

Covert Actuality: Stray Cultures Launch World War III

Tigran Babasyan

Honorary Doctor

International Academy of Sciences on Nature and Society.

Republic of Armenia

Abstract

The seemingly apocalyptic tremors of contemporaneity are only the foreshock of a stronger magnitude still to come. The civilized world has plunged into a breath-taking amusement of auguring good and bad omens, tracing down extraterrestrial enemies, and transcendent truth, with little concept of the fact that biologically the genuine enemy has been lurking inside them all along. The name of this enemy, historically tempered and socially immune, morally unprincipled and politically disastrous, and ethnically identifiable - is stray culture. This centuries-old human species has specialized in surviving by living off established civilizations. It also largely contributes to the failure of states since large-scale international conflicts and pro-anarchic conditions are the breeding ground of its noxious existence. Usury is the backbone of its economy, while religion is the veneer to cover thriving wickedness of instinctive tribal, i.e. pagan, life. Consequently, its public administration is more like a vicious circle of corrupt practices inculcated inside a pale imitation of democratic society.

This article seeks to identify stray cultures, specify the pernicious aftermath of their wasteful existence, and bring the issue into the spotlight of the Western community for the latter to work out a strategy toward their neutralization.

Key words: Christianity, neo-paganism, state, politics, war

Many global catastrophes have hitherto been triggered off by the indiscreet indifference of the world community toward the seats of potentially subversive developments. That these developments could have transmuted into global calamities is not because those seats were any more evil than other potential ones, but due to ineptitude by the relevant experts or systems they represent to timely identify them as the niduses of *social infection* which term stands for *stray cultures*, especially with regard to certain ambiguous trends in Christianity.

The prime distinctive mark of those *stray cultures* is the lack of sufficient motivation of their real-time identity and hence the role that might be assigned to them inside the global framework. This circumstance in turn is extremely dangerous in that the like cultures always infiltrate into the global context without a due record of their credentials for the global community. Caught in this state of affairs, i.e. being aware of their insignificance, these cultures inadvertently and instinctively resort to their naturally unique shortcut: they become the breeding ground of strangely inimical developments. In other words, lacking the stamina to *cause* whatever spotlight of international affairs, they become the *pretext* per se and so find a long-cherished niche for themselves. The moment they have done this they immediately start intensifying their life activity through a series of acquisitive raids in their vicinity gradually enlarging the radius of claims or, say, living space. Not surprisingly, because over the span of several millennia of own existence these *stray cultures* have accumulated, developed and solidified incredible immunity against virtually entire gamut of combinatorial patterns by which any society in any system has evolved. Evidently, the most and foremost function of such *stray cultures* is to absorb the vital gnostic elements of their host ambience and after rehashing them to set them forth in a favorable notional light. This in turn suggests that *stray cultures* are not designed to create; they are good at replicating only. That's how their aggressive eagerness to acquire should be construed: *they always demand what they can't bring forth on their own*. They can require rights, territories, recognition of something allegedly theirs only to escape from their psychological obscurity of no fixed value in civilizational terms.

After being granted whatsoever crumbs from the copious tables of global creativity they ruin this heritage on the pretext that it was too little for them to demonstrate their full-scale potentiality. When asked how they would cope with a larger chunk if they have flubbed what they had, they immediately plead stultification. *And so by incessantly maneuvering in their emptiness the stray cultures finally get to that very button of global disaster which they are very likely to push without thinking twice, simply in revenge for not having been accepted throughout centuries.* Or simply put, *creativity for them is confined to creating problems.* More than this, through an imperceptible paradigm tempered over centuries, they solve problems by creating them for others. And that is not for nothing. Consider yourself: they flaunt their centuries-old history which was a strain of out and out losses and defeats; they meaningfully allude to their intellectual supremacy which, however, unfolds inside recognized civilizations; they brag about once being the first in everything while now they are lagging behind everyone else; they cross themselves, kindle candles, and sacrifice animals only to gain something because they are not prone to give. Most cynical, they even stint their praises to the Lord. Their only genuine condition is a lie that has become their cultural element where they bathe like in the sunlight.

In socio-psychological and behavioral terms, an extremely subversive and therefore also intrinsic attribute of the *stray culture* is that it mostly is made up of the provincial population. Indeed, provincialism is at the root of *paganism* as well. In fact, provincials, when in tune with nature, that is, when overindulging in contemplating the outward animalistic emanations of the country life which basically stands for their lifestyle and is rampant in its manifestations, hardly will leave any space for divine interludes. Rather, it is more likely that this species of man will sustainably be absorbed ever deeper into the visibly voluptuous realm of the meanest desires. So when this type of provincial man turns up in an urban environment and feigns holy naivety playing different gorks and jerks, it is already hatching his schemes; and it cannot be differently because otherwise it would be honest. Yet we know that such people have more in common with animals in that they, like animals, are driven by their lowest instincts, whereas the blinks of rationality with them are only an adaptive mechanism which they use in order to gain time before they put out their claws whose aftermath are ruinous social disorders, criminality, gory revolutions, brutal wars, and other calamitous perturbations. Again we can see this unbreakable link between a *stray culture* and *paganism* which is gradually transmuting into a well-rounded paradigm. Hence people with such a background should not be admitted to the decision-making institutions and authorities at any level, because the ambivalence of their worldview which seems to be a congenital proclivity of their psyche and therefore largely is behind their bifurcated social behavior fraught with destructive potentialities,- creates a felicitous feeding-ground for pagan transgressions inside Christian society. In other words this species of man misuses the wholeness a Christian community is aimed at and abuses the principle of equality by creating myriads of leverages towards the activation of corrupt/pagan practices inside Christian society which otherwise rests upon integrity.

In brief, the congenital societal disorder in the psyche of the like *stray cultures*, the pathological animus they harbor toward the established civilizations, inherent reluctance to favor the good and avert the evil, fastidiousness and consistency with which they distort the precepts of the same Christianity, and the all-pervasive mendacity, self-disparagement, and autophobia in the internal coexistence are among a few distinctive marks of *stray cultures* which make them unacceptable for the serious cooperation and expectations on the international scale. Instance the Armenian Genocide which has assumed the character, one barely has the heart to say this, of a great national mourning only to make up for the failing genuine and ethno-socially sound and hence politically reliable and internationally synergic ideology/concept. Armenians' occasional flirtation with Christianity and a more than frequent fling with the circumambient *gentile cultures* conveys the impression as if they swayed the turf of civilization around the clock, and is reminiscent of an insatiable cultural vixen in the pay of a romantically heathen goddess of promiscuity. Failing a spiritual life the *stray cultures* are unique sticklers for facts which do not seem to be any comfortable either because in their quest for facts they inevitably arrive at the residual fact: they live the death in everything they do, because their activity does not seem to be motivated in ideological terms.

Indubitably, among the features irretrievably engrained under the phylogenetic skin of *stray cultures* is the distinctly visible dirt of the backwardness of their mind and the ontogenetic doom imminently issuing therefrom. As noted in the foregoing, these *stray cultures* stand out for their proclivity to *imitation*. In fact, they are highly susceptible to and swayed by the variegated falsehood of this age which largely explains their agility in catering for the obscene demands of the contemporary social market. *Stray cultures* are unbelievably responsive to the tangible aids required to fulfill their servile mission of soothing their nefarious customers.

In doing this these cultures are ready to go an extra mile just to discover ever new means toward a more conspicuous deprivation of their audience/clientele. There is no stopping them once they get warmed up by the all-propelling instinct of self-preservation. To put it in other words, *stray cultures* see the servitude as the only modality of their survival, and that is for good reason. Only by vicariously experiencing the wickedness of the clientele they fawn upon is it possible for *stray cultures* to maintain their ontologically preordained niche. Still, if on the biomedical level whatever infection, mostly invisible for the ordinary sight, can and must be traced down to find remedies against it, and it is indispensable and acceptable in terms of preservation of humankind, on the social, predominantly visible level the only divulgence of the existence of the like pandemic is utterly unrewarding and binding. It takes one guts to openly proclaim that there exist *certain groups of human species* that deviate from the naturally preset norms in terms of both individual and societal behavior. It is not occasional we have employed the word *imitation*. It is self-evidently true that if a culture imitates other cultures, it means that this *imitating culture* does not possess the necessary resources for further proliferation. At the first glance there is nothing bad in borrowing some strength from others to feed the inner man.

But as this borrowing becomes a routine, it becomes also apparent that doing this in an unrestricted manner unavoidably leads to festering because there is no inner man as such: the pabulum turns rancid and starts rotting from inside. Imagine a Rwandan-Hutu conflict occurring not in a single African location but across many areas globally. You could take as well the Serbo-Croatian or Bosnian or Azeri-Armenian precedents, and all of them bear out the aforesaid. At the speculative stage there is little or no probability at all for these conflicts to be translated into reality. But when it comes to the ethnic propensity for the conflict, you inadvertently start thinking of a potential infection emanating from the *stray culture* at question. The formation of the nidi of infection is very much like the same as in the life of micro-organisms: the starting point is the first colony. In application to human formations it means settlements which when organized stand for Diaspora. Thus Diasporas are called to divert the attention of the civilized/Christian nations from the path of true quest: Christ. In case with Armenians it is the endless rant about the notorious Genocide. Yet few Armenians would admit that the victims of that tragedy were the official subjects of a non-Christian state and that their collusion with the inimical state, to wit Russia, was at odds with the interests of sovereign Turkey. If Armenians proved underdog in that conflict it can mean that either they think this to be a truly Christian victory (in the sense of martyrdom) or they have a tortuous concept of their religion which does not approve of human short-sight. The point is that any successor to the faith of the Son of Man is forbidden to serve other religions and toy with idolatry they are fraught with, for a very simple reason: getting a backlash. Simply in case with Armenians that backlash proved sanguine and massive. The sad thing about that story, however, is that this people has not drawn conclusions from its deplorable experience: it continues to seem Christian while vicariously being pagan. Even its victories are enjoyed by its enemies, quite in the breath of the Old Testament. Meanwhile *the New Testament is that of creativity in Christ*.

As it can be seen from the foregoing, in terms of civilization *stray cultures* have a rather ambivalent and distraught image: their adepts are as hidebound as their dead gods.

Well, to resume; if we take a look at the political map of the contemporary world, we shall see that the frontiers of the states are demarcated by their adherence to the Western culture which largely is another way of saying that these states as perceived in their latest political images are the logical product of the victorious march of Evangelization across the globe. That the Christianization or, as mainstream scholars put it, Westernization of the former gentile civilizations is an ongoing process nearing its acme is beyond any doubt. Wherever you cast a look you can see the traces of that turbulence that moulds up a Western political template. Western politicians and political scientists are trying to disguise this trend by coating it in a variety of sophisticated terms just to keep at bay the self-important and complacent gentile cultures. But even a naked sight could reveal the ubiquity of the lush foliage of portents of Christian influence. One needn't go far to support the case. Instance the phenomenon of the state as a form of polity. Patterns of social integration have always been available across civilizations and throughout millennia of human history: kingdoms, caliphates, sultanates, empires, and the like. Ancient tyrants inaugurated in the pagan temples were as ruthless, blood-thirsty, and rebellious obscurants as their heathen gods which dealt with the sexual, financial, and cannibalistic concerns of their protégés. Mammon, Molech, and Astarte were the basic deities around which the Gentile societies were integrated. Powerful as they were, these polities could not match the public administration models brought about in the wake of the new era ushered in by the glorification of Christ Jesus on the Golgotha. Small wonder since the universal about-turn introduced by Christ Jesus into the lives of mankind has also shifted the focus of intellectual pursuit: *political systems got moving toward genuine democracies*.

Freedom, equality, and brotherhood have always been the inalienable concomitants of the Western democracies which in turn have been forged directly under the impact of the Christian doctrine. It hardly needs saying that the aforesaid concepts on the tangible level are the immediate aftermath of the war on paganism waged since the victory of our Lord over the adversary. These concepts are enshrined throughout the Scripture and emphatically endorsed in the New Testament; they have infiltrated into the minds of Christians and morphed into the real-life spiritual and psychological habitat for a new kind of man distinct by his inherent *impeccability, i.e. personal responsibility before God*, as the prime motivation of his existence. Thus freedom, equality, and brotherhood constitute the cornerstone of a democratic society in the most comprehensive sense of the word. No pre-Christian polity has ever contrived to develop such a concept of a state where the public administration was governed by the religious commandments towards securing overall welfare. Even if incomplete in real terms, the ideology behind that decree is enough to realize that the unprecedented development rate of the Christian civilization is possible only through the direct impact of God. At the root of this reality is the synergy between a nation-state and Christian Church conceived of as the cumulative power of the exponents of the *Christian faith* which can crop up also in the Fundamental Law, but is largely attributable to the miraculous works of the Spirit that, as we know, stands for freedom. Thus the rationale of a “nation” in its Western interpretation can only be viable when aligned with the universally epoch-making event celebrated by the crucifixion of God’s only beloved Son. Only the social systems that accepted the veracity of the Golgotha and adopted the feasibility of the Christian tenets in their social lives, i.e. let themselves be led by repentance as the norm of social behavior, can be identified as truly Christian “nations” (Latin *nacion = birth*) born in the Atonement Blood of Christ.

This content of the contemporary nation-state has to be heeded since alongside truly established Christian nations there are also, as we happened to put earlier, *stray cultures* with little, if any, resemblance to the faith as the linchpin of any powerhouse. Indeed, a very dangerous behavioral pattern of *stray cultures* is that, unlike other species, after they have penetrated the desired environment, they immediately start sapping the strength of the host milieu. Then they get it to assimilate into their own ethno-biological matrix from within. In the Christian context the subversive ethos of this pattern is best outlined when *stray cultures* are granted the status of nation – states. Being of purely Christian origin a nation-state, in order to be built up and maintained, requires the availability of a clear-cut set of ethical norms in tune with the Christian doctrine for the public administration to work without hitches. This prerequisite in turn implies personal responsibility of both an executive and an administration unit before the system which enshrines the *justice* as the only mode to secure the functionality of the living God in society. Obviously, *stray cultures* are not fated to have statehood because this status envisages a ramified system of property-based relationships which in turn is premised on the aforesaid responsibility which does not seem generic of their kind. They are apt at borrowing and then lending at an interest inside their own species thus inevitably heading for a disaster of a feeble social structure they sort of represent. They never lend for a very simple reason of not having wherewithal to do so. They parasitize and are not able to generate something valuable on their own. Hence they constantly need to be patronized by a truly Christian system of a nation-state. This condition of irrelevance when, on the one hand, *stray cultures* appear as Christian entities, yet on the other hand, are entirely permeated by the pagan value system, suggests a reality where a term *neo-paganism* can be rightfully employed. It is common knowledge that the genuine mission of democracies is to remedy societal problems in a best possible way. This modality is a decisive condition for any democracy to be motivated. However, among some newly appeared Western-type states there are ones with distinctly failed mission. The explanation is rather clear: there is not any sense for them to exist the way they do now. Instance Armenia or Ukraine. Being breakaway republics of the former USSR with all the load of atheist consumerism and ideological dogmatism, these socio-economic units are but political plagiarism void of any tenable concept of even medium-term development, contingent entirely on the acquisitive instinct for survival and bombastic chauvinism. Thus *failed states* bear so many commonalities with *stray cultures* that one could justly call them synonyms.

It follows that *stray cultures* which stand for *failed states* cannot and should not be considered *democracies* because of their impotence or reluctance to enhance the status of their societies toward general welfare. Instead they are second to none at creating constraints. Logically, this necessitates the emergence of a strong and motivated political *player/patron* who, after eliminating the choke points with a *stray culture*, imposes on him his rules of game. As a *stray culture* adjusts to a new political framework it also intensifies its parasitism. Add to this its unrivalled assimilative knack, and you can imagine the upshot of this yet another political experiment: an experiment performed by a *stray culture*, not by the *patron*. It will end up in a total corruption of the suggested political module.

One has to be mindful of the axiomatic proclivity of a *stray culture/failed state: its innate destructive vector*. Having undermined the stamina of the patronizing system the stray culture will unavoidably resort to the aid of another patron. Necessarily the *stray culture* will also stir up against each other the old and the new patrons as well as their cumulative expression. The allegiance of a *stray culture* to its patron endures as long as the latter is able to provide for the parasitic lifestyle of that *stray culture*.

There are several properties in a life cycle of a *stray culture*. The choke point of a *stray culture* is that, in order to preserve the functionality of its species, it has to live a bifurcated life: a spiritually empty, hidebound content inwardly that is totally contingent upon the surrounding material world, and the lofty realm of the faith-based Christian community it has to squeeze itself into to snatch the crumbs brushed off the feast of life. This choke point, however, is simultaneously also the foremost advantage with *stray cultures* enabling them to imbibe the organizational clichés which later on help them conquer a bedrock, in our case – a Christian, civilization. Western politicians and political analysts should lay stress on the phenomenon of *stray cultures* which is hugely important in terms of identifying the dilemma of political *enemies vs adversaries*. *The enemies to the Western political cultures have hitherto been the rudimentary ethno-cultural fragments which at different stages of the new-testamentary human evolution developed endemic, idiosyncratic proclivity towards religious promiscuity*. By the same token, Islam or Confucianism or Buddhism need not be viewed as *adversaries* but rather *alternatives* to the Christian doctrine which, however, should not preclude these civilizations from their joint efforts towards developing a better world in keeping with the seminal commandments of the Father. The holiness of Christ is intended to streamline this inevitable ecumenical unity, or as political scientists would have it, to dull the edges of global developments.

Wielding utter degree of adaptive potentiality, a *stray culture* easily adjusts to the socioeconomic framework of a nation-state, i.e. Christian state, mechanically imitating its leverages without heeding its ideological bedrock: ideology, it thinks, can't be bought and then sold at an interest. Anyway, as stated above *stray cultures* are fixated on enemies: they see an enemy to be the beacon of their life. And that is not for nothing: the squalor of whatever emotionality, when outside of rational framework, is sure to lead to aggressiveness. And so they manage to match up the inimical policy they pursue with the favorable juncture that sooner or later shapes up thanks to their targeted actions in that direction, i. e. just to get into the spotlight. Such a behavior of *stray cultures* conveys an impression that they have either cranked up the momentous episodes of the world history or caused them to grind to a halt. In fact, too sturdy and at a time vulnerable the protagonists of the political scripts are to be able to withstand the organized political infection staged by *stray cultures*. If the latter succeed in pulling off their plans, the nation-states become amenable to a lethal disease – loss of sovereignty. On balance, there are two intrinsic traits in the physiological behavior of stray cultures: a) at the stage of their infiltration in the beneficial ambience they, like fungi or other parasites, firmly cling to the cherished organism rich in nutrition; b) in the course of time they simply devour the host organism just to squander some more time of their life span which one way or the other is brief and vapid.

The aforesaid features of the *cultures* at issue have to be reckoned with when the nation-states develop political strategies, especially for a longer or a medium term, otherwise they might hang in the air: too strong is the critical weight of stray cultures in the world politics. Moreover, the question is really burning one for any contemporary nation-state irrespective of its religious frame (for as stated above, they all are created after the Western/democratic stencil). More than this, the potential conflict between Islamic, Christian, Confucian, and Buddhist civilizations on the state level is not due to the divergence of their respective religious backgrounds but rather to the degree of mastery with which *stray cultures* have hitherto been forging conflicts and fuelling them into grand political arsons (instance the ongoing controversy between Ukraine and Russia). All this has been done just to find or, if anything, to retain the biological niche for yet another couple of decades. Once again it is worth noting that while doing this *stray cultures* are not sanguine about the ideology offered; they are just availing themselves of the opportunity to destroy. In that sense they are really pagan. It follows that, in case with Armenian-Turkish relationships, for example, Armenian Diaspora in Turkey may influence the established ideological template of the secular Islamic state by pushing it toward Christianity while the Christian image of the same Armenian state leaves much more to be desired. However, Christianity needs even negligent envoys to herald Salvation among Turks. This case, if anything, may lead to such a weird situation when Turkey will repent and accept Christianity, all the more that in socio-economic terms it is quite prepared for this change, while Armenia will continue hibernating in a self-imposed cultural and religious blockade.

The major inference from the foregoing is that the only true definition of the contemporary sham Christian political formations are the small ethnic unifications receding from inculcating the fundamentals of the Christian faith in their societies. These neo-pagan formations pose the major threat for both Islam and Christianity cause their tortuous stance is fraught with betrayal in regard to each of the current allies which these neo-pagan formations have to side with. With no socio-economically tangible and religiously relevant system in place, and no democratic hallmark available, the aforesaid neo-paganism represented by stray cultures will carry on the destructive quest for self-identification at the expense of politically established civilizations. Taking into account that this search constitutes the biological motivation of stray cultures, there are serious grounds to foresee any calamitous behavioral patterns emanating from them that are directed toward creating a new existential modality for them yet at the expense of obliterating others. In this way do the stray cultures implement their scheme of biological disruptiveness.