



R&D Pro

YISRAEL JURISPRUDENCE: VOID RULE-OF-LAW & RULE-OF-TIME

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(pro PhD in law) 1st ed April 2017; 3rd ed Sept 2020

0. SUMMARY

This proposal[©] is based on the alterity of the so-called Rule-of-Law in general, including Rule-of-Time and means of measures. It provides statement of problem, research questions, and background to the research. It also states the research aims, describing multi-facet research approach beyond any methodology. It defines key concepts and outlines Legal Doctrine structure of Jurisprudence. Rule-of-Law promoters lack of means or tools of how Rule-of-Law develops in societies. There is also uncertainty about what is the essence of Rule-of-Law, whether it is primarily resides in certain institutional configurations, or in more diffuse normative structures. How such development can be stimulated beyond simplistic efforts of copy institutional rules (Carothers, 2003); and if (Rules of evolve Crown), then (it is of variant nature).

Exporting Rules of a Crown of no written constitution does not strengthen or maintain the Rule-of-Law. **Law** is a colourless command expressing feedback processing rule-of-ruler when applied by Hebrew slaves (Citizen who pay tax to the Crown). We may also need to understand what makes a law accurate in the complex evolve-setting of today? What goes on behind the non-evolve institutions and formal structures? The understanding of this basic problem or the many more questions requires multi-disciplinary approaches of social and physical sciences. The key trigger concept is the justice Code of Ethics (1750 BC), which was argued by Parmenides (500 BC) as a thought of sensual evolve logic¹ of an illusive Time. **Justice** is in-between **Magna-Carta** 1215AD and its **Up-Skirting** 2018 AD². To that extent, we must devote ourselves with greater urgency (Muller, 2008).

CONTENTS, TABLE OF

0. SUMMARY
1. INTRO-FACTS
2. STATEMENT
3. QUESTIONS
4. AIMS & OBJECTIVES
5. BACKGROUND
5.1 Orthodoxy
5.2 Alterity
5.3 Caveat
6. RESEARCH APPROACH
6.1 Theoretical
6.2 Historical Documentary
6.3 Subjectivist Paradigm
6.4 Qualitative
6.5 Commentary
6.6 Jurisprudence
6.7 Hypothesis
6.8 Doctrine
6.8.1 Critical
6.8.2 Innovation
6.8.3 Field Work
6.8.4 Divine
7. ETHICS
8. RATIONALE
9. CONTRIBUTION
10. DOCTRINE STRUCTURE
11. SUPERVISION
12. BIBLIOGRAPHY

1. INTRO-FACTS (Fact-of-Act)

If (jurisprudence), then (evolve theology). ISSN 1740-9527 & 1742-819X (2006) shall be credited for recording the jurisprudence socio-fact at Jerusalem Temple-Mount, which reads: A variant³ creator creates nature of changing material entity of no-linear events of occurrence. Any material shall be characterized by learning ability of evolve reasoning base sensory feedback of **hysteresis** fingerprint. It also provides a limited mortality by energy and distance, or a destiny to die. In the bio-creations, a taboo of jurisprudence hysteresis exists as an output of sensory feedback of an evolve brain orders and the AGB.⁴ This system generates the sensual feeling of Gods' pillars⁵ base theft and justified by illusion, and from which the Parthenon six broken pillars were presented to serve Gods.

¹ Gallie (1956) introduced the term, 'essentially contested concept' to give a name to that problematic situation where an abstract notion is agreed on but there is endless debate about the meaning, and substance or realization of that notion.

² ISSN: 1740-9527 & 1742-819X: 2018. See also Parthenon Pillars: eisrael.co.uk; sited July 2020.

³ A creation of evolve thinking shall not reach the ability to identify a variant immortal creator of open loop system.

⁴ AGB: (abv), a trigger of sex that causes reproduction and social norms of justice. It is an evolve socket of the hip bone, into which the head of the femur fits..

⁵ God Pillars: (noun) politics, police, property, currency, measure & justice (cited in www.eisrael.co.uk; January 2020).



Thus, if (a crown, landlord or a land occupier creates organisation of resources, after observing nature), then (**Rule-of-Ruler**⁶ shall be ordered to populate or harvest the land). However, a human of evolve reasoning of Rule-of-Ruler may also act under the influence of **Rule-of-Time** (Newton's absolute, eternal and illusive). Therefore, the reasoning of evolve Yisrael logic (2020) may state:

- If (a subordinate slaves populated), then (the Ruler shall be the Law).
- If (human creates laws), then (Rule-of-Law is an act of a monarch of crown of a mortal God).
- If (Empires rise-and-fall), then (nature has no-linear Rule-of-Law, and its orders evolve with the on-going changing creator's act of creations for enviro-function).

Additionally, the illusive expressions of Rule-of-Law or Rule-of-Time seem to be ambiguous terms that may refer or mean different things in different context,⁷ such context of ill linguistics are:

- **According to the Law:** No individual can be ordered by the government to pay civil damages or suffer criminal punishment except in strict accordance with well-established and clearly defined procedures of order;
- **Under the Law:** No branch of government is above the Order, and no public official may act arbitrarily or unilaterally outside the Order;
- **According to a higher Law:** No written Order may be enforced by the government unless it conforms, or agree by, with certain unwritten universal principles of fairness, morality, and justice that transcend human legal systems.

The evolving material entity of post biblical era characterises non-evolve (static) mortal Gods and Goddesses, which aim to preside over subjective broken pillars of fake Rule-of-Law, or regulations of bias-illusive means of: (i) Standard-of-Proof; (ii) Balance probability; and illusive Rule-of-Time.

The theological aspect of the so-called holy books of God is based on what was produced by the Hebrew Noah and offspring of prophets of the evolve reasoning, as in:

- Hebrew king Hammurabi, of Babylonian⁸ Dynasty (reign 1792 - 1750 BC), who was assassinated after ruling for 5-years, by the Code-of-Hammurabi which consists of **282-Laws**. Their Orders have priority of application when so-called modern-law fails, with scaled consequences adjusting: an eye for an eye, and a tooth for a tooth (**Lex-Talionis**), and depending on social status.⁹



- Thereafter prolonged Greek-Persian wars in Babylon, the Hebrew (12-tribes of slaves) re-edited text of their God-significance and Code-of-Hammurabi on slates and plates of clay and including the Hebrew heritage. This was stored in underground bolts as a Bank-of-Heritage at Chifil-Babylon.
- A Hebrew scholar and editor named Rabbi Torah of post Moses era formatted and edited the Old-Testaments (published Books 1-5, and the unpublished **forbidden** Book-6 with reference to the **impossible** Book-7), from which Judaism may evolved; and these events enabled Christianity to formulate and edit the New Testament towards, or by, the end of the Roman empire.

⁶ Ruler: (noun) a person or crown who exercising government or dominion, and organise resources with Rules of Order.
⁷ <https://www.freethesaurus.com/rule+of+law>; <https://www.thefreedictionary.com/rule+of+law>; <https://encyclopedia.thefreedictionary.com/rule+of+law>; cited Nov 2019.
⁸ Babylon: Coordinates 32°32'11"N & 44°25'15"E ; 32.53639°N & 44.42083°E; Part of ancient Babylonia southern Mesopotamia; Area 9 km² (3.5 sq mi); Founded: c. 1894 BCE; Abandoned: c. AD 1000; Cultures: Akkadian, Amorite, Kassite, Assyrian, Chaldean, Achaemenid, Hellenistic, Parthian, Sasanian UNESCO World Heritage; see also Site: <https://en.wikipedia.org/wiki/Babylonia>; Ret. Nov 2019
⁹ Code-of-Nature: (noun) variant and differentiated from Code-of-Hammurabi despite the fluid-linguistic expressions.





- Thereafter, the Hebrew continued to produce Prophets, and an illiterate Hebrew (Mo puh) of Islam did his hand-written plates of so-called Islamic-Prophesy. The original Arabic-Plates of clay were guarded at his daughter's home. Prophet Mo (puh) and his daughter were murdered. The original plates of text were stolen from Medina to its present home at Babylon (a Hebrew home of editorial and **publishing media**).¹⁰ Few of the above actors knew that Arab were derived of Erebus of Chaos!
- On the 7th century AD, a successive Hebrew scholar-editor-publisher named Rabbi Koran acted editor of the original plates of Islamic text. Thereafter, the Quranic-book of Islam was printed in 6-copies, and widely distributed worldwide. If (**Mohammed** of Islam was illiterate Hebrew), then (Mo was communicating the evolved physical matter of knowledge). Some of the slates were discovered in 2008 at Chifil-Babylon (Noah home of theo-editorial and publishing media) marked by the remains of a demolished Mosque.
- The Quranic book of Islam also claimed that the on-going static-God may be described by, e.g. the greatest, generous, holly, of 99 qualitative descriptions. The number is indicated on human Palms, and $99 = 81 + 18$, of the left and right hand-palms. This is an orthodox justified reasoning of illusion. Furthermore, the conditional logic of Code-of-Hammurabi (1750BC) may refer to the following:
 - If (Chinese Whisper), then (no Jurisprudence).
 - If (no written constitution), then (Islamic Sharia is a Chinese-Whisper and not a jurisprudence).
 - If (Torah and Koran were editors), then (the Books-of-Torah and Book-of-Quran are editions of Chinese whispers over different periods of events); and
 - If (the old and new Testaments are of Chinese whisper), then (Chinese have technical advancements of communication and means of delivering products). This is contrary to the fake democracy.

The Lex-Talionis (action versus reaction of feedback sensory system) of 1750 BC has lost neither its moral significance nor its penal relevance. This is reflected in the modern retribution and utilitarian theories of punishments and in contemporary law through the recognition of proportionality as the fundamental principle of sentencing under the **criminal code**. The tension between this fundamental principle and England's increasing resort to mandatory minimum sentences of imprisonment was examined briefly in this light. Thereafter, the Roman's copy-paste the illusive Greek rule-of-law, failed lex-talionis, and moved toward monetary compensation as a substitute for the assumed vengeance of (an eye for an eye, i4i). In cases of assault, fixed penalties were set for various injuries, although talio was still permitted if one person broke another's limb. The laws were directed with scaled punishments, adjusting an eye for an eye, depending on status. The Roman and Anglo-Saxon legal code of rule-of-law substituted payment of wergild for direct retribution. For example, a particular person's life had a fixed value, derived from the social status, and any homicide was compensated by paying the appropriate wergild, regardless of intent.

Under the British Common Law, successful plaintiffs were entitled to repayment equal to their loss (in monetary terms). In the **modern tort law system**, this has been extended to translate non-economic losses into money as well. If (HM Court & Tribunal Services HM-CTS is a trademarks presented by the state on behalf of the sitting Gods, and operates probability base Court Procedural Rules CPR), then (it requires **Standard of-Proof** of bias fallacy of fraudulent dice¹¹ base gambling).

¹⁰ Publish: (v) prepare and issue, free or for sale, a known text in several copies of available means (plates of clay or slate, paper, or e-means), widely distributed, and allowing subsidiary generations of re-print to be developed. OED also define Publish as a law communicate (a libel: law a published false statement that is damaging to a person's reputation or a written defamation) to a third party. By this, the OED (Oxford English Dictionary) is an erratic institutional order in the presence of fake justice and pillars of governess.

¹¹ Dice: (noun) instrument of probability base deception, in use for judiciary and linguistics (see also OED)





The malfunction mechanism(s), if any, of related judiciary system is presented by few cases in: www.eisrael.co.uk; wherein white-collar professionals may benefit from loopholes, and knowingly and/or recklessly, the updated Justice costs more than the Monetary Compensation, if any, due to lack of transparency and deceptive criminal practices within the so-called corrupt operators of fraudulent Rule-of-Law. This together with multi directions of no-guidance base divide-to-rule may aim to null the judiciary system of governing society, for the benefit of mortal Gods-base-theft.

In Europe, Adam Smith (≈ 1776 AD) triggered the principles of modern void jurisprudence at Edinburgh and Glasgow universities, and reactivated around the millennia. Hence, the aim of this present research is to revitalize the Hebrew advancements of the past 5000 years. Thus, there may be the following questions about the so-called Rule-of-Law:

- There is voidness and uncertainty about what the essence of the Rule-of-Law actually is?
- Whether Rule-of-Law primarily resides in institutional configurations or in diffuse structures?
- Rule-of-Law promoters are also short of knowledge about how and why the Rule-of-Law develops in societies? Such developments may be stimulated beyond the simplistic efforts to copy institutional forms (Carothers 2003:3).

Moreover, in the area of so-called Rule-of-Law development, there is a widespread sensor that simply exporting institutions and laws does not strengthen the Rule-of-Law, if any, thus:

- We may need to understand more about what makes law tick in the complex setting of today?
- What goes on behind the institutions and formal structures? And who presides above the law?

However, if (the expression of illusive Rule-of-Law is a contested concept), then (it is a fraudulent Parthenon-Pillar of Gods). However, there is no universally acceptable definition of Rule-of-Law (Li 1999, Fallon 1997 and Radin 1989). It would be naïve to seek a semantically univocal and ideologically neutral definition of the Rule-of-Law, and to do so, given the many meanings which have been, or may be, ascribed to the concept may result in the dismissal of the concept as imprecise, unascertainable and contaminated by evaluative judgments (Zolo 2007:5). Additionally, Code-of-Hammurabi (1750 BC) and Parmenides (500 BC) argued Rule-Law-Time as reasoning, and if (the OED defines Publish as a law communicates a libel to a third party in which [law: a published false statement that is damaging to a person's reputation or a written defamation]); then (Oxford English Dictionary is an erratic institutional order of Genocide in the presence of fake justice and pillars of governess). Nowadays, is the OED and other evolving e-sources of info are trust worthy?

A legal and political theory would be subject, on the same grounds of imprecision, to expunging from scientific communication. Rather, what matters is not semantic definiteness but the communicative clarity of the concept. By endorsing such a weak epistemology, social theory may then elaborate coherent interpretations rather than explicative definitions of the concerned concepts (Zolo, 2007:5-6). Additionally, Fogelklou (1997:39) claimed that the Rule-of-Law is not a single principle or maxim, but a concept which comprises several principles and rules governing the mechanisms of the legal order and giving the content of the legal order a certain quality. Thus, if (Rule-of-Law may or may not work in the public interests), then (Legal-Nature does not recognize any public interest, and public interests shall recognize natures' interests). Therefore, it is a single directional order, but what is the interest of nature, if any, and why?

In tackling the questions it encompasses will first and foremost require the multi- and interdisciplinary approaches, encompassing Order and behavioural sciences of evolve reasoning. To that we must devote ourselves with great urgency (Muller 2008).





2. STATEMENT

The research problem stems from the subjectivity of illusive Rule-of-Time to the Rule-of-Law. Whose order or Law-and-order? Where? Knowingly or recklessly Judges understand the expression of when is an illusion, null or void. But, can we manage the events without the order of so-called Time? Since Rule-of-Law may have the alterity, it is known that Human lags behind nature on Rule-of-Law indexes, and including the Rule-of-Law Indicators published by the World Bank from 1998 to date. But, who make the guidance and where with no-when, if any? Human's exception has defied what has become known as Rule-of-Law Orthodoxy, which is about a set of subjective ideas or activities and strategies aim towards bringing about the Rule-of-Law or the business of so-called HM Court & Tribunal Services HM-CTS processing Court Procedural Rules CPR operating sensory feedback of (standard of proof) of bias fallacy of fraudulent dice base gambling. The Rule-of-Law Orthodoxy emphasises strengthening the foundations of modern Western-style law (Tamanaha 2004, Golub 2003, and Carothers 2003). This approach continues to prevail despite a shortage of knowledge, captured by the likes of Muller (2008), Krygier (2007), Zimmerman (2007) and Carothers (2003), on how the Rule-of-Law develops in societies and how it can be stimulated other than by copying institutional forms. If (a demonstration is successful however), then (alternative argument would have implications for policy formulation and practice by challenging the bases of current strategies for the illusive Rule-of-Law). Thus, is there any Standard International? Is it in Yisrael Legal Divine? Therefore, in any individual window of memory of what is expressed as nature, primary questions may arise, as in:

- Is there an absolute¹² or relative Rule-of-Time?
- Is there when?¹³ Does it exist? Where? What is the magnitude and measures?
- Would the reverse order of Time occur?
- Whether Time or Rules may, or may not, occur in the reverse order?
- Why the processes of (space-time, duration, coordinates, magnitude, status, and dimensions) occur in temporal-order of events? Where?
- Is the backward travel in Time a matter of physical impossibility?
- Presumably, if the laws of physics do not rule-out the reversibility of time processes, then what is physics, where so-called laws-of-nature are status of evolve thinking & reasoning?
- Are these events of evolve thinking of evolve mind? How? Why? Where?

This may raise the problem of demonstrating that the illusive Rule-of-Time may be built on a type of law other than modern law, or so-called Rule-of-Law. The problem of Alterity may translate into the present quantitative and analytical research of facts of variant nature. The problem may also translate into the following research questions of Rule-of-Law, followed by analytical and physical approach.

3. QUESTIONS

This research project may also forward the following inter-related questions, such as:
Can it be demonstrated on the current state of knowledge that the Rule-of-Law can be built on a type of law other than modern-law or so-called man-made-law? What is the Law? Why Law?
Who pays for it? Why Law and Time are inter-related illusions of evolve reasoning?

¹² Absolute: (noun) in Philosophy, it refers to a value or principle which is regarded as universally valid or which may be viewed without relation to other things (Oxford Dictionary); the expression of absolute (adj) may also refer to not qualified or diminished in any way or total; or viewed or existing independently and not in relation to other things, or not relative or comparative; or of a construction Grammar, synthetically independent of the rest of sentence.

¹³ When: interrogative adverb at what Time; or relative adverb at or on which (referring to a Time or circumstances); or conjunction at at or during the Time that, or after, or at any Time that; or after which; and just then (implying suddenness); or in view of the fact that; or although; or whereas (Oxford Dictionary).





This is the research question, and the following subsidiary questions flow from the main research question. This may require the multi- and inter-disciplinary approaches, encompassing the means of law as well as physical and engineering sciences, such as:

1. Can it be demonstrated that Rule of nature's Law is not necessarily the Rule of man-made-law?
2. Are the assumptions of the Orthodoxy (on how the Rule-of-law is achieved) falsifiable?
3. Can it be demonstrated that another type of law does possibly exist?
4. Can it be demonstrated that the alterity of Rule-of-Law is the fact and basic measure?
5. Why Jurisprudence is undesirable or impossible to achieve?

The ambiguous qualitative issues of subjectivity of the legal theory of Monetary Compensation are:

1. Why no legal ethics?
2. Why no-access to justice?
3. Why the Justice system is fragmented and lack of clarity and transparency?
4. Why the subjective-Justice stand for the Monetary Compensation?
5. Why the *Standard of proof* should be applied in every case of the balance of probabilities?
6. Is Time and Zero are the root of human erratic thinking, reasoning, and judgment?
7. Can we reach a Judgment without the need of standard-of-proof base probability and regardless of the illusive Newton's Time?
8. If Rule-of-Time and Rule-of-Law are illusive, then what is the factual reality of existence?
9. The quantum of such questions may be duplicated for each Rule-of-Law, as well as Rule-of-Time; and indicating that the Judiciary and justice system is primitive to the degree that it is in-use as a business to serve the well being of Gods and Goddesses, by collecting bias revenues.
10. Therefore, human is in need for the alterity of Jurisprudence to maintain progressive civilization.

4. AIMS & OBJECTIVES ¹⁴

4.1 Aims

The aims are to:

1. Reveal how the researcher find ways to engage Legal Doctrine in developing an appropriate non-critical, but innovative doctoral bible of reference;
2. Investigate how the researcher practices have the potential to improve research experiences;
3. Understand the nature and process of theorising, how researcher practices form part of a curriculum designed to support researcher in using theory to develop practice of applications.

Part-I: Re-Jurisprudence 1750 BC aims to re-visit Lex-Talionis of Code of Hebrew King Hammurabi 1792-1750 BC, and to trigger the processes of re-building a differentiated Hebrew civilization. Part-II of this research aims to establish the basis for an alternative discourse of the Rule-of-Law base illusive Time, or void such rules by facilitating or answering the research questions in the affirmative, as well as other means of logic and theology of evolutionary order.

¹⁴ In setting problems as in asking questions, and vice versa, different people may be subjected to certain presuppositions, which may not be satisfied. This may be the thought of an evolve reasoning. The possibility of a feedback topologically close loop of Rule-of-Law (which did not started as an idea, it is the on-going processes of evolution) convinces us that the search for a physical correlate for the before-after relation may have such an erratic presupposition. This may also apply to the case of temporal-theft (Genocide Order), and even if the temporal-theft may be in an open loop system, so that we may find a physical basis of temporal-theft. There may be no physical anisotropy of the kind needed to give an entirely non-conventional definition of before. However, by the 21st century, these presuppositions had been made explicit, and the formulation of the problem of Rule-of-Law of an Order may take them into account due to gaps and limitations in the literature, which surfaced after WWII and enhanced economically after the millennium to trigger a new profitable political order of slave led social order, in the name of mortal Gods.





Regardless of the means of methodology, meeting the aim requires demonstrating that on the current state of know-how, it is plausible that man-made Rule-of -Law needs another type of law and that such other law may be possible. Therefore, Part-II of this research aims:

1. To demonstrate that in building the Rule of man-made-law, there is as much sense (of physical sensory) in looking for an alternative to man-made-law as there is in consolidating it, by using human's thinking and reasoning, of the creations' evolve logic;
2. To show key assumptions underlying the Rule-of-law orthodoxy are flawed and falsifiable;
3. To demonstrate that the Rule of man-made-law is not necessarily the Rule of nature's Law;
4. To demonstrate that there may be an alternative to man-made-law;
5. To demonstrate that Rule of variant nature's may be built as an alternative to man-made-law;
6. To determine environmental and procedural Order law base nature's evolution;
7. To forward a divine Jurisprudence, as indicated in Part-III, and
8. To determine the implications and legal means of measure as related to standard of nature (Part-V).

Thus, this research may open the Pandora-box of know-how, as a physical matter, of every other known discipline of learning; and if (nothing to be taught), then (everything shall be practiced).

4.2 **OBJECTIVES** (The undesirable or impossible to achieve by the British reasoning)

1. The VOID	(new Philosophy)
i. VOID RULE-OF-LAW	Rule-of-Time & Rule-of-Law: Null Unlawful & Void
ii. VOID RULE-OF-TIME	ISSN:1740-9527 (Print); ISSN:1742-819X (Online)
2. The DIVINE	(new Doctrine)
iii. LEGAL DIVINE, and	Rule-of-Shin of LexTalionis of Hammurabi 1750BC
iv. LEGAL RULE-OF-INSTANCE	ISSN:1740-9527 (Print); ISSN:1742-819X (Online)
3. The IMPLICATIONS	(Order-of-Variant)
v. LEGAL MEANS OF MEASURE	(Instruments or Tools)
vi. COURT CASES, See (http://eisrael.co.uk)	(Applications)

5. **BACKGROUND**

5.1 **Orthodoxy**

In the 1990s, the Rule-of-Law metamorphosed from the constitutional concept(s) into a development paradigm. Since development studies emerged as a discipline in the 1950s, it was the first time that law shared centre stage with economics. This aimed to replace the military rule-of-force of post WWII, and to establish the rule-of-fiat currency (Ohnesorge 2007). The claimed Rule-of-Law defied quantitative measurement, but that did not deter development practitioners from devising an institution building template as the hub of an illusive Rule-of-Law Orthodoxy. The template provided for the enacting of new statutes and reforming of courts, civil service, police and legislatures in the image of law-of-fiat currency and institutions in the developed Western countries (Tamanaha 2004, Carothers 2003, Golub 2003, Jensen 2003).

Thereafter, the claimed Rule-of-Law may remain misunderstood. A new conventional wisdom emerged that efforts at reform would continue to disappoint without national ownership, a euphemism for society taking charge and making the Rule-of-Law happen (Cravero 2009, Migiro 2009, Dakolias 2001). The convergence on national ownership was an acknowledgement that the roots of the Rule-of-Law lay deeper than had been thought. The earlier premise that the claimed Rule-of-Law would be secured by transplantation of law had proved inadequate (Muller 2008, and Carothers 2003).





Fidelity to the reforms and to law itself was a fundamental but mysterious part of the matrix to which attention also needed to be paid (Krygier 2005, Tamanaha 2004). Beyond exhortations on the need for national ownership however, no insights have been developed on how this fidelity can be built (Krygier 2007, Zimmerman 2007). If (fidelity to modern law continues to be problematic for the Rule-of-Law and Time), then (the question must be asked whether there is another type of law which might attract the requisite fidelity). This is the question at the core of this research and to which the research makes the case for an answer.

Trubek (1972b) had hinted at such affirmation, but modern law was not the only type of law that could guarantee developments. Similarly, Woodman (1989) asserted that there is adherence to the Rule of a law that is different from modern, state-based law, but this view has not been elaborated. The Orthodoxy conceives of the Rule-of-Law as unachievable in the contemporary world otherwise than by modern Western-style law (Trubek 1972a). It is a trite observation that all the countries now adjudged to have the Rule-of-Law operate modern law. Prima-facie¹⁵ can therefore hardly be amiss to consolidate modern law in Rule-of-Law reform projects. But, correlation is not causation so that modern law could have been the result of the Rule-of-Law or both could have resulted from a third element, which seems so far to be lost on the Orthodoxy.

5.2 Alterity

The 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. 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, i.e.

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 all by themselves?

Is it a thought of an evolve reasoning?

However, for the purposes of circumscribing the subject matter, 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.¹⁶ Herein, the Lex-talionis conditional statement states the following expression: (System Lex-Talionis: Code of Hebrew King Hammurabi 1792-1750 BC).

¹⁵ Prima Facie: (adj & adv) law based on first impression; accepted as correct until proved otherwise, Oxford Dictionary.

¹⁶ 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.





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. However, these are man made and not nature dictated events of illusive Rule-of-Time (Newton's absolute, eternal & illusive, Parmenides 500 BC).

5.3 Caveat¹⁷

A caveat may be necessary, but it may not be intended that the work will provide the definitive answer to problems of law and development. This work may not outline any specific strategy for developing the Rule-of-Law. The attempt is made to prescribe specific remedies for the problems of the Rule-of-Law. What is sought is to initiate a baseline perspective to those problems that stands as credible alternative to current Orthodoxy. The word alternative is emphasised as it is acknowledged from the outset that the Rule-of-Law is problematic. Orthodoxy contrives a formidable argument for consolidating modern legal forms. This work may not seek so much to oust that argument as to demonstrate the plausibility of an alternative argument. If (this demonstration is successful however), then (the alternative argument would have implications for policy formulation and practice by challenging the bases of current strategies for the illusive Rule-of-Law and Time). However, if (we are able to look at the bright side of light), then (the chosen few can see the dawn of new civilisation is about to unveil in Babylon, led by a Hebrew king Yisrael); and event were approved by the true discovery of the physical matter of knowledge.

6. RESEARCH APPROACH

This research is assembled in an engineering-science-social constructionist epistemology and the generations of data were undertaken by the researcher over long period of events of about 50 Calendar years. Similar method of trial research and development was, in a pilot study, used to develop commonality of approach (Shaughnessy and Pratt, 2016). Differentiated forms of data were generated, and modelling was re-engineered. This research undertook both a literature review and theorisation and an analysis of programme materials, LLD programme specifications, researcher and research development programmes. The former was using a systematic search of the literature, for a description of the way in which this was conducted, to identify current research and to contextualise the research and developments. An inductive thematic analysis (Miles, Huberman & Saldana, 2013) of research data and institutional documentation was undertaken, informed by learning from literatures, to examine research practices for the development of no-critical or factual voice, and processes of theorisation.

If (the focus on a new doctrine), then (theorising and no-critical research outcome explore how a researcher make sense of, and using a theory in their applications). Holbrook et al (2015) noted that learning about theory is pivotal to building an understanding of disciplined inquiry for researchers. Some reflected the challenge of theorising in referring to the epistemological shift, from professional evaluation to doctoral analysis, suggesting that, physical scientists and inventors with PhD and academic and industrial research help to nature theorising. But, the 2020AD selectors of LLD candidates apply institutional orders of self destruction, by blocking potential LLD applicant. Again, this is an order of evolve reasoning. If (evolve reasoning), then (no-critique, but surviving empires).

¹⁷ Caveat: (noun) a warning or proviso (noun, a condition or qualification attached to an agreement or statement) of specific stipulations, conditions, or limitations; in Law a notice, especially in a probate, that certain actions may not be taken without informing the person who gave the notice (Oxford Dictionary).





Alternatively, the subjectivist ontology is an illusive order of un-evolve reasoning, closely associated with the interpretivists' epistemology in which knowledge is viewed as a know-how matter of interpretation rather than a variable physical matter and the origin of all creations, whose discovery was always inevitable (Saunders et al 2007, and Guba 1990). Thereafter, the present author documented at the British and US patent office that knowledge is a physical matter (ISSN: 1740-9527 and ISSN: 1742-819X 2002-2020). An interpretive allows for empathy towards social actors ways of life rather than judging them according to a priori-standard of an evolve nature. Finally, this work opens a Cathedral norm of presenting facts of justice. It may or may not lean towards the interpretive in so far as it seeks to view man's attitudes towards nature's law as normalcy within the context of man's actors rather than an aberration according to some subjectivist global standard(s).

6.4 Qualitative

Research questions may be answered by either or both qualitative and quantitative methodologies (Cooper and Schindler 2008, and Balian 1988). Quantitative research attempts to precisely measure phenomena (Cooper and Schindler 2008, and Saunders et al 2007). Qualitative research seeks to describe, decode, translate or otherwise come to terms with the meaning, not the frequency of natural phenomena in the social world (Cooper and Schindler 2008:162). Quantitative research is used for theory testing while qualitative research is also called 'interpretive research' because it builds theory without testing it statistically (Cooper and Schindler 2008, and Saunders et al 2007). Qualitative research does not therefore require a statistically testable hypothesis before it can proceed, rather the conjectural research questions are subjectively answered by the researcher (Balian 1988). Herein, Denzin and Lincoln (2005) also stressed the value-laden framework of qualitative research in contrast to the value-free nature of quantitative enquiry. Consistent with the subjectivist-interpretive approach, this research is carried out as neither qualitative nor quantitative. The research concentrates on the meaning of social phenomena, with a view to bringing fresh quantitative interpretation to the qualitative writings. This research may not measure the frequency of any phenomena nor engages in the statistical testing of hypotheses, and that this project is a unique self-sponsor Pandora-Box.

6.5 Commentary

Commentary on the environment often tends to either patronise or overly denigrate. The former tendency arises from what Chabal and Daloz (1999) call the felt need of Westerners to expiate the colonial effects of their forefathers. Menski (2006) alludes to the latter tendency when, in making a case for studying the environment legal traditions in their own right, and highlights the Eurocentrism of scholarship that peremptorily dismisses the environment legal traditions as inferior. Herein, this present research approach is to seek the middle ground, of quantitative approach of enviro-function.

6.6 Jurisprudence

The research takes a macro-law approach, focusing on the philosophy of law reform or re-Jurisprudence rather than on micro-law in the sense of specific statutory provisions or judicial decisions.¹⁸ The research of law in this manner, as an abstraction and not in black-letter terms, has been the basis of centuries of Western jurisprudence. Jurisprudence used to focus on the influence of law on society, law being regarded as autonomous from other social forms (Cotterrell 1984).

¹⁸ Studying law on this level may make it possible to discern overarching commonalities across the region of study despite the diversity of legal systems. Analysis that cuts across specific legal systems is a prerequisite to any generalization about the nature of the legal systems and to the development of meaningful theories (Schur 1968:11).

Orucu (2004:42-43) claimed that macro-level comparative study moves the focus away from legal systems to legal cultures and traditions.





This was partly because jurisprudence was dominated by persons trained in legal thought. It was considered that collection of lawyers' speculations on their historical craft (Cotterrell, 1984: v). But, jurisprudence¹⁹ has been evolving on several planes. It has since gone beyond the effects of law on society to include society's effect on law.²⁰ 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), as well as the illusive Time.

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 may no longer be accepted as trans-historical, timeless truths (Calhoun 1995).²² 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.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. This present jurisprudence comprises the taboo elements of illusion and stand to correct the theology and to communicate the enviro-function.

6.7 Hypothesis (Lex-Talionis Evolve Logic)

This research also implemented the evolve logic of Lex-Talionis of 1750BC, and discovered its practicality in jurisprudence. Due to the popular illusion of an un-evolved reasoning, the post millennium logic became almost redundant. This is when the Rule-of-Rulers implemented this logic to serve its interests of fake media to control public. Theft base operators used illusive events together with un-evolved logic to control public and economy. If (time is a man made illusive device of police enforcement, and null (zero) is the building block of probability of standard-of-proof), then (this is the essence of theft and the root of man's law and its rules). This research shall add value of Pandora-Box if no-when is implemented in any judiciary work, and the CIDs investigations.²⁴ This shall override the selectors job who operate to tick boxes base un-evolved self-destruction reasoning.

¹⁹ Ogwurike (1979:6) defined jurisprudence as a general theoretical discussion 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 1979:6, and Stone 1966).

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.

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.

²⁴ CID: (abb) Criminal Investigation Department.





If (the event is in the instance of evolving matter), then (the same will never be duplicated or repeated whatsoever, i.e. history never repeats the same events). This research may discover factual elements or mean of environment function; i.e. can we reach a Judgment without the need of standard-of-proof base probability and regardless of the illusive Newton's absolute Time of eternity; and if (illusive Rule-of-Time base Rule-of-Law are eternal), then (Rule-of-Law, and Time are void).

6.8 Doctrine

This Yisrael doctrine is far away from the so-called critical voice of ignorance. It is not the alterity by politics. This present doctrine is the fact of nature alterity that imposed itself by the Prophecy of Jerusalem Temple Mount, which required innovations and physical experimentations by witnessing, observing and learning from nature. This present work is a deviation that responds to the alterity, which is used as a technique in addition to the available means of research and developments.

6.8.1 Critical (If (Critical), then (Evolve Reasoning))

The **Critical Legal Studies (CLS)** provided basis for challenging the centrality of modern law in the Rule-of-Law Orthodoxy. The CLS had its intellectual roots in Legal Realism, a school of legal thought which held sway in the first half of the 20th century, reaching its peak between the 1920s and 1940s in America and several Scandinavian countries. Its central tenet was that since law was made by human beings, it was subject to human foible (Radin 1925). Legal realists claimed that law was really indeterminate and judges often had to apply extralegal considerations to resolve cases (Pound 1931, and Llewellyn 1931). There was therefore a difference between law on the books and law in action (Pound 1910). Law in action was nothing but whatever judges said it was (Holmes 1897, Llewellyn 1930, and Cohen 1935). Holmes (1920) declared that the prophecies of what the courts will do in fact, and nothing more pretentious, are what I mean by law. Having ventured into sociology and anthropology in aid of their themes, many legal realists canvassed an interdisciplinary approach. The **Cheyenne Way** was a product-of-trend of an easy way, characterized by loopholes, which is analogue to the Chinese way of 5G-Huawei communications characterized by theft of data. The Legal Realism was on the wane by the end of World War II. In the 1970s, the themes were resurrected in more radical fashion by the CLS movement (Binder 1999, Duxbury 1999, and Leiter 1999). The CLS officially began at a Conference held in 1977 at the University of Wisconsin-Madison (Schlegel 1984, Bauman 1996, and Tamanaha 1995). Like all such movements, it drew together theorists who challenged and sought to overturn accepted wisdoms about how modern law worked (Levinson 1983, Unger 1983, Gordon 1984, Fitzpatrick and Hunt 1987, and Boyle 1992). Critical legal theorists also argued that law's supposed rationality and objectivity were really the products of power relations (Douzinas et al 1994, and Davies 2008).

The Law is also found to be an instrument of power (Parthenon Pillars of Gods), used by the rich to maintain positions of advancements. A Law is not a free-range phenomenon. A law was neither neutral nor value-free but a series of political and social judgements, leading to the rallying cry of critical legal scholars that law is politics (Kelman 1987, and Alschuler 2002). The scholars resuscitated arguments about the indeterminacy of law (Singer 1984, Boyle 1985, Peller 1985, and Davies 2008), which led to fierce debates with opponents of indeterminacy in the 1980s heydays of CLS. At its strongest, the indeterminacy thesis of CLS held that a judge could square any variety of results in a case using legitimate arguments (Kairys 1984, Solum 1987, and Davies 2008). A Legal Doctrine is said to be indeterminate because for every rule in any given body of doctrine, it could be demonstrated that there was an opposing counter-rule which could be used in legal reasoning (Kennedy 1976, and Hutchinson and Monahan 1984). This is found to be the evolution of thought.





If (British CPR of HM Court & Tribunal Services), then (a judge could square any variety of results in a case using legitimate arguments, and a British PM shall fabricate any project fear of terror).²⁵ Wherein, the indeterminacy was attacked by liberal and conservative defenders of the Rule-of-Law who believed that indeterminacy imperilled not just the concept of the Rule-of-Law but also put the intellectual foundations of modern Western society at risk. By the end of the 1980s, the CLS was on the wane for want of anything new to say (Fischl 1993, Schlegel 2006, and Davies 2008). Many of the tenets had been quietly assimilated into orthodox jurisprudence and defused (Davies 2008). Indeterminacy was accepted as a given but was countered with the predictability of legal outcomes despite indeterminacy; CLS' riposte that the predictability came from indoctrination was little more than a parting shot (Gordon 1989, and Tamanaha 2004). By attacking the foundations of modern Western legal thought and showing the false necessity of legal doctrine, the CLS opened Pandora box of questioning the inviolability of the modern legal form. As Tebbit (2005) and Davies (2008) observed, the CLS rode a larger wave of critical thought. From the 1960s, post-structuralism and post modernism made significant in-roads into Western scholarship, subjecting to intense scrutiny the basis for what qualified as knowledge. In fact, what is going-on is not illusive law, but processes of an evolve reasoning that enables just judgment(s).

6.8.2 Innovation

This research may also progress in directions of unprecedented innovation, and to include the effects of new measures of International Standards IS that remains at the core of the matter of the needed instruments and tools to implement differentiated authentic means of variant environment functions, and to override, or void, any other un-evolved thinking and reasoning.

6.8.3 Field Work

This thesis suggest the implementation of the present work of methodology and means of events to stand alone in any high court, and to re-open and defend cases stated at site address: eisrael.co.uk

6.8.4 Divine

The success of jurisprudence correlates highly with the divine order, which has three components:

1. Pedagogy, redefined as science of learning and control education (Almossawi, 2002). This is based on redefinition of Knowledge from subjectivity to objectivity of variant physical entity.
2. Divine, of or like evolve immortal, pleasing and delightful evolve light (beyond which human expression have limited thinking and reasoning and characterizes enviro-function. This is unrelated to any theo-critique, but the evolve reasoning). Its direction or order is evolved and uploaded to all creations of material entity. Thus, divine doctrine is what is captured of directions and orders and downloaded and obeyed by all creations. No room left for fraudsters of mortal Gods and Goddesses.
3. The implementation of endless applications of divine legal, for the peace and prosperity of all being.

7. ETHICS

This research follows the updated Guidelines of LLD Research, and the supervisory directions. It also avoids political issues of the 21st century. The research is about Yisrael Jurisprudence of the past 5000 years. It is a set of legal moral principles, especially ones relating to, or affirming, a specified group, field, or form of conduct such as the legal theory. This research focus is not only on direct learning, but on how the research set up pedagogical relations between and physical and conceptual resources, providing the potential of further learning. Herein, the research ethics are:

²⁵ See: eisrael.co.uk; ISSN: 1740-9527 and 1742-819X, cited July 2020.





- The expression of Ethic is the subjective concept(s) of thinking right and wrong conduct.²⁶
- The term ethics may be derived from the Ancient Greek ethikos, meaning habit or custom. Laws of ethics of man, i.e. politics, can not supersede or override ethics of nature, & no Law-of-Ethics.
- From Noah-I to Noah-II, Hammurabi Code of Ethics was developed and evolved as a code of this present work, in which the lex-talionis is updated with the evolve enviro-function
- Herein, Ethics of nature override ethics of man in all circumstances.
- The present research proposal is about legal nature based on its evolving ethics of environment function, and the present work is to materialize this prestigious ethics as the standard of proof.
- Finally, If (there is a need for the methodology to deal with the vulnerable characters, using subjective comparative means), then (this work shall apply the evolved rules of conduct).

8. RATIONALE

We may notice that Weber (1954 and 1978) avoided, or did not use the term Rule-of-Law, but he described a system of formally rational law that shares the same characteristics as the formalists' definition of the Rule-of-Law (Trubek 1972a). However, Weber (1954 and 1978) categorized world legal systems into:

1. **Obedience** depended on the charisma or personality of the ruler; and
2. **Authority** was derived from tradition; while
3. **Characteristic** of modern state was a system of authority based on legal rationality. These types existed in a hierarchical order of development, states progressed from charismatic authority to traditional authority and finally to rational authority.

Thus, Weber (1954 and 1978) divided rational authority into:

1. Substantive rationality of firm basis in reality, and when applied decision making was subject to emotive considerations; and
2. Formal rationality, in which legal problems were solved by the application of calculable, technical criteria of measures such as the means of the lex-talionis.

However, Weber (1954 and 1978) found a formally rational system of law-and-order as not only being needed for capitalism but also as uniquely existing in the capitalist modern states of Western Europe. Additionally, Weber (1954 and 1978) concluded subjectively that all other legal systems were stages in the evolution towards a formal rational system possessed by Western Europe. This may admit evolution with submission. As with Dicey (1885) and Hayek (1944), it is not difficult to detect a certain triumphalism in Weber's (1954 and 1978) ruminations on Western legal systems. Furthermore, as appealing and authoritative as they have since been, Weber's insights were empirically limited. The industrialisation had first come to England which possessed little of a formally rational legal system. On the other hand, the English flaw in Weber's theory (1954 and 1978) seems to have been magnified by the 21st century East Asia, particularly China, whose rise to global economic power challenges the requirement for a formal, rational legal system of the Western variety. Thus, this present research may, or may not, evolve to be:

- A unique and original, which simply and quantify environment laws in progressive steps and in parallel to law of nature. The present proposal of legal theory may be designed for practitioners of community, or otherwise.
- An important in the logic and context, and that it will positively contribute to the existing scholars as well as Law of nature and rules, unless it is used in every day applications.

²⁶ Internet Encyclopedia of Philosophy "Ethics" (en.wikipedia.org), Ret. Nov 2019.





- Not-see so much to oust the Orthodoxy as to demonstrate the plausibility of an alternative thinking of an evolve reasoning. Yet, specific strategies for developing Rule-of-Law have been outlined, and attempts were made to prescribe specific remedies. What has been contributed is a new quantitative framework in which innovative solutions to those problems are to be sought.
- Have implications for policy formulation and practice, by seminally challenging the theoretical bases of current illusive strategies for establishing or voiding the expression of Rule-of-Law.
- Seek fundamental assumptions taken for granted in Rule-of-Law practice may have, in this work, to be scrutinized and falsified.
- Give cause for pause to the illusive Rule-of-Law and the veracity of current reform strategies and possibly lead to a re-evaluation; if not outright abandonment, of some of the key approaches to Rule-of-Law reforms. Even within the Orthodoxy, there has been long-standing rhetoric on the need to look inwards to its norms for achieving development ends such as the Rule-of-Law.
- Integrate perspectives from law discourse with those from other discourses in order to critique the illusive Rule-of-Law Orthodoxy; and may also suggest an alternative baseline of IS (international standards) perspective for approaching the illusive Rule-of-Law.
- Provide line(s) of socio-legal research that is amenable to development by future research; and
- To provide the foundation of the alterity of the forthcoming Hebrew civilization.

There has scarcely been any attempt at developing a theoretical or process framework for actualizing the rhetoric. This suggested 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.

10. **DOCTRINE STRUCTURE** (Foresight)

#1. **SIY BIBLE: YISRAEL JURISPRUDENCE**

PART-I: ABSTRACT & TABLE OF CONTENTS

#2. **VOID JURISPRUDENCE**

PART-II: VOID RULE-OF-LAW

PART-III: VOID RULE-OF-TIME

#3. **DIVINE JURISPRUDENCE**

PART-IV: VARIANT, RULE-OF

PART-V: INSTANCE, RULE-OF

#4. **IMPLICATIONS**

PART-VI: MEASURE, LEGAL MEANS OF [10] CASES OF IMPLICATIONS

PART-VII: FIELD WORK: 3-CASES (cited at: eisrael.co.uk, July 2020)

#5. **CONCLUSION**

PART-VIII: CONCLUSION, STATUS OF
RECOMMENDATIONS (Pandora Box)

#6. **ANNEXES** (Menorah)

PART-IX: BIBLIOGRAPHY

PART-X: APPENDICIES





11. SUPERVISION (Order base QAA)

- This research project is the first of its kind in the Jurisprudence area, and the researcher does not expect to find any level of advisory worldwide. It is about a long waited and self-supervised R&D in legal theory (jurisprudence) of multi-disciplinary approach base Yisrael Pedagogy.
- It is expected from the supervisor to direct and upgrade the researcher to the needed level that enable the researcher to stand alone, or part of a team, in the field work at the high court to defend cases presented at the website address: eisrael.co.uk (citation dated July 2020)
- This research may require a style of an optimized supervision or examination of direction, in which all members of legal staff, individually or collectively, are welcome.
- For the role of supervisor see (Pratt, N., and Shaughnessy, J. 2018). We may also notice the following shifts, risks, and conclusions surrounding orders base QAA.

11.1 Epistemological Shift

This Research may propose that the model of an epistemological shift offers an explanatory framework from which we may understand the interplay between prophesy, intuition, common sense and critical (evolve) discourse. Thus, the questions that may appear, of research gaze are:

- To what extent is an epistemological shift apparent in various programmes?
- What assumptions are being taken-for-granted and how do they dominate, if any, a doctoral practice?
- How might simplistic binaries associated with apprenticeship or mastery and professional researcher be more fully theorized or presented by both supervisors and researcher?
- How is good researcher constructed in the institution?
- Where do these constructions come from and how are they arrived at?
- What might they miss, and how can it be re-captured?
- How this Privilege or Prejudice, if any, certain research groups or their selector(s)?
- In what ways do researcher feel legitimised and, if not, why?
- What forms of research are used most or least? How do these relate to researcher ID and Histories?

11.2 Ownership, Responsibility and Risk

The majority of supervisors are perhaps more cautious, or feeling that they don't want to do something that's risky for them. The supervisors are, by their very nature, **at risk** in attempting a legal-matter that is new to them. But researchers, not supervisors who act as facilitators-observers-learners, are the expert in their own professional practice. The institutional enforcement towards safe and timely illusive-completions is likely to make it harder for such people to be successful, and hence harder to recruit authentic R&D candidates.

11.3 Conclusions and Recommendations

This research shall illustrate the complexity of legal doctrine approaches in the development of critical voices of evolve reasoning, theory and theorisation. What is apparent is the influence of competing discourses, place and space, relationships, physical and conceptual resources that operate to shape practice; shedding light on the tensions and embedded assumptions that are largely taken for granted in the literature and in institutional practices. For which several themes arise from the research, which the author use to offer learners starting points for further consideration. A foresight conclusion of this proposal is forwarded within a summary, and its recommendation is within a Pandora-Box of Yisrael Jurisprudence of unlimited applications.

12. BIBLIOGRAPHY (Property of Yisrael)

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1. [<http://www.eisrael.co.uk/bibliograhya.html>]
2. [<http://www.eisrael.co.uk>] and [<http://www.king.eisrael.co.uk>]
3. References on pages (19-25) of (≈19K-words) are available. If (requested), then (authenticity).



≈9K-Words

18 of 25





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