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Letter to Editor

Comments on a proposal to set up a Medicinal Plants Research Centre: critique with qualified endorsement

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To the Editor,

Legend: [] square parenthesis refer to references within, whereas () round brackets refer to the timestamp into the YouTube video recording of the lecture delivered by Christophe Wiart sponsored by the Sabah society (Figure 1) [1. Lecture by Prof. Christophe Wiart https://thesabahsociety.com/event/medicinal-plants-of-north-borneo-thur-29-feb-2024/ on 29/2/2024, entitled "The Medicinal Plants of Sabah (North Borneo)"]. As detailed in the newspaper notice [2. https://www.dailyexpress.com.my/news/236257/set-up-sabah-herbs-centre-call/] of June 18, 2024, the reported objective of the talk was to encourage the establishment of a Medicinal Plants Research Centre in Sabah with cogent reasons provided to justify such a project: the newspaper article seemed to focus on the practical and financial aspects, quoting Wiart as follows: "This also (is) about saving local traditional medicinal culture, with the prospect of producing good quality products from medicinal plants and herbs, besides preserving the rainforest, the environment".

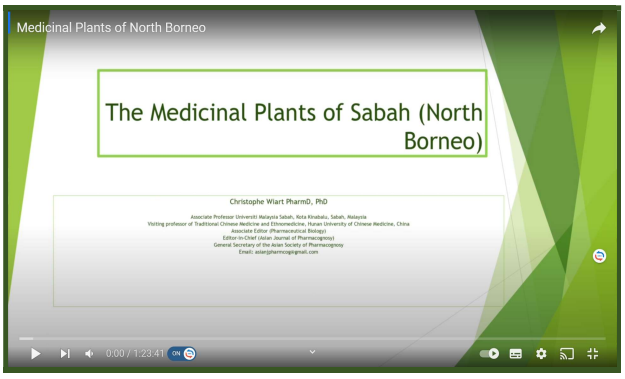

Figure 1. YouTube video recording

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The YouTube recording of the lecture [3. https://www.youtube.com/watch?v=zG6Mxcu9rYY] on the other hand is multifaceted in content, focusing in part on the beauty of existence, the amazing forests with its immense therapeutic properties when properly engaged by humans culturally and historically related to it. However the business aspects of sustainable forest exploitation, though orders of magnitude more potentially lucrative and less damaging than its destruction and displacement by commercial agricultural monoculture, does not take center stage in the presentation. Wiart is careful to balance (more than most academics) the sustainable commercial exploitation of forests to broader issues, where medicine is related to ecology at large and the development of culture and human welfare based on the community's relationship to their forest environment: this is mentioned as part of the combined ecosystem that includes the dynamics of humans that evolved alongside it, and who were influenced by it in their evolutionary development. Wiart divided his talk (3:06) into 7 parts, 1. Introduction , 2. Taxonomical distribution, 3. Main diseases treated, 4. Ethnic groups and plant uses, 5. Side effects, 6. Therapeutic potentials, and 7. Future prospects.

Because of the highly complex interrelationships in biological systems, Wiart could only interject the pressing situation in Sabah that he addressed with some general statements on general ecology and plant chemistry . He began his talk by emphasizing that the plants he was describing are not generally commercially available, and required the fragile natural environment as an indispensable supporting source. This article is not a summary of his talk, but a commentary on issues he raised, sometimes referred to in rounded brackets of the timestamp in the video expressing those issues. One might add that these bio-resources are the result of millions of years of evolution and ecosystem inter-relationships, and once unset or destroyed, cannot be restored to the original condition. Life itself is a matrix (11:05). This complex involves the relationships of humans to the forests, to the plant life in general, in particular to those used for medicinal and ritualistic purposes, and the complex of non-human interaction, and its study must be integrated to a whole, and with the impact of globalism that began in earnest with the informal Chinese and formal and more intense Western colonization of more recent centuries in Sabah and the surrounding regions, coupled with decolonization under local governance, a "dispossession", a dismantling or disruption of the human -forest ecosystem has occurred, where several approaches in dealing with the disruption has been proposed, most resulting to varying degrees of aligning the population with the universal, neoPlatonic interpretation of reality where the local population is recruited into this universal order, circumventing or neglecting their own proximate relationship to the land , which is the basis of any cultural system. This universal order is inspired by neo-Platonic philosophy [4. https://en.wikipedia.org/wiki/Theory_of_forms] where the material existence are imperfect instances of the perfect form, the universal or εἶδος (*eîdos*). In political terms , any philosophical system has to be sociologically maintained, and assent to this scheme is capitulation to the dominant paradigm of the eidos that emanates from the center of domination. Albert Schweitzer was acutely aware of the relationship or matrix within nature from which human civilization emerges, and

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he understood the supposed backwardness of Africans as due in part to their severance from their land, as opposed to the Europeans, who took advantage of their cultural consolidation to enable their mega control of others who did not engage in such consolidation, [e.g. 5. Chap. 11 Colonialist or Pragmatist, E. Berman , "In Africa with Schweitzer", New Horizon Press, New York, 1986, p.138, p.139, last par, p.140]. Schweitzer says [5. p.140], "They (the French) went about educating a loyal cotrie of Blacks as a sop to getting their way with tribal chiefs, and eventually using them for their own purposes. The French were the greatest exploiters and the worst educators". In retrospect, this capacity to order less resistant cultures due to their weakened anamnesis has reached new heights in their post-colonial strategies of using indigenous actors to realize Western collective ambitions. What Schweitzer intimated in 1960 of the African situations holds largely true today in terms of metrics of progress, whether in academia or economics that have assumed universal or Platonic levels of interpretation, in line with post-colonial control thru the local population [5. p.137]: "Their belief in white man's superiority has been founded on the magic of his technical skills, his miracles in medicine, in industry, and material things. They look up to anyone who is not African, who is rich, and above all who has the modern comforts of life". For Schweitzer, his objection to quick "independence" of Western-demarcated African territories and pseudo-nations is that as non-native consolidated land, not related to native cultural development, many decades , if not centuries would be required for any such consolidation within that pseudo-nation - that could somewhat resemble Western consolidation of their own lands that took periods of millennia - to take place: immediate independence would only create chaos and opportunism amongst the local elite [5. p.137], "*The accusations against me as favoring colonialism are mad primarily because I wanted to make independence a gradual process.*" Berman reports [5. p.138]: " *His prediction that after independence, overwhelming economic and social chaos would be caused by corruption and lack of leadership has certainly been borne out*." .

Schweitzer was clear over the agricultural basis of Western might, which is of course different from the neo-colonial plantation, commodity, and technologically dependent and hazardous economies of Malaysia and the Third World (TW)

[5. p.139 "*Stability is usually nurtured by a long agricultural phase of society, which most civilized nations have gone thru. Look at the backwardness of the world's nomads (Bedouins or Gypsies) ……stability of place is important in national progress. NO society can go from the primeval directly to an industrial state without losing the leavening that time and an agricultural period allow*".]

In more recent times, economists concerned with the African condition are of the opinion that Schweitzer had expressed half a century earlier , that is, agriculture and its experiences over the generations is the only way to subsistence and true independence, and industrial society cannot be substituted. Schweitzer opined that education alone was not enough for primitive societies, because a standard curriculum often alienated them from their own milieu, and he gave

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anecdotal evidence of such occurrences [5. p.139]. The end result of such alienation from the milieu is that their means of production and the common life is threatened, and dependency prevails , leading to the externalization of the economy where such alienated people are happy [5. p. 139] "as long as they can earn money from their labors for others, whether cutting timber or in mines, and just buy things and not produce them".

There cannot be any progress with such communities, however well educated, according to Schweitzer, which I think should be an opinion well to be well considered in the TW. Indeed, prognosticating the future of much of the TW, Schweitzer remarked [5. p.139] :

" *Look at the native stores: they have few tools but are stocked with canned goods, perfumes, and fancy dress shirts. If these countries are to become a stable force, the natives must first gradually build their own agricultural system and family life and then their industry*".

One might interpret Schweitzer in updated terms as presciently referring to AI algorithms operating within society , where society itself can be viewed as an AI model [6. https://www.rws.com/artificial-intelligence/train-ai-data-services/blog/how-ai-is-trained-the-critical-role-of-ai-training-data/#] .

The basic locale of earlier settled communities were in agricultural settlements, where the cycle of seasons, weather , and habitat circadian rhythms and activities provided opportunities for training an AI-model, (where in this case the system is represented by the functional community itself that is sufficiently localized to focus on training on the data that nature and the community generates). Learning necessarily requires arranged data or information storage, which in human culture is observed in for example in sacramental rituals that point to historical events and history and a record of such events that are re-interpreted for the contemporary moment. Other spin-offs of such rituals and learning algorithms include legal codifications, massive libraries and technical journalism, , and all other record keeping activities: these are all aspects of AI-systems with the requirement of memory banks to facilitate pattern recognition. As the AI model is exposed to unsupervised learning, it is able to "act upon" new patterns observed in the data and this is one example of the increase both of "intelligence" and ambition, in applying pattern recognition to new applications or behaviors. Schweitzer was not interested in cloned individuals and societies, occurring unknowingly thru the widespread fiction of Graeco-Roman universalism responsible for the introduction of universal or "catholic" culture that is operationally derived from more coercive cultures, such as the French colonial and neocolonial imperialism in Africa. From his Christian Protestant pro-life ideology, (his concept of the "reverence of life" for example), he was convinced that the basic cycles afforded by relating to the land and locale would provide the necessary data for AI-type operations to be realized, leading to the ability to "solve" problems from the processing and collating of the data generated by nature and humans, and indeed to expand the "cultural consciousness" by the processes of enlarging one's

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datasets to other systems and locales. This essentially is why the "West" has become dominant, dominant, since their algorithms derived from training on datasets are able to provide solutions that other countries with poor development of their datasets encompassing their anamnesis cannot have any recourse to effective and relevant solutions. This process explains the observation made by Edward Said and others of "scholarship" always preceding imperial projects [7. Mustafa Kara, SAID'S ORIENTALISM: EUROPEAN SCHOLARSHIP AS A WAY OF REALIZING AND JUSTIFYING ORIENTAL PROJECTS, December 2017, Idil Journal of Art and Language 6(39) DOI:10.7816/idil-06-39-03]. Instead of aggression, Schweitzer's view of enablement was in the sharing of concerns with others due to one's own enabling capabilities. One presumes that if this route was not possible, with cloning techniques (justified thru universalisms, for instance in scientific universalisms propagated by the dominant countries for TW realization, in particular in all our universities and educational institutions) only available, then for Schweitzer, the only other authentic recourse was life-in--communion with nature of native inhabitants in their locale to fulfill basic needs like human physical sustenance, where in addition, these agricultural activities within the natural environment presents themselves as AI-type big data from which intelligence and inferences can be made very gradually and incrementally over many generations and applicable theories of the natural world might be formulated by group consensus, which belongs to activities of the post-agricultural and industrial age. I speculate here whether self-learing or unsupervised lerning algorithms are akin to what we commonly know as experimentation as a route to new information. If so, then experimentation will be a key feature of progressive societies.

As mentioned before and emphasized again here, Schweitzer was acutely aware of the manipulative role that international, universal education played, where education and accreditation was used to create a loyal coterie of natives that could be relied on to further neocolonial polices, using natives for French political purposes [5. p.140], where the French profession of taking an interest in the natives interests do not match their policy nor behavioral patterns and tastes in Africa, as alluded before by Schweitzer himself. It is interesting that academics here and throughout the decolonized world are promoted at present based on their citation scores and journal publications in high tier ISI listed Western or Western controlled journals, together with their H indices , all Western metrics that are used to create such a coterie of trusted executives of Western and other alien interests. Of interest here is the Schweitzer affirmation of goodwill, even if coming from people from a colonial legacy if and only if they meant well in alleviating the plight of the native [5. p. 140] "…Colonization is not bad if the colonizer gradually helps to bring about a more meaningful social and political order'. Unfortunately, under the post-independence strategies due to the Atlantic charter, the role of self-government was to promote a coterie of indigenized leaders from whom neo-colonial strategies could be effected [5]. Schweitzer also realized that Western Platonic norms would mean that most natives would attempt to abandon their own milieu and leave for the West or take very exclusive jobs like expatriates in their own countries [5. p.145]; for those that do not have the option to leave, then under the universal ordering principles that are in place, one tries to maximize one's

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prospects within the universal reward and opportunity allocation available in the TW country that the person is contained within (such as securing approval for research in an area decided by and arranged by international academia, with informal guarantees of high publication and citation rates and H – indices). Schweitzer realized that change was possible in Gabon at least, but it would take " more than a few generations" to attain stable self-government [5. p. 140]. Berman remarked [5. p. 140] that independence in Africa was closely associated with arrogance and corruption, where the new rulers were hardly better than the colonialists, if not a lot worse, in particular within the small educated class. With such corruption in high places, the average breadwinner in these nations could only survive by also indulging in corruptions at the lower levels, implying endemic corruption across the entire spectrum of society. It is incredible that such a scenario just after WW2 in Africa should reflect the reality in Malaysia and indeed in most of the TW up to the present times, where many have not recovered from the 1MDB scandal in Malaysia for instance. The upshot of the above scenario is the clear destruction of the physical and cultural habitat due to the endemic corruption that arises from the alienation of the native populations from their lands and their societies, leading to policies by the local leadership that further separate the native from their habitat. It was previously remarked [8. Christopher G Jesudason, Commentary on Third World attempts to improve the intellectual strength of researchers, and students in higher education: a cultural and philosophical approach Asian J. Pharmacogn 4(2): 58-81, 2020, Asian] that the intellectual strength of European Roman civilization, and its capacity to order other nations or communities for that matter lay in its anamnesis tradition (such as the exhibition of remote imperialism thru native proxies during this epoch), and coupling this facet with Schweitzer's observation on the relationship Western culture to their land implied that the land played an immense role as a symbol and anamnesis device for the integration of its society. An example of this intimate link is provided by C.S Lewis in his "4 Loves" [9. C.S. Lewis, The Four Loves, Harper-Collins, 1960, 2015 London] where he opines

"*For some people, perhaps especially for Englishmen and Russians, what we call "the love of nature" is a permanent and serious sentiment. "*.

These peoples are also amongst the largest empire builders ever known. The current war of Russia with the Ukraine is not about material property but of Russian links to the land as part of its self-identity, in particular the Kievian royalty conversion to Orthodoxy that also defines the Moscow patriarchate, and the Russian presence there historically that the communist period obscured. Land for the Russian has in this secular period the same function of self-identity that the Eucharistic sacraments had in its earlier phase of national consolidation. A pioneer in the detailed relationships of organisms (he included humans as organisms and blurred the distinction between human and other life forms and their environments) was the prodigious biologist and sociologist Minakata Kumagusu, an expert in Cryptogams and slime moulds [10. (a) https://en.wikipedia.org/wiki/Minakata_Kumagusu; wrote 51 articles to Nature, and numerous others to another British journal "Notes and Queries" (b) https://www3.nhk.or.jp/nhkworld/en/shows/3025119/ (c)]

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https://www3.nhk.or.jp/nhkworld/en/shows/2032316/], a pioneer of biological interactions who used words like ecology at the same time as American scholars were using the term when Minakata was in the USA beginning 1891. He described graphically the web of interrelations as an elaborate "Mandala" or circular web [10.(c) (00:16:44)], and so considered that [10.(c), (00:16:55)] "all living things are connected and has a purpose of its own". He then deduced as a consequence that "nothing in this world is useless" [*ibid* 10.(c) (00:17:05-07)] which became his lifelong philosophy.

As a consequence of these convictions, he campaigned for the preservation of Japanese forests as an interactive system with its own intrinsic value and contribution to human and all lifeforms and opined that [10.(c) (00:20:26)] "no amount of money can easily replace a forest that has been chopped down". Minakata had such a reputation that the emperor of Japan (himself a world renowned biologist)) visited and received biological samples from Minkata. In view of this perception of a complex matrix (ahead of his time and only now being dimly understood but which is incorporated increasingly into mathematical and computer assisted ecological modelling currently), it would seem ridiculous to imagine that a forest can be defined *ad hoc* as any mono-species plant species that attained a certain height with a certain leaf area per unit square surface area of land, to the exclusion of all the other myriad human and non-human biological and biochemical interactions, including the biodiversity metric, which is how Malaysia has preserved its "forests", by appropriate definition [11. "The Malaysian government adopts the UN Food and Agriculture Organization's definition of a forest to define what constitutes a forest in Malaysia. The FAO has defined forests in developing countries as areas of land with 10% tree cover, with tree heights of at least five metres and a minimum forest size of 0.5 hectares." https://m.aliran.com/aliran-csi/what-is-a-forest-in-malaysia-common-sense-and-money-scent]. In the light of the above discussion on ecology and the unspecified number of tens of thousands of interactions between species in any biological system, we can infer how inadequate, to the point of being spurious the FAO definition of a forest is, which does not take into consideration the complexity of the interactions, and worst of all, entirely ignores the involvement of the human species in the definition of the forest ecosystem.

It is fair to assume therefore that the FAO definition of the forest is in part designed to perpetuate the commercial monocultural extraction of raw materials from plantations under the guise of ecological sustainability. Using other more biological and sociological metrics, would prove the inadequacy of the FAO definition. In a comprehensive ecosystem such as envisaged by Minkata, one cannot separate human and non-human categories as having different interactive fundamentals. Plant or animal species within the same genera have communities of self-interest that prioritizes them over others, but where there are interactions outside it. So also tribes and communities and nations too have their internal interactions and communication channels (e.g. languages, "thought", journalistic and archival material and media to record in detail their learning experiences that can be availed of) that extends to the arbitrarily defined "external" world of other organisms thru various other communication channels. With this impossibility of

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separation of the human and non-human ecosystem, the so-called destruction of the "forest" which is part of the human environmental ecosystem (HEE) must imply the loss or damage of the so-called human component (HC) as well, where its interaction with the HEE lead in the first place to the emergence of its society and culture, and its non-destructive authority over the HEE, including the development thru reasoned experimentation therapeutic knowledge where pharmacology is concerned. Disruptions can and have led to several consequences, such as the co-option of a particular indigenous tribe or nation (ITN) into the usurping or colonizing power associated with enforced universal, neo-Platonic agendas, that includes the financial aspects, leading to accommodations and adjustments, depending on the remaining anamnesis and intellectual strength [8.] of the ITN derived from its fellowship with the HEE and their communities and these compromises in turn has lead or may lead to consequences such as

The co-option of the ITN to identify with a new relational nexus where response to the ITN problems and its solutions are sought from the nexus of the newly assumed identity with alienation to the previous HEE, leading in time to the attrition of intellectual strength for some of the reasons given in [8.]. Here, the ITN is assimilated into another globalized environment divorced entirely from the HEE that characterized them previously. If the universal, neo-Platonic globalized annexation of HEE is gradual and strategic (such as replacing them with plantation agriculture) the ITN may in the short term be used to determine the plant and animal substances that they used for their therapies, which comes under the purview of ethnobotany, with the analyzing and patenting of these substances to be marketed internationally at inflated prices. Long term, native knowledge will die out with the assimilation of the native population to the universal, neo-Platonic mainstream. Following Schweitzer , goodwill exhibited by the dominant powers to those that they controlled, and generations of time is required for such traditional cultures to stabilize and become functional for themselves and those they are in communion with; both these factors are in short supply at this time.

In all these post-colonial developments, the relational basis between communities and their environment has little significance, whereas within ethnobotanical studies, the relational aspects determine the type of medicines and food that are sourced from the environment. Wiart hints at this ability to discriminate when he is able to discern the relationships between different tribes to the land: The Kadazan -Dusuns are durationally more domiciled territorially in Sabah than the Bajaus and Iranuns and this is reflected in the former using of medicinal plant material, where there is a far greater use of endemic species in their preparations than the others that use plants not endemic to the region, which corresponds to their being from more remote parts of Mindanao and surrounding regions about the coasts of the Philippines. Thus, the historicity of the tribal groups are significant in terms of discovery of plant medicines derived from these ethnic groups (4:57) . The definition of a generic native on political grounds, such as found in Peninsular Malaysia is therefore not relevant to these studies, but the anthropological and ethnobotanical definitions are, where the political definition used in Borneo to grant land privileges from traditional ancestral lands can have damaging consequences when land reform programs are setup assuming that such

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generic natives have the ability to relate to the land ecosystem when this is absent. I find Wiart to comment from a universalistic and utilitarian position, where the forest seems to exist as a separated factor that could be utilized in its pristine state for universal benefit, and not as an endemic factor that also specifies the type of humans that interacted with it to derive their culture, rational apparatus, anamnesis symbols, including their religion and this endemic factor will also determine their future relational trajectory. From this universal perspective , he feels the forests should be preserved because of not just the ecological threat related to climate change, but also because of its potential to provide drugs for diseases without effective cure, and to prevent zoonotic transfers (12:22) of microbes to the human population: Covid destroyed millions of lives and paralyzed entire economies, such as China's. He also feels that medicine practiced here could follow the example of medieval and renaissance Europe where doctors were trained in botany and medical preparations (15:39) where the corporatization of medicine has led to local doctors prescribing drugs marketed by corporations (16:11). However, such possibilities involve an advanced state of medical research and integration of natives with their land holdings to independent research, independent and protective technical journalism, medical approval of therapies based on clinical research in toxicology that has authority to approve or proscribe drug usage within the country and a recognition of the environment as a basic element in the development of the intellectual acumen of the native population. In neocolonial constructs, such agencies do not exist, and yet they must exist in order for the HEE to be recognized as a fundamental factor in existence and as a contributory factor in maintaining and improving living conditions.

With the dissociation of anthropological natives from the land by the neo-colonial proxy leadership, thereby destroying the possibility of self-learning mechanisms as approximated here by reference to AI models, with the land providing the locus of such learning processes, with programmed algorithms arising from the social structure to discern patterns and correlations in the environment, the destruction of their culture and functionality is facilitated by the alienation of the land for external , universal utilization, and the data that arises from externally impressed usage, such as palm oil production and timber extraction refers to another existence that bears no bearing to the history of the interactions of the natives with their land before the alienation and annexation. As an side interest, I further postulate that the incentive to experiment, which is a higher level civilizational feature arises from the algorithms society devised to determine patterns and form in the environment where experiment attempts to ascertain "causal" patterns. Basic agricultural activity provides an initial schooling in devising experimental methods and techniques. At another level (which is dependent on the initial conditions, and by no means universal in the neo-Platonic sense) beyond the agricultural phase , the experimental aptitude is focused also on inanimate nature, leading to postulates od "laws of nature" which to me are pattern recognition exercises, within the accuracy of the experimental system. From agriculture, the dominant nations now have their theoretical physics and ever greater capacities for experimental enquiries. What the government of Malaysia did to the ethnobotanic defined natives of Borneo, in severing the link to the land and the connections they made to other communities and cultures is a form of

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mental castration and literal dissolution of being, a cultural genocide , apart from the ecological damage that the world as a whole must endure. The neo-Platonic model of progress, with the apical domination and absolute, universally imposed interpretation of nature and human purpose by historically coherent imperial societies is what justifies such vandalism at such a large scale, executed by proxies, who are amenable to this view of reality.

The neocolonial model using local proxies is very clearly articulated by Dr. Mahathir Mohamed (Dr. M) (former Prime Minister of Malaysia, and a non-native of Borneo) who thru Taib Mahmud of Sarawak were instrumental in wrecking so much of the intelligence development of the inhabitants and the sources of natural wealth and resources by alienating the people from the land and from the extraction of the natural resources [12. Vijay V, Pimm SL, Jenkins CN, Smith SJ (2016) The Impacts of Oil Palm on Recent Deforestation and Biodiversity Loss. PLoS ONE 11(7): e0159668. https://doi.org/10.1371/journal.pone.0159668] . Dr. M views the land as an immediate commercial resource based on global demand, especially as determined by the West, and views the apparent lower state of forest cover in Europe as a major route used to achieve their "developed nation" status, where Dr. M is willing to use Western metrics to achieve his still to be realized "Vision 2020" [13. https://www.pmo.gov.my/ucapan/?m=p&p=mahathir&id=1423

Speech by Dato' Seri Dr. Mahathir Mohamad on the opening of 2nd ministerial

Conference of developing countries on environment and development (27-04-1992) , where he states: "

If the rich North expects the poor to foot the bill for a cleaner environment, Rio would become an exercise in futility. It must be remembered the UNCED is also about development. There will be no development if the poor countries are not allowed to extract their natural wealth. The only way for them to develop and yet avoid damage to the environment is for them to receive substantial material help. To ask the poor to help the rich is against all human principles of charity and fairness."] This policy of Dr. M of chopping down trees and extracting natural resources to fund "development" (using alien metrics) has been a lifelong conviction of Dr. M that he believes has universal validity, and was the route taken by the West to achieve its developed state, and the same method may be imitated by the TW to achieve the universal developed state. This viewpoint is captured by Clare Rewcastle-Brown (CRB) in her passionate account of the wreckage of the native peoples and their land in Borneo by neocolonial proxy leaders, and the endemic corruption of the leadership that extends to West Malaysia, which is the current seat of political power in the nation [14. Clare Rewcastle-Brown (CRB), The Sarawak Report: The Inside Story of the 1MDB Expose, 2018, Gerakbudaya Enterprise , Malaysia, Chap. 11, "The Clock Ticks", pg. 147:

" In reply, I (CRB) was treated (by Dr. M) to a characteristic trenchant lecture about how Europe had chopped down its own trees a thousand years before and how people like myself were conspiring to prevent development."Well, if you

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want us not to cut our trees, you should pay for that !" he barked"]. We note that the trees and land belong to the anthropomorphically defined natives of Sarawak and Sabah, together with the long standing peoples who have lived there for centuries from many parts of the world, such as China, India and Europe, and not to imported aliens, and not to the politically defined natives and others of West Malaysia. Dr. M uses the "We" pronoun to lay claim to the resources of that territory, for his race and kin thru the industrialists that process the natural resources, to the disenfranchisement of the peoples there, including their racial, cultural and religious identities. I only recount this to give an example of how land has been alienated in the TW, without providing opportunities for their self-organization and the rise of their capabilities thru the self-learning facilities that the natural environment provides. In my view, the fallacy of Dr. M's argument are on several fronts, but they all seem to fall on universalistic assumptions. The updated argument of Schweitzer that we are making is that agriculture (including the forests) helped achieve a localized environment for co-evolution of Western society, where AI-like learning strategies were developed with the cyclically varying environment providing the data processed by the community. The "chopping down" of the forests occurred over millenia, and was not due to a sudden demand for timber and land for specified monocultural plant products by an external imperialistic force that determined prices, and where the Roman peoples capitulated to the market of dominant powers for producing a particular product by abandoning other products that they used to produce, and where they used the profits and proceeds of the sale of their product to the dominant power to improve themselves according to the norms, standards and prescriptions of the dominant and alien power. Rather thru AI learning algorithms preserved and elaborated by their own society, trees were removed, replanted, experimented upon and cultivated to achieve a desirable outcome in unison with the cultivation of other agricultural entities based on experimentation, leading to mixed farming and other novel methods of production. Such learning experiences necessitated the creation of new languages and terminology, information systems, libraries and information retrieval systems, and ultimately a sense of purpose and aesthetics in the labor, which is the basis of religious expression where the Roman world is concerned. From such a complex cultural development, methods of the scientific and industrial revolution could arise. And we can infer different initial conditions encountered in history would lead to different expressions of scientific rationalization: the current belief in one set of universal laws arises from the influence of the Graeco-Roman eidos theory of the universal that is independent of historical development and causation, and this eidos theory is the backbone of TW developmental presuppositions, with its interminable state of structured mimicry and apical reception of instructions from the more developed world that they wish to become part of, where the eidos resides in the developed world. Schweitzer wished also for the African that he lived with to develop a relationship with the land and so could co-evolve with it to modern times, providing unique and manageable solutions to problems that they faced (and he hoped eventually assisting others in their problems, as Schweitzer , the foreigner with a conscience assisted them unconditionally, dying and being buried in their midst, in their land, and in their poverty) different from the putatively absolute, catholic, neo-Platonic and apical system of Graeco-Roman civilization. We note that the co-evolution of

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Western civilization with their land and agriculture has lead at the present times of 40 % full forest cover (as opposed to wooded areas which are not considered part of the statistics) and growing in temperate Europe under non-artificial criteria such as used in Malaysia [11.] and with increasing experimentation and ever growing ecological awareness, primary forest coverage (extending into the cities for instance) can only be expected to increase in the future years [15. Data extracted in December 2024. Planned article update December 2025 Eurostat: Forests, forestry and logging, https://ec.europa.eu/eurostat/statistics explained/index.php?title=Forests,_forestry_and_logging#]. These facts puts crowded Europe on par or better than tropical and less crowded Malaysia. With such a diverse and cold climate, the number of endemic species is lower than in the equatorial tropics, but the co-evolution of humans with the land and agriculture and flora has allowed for the co-existence of the human population with the rest of the living environment, and the nature of this co-existence would be guided by the intelligence that arises from the unsupervised [6.] learning strategies of this open and evolving AI system . It is therefore clear that the rise of European development was NOT due to their chopping down trees, but to the human-environment highly interactive and successful co-evolution. One cannot expect politically defined natives and other misfits that have no living relationship to the land over millenia to evolve successfully into "advanced " states of being for themselves and others due to the absence of the co-evolutionary mechanisms with the indispensable AI aspects intact. Clearly, it is not possible in this scenario to separate the environment as the basis for civilization with a self-regulatory system with decision making algorithms in place. A "dead" ecological or cultural system does not have autonomous decision-making algorithms within it, that would require large levels of system interactions and memory banks to refer to in its operations; it therefore becomes an appendage or recipient of external instruction sets. Dr. M's reference to the forests in Borneo for example (territory not related to his race, culture and kind) as a marketable raw materials source coveted by external cultural systems, where the local authorities receive foreign currency for these resources as compensation for the collapse and destruction of the intelligence building system in co-evolution with the human component of the natives that were part of the co-evolution, where this money is used not for the benefit of those that suffered loss of their living space on which their very civilization depends. With the collapse of this link, the land and both the natives and the local proxies to foreign interests become adjuncts to external seemingly universal prescriptions, which is what Dr. M understands "development" for his race in particular and others to mean. This is a typical outlook of TW leaders as regards development of the general populace, that seems to benefit only a certain class of people, who take recourse to a-historical, universal, neo-Platonic , and impersonal norms that are applied to all in order to take advantage of benefits that most are deprived of. It is ironic that this collapse of the habitat can be traced to Western technological design and science, where their effective and cooperative social system , which emerged from their co-evolution with the land, agriculture , city life and religious traditions [6.] millennia back could enhance their cooperative and communicative abilities and sense of identity to the extent that they could assume a dominant and colonizing ability where they have used other nations that they subjugated for their raw material and labor requirements, resulting in environmental, ecological and agricultural

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ruination elsewhere, the very foundations of cultural development that made the West dominant, and where without adequate protection will consign those ruined to perpetual control and dependency. Serving these alien interests and functioning as adjuncts to it are identified as markers of progress along universal lines that Dr. M and those of his ilk and kind are partial to .

The annexation and alienation of lands by the international corporate world thru local actors for their monoculture has also blunted the critical thinking associated with the production of food substances derived from their monoculture, such as the role palmitic acid plays in increasing insulin resistance and cardiovascular diseases (17:55, 18:27), [16. there are literally thousands of peer reviewed articles that indicate negative contributions to cardiovascular health and sugar metabolism e.g (a) Martins, B.C., da Silva Ribeiro, M., Teixeira, A.V.S. et al. Consumption of interesterified palm oil leads inflammation of white adipose tissue and triggers metabolic disturbances in mice on a high-fat diet. Sci Rep 14, 12530 (2024). https://doi.org/10.1038/s41598-024-63488-9,

(b) https://pmc.ncbi.nlm.nih.gov/articles/PMC6140086/James J DiNicolantonio and James H O'Keefe, Good Fats versus Bad Fats: A Comparison of Fatty Acids in the Promotion of Insulin Resistance, Inflammation, and Obesity]

where Western countries do not consume these oils routinely, but they are consumed by humans here as an edible oil, leading to epidemic levels of sugar metabolism related diseases; in contrast to global, evidence-based scientific opinion, the MPOB, regional and local universities and research institutions in places like Sri Lanka publish data refuting the global consensus, and indeed speak about positive health benefits [e.g. 17. "Current evidence on the effects of palm oil consumption on biomarkers of glucose metabolism is poor and limited to only healthy participants. We conclude that little or no additional benefit will be obtained by replacing palm oil with other oils rich in mono or polyunsaturated fatty acids for changes in glucose metabolism" in Siti Hafizah Zulkiply ,Vimala Balasubramaniam,Nur Ain Abu Bakar,Aswir Abd Rashed,Sophia Rasheeqa Ismail, "Effects of palm oil consumption on biomarkers of glucose metabolism: A systematic review" Published: August 15, 2019, https://doi.org/10.1371/journal.pone.0220877]. An AI generated report quoted verbatim here summarizes a propaganda article by The Edge magazine as follows :"According to The Edge, the positive effects of palm oil include its high nutritional value with significant amounts of vitamin E (tocotrienols) and carotenoids, which act as potent antioxidants, potentially benefiting cardiovascular health and offering protection against cell damage; its role in supporting local economies and livelihoods in producing countries, particularly smallholder farmers; and the potential for sustainable production practices that can minimize environmental impact through responsible land management and certification schemes like MSPO (Malaysian Sustainable Palm Oil) when sourced responsibly". [18. "Palm oil's contribution to global health and well-being", The Edge, 25 Nov 2024, https://theedgemalaysia.com/content/advertise/palm-oils-contribution-to-global-health-and-well-being]. Even if there is capitulation to the corporate world by local governments, (due to the momentum created by colonial and British Commonwealth traditions of advancing this oil derived from Africa) in this region, research to determine alternative edible oils for local consumption has not been

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visibly encouraged, and such research requires independent and effective scientific journalism and acute capability in management which is not foreign supported and accredited for obvious reasons, and no academic, however talented would wish to enter into such a stream of activity that will ruin career prospects in the TW when one has to align one's research to the topics that high impact journal editors consider appropriate for TW academics, with the promotions that come from such compliance leading to publication and citations in those outlets. Another problem with the neo-Platonic universal or "catholic" outlook extended to nutrition (20:54) and medicine is that human groups are genetically different with different physiologies, and so intrinsic therapies and food substances must be developed for humans in different climate and ecological zones due to genetic and other factors which are not considered in the international market of food production, which is dominated by universalized products that could have negative effects on humans not attuned to these products.

Wiart mentions (26:07) people like Hugh Norman Evans of the colonial era and his extensive observations of the natives of Sabah which the latter viewed with affection. Given the alienation of the local elites from the land due to corporate support, it seems to me that people of goodwill, with a determined moral compass like Schweitzer or Evans , would play a very important role in the rehabilitation of fragile ecosystems stemming from multinational corporate policy affected thru local agents, and they need not necessarily be local. Wiart again gives details of the potential use of plants for the international market (27:37, 30:22) , where the process is again I believe largely influenced by neo-Platonic or universal views where universal science as developed within the Western sociological network can be borrowed to add value addition to the economy by guarding the forests where research on forest products are conducted by anonymous locals, not necessarily related to the land, who will then market the products to the world and become prosperous by such activities (38.00-40.00). Here the commercial logic devoid of the interactive aspect is evident. Can research be conducted by people who are not interested in the forest and the indigenous peoples there?

Are the techniques, Western and international and supposedly universal unnecessarily expensive, since the costs reflect the economic value of the West? Can one subtract the culture and aesthetics of care for people that leads to product development to mere anonymous production with no extensive relationship to the customers of one's services? Can aliens to the land participate in the research to determine products? Wiart speaks of how plants could be used for local therapy, but also exported with great profits, for instance plants to treat alcoholism. Wiart admits he does not fully understand why this has not occurred. There are reasons. First, patents only apply to countries where they are filed in. Western countries could be reluctant to approve of such patents for goods or services that they cannot produce themselves; if they could, they would also probably show reluctance. Something more than short term business seems implicated in trade: there are cultural factors. Centuries of imperialism and control has lead to the non-Western countries function as sources of resources, ideas, and cheap labor by cultivating corrupted leaders at all levels [19. John Perkins, Confessions of an Economic Hit Man, Berrett-Koehler Publishers, 2004 and later editions, and also the many other

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books and interviews given on the web since this publication] where their nations are subjected to control by Western science and technology and their paradigms by not developing their own protective research and journalism and funding: the method of control is thru the influence of the universal eidos or absolute invariant form that these dominant countries are deemed to embody. Clearly, this brilliant post-colonial method can be viewed as an advancement to traditional European imperialism with greater financial returns without any white man's burden of proving by proximate living of a superior morality and a higher sense of justice, rationality, rule of law and capability that Schweitzer for instance had to embody. American imperialism is finance based, with charisma built up on itself at a distal level of relationship to the neocolonial state run by their proxy politicians and leaders. Although Perkins does not focus on these issues, we note that the Western world ceased becoming the producers of finished products for the rest of the world from the raw materials derived from their colonies, but instead made countries like Japan (that lost WW2 to the Allies) produce cheap goods for the rest of the world based on Western financial investment and technology that brought profits to the West without polluting industry on home shores: indeed , a Marshall plan like scheme was developed to fund Japanese industry and reconstruction and infrastructure after WW2 [20. U.S. Occupation Assistance: Iraq, Germany and Japan Compared , https://www.history.navy.mil/research/library/online-reading-room/title-list-alphabetically/u/us-occupation-assistance-iraq-germany-japan-compared.html#] and clearly as Japan was occupied, its industrial trajectory would have been set by the Americans. We can observe that China has taken over the Japanese as the world's exporter of cheap goods for especially the impoverished world, and is being trained to function as an adversary to the West to increase its attraction to the demoralized TW after centuries of Western bullying, so that its products would sell, bringing in profits to predominantly Western and other private investors. The only peaceful method I can think of for people caught in this containment trap is to build up and strengthen cultural relations first (as recommended by Schweitzer, the man with Christian values) from within themselves as native cultures are being decimated by local political proxies of external powers, and then to extend this sense of care to other compatible societies so that methods of cultural relationships may be established where the economics is the outcome of the relationships and concerns formed. Such relationships would take generations, decades and centuries to develop, as Schweitzer mentioned above realized. Whatever relationships that existed that was of long duration was decimated by colonialism and neo-colonialism, so as to destroy the economy based on those relationships, to replace it by a universal, impersonal neo-Platonic model of apical domination and charisma whereby goods could be manufactured and resources used without any relationships formed, and without any resistance. Maintaining and developing the older relationships formed over the lands and peoples would make these peoples uncontrollable since they would be responding to their own moral and cultural imperatives.

Returning to Wiart's suggestion of money making thru indigenous drug formulations, one would expect all kinds of veiled objections to follow from major changes to any designated workflow and production in the TW. For instance, one could conceivably be held to ransom by continuing to produce cheap oil palm by

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intimations of new synthetic methods of producing oils at potentially competitive prices [21. "*They Want to Make Palm Oil in a Lab*". https://www.nytimes.com/2024/03/09/climate/palm-oil-lab-startup.html?smid=wa-share] . In the absence of alternate usage of resources, due to poor scientific aptitude and the supporting social and physical infrastructure, where the only prevailing structures are non-interactive, neo-colonial appendages, one can expect that decisions will be made to devise even cheaper prices for natural palm oil production to offset the perceived threat of synthetic palm oil.

As an ethnobotanist not focusing immediately on the required sociology of the appropriate native involvement who were part of the nexus of intelligent human types co-evolving with the environment (both animate and inanimate), Wiart further describes the vast potential of medicinal plants (27:37, 30:22, 32:53) in relation to how natives were involved with their usage, but not in terms of the need to ensure that they must be involved in drug discovery and therapies due to their co-evolving with the flora of the region of domicile, and the intuitions they developed concerning plant therapeutics due to the co-evolution. Many of the inhabitants of Sabah are traditional migrants and sojourners, (somewhat akin to Schweitzer's nomads, the Bedouins or Gypsies alluded to before) and therefore do not have the stability of the environment necessary for advanced cultural development and they subsist by latching on to more stable and advanced cultures. This make them susceptible to become suitable proxies for neo-colonial domination. More recently, even more extreme than the Bajaus with regard to relationship to the land, are the politically motivated illegal migrants in the surrounding regions and legal Malay migrants brought in under the influence of the government in Malaya that has severely modified the distribution of human cultural types in the onetime largely non-Islamic and and non-Malay demographics of the region [22. "The Medicinal Plants of Sabah: challenges and potentials "https://www.youtube.com/watch?v=_0HR90PCXEE]. The current breakdown given by Wiart after the policy to alter the demographics is something like (00:56-01:48) 20% Native Kadazan-Dusuns, 10% Chinese domiciled here for centuries and having a pivotal role in business and efficient work in the private sector, 2.5 % Muruts and then the others who are largely nomadic or foreign migrants with largely Islamic religion (and not as historically associated with the land as the first group) comprising 15% Bajaus that are spread across the coasts of Indonesia and Philippines, and 20% illegal, imported persons from the Philippines and Indonesia who are not citizens and who are of no ethnobotanical significance relative to Sabah.]. Wiart rightly sees an anomaly in numbers but the shortfall in numbers might be explained in terms of non-descript "Non-Malaysian citizens " [23. https://en.wikipedia.org/wiki/Demographics_of_Sabah] making up a whopping 23% of the population whereas in 1970, the population was about 650,000 persons as compared to the current 3.5 million. "Malayising policies enacted under Mustapha Harun further lowered Sabah's Christian Kadazan-Dusun demographic dominance other than these factors...." [23.], when previously from the 1970's and earlier (census of 1960 collated by the CIA) [24. Geographical brief on Sabah , CIA released Confidential Report https://www.cia.gov/readingroom/docs/CIA-RDP84-00825R000100620001-7.pdf, p.5, par 13] the CIA report states that the Kadazan-Dusuns (comprising 32%

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of the population) and others not associated with seafaring and transient groups and largely non-Muslim in the population (meaning approximately all minus the Bajaus (comprising 13.1% of the population), a seafaring group resident there and scattered throughout other nations of the region) amounted to about 87% of the population; all this before the policy of ethnic displacement of these anthropological natives and long-domiciled peoples to the point that Sabah has been defined to have Islam as its official religion [25. https://sagc.sabah.gov.my/sites/default/files/law/TheConstitutionOfTheStateOfSabah_4.pdf, par. 5A and 5B]. Malays are active in holding influential leadership positions in government and Universities, and this has to do in part with the pro-Islamic policies of the government that has been widely reported e.g. [26. Malaysia's ethnicity-based quota system favours Muslim majority , FRANCE24 Eng. version https://www.youtube.com/watch?v=yTnuYjIuKBI]. Such nomadic and alien persons whatever the cultural background, that were imported to upset the demographics by the government obviously cannot be involved in indigenous research and the development of the potential of the land based on the necessary processes of environmental and human interaction over millennia which is necessary for the cultivation of intelligence and problem solving capacities as elaborated above, and which also is the thesis of Schweitzer concerning European advancement, where he believes this interactive process underlies the principal dynamics of all other civilizations. Introducing state sponsored alien religions will break the social coherence of peoples contained within the state that have been related to the land as anthropological natives, where the social coherence is one pre-requisite for large scale scientific and technological progress that is self-determining and not managed by external forces. From an ethnobotanical perspective, drug experimentation and discovery involves the relationship of anthropologically defined natives (such as the now diminished 20% Kadazan-Dusun and other natives) to the habitat and flora and no other groups, including politically defined natives; these others use drugs not endemic to the region and therefore represent the vast majority inhabitants who will subsist by multinational international drug and scientific paradigms not related to long term, cultural and intelligent interaction with the land. It is perhaps for this reason that these alien entities have become so overwhelming in these lands, by deliberate, international design of major powers.

Wiart has identified 535 species of plants with medicinal activity (30:22) and estimates perhaps over 1000 plants with such medicinal applications. Anthropologically defined natives have experimented with the grasses on the slopes of Mt. Kinabalu (32:53) and the collation of their use of plants extends from the 15th century by various colonizing forces. It is clear that non-imperialistic and foreign use of plant products must involve a direct interaction of natives with their land in order to discover usage, which will extend in scope if they adopt and innovate gradually the various scientific technologies and theories that may be gleaned from various trusted sources arrived at by direct, long term relationships with these sources. There is of course a life-style associated with drug usage, often in combination with other drugs that universal, international science cannot so easily elucidate, if at all.

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Further, Wiart is perplexed (39:06) why plants are not being exported, like petroleum. The reason is because products like petroleum as a source of energy was standardized by the West, with the proven technology invented for this usage. The plants here are not exported in large quantities because an authoritative science body that can invent instruments for analysis, testing and validation of the efficacy of drugs used in a specific manner does not exist, and further drugs need to be approved abroad; patents are only valid within a national jurisdiction and whilst it is easy to talk about fairness and costs, patents might be blocked or charged excessively to be granted, requiring international legal experts, funding and lobby groups to have drugs approved in foreign countries. If Wiart is thinking of exporting plants as a bulk commodity, then it is going back to the colonial model of exporting cheap raw materials: the powers that be will ensure low prices, and basically we might be observing more of the same.

Even if all the problems associated with foreign usage is overcome (protection of patents, approval of drug usage, good prices etc.), there is also the need to have a native, culturally driven scientific infastructure that has a deep interest in drug interactions as a pure subject of study, motivated with cultural norms of value and discipline , not derivable from Graeco-Roman universal assertions that do not refer to cultural performance and actual capability. Out of a pool of promising drug candidates , 90% fail to reach the market in the USA [27. " It takes 10 to 15 years and around US$1 billion to develop one successful drug. Despite these significant investments in time and money, 90% of drug candidates in clinical trials fail". https://www.asbmb.org/asbmb-today/opinions/031222/90-of-drugs-fail-clinical-trials#]. If we include the criteria of market profitability, it would be fair to estimate the failure rate to be close to about 99%.

Thus, it would be foolish to set up a drug research center anticipating commercialization with profits for its raison d'être; however, it would be eminently wise to set up a Research Centre in native drug research aimed at:

providing a structure to enhance native-habitat interaction, which includes the emotional and historical link to the native land and culture 2. Providing a structure that can provide applications in pharmacology and ethnobiology in parallel areas that arise from native-habitat interactions that would serve the interests of pharmacology and ethnobiology, and they include the following non-exhaustive areas of overlap: the mathematical, theoretical, and experimental physical sciences and computing the fabrication of scientific instruments to validate hypothesis and theories thru experimentation concerning the pharmacological and allied sciences such as in par. a. above . Such a vital facility involves relating to laboratories and machining facilities with expertise in custom design presupposing familiarity of academics in instrument fabrication to validate the research questions that they pose training future generations in pharmacy science by creating research projects and housing venues of fellowship where discussions can be held with experts in other fields to learn and benefit from the suggestions and expertise of others, and to inherit the work and labors of the previous generation of researchers in the institute. This aspect of anamnesis is a

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fundamental pillar of Roman civilization and its technology and sciences providing technical expertise and support to non-governmental and private industry who are willing to undertake a high-risk drug-development project. GLC's in Malaysia have been known to squander millions/billions of ringgits for many reasons, one of them being due to the consequences of a lack of expertise build up protective and timely journalism not for purposes of promotion (as is its current principal function) thru the KPI reward system, but to cater to the processing of big data that is generated by very vigorously active research that necessitates a demand for such reference data concerning these research results (both results deemed positive and negative) in a society that has a natural desire for enquirytesting of drugs developed and approved elsewhere for efficacy and toxicity and side effects: due to the reality of genetic differences in the population, and the politics of big pharma, drugs are foisted on the public based on the reputation of large drug companies and allied institutions like the FDA of the USA. Thus, it is vital to undertake research to determine the local efficacy and safety levels of drugs intended for public consumption. Having a laboratory doing natural product research that relates to the ecosystem and native interaction with it that can suggest other uses for the natural environment other than the felling of trees and the establishment of oil palm and other plantations. It is understood by this laboratory that the forests and native habitat are reservoirs and sources of medicinal substances.

Wiart (part 7) ended his talk by highlighting the need to set up a State Research Center for the following purposes that should be compared and contrasted with the purposes of such a center described above. A fair deal of overlap is observed between his recommendations and those discussed above. He suggests the following:

(1:19:00) there is a need to serve the veterinary, pharmaceutical, nutraceutical and cosmetic pharmaceutical development in Sabah

Comment: We note a) covers basic functionality that will always have a demand in Sabah, and such a center can be justified financially for support of these primary functionalities (including research in toiletries, detergents, soaps, antiseptics, household chemicals, creams, lotions etc.)

There is a need to train native local students.

Comment: so that they may intelligently relate to their ancestral environments in a scientifically rigorous manner

c) There is an urgent need to protect the undisturbed virgin rainforest (1:20:02) . It is a scam to cut forests down and replant (1:20:04), imagining that the forests can be restored in an instant that took millions of years to develop and evolve.

d) Anthropologically defined natives are alienated from their forests and lands by regulation and law. There is "knowledge loss" due to the alienation (1:2:37).

Comment: If the native-habitat complex is like an AI-type system, there will be loss of intelligence and unsupervised-learning pattern recognitions and therefore a loss of inferential capacities. This leads to a deliberate destruction of

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social connectivity and problem-solving capacity, with the creation of dependency as one qualification of relationship with more robust and foreign or external cultures. The government practices in Sabah are equivalent or similar but in another sense to the educational dumbing down strategies in peninsular Malaysia that many throughout the decades have commented on.

"*There is potentially more money to be earned from plants (medicines and other activities than thru timber and then oil palm production from the cleared forests*" (1:21:02).

Comment: the run-off of pesticides from oil palm plantations with the poisoning of the groundwater is well known, in addition to the chemicals that seep into the fruit bunches [28. https://www.wrm.org.uy/bulletin-articles/malaysia-severe-health-effects-of-pesticides-on-workers-in-oil-palm-plantations, WRM Bulletin 129, 28 April 2008 Malaysia: Severe health effects of pesticides on workers in oil palm plantations] . Much research seems to indicate that even from a universalistic point of view of non-personal commerce, there are profitable alternatives to both monocultural plantation economies and irreversible unplanned timber extraction [29. e.g.

a) Profits from forests other than timber and oil palm:Can forests earn more money than oil palm plantations?

https://environment-review.yale.edu/can-forests-earn-more-money-oil-palm-plantations-0

b) https://theconversation.com/in-papua-forests-offer-more-economic-benefits-than-oil-palm-plantations-research-finds-130708 ,

" In Papua, forests offer more economic benefits than oil palm plantations, research finds." Published: March 21, 2020 6.47am GMT].

From our updated Schweitzerian view that interprets agriculture and the land in relation to the natives as an open AI-system of learning leading to further civilizational possibilities, which affords one route to mastery over the physical universe as observed in Roman and western civilization, Schweitzer believed that this pattern of a link between agriculture and natives could also serve as a model for his beloved Africans at least. Within the context of Sabah, the Schweitzer recommendation would be to re-establish natives to their habitat as far as possible and to expose them to the very rare benevolent and supportive people and to social forces and amenities that can introduce them within context to techniques and methods within their improvisational and innovative grasp to solve their economic problems so as to relate to both the "outside' world and their own habitat. The co-evolution of the native with the forests and with rare well-meaning people worldwide and the "market" outside their immediate surroundings will determine the type of economy they can independently arrive at. With a greater mastery of the environment and their growth of moral responsibility towards others outside their immediate milieu, such developments will lead to extensions of their localized civilization for the benefit to others, from the knowledge they have constructed and where they can share in the concerns and problems of others they are in communion with.

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(f) Wiart claims that Sabah (1:21:59) has greater potential than Sarawak, Brunei and West Malaysia concerning biodiversity and pharmacological exploitation.

Comment: If this is true, it can be attributed to several precarious factors, such as the greater preservation of the primary forests, in Sabah compared to the other territories, the distribution and number of endemic species, but most importantly, the still intact presence of anthropomorphically defined natives that still relate to their habitat despite the government policy from Kuala Lumpur to severe this relation, where the relation defines an AI-type system of gradual intelligence upbuilding.

(g) The need to not waste money on expensive academic foreign expertise, but to use local talent and capability (1:22:23), presumably when running the proposed center.

Comment: Neocolonial imperialism in knowledge monopoly has taken the form of academic apical domination by using the centralized media of the imperial centers to promote TW academics to run the system in the TW without their having attributes of independence and competence, so that even after 70 years or more of theoretical political independence, any exploration of novel science or technology requires at the very least the initial input of foreign expertise to mechanically "set-up" a research methodology and research group headed titularly by a local leader, where the research often time proves to be essentially one-trick pony operations, using commercial instruments bought straight out of a box or crate, and where the chosen leader will be in a state of "collaboration" with the external sponsor or expert, who will also be indirectly involved in ensuring high-impact publication and citation of the directed research, leading to promotion and establishment of the local leadership. Such an arrangement ensures total control and capping of the research and research environment, in terms of breadth of the studies and the capacity to relate to others, and the main objective of such an exercise seems to be the extraction of routine data needed by the expert and his community. Using one's own personnel and resources can only take place if the racial policies (official and otherwise) which are foundational to the politics of the country does not discriminate against local people of the inappropriate race from positions and funding in research, and where they emotionally have a vested interest in the research because of the effort taken to master the discipline under consideration: for otherwise, they would not have sought advanced post-doctoral training and research associate positions requiring many years of work at low pay with little security; some guarantees of employment should be offered to those that have put in the effort. Thus local personnel can only be used if the acumen is available from people not acting as proxies to external concerns, and this is in short supply, as independent researchers tend to be phased out of the system and the most efficient vie for a position abroad. The one-trick pony research groups which typifies so much of the research in the TW cannot go beyond the field of interest the group was constructed for, and is corralled in; having local experts presupposes the existence of an open and critical research environment with their own specialized media not constructed for promotional purposes, but for the protection

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of academics, the collation of research data , and the reporting of new methodologies and theories that forms the anamnesis reference from which new areas of science may be established. Without an internal self-generating AI-like system with self-learning open to the world in terms of assimilation and critical appraisal, I do not see how one can just have available local people to lead the teaching and research when the system in place appears to be one of dependency with research centers maintained by locals but dependent on "collaboration" , advice or some other subtle technique to maintain the research along a prescribed direction with guaranteed accreditation and prolific publication by the remote directors of the research: those that have done any original research will be aware of the fact that there are no guarantees of any one intended research outcome in the endeavor: By definition, carrying out data acquisition with known techniques is not research but a prescribed activity: experimentation involves forays into the unknown, and conducting various tests of inferences to determine the nature of reality as understood at that point in time. In this sense, it is fair to say that most TW research centers do not conduct research in the latter sense of existing in the unknown.

h) Medical doctors need to know about medicinal plants, and prescribe these (15:33-16:12).

Comment: Again, without a local community of authoritative and self-referencing researchers who can statistically determine the efficacy and safety of such herbs, and have the authorization to approve such medications for doctors to prescribe, this suggestion cannot materialize.

i) It is a sham to say that one can cut forests now, and then let it grow again. (1:20:00-1:20:19) Such commercial forests do not have the same complexity of interaction as that which evolved over millions of years, leading to the production of various chemicals and substances that may be isolated for therapeutic effects. Following people like Dr. M, Wiart argues that the "mistake" of cutting forests in Europe need not be repeated here.

Comment: The exploitation or usage of the forests in Europe follows a different trajectory to the one found here, where imperialism and commercial European domination desiring cheap raw materials lead to this economy of exploitation, where no alternative methods or usage could be found; the momentum of the past explains the status quo of the retention of colonial agriculture until there is little viability left, like the rubber industry that the British established, where rubber is being superseded by another colonial crop, oil palm. Following Schweitzer, European relation to their agriculture to some extent fostered identity of being, cultural, intellectual and technical development, as a type of AI self-learning system. This interaction with the forest and with nature has entered a phase in modern times in Europe where these biological systems are preserved and expanded in scope for mutual benefit. Hence I believe that the situation is not equivalent to the ones found in the TW, and no mistakes as such had been made. As technologies improve and human populations diminish, I

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would expect the natural environment too will in advanced societies assume a place of relevance.

Conclusions, If the forests and natural environment were viewed as a significant component in an interactive AI-type system, then agricultural activities including medicinal plant usage, community identity, and intellectual development are all interrelated, and if allowed to function without suppression, other beneficial factors could follow as a consequence, including economic development, as Schweitzer believed could be the case for Africa, similar to what Europe went thru. What the TW is assuming is that it can bypass the relationship with nature, the land and the history of that relationship to attain the developed status of the Western world which achieved its state of being by such a historical relationship with the environment; the African and TW method is to absorb the Graeco-Roman universal and absolute "eidos" of the developed world and be transformed into an imperfect image of this perfect form, where considerations of such historical anamnesis and relationships between people and environment can be excluded. We also note that the complex sciences of the developed world is a developing and ever-growing organic nexus of relationships, where medicinal plant science interlinks with technology, computer calculations, simulations, mathematics, instrument-making, the theoretical sciences and so on. I do not see how one field can develop on its own without the linkages to the rest of the web of these inter-relationships. In an integrated scientific society of non-isolated persons in a state of intense dedicated work, mutual value attribution and reference, the phenomenon of 'unsatisfactory' and incomplete projects as judged by the community standards that was fully financed cannot arise because there would be a constant re-deployment of funds and objectives and expertise from one research project group to another to maintain the research to satisfactory completion.

[30. https://theedgemalaysia.com/node/745614, By Anis Hazim /theedgemalaysia.com, Over 1,000 research projects costing RM148m by Malaysia's top universities found 'unsatisfactory']

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