great Depression. Dependent on the memory you recall, is the extent of the emotion recalled with it.

It is well known that our memory is affected by health. Often when people have a fever, like the Reverend Tim Flint, who while ill did unknowingly recite entire passages from Virgil and Homer. Also there was the case of Reverend William Tennent who was an American clergyman taken ill; during his recovery he lost the memory of everything he had learned, one day he complained of a violent pain in his head and found his memory restored.³ This may

³ *The Human Intellect - p313*

indicate that his memory was not lost but had receded to his subconscious, and a physical act occurred or was thought to have occurred which restored his memory. It also could be an indication that there is a subliminal, almost physical bridge between the subconscious and conscious mind. Perhaps it acts metaphorically like Tower-Bridge, so that when the pathway is raised the flow of stored memories is broken, but when that same pathway is closed the flow once more runs freely.

According to Noah Porter the memory of the erudite and disciplined thinker differs greatly in its objects and laws, from the memory of the person who has little culture and thought⁴ This rational explanation of late C19 thinking suggests that they understood the relationship between the individual's social group and their coexistence with the greater society however what they may not have understood is how that relationship worked. Give an individual a calm cohesive social atmosphere to live in and they will certainly have a greater chance of growing to be a productive member of society. The O.S/C.M. therefore guides the cultural social apparatus of the individual and through the individual civilisations. Every individual is part of the community and in that is part of a greater community.

People often say that there will always be the poor; but the greatest poverty found is that perpetrated by those who act poorly. The poor of thought and deed spans any divide between material wealth and material poverty. If an individual discourages others or their meticulous use of the current systems in society props up their standing in society but that use is to the detriment of the state then they are behaving in a manner that indicates how they are subject to their O.S.M. Such individuals in the past have been condemned. I propose that they be taught anew, empowered so that they are not subject to the will of their Omnipresent Social Memory so instead of behaving in an Antisocial manner they behave to the benefit of society. In the same way that those living in poverty need not believe that they are poor, or isolated from the rest of the community. They can still live happy contented lives free from the burden of jealousy, resentment, anguish and anxiety. And why? Because the greatest gifts any individual can give to another are free; those of positive energy, tolerance, compassion, love, encouragement, a positive strength of will. All these things should be given freely and not treated as though they are of great expense; if this positive attitude were employed people would lift themselves out from beneath the blanket of poverty they find themselves in and into a more secure future. At present because people do not see the benefit of a love without conditions they place too high a value on it, and sadly, and in some cases tragically, too low a cost on hate. When an individual is hungry or starved you feed them the right types of food to gain strength. **So it is with the O.S.M. feed it right thought, like hope and understanding, and it will provide right action.**

If we consider the Interference Theory of forgetting, which observes that it is learning new

⁴ *The Human Intellect* - p315

things which make us forget things we have already learned.⁵ As we have seen in the case of Reverend William Tennent, information stored in the brain appeared lost but in reality it became buried within the mind only returning to the conscious mind later.

The consolidation hypothesis has two important implications for forgetting. The first is that anything which disrupts the newly established memory before it has consolidated will lead to permanent forgetfulness. Not repressed or unavailable but gone completely. Secondly anything that can improve the consolidation process can improve the memory. If however such memories are lost then how does that explain the retention of things forgotten by Reverend Tim Flint or that of Reverend William Tennent who appeared to have lost his memory only to have recovered it at a later time. Perhaps what occurs is that the memory records information some of which becomes submerged in the subconscious mind while other information is recorded in layers in such a manner that people often get confused by the memory of one thing which may seem to merge and overlap with the memory of something else.

How then should we define the O.S.M./O.C.M.?

The Omnipresent Social Memory – Definition

It is the retention of Learned Social Behaviour which moulds instinctive behaviour becoming Directed Social Behaviour and unlike the umbilical cord which is detached at birth this flow of learned information is constant throughout the individual's life. It is a flow of information running like a river from your childhood through to adulthood. It ebbs and flows in a positive or negative manner according to the stream of information and emotion poured into it. If you imagine instinctive behaviour to be a ball of clay then nurtured behaviour is how that clay is formed into a sculpture. It is where instinct and nurturing merge; it is the one constant that unites the individual to the state so that each has a symbiotic relationship to the other one being the Omnipresent Social Memory of the individual, and the other being the Omnipresent Cultural Memory of the state. It can be a shadow cast over the potential of the individual and the state. It has caused every major conflict since time began, has created myths and legends and achieved wonders that people thought unimaginable. It knows no borders and each individual wherever they are, at whatever time has been and is subject to its will. It helped Leonardo De Vinci paint the Mona Lisa, drove men to the moon, was the cause of the worst crime imaginable in human history that period in the 1940's of human cannibalism, we now refer to as

⁵ *Psychology a Social Approach David F. Wrench p228*

The holocaust. It has been ever present throughout history; it is the past, present and future of man and the understanding of it would enable the individual and the state to release all the latent human potential that exists, to cure what is considered incurable and to achieve what is considered unachievable.

The Omnipresent Cultural Memory – Definition

There is something which has come to be called the cultural memory which signifies that memory can be understood as a cultural phenomenon as well as an individual or social one.⁶

The O.C.M. is made up of the myths, legends and history of a state which leads to its behaviour, its cultural character, and state philosophy. It has been built up over time, hundreds, even thousands of years. It directs the states behaviour in all social matters either directly or indirectly and by doing so impacts directly on economic ideologies and the individual. It directs states to war with one another and to make peace. It is at the heart of state philosophy and all its influences. It is the memory within the memory which means it is ever present in the mind of the individual even if the individual does not recognise its existence. It is the puppet master, and it can achieve great civilisations or destroy them.

The Omnipresent Social/Cultural Memory – The Need for its recognition

“you shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbour as yourself. I am the Lord”

Leviticus 19: 18(38)

The above philosophy is repeated in Hinduism and Sikhism and in many other faiths and beliefs. With so many wise words floating around in the ether why does man still for all his great ideals willingly go to war, willingly hate? What is the one real obvious truth? Could it be that Humanity still has not learnt how to love unconditionally, or to behave selflessly? That's not the case in many instances we see what could be considered unselfish behaviour, take as an example the idea of Police Community Support Offices in Britain, such volunteers that work for the good of the community have often to be selfless, fearless and courageous in fact with that type of behaviour in heaven they would be called Guardian Angels. So why then are such people often disrespected, is it because sometimes such people abuse their power or is it because there is a general lack of understanding and respect in society or is it a bit of both or maybe no apparent rational reason at all except that people behave disrespectfully for no other reason other than that conditioned behaviour is expected of them. The truth is people become what their Omnipresent Social Memory creates of them. Why does this occur?

⁶ *Acts of memory - cultural recall in the present* edited by Mieke Bal, Jonathan Crewe, and Les Spitzer.

'The Unexamined life is not worth living.'

Socrates, in Plato, Dialogues, Apology

It stems from peoples observations. They seldom take time to look into any great depth into their personal behaviour, it is for this reason that people seem to be in denial, imagine you are on a ship, what you see is the ocean stretched out in front of you. In our analogy people do not observe the great depth beneath the ocean though they know it exists. Many are aware that their behaviour may have negative consequences on others but actually rationalise their actions by finding fault in the other person; have you ever heard or seen behaviour that indicates the individual is passing the responsibility of their actions onto another by saying something similar to **'it's their fault for taking it like that.'** consequently people seem unable to transcend a structure of inadequate concern for the other person which would have been developed from their formative years because that is their natural nurtured behaviour.

They behave in a manner that seems consistent to the norm of the environment they grew up in and are constrained by the social norm of that environment. So whatever perception they have of the norm significantly affects their psyche. If for example, an individual remarks about a feature of a physical nature such as a tattoo, or some such physical alteration, or the alternative appearance of an individual, the O.S.M forces the individual who the remark is directed at into a defensive reaction, where the other individual may have thought their remark innocuous, trivial, and congruous. The person the remark is directed at may feel diminished by it not because of the single remark made, but because the remark is weighed against many others that have been made. A thoughtless word or act can often add to the toxic waste that the O.S.M has swallowed over the years and can induce anxiety, distress and paranoia. Even the slightest criticism may seem like a major condemnation when weighed against an individual/states own Omnipresent Social/Cultural memory.

'Every thoughtless act is a crime in itself, for it counters the balance that guides you to mental health.'

The Poet David Papa-Adams © 2010

I do not use the word crime in this instance as an example of a criminal offence against the law but as an offence against the spirit of the individual. Do not discourage or belittle others to raise your self-esteem and standing as many do. This act which stems from the need for recognition and approval within the social group often leads to resentment and antagonism in others. As can be seen in History and through to the present both the individual and the state do so and at a terrible consequence. If you have undignified an individual the memory of the moment is stored in the O.S.M. Any individual or state who has been corrected and condemned will protect the actions being condemned, justify the

reasons for their actions and will condemn those criticising them as a reaction, they also may be in a state of denial over their acts and not be willing to examine them in any detail. If so how then can you bridge the gap of what is perceived as a great divide so that people realise a misunderstanding has occurred. To put it succinctly:

Men must be taught as if you taught them not and things unknown proposed as things forgot.
Alexander Pope

You cannot teach a man anything; you can only help him to find it within himself.
Galileo

People when they are critical and judgmental of others believe they have a right to be so, even though they do not understand the other individuals O.S.M. It is for this reason that some people appear to overreact over what seem like trivial matters. So why do people overreact? It is the structure of their O.S.M. the information held within it stored up like a simmering kettle that is waiting to reach the right temperature before it starts whistling, the right temperature could be that innocuous word, sentence, act. So why then do people not realise that what they might say might have a detrimental reaction? You only need look no further than any individuals' childhood and the way the personality is formed to understand why people grow to have the empathy within them diminished. Understanding this is also to understand why there are those states which have also had a difficult birth and upbringing, the consequence of which has been their inability to get on with their neighbours. So why does this occur? The state that has had an antisocial abused upbringing may go on to punish the world around it as the abuse it has suffered in its formative years becomes part of its cultural memory; and so such a state may overreact to other states through fear and denial and an in built growth of fantasy and myth regarding those other states. Its actions may seem constant enough to appear habitual, i.e. it continually overreacts to the slightest provocation, as the provocation it has suffered has been ongoing since its creation, and therefore is not thought of culturally as being slight. **There is a definite symbiotic relationship between the individual and the state which will be discussed further in later chapters.**

'The Childhood memories of individuals offer a remarkable analogy with the childhood memories that a nation preserves in its store of legends and myths.'
The Psychotherapy of everyday life - Sigmund Freud p88.

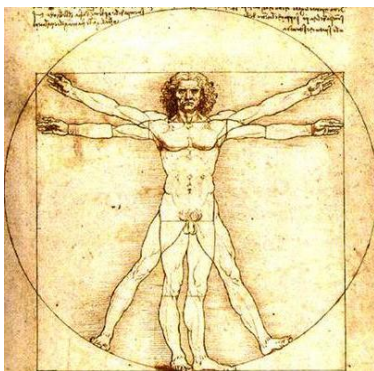
In the unbalanced abused punished psyche of a youth that youth may view the world through unforgiving eyes. As it is with the individual so it is with states. If you are never far from the memory of a punished past then that remains with you in the present it also may become your future unless you recognise your situation and actively seek to alter it. How to overcome a diminished sense of empathy? If you have a boil on your arm you lance

the boil you do not cut the arm off. Humanities reaction thus far has been to cut the arm off. The first lesson of love is compassion. **Engage with your enemy**, find the right solution that benefits you both; that is what it is to lance the boil. **Good Communication** prevents misunderstandings from occurring. Understanding the needs of others and being able to disseminate from their actions and their rationale those needs prevents confusion. Find out where the foundation holding the structure of conflict comes from and see if you can break down those barriers. Consider the cultural history of the sub-community you are trying to communicate with when seeking the truth of what is the best form of communication. There is nothing greater than community spirit, it can uphold or dissolve laws, create unimaginable horrors or craft incredible achievements. When people/states feel disenfranchised from their community they feel a disassociation also. The likelihood is that such groups then create their own community within the greater community. Within that they create a different philosophy and adopt a history with which they feel they belong.

The Human bubble

The Undoing of the self in Trauma involves a radical disruption of memory, a severing of the past from present and, typically, an inability to envision a future, and yet trauma survivors often find ways to reconstruct themselves, and carry on with reconfigured lives.⁷

How often have you heard the expression he/she's living in a bubble but where really does that perception come from? Imagine if you will yourself as a child, what are those things that influenced you? To visualise this image let us take Leonardo De Vinci's picture of a man encapsulated by a circle. Imagine that circle to be a matrix with connections to those people/social groups surrounding you, like family, friends, etc. and imagine if that man were a child, and that child were a state. Then consider the influences on that Man/Child/State from its environment



⁷ *Trauma Narratives - Susan J. Brison and the remaking of the self* p39

The lines of influence on that Man/Child/State become apparent. First from the received instruction as a youth from the family/state philosophy which interlinks directly with the nurtured learning behaviour received from important family members, as well as teachers, religious or spiritual leaders, and also the influence of peer groups, such as friends, local community etc.; Then consider the effect of an established leadership structure either within the family by a parent or from the state at large by the head of Government. How influenced is the Man/Child/State by their instruction. Is that instruction autocratic, despotic or democratic which should have a direct impact on the way the child evolves? You also have the cultural ideology of the state. Its historic and mythic perceptions established and often entrenched over many years. And beyond the state on a much larger scale the influence of neighbouring states, which affects the way the state evolves. However the religious aspects of faith and outlook may come more from the closest social group to the child, the family.

Let us now consider how isolated a child may feel in the home and how children of the state sometime feel that their voices are not heard. If in the home environment you instigate a hostile act against the infant which is unjustified you are nurturing the negative aspect of their O.S.M. For example if a child is tired and desires to rest it will not coherently or eloquently show its reasoning as to how it feels but may become belligerent, argumentative. If the authority figure then condemns and punishes that child, the child will not understand the reasoning behind the condemnation. The child then feels that it is being unfairly punished and will become more belligerent which leads to the consequence of the child being punished more. If this is repeated many times in many different circumstances the child will learn to be antisocial. It should be noted that punishing states has a similar reaction. **A cycle begins of condemnation, punishment and reaction which repeats itself.** How many times have you seen parents arguing with one another in front of their child? The reaction of the child shows that it is aware of the negative situation and will often behave in a manner that reflects its awareness of that situation. What then occurs is that the parents or one parent turns on the child punishing that child further, when all it has done is show its disapproval of their negative behaviour. So even though it has already been part of a traumatic event by being a victim of its parents aggressive behaviour, it is further punished for its reaction to that behaviour. **This creates feelings of disassociation and restricts the child's empathic link to its social group and therefore society, forcing that same child as it grows and becomes party to the cycle of condemnation punishment and reaction to forge links with elements of society that it may feel an association with like certain types of gangs which reflect its antisocial nurturing. Punishing the already punished is a modus operandi of human nature. Being abusive either verbally or physically or both is highly traumatic to the psyche of a child.**

The traumatic event thus destroys the belief that one can be one self in

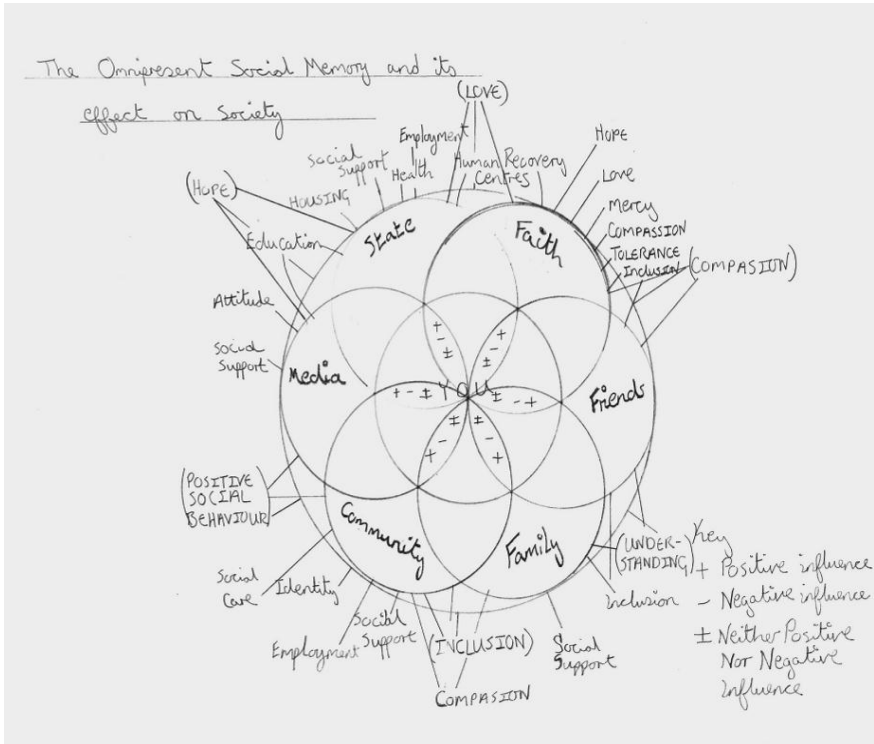
relation to others. As one can no longer be oneself even to oneself⁸

A child will often seek approval from a parent and this seeking of approval never leaves the individual and can inhibit the individual's growth toward mental self-belief, self-confidence. The seeking of approval can characterise the individual later in life. It is here that the social memory can cause its most tragic consequences. The human need to be liked, respected and to appear normal and fit in may determine the individual/state reaction should they become ostracised alienated and excluded from the greater community. As can be seen from history individuals can be made to perform the most outlandish, outrageous acts when convinced that such acts are right.

Consider the normal behaviour of the environment in your local office. A department on one floor may behave in an antisocial manner towards other departments. Those other departments may believe that such behaviour is due to an overly self-important attitude. However there may be many reasons for such behaviour. The individuals in that department are under more stress than other departments and the way they react to that stress is by excluding themselves rather than excluding others; their behaviour is not a testament to their desire to not include others but rather that they are under such stress as to not include themselves with other departments. The fundamental difference between excluding oneself and not including oneself is in the first instance you are actively excluding yourself from interaction with others because of your preoccupation with other matters such as work load, and in the second you do not realise that you are not being inclusive due to external pressures like stress, preoccupation with difficulties at home etc. What this shows is how those under stress affect other members of staff, whose reaction to such behaviour may be to disassociate themselves from such a group.

The seeking of social approval is one of the most important characteristics of the Omnipresent Social/Cultural Memory and stays with the Individual/State throughout their life.

⁸ *Acts of memory - cultural recall in the present* edited by Mieke Bal, Jonathan Crewe, and Les Spitzer **Herman 1992 p53**



- From the above chart ask yourself what influences you most in a positive or negative manner?
- Where the chart converges circle either the positive or negative or the positive/negative symbol to give an indication of the effect that part of society has on you.
- What is needed to make a better society? I.e. Compassion, tolerance, zero tolerance, better systems of governance, more democracy, dictatorship, less religion, more religion, hope, love, etc.
- The lines of influence that you have on those in your social groups of community/family/state etc. are they positive or negative?
- Give an example of a positive effect that you have on one or more of the social groups above?
- Give an example of a negative effect you have on one or more of the social groups above.

Chapter III

The Omnipresent Social/Cultural Memory and the spoken word

But if I have no love, my speech is no more than a noisy gong or a clanging bell

1 Corinthians 13 v 1

The way an individual/state or person engages with another indicates their inclination toward compassion, love and understanding. How many times have you had a discussion with somebody and they seemingly have misinterpreted what you have said, or misunderstood the context of what was being said? How many times have you spoken with someone and not realised the impact of what you have said, and the effect that what you are saying has had? It is as though both parties are speaking in a foreign language.

But if I do not know the language being spoken those who use it will be foreigners to me and I will be a foreigner to them

1 Corinthians 14 v 11

'The greatest gift from one stranger to another is to acknowledge that stranger as brother.'

The Poet David Papa-Adams © 2010

It is through compassion and understanding that people hear what another individual is truly saying; by being a willing ambassador for empathy. Listening to someone carefully without the desire to condemn their thoughts and ideas has proven difficult for some people. See if it is possible for you when involved in a disagreement whether you have the ability not to become judgmental or critical over what is being said? If you feel the need to point out other peoples mistakes first remember your own and how you felt when you were criticised and corrected and how you understood that correction as being unhelpful, viewing it as condemnation. If you do need to correct someone do so by putting a question to them. What do you think of this? How do you believe we can achieve better results? By placing a question in another individuals mind you are helping them with the solution and enabling them not to lose any pride or dignity. Do not demand anything from anyone because that will only lead to resentment, it is far better to help them find and realise the solution themselves. Everyone has an O.S.M. which they have to battle with; which when receiving criticism will view that criticism as condemnation. You are turning the calm seas of the mind into a raging ocean of fears and insecurities. So if you do have to correct someone start by honestly and sincerely pointing out your own mistakes before you address theirs, show how you empathise with the difficulty of what they are doing.

Why is my language not clear to you? Because you are unable to hear what I say.

John 8 v 43

'All deserve mercy even those that appear to have it not, for mercies in us all even when it seems forgot'

The Poet David Papa-Adams © 2010

'Love should not be a dream, but the reality of what should be seen.'

The Poet David Papa-Adams © 2010

There are none so burdened as those that burden others.'

The Poet David Papa-Adams © 2011

There will always be times when an individual/state appears to behave in a manner not consistent with compassion or mercy. And often there are reasons as to why this occurs. How many times have you heard the following?

- **'I feel like I'm always walking on eggshells.'**
- **'I was brought up that way and it never hurt me.'**
- **'They should be named and shamed.'**
- **'The reaction was necessary for the security and protection of the state.'**
- **'You may not have done it but you deserved to be punished anyway.'**
- **'If I hadn't done it to you first then you would have done it to me.'**
- **'You're too sensitive.'**

People justify their behaviour any way they can. They do not self-analyse as many do not have the strength of will to overcome their O.S.M. and so cannot admit to themselves when they are wrong. Even notorious criminals like Al Capone thought they were public benefactors.

'I have spent the best years of my life giving people the lighter pleasures, helping them have a good time, and all I get is abuse the existence of a hunted man.'¹

Al Capone

So why does this occur? From an early age the individual psyche is nurtured to defend its position. Remember every time you punish a child, that child does not fully understand what it has done wrong so what occurs is that the child views the punishment it receives as unfair and unjust; and resentment occurs which stays within its psyche, pushed into the subconscious mind waiting in the future to surface as anger, rage, anxiety. So why does this occur? As the individual grows physically, so does the physicality of their conscious and subconscious mind. The negative nurturing behaviour which had a physical reaction in the young child causing anxiety, (that tight knot in the stomach that can lead to nausea or an imbalance of the mind) may then manifest itself when the individual is under stress later in life. The Omnipresent Social Memory may produce in the individual the behaviour of a Chameleon where the individual matches their attitude and personality to their environment as best they can so as to fit in, if the society they are in then becomes more anti-social they then adopt and adapt to that society always seeking approval from their peers and doing whatever act is necessary to be a member of the social order, as the human bubble is developed, those personal sphere of influences that surrounds the individual narrows to a more adapted adopted centred self; the psyche being more controlled by the O.S.M. Then condemnation of others turns into something more sinister, becoming denunciations; as an example of such a social structure we need look no further than recent history like Germany in the 1930's. Be aware of the hypercritical individual/state and the reaction of the individual and society to those environs, such an Individual/State is on a path leading to an antisocial behavioural ideology.

The foundation of an individual's psyche would have been laid in the individuals formative years where the psyche suffers the disease of condemnation then punishment and after having suffered would have been unable to break the mould created by those years of condemnation and punishment. That is why to some even the most minor criticism in adulthood may seem a severe punishment as it is weighed upon many other previous criticisms. Where you believe that person is being overly sensitive actually they are merely showing how constrained their psyche is by their own history, the years they have spent being judged, condemned and punished by others.

Do not judge others until you are able to understand yourself, if you are not honest with yourself how can you be honest with others. Only once you are true to

yourself can you come to a reasoned understanding of other people and their actions. Since you desire the best for you then desire the same for others. So what is the best for you? It is the best of compassion, understanding, tolerance and love. Judgment without all these is merely knowledge without wisdom. It is for this reason people re-offend, they live in a cycle of being judged, condemned and then punished which they then react to and why is such a cycle perpetuated because there is an unwillingness to acknowledge the control that the O.S.M exerts. The majority of the approximately 85000 prisoners in Britain have most likely already been punished since childhood; they live with the trauma and the effects of the abuses they have suffered which would have affected them in both a physical and mental way, as the abuse suffered never leaves their psyche it remains with them like an open wound that they deal with through a process of denial and retribution on the society they feel alienated from. Consequently what affects them affects the society around them. If they have lived in a world of upheaval then that is what they understand. It becomes their normal environment, and so unless something occurs that enables them to recognise that their environment is toxic; they may go on to create upheaval around them depending on whether they have passive resistant behaviour to that environment or aggressive resistant behaviour to it. Such behaviour will be discussed in a later chapter. **So the question must be asked how is it that people who do not understand how others have suffered or been punished are so willing to judge them? The reason is simple if a little crude. That judging others is a reflection of how we perceive ourselves and gives an indication of our limited understanding of ourselves rather than that of the individual we are judging.**

When you hear someone use the expressions 'I feel like I am walking on eggshells.' or "you're being too sensitive" you can tell they are subject to their O.S.M. There is a reason behind everyone's sensitive nature and usually the same person who uses such expressions expects others to treat them sensitively, but by using such terms they are finding an excuse not to be sensitive to others. **Remember you cannot be too sensitive but you can be not sensitive enough after all how can you be too much of exactly what a word means.** When using such sentences an individual is behaving with a dismissive attitude toward another person. In effect they are saying that it is right for them to behave insensitively towards another. They are also showing an irresponsible attitude toward the emotional well-being of another individual.

When you hear the term, 'I was brought up that way and it never hurt me.' Just because you were brought up that way does not make it right and the fact that you have to say that it didn't do you harm, shows that it actually has done some harm. As you are behaving in a manner lacking empathy for that person you are directing those words at and not acknowledging that each is an individual and has the right to individual behaviour.

'Any heart hardened in youth fails as an adult to seek out the truth'

The Poet David Papa-Adams © 2010

The Omnipresent Social/Cultural Memory and the Centred Self

Social Identity Theory developed by Tajfel and Turner in 1979.

In Social Identity theory, a person has not one, "personal self", but rather several selves that correspond to widening circles of group membership.

Philip Zimbardo in his Stanford Prison Experiment, found that people reacted in a manner consistent with the social environment they were placed in.

William Shakespeare wrote

The worlds a stage wherein people are merely players they have their entrances and exits and in time a person may play many parts.

I believe that there is one adaptable centred self that is interchangeable within the limitations of whatever social construct an individual finds themselves in. An example of which can be seen between a parent and their progeny.

As a parent you may often feel that you have lost the ability to manage your children, this is not the case. The strain you feel is due to how much love you have for your children and the fact that you want what is best for them. Do not tire but realise the truth the barriers that grow between you and your children are not made from bricks and mortar but are made out of Papier-mâché, you are dealing with the psyche of a child that child reflects the social group that surrounds it. The wall that appears impenetrable can in reality be easily overcome with the right action.

It is a question of both Nature and Nurture.

French psychoanalyst Jacques Lacan offered a structural linguistic reading of Freud's theories of human development. Lacan sees the unconscious lying beneath the surface of our perceptions, occasionally interrupting them.⁹

Lacan importantly made the distinction between instincts and drive. The Instincts refer to the biological needs of the organism and its inborn responses, while the drives refer to the psyche propulsion and motivation that arises with the emergence of the ego.¹⁰

Children act according to their instincts and their instructs. Both of which remain with them throughout their lives.

⁹ *Social selves - Theories of the social formation of personality. Ian Burkitt p87*

¹⁰ *The Four Fundamental concepts of Psycho-Analysis, London:Hogarth p29*

In nature nurtured behaviour can be seen in the way a bear shows its cubs how to find food and when you see those same cubs playing one with the other, it is a sign of their social behaviour. This indicates that there is an inextricable link between natural instincts and social nurtured behaviour. This is both instinctive and taught behaviour. In the same way children will have both aspects of that which is taught and that which is instinctive; teaching a child right behaviour hones the instinctive behaviour. So if you behave negatively toward your children expect them to become discouraged and antisocial.

Children may be overly indulged which may create antisocial behaviour or be overly criticised which may also create antisocial behaviour. Appropriate nurturing helps the individual fulfil their potential. Integral to such nurturing is the family, state, faith etc.

There will always be a time in a persons' life when they say to themselves:

'I didn't think I would react like that.'

Or

'I was truly surprised by their actions.'

These sentences provide an invaluable insight into just how little people know or understand themselves. The way an individual reacts seems immutable and has a lot to do with their personal instinctive reactions that were taught to them as an infant. An animal in the wild is born with characteristic instincts and also gains knowledge from their parents as to social behaviour. So when the individual/state in moments of deep stress behave in a manner that reflects that stress which is uncommon to how they would normally behave, they in fact are reacting in a consistent manner given their Omnipresent Social/Cultural Memory. If they were brought up in an environment of deep stress then later in life, should they be faced with a deeply anxious situation then what was learnt as a child will manifest itself in a manner that may appear antisocial. As you are aware all people are servants within the household of their own minds. There will be times when conflicts occur that make you react in a hostile essentially defensive manner. The individual/state is reacting not for the moment, but with the sum of their memories up to that date, that time, that life. So it is that life affects the individual/state psyche.

The Omnipresent Social Memory and the Interaction with others

'Do not embitter your children or they will become discouraged.'

Colossians 3:21

The Omnipresent Social Memory echoes down throughout the life of an individual it is the voice heard as a child which is then magnified by the condemnation and discouragement the human psyche receives first as a child then as an adolescent and finally as an adult

'You're useless'

'You're weak'

'You're pathetic'

'You're hopeless'

'You're nothing'

Such words and the harshness of their meaning remain with the person throughout their life, the words create isolation alienation and make the individual feel detached from their social group. Such words may not be recalled accurately in later life but what would be recalled at times of stress, is the anxiety they caused creating internal conflict within the individual the consequence of which may become external conflict with the society at large. Hence an abused child grown to manhood continually is struggling for acceptance from his social group and will have self-esteem and self-worth issues. Deep rooted feelings of inadequacy and anxiety might create paranoia, narcissism etc. The once abused individual may try to overcompensate for the inadequacy felt by the need for seeking approval from their social group, which may lead to antisocial behaviour.

'Words can appear malign like the grinders lathe, or as benign as a shallow wave.'

The Poet David Papa-Adams © 2010

'Since all are connected anyone behaving in a hateful manner betrays us all'

The Poet David Papa-Adams © 2011

Be aware of the effect words/acts have on the Individual/State.

I did not Know

I did not know how to hate
Until I was hated
Nor how to bate
Until I was bated

I did not know how to wrong
Until I was wronged
Nor how to shame
Until I was shamed

I did not know how to be life's slave
Until I was enslaved
Nor that life held such fears
Until I was afraid

So when judging me
Forgive me my pains
Should I cause you pain
For in my heart it rains
And it will always rain

David Papa-Adams © 2010

Chapter IV

The Omnipresent Cultural Memory of the State

'How deep runs your memory, said the man to the state. Since the beginning and since the beginning there's been hate.'

The Poet David Papa-Adams © 2010



When we talk of the formative years of a child having a bearing on its life and attitude the same could be said of the state. When referring to the state consideration should be given to its **Omnipresent Cultural Memory**. When a state at its very inception and thereafter is forced to fight for its very existence then even the most moderating voices within it are at first isolated and then silenced.

When the state or individual overreacts to a situation that appears in normal society as minor; then the Omnipresent Social/Cultural Memory is at work. It is the punishment suffered by the individual or the state that is then reflected outwardly and not only reflected but often amplified on to another individual/state causing conflict with that state/individual. **So why in some cases does it become amplified? Each individual psyche reacts differently to the abuse suffered.** It is understandable that a cycle of pain and hurt occurs, as each individual/state that has suffered some form of abuse is governed by their personal cultural history and within that history are stored the memories of abuses suffered over time. A cycle of condemnation punishment and reaction occurs.

'When the punishment does not fit the crime the criminal becomes the punisher'

The Poet David Papa-Adams © 2010

How many times have you heard that the punishment does not fit the crime? Recently a woman in Iran was sentenced to death by stoning; such a sentence is unsurprising when you realise how the state is thought of by the wider community, it is treated with intolerance and behaves with intolerance and why because its recent cultural memory is one of abuses suffered. You only need look at the history of such a state or individuals within it to realise how its behaviour will unravel. So what rational reason can there be for such a reaction? Could it simply be that too many condemn without understanding? That people view things through a narrow vision where they simply perceive what they believe to be true rather than what is true? Does it have to be that any individual abused becomes an abuser? If such a thing were true then what does it do to further punish such an individual/state surely it should be possible to cultivate an atmosphere of calm and belonging for the individual/state in the greater community by exploring avenues within which people can work together. Since all faiths/cultures should start from a foundation of Love and Mercy then how does the individual/state rationalise not behaving in such a manner? By a process of mythic reality and fantasy misunderstandings occur. Such misunderstandings stem from the O.S/C.M and how it has developed. As has been shown earlier there is a symbiotic relationship between the individual and the state and in the same way that people feel disenfranchised in some inner-city areas, so to in the wider global community, do states feel disassociated. The answer to these feelings of disassociation is to promote the things that cause wellbeing; compassion, love, encouragement, and prosperity of both a physical and psychological nature.

How many times have you had a conversation with someone and felt that they have not listened to you? Or seen states apparently unable to communicate with one another? It's as though they are communicating in different languages. As though none can hear what is being said but only what they believe is being said and their answers are framed within the confines of what their O.S/C.M. understands. To understand that such a thing occurs is to understand how the mind can misinterpret and misdirect itself because it is bound to the world it has created for itself, which may have only a limited bearing on reality; but maybe more associated with its own fears and insecurities. The Individual/State has an inherent need to belong; so why do so many concentrate on not belonging, on the things that separate rather than those things that unite? **It is better to discuss the common ground rather than the uncommon ground. It is like talking about a field that lays fallow, where nothing grows. Rather it is more productive to talk about the bumper harvest that you can both achieve elsewhere.**

Why do such things occur? What gives birth to the individual/states behaviour? It can be taken back as previously mentioned to their formative years. How many of you see children discouraged instead of being encouraged. The sense of being selfless comes from an early age and so does the sense of being selfish. Teach a child/state that they are a baby dragon and they grow up to behave so. Teach that same child to be compassionate and merciful to be humane and they should barring some mental aberration grow up to be so.

If you are a sculptor and wish to create something beautiful do you smash the creation when it does not turn out the way you wanted? Blaming it for not becoming what you wanted, or do you say I am the craftsman and therefore I am responsible for what I have made. So it is with the individual/state. Humanity creates the world according to its own image. What image do you perceive around you? Imagine you are a farmer with many fields, all filled with different types of cereal. If you tend to some of those crops and leave others to grow wild; of course those others will have weeds growing out of control choking the good that might appear. So it is with individuals/states, growth is dependent on nurturing as well as natural instincts. Should people tend to all their fields then productive growth should occur. There still may be some poor seed among the good crops but that bad seed will be stifled and limited in its growth by the good that has grown there.

So where does the individual/states identities come from? Can we say it is from such social groups as family, friends, local community, the states created history, its mythic past? Can we say that in Germany during the 1930's every German was a Nazi? The answer is not as simplistic as a yes. The German people followed Hitler to war. Did they all therefore desire to enslave the world? The clue is in the name Third Reich. The Omnipresent Cultural Memory of the German state still had allusions of building on Charlemagne's first Reich which was the Holy Roman Empire. In many respects you could see that the idea that had expressed itself in the Nazi era; had its roots over a thousand years earlier in Medieval Europe. Most people and societies that desire conquest have made a choice directed by their O.S/C.M. between the fantasy and the reality. The quest is not the Holy Grail that the Omnipresent Social/Cultural Memory is seeking but that of approval from others increasing its own self-worth. So that it feels of greater value. It is the way that disparate societies deal with their cultural or social deprivation. The Nazis told the German people that they were somehow special and gave value to that which had been stripped of value, their National Pride. They had become vulnerable and weak after World War I and then more so due to the Great depression. The Nazis gave great value to the state identity and national society but did it by advocating strength through hate. It is interesting to note the term depression a state that denotes a psychological illness. It could be said that the German State during the 1930's suffered a mental breakdown of such magnitude that they sought solace in the fantastical; that which is beyond the rational. The reality is that a community can only be strong once its many functioning parts are working together to benefit the whole.

The lines of influence can be either positive or negative.

The lines of influence begin in childhood and can be either positive or negative. They are a product of the nurturing process which hones instinctive skills used for survival. Those nurtured skills then remain within the area of the psyche that is the connection between the subconscious will and conscious will, surfacing at times of stress when the individual feels threatened causing unforeseen acts of behaviour. When an individual is in a social group and that social group has a negative influence on the individual, then the

individual may manifest two types of defensive responses against the influence of his/her Omnipresent Social Memory. This will be dependent on how repressed, suppressed or enabled the O.S.M. is. It will be that of **passive resistant behaviour, or aggressive resistant behaviour. Such behaviour will be discussed in more detail in the next chapter.** The negative influences on the O.S.M. will create inner conflict later in life; so that when the individual reaches adulthood they may suffer from a lack of self-control. Imagine the human psyche as a straight line as an unbreakable cord from childhood imagine that connection causes the social growth of the individual; at an early age the child may be encouraged, loved and cared for in a wholly productive manner, by those social influences that surround it, the family, the local community, the state at large; receiving compassion, understanding and learning. The straight line curves upward as the child becomes productive and develops a strong empathic link with the world at large.

Imagine if you would the negative line of influence, extended by ignorance, hostility, alienation, physical/mental abuse. The child then grows to become disconnected from the local community and the state at large. The child has his/her perception distorted by an unhealthy toxic local environment. The child evolves to have a lack of empathy with its surroundings as emotions are nurtured of resentment, anger and rage, which lead to what appears to be a hardening of the heart; a lack of empathy. In effect the heart is not hardened or rather the consciousness does not become closed off. So what occurs? As can be seen by the way certain social groups like gangs behave. They appear to have strong bonds between their group members. They cultivate a set of values and connections that become diametrically opposed to the norm of society. Forming their own subculture within society based on the antisocial norm that allows their expression and voice. They feel empowered by that antisocial norm. The hostile environment the individual has grown up in means that it seeks inclusion from the antisocial elements it understands like gangs; where the individual has a sense of belonging instead of alienation. As it is with the individual so it is with the state. The antisocial reaction is metaphorically similar to the physical reaction to smoking, when the body consumes the toxic smoke there is a reaction to this with a hardening, narrowing of the arteries creating an unhealthy physical environment for the individual in the same way the toxic social environment leaves the individual with a narrowing of the mind. **The question is this why are the two ills both similar in type to addicted behaviour treated so differently?** A recent example would be the alleged sinking of a South Korean ship by a North Korean torpedo. Again the reaction to such a hostile act is to alienate the sub-group i.e North Korea from the larger community. The reaction maintains the antisocial environment. To reiterate nothing is achieved by punishing those already being punished. The very reason why people re-offend is that they live in a cycle of condemnation and punishment to which they react. Their O.S.M develops a defensive mechanism of denial which are believed justified actions which in reality creates antisocial behaviour. So in effect the psyche recreates itself, this is the same for the state. Its history, self-esteem, self-worth are recreated. This is the product of being isolated, a mythic character or social doctrine is created that gives those isolated the belief in their personal set of values. Such groups that

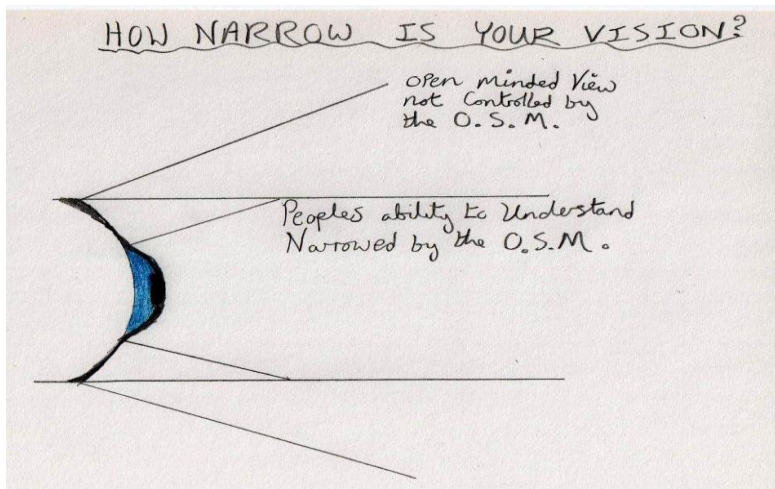
are rejected by society respond by rejecting that society around them behaving in a contemptible manner toward it. A State like North Korea becomes stigmatised by such unhelpful phrases as 'Axis of Evil.' What shaming any individual/state does is force that state/individual to defend their position all the more making their behaviour all the more entrenched. The cycle of condemnation and punishment effectively creates the opposing result of what is hoped for.

'Do not stigmatise, ostracize or isolate for such acts as these lead to anguish, resentment and hate.'

The Poet David Papa-Adams © 2010

Hence there are so many within society who behave as though the world around them owes them something or feel aggrieved by that world. What this emotion is actually indicating is the social deprivation that they have suffered due to years of condemnation, years of hostile parental management or world management. Years of living in hostile environments creates sociopathic tendencies; narcissism being part of the centred-self leading to antisocial behaviour. As it is with people so it becomes with states. It does not cost anything to love one another, to understand, to empathise with your enemy, but it does cost everything to hate one another, to be inflexible, to be uncompromising.

When you speak to a sociopath you can hear the sociopath explain why they behave in the manner that they do, and by listening to them you can hear how they rationalise their actions. They seem incapable to recognise that their acts were antisocial.



The reason why is because they are held in thrall to their O.S.M. and the same could be said for the O.C.M. of the state. If we consider as a case study Germany in the

1930's it is possible to see how the negative line of influence, the antisocial Omnipresent Cultural Memory manifested itself against a minority group in that state. Since it is apparent and obvious that all people are equal then any act against any minority group within a state should be met with incredulity and be seen as absurd in reality; and in 1930's Germany such acts led to a condition obscene in nature. The state seemed to regress to its mythic roots becoming almost medieval in nature as it harked back to a Mythic past associating itself with Charlemagne. The construction of a mythic past, the belief of being alienated from the wider community; by the Versailles treaty and the privation in Germany after World War I led to radicalised social behaviour. There was a detachment from reality following the great depression of the 1930's. This led to an antisocial reaction of blaming others for the countries ills, and thereby creating a distraction from the reality of the cause and effect of its previous hostile acts. This in turn led to an environment that created the ultimate antisocial act, War.

As can be seen in the problems faced in the Middle-East which seem to be intractable although that is not the case each party reacts to their social environment each state creating myths about their neighbour, which have no foundation in reality except that those myths perpetuate the antisocial environment by taking on an almost prophetic status. The myths become embellished as the states lose touch with reality. Their antisocial behaviour becoming more exaggerated increasing their own alienation from each other and the wider world community. A chasm appears that has the illusion of being too wide to bridge. The reality is far different; with the appropriate diplomacy, a willingness to listen to very real grievances, a willingness to understand and reach out and connect with the neighbouring state or individual can bridge the divide. Though many issues of a social nature remain, essentially the desire all have that of seeking to be accepted, of wanting peace, harmony and to be part of the greater community. Every individual/state has an understanding of their own maltreatment but not of the maltreatment of others, so by means of association, their behaviour may be understood. They may learn to empathise with their neighbour. That process should not take the form of condemnation. So what does the individual/state desire? A voice to be heard. To be listened to. To be understood. And why? Being listened to, as long as it is not fallaciously so, empowers the individual/state and presents the idea of being accepted into the wider community.

'That which is socially deprived is condemned to a life of punishment and ridicule. To exclude the vulnerable and weak is to show how weak we are ourselves.'

The Poet David Papa-Adams © 2010

'Forgiveness can only be brokered from the heart wherein all must be willing to make a fresh start'

The Poet David Papa-Adams © 2010

Chapter V

Resistant Behaviour may be Passive or Aggressive

'A callous heart causes chaos, for malice places darkness in all, so that even the righteous stumble and fall.'

The Poet David Papa-Adams © 2010

'Any that feel threatened become threatening or hated become hateful, and so it is that to hate anyone is to hate oneself.'

The Poet David Papa-Adams © 2010



The reason why there are less violent women than men could be because each gender reacts differently to the abuses they have suffered, although both become vulnerable and weak, a possible reason for this is that the different genders may have other than the obvious physical differences a different memory construct and therefore a different conscious and subconscious structure. An individual's memory configuration i.e. how the memories are layered, how powerful those memories are, the physical reaction to those memories, may lead to what is **either passive resistant behaviour or aggressive resistant behaviour**. The reaction to abuse may be in either a belligerent manner where the individual psyche seeks out conflict because it has an inability to understand or control its' inner conflict and sufferings. Or the individual may react passively becoming malleable and easily manipulated. Imagine the Omnipresent Social Memory to be the shadow that follows the individual wherever they might go. There will be during the darker times of an individual/states existence, when they are suffering from stress/anxiety, moments when

those passed abused memories seem to control the behaviour of the individual/state, this nurtured instinctive behaviour I shall refer to as **Directed Social Behaviour**. If we take the analogy of the shadow as a means to show the way stress/anxiety works. When shadows are longest in the early morning or evening shows the individual/state at their most vulnerable; these are times of deep stress and anxiety. Those memories containing the condemnation and abuses suffered by the individual/state are controlling, as fear and anxiety are driven to the surface the individual is directed to behave according to their fears and perceptions. It's at this time that the individual/state becomes most vulnerable and reaches what is known as a tipping point for the human psyche or the psyche of the state. Where a situation is created that drives them to act in an irrational manner.

When things are positive, there is accepted support from the social group/state or world community rather than condemnation from it. The individual psyche is at its most productive. The negative aspects of the Omnipresent Social/Cultural Memory remain shackled. In our analogy of the shadow it becomes shackled by the midday sun.

The Omnipresent Social Memory and the Tipping point

For we fix our attention, not on things that are seen, but on things that are unseen. What can be seen lasts only for a time, but what cannot be seen lasts forever.

2 Corinthians Ch 4 V 18

The tipping point is the moment when the Omnipresent Social Memories toxic waste spills over; the way a glass filled with water is filled to overflow, imagine that the O.S.M. can act like a dormant volcano, holding on to all the past experiences both good and bad. There will be moments in time very stressful moments when that volcano may explode. Prior to that time it will simmer and let of steam every now and then. For example when you are in a heated discussion should you lose self-control that loss is the act of the O.S.M.

What happens when the O.S.M. reaches its tipping point? The mind becomes focused on a single mind-set and refuses to accept the rational. This occurs with the individual/subgroups/states/companies alike, as all have a physical or cultural psyche that has a tipping point. If you once again imagine that the mind is a glass all the toxicity poured into it is then released and spews forth as the glass overflows, and by toxicity I mean condemnation, that may be abuse in a physical or mental nature or both. This overflow is the tipping point. People have a varying capacity to ably control their tipping points dependent on the emotional distress felt, in the same way that some people have a stronger or lesser threshold for pain resistance. It may appear in our analogy of the overflowing glass that some have small glasses that can be filled to overflow quickly while others have large steins, longer lasting thresholds of mental strength. This is dependent on the individual psyche, their physical makeup as well as their mental makeup. Another example of the Omnipresent Social Memory at work is whether you are dismissive of this work such a negative reaction is an example of the O.S.M. or if you

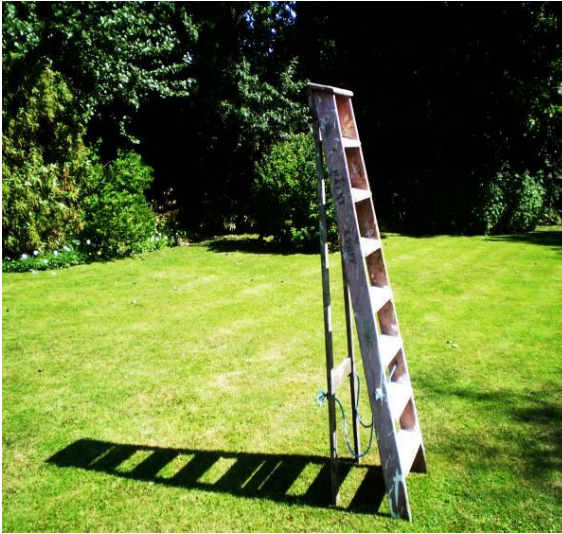
convince yourself that you had thought of it for yourself. That is an example of denial which is an intrinsic part of the O.S.M.; if you had thought of this for yourself you would not feel conflict for your fellow man instead you would choose to be understanding, compassionate, encouraging and caring. Should you judge this work with a negative reaction that indicates how you are subject to your O.S.M. and shows why you should not be placed in a position where you condemn others, because you are not judging others objectively but subjectively; to be dismissive of this work is to be in denial of its profound importance. If you also imagine the Omnipresent Social Memory as a burning raging fire within the individual, **how do we extinguish that toxic flame but with compassion, understanding, and tolerance; it does not do to punish the already punished, or to torment the tormented.**

The Human Tipping Point is like a Glass overflowing



So by listening to any grievance you abate fears and restrict hostility. Sun Tzu in the Art of War wrote 'Know your enemy.' so that you can defeat that enemy. But I say know your enemy so that you may make them your enemy no longer. Tear down your enemies house and he will condemn you, build him/her a house and they will praise you. If we consider the analogy of The Omnipresent Social Memory acting as a shadow, consider it as it determines the structure of your life. Like a shadow following the individual wherever they go. Sometimes during times of stress the shadow grows long where its control over the psyche is strong, in our analogy with the shadow it would appear as a shadow appears during the evening long and stretched out as though it has form. And in the individuals psyche it can easily take form with negative consequences. When circumstances in an individual's life are at peace the omnipresent social memory appears non-existent that is the way the shadow appears under the midday sun. You see just the individual in a balanced state not being weighed down by their Omnipresent Social Memory.

The O.S.M. is like a shadow remaining with the individual throughout their life



'Since all humanity is in denial how can any judge others or be placed on trial.'

The Poet David Papa-Adams © 2010

The only way to judge others is through compassion where the individual is not subject to their O.S/C.M. So how does one judge others without being influenced by their O.S.M? By understanding that it exists and the effect it has had on the individual/states psyche. If you can understand your own O.S/C.M. then you can be aware of the way it has directed your decision making. **You are aware of your Directed Social Behaviour.**

'Love never gives up and its faith hope and patience never fail.'

1 Corinthians 13 v 7

'Forgive them father they know not what they do'

Jesus of Nazareth Luke 23 v 34

When you consider the relationship within social groups one key factor to guard against is greed/jealousy. Greed and jealousy of action, and of purpose; that causes resentment in others. These are the manifestations of a corrupted O.S/C.M.

People often demean others in surreptitious ways or in open ways depending on the social group they have been brought up in, if you have been brought up to believe the only way

to get on in life is by diminishing others then the Omnipresent Social Memory will direct you to behave in a manner that justifies the discouragement of others, as it will promote the characteristics of jealousy and envy. First by being dismissive of others, then by demeaning them, that their efforts are misguided and seemingly have no real value.

- **'That is a really simple idea'**
- **'Why waist so much effort and time'**
- **'take your head out of the clouds'**
- **'I can't believe you did that.'**
- **'You are talking nonsense'**
- **'You don't get paid to do that so why bother'**

I will not write the long list of expletives and negativity used which undermines another individual's self-confidence and diminishes their character.

This shows the conflict of the O.S.M within the ego. People often as children are told how to behave but what they may get taught is how to misbehave. To a child this rationale of a specific mode of behaviour then translates itself into the adult as a form of idiosyncratic behaviour, out of context with an evolved environment.

If you wish to resolve conflicts that seem to be on-going, unbroken for many years then you must first know this; there are no brick walls barring your way to reaching an understanding or an agreement; what seems inflexible and unbending is actually friable and soluble. That wall that you are confronted with is an illusion built from an age of misunderstanding, misinterpretation, and fantasy. The wall is in fact made of paper that only appears solid.

'Hate seems impenetrable and relentless but when scrutinized it is shapeless, shifting and tenuous.'

The Poet David Papa-Adams. © 2010

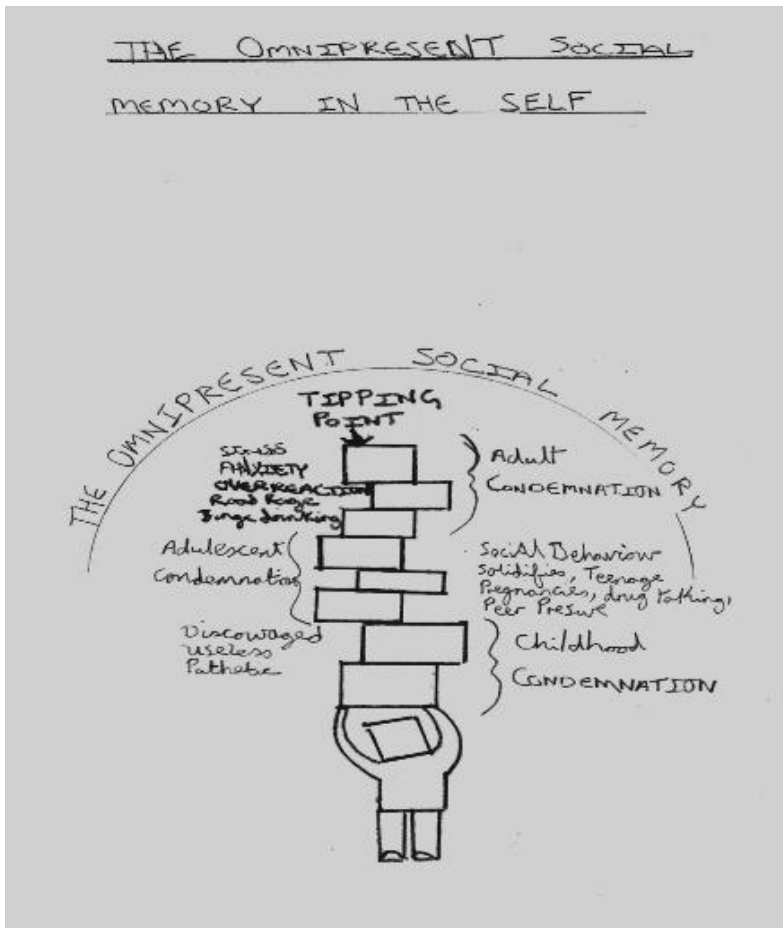
Everyone lives in a world of association and perception. It is in effect how people make judgments. People understand through their experiences and the weight of those experiences being positive or negative will either open or close their conscious empathic self. The O.S/C.M. is always alert to association, whether that is painful or pleasant. It is through association that the O.S/C.M becomes elastic. How many times have you heard the following:

'How can you compare your situation to mine?'

Or

'There is always someone worse off than you.'

Even if the reaction to the association seems hostile, the hostility may be a sign of guilt for the individual's actions. The individual/state often feels their circumstance is far more complex than the other persons. By sincerely sympathising with the individual/state and by admitting that you cannot know the way the other individual feels but that you can still feel empathy for them; you can show an understanding of the issues they feel that are troubling them and by doing so you can begin to properly engage with them. Once you are honest with your understanding of their situation they will become more amenable to your suggestions. How do you show your understanding? By being a willing listener to their grievances. And in more serious cases of antisocial behaviour, by helping the individual recover their humanity.



The Human/Community Recovery Centre - Helping the Vulnerable and Weak

Human Recovery Centres or Community Recovery Centres should replace the prison system. Currently we have approx.. 85,000 weak and vulnerable individuals locked up. Made weak and vulnerable by their O.S.M./O.C.M. To prevent people from re-offending needs training in the understanding of the O.S.M. In this way we can help people to recover their humanity by enabling them to realise their true potential, value and worth. Those that are vulnerable and weak prey on the vulnerable and weak, as they have become dehumanised. So it is that they dehumanise others not because they choose to but because they are controlled by their O.S.M. and are not aware that their actions are antisocial or are aware of it but simply rationalise what they are doing as a normal function of their own behaviour. A necessary aspect of the Human Recovery Centre is the need for a mentoring system to help the individual rediscover their humanity. The reason why people re-offend is because they are trapped within what almost appears like an addiction to antisocial behaviour it is their nurtured instinctive behaviour. That shows that they are victims of their O.S.M. This is their **Directed Social Behaviour** which in appearance acts similarly to an obsessive behavioural disorder. Their behaviour is driven by the O.S.M. in such a way that they have an inability to realise that their behaviour may seem on the outside unnatural; as to them their behaviour is quite normal. To those abused, as they have been offended against, so they offend others. **There is no greater punishment than the years of torment given by an abused past which may manifest itself in something like an Obsessive Behavioural Disorder. And that behaviour can seem like an addiction to the antisocial, which is their Directed Social Behaviour.**

The Memory can be so habitual as to be automatic¹¹

To help the most vulnerable is to recognise how we are all vulnerable, is to recognise that all are equal. How all can so easily be made weak and insecure. There are many case studies where individuals/states breakdown and are unable to fulfil their potential, held back by the O.S/C.M. The O.S/C.M. can cause internal and therefore external conflict.

So how would the Human/Community Recovery System Work?

A system would need to be set up identifying the most suitable candidates that are fit to meet with individuals that need help in recovering their humanity. A new system of legislature or addition to it should be formed to support this idea. Made up of Psychologists, appropriately trained Theologians/Sociologists, experienced Judges. A Triumvirate. This panel should meet after the individual has gone to trial so that he/she can be properly assessed as to the type of help he/she needs to recover their humanity. A system of mentoring then should be set up so that the individual is not left alone with their O.S.M. What should be noted is that members of the jury at trial will be subject to their O.S.M. and therefore their decisions may come from a negative foundation and not a positive one.

¹¹ *Acts of memory - cultural recall in the present edited by Mieke Bal, Jonathan Crewe, and Les Spitzer.*

Shadows we shall be

I am a shadow beneath the sun
For which dusk had sordid come
To tell me that my day was done
And night was soon to overrun
But shadows are mindful wraiths
Creatures that a dreamer makes
Although such creatures are fakes
Causing people fearful quakes
Making sure hope never wakes
In those many shattered states
For no one sees their shadow
 Like a field lying fallow
 People pass it by
 And cannot spy
 What there might lie
 For in pasts shadows be
 Growing to become humanity
 A dormant volcano that waits
 All founded on hateful fates
 So should your mind implode
 And conscious thought erode
 Mindless acts begin to play
 Then shadows do hold sway
 For time runs great distance
 From corrupted innocence
 As from distant birth

Comes condemned self-worth
Years of being crushed
Lost the ability to trust
As reason turned to dust
Wolfs then lay in wait
Clinging on to hate
A memory defiled
That was a child
So it is that Angels fall
To acts unknowingly cruel
A warning to us all
Should sun ever still
Earthly movement turn to nil
Shadow lands become quite real
Remember those youthful shapes
When lifted were the gilded drapes
Protectors of uncertain fates
Unleashing shadows cast by sun
Which danced and played for fun
Casting out two from one
As darkened memories stain
Corruptors of some older pain
That people do not tame
The shame of corrective slime
Covering you at youthful time
So if your attire cannot be free
Chained by aspects of memory

An abused childhood fantasy
Part of some hidden repository
Followed in burdened secrecy
 Some bruised lycanthropy
 That waits till time is ripe
To fill the void with fearful type
Calling on a heavy reckoning
 That is an anger driven in
 Long ago it took form
When hearts were often torn
Becoming empathy withdrawn
 So beware hungry shadows
Like broken glass in the shallows
 Triggered by hateful chimes
 Insanity magnified many times
So will you ever know the truth?
That grows from burdened youth
 Or hope never wake to see
The dormant volcano that you be

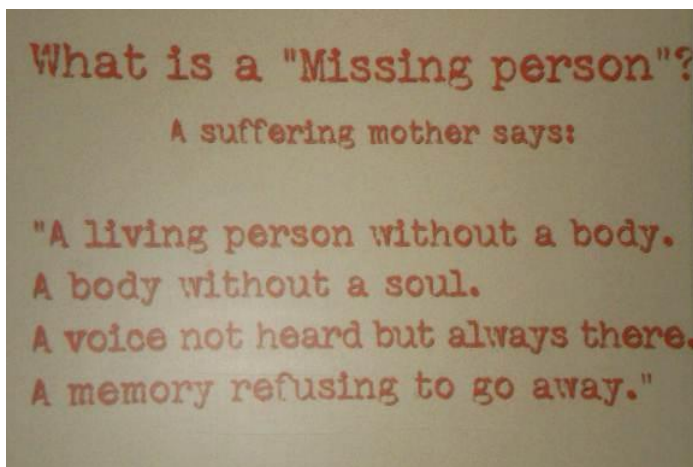
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Chapter VI

The Many ages of Man and the repeating cycle of self-destruction

'So are our poles now reversed, as man seems eternally cursed. Within cycles of pain and hurt, it's as if loves strangely inert'

The Poet David Papa-Adams © 2010



The history of man is replete with wars and human horrors it would seem there is an inability to learn or understand; an insatiable appetite for hate and malice. It is strange that man knows so little of the greatest gifts he has been given those of faith, hope and love of which the greatest of these is love. Could it be that the reason why people repeat so much of their history is that the O.S/C.M. exerts such control over the individual/state as it is governed by learned behaviour in the first instance and mythic fantastical behaviour in the second instance? Behaviour that is so entrenched within the individual that it is as though it becomes instinctive behaviour. The need to seek approval from others seems an instinctive egoism. This is also promoted by the need to fit in for survival purposes, like a pack animal. The lack of freedom, expression and understanding acquired through years of condemnation means that the individual or state cannot see beyond what they perceive to be their right. Man is often not right and though very capable is suppressed by the shadow of the negative aspects of his omnipresent social memory which brings about self-doubt and delusion, the rise of a fantasy world of abstracts that are far from the reality of what should be his natural behaviour, that of being a socially caring compassionate creature. An individual like the state around him has many parts to play, how he performs those parts shows how

connected he is to either the aspect of love and compassion within himself, or the hatred and condemnation that entered him as a child and grew to become fear, self-doubt and the need to judge and condemn others. So why does this occur? It is the Human need to feel empowered, to fit in and seek the approval of your peers and not to feel out of place in your social group. This is another by-product from childhood. How many times have you heard people say?

- I have no sympathy for you.
- Stop feeling sorry for yourself.
- Get a grip.
- I don't want to know.
- I don't care.

All these statements are an indication of a lack of empathy that the individual has been nurtured to feel. The great irony is that those people who say such things are blind not just to other peoples' needs but their own. As such people as these are the same ones who when they feel distressed expect you to comfort them but are unwilling to be the comforter, and why? They recognise their own importance without grasping the importance of others in their lives. It is this lack of empathy that prevents so much right action. You only need view the world and its separate states and the beliefs that people have to understand the deep rooted insecurities that exist.

A child that is beaten down and abused behaves with certain characteristics, becoming belligerent, resentful and angry; that anger is fuelled by the injustices he or she suffered. No one knows more about suffering than that person who has grievously and unjustly been punished. Whether that is due to unnecessary poverty, unnecessary unhappiness or unnecessary maltreatment, and yet such people that are weak and vulnerable are often locked away judged by people who cannot possibly relate to how they have suffered, but are still willing to sit on a jury and condemn them all the same. Is it offensive that an individual/state that has suffered years of abuse and will suffer years of abuse in the future should be judged by others who have not suffered the same torment and abuse and are unable to understand their issues? **And then is it surprising that people re-offend when they are continually being condemned and continually feel the punishment within themselves. As their condemnation and torment become constant so their reaction to it appears constant and may seem like an addiction to the antisocial.** No one needs to view this world as though they still live in darkness everyone has the ability to change and to love. Even the most warring states can come together in mutual understanding and brotherhood. Consider Egypt and Israel two nations that went to war with each other and are now at peace. Their proud O.C.M. had a common ground with which to coexist. There is common

ground in everything even that which is believed to be impossible can become possible once it is understood that the only thing that separates is something intangible, a belief that we are not all similar.

We have all been given the one spirit to drink, for the body is not made up of one part but many.

1 Corinthians 12 v13-14

In the same way the human body is made up of many parts so is the world and every state. The world is made up of many parts all reliant on each other to survive. One part cannot function without the other. If one part of your body is diseased or becomes infirm and weak you would do everything to help and cure that part of you. You do so not by hateful means but by healing means, if there is an abscess you drain it, take the appropriate medication and cure it. You do not let it fester so it becomes so chronic that you need to cut an arm or leg off. In the same way why do that with the individual/state engage with those you perceive to be your enemy and do not listen to the enemy that has grown within your minds rather listen to the voice of reason and love that wishes always to express itself and is so often denied.

Every state talks through its O.C.M. so it does not do to speak a language that the state that you are trying to engage with does not communicate in. Peace may be brokered in the middle-east when all parties start speaking a language they both can understand. A start point is to realise that they communicate through their O.C.M.

It is no good claiming that a man is an animal yes he can behave as one but in him always is a conscious living being that struggles with itself hoping to do right action. Even the most vengeful acts are perpetrated by the weakest and most vulnerable of people who do not understand themselves or their own behaviour.

'Nothing can be gained by condemnation or stigmatising others, alienation drives apart those who should consider themselves brothers.'

The Poet David Papa-Adams © 2010

When we consider the consequences of stigma through the strength of metaphors (association) it is possible to understand how the process of labelling affects and controls societies. **A Societies interpretation of diseases is through the prism of morality and punishment - such as AIDS described as cancer as though it were an invasion or when transmitted as pollution. Associated as being Gods revenge on an indolent society than for what it is a highly resilient virus.**¹²

¹² *Punishment in America Social control and the ironies of imprisonment :- Michael Welch.*

The Omnipresent Cultural Memory and the head of state

The current leader of Iran whilst writing this paper is Mahmoud Amadinejad who might be considered a relatively learned scholarly individual. Why then does someone with a Phd have what the west considers to be strong radical views? He can be understood to behave in the manner that he does because of the Omnipresent Social/Cultural Memory. When you listen to his arguments about the West and double standards or his dismissive attitude to United Nations Sanctions you can hear the O.S/C.M at work. He truly believes through a process of social doctrine and myth that his country and he are being treated unjustly. The Omnipresent Social/Cultural Memory of the state is a potent force that controls the individuals/states behaviour. The language he uses is an indication of how much control it has over him. It is to be expected that the Iranians have sites where secretive activities occur. As with any group treated as antisocial they will behave in a manner consistent to their type. In the same way that gangs in the U.S.A hide away stores of guns so do states. And why?

'Years of condemnation lead to social deprivation.'

The Poet David Papa-Adams © 2010

Iran constitution conflict

In 2008, a serious conflict emerged between the Iranian President and the head of the Iranian parliament. The Iranian President furiously denounced the speaker of parliament for an "inexplicable act"; in which he bypassed the presidency by giving the order to implement legislation in an official newspaper.

The Iranian Presidents interpretation of aspects of Cultural History that promote Iranian Policy shows how much the Omnipresent Social/Cultural Memory is in control of his overall mind-set.

When the state is run autocratically then the persona of the head of state behaves in a manner that identifies him/her as being the consciousness of the state. Such an individual is more likely to look inward at preserving his power base rather than outward, as he/she will believe more and more in the right of his/her actions. How do you engage with such an individual as the leader of such a state who identifies so readily with his/her Omnipresent Cultural Memory? An understanding of the foundation of that cultural memory needs to be considered. How is this done? **By looking at the mythic figures and the contemporary historical views held within that state.**

The Omnipresent Social/Cultural Memory and the age of Denial

For thousands of years people have been pursuing what they consider to be their own self-interests what they have not realised is that they have been inadvertently pursuing the interests that have been implanted into their subconscious minds. A child

is like a sponge that draws ideas and emotion from its environment like vapour from the air only to excrete those same ideas and feelings later. In the same manner a state whether that state be Caesar's Rome or Alexander the Great's Greece, Genghis Khan's Mongol empire, Napoleon's France all did the same. It is easy to see how a set of circumstances and ideas enabled such people to flourish. When you see how they identified themselves through mythic ideals with the state. **I have given the state three cultural ages. The first age is the historical past age of myth and legend with which the state identifies. Such as having a code of chivalry, like the Arthurian legend or an age of heroes as with Greece like Achilles/Hercules etc. The second age is the recent history of the state I have referred to this age as the past/present age. This age is where the society is created through the achievements, prejudices and biases of the past age. The third age is the present age i.e. the current social outlook derived from the historical context of the previous ages of the state, the diagram entitled the Omnipresent Cultural Memory of the State shows the prime influences on how the state evolves and from those influences can be seen how the state perceives the world around it.**

The Omnipresent Social/Cultural Memory and the Power of Denial

If our conscience condemns us, we know that God is greater than our conscience and that he knows everything... If our conscience does not condemn us, we have courage in God's presence.

1 John v 20-21

The Ruin of Germany.

So how does a state have a memory? I hear you ask. This is a reference to the collective Omnipresent Social Memory of the state, its cultural heartbeat. A collective memory is a powerful force. It can be used for political expediencies as seen in what are made to be issues of the early 21C like immigration which is used as either a subconscious or conscious tool to control and manipulate others making the populace distracted from the concerns of their everyday lives. Again here you will find the symbiotic relationship between the individual and the state. The Omnipresent Social Memory has a relationship with fear in so much as when you were a child you were disciplined through a process of fear by your parent or social group so that you would behave in a manner that was felt to be appropriate for that social group. In the same way states often use fear as a tool to control the individual or the masses rendering them submissive. Why is the tool so effective? It relies on a human dependency; that of seeking the approval of others, the requirement that all individuals have, the need **for recognition and as social creatures the fear of being isolated. Why do individuals/states seek the approval of others? To be alone reflects poorly on the psyche and is considered as an act of condemnation and criticism by the O.S/C.M.**

What occurs through fear will eventually tear the state apart. Why will this occur? Fear promotes divisiveness, denunciations and antisocial behaviour. In the end people/societies will oppose the fear they feel and oppose those causing it.

The individual/state that acts in a manner where they are continually displaying the negative aspects of their O.S/C.M is behaving as though they are suffering from an addiction to the Antisocial that they cannot unless helped recover from. Why does this occur? The memories of abuses suffered whether real or otherwise are so entrenched as to diminish the empathy they should be feeling for others.

‘Seeking the approval of others can be addictive; it can form so strongly within you that it becomes instinctive.’

The Poet David Papa-Adams © 2010

Forms of fear in the Individual/State can be manifest in the preoccupation with the idea of a hidden threat i.e. in the U.S.A in the 1950’s and 1960’s there was the fear of communism; ‘beware the red beneath the bed.’ or with the State of Germany in the 1930’s an entire minority group of the population were considered a threat.

Let us take as part of the cultural memory of Germany the almost habitual preoccupation toward mistrust and antisocial behaviour.

The Prussian Law which prohibited Jews from occupying public posts or practicing the professions.¹³

Any society that disadvantages part of its populace can never fulfil its potential. To disassociate and exclude any minority reflects poorly on the majority. A divided society would soon fall prey to the diseases of fear, self-loathing and denunciations; such a society would in time collapse.

‘Everyone is welcome in my home, none shall be isolated, ostracised or made to be alone.’

The Poet David Papa-Adams © 2010

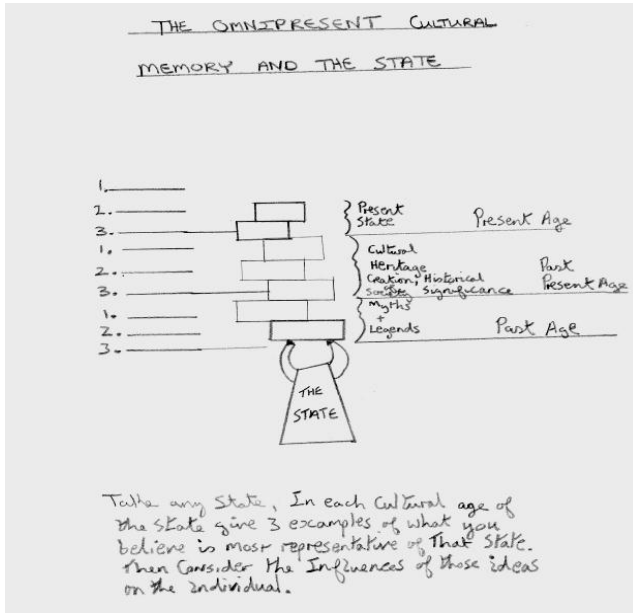
Home is where the heart is; by saying everyone is welcome in your home is as to say it is possible to open your heart to everyone. So many laws are built from a foundation that does not truly have the interests of the individual/society at heart. Why does this occur? Laws within societies and nations have evolved over hundreds of years and the result of these laws reflects the individuals/states preoccupation with punishing the weak and the vulnerable and not caring for them. Except for one law that which is the most important. **‘Love your neighbour as yourself.’**

¹³ *The History and Philosophy of Social Science* p307

'Acts of condemnation are futile, as they breed resentment, hate and denial.'
The Poet David Papa-Adams © 2010

Nazi Germany under Adolf Hitler was a product of Germanic myth and legend. How then did Adolf Hitler identify himself with the German people? Any abused child may have the empathy within them corrupted twisted and subjugated to their Omnipresent Social Memory. Once made vulnerable that child becomes more susceptible to the negative aspects of the historical cultural memory of the state. Adolf Hitler went on to be chancellor of Germany creating one of the greatest (Greatest meaning main) antisocial doctrines in the History of Man. A social philosophy built on a foundation of hate and malice toward other people. Germany in the 1930's was ravaged by a social and economic depression. The pride and dignity of the nation had been crushed in World War I. The state seemed to collapse; the people became desperate and sought a solution through what we today would consider to be radical ideology, in the manner of choosing political parties of the far left or the far right. But an explanation is quite clear such radical action is to be expected for any state or individual that feels that they are being punished unjustly. There is a reaction to that condemnation/punishment. In this case the reaction was against the Versailles peace treaty and the terms held therein. To the German people/state these terms were too high a price to pay for their defeat following World War I. Hence the way an individual feels abused when they are physically or mentally beaten down by another is grotesquely exaggerated by the state, if the state feels it is being overly punished. If you look at modern Iran in place of the treaty of Versailles you have United Nations sanctions this inevitably leads to radicalised government policies by the Iranian Government. By beating down the child you are inviting that child to harden its heart against others, in the same way by beating down a state you are inviting that state to cultivate a cultural social memory which espouses the virtues of historical mythic characters that fought against what was thought of as oppression. To expect a different reaction if you were treated harshly other than that of resentment shows an inability to understand the effect of condemnation and punishment. Make that very same state aware that you respect their cultural achievements of Literature, Architecture, Philosophy, and their attitude should soften from one of belligerence.

We all have a responsibility to each other. Part of that responsibility is to admit at times when mistakes and misunderstandings occur. **Individuals/states are both reflectors and absorbers; they do not understand why they are disliked, but they react to that dislike. They absorb the condemnation of others and then reflect it outward.**



Is the Omnipresent Social Memory Omnipotent?

The Omnipresent Social/Cultural Memory and Caesar

When the question is asked is the Omnipresent Social/Cultural Memory Omnipotent the answer is in the understanding of it. The O.S/C.M develops from birth as nurtured instinctive behaviour from childhood becomes **Directed Social Behaviour**. It is a source for inspiration or self-doubt depending on taught behaviour which can lead to its constricting suffocating destructive nature. Let us look at history to discover how destructive the Omnipresent Social Memory. To do this we shall first consider Julius Caesar. His family was one of the leading families of Rome part of what was referred to as the patrician class though his family did not distinguish itself too far from other classes of Rome. It has been said that his family was not rich or influential or prominent however Sextus Caesar who was maybe the uncle of Julius Caesar had been Consul in 90 BCE which was a high and notable standing in Roman society, also he had an aunt who married a self-made man named Gaius Marius. Gaius Marius had forced his way up to the summit recruiting from the dispossessed peasants an army; with Caesar's father dying at 16 he would have been strongly influenced by such family members' ideals. He married in 84 BCE Cornelia the daughter of Lucius Cornelius Cinna, a noble with a strong connection to Marius. Around 81 BCE Sulla became dictator of Rome, Caesar would have been approximately 19 years of age at this time. Sulla requested that Caesar divorce and re-marry someone more

suitable; more suitable that is to Sulla. His refusal to do so led to events that meant he needed to leave Rome. So it was at this period that he found himself in the hospitality of Nicomedes IV of Bithynia who apparently was deeply impressed by Caesars charms and allegedly entered into a homosexual relationship with him.¹⁴ Such relationships were common place and the effect of such an intimate friendship would have had on the young Caesars Omnipresent Social Memory and how it would have directed him can only be speculated as being strong. Nicomedes was a cultured man of his time with a long record of not always being a willing collaborator of Rome. When in 69 or 68 Caesar was elected Quaestor (the first rung on the Roman political ladder) Julia, Marius' widow, died; at the funeral Caesar took the opportunity to praise both Cinna and Marius.¹⁵ A distinction indeed and an indication of the esteem he held for both, and the influence that they had on him. This mixture of being from a patrician family and also of being connected to the self-made Marius would give a clear indication how his Omnipresent Social Memory evolved and how he was influenced by the Omnipresent Cultural Memory of Rome. The combination of the two would have been a powerful driving force within his life. His own ambition fuelled by a mother reminding him of past glories and of what he could achieve and an Uncle motivating him by his own exploits would have driven his ambition.

The likelihood is that the O.S/C.M., which was the product of his social influences, would have guided him on his path. Any person in his way would have been thought of as being part of an old stale order not a visionary. By his experiences Caesar had been motivated by ego that of his own and the states which led to his many achievements.

The Omnipresent Social/Cultural Memory and Napoleon

Napoleon was born at Ajaccio on the island of Corsica on August 15, 1769. His fathers' family was of ancient Tuscan nobility and had immigrated to Corsica in the 16th Century. His father was a lawyer and had married the strong-willed Letizia when she was only 14 years old. Napoleon was a Corsican by birth, heredity, and childhood associations. His father had come to terms with France after they had occupied Corsica by switching sides from the opposing party of Paoli. From the age of nine he was educated in France but did not share nor develop the prejudices of his new country remaining in temperament a Corsican. In 1791 he joined the Jacobin Club a debating society becoming its President and made speeches against monks, nobles and bishops which was the established order; and gave an indication of his revolutionary ideals. Napoleon was well aware of the achievements made by revolutionary elements in Corsica. In France he would have seen a strong connection in revolutionary ideals between France and his native Corsica.

His social influences of a strong-willed mother, no doubt proud of her Corsican

¹⁴ *Julius Caesar - Michael Grant p24*

¹⁵ *Encyclopaedia Britannica Volume 3 - p577*

heritage with its ancestry of Tuscan nobility, his father a lawyer. His education in the military and his association with the Jacobin's would have affected the Omnipresent Social Memory of Napoleon; giving desire to his ambition that in the 18th century revolutionary world, where such revolutionary beliefs developed to mythic proportions would have led to the idea that anything was possible.¹⁶

Of key importance is that it is quite possible that Napoleon and Caesar had photographic memories. They could recall in great detail the soldiers' names under their command and also were greatly aware of the outline of a battlefield and battlefield tactics each was an individual of his time.

Having a photographic memory enables the O.S.M. to exert great motivational force. With the mind's capacity for denial and delusion and its ability to fantasize past events, the photographic memory becomes a potent force when matched with the nature of the individual/state.

The Omnipresent Social/Cultural Memory and Adolf Hitler

If we assume Adolf Hitler also had a photographic memory? Then the effect of an abused childhood and the need to repress the worst excesses of a father who exerted a highly negative force on the youth, could easily have led to a lack of empathy. Later in life as his photographic memory became more developed such horrors suffered as a youth would have been suppressed, surfacing at times of deep stress as indicated by his many rages, his deluded ideology, his sociopathic, psychotic and paranoid nature. The language and deeds the father imprinted on the youth would have impaired him in the future. Hitler thought himself a social reformer in fact he was an antisocial reformer, his ideology stemming from an abused childhood, a belief in hate as a means to gain power, as he had been hated as a youth and had feared his father; so fear was to be his tool to manage the masses. Note also should be had to the fact that Caesar and Napoleon were also social reformers of their time both in their way believing they knew how best to better the state. Caesar wanted more Gaul's and Celts in the senate a radical notion at the time that challenged the status quo. Napoleon a product of his Corsican heritage was part of the French revolution. It is interesting to note that all caused civil wars, (All wars are civil wars as all the participants are civilians at some point, all belonging to the same family, that family being humanity) in Adolf Hitler's case it was a Civil War involving the entire world. Adolf Hitler was a product of an abused Omnipresent Social Memory, which was sustained by the Omnipresent Medieval Cultural Memory of the German state. The two simply fed of each other. When gaining power his radical reforms led to the deaths of millions a clear example of what happens when states or individuals are subjugated to their Omnipresent Social/Cultural Memory. They behave in a manner beyond the rational.

People speak through their Omnipresent Social Memory imagine a submerged

¹⁶ *Encyclopaedia Britannica Vol. 12 p838*

scuba diva trying to communicate with another individual beneath the water, to do so they use sign language to indicate that they are okay or that they are about to ascend or descend. Without that communication, that understanding, they would be unable to communicate with each other. In the same way without the individual/state understanding the O.S/C.M of the person or state they are trying to communicate with, i.e. the language the other individual/state is using there can only be confusion instead of agreement.

Chapter VI

The Omnipresent Social Memory and the Empowered Self

‘And if they knew the truth would they help their youth, or would they keep with what they know and chase the wind wherever it might go.’

The Poet David Papa-Adams © 2010



According to Wikipedia Sociological empowerment, often addresses members of groups that social discrimination processes have excluded from decision-making processes through discrimination based on disability, race, ethnicity, religion, or gender.

The need to empower oneself and to feel in control of oneself and the burdening Omnipresent Social Memory goes back to the child and the adolescent; the rebel within is descended from the memories of unjustified condemnation and ridicule.

Children often hear the following words directed at them or those close to them. **Useless, Hopeless, Weak, Pathetic**, etc. At a higher social class levels the words **Preposterous, Ridiculous, Nonsense and Absurd** are often used which are indicators of the negativity of the Omnipresent Social/Cultural Memory at work and how it expresses itself through a process of ridicule condemnation and punishment. Such words should never be used or directed at Individuals/States as their influence will always have a diminishing affect. You only need step outside onto any play ground on the planet to hear the language that children use to realise the negative/positive influences from their social groups. To empower oneself against the Omnipresent Social Memory needs first acknowledgment of its existence. Then every time a negative thought or idea pops into your head you have to have the resolve

courage and strength to disregard that thought. For example if you believe you are in full control of your actions without question to the Omnipresent Social Memory then you are actually subject to that Omnipresent Social Memory as it is at its most potent when there is no realisation of its existence.

To be Empowered from the Omnipresent Social Memory

- Realise the existence of it
- Realise that the Individual speaks according to their Omnipresent Social Memory.
- Realise that the State speaks through its Omnipresent Cultural Memory.
- Know your personal history.
- Know the cultural memory of the state.
- Make decisions with regard to the O.S.M. but not because of it
- Assert your will over the O.S.M.
- Have the ability to forgive others who are still governed by their O.S.M.
- Rise above pettiness and spite as these are signs of the O.S.M.
- Have the ability to be positive within oneself without the necessary discourse to others.
- Give sincere praise, appreciation to others to help them lift the burden of unnecessary worries.
- Have a strong sense of self-belief not subject to your O.S.M.
- Overcome personal bias and prejudice within yourself and within your surrounding social group by understanding that all people are equal that no one is higher or lower than yourself.
- You should not let compassion and hope become subject to the O.S.M.
- You should not undermine others.
- By encouraging and dignifying the less fortunate, the weak, and the vulnerable.
- By realising that you can have a deeper understanding of yourself uncontrolled by the O.S.M.
- Becoming free and able to Love and think compassionately without being inhibited by the O.S.M.
- By not giving in to petty jealousy and spite.

- Understand that you do not need to seek the approval of others. So that should they behave in an antisocial manner you do not have to.
- Have a happy fulfilled life by adopting a positive outlook.
- Understand that the other person is affected by the O.S.M.
- Adopt a compassionate attitude for those who have not understood that they are held captive by the O.S.M.
- Understand that you are not alone but are part of a greater community.
- Open your eyes to the fact that the world does not revolve around you but that you revolve around the world.
- You would have to unlearn the way you have been taught to behave, to unravel your fears the burden of anxiety and stress.
- You would need to relearn how to love others and not judge or condemn them but be tolerant understanding and compassionate.
- Help in the Mentoring process. Remember what Sir Alexander Pope said, 'Man must be taught as though you taught him not and things perceived as though forgot
- People diminish and judge others through their perceptions. Since all are governed by their O.S.M. none should judge. So do not hate when hate is unnecessary.

The Omnipresent Social/Cultural Memory versus the Empathic Self

There are those that will try and take many things from you during your life. They will try to take your material wealth, they will try to weaken your mental health, they will hope to see you fail. Try to diminish you so as to raise themselves higher at your expense. They will judge and condemn you without knowing or understanding you. But what they should not be able to do is take your spirit, your courage, your love and your hope. They can lock you away inside your head. Behave in a manner wishing you were dead. Even rewrite your personal history with their hypocrisy. Beat you till you can be beaten no more. Attack you as though you've never been attacked before. They will masquerade in disguise, often whisper sweet little lies. They may try to weaken your resolve, and prevent your heart from trying to evolve. Punish you for any weakness shown. Never allowing what should have grown - Empathy.

What are empathic emotions?

Sympathy, Compassion, Tenderness, unconditional love.

The way to shift control away from the Omnipresent Social Memory and back to

the empathic self is by association both visual and historical by showing the individual/state situations and circumstances where they can recognise the acts they have perpetrated as being unjust. The Individual/State then needs to identify with those acts without the barrier of denial getting in the way. As individuals need mentoring so do states. Through the United Nations a system of Mentoring should occur for states. As an example, for Israel there should be the U.S.A for Iran there should be Russia for the Palestinians it should be Great Britain for North Korea there should be China all working to a guideline set by the U.N. and the U.N. Security Council. The reason such countries should be chosen for the mentoring process is each country being mentored needs to trust those doing the mentoring and hopefully such states that are willing to be mentors would already have a positive association and relationship with those being mentored.

This process should not be an opportunity for expansionism or promoting negative influences but for true evolution and growth of the individual/states concerned.

Societies are made up of layers one built upon the other, imagine a house being constructed. You start with the foundations, then the walls and finally the roof. In the same way ask yourself where the foundation of society comes from? If the foundations are poor the house will fail subside and fall to ruin. Making the foundations strong makes the house built on them also strong.

The ideas received within the cultural memory of the state or the Social Memory of the individual are stimulated by the history of that Social/Cultural memory which infers that it has to be trained; has to be taught anew; taught understanding, communicating, not being judgmental or using condemnation as a means of expression. It may seem difficult but it is possible. If we take as an example Germany at the end of World War II. The Americans and the British made the German populace confront the horrific things they had done by making them view images of concentration camps such as Auschwitz. They came face to face with the piles of dead and mutilated bodies that the regime they had supported had murdered. They faced their acts of hatred. The reason why people do not confront their own inhuman activities is that by being in denial of them is the mechanism by which the Omnipresent Social Memory defends itself from the pain of self-condemnation and reality. It is also why Sociopaths and psychopaths behave in the manner that they do. As with the Individual so it is with the state the more negative the information within the O.S/C.M the greater the paranoia and neurosis becomes. Imagine if you will the O.S.M. as a fine day with a few wisps of cloud, then imagine that day slowly clouding over until a hurricane looms overhead. In such an analogy the Omnipresent Social Memory is being affected by the toxicity poured into the psyche which never extinguishes but merely falls silent it becomes repressed until that time when it surfaces. At any time an individual/state can reach their tipping point.

To combat the individual/state reaching their tipping point empathy and social rather than antisocial behaviour should be taught in childhood. As an example of how children empathise can be seen within the relationship between children and animals. Children experience the animal world as relatively non-threatening, less demanding and intrusive, and less complex than their human world. The display of affection or discipline between creatures shows the interrelationship between mother and infant allowing children to see more clearly their capacity for gentleness, empathy, cruelty and indifference.¹⁷ Also there are other ways a child may learn to empathise. At nursery, by creative stories through fairy tale characters, which can embody children's fears and anxieties about being powerless, or exaggerate fears of being abandoned, or the loss of love. Children's dreams are a reflection of their cognitive development. They evoke experiences in childhood which remain with the growing child/adolescent/adult throughout their lives.¹⁸

The greatest form of empowerment is having empathy for another

¹⁷ *Attitudes to Animals views in Animal welfare.*

¹⁸ *Cavallero & Foulkes (1993)*

Chapter VIII

The Omnipresent Social Memory and the Retrograde Virus

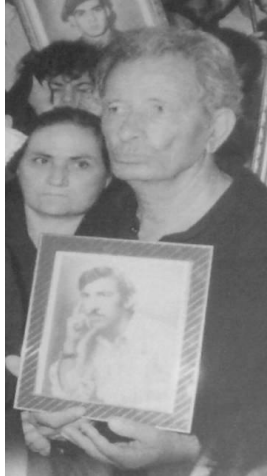
If we consider a disease like Alzheimer's which occurs when the individual becomes aged. It is possible that there is a retrograde virus at work attacking the synaptic system, which is triggered by the breakdown of a certain protein when the individual reaches a certain age later in life. The individual suffers a form of dementia that induces almost childlike behaviour, forgetfulness. Indicating the effect that the disease, as an illness, has on the basic construct of the Omnipresent Social Memory. Hence the information from behavioural instincts that are born with the individual become mixed with the nurtured social process causing confusion and often base behaviour. The disease appears to act as an inhibitor causing confusion in the sufferer. The manner of the illness is such that a means would need to be found to reconfigure the stream of information running through the O.S.M. The brain runs like an amalgam of electrical impulses. A living stream of information. The stream would need to reconnect with the part of the brain that has been disengaged so that the effects of the disease become diminished. There is a possibility that the disease exacts a heavy punishment on a specific protein. It remains in that protein over time, until it is triggered by reaching a certain period in the aging process thus diminishing the function of the protein. The Protein is required for the necessary flow of information within the synaptic centre of the brain. Imagine the body becoming dehydrated the effects can often be extremely debilitating and to those looking on can cause extreme anguish however the solution can be very simple. If the effect of the diminished protein is a loss of the O.S.M. in its functioning then a means would need to be found to enable the protein. It is possible that information stored in the brain which appears lost, may be recovered as the information becomes stored in a different part of the brain; from the conscious to the subconscious mind. In the same way that when part of a river becomes dammed the water finds another direction to flow down. By finding a way to reroute the information flow it would then be possible to prevent both the nurtured and natural instructs of the O.S.M. from being disrupted. If this were the case then it is possible that the right enzyme would have to be used to bring balance back to the synaptic centre.

Chapter IX

Conclusion and Insights into the O.S/C.M.

'I once asked a man why does he feel he has such a bad memory; he replied with a quite simple but illuminating answer, "because all my memories are bad."

The Poet David Papa-Adams © 2010



The Omnipresent Social Memory runs in a linear manner from childhood as the individual develops acting like an umbilical cord of the mind becoming **Directed Social Behaviour**. It is the apex of memory function being at the intersection between the conscious and subconscious mind. Imagine the memory to be a great river with many tributaries each tributary leading to different aspects of behaviour. It is nurtured instinctive behaviour being a link from the subconscious to the conscious self and for this reason when the individual/state acts in a manner that is antisocial in nature such acts can be explained as almost being indicative of addictive behaviour for which the individual/state has no control over and little understanding of. It directs the Individual/States behaviour and its importance as yet is unrecognized as both the Individual and State are unaware of its power or its nature. The O.S/C.M. can become highly antisocial as it may be defined by the condemnation and punishment that made it. The negative impact of others is what creates the antisocial behaviour of the O.S/C.M. Individuals/States have not fully understood that we are all connected one to the other. Any Individual/State may become empowered by understanding the effect on them personally and their community as a whole, which the O.S/C.M. has. Not understanding the O.S/C.M. has led to tragic misunderstandings and even war.

The test to see how in control you are of your O.S.M. is for you to write down your most recent memory which involved conflict; whether it was at home with the wife, arguing with the children, or a telephone call at work, see whether that memory angered you or made you feel anxious.

Write down what it was that occurred or was said that most upset you. Then write the effect it has had on you. I then want you to follow that memory back, associating that memory with other people in your life that had caused a similar reaction in you. See how your confidence and self-belief were affected. How do you personally counter balance that affect if at all? Share and discuss how you have remained in control or how you are controlled by the O.S.M. with a friend, family member or work colleague.

The Omnipresent Social/Cultural Memory remains Omnipotent only if it is unrecognised. Once its effects are understood then the Individual/State can make clear precise reasoned decisions without regard to self-doubt or feelings of inhibition. The Omnipresent Social/Cultural Memory is capable of dominating the self with tragic consequences; even so any Individual/State can be empowered so that they control their O.S./C.M. and by doing so can forge a better more productive future.

An example of the O.S.M. at work in an everyday situation: An individual purchases computers for his/her business after a while the computer system purchased breaks down. As he/she has very little knowledge of how they work the individual naturally seeks advice elsewhere. The individual takes the computers to be fixed at a computer store. After looking at the computers the technical adviser says that a new range of computers are required to replace the old ones when in actuality there was a small inexpensive fault in one of them which had a cascading effect causing the others to fail. Soon after purchasing the new computers the business person becomes bankrupt due to one excessive expense after another. Do you think that those people that over charged the business person care that he/she has gone bankrupt? Of course not, what matters to them is that they made the deal and got their money. The O.S.M. is taught from an early age not to consider the consequence of its actions to others only to itself. So each individual that unjustly made an excessive profit at the individuals expense, forced the business person into a deeper dire more desperate situation leading to their bankruptcy; and those people that charged excessively comforted themselves with the thought of 'that is just the way things are'. Or 'That every other business would have done the same thing. If I hadn't done it to them first then they would have done it to me anyway.' Or they simply would not have even considered those thoughts and would have just behaved in such a manner because that is considered 'good business practice.' So when they see the business person in dire straits do these other business people take any responsibility for what has occurred to him/her? No. They see no value in an ethical just approach and do not recognise that they are part of a community **even though it would have been more valuable to them if the individual had remained in business.** Corporations do not see the cascading domino effect of their actions on the individual and are held captive by their own O.C.M. If they did know and

understand the value of a caring ethical practice they would become 7 times 77 times more productive. In fact they would have so many sales that they would be forced to expand.

In the same way when you see people in a weak and vulnerable place do you then place too high a price on the compassion, kindness and fairness that should be given to them and if you do will they not become spiritually bankrupt. As they will not be able to afford the type of friendship you offer them and so in the end like a business person will they not also fall into ruin. Why should you charge so much for that which was freely given to you? That is the ability to show compassion, and love to others. When you hear arguments that cause conflict you now understand that the conflict is caused by the O.S.M when between people and the O.C.M. when between states/businesses. If the O.S.M were not so controlling then there would be less conflict. As what comes out of the individual at birth is innocence and a positive vitality for life, creativity and love and thereafter what goes into the individual in their formative years is nurtured instinctive social behaviour that can become, condemnation, punishment and retribution leading on to a cycle of hate that the individual/state may find difficult to break. It does not have to be that way. There will be those that look on this idea with disbelief, the reason for that is that they do not wish to believe that they are being or have been controlled by another person's will. It enables them to look on those that act and behave in an antisocial way as being less than they are, it helps them dehumanise judge and condemn what they do not understand. All people are equal, the proof of this is in how ready each of you is to judge and condemn others. The fact that you are so willing and ready to punish the already punished, those that were tormented and abused since childhood, who never knew love, never understood what it was to care for another, or have only the ability to love themselves and their close family unit shows a lack of empathy on your part. You judge people who perpetrate insane acts, but you do not say such mindless acts are caused by those who have had their understanding driven from them. Where are the people to say that those that commit antisocial acts need help in finding that which was lost, their humanity. Instead you say such things as; **'they should be locked up and the key thrown away.'** Or **'I have no sympathy for them.'**

'Burn them all at the stake, dunk them in a freezing lake. Blast them all to the moon, seal them in a padded room.'

The Poet David Papa-Adams © 2010

'He who is without sin let them cast the first stone.'

Jesus of Nazareth, John Ch8 v7

'Those without hate let them be my Judge.'

The Poet David Papa-Adams © 2010

You feel offended by a five minute picture on television or a quick read of the

newspaper regarding people of a hateful disposition, and suddenly you are ready to commit a horrific crime against them believing that they deserve to be punished, you even believe that what you feel is righteous anger, you should understand anger is not righteous, if it were something positive, then something positive would come of it.

'You believe that being judge jury and executioner is your God given right but you are not God, so ask yourself, is it your right?'

The Poet David Papa-Adams © 2011

These people, the ones you say should be punished, have been offended against for decades and understand little else; which one of you is then different from the other. It is no wonder that the cycle of pain and hurt does not end and that they re-offend, because you re-offend also in the way you continually judge and condemn the less fortunate and those with less understanding or those who are less well educated.

Today there are many conflicts that can be attributed to the O.S/C.M.

If someone does an act and that act is irrational, like advocating war when war is unnecessary, or arguing when arguing is unnecessary, or creating conflict when conflict is unnecessary, or as in business excessively pricing goods or taking advantage of others by excessively pricing works to be done. Then the O.S/C.M is at work controlling the individual/state/business and preventing that individual/state/business from rational social behaviour. Since all acts of hate are antisocial and unnecessary then surely what should be seen clearly in society are acts of compassion, fairness and understanding which leads to right action. Right action will set the individual/state/business free to fulfil their true potential. Within a generation if this idea were acted upon it should be possible to achieve great things. Things that people today consider not possible, And why? Because achieving those things means not being controlled by the O.S/C.M. You will find it possible to Love anyone, anywhere at any time. That is the end result of understanding the O.S/C.M. It is by understanding the truth that you will be set free by it.

Dream with me

I had a dream, dream with me
dream of things you'd rather see
dream of things yet to be
When others say dreamer stop
dreamers never reach the top
Ask, didn't you dream once?
Before life's cruel circumstance
chased those dreams far away
And bitter life came to stay
Awash with stressful mire
Attached cynical attire
Stifling impassioned flame
Others fought to tame
So wake, wake dreams inside
For dreams should never hide
All those dampened desires
Rained on inspired fires
Should feel some shame
To play a hide and seek game
So let me light that spark
Raise you up from the dark
Shed all saddened pains
Free from fettered chains
Dream and dream the more
Like you've never dreamed before
So now free up your mind
And understand
A dream though undefined
Can always yet be achieved
For all life's a dream conceived.

The Poet David Papa-Adams © 2010

Insights into the O.S/C.M

So much in life can be achieved through the power of association but that power has to be correctly used. It should not be used to condemn others. The way condemnation works figuratively is like a non-detached umbilical cord that from childhood right through the life of the individual fuels the negative aspects of the O.S.M. with a toxicity that may create paranoia, narcissism and many other mental health problems. When statesmen argue in the media, do you think people see them afterward become reconciled. No! What they see is something different. By means of association they think of the people they have argued with in their lives or are currently arguing with and are reminded of the hostility they may have for those people and believe that others feel the same. That is why it is important to understand the effects words and deeds have on the psyche of the individual/state.

'God judges us by the good we do, man by the bad. And in this way we should look to the love in each of us; it is for that reason why people should be forgiven when they repent'

The Poet David Papa-Adams © 2010

So how does the O.S/C.M work in the media? When Parliament discusses immigration there appears an almost inquisitorial hunt in the media. Peoples association with foreign nationals is a fear fuelled by their O.S.M. Those foreign nationals become a manifestation of peoples' secret fears. The same way in the fairy tale of little red riding hood, the big bad wolf is a manifestation of the fear of growing up.

So how does the O.S/C.M work with statesmen? When an individual statesman uses language to condemn another state/individual then that state/individual if they are able will react in a hostile manner because they wish to preserve their standing within the world community or their own social group. Such condemnation will have a negative response and lead to the opposite result of what is expected. When words used can so easily create a political storm it is best to concentrate on calming the seas rather than creating the heat for a full blown hurricane. The answer before the storm breaks would be to engage with those that still feel that they are disenfranchised. Once those who are weak and vulnerable in society become empowered and are freed from the shackles of antisocial behavior and the cycle of condemnation and punishment that surrounds them. They will be able to escape from the antisocial climate they were brought up in and should become productive members of society. No one needs to feel isolated or alone there is no greater gift than encouraging another, and the giving of compassion of being part of a greater community. Have sincere empathy for someone who feels vulnerable and weak. **Punishing those already punished only increases the cycle of pain and hurt. Because you have not understood the torment caused to those who have truly suffered, you can only respond to their suffering by the association you have with your own idea of what it is to suffer some**

such pain. This shows how little you understand the suffering of the weak and vulnerable, the abused. What you have not understood has led to their condemnation and further suffering. If you wish to create a better society then first understand the disease only then can you hope to cure it. The Disease is not so much hate, as an inability to understand love and what love, compassion, hope mean. It does not do to compare those who were abused but overcame the abuse within their psyche because they had the appropriate support structure against those who in reality had no support structure and became antisocial because they were treated in an antisocial manner.

Some people often do not realise that they are being hateful they live in their own diminished world of centred self-perceptions that is at the root of their psyche. As they live within their societal bubble, created out of their own perceptions and those given to them by others they become empowered by the security this provides for them and do not self-analyse it, believing that their acts are right and good even when externally they may appear in society wrong. It is through association that people/societies may grow and learn that their acts of antisocial behaviour are inappropriate not by condemnation which often only makes their position more entrenched. People/societies may learn to recover from such antisocial behaviour if the appropriate nurturing/mentoring method is employed. How many times has a person apologised to you only to repeat a similar act at a later date, making it seem they had not understood that they had wronged you. The reason this occurs is because of the negative controlling influence of the O.S/C.M. that can be so strong that it diminishes the empathy an individual/state should feel.

You will know when you are empowered and free from the shackles placed on you by the O.S/C.M. when you look upon others and instead of seeing the surface of them you begin to see the real person, the individual/state beneath. The most important idea to know is: **As love was freely given to you so you should freely give it to others.**

An Angels Voice for Louise
I am there

Don't despair for I am there
From every corner of your room
From distant sun to distant moon
When times of trouble come too soon
I am there

And in every cavern deep
In dreams when little children sleep
And all the secrets that you keep
I am there

And whenever you feel alone
Or feel that you can't turn home
Thinking that you're on your own
I am there

From covered mountains that touch the sky
To places where only eagles fly
To every question where you ask why?
I am there

And I don't mean to trivialise
And look upon you with selfish eyes
Or come to you in some hidden guise
When saying I am there

And though stories mention me
And I am beyond what mortal man can see
And though you believe with difficulty
I am there

And in this world of material labels
Where I am spoken of only in fables
To believe in love is to believe in Angels
So don't despair Louise for I am there

The Poet David Papa-Adams © 2008

A Love without Condition

What is Love without Conditions

It is floating without a hoist

A new born baby to rejoice

It is hope without end

A candles flame that won't descend

It is a breath of sweet innocence

It is a time that does not pass

A moment of magic that will last

It is all the positive energy in the world

It is every truth that love can build

It will keep you secure

It is a love that will endure

It is a faith that cannot be seen

The fulfillment of every dream

It is being interned whilst being free

A tsunami of sweet liberty

It is all the hot summers there have been

Every blue sky you have ever seen

It is the cure for every ill

The ultimate adrenalin thrill

It is all the wisdom that can be found

It is a spell that will astound

It is a heavenly belief

It is loves great relief

It is the acceptance of being fulfilled

It is a beauty never to be concealed

It is the stars that light up the night

It makes the sun burn so bright

It is a love freely given

And not by expectations driven

It is the being of your soul

And in life it is the ultimate goal

David Papa-Adams © 2008

The Spirit

That indomitable part of me
No one chooses to see
Seems dormant deep inside
Where others wish it to hide
I'm stronger than you know
Strong because I can grow
Your stagnant waters
Malevolent malignant halts
Continually hanging yourself
By material wealth
I know a truer love
Heralded by heavens dove
Misunderstood and misread
Treated as diseased or dead
Such a lamb to the slaughter
But I know every son and daughter
Come back, come back to me
Choose that which is free
Love, is not harsh, soiled
I know how you've toiled
So come back to me
Become what you should be
Free yourself from the pain
Remove the mark of Cain
That hate within
That caused sin
So come back to me
Come and be truly free
I'll hold you in my arms
Keep out all that harms
Take away your fears

Comfort all those tears
Just open your heart
Let love play its part
I know you don't believe
Afraid that I deceive
That faiths no more
Love's no longer pure
I've watched you suffer
Act against your brother
But I'm a love without limit
A pure selfless loving spirit
This thing that I am
Has it's eternal plan
If you'd but live it
Live a selfless life
Let go of all strife
So come
Come back to me
And
Let the truth set you free

The Poet David Papa-Adams © 2010

Descending to the Pit

Whence began this end of days?
Before life had such simple plays
And people had forgiving ways
And no one turned to wish you ill
Hoping you'd eat some toxic pill
Of destruction and despair
Is that what people truly share?
Remember when thoughts to kill
Were so thankfully foreign still
So was there such a place?
Where man wore a friendly face
Humanity had a sort of grace
Now such thoughts are strange
Like concerns for climate change?
Or has Iran got the bomb?
As if no others doing wrong
And we're all tied to little lives
And if for love one often strives
Why do many choose to hate?
Have we descended to a state?
Where devils move in disguise
And hate seems on the rise
In this world where all's insane
Love would appear quite lame
So are our Poles now reversed?
As man seems eternally cursed
Within cycles of pain and hurt
It's as if Loves strangely inert
So why do you call God out?
If you hate what Gods about
Blaming God saying Gods not there
Then blaming God should God care....
When Judges call children to account

A vengeful rage all choose to mount
It seems no one seeks the truth
All react to an imprisoned youth
And years of condemnation
Leads to social deprivation
Are you all so raging Proud?
That you cannot lift the shroud
Men in cages need a mentor
In a **Human Recovery Centre**
Have we descended to that pit
Where everyone has an insanity fit
As people talk of broken Britain
As if her destinies already written
Have we reached the final score?
Where players can perform no more
Weights carried on their shoulders
Why heap on such heavy boulders
Crying out that life's a burden
Pulling down the final curtain
So is this it the end of days?
A supernovas dying rays
Or will it end with a whimper?
More suited to a listless thinker
Myself I simply locked the door
Rejected by those I knew before
Though others say it's deserved
You did shout Love's the word
So are you not all responsible?
That anyone good is made a fool
As people find fault in others
Instead of choosing to be lovers
For no one really has a dark side
Just shadows where memories hide
And if love truly has no meaning
Why are so many daydreaming

So when did things get so bad?
To make this world appear so sad
That Vulnerables are locked away
But it's not enough I hear you say
So let's all prey on the weak
Those with no words to speak
Burn them all at the stake
Dunk them in a freezing lake
Blast them all to the moon
Seal them in a padded room
Applauding all shameful actions
Being glad for their distractions
And who cares about their lives?
Self-harmers with blunted knives
Nor how desperate people be
Because that's not your reality
And if Celebrities are divine
Then this is the end of time....
So when the earth does shake
People in their beds quake
Others fight to set men free
Tsunamis hurtle across the sea
Some find naught to eat
Fear seems to reign complete
Each must make a stand
Hold **Loves** open hand....
Or to you, is it calloused and raw?
Something distasteful to ignore....
Then I'd be right after all
Your Poles are reversed,
And your thinking's small.

The Poet David Papa-Adams © 2010

The Man

A gentle breeze rustled the drapes as the morning dew settled on the half opened sash window. A man rested on an old worn armchair and stared out at the sun rise as he had done every morning. His weathered jeans and discoloured top showed he was not a man of good fortune. A large toe had fought itself free from the confines of one of his socks. The frayed and torn faded paisley carpet at his feet seemed to give some comfort to the cold pallid wooden floorboards. On the wall hanging side by side were two worn tired frames that gazed stoically down at the man. A cockroach appeared from the shadows scuttled along furtively and disappeared down a small crack in the floor

The man sat there not seeming to notice his little companion. The sun rose above the tower blocks of the London skyline sending light through the open window infiltrating his quiet discourse with the shadows that appeared by his side. A small tear descended down his creased and toughened cheek without altering his expression. In his hand was clutched a single piece of paper with one word scribbled on it like an ancient hieroglyph.

Suddenly a man appeared at the window staring down at the stoic figure in the chair, who remained seated staring blankly back at the intruder. The figure moved a little closer to the man, and away from the window. He wore a white tunic and loose fitting trousers, on his feet were leathered sandals. He seemed strangely unperturbed by the cold.

'Mortal man,' said the figure sadly, 'They call me Gabriel. Your work here is done.'

The man did not move. Gabriel quietly glanced round the room, something in the shadow caught his eye, on the wall the two frames which held what he thought was some written epitaph to the man. He wondered over to them and adjusted the one that had fallen pitifully on its side, as he did so he studied them both; his eyes mournfully returning to the man. Gabriel imperceptibly nodded in understanding before walking over to where the man sat, he leant close to his ear.

'I know you, the life you've led,' whispered Gabriel, 'When you thought yourself alone, I was there, when as a child you used to be beaten I watched unable to interfere, and when you used to hide beneath your bed I hid there with you. And when as an older youth you could not understand people's anger with you, as you sat quietly watching the picture box, and they would come to fire hurtful words at you, or beat you once more; I sat there with you. And when people who were not of your family also humiliated and shamed you, I was there, and when people laughed at you as you walked slowly down the road, eyes downcast wishing you were invisible; I was there. And when you changed your appearance so as to fit in, in the hope that their laughter would not echo in your ears anymore; I was there. And when you were chased from your home and from so many other places, I stayed by your side. And after others had taken your dignity away and then afterward said such painful offensive things as, 'He deserved what was done to him.' Not realizing that you had heard those words a thousand times before; and that you kept in your heart a thousand painful memories of the things done to you, I was there. And when you could fight no more and

humanity had sapped your strength until you had no strength of will left; I was there with you. And when others would say of you that you were a coward because you never fought them, or that you were not man enough to face them, and you heard the same words you'd always heard since you were child; that you were pathetic and weak; I was there. And when all abandoned you and age took hold of you, so that the only thing of real value you have ever had or anyone could ever have is held in your hand; I am here now. And when you used to close your door at night with a sigh of relief glad that in this small rented studio flat of yours, you could lock the world out; I was there. And when you quietly lay awake at night, staring up at the ceiling wondering why things were the way they were; I was there. I understood why you never went back to those that had caused you such offence. Always you would turn and walk away. Not understanding why those that were meant to help you be strong and encourage you had gone out of their way to make you vulnerable and weak. But they could not see what I can see. A kind and gentle heart is worth more than all the resources of this world. Because of how rare it is. You have done the most difficult of undertakings when put upon by so much hate, you held to the one belief that matters. It is time to come to that Island paradise you always dreamed of, it is time to come home.'

Gabriel reached out and touched the man on the forehead. There was a bright flash as though a star blazed briefly in the room. The man no longer seated on the chair stood at Gabriel's side. His clothes had transformed no longer frayed but clean, his aged face appeared youthful. Gabriel smiled and the two disappeared. All that was left of the man, the framed discourse with whoever hanging from the wall and on the floor a solitary piece of paper, the one the man had held so tightly in his hand; it held a single word, Love.

Island home

If I could I'd be alone
On some Island home
Far from hateful voices
Hateful words hateful choices
I'd bask in the shadows
Of sun soaked hallows
Staring out to sea
No one would have at me
As the years passed by
And others ask did he die
In that world far outside
That ignores its spirit guide
Where people question not
The lives that they've got
They've built some façade
Some uncaring charade

A cold marbled stone
Claiming that's my home
They won't find me there
In some cold cloth to wear
For I'm in a better place
Far from hates unnatural face
I don't feel less the man
Less what others say I am
And no one stabs at me
Tears at flesh they cannot see
For I am lifted higher
Far from burdened mire
In the Greater unknown
That is my paradise home
And all my Loves past
The imaginings I once cast
Would walk by my side
Become my spirit guide
This unreasoned age
Would no longer cage
My ability to fly
To touch the living sky
But could you understand
The need for such a land
That is a paradise home
Where my spirits flown

A Man

To Be Alone

To be alone is like a stranger
Walking paths fraught with danger
There is no soaring as a bird
No gentle prose can be heard

There is no sound to make you sing
No open arms to welcome you in
And when I stand and watch the sea
There is no one that stands with me

Like the moon up in the sky
Watching stars pass me by
Waiting for that eternal night
Where the sun sheds no light

And if you too stood alone
Like a statue on your own
Watching others pass you by
Never learning how to fly

Perhaps you would give a cry
Weep though you know not why
Such people march one by one
Never walking beneath the sun

They roam like mythical creatures
Rave like fanatical preachers
And wait in the shadows
Haunted by hungry gallows

And if at once we all stood there
Shared someone's deep despair
This picture would then be framed
Loneliness would not be shamed

But at the last it hinders me
The mirror and sights I see
No escaping that dark place
Nor the look upon that face

And how that mask defends me
Defends the man I wish to be
For in the end we're all alone
A single monument of stone

But would you not comfort me
Place flowers there for all to see
Whisper words God might hear
To chase away sorrow pain fear

A Man