

AUGUST MESSAGE

Season One

A lot of people believe we all need to remember what happened exactly four years ago.

Four years ago, I was approached by the South East Governors Forum to arrange a meeting between Nnamdi and the South East Governors.

I pleaded with them to grant me the concession to involve an Igbo elder, they agreed. I invited Prof Ben Nwabueze and he accepted to lead us to the meeting.

At the meeting, Nnamdi agreed that his demands for secession and election boycott were not absolute, in other words, that he and his group were amenable to negotiations, as the dialogue progressed.

In my sitting room before the meeting, Nnamdi and I had agreed that presenting the need for a wholesome reconstruction of the polity, a constitutional conference...

[01:36, 20.4.2022] ::: DOT IN THE CIRCLE.

With Dot in the circle, PMB has triggered many postings and retweets (ironic, defiant, outraged, etc.) that show that something was emotionally touched.

Its never-ending theming in the social media stimulates a closer look.

PMB says DOT in the circle, using it to describe Igboland as an insignificant point. Surrounded by the circle (rest of Nigeria) that encloses the point. Intended associations of the enclosure are likely to be: domination, landlock, famine genocide and annihilation (déjà vu, 3.1 million deaths according to a count by late Herbert Ekwe-Ekwe).

Of course, this is a eerie threat because of the growing tendencies towards autonomy in Nigeria (as a reaction to the Fulanization). PMB wants to divert attention from the fact that desires for autonomy will be pan-Nigerian and claims it is only in Igboland.

In addition, PMB would like to eliminate Igboland to a pointless point (a oxymoron).

Of course, it is clear to everyone that the point has been an area (Biafra) for about half a century, and the area of the desire for autonomy has recently grown too rapidly now occupies almost all of Nigeria. A recently published map by NINAS shows this succinctly.

However, I do not want to unload a historical, political or geographical essay here, but rather enrich the non-waning theming in the social media with my own free-floating consideration. Similar to the proverbs linked with association bridges (whose inherent knowledge and wisdom has recently been valued by ethnologists etc.). I want to take a stroll down the chain of associations from DOT in the circle.

So let's start our walk .:

A little meditation on the meaning of his statement shows THAT PMB can no longer hide that he is seeing "something". But he wants to eliminate something as a point.

In his genocidal fantasy of encircling and destroying something insignificant, the inside of his skull celebrates an orgy of fear and hatred.

In a modern society, he would be a candidate for prison psychiatry. Without genocide practice, he would at least still be a candidate for psychoanalytic study. As a Wahhabi Stalin, Freud's couch has no

place in his view of the world and he has no place on it. The only thing that connects Freudianism is the excessive emphasis on libido, which social media reports at PMB say is strongly pronounced, but which even more drives him off the Freudian couch in the other room. And the libido is one of the steam engines of his Wahhabi cousins (along with greed, fear, hatred), regardless of whether their victims are slaughtered or taken as sex slaves.

In and for the citizen state, PMB is therapy-resistant. He has a different worldview and belongs to a different era.

Pity! A good therapist might have made it clear to him that his fear-hate psychosis on the apparently insignificant DOT actually stems from the fact that the DOT is of overwhelmingly great power.

With further progress in therapy, PMB might even have come to the conclusion that the mighty DOT would not eat him.

Now PMB is not a patient in a bourgeois individual therapy presentation, but rather an item on the agenda for the ICC in The Hague due to its collective effect.

In any case, Western citizen ideas do not help us to understand PMB's dynamics. We are therefore turning our gaze away from his instinctual structure to his fantasy product, the DOT in the circle. Their simple, elementary symbolism appeals to a small picture meditation with excursions into associations.

So let's turn to the phenomenology of the geometric appearance of DOT IN THE CIRCLE!

From a geometrical point of view, it is not that the circle defines the point. It's the other way around. First is the point, the DOT. There is something different from that (Derrida might have called it *Différance*). There is even an infinite number of things that differ from the DOT. It is the set of all points that spatially differ from the DOT. DOT and all points together form the entire plane.

You can now take a pair of compasses and set it to a certain level. With the compass you now mark the amount of all points on the plane that are the specified distance to the DOT. This is the circle. So first comes the DOT, then the need for distance, then the circle. DOT in the circle. The DOT, not the circle, is therefore the primary one (strictly speaking, one would have to speak of a circle around the DOT).

It can be assumed that DOT in the circle was found and used worldwide at all times as one of the most elementary geometric archetypes (another is the connection of two points with a straight line).

Further constructions and findings led to geometry, which was taken to extremes by the ancient Greeks. Can Greek geometry tell us something about the meaning of n say DOT in the circle? Let us consider Greek geometry from the outside.

The ancient Greeks went essentially beyond such elementary constructions in three respects:

- 1) Geometry was instrumental in bringing pre-Socratic forms of thought to the heyday of Greek philosophy. And even after that, geometry (along with its own subject of research) was always part of the preparatory course for philosophy training (especially for the elite).
- 2) The language of geometry enabled the development of the CONCLUSION CALCULUS, with which Euclid wrote his book "Elements" around 300 BC. To this day, his book amazes how it was the first to build an exact science, and how it was able to derive and prove statements from a limited store of definitions, postulates and axioms.

The learning of correct reasoning was then also one of the prerequisites for successful philosophy.

3) The ancient Greeks went much further with their geometric constructions than what is practiced in today's primary and secondary schools in terms of geometric constructions.

APOLONIUS VON PERGA (265-190 BC) proves in his book "Conics" by means of the Euclidean concentrated argumentation a large number of theorems about conic sections.

The scholars of Hausa of their legendary kingdoms (before they were destroyed by Dan Fodio and liquidated by the British with the made-up word Hausa-Fulani) knew the Conics. In the time-honored Timbuktu manuscripts (Library of Timbuktu, since 1200 AD) there are comments on "Sashin Conic Algebra" (Hausa for conic sections).

Unless the PMB's cousin, the Sahelian jihadists, torch all the remains of the Timbuktu manuscripts, I would like to take a look at these comments on "Sashin Conic Algebra" in more peaceful times!

I suspect the Hausa subjugated by Don Fodio know Timbuktu et al. to be recognized as one of the focal points for their spiritual national resurrection.

Today's school leavers may have a vague idea of conic sections that they cannot classify themselves. It is the quadratic formula, also called the midnight formula.

Some say it's called midnight formula because it's so important that students can recite it even if you wake them up at midnight. According to a legend (which I like much better as an explanation) it was a high school director who let his students scream out the midnight formula during a midnight torch parade.

The appreciation of conic sections in the educational ideal of the 19th century becomes visible. Irritating for everyone who has suffered uninspiring school and does not see the relevance.

In fact, one of the conic sections - the parabola - is the first, simplest form for POLYNOME (pls don't mix up with polymers or polyps). After a Mr. Descartes introduced the Cartesian coordinates, the way was clear for the analytical treatment of polynomials. Polynomials are now a workhorse in mathematical analysis and in the numerics of computer science.

For example, your emigrated doctors (because they cannot make a living in Nigeria) use imaging machines that use algorithms with polynomials that are billions of times over.

Welcome to MODERN ERA!

Our walk through the geometric phenomenology of DOT in the circle has now led us to the ancient Greeks, logical conclusions and conic sections and from there back - via Timbuktu - and the medical exodus into modern times with mathematics and computer science.

And now? So let's turn our gaze to modernity. Regarding how the modern could come to the DOT (of course it is well known that Biafra was already very modern before the genocide. But too much has fallen apart and needs to be rebuilt).

In order to catch a touch of the elegance of the modern age, it is advisable to modify your favoured view of Jerusalem. Makes a double star separation. If you look closely, you will see that it is actually not one star, but two. Another star sparkles next to the star Jerusalem: It is Athens. The Greek way of thinking. Focus on it.

Nothing against monotheisms, but you've just had enough of it. You don't need any more of the Middle Eastern monotheistic book religions, from any of the three (they are only Mainland African in so far as they were inspired by Akhenaten).

Your conflict is not that between different Middle Eastern monotheisms. Jihad's Wahhabism is also just a front face for the ethnic invasion. Your churches do not help you assert yourself. The caliphate uses the churches in its own way. To appease. Later as the tax substrate jizyah) of the finally subjugated unbelievers.

So direct your gaze to Athens to harness the fruits of the European history of ideas and to adopt the really helpful modes of being. Do this viewing direction as an autonomous being, from your position, the DOT. Assimilate the best of Athens with the best of the DOT (Omenala).

Perhaps this outlook is one of the meanings of the DOT.

I think the DOT is prototypical (or even archetypal), in crumbling Nigeria there is not just one DOT, but quite a few.

I think I will soon present the picture of the many DOTS in Nigeria as a map in a next post.

In any case: the DOT is not an insignificant "something". On the contrary, the DOT alone means the world. The many DOTS are the starry sky.

So, now I need a coffee and a siesta (or rather, in reverse order).