Why no Jurisprudence in England[1]?

Yisrael BS (Almossawi, HIH) April 2017)

YISRAEL JURISPRUDENCE; YISRAEL GLOBAL PEDAGOGY;
ISSN: 1740-9527 (Print); ISSN: 1742-819X (Online)

Law of Knowledge ≈► Rule of law
Jurisprudence ≡► Juris prudential
Jus, Jur ≡► Law
Prudentia ≡► Knowledge

The term Jurisprudence of this paper is meant to imply that no such theory or science exists in England; and the fact that the term is generally shunned implies that: (see https://eisrael.co.uk; www.eisrael.eu; www.1742-819x.eu):

Why no Jurisprudence in England?
If (England, the land of Genocide of Erebus of Chaos), then (Jurisprudence is undesirable or impossible to achieve)

If (Hebrew Yisrael salute mother in peace), then (Yisrael never bow to Gods of Erebus of Chaos)
The alterity of Yisrael Jurisprudence is the sense of conditional logic of Hammurabi Order 1752 BC.
If (Yisrael Jurisprudence), then (Science of learning and control Judiciary; Yisrael Global Pedagogy; true fact ≡► evidence by ISSN: 1740-9527 Print and ISSN: 1742-819X Online 2002-2020)

Yisrael presents the English Crown with a gift of Babylonian Hebrew king Hammurabi 1750BC.
If (England is the Genocide of Parthenon pillars), then (up-skirting harassment is an English Just).
If (Toys), then (for boys and girls who bake struck-out judgments at any Britain Court).
If (English Judgment), then (it is a bed-Time pray for the fearful children of Britain).

Contents, Table of
Intro-Legal Englishness
Jurisprudence thought of Concept
England Thinks Jurisprudence
England's Juris-Alterity
Contribution
Wrap-up
Order vs Risk
Torah Forbidden Chapter
References
Table 0

[1] Jurisprudence: (mass noun) the theory or philosophy of law; or a legal system; or law of knowledge; Greek origin 17th century Jurisprudentia, latin jus, jur – law, and predentia knowledge (see OED Oxford English Dictionary).

Intro-Legal Englishness[2]

An expression comprises the Angle-ish of early land settlers (Angles, Saxons, and Jutes), or the old English, who occupied the land by force and irrigate it by blood of wars, and gave their name to the land, and repopulated it as England with the orders of the rulers, and from which rule-of-rulers evolved in the land of England, or the land of Genocide of Erebus of Chaos.

For example, the events of the past ten thousand Calendar years, nature forwarded the quality of genetic fingerprint invested in the descendants of Hebrew Jacob (**Yisrael**, the Gods Wrestler) of Isaac of Abraham of Noah. Nature ordered those unique Hebrew to forward almost all prophets, then to build numerous civilizations and to organise the order of the otherness. As gratitude of an anti-act of the otherness, the Hebrew became slaves who served variety of Gods and Goddesses worldwide; and such, it is argued, is the case in England, as temporary Hebrew home from home.

It is a fact that England needs the quality of proactive professional English citizens who minimize pressure on law and order and to assist progressive civilisation. This may provide a window for the development of an English Jurisprudence in England, and not to copy paste the otherness or vice versa. The reality in England 2020 AD is presented by the erratic feedback of no responsive correction, in which three negatives or erratic factors appear to be presented by the English Crown: (1) the heavy duty of overburden placed on the individual English citizen; (2) the subjectivity of the Englishness itself resulted from their Crown suppression over the past eight centuries, which is overwhelmed by the otherness in their quantum and distribution; and (3) using the first and subsequent generations of the immigrants to colonize their homeland.

In the enviro-evolution act of nature, the proactive Englishness interacts with nature in the positive order, and such quality is able to self-regulate and progress to match enviro-changes of the dictated evolution of the physical matter. Unfortunately, the English Crown depopulated the indigenous English citizens through internal wars, and repopulated England with alterity of mishmash selects.

This act seems to affect England (land, indigenous citizens and its Crown). These events base divide to rule England may never unite the mishmash of citizens or their groups, nevertheless its crown prince may aim to gain the post of king emperor of the universe and beyond. But, this emperor to be has not yet been able to have a single written constitution for England or Britain itself. This may be due to the feedback errors of being toying, as ex-HQ IRA, with the de-population of North Ireland that ended with differentiated demography.

In England, and the rest of Europe, the nobilities were engaging their citizens in successive internal wars of genocide resulted in land-depopulation. This aims to conquer the land and enslave people, including the Hebrew immigrants. This also resulted in famine and hunger in England and Europe.
Herein, the nobility succeeded at a later stage to brainwash and re-united citizens under religions' influences, to fight in a crusade and to invade nations beyond the Middle- and Far-East, with the aim of genocide base theft of resources.

---

[2] In memory of Mary III-R, the Hebrew Royal and holy mother of reincarnated Jesus, Facts presented herein are not of self opinionated person or group of any fake race or religion, but those English facts are based on 50-years of continuous evolve enviro-observations and updated analyses, with the aim to raise the English ginger-ship where it should be placed with the sky limit of Genderless English of admiration, dignity, and honor of the holy Star-of-David which overrides all Crowns, Gods and Goddesses. So it was written, so it shall be done < Amen – Yisrael >. See also OED Oxford English Dictionary for the definitions of English, and other related expressions.

These acts created unjust on a wide scale, despite the Hebrew efforts to support mankind. As a result, the successive British generations in England and elsewhere became passive, and easy to be the push-over, brainwash, and to be manipulated via evolve crown's instruments. Moreover, the English Crown employed foreign professionals of the instance of the events of a safe feedback to maintain control.

If (reliance on foreigners), then (trading slavery)

This English act of reliance on slaves from overseas colonies generated resentment in England, due to the lack, or absence, of brain power. Other Crown factors that disabled Englishness include the divide to rule, isolation, type of grant allocation, secrecy of professional services, with no access to info and just services, blackmail and intimidation among the political parties of Chaos. If (Crown reliance on slaves), then (Gods of Erebus of Chaos).

In fact, the lack of Englishness, crown loyalty and secrecy issues have affected the Monarch and its wealth. Thus, the English crown ordered its extended royal family to step down and to engage in the control of civil servants duties, the air force, army and navy training and feedback. This drill became the first duty of the Royals. Today, this act is widespread among the EU royalties and nobilities, as well as the subsidiary kingdoms, such that of Jordan. For example, the Britain crown can afford leasing Iraq (land and citizens) to the Spanish crown for 25 or 50 years, wherein the word of sovereign Iraq and the UN itself have no significant other than showing the wrong face of the coin. It is normal that those monarchs of the EU exchange, lease, or sell foreign colonies to keep it in the family of royals. Moreover, the US itself is in its wealth remains a self governing English colony, similar to Australia, Canada and New Zealand.

The Anglo-Saxon king, Alfred the Great, a reformer of the **9th century** reformed the law of his kingdom and assembled a law code (the Doom Book), which he grounded on biblical commandments. He held that the same law had to be applied to all persons, whether rich or poor, friends or enemies. This was likely inspired by **Leviticus** 19:15 (Alter, 2004).

In 1215, CoE Archbishop Stephen Langton gathered the Barons in England and forced King John and future sovereigns and magistrates back under the rule of law, preserving ancient liberties by **Magna Carta** (1215) in return for exacting taxes. This foundation for a constitution was carried into the United States Constitution.

In 1481, during the reign of Ferdinand II of Aragon, the Spanish Constitution was approved by the General Court of Catalonia, establishing the submission of royal power (included its officers) to the laws of the Principality of Catalonia (Alter, 2004). Scottish theologian Samuel Rutherford employed jurisprudence in arguing against the divine right of kings, and drawing principally on Aristotle's Politics, that among forms of government an Empire of Laws and not of Men was preferable to an Empire of Men and not of Laws (Harrington, 1747).

One more act of the test-tube babies of the 1970s ended the left over of any Englishness identity, including the expression of ginger-head. Thus, the English citizens or their substitute became the acting robots of no-value, despite the opposite deceptive flagship of freedom and democracy which never existed in England itself. If (painted otherwise), then (we have the fact of grim picture of no hope, with or without the test-tube generations of kings posted to govern colonies).

If (ginger-head), then (test-tube royal)

If (among forms of government an Empire of Laws and not of Men), then (not preferable to an Empire of Men and not of Laws).

In the EU judiciary and practices traditions of the continent, the term Jurisprudence has an honoured place, stemming perhaps particularly from the work and thinking of Greek and Roman-law, but developed and elaborated in the 19th century through the work of their own professionals and others. Outside England, the concept of Jurisprudence as a Rule-of-Law has strong roots in this tradition, as well as its pedagogy.

Not so in England, it is now about four hundred years since Scotland forwarded its jurisprudence. Since then less and less heard of this claim. The most striking aspect of the current thinking and discussions about jurisprudence is its electric character, reflecting deep confusion of thought, and as relating to Yisrael Jurisprudence. But, what is this white elephant in the room? It may also be useful to advance an interpretation as to why the concept of jurisprudence has been shunned in England, and why instead the English approach to Rule-of-Law theory and practice has tended to be **amateurish**, and highly pragmatic in character (Fletcher, 1889).

Relevant here is the practice and approach of the England prestigious judiciary institutions, the ancient universities and leading public judiciary system. Until recently, and even perhaps today, these have been dominant, both socially and in term of the formation of the climate of opinion. It is symptomatic that the public judiciary system, in general, have until recently contemptuously rejected the idea that a professional training in any sense relevant to the job of a Judiciary.

Although toying with the idea of 17th or 19th century judiciary systems has never adopted positive attitude to such training, which traditionally has been seen as perhaps relevant and important for jurisprudence and judiciary system, but certainly not to someone taking up the gentlemanly profession of jurisprudence in the judiciary system. This was seen not so much as a job anyone from the middle or upper middle class could do, but as something those wished to lead, having the appropriate social origins including a degree at Oxford or Cambridge, could learn, through experience on the job of the judiciary system. Certainly, no special training was necessary (Storr, 1889 and Worsley, 1967).

If (Dicey argues), then (Why no Jurisprudence in England?)
If (legal doctrine), then (foundation of law admin in all states)

Furthermore, the English common law[3] is described as The unwritten law of England, administered by the King's courts, which purports to be derived from the ancient usage, and is embodied in the older commentaries and the reports of abridged cases, as opposed, in that sense, to statute law, and as distinguished from the equity administered by the Chancery and similar courts, and from other systems such as ecclesiastical law, and admiralty law. For usage in the United States, the description is: the body of legal doctrine which is the foundation of the law administered in all states settled from England, and those formed by later settlement.

[3] Common Law: (noun) the part of English law that is derived from custom and judicial precedent rather than statutes. (see OED: Oxford English eDictionary Oxford University Press 2003).

As in the 19th century, Dicey ([1885], 1959) clarified that the judiciary system and its elements were centrally concerned with the social order which could not effectively undertaken in the home and as related to the religious order. This Dicey argues, is Why no Jurisprudence in England?

The result has been that judiciary system and jurisprudence, as a subject of enquiry and study, still less as a science, has historically, has little to no prestige in England, having been to all intents and purposes ignored in the most prestigious judiciary institutions and system(s). On the other hand, the matter of jurisprudence for the middle class was taken seriously in France, Europe, Russia an elsewhere. Thus, jurisprudence seems to be the crown taste of, thinking and reasoning, and just and order. So it was written as prejudice, and so it shall be done.

In England, everything was neglected and a laissez-faire pragmatism predominated (Arnold, 1874). The situation has to some extent been perpetuated. The dominant judiciary systems in England have had no concern, or regards, with the theory or the understanding of jurisprudence, its relation to the practice with judiciary, and this may be a point to establish. But, for while the judiciary system expressed, at least in its practice, a total disregard for jurisprudence, in fact a systematic, rational approach was being developed elsewhere as an indigenous growth within the judiciary system, and specifically in the past two centuries. This is an interesting and relevant phenomenon, and worth serious attention for its lessons today.

For example dated 2014 AD, a professor of Law at the ill University of Hull in England, who was seated in a luxury position and place, was approached about the means to solve the case fraud published on website address [eisrael.co.uk]. Thinking a king seated at mount temple, the professor replies, why we need to change the system if it is working very well for us? Yisrael wished him well and departed the University of Hull for ever due to its links with projects base fear and genocide, since 1982, and as evidenced by an eye witness. The context of what was serious attempt to integrate theoretical knowledge with the practice of judiciary is to found in the work of the advanced judiciary boards within the Hebrew system. Described as citadels of radicalism of the 19th century France, these with their higher judiciary system of various kinds were now incorporated technical boards developing cohesive system of judiciary with an organic relation between the various stages, having the perspective of covering the whole field of justice system.

In England 2020 AD, at last people had been brought into the courts, buildings were erected, and judiciary base education was developing as a profession. The extravagance of the high court had some basis in fact, and the outlook was optimistic. This was the context of the quiet sudden and apparently rapid development in jurisprudence and practice of positive jurisprudence means.

The updated model of an English governing system comprises the lowest cell of civil servant of village Parishes of the local constituency including religious body aided political party of local councillors. Aiming central grants in the name of electorates, the parish have to use all means of terror (e.g. you are with us or against us); including means of self feed back control that aim to maintain crown control crowed. Single-cell civil-servants operators think accomplish this by using sophisticated terror via English norm of behaviour, in the name of Gods of Erebus of Chaos.

©®™®© If (Rule of Law), then (means of Genocide base theft);
If (Jurisprudence), then (Rule of evolve Law of enviro-function)
If (reliance on science), then (indication of bankruptcy) ©®™®©

Jurisprudence thought of Concept

Jurisprudence is a Greek reference to (Law of Knowledge, or Rule of law)

Jurisprudence ≡► Juris prudential
If (Jus, Jur ≡► Law), then (Prudentia ≡► Knowledge)
Law of Knowledge ≈► Rule of law

If (Knowledge is subjective and under a Monarch of no written constitution), then (Jurisprudence is undesirable or impossible to achieve); this is proven by the evidence of witnessing the behavior of some Monarchs of Genocide base theft of resources. If (knowledge is a physical matter), then (it is a fact of most precious key of Rule-of-Law, Jurisprudence, and justice).

The English law is the common law legal system of England and Wales, comprising mainly criminal law and civil law, each branch having its own courts and procedures.[4] It is also, more accurately, termed the law of England and Wales and is applied in agreements that parties will adopt the jurisdiction of England and Wales as well as matters within the physical jurisdiction.

In England and Wales, the most authoritative law is statutory legislation, which comprises Acts of Parliament, regulations and by-laws. In the absence of any statutory law, the common law with its principle of **stare decisis** forms residual source of law, based on judicial decisions and custom.[5] Then, England as an ex-Roman colony inherited the Roman law which was based on Greek law as well as Mesopotamian jurisprudence of logic. For example, the citizen law was the body of common laws that applied to Roman citizens and the individuals who had jurisdiction.

England shall never apply the so-called Islamic Sharia as an English jurisprudence, because Sharia, if it is accurate, is not jurisprudence of the English dream of accomplishment. England and its Englishness are not the push over, they had suffered additional humiliation by foreign scholars of the following claims, against CoE[6] and its crown at its lowest point, wrongly encouraged by the English Crown Prince via economic incentives. Thus, universities that allow the following false claims are considered to be liable, unless they withdrew their recognition. For example:

- **Mukul** (2008) falsely claimed that English common law was influenced by medieval Islamic law.
- **Hussain** (2001) falsely claimed that Islamic jurisprudence was transmitted to England by the Normans, through the close connection between the Norman kingdoms of Roger II in Sicily ruling over a conquered Islamic admin and Henry II in England.

If (Sharia is accurate), then (it is not jurisprudence)

- **Makdisi** (1999) drew comparisons between the "Royal English contract protected by the action of debt" and the "Islamic Aqd", the "English assize of novel disseisin" (a petty assize adopted in the 1166 AD at the Assizes of Clarendon) and the "Islamic Istihqaq", and the "English jury" and the "Islamic Lafif" in the classical Maliki school of Islamic jurisprudence (false), argued copy pasted to England.

---

[4] Civil procedure, see Civil procedure in England and Wales; For Criminal procedure, see the Criminal Procedure and Investigations Act 1996

[5] A characteristic of the common law to adopt an approach based on [precedent, and on the development of the law incrementally and by analogy with established authorities]; Robinson v Chief Constable of West Yorkshire Police, Supreme Court, [2018 UKSC 4, para. 21.

[6] CoE: abbreviation of Church of England, the English branch of the western Christian church, which combines Catholic and Protestant traditions, rejects the Pope's authority, and has the English monarch as its titular head

- **Makdisi** (1999) falsely argued that the "law schools known as Inns of Court" in England may have originated from Islamic law, and states that the methodology of legal precedent and reasoning by analogy (Qiyas) are similar in both Islamic and common law systems (El-Gamal, 2006).
- **Gaudiosi**, (1988) falsely argued that the English trust and agency institutions, which were introduced by Crusaders, **may** have been adapted from the Islamic Waqf and Hawala institutions they came across in the Middle East. If (legal procedural similarities), then (they were originated in Greece).
- **Badr** (1978) falsely argued that parallels existed between the Waqf and the trusts used to establish Merton College by Walter de Merton, who had connections with the Knights Templar.

In defense of the Englishness, Jurisprudence never existed in England, and that Britain never had written constitution. This enabled the crown to have the upper hand and feedback control of civil servants. No Islamic jurisprudence exists, and Sharia is falsely claimed as Islamic-Jurisprudence.

If (English Crown has no written constitution), then (Islamic Sharia is a Chinese-Whisper and not a jurisprudence); similarities indicate Greek origin of Gods of Erebus of Chaos.

The Islamic Sharia is based on fake Chinese-Whisper of so-called Hedeath-Nabawi, or the claimed spoken sentences referred to Prophet Muhammad (puh) of Islam, and communicated as Chinese-Whisper for several generations, then documented on plates of clay. In which the documented output and input are observed differentiated, as approved by experimental evidence.

So it was written, and being claimed that the Torah was edited by scholar Tora, and the Quran of Islam was edited by the successive generation of editor called Koran, and so it shall be done. This claim is supported by the evidence of absence of any Islamic-Jurisprudence, and that the Sharia is based on fake Chinese-Whisper; and if (Chinese Whisper), then (no Jurisprudence). If (the English Crown is more less eight years old), then (the Islam itself is no more than fourteen years of age).

The reason[7] for this may be clear, the judiciary system developed as a cohesive system from the mid to late 1860s, serving the Victorian upper middle class; and they played a major role in the symbiosis of aristocracy and bourgeoisie of late 19th century. The overriding conspiracy may indicate that there was no library reference for Islam, but early Victorian era characterized preparations for massive editorial library in Arabic, and in preparation for colonial era, long before the fall of the Turkish Empire, and before WWI. This may also indicate that foreign philosophers were sent to the so-called Islamic cultural centers to collect or edit articles and books, with the aim to establish fake Islamic identity. Herein, the Public law will only include some areas of private law close to the end of the Roman state. It was also used to describe obligatory legal regulations applied in modern international law to indicate peremptory norms that cannot be derogated from. These are regulations that cannot be changed or excluded by party agreement. Those regulations that can be changed are not used when party shares something and are in contrary.

England and Wales's most authoritative law is statutory legislation, which comprises Acts of Parliament, regulations[a] and by-laws. In the absence of any statutory law, the common law with its principle of **stare decisis**[8] forms the residual source of law, based on judicial decisions, custom, and usage.[6] The English crown prince must give a humble homage to the crown of Englishness.

[7] Rule of Law was further popularized in the 19th century by British jurist A.V. **Dicey** 1959. However, the principle, if not the phrase itself, was recognized by ancient thinkers; e.g. Aristotle wrote: "It is more proper that law should govern than any one of the citizens". Today, the law itself is found to be proportional to evolve enviro-function.

[8] Stare Decisis: (noun) the legal principle of determining points in litigation according to precedent (OD 2003).

Herein, the Common law is made by liable sitting judges who apply both statutory law and established principles which are derived from the reasoning from earlier decisions. Equity is the other historic source of judge-made law. Common law can be amended or repealed by Parliament.[9] Furthermore, If (the English crown has no written constitution), then (the up-skirting harassment can be placed on Kurdish Statuary books).[10] Thus, England may trigger a universal jurisprudence. Not being a civil law system, it has no comprehensive codification. However, most of its criminal law has been codified from its common law origins, in the interests of both certainty and ease of prosecution.[11] Murder remains a common law crime rather than a statutory offence.[12]

Although Scotland and Northern Ireland form part of the United Kingdom and share Westminster as a primary legislature, they have separate legal systems outside English Law. International treaties such as the European Union's Treaty of Rome[e] or the Hague-Visby Rules have effect in English law only when adopted and ratified by Act of Parliament. Adopted treaties may be subsequently denounced by executive action, unless the denouncement or withdraw would affect rights enacted by Parliament. In this case, executive action cannot be used owing to the doctrine of parliamentary sovereignty. This principle was established in the case of R (Miller) v Secretary of State for Exiting the European Union in 2017 AD.

Moreover, in England, there is a hierarchy of sources of law or references, as follows (Slapper; 2016): 1-Legislation (primary and secondary); 2-The case law rules of common law and equity, derived from precedent decisions; 3-Parliamentary conventions; 4-General customs; 5-Books of authority; 6-Sir William Blackstone in 1774, after his appointment as a Justice of the Court of King's Bench; 7-Parliamentary conventions should not be confused with international conventions, which are treaties adopted and ratified by Parliament; and 8-Coke and Blackstone. Additionally: the Primary legislation (Statute law) in the UK may take the following forms: 1-Acts of Parliament; 2-Acts of the Scottish Parliament; 3-Acts and measures of the National Assembly for Wales; 4-Statutory rules of the Northern Ireland Assembly; 5-Orders in Council are a *sui generis* category of legislation; 6-Secondary (or "delegated") legislation in England includes: 6a-Statutory instruments and ministerial orders; and 6b-By-laws of metropolitan boroughs, county councils, and town councils.

England Thinks Jurisprudence

It is a bias claim when the rule of law has been used as one of the key dimensions that determine the quality and good governance of a country (Kaufman, 2007). Worldwide Governance Indicators defines the rule of law as: the extend to which agents have confidence and abide by the rules of society, and in particular the quality of contract enforcement, the police and the courts, as well as the likelihood of crime or violence. Based on this definition the Worldwide Governance Indicators project has developed aggregate measurements for the rule of law in more than 200 countries.[13] Rule of law may a fundamental doctrine by which every individual must obey and submit to the law, and not arbitrary action by other people of groups. No one is above the law, said the English!

---

[9] For example, section 4 of the Carriage of Goods by Sea Act 1992, the rule in Grant v Norway (1851) 10 CB 665.
[10] See website title: [http://eisrael.co.uk]; updated July 2020.
[11] Law Commission Report on the Codification of the Criminal Law ; Fisher v Bell [1961] 1 QB 394
[12] Law Commission Consultation Paper no. 177 - "A New Homicide Act for England and Wales?"
[13] "Governance Matters 2008" Archived 2009-03-28 at the Wayback Machine, World Bank.

The English and Saudi Monarchs do not have written constitutions, this is to enable them to have the upper hand in manipulating facts of the events. Rule of law, along with Parliamentary Sovereignty and court rulings, is fundamentally defining principle of England unwritten constitution. The rule of law comprises a principles and values, such as: Legal certainty, Equality, Fairness, Retrospective legislation, due process. Neuberger[14] commented that: (a) the laws must be freely accessible, (b) the laws must satisfy certain requirements; and including access to justice, if any, has a number of components: (1) A competent and impartial judiciary; (2) Accessible courts; (3) properly administered courts; (4) a competent and honest legal profession; (5) effective procedure for getting a case before the court; (6) effective legal process; (7) effective execution; and (8) affordable means of justice. However, court cases published online at: <eisrael.co.uk> of the dates 2013-2016 prove that this mock lord Neuberger aim to provide fake legal existence for British crown of England and Saudi Arabia, which never had a written constitution, and act to teach the third world through Genocide-base-theft of resources, how to develop the ideal model of written constitution via the first commandments of crowed-control-law of events of false Newton absolute illusive Time.

However, jurisprudence has been evolving on several planes (Ogwurike, 1979). It has since gone beyond the effects of law on society to include society's effect on law (Schur, 1968). The broader approach has necessitated the reformulating and reinterpreting many of the issues canvassed in its vast literature (Cotterrell, 1984).[15] Contemporary writing confronts the cultural particularity of the past so that jurisprudence is now more readily acknowledged as the product of long Western history coloured by a culture based on the Hellenistic and Christian view of man and society (Chiba, 1986). While it may be the most advanced science of law ever accomplished by man, jurisprudence's universality may no longer be taken for granted, and the conceptualisations of the great jurisprudence no longer accepted as trans-historical, timeless truths (Calhoun, 1995).[16]

Reflexivity in jurisprudence informs this research revisiting core propositions on the Rule-of-Law so as to critique their universality in the context of environment. While undertaking the process, it has been useful to remain conscious of the potential for parochialism in the ethnography from the environment point of view (Godemont, 1999).[17] It is neither to be assumed that the environment is so unique that Western jurisprudence is inappropriate nor that core propositions like the necessity of separation of powers are unimpeachable with regard to the environment.

If (law, modern law, and rule-of-law), then (no jurisprudence in England)

[14] Lord Neuberger, the President of the UK Supreme Court, 2013

[15] The Law-and-Society is a school, which emerged from the Legal Realism of the early twentieth century, departs from the internalizing perspective of classical legal thought. It views law not as a closed system with its own logic but as the product of external influences like history, culture, economy and politics. Thus, Law is the dependent variable instead of the independent variable of classical legal thought, or facts.

[16] Tamanaha (2001:xiii) claimed that the quest for a universal jurisprudence, traditionally indulged in by Western jurisprudence scholars, has embarrassingly imperialist, old-fashioned overtones.

Cotterrell (1984:vi) distances his sociological study of law from anything other than theory and empirical research bearing on law in industrialized societies of Western Europe and North America.

[17] Denzin and Lincoln (2005) advised that research in the critical tradition requires self reflexivity on the researcher's part regarding his or her subjective and normative reference claims.

England's Juris-Alterity

The legal Orthodoxy may take it for granted that modern law is universally rational, it is **law**, so that where there is a problem with the Rule-of-Law, modern law cannot be the problem. Where the Rule-of-Law is absent, it is taken that modern law is either absent entirely or not sufficiently present. If (modern law is found to be present and there is still no Rule-of-Law), then (it is the ways of the societies lacking the Rule-of-Law that are abnormal and therefore a changeable problematic). The alternative argument attempted in this work may reverse the logic. If (an ambiguous attitude to modern law can be accepted as normalcy in certain societies), then (it is modern law that is problematic in those societies). But, who rules the rule-of-law?

While the Orthodoxy is premised on modern law working successfully in certain places, the contrary view is based on modern law continuing to come up short in others. The two perspectives therefore approach the centrality of modern law to the Rule-of-Law project from opposite poles:

- Whether the Rule-of-Law actually happens?
- Whether it is attributable to machinations of law?
- Whether it is the best form of social organisation are examinable questions by themselves?

> If (the purposes is circumscribing the subject matter), then (those questions are taken as affirmatively answered)

The major site of contestation here, having taken for granted that Rule-of-Law does actually occur and is an ideal worthy of pursuit by all people, is whether modern law is synonymous with the Law in the so-called Rule-of-Law.[18] Herein, the Lextalionis conditional statement states the following expression: (System Lex-Talionis: Code of Hebrew King Hammurabi 1792 BC). Therefore, If (the case can be made that the Rule-of-Law does not necessarily coincide with the Rule of modern law), then (modern law is only a, as distinct from the, legal form by which the Rule-of-Law can be established). In that event, not only can an argument be made on the possibility of the Rule-of-Law by means other than modern law, but also that the modern law might actually be an impediment, in certain circumstances, to the Rule-of-Law, if exists. These are man made and not nature dictated. But, the English jurisprudence has been evolving on several directions (Ogwurike 1979)[19]. It has since gone beyond the effects of law on society to include society's effect on law (Schur, 1968).[20]

> If (effects of law on society), then (society's effect on law)
> If (society doesn't affect nature), then (nature affect society)
> If (society of feedback), then (nature of open-loop control)

---

[18] In criticizing the Law and Development, Trubek (1972b) and Trubek and Galanter (1974) argued that it was wrong to hold the modern legal form synonymous with 'the law' everywhere, especially in developing countries. Moreover, they argued, the modern legal form was necessary only for the proper functioning of a bureaucratic state; there was nothing to prove that it was necessary in every society. Trubek (1972b) distilled a 'core conception of modern law' by contrasting the processes of social regulation in traditional societies with that of the modern legal system.

[19] Ogwurike (1979:6) jurisprudence is about law and its principles, as opposed to the actual rules of law; and points out that jurisprudence is no longer confined to the narrow limits imposed by the legal positivism that dominated Anglo-American jurisprudence until the end of the 19th century. Instead, jurisprudence has become the 'lawyer's extraversion. It is 'the lawyer's examination of the precepts, ideals, and techniques of law in the light derived from present knowledge in disciplines other than law (Ogwurike, 1979 and Stone, 1961).

[20] Schur (1968:5-8) analyses the reverse neglect of law by sociologists in the past. Among the factors he identifies for that disappearing trend are a certain intellectual impenetrability about the law, the fact of a long-standing body of jurisprudence (rendering the area seemingly unworthy of further work by sociologists), and the difficulties of interaction between sociologists and lawyers.

The broader approach has necessitated the reformulating and reinterpreting many of the issues canvassed in its vast literature (Cotterrell 1984).[21] Contemporary writing confronts the cultural particularity of the past so that jurisprudence is now more readily acknowledged as the product of long Western history coloured by a culture based on the Hellenistic and Christian view of man and society (Chiba 1986). While it may be the most advanced science of law ever accomplished by man (Chiba 1986), jurisprudence's universality may no longer be taken for granted, and the conceptualisations of the great jurisprudence no longer accepted as trans-historical, timeless truths (Calhoun 1995).[22] Thus, Reflexivity in jurisprudence may require revisiting core propositions on the Rule-of-Law, so as to critique their universality in the context of environment. While undertaking the process, it has been useful to remain conscious of the potential for parochialism in the ethnography from the environment point of view (Godemont 1999).[23] It is neither to be assumed that the environment is so unique that Western jurisprudence is inappropriate nor that core propositions like the necessity of separation of powers are unimpeachable with regard to the environment.

If (it was written), then (it shall be done)

Contribution

The findings consider the following themes:

1. Epistemological shift offers an explanatory framework to understand how jurists negotiate shifts in epistemology and practice.
2. Theory & theorizing reveals ways of distinguishing how jurists' tacit practices are enacted.
3. Identity illuminates the complexity of jurists' identity construction.
4. Jurists gaze reveals the pressure and issues emerging from the tensions at large, where excellence and diversity run concurrently within the jurists' process.
5. The fact of evolve enviro-function must be included in jurisprudence developments.
6. Void Newton absolute eternal illusive Time.
7. If (void Rule-of-Law), then (alterity measures of variant evolve enviro-function).
8. ID of immortal creator and related knowledge order.
9. Void logic and conditional order.
10. if (alterity of jurisprudence), then (new norm of human behaviour)

In discovering errors of feedback sensing or setting problems as in asking questions, and vice versa, differentiated human being may respond or be subject to certain presuppositions, which may not satisfy any scale of the dictated justice in the absence of written constitution. The possibility of a topologically close-loop control of Yisrael Rule-of-Law did not started as an idea, but it is the on-going processes of evolution of variant immortal. It may also convince us that the search for a physical correlate for the before-after relation may have such an erratic feedback presupposition.

---

[21] The Law-and-Society is a school, which emerged from the Legal Realism of the early twentieth century, departs from the internalizing perspective of classical legal thought. It views law not as a closed system with its own logic but as the product of external influences like history, culture, economy and politics. Thus, Law is the dependent variable instead of the independent variable of classical legal thought, or facts.

[22] Tamanaha (2001:xiii) claimed that the quest for a universal jurisprudence, traditionally indulged in by Western jurisprudence scholars, has embarrassingly imperialist, old-fashioned overtones.

Cotterrell (1984:vi) distances his sociological study of law from anything other than theory and empirical research bearing on law in industrialized societies of Western Europe and North America.

[23] Denzin and Lincoln (2005) advised that research in the critical tradition requires self reflexivity on the researcher's part regarding his or her subjective and normative reference claims.

ISSN: 1740-9527 (Print) ISSN: 1742-819X (Online)

This may apply to the case of temporal-theft (Genocide Order), if (temporal-theft apply an open loop control to find physical basis of temporal-theft), then (no physical anisotropy of the kind needed to give an entirely non-conventional definition of before). It is an English deceptive hypocrisy embedded within the Englishness to stop the bread of Gods of Erebus of Chaos. However, by the 21st century, these presuppositions had been made explicit, and the formulation of the problem of Yisrael Rule-of-Law order (Absolute Alterity) may take them into account.

Wrap-up (England struck it out)

Why no Jurisprudence in England?

If (England is at a discount.), then (English Jurisprudence is undesirable or impossible to achieve)

In **conclusion**, as evidenced by the failure to arrive at a precise definition, the rule of law in England is a complicated and undesirable theory or the never existed theory in the illusive mind of Newton absolute eternal Time. The English attitude mark Jurisprudence as impossible to achieve. As much as it embodies politics and the ideals of democracy, an in-depth understanding of the theory must include the law's interaction with language, history, social structure, and culture. Importantly, the rule of law is more than just a set of rules and their judicial applications. As a much-advocated theory in development studies, the rule of law is also a matter of policymaking, institutional development, and international politics.

The English failure, in two cultural dimensions of Jurisprudence and Pedagogy, to take Jurisprudence seriously is stressed behind closed doors. Interest in jurisprudence does not held in much honour among the English, and their England. The lack of professional approach to jurisprudence means that jurisprudence is in England at a discount.

This, it is held, is unquestionably a most national loss. Without something like scientific discussion on Jurisprudence subjects, we may never obtain a body of organised opinion, and practice, on Jurisprudence. Being, and/or born, in England a learning at dead universities like a parrot fashion, or high light then copy then paste, or buy an assay from the internet does occur for those in England at subsidized price of £145 per ten pages inc VAT. In England, for example, an EU dentist working in Hull dictated patient exam, inc x-ray, either pull-out a tooth or a pain of mental illness. The patient left out to demand another dentist who did neither, but cleaning and filling.

Being ali-baba of good jihadi Muslim like Mr. Sudad Hammodi (eisrael.co.uk), or a member of IRA military or political wing, or a football player will pay very well. These activities created fake business of victims-vs-solicitors, of fake Jurisprudence. The head of the IRA is claimed to be HRH Crown Prince; simply because the Monarch needed a fake enemy for security training and population control through the on-going projects of fear. The beginning of the 21st century exposed the Anglo-Saudi, and Anglo-Persian alliance for securing population control through the application of immigrants, fresh intake of free of charge young Professional male, to be used and brainwashed to return back fighting their fellow country-men and take power in behalf of England. This mystical approach is embedded in the English language, which enabled England, on behalf of the UK, to have special relation with the USA, in which England and its crown is the master of every aspect of the US, but allows it to be self governing.

Among this grim picture, the new Jurisprudence requires carefully defined goals, structure, and guidance. Without this, a high population of citizens, whose concepts are formed as a result of every day experience, are often distorted and incorrectly reflect reality, will never even reach the stage where the development of high cognitive forms of activity become a possibility. This may imply a massive cognitive failure in terms of involvement and control (responsible participation) in the new social forms and activities which the future may bring.

There has scarcely been any attempt at developing a theoretical or process framework for actualizing the rhetoric. This work may make an original contribution in that regard by providing the building blocks of theory to justify the rhetoric and provide a framework within which realistic solutions may be formulated for the Rule-of-Law. Moreover, healthy economy base self-evolve law-and-order parallel to laws-of-nature may indicate prosperous citizens of progressive civilization.

A star is born named by the holy power named: **Star-of-English**. So it was written, so it shall be done <Amen – Yisrael 2020 AD>

<table>
<tr><td rowspan="2">If (Rule of Law), then (means of Genocide base theft);
If (Jurisprudence), then (Rule of evolve Law of enviro-function)
If (reliance on science), then (indication of bankruptcy)</td><td>If (no Jurisprudence in England), then (It is either undesirable or impossible to achieve)</td></tr>
<tr><td>If (it was not written, then (it shall be done)</td></tr>
</table>

If (Rule of Law), then (means of Genocide base theft)
If (Jurisprudence), then (Rule of evolve Law of enviro-function)

Order vs Risk

- England and its indigenous English need finding ways in their theorisation, so that they void illusion and come confident in the originality and quality of their work of a demanding task.
- Originality and professionally appropriate outcomes whilst managing the risk that this brings in terms of one's expertise and the potential demands.
- Leaders or supervisors are perhaps more cautious, feeling that 'you don't want to do something that is risky for them or their institutes, reputation and comfort zone of employment and fake influences. For example, why we need to change the system if it is working very well for us?

If (a system is working well for us), then (we do not need to change it) ≡► false

- Attracting candidates at distinct stages of their lives and careers (QAA, 2015), often set out to provide opportunities for widening participation at doctoral level, deliberately trying to attract people into doctoral study who require a more structured route to support doctoral study.
- These English researchers are, by their very nature, **at risk** in attempting something that is new to them. The institutional push towards safe, timely completions is, we contend, likely to make it harder for such people to be successful, and hence harder to recruit. So it was written.
- That is a sealant of **Why no Jurisprudence in England?** So it shall not be done.

Torah Forbidden Chapter

This section is edited after the conclusion, as a stand alone exercise of self-assessment, forwarded ahead of the Hebrew preparation for the liberation of the motherland Mesopotamia. Tehran is abscessed with Torah who was just a rabbi and editor acted to collected the popular Theo-Text.

On December 2008, and according to the holy instructions of Temple Mount dated December 2006, Yisrael was stationed at Babylon-Mesopotamia and in close proximity to Babylon Hotel, the HQ of the Anglo-Persian core force, known as the Genocide operators.

Yisrael discovered within the impossible circumstances the original plates of Torah Forbidden Chapter, from under the feet of the Anglo-Persian forces extended from Babylon Hotel - town centre - behind the University of Babylon - Chifil market place of the occupied Hebrew HQ. Yisrael, and to the best ability extracted the following understanding as a first hand revelation.

The book of Torah (the Old-Testament), by chief Rabbi and editor Torah, was the Menorah of the events. It contains six chapters and not five, as the symbol of star-of-David, and as in:

Genesis - Exodus - Leviticus - Numbers - Deuteronomy - Genocide

Facts of Jerusalem Temple Mount dated Dec 2006 may remind some people that:
If (Rabbi Torah edited the Old-Testament, and Rabbi Koran edited the Quran and Sharia), then (the Torah has the missing part of chapter Genocide). The following is a short cut of the Order:

If (the Hebrew citizens of state of Israel takeover the English Crown and follow its models of Genocide base theft of resources), then (acting actors shall bath by their blood, otherwise the Hebrew shall remain the icons leaders and servants of all creations of no-Time).

Yisrael Readings < Jerusalem Temple Mount Dec 2006 AD >
Subject Matter and in the matter: Goddess E^{II}-R.

And all three successive generations of the firstborn in the land of England shall die, from the firstborn of the Windsor that sitteth upon Goddess E^{II}-R throne of Genocide, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of cattle < >

- If (theft base Genocide be found in Goddess E^{II}-R hand alive, whether it be land, ox, ass, or sheep), then (Goddess E^{II}-R shall pay double the Genocide from her Crown).
- If (Goddess E^{II}-R have nothing in her name or crown), then (Goddess E^{II}-R shall be sold for the higher bidder in the cattle markets for her Genocide base theft).
- If (blind eyes and free hand were given to operators of projects fear and pandemics of Goddess E^{II}-R), then (frontline and backlines of the crown successors shall be vanish together with their Crown of Genocide and the land of England).
- If (Goddess E^{II}-R die), then (the Crown shall be returned as property of Temple Mount and to free the land and Hebrew of Babylon and Mesopotamia).
- If (Lex-Talionis), then (no one shall go blind); false ≡► Warlord Mahatma Ghandi
- If (Goddess E^{II}-R of Windsor of Saxe-Coburg-Gotha of Erebus of Chaos lockdown citizen of the earth), then (the duke of York use to burn the Hebrew since the 12th century AD).

STOP

References

1. § 4 of the Carriage of Goods by Sea Act 1992 the rule in Grant v Norway (1851) 10 CB 665.
2. Alter, Robert (2004). The Five Books of Moses: A Translation with Commentary. W.W. Norton & Company. p. 627. ISBN 978-0-393-01955-1.
3. Arnold, M. 1874. High Schools and Universities in Germany. London. Macmillan. 2nd ed 1874; https://en.wikipedia.org/ wiki/Twelve_Tables; Retrieved 10 Jan 2019
4. Arrest Convention 1952 Art. 17
5. Badr, Gamal Moursi. 1978. "Islamic Law: Its Relation to Other Legal Systems". The American Journal of Comparative Law. 26 (2 – Proceedings of an International Conference on Comparative Law, Salt Lake City, Utah, February 24–25, 1977): 187–198 [196–8].
6. Calhoun, C. 1995. Critical Social Theory: Culture, History and the Challenge of Difference. Oxford, Blackwell.
7. Chiba, M. 1984. Jurisprudence of Indigenous Law. In Essays on Third World Perspectives in Jurisprudence, eds. M.L. Marasinghe and W.E. Conklin, pp.303-326. Singapore, Malayan Law Journal Publishers.
8. Chiba, M. 1986. Introduction. In Indigenous Law: An Introduction to Received Law, ed. M. Chiba, pp.1-12. London, KPI.
9. Chiba, M. 1989. Towards a General Theory through Japanese Legal Culture. Tokyo, Tokai University Press.
10. Constitution Society. 2014. Archived from the original. Retrieved Oct 2019
11. Cotterrell, R. 1984. The Sociology of Law. London, Butterworths.
12. Cotterrell, R. 1997. The Concept of Legal Culture. In Comparing Legal Cultures, ed. D. Nelken, pp. 13-32. Aldershot, Dartmouth Publishing Company.
13. Cotterrell, R. 2003. The Politics of Jurisprudence. London, Butterworths LexisNexis.
14. Denzin, N.K. and Lincoln Y.S. 2005. The SAGE Handbook of Qualitative Research. London, Sage Publications.
15. Dicey & Morris. 1993. The Conflict of Laws. 12th ed. Sweet Maxwell. ISBN 0-420-48280-6
16. Dicey, A.V. [1885] 1959. Introduction to the Law of the Constitution. London, Macmillan.
17. Dworkin, R. 1985. A Matter of Principle. Cambridge, Harvard University Press.
18. El-Gamal, Mahmoud A. (2006). Islamic Finance: Law, Economics, and Practice. Cambridge University Press. p. 16. ISBN 978-0-521-86414-5.
19. Finnis, J. 1980. Natural Law and Natural Rights. Oxford, Clarendon Press.
20. Finnis, J. 1980. Natural Law and Natural Rights. Oxford, Clarendon Press.
21. Fletcher, A.E. 1889. Cyclopaedia of Education. Swan Sonnenschein. 2nd edition 1889
22. Fletcher, G. P. 1996. Basic Concepts of Legal Thought. New York, Oxford University Press.
23. Gaudiosi, Monica M. (April 1988). "The Influence of the Islamic Law of Waqf on the Development of the Trust in England: The Case of Merton College". University of Pennsylvania Law Review. 136 (4): 1231–1261.
24. Godement, F. 1999. The Downsizing of Asia. London, Routledge. Goldin, B. And M. Gelfand. 1975. African Law and Custom in Rhodesia. Cape Town, Juta.

25. Governance Matters 2008" Archived 2009-03-28 at the Wayback Machine, World Bank.
26. Guri Ademi, Legal Intimations: Michael Oakeshott and the Rule of Law, 1993 WIS. L. REV. 839 (1993).

27. Harrington, James (1747). Toland, John (ed.). The Oceana and other works (3 ed.). London: Millar. p. 37 (Internet Archive: copy possessed by John Adams).
28. Hart, H.L.A. 1958. Positivism and the Separation of Law and Morals 71 Harv. L. Rev. 593
29. Hayek von, F. A. 1944. The Road to Serfdom. London, Routledge.
30. Hayek von, F.A. 1960. The Origins of the Rule of Law, in The Constitution of Liberty 162. Chicago Univ. Press.
31. Hayek von, F.A. 1973. Law, Legislation and Liberty, vol. 1: Rules and Order. London, Routledge and Kegan Paul.
32. History of Roman Law", Olga Tellegen-Couperus pp. 19-20.
33. Hussain, Jamila (2001). "Book Review: The Justice of Islam by Lawrence Rosen". Melbourne University Law Review. 30.

34. Kaufman, Daniel et al. 2007. "Governance Matters VI: Governance Indicators for 1996–2006, World Bank Policy Research Working Paper No. 4280" (July 2007).
35. Kaufmann, D, Kraay, A. and Mastruzzi, M. 2010. The Worldwide Governance Indicators: Methodology and Analytical Issues. Washington D.C., World Bank.
36. Kaufmann, D. 1998. Revisiting Anti-Corruption Strategies: Tilt Towards Incentive-Driven Approaches? In Corruption and Integrity Improvement Initiatives in Developing Countries, eds. Kpundeh, S.J. and I. Hors, pp.63-82. New York, UNDP
37. Kaufmann, D., Kraay, A. and P. Zoido-Lobaton. 1999. Governance Matters. Edition 10 November 2007. http://papers.ssrn.com/sol3/papers.cfm?abstract_id=188568.

38. Law Commission Consultation Paper no. 177 - A New Homicide Act for England and Wales?
39. Law Commission Report on Codification of Criminal Law ; Fisher v Bell [1961] 1 QB 394
40. Lord Neuberger. 2013. the President of the UK Supreme Court, 2013.

41. Magna Carta. 1215. British Library. Magna Carta 1297. U.S. National Archives.
42. Makdisi, John A. (June 1999). "The Islamic Origins of the Common Law". North Carolina Law Review. University of North Carolina School of Law. 77 (5): 1635–1739.
43. Mukul Devichand. 2008. "Is English law related to Muslim law?". BBC News. Retrieved 2008-10-05. (24/09/2008).

44. OED, 1933 edition: citations supporting that description are two from 19th century sources.
45. Ogwurike, C. 1979. The Concept of Law in English-Speaking Africa. London, NOK Pub.

46. Rawls, J. 1999. A Theory of Justice, Cambridge: Harvard University Press.
47. Raz, J. 1977. The Rule of Law and Its Virtue. Law Quarterly Review, 195-211.
48. Raz, J. 1979. The Authority of Law. Oxford, Clarendon Press.
49. Robinson v Chief Constable of West Yorkshire Police. 2018. Supreme Court. UKSC 4, p21.

50. Schauer, Frederick (2009). Thinking Like a Lawyer. Cambridge: Harvard University Press. pp. 124 n.1. ISBN 9780674032705.
51. Schur, E.M. 1968. Law and Society. New York, Random House.

52. Slapper, Kelly, 2016. English Legal System. Routledge.
53. Stone C. D. 1978. Some Reflections on Arbitrating our Way to Anarchy. In Anarchism: NOMOS XIX, eds. J.R. Pennock and J.W. Chapman, pp.208-214. NY University Press..
54. Stone, J. 1966. Social Dimensions of Law and Justice. Sydney, Maitland Publishers.
55. Storr, F. (ed). 1889. Life and remains of the Rev. R.H. Quick, Cambridge University Press.

56. Tamanaha, B. Z. 2001. A General Jurisprudence of Law and Society. Oxford, Oxford University Press.
57. Tamanaha, B. Z. 2004. On the Rule of Law: History, Politics, Theory. Cambridge, Cambridge University Press.
58. Tamanaha, B. Z. 2006. Law as a Means to an End: Threat to the Rule of Law. Cambridge, Cambridge University Press.
59. Trubek, D.M. 1972a. Max Weber on Law and the Rise of Capitalism. Wisconsin Law Review, 3:720-753.
60. Trubek, D.M. 1972b. Toward a Social Theory of Law: An Essay on the Study of Law and Development. Yale Law Journal, 82(1):1-50.
61. Trubek, D.M. 2004. The Rule of Law in Development Assistance: Past, Present and Future. Edition. 1 July 2008. http://www.law.wisc.edu/facstaff/trubek/RuleofLaw.pdf
62. Trubek, D.M. and M. Galanter. 1974. Scholars in Self-Estrangement. Wisconsin Law Review, 4:1062-1102.

63. Weeramantry, Christopher. 1997. Justice without Frontiers, p. 132 Martinus Nijhoff Pub.
64. Worsley, T.C. 1967. Flannelled Fools. London. Alan Ross.

©®™®© If (Rule of Law), then (means of Genocide base theft);
If (Jurisprudence), then (Rule of evolve Law of enviro-function)
If (reliance on science), then (indication of bankruptcy) ©®™®©

If (Rule of Law), then (means of Genocide base theft); ©®™®©
If (Jurisprudence), then (Rule of evolve Law of enviro-function).

All designations appear in this present Journal of *Yisrael Global Pedagogy'* have copyrights or trademarks and/or patent claims; the methods, applications and/or articles presented in this Journal have been included for their instructional values, but are not guaranteed for any particular purpose. The author(s), editorials, and publisher do not offer any warranty or representation, nor do they accept any liability with respect to the methods and applications. All statements of facts, opinions, or analysis expressed in occasional papers, of *The Global Pedagogy Journal*, are those of the authors. They do not necessarily reflect the official positions or views of *The Global Pedagogy*, or any Government's function. Nothing in the contents should be construed as asserting or implying any Government endorsement of any article's factual statements and interpretations. All papers, or related materials, have been prepared with the author's private funds, and published independently with the official consent of the author(s). Additionally, *The Global Pedagogy* is unable to guarantee the authenticity of any original text on any web site including *The Global Pedagogy* web sites; and advises readers to obtain the hard copy of the original text from the US Library of Congress or Publisher.

ISSN: 1740-9527 **&** 1742-819X
©® 2002-2014+ALMOSSAWI ®©
Patent Application & Trade Marks
ALMOSSAWI Publisher & Editor-in-Chief
© YISRAEL ©
The Patent Office · Patents Designs Copyright Trade Marks · Seal of the United States Copyright Office 1870 · UK Intellectual Property Office

All contents copyright ©2002-2020+ *The Global Pedagogy* ©
All contents copyright © 2002-2020+ *ALMOSSAWI* Publisher ©
© ALMOSSAWI © All Rights Reserved