**The empire is like Dracula**

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The history of modernity breaks with evolution. It erases the origin of western modernity. In abstract and theoretical terms, the way the winners of the day (England, France, USA) make history a secret, through markets and prisons, is complemented by the modern fad of erasing the past, as the empire created by the Order of Christ did first. The idea of the middle Ages as a dark age leaves no doubt about the intention to obscure the historical period immediately prior to modernity. The message is simple: the empire is inescapable and unbeatable except for a grave passing human folly. If you think about what the empire has done, you can easily understand that it is not the empowerment of people, markets, states, societies, but it is the opposite. It is an addictive way of extracting the vital energies of Earth and humanity, industrially interpreted by capitalism.

In the nineteenth century, French democracy built against and within a centralized state, inherited from enlightened despotism, was far from the economic potential of monarchical, traditionalist England, prepared to build the largest empire the world had ever seen. The democratic revolution in England was a century and a half earlier, time when France protected itself against it. It was now bearing economic fruit through the special British configuration of centralizing the organization of overseas trade and the national market, the state, on the one hand, and decentralizing the production and distribution of products, the markets, on the other hand. The success of the industrialization of Europe in the nineteenth century made England a pragmatic country and France a country resentful of the failure of its ambition to unify Europe under the auspices of the grandeur of its bureaucracy.

The French Revolution, from a cultural point of view, meant the protagonist of the (imperial) idea of starting from nothing, of the radical destruction of the old, empire-style, which England appropriated pragmatically. Radically new calendars represented the cultural creation of a new, invincible and eternal species, of a true people predestined for progress. People consisting of civilized, republican, civilist, industrious, ecumenical, liberating citizens, in a modern world: individuals. Everything else would be unworthy of consideration, including human dignity itself. Slavery is no longer just a sacrificial form. It has become, like all addictions, a reason for value creation.

Racism is reminiscent of the slave transatlantic industry and the hell that black people because they are children of slaves, are still victims in the US and throughout the Americas today. One remembers less about racism against those who appear to be African or Caribbean or Gypsy or Jewish, etc. in Europe. Discrimination against nations has no history made. For sure, Portuguese nationalist ideologies accused the French and the English do not mix with the colonized peoples, contrary to what was practice at the time of the hegemony of the Portuguese empire. This trace, Portuguese culture assume, remain typical in the Portuguese empire and national character. Such ideological trait is not partisan in Portugal: it is a trait of Luso-Tropicalist nationalism, culturally invented in Brazil.

Regarding nationalism, Portugal is a unique country. A unique case in Europe, there is no nationalistic problem. We are all comfortable being Portuguese and being at the same time part of a state and a nation, since the Braganza house won the Restoration War in 1640, at the time of the English Democratic Revolution and the emergence of Louis XIV in Versailles.

Something depresses us as a nation. We call it the fado, a musical culture. There is a feeling that we were ill-treated by the England government, Portugal´s oldest ally, and by France, culturally elitist since Versailles. The nationalist ideology resent the historical subordination to England, as a sea power that, since Aljubarrota, support Portugal independence from continental powers, such as France and Spain. Especially it resent the colonial British colonial ultimatum in 1890. For the traditionalist ideology, prevalent in Portugal in the fascist period from 1926 to 1974, horseback riding and French-speaking were the prototype of social distinction. O Desejado (the desired one), the nickname of King D. Sebastião, symbolizes until today the saudade (a mysterious word that seems untranslatable to any other language) of a hegemonic imperial power centered in Lisbon. Most of the remains of this grandeur were washed away by the 1775 earthquake, which destroyed the capital city and almost everything useful to the museological work that could today witness times of Lisbon´s modern glory. Architecturally, Lisbon lost its patrimonial resources that could look like a register of its traditional role in the early modernization of Europe. Becoming hyper-modern, with its´ Baixa Pombalina, it itself has erased its´ own past.

Some Portuguese historians made original contributions to a history of the origin of western modernity. Borges Coelho (1984) claims that the success of the emergence of the second dynasty (1385-1580), after a revolution from which emerged the Luso-British Alliance, was due and produced the first bourgeois revolution in history, starting in 1383, four centuries before the French Revolution and a quarter of a millennium before the democratic revolution in England. There are many secrets and little historiographical works to establish facts and their interpretation in this propose. The tradition of secrecy and contempt for public records in Portugal may be of medieval origin. The importance of the presence of the Templars in Portugal, after prohibition named the Order of Christ, explains why the life of Infante D. Henrique, the Navigator, leader of the Order and direct son of the English alliance, physically represented by the presence of his mother, D. Filipa de Lencastre, queen of Portugal, was so secret. The history of the Treaty of Tordesillas, which reserved officially unknown Brazil to Portugal, is another case we can see secrecy at work. There are no records of the designs from which the craftsmen made the ships that started Europe's global relations with the rest of the world. The multi secular presence of the Portuguese Inquisition that profoundly confused the truth of the facts with the delusions produced in the torture chambers is another case of everyday secrecy uses. António José Saraiva's thesis (1994) claims that the Portuguese Inquisition was one of the ways of the Portuguese medieval aristocracy to integrate the new bourgeois’ society of the period, stealing part of the wealth of the bourgeoisie that supported the transatlantic trade.

Through history Portugal, England, and France, carried the secret of business very differently. 14th century Portugal was a territory with a million inhabitants, open to the world through the Crusades that made the Reconquest of the Iberian Peninsula. Fixed at its borders, mobilizing the navigational skills learned locally since the time of the Phoenicians and, after the middle Ages, and with the Silk Road´s Italian cities, Portuguese power do not compare with those developed by the European expansion started in the western part of the continent. England of the industrial revolution and bureaucratic France born in Versailles were and are incomparably more powerful.

In England, the key was, above all, the exploitation of new overseas territories, disregarded (or regarded as secrets not to be revealed) by economists such as Adam Smith. He invented an invisible hand to explain the success of local markets without mentioning the overseas exploration that supported it. Such an invisible hand is still (un) considered by economic theories today (as all the externalities). It is the cover of a still ideologically well-kept secret: developed countries live rich because they benefit from the extractivism, that is, from the exploitation of the earth and of human resources in the territories subordinated by force, especially in territories far from imperial headquarters. Colonized people displaying no utilitarian behaviors used as justification of the stigmas that the empire itself produces to divide and reign. They serve, also, as a cover-up of exploitation as if it was not from the initiative and rich people and rich states did not administrate it.

In France, Tocqueville discovered the secret. Learning from the anew and modern US penitentiary system, by 1830, he denounced the despotism of democracy and the political need of securing freedoms. Later, Michel Foucault described modern incarceration as a disciplinary and utilitarian political technology to deny freedoms to modern people.

In abstract, in theoretical terms, the way the winners of the day make history a secret, through covering domination behind the markets and the prisons´ walls, using the modern fade of the past that complemented it. Progress became linear and ever increasing, in GDP as in liberal democracy, as one sick with gigantism. The presentation of such abnormality as healthy and desirable only is possible if one does not consider the life of the child's parents; traditional lives lived in a circular time of birth, regeneration, and death, as wildlife.

In reconstructing the history of nothingness from (un) valued documents in a way that favors the image of the winning states of the day, states use the official memory as full memory censorship to legitimize themselves as potential or real empires; as hierarchies of hierarchies, elites of elites, mutually stigmatized and concealed in the past and present by nationalist ideologies.

The nations invented by modernization (Anderson, 1998), against each other, hold very strong nationalist sentiments and whose political effects remain big; these effects are visible especially in the war field, but also in the Brexit and nationalism movements in Eastern European countries, after the end of Soviet rule. These nationalist movements are the greatest threat to peace and, as climate change deniers, to the evolution of life, as we know it.

The ideology that erases all the past is transmitting to the environment and the diversity of living species its harmful effects: it suggests the building of walls instead of bridges. In due time and space, it is irreparably destructive.

Contributions to these ideologies are the social sciences. Psychology, sociology, economics, are so specialized that conceptual and knowledge bridges between them become unimaginable. They isolate history, like other disciplines, from each other and from everyday life. History itself divides historical periods as if they were watertight.

The inability of a modern scientist to know everything is a common argument aiming to excuse all these self-evident criticisms. Turning a problem into merit, the difference between Renascence science and quantitative modern science.

The claimed impossibility of conceptual bridging between disciplines and scientific specialties turns out presented as a natural and inescapable consequence of knowledge quantitative progress. This kind of thinking reveals the state of ideological dependence of current thinking of the dogmas of claiming ontological superiority for themselves, by modern people; elites presented the same claim regarding common people, with the complicity of their subordinates against the rest of hierarchized humanity, down the ladder. This includes the rest of peoples´ lives when they are not fighting for power: the lives they live as humans and not as modern individuals.

One has to ask one can change the reason, the efficient cause that hold secrets. How to turn cognitive walls into bridges?

The answer is simple: one of the characteristics of the imperial spirit is its need for concealment, for secrets upon which it depends. The control of knowledge, in particular, scientific knowledge, by nature anti-authoritarian, is fundamental. Divide to reign is the universal recipe of any imperial organization.

The empire seems to be a power. No need for thinking. For instance, as a national power. If you think about what is happening, you can easily understand that the empire is the opposite of the empowerment of either markets, states, or societies. A penance forced people within Russian doll. Russian doll system that kidnap people on the different strata of the social ladder of the hierarchical rights, topped by the imperial elites, out of a powerful and stupid mood, classic and modern. Penitence, to this end, turns from people into individuals, living their lives like zombies in their professions or retirement prisons, in their devaluated consumerist families and homes, all financed by capitalism at the service of empires.

To avoid censorship, the social sciences, history, and other modern cultural forms, cannot expose the prisons with which the empire obliges and houses the people. Instead, they advocate these prisons, not as prisons but as security technologies, against the interest of the Earth and against the interest of humanity, as resources. Just as one says security instead of repression and defense instead of war, social sciences say integration instead of subordination. Thus, reducing the notion of humanity to more or less competent groups of people able to participate in the exploitation of the Earth and other people, such as the peons or the immigrants leaning against the walls waiting for work.

Scientific policies have offered many opportunities for producing hyperspecialized knowledge, unlike the Renaissance. This does not allow sciences to discuss the whole that binds us, such as that which links the human species to the Earth and to the evolution of life. The holistic concepts that emerge from the observation of reality are not favored, in science evaluation. Scientific debates on integrative concepts are systematically censored (Schofield, 2018).

In short: what characterizes modernity is neither capitalism created in England, nor democracy made universal ambition after the French Revolution. Modernity, of course, is the result of efforts directed by the Roman Catholic Apostolic Church to recreate the Empire of which she is a spiritual guardian. The Crusades, the Inquisition, the Discoveries, Capitalism, the Republic, were and are both material and immaterial political instruments for secretly embodying the imperial spirit, subordination and self-sacrificial spirit, and discipline in people. The incorporation of the imperial spirit transforms people into individuals and human resources, of which citizens are the political aspect. Citizens are the results of imperial adaptations to people's reactions. Citizens are the reduction of people to the imperial yoke.

Disguised as a republic, the empire convinces each of us, with our helpful and indispensable collaboration, that we are free and equal among citizens; that we are individuals with state taxes and stewards of the political decisions made on our behalf in exchange for the labor and bureaucratic sacrifices we are required to do. One main goal of citizens´ activity is defense: to defend ourselves against people who are not citizens. Those who should be citizens or forced to become so, whenever citizens are able to accept them as integrating society.

Disguised as a republic, the empire generates discord in order to impose itself on people's minds and their daily practices, reducing them to individuals who feel protected, as long as they do not need to be people, as the mobsters do to their abductees (Graeber, 2011: 163). Disguised as capitalism, the empire generates discord through competition among professionals, workers, companies, value-producing ranks, markets, countries, continents, etc. The empire also works through schooling in social sciences, modernizing of the theological dogmatism, (Boltansky & Chiapello, 1999; Novak, 2001; Weber, 2005). Disguised as democracy, the empire decrees human rights and other soft law (Commaille, 2015) as a way of occupying activists, financing them to hyper specialize themselves and making them incompatible with each other, as it does with science and social sciences professionals, as well with countries, etc.

Like any addict, a convinced person who thinks it is normal to be an individual, a citizen, a worker, a professional, will never seek to break free of his/her addiction and become a person again. We must be able to appreciate the moments when one realizes that something is wrong in the imperial world and to avoid quickly overcoming the situation as is done by the stressful practical and ideological daily work of renewal to subordination to the empire.

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