



laetus in praesens

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20 September 2021 | Draft

Crafting an Exit Strategy from Universal Vaccination Failure

Prudent preparation for the probability and impact of the unforeseen

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Introduction

There is clearly a major global consensus by authorities on the strategy of universal vaccination as the primary response to the COVID-19 pandemic. This is justified by them in the light of interpretations of available evidence and modelling with regard to [herd immunity](#) -- for which there is necessarily no hard evidence in the current case.

It has already become apparent that, even when fully vaccinated as required, people remain vulnerable to new variants of the virus and as agents of its transmission (Noga Tarnopolsky, *Ultra-Vaxxed Israel's Crisis Is a Dire Warning to America*, *Yahoo News*, 24 August 2021; Sara Middleton, *The COVID shot is a complete failure, according to scientific data*, *NaturalHealth365*, 10 September 2021; Helen Sullivan, *Singapore reports biggest spike in Covid cases in a year despite 81% vaccination rate*, *The Guardian*, 15 September 2021; Joshua Cohen, *Among Fully Vaccinated, Breakthrough Covid-19 Infections Are More Common Than Previously Thought: Does It Matter?* *Forbes*, 22 July 2021; Julie Steenhuysen, *US data show rising 'breakthrough' infections among fully vaccinated*, *Reuters*, 25 August 2021; Robert Hart, *Covid Surges in 4 of 5 Most Vaccinated Countries: here's why the U.S. should worry*, *Forbes*, 11 May 2021).

Another indication of probable future failure is the expressed concern at the waning effectiveness of vaccines (*Is Vaccine Immunity Waning?* *The New York Times*, 30 August 2021; *New CDC studies point to waning immunity from vaccines*, *Politico*, 24 August 2021; *Covid infection protection waning in double jabbed*, *BBC News*, 25 August 2021; *Experts show waning effectiveness of COVID-19 vaccines over time*, *News Medical Net*, 1 September 2021). This frames the question as to the requisite frequency of booster shots -- yearly, quarterly, or more frequently? (*Breakthrough infections and booster shots: what you need to know*, *The Guardian*, 21 August 2021).

Such difficulties have been compounded by the lack of attention by health authorities and the media accorded to uncertainties regarding use of the PCR test and its capacity to detect COVID-19 "cases" on which strategic modelling has been so dependent. This had resulted in new guidance from WHO and an announced cessation of that method by CDC (Marco Cáceres, *WHO Issues New Guidance for Determining PCR Test Results*, *The Vaccine Reaction*, 21 February 2021; *CDC ends PCR testing for Covid due to it being useless*, *Nexus*, 21 July 2021).

It remains unclear whether the vaccines will be adequate to contain the future evolution of the pandemic -- despite unquestionable formal assertions by authorities of a return to normality following comprehensive vaccination, whether 70%, 80%, 90%, or complete. The degree of commitment to the strategy has nevertheless been emphasized by the executive order of the President of the USA in September 2021 mandating the vaccination of 100 million American employees -- irrespective of their wishes in that matter (*Biden announces new vaccine mandates that could cover 100 million Americans*, *CNN*, 10 September 2021). Other countries are expected to follow that example.

In this context it is therefore prudent -- according to the [Precautionary Principle](#) -- to explore the possible future need of authorities for

an "exit strategy" from the global commitment to universal vaccination. Such an exploration calls for recognition of the role in the popular imagination of the unprecedented global consensus enabled by authorities and the credibility that it has evoked.

Such imaginings could be understood as having acquired mythical proportions, as indicated by a degree of acceptance of vaccination as a panacea and a "silver bullet" through which the terrifying virus could be eradicated. This is matched by a promised return to normality as a "light at the end of a tunnel", as discussed separately (*Enabling the "New Normal" through "Renormalization"*, 2021). The quest for the ultimate vaccine in response to viral threat is even reminiscent of the mythical quest for an "elixir of immortality" (*India frets over wastage of 'elixir-like' Covid-19 vaccines*, Reuters, 18 March 2021)

Other than widely disseminated imaginative depictions of the form of the virus, missing from public discourse are images indicative of the significance of both universal vaccination and of the desired normality to which return is promised. Both are presented verbally, typically in the form of text, possibly enhanced by challenging statistics. The mainstream narrative merits enrichment by imagery with which people can engage. **Presentation of such experimental images is the purpose of the following argument.**

Evoking imaginative engagement is a means of preparing people for other ways of responding to unforeseen risks in the event of failure (*Engendering 2052 through Re-imagining the Present*, 2012). Arguably the future may come to deplore the extent to which, in strategic terms, authorities have placed "all their eggs in one basket", rather than spreading the risk between complementary strategies in response to the pandemic. This unquestioned tendency has been only too evident in the catastrophic failure of the costly intervention in Afghanistan over a period of two decades.

The problematic consequences are compounded, as is only too evident in the case of vaccination, by ever increasing suppression of alternative perspectives and their systematic condemnation as misinformation. Even when presented by medical professionals, these are either ignored or deliberately conflated with dangerous misinformation (*130+ UK Doctors: Failed COVID Policies Caused 'Massive' Harm, Especially to Children* The Defender, 27 August 2021). For example, the latter highlights:

- No attempt to measure the harms of lockdown policies
- Institutional nature of COVID, in being especially characteristic of institutional environments
- The exaggerated nature of the threat
- Active suppression of discussion of early treatment using protocols being successfully deployed elsewhere
- Inappropriate and unethical use of behavioural science to generate unwarranted fear
- Misunderstanding of the ubiquitous nature of mutations of newly emergent viruses
- Misunderstanding of asymptomatic spread and its use to promote public compliance with restrictions
- Mass testing of healthy children, treating them like some sort of biohazard is harmful, serves no public health purpose and must stop
- Vaccination of the entire adult population should never have been a prerequisite for ending restrictions
- Over-reliance on modelling while ignoring real-world data

Ironically, a challenge for authorities in the quest for any exit strategy from universal vaccination is that the greater the suppression, and the greater the percentage of the population forcibly vaccinated, the fewer will be the pool of people that can be upheld as blameworthy in the event of any strategic failure. Curiously this challenge is not acknowledged in the current modelling of the pandemic (*Misleading Modelling of Global Crises: unquestioned bias in authoritative representations of reality by science?* 2021).

The argument concludes with consideration of the envisaged need for a Nuremberg-style trial to clarify the legal question as to whether mandatory universal vaccination with experimental vaccines is in violation of the *Nuremberg Code* (1947) -- as variously claimed and vigorously denied. Potentially understood as a memetic disease, consideration is also given to the possible need for corrective deprogramming of those infected by a memetic virus which has seemingly mutated from other variants in the past. In that sense deprogramming can be recognized as having been deployed under other names, including deradicalisation, re-education, and denazification.

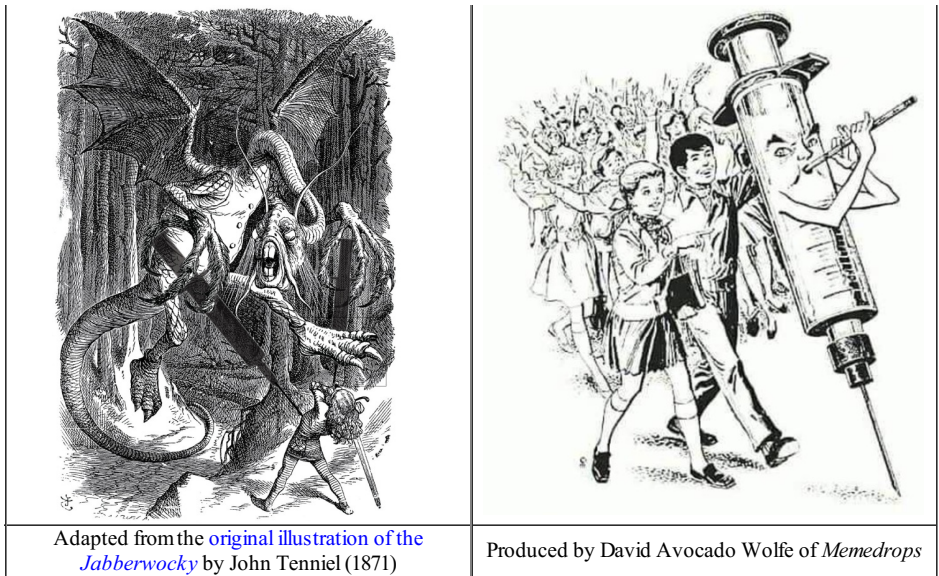
Will anything be learned from the questionable preoccupation with exit strategies from Afghanistan or Iraq -- or with dependence on non-renewable resources?

Rather than the primary focus on the "exit strategy" of the instigators of "universal vaccination", this argument may also be explored in terms of the "escape strategy" for those exposed to their "universal indoctrination".

Challenging images of universal vaccination

Whilst they may reflect individual perceptions of vaccination requirements, the following caricatures are clearly inadequate to collective imagination of universal vaccination, as discussed separately (*Jabbercovid from the Jabberplex: in celebration of the jabber strategy ensuring a jab-for-all as a global panacea*, 2020). Reference to the hunt for Lewis Carroll's nonsense beast, the *Jabberwock*, does however offer a means of framing other virtual wars based on flimsy evidence, as argued by *Binoy Kampmark* with respect to the *Global War on Terrorism* -- known as the GWOT (*The Messianic Failure: Pursuing the GWOT Jabberwock*, *Australian Independent Media Network*, 11 September 2021).

Speculative representations of Jabbercovid	



Since the strategic response to the pandemic has been framed by many authorities as a "war" -- to the point of invoking wartime emergency measures -- it is appropriate to consider how extraordinary warfare has been framed in the popular imagination following the *The War of the Worlds* (1897) by [H. G. Wells](#), and to its many subsequent adaptations.

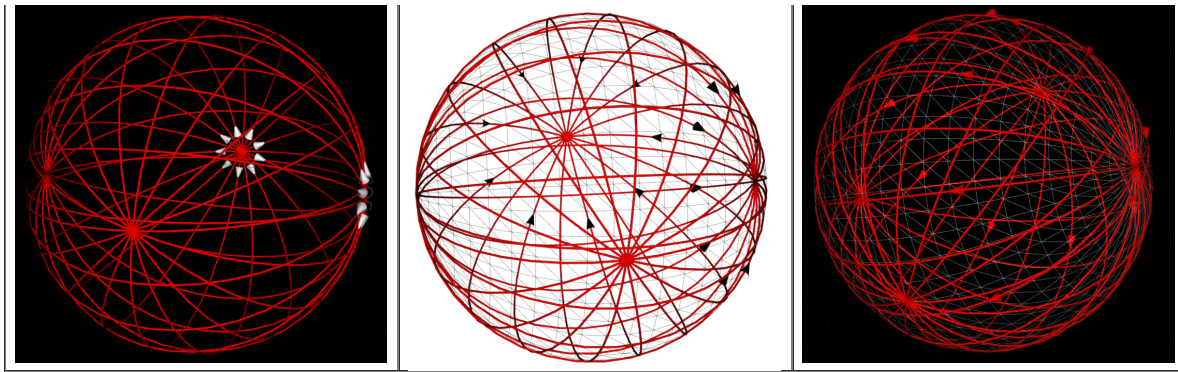
Authorities could, for example, now be seen as having effectively positioned themselves like the extraterrestrial [Daleks](#) of science fiction (below left). The Daleks appeared in the UK TV science fiction series *Dr Who* from 1963. Their simplistic response to opponents -- **Exterminate** -- entered popular culture over subsequent decades. With the call of authoritarian science to repress all arguments which contradict its own in mainstream discourse, there is a delightful irony to the degree to which that is coming to resemble the call to exterminate.

By contrast, given its role in the popular imagination, it is appropriate to ask whether the [Death Star](#) (a galactic superweapon featuring in the *Star Wars* space-series since 1977) is indicative of imagery of value to depiction of universal vaccination. Since its first appearance, the Death Star has become a [cultural icon](#). As the images below suggest, it could well be imagined that the primary weapon of the Death Star was inspired by the design of that of the Daleks -- as well as bearing a degree of resemblance to the vaccination needle.

Images of extraterrestrial weapons from science fiction		
Dalek from <i>Dr Who</i> (animation)	Death Star of <i>Star Wars</i>	
	Prototype	As featured in films
<p>Adapted from <i>Wikipedia</i></p>	<p>Reproduced from <i>Starwars Fandom Wookieepedia</i></p>	<p>Reproduced from <i>Wikipedia</i></p>

As presented, the Death Star image is however also of limited relevance in that it is designed to destroy other planets in the universe. More relevant would be images of operation of a technology whose "universal" impact is focused on the planet Earth through vaccination of its whole population -- with "shot" an especially unfortunate metaphor. The following animations are suggestive in that respect -- using contrasting design options. They are also consistent with the invasive surveillance technology scheduled to accompany such targeting.

Imaginative animations of universal vaccination on Earth		



The *Star Wars* mythology has the [Galactic Empire](#) as constructor of the Death Star to eradicate all opposition to its hegemony. The opposition in the form of the [Rebel Alliance](#) takes advantage of the one weakness of the Death Star. This is an exhaust port which, when hit with a precise shot, triggers a [chain reaction](#) throughout the station's entire infrastructure. Asserted to be a fundamental threat to the "Empire", are the "unvaccinated" thereby framed as the "Rebel Alliance"?

Images of living with the enemy – and with any threat

Living with terrorism? A primary strategy of the Global War on Terrorism (GWOT) has focused over two decades on the eradication of terrorism. This is a concept central to a variety of other virtual wars -- and presumably to be recognized in relation to global warming (*Eradication as the Strategic Final Solution of the 21st Century?* 2014; *Review of the Range of Virtual Wars: strategic comparison with the global war against terrorism*, 2005).

The defeat of the coalition forces in Afghanistan, constitutes a total reversal for that strategy which will be a focus for historical analysis in many decades to come (Anurag Roushan, *US, NATO Allies Back To Square One In Afghanistan After The Taliban's Takeover: IFFRAS*, *Republic World*, 8 September 2021). The supreme irony is the current obligation to find ways of engaging with the Taliban, long upheld as the exemplification of terrorism (*America should engage with the Taliban, very cautiously*, *The Economist*, 4 September 2021; *How should Europe engage with the Taliban?* *RFI*, 25 August 2021; *UN chief underlines importance of engaging Taliban, aiding Afghans*, *Xinhua, Asian News*, 12 September 2021)

Living with COVID? In the same period, curiously, this radical shift in strategy with respect to terrorism may be compared with that from the preceding "COVID zero" eradication strategy:

- UK: *Prime Minister Boris Johnson announces plan for living with Covid* (*BBC News*, 5 July 2021); *Freedom is in YOUR hands: As Boris Johnson prepares to unveil July 19 blueprint for ending lockdown curbs, he declares it's time to live with Covid as we do flu* (*The Daily Mail*, 5 July 2021)
- Australia: *Why has Australia switched tack on Covid zero?* (*BBC News*, 3 September 2021); *End of COVID-zero, uneven vaccination coverage will shape reopening: epidemiologist* (*The Canberra Times*, 8 September 2021); *'Groundhog day has to end': Australia plots path beyond 'covid zero' and lockdowns* (*The Washington Post*, 24 August 2021)
- Europe: *As Covid-19 Cases Rise, Europe Enters 'Living-With-the-Virus Phase'* (*The New York Times*, 15 September 2020)

The shift has been articulated in terms of various understandings of "living with COVID" or "living with the virus" -- previously framed as strategic anathema. It has necessarily evoked controversy (*The Great Divide over living with the virus*, *Financial Times*, 3 September 2021; *New Zealand not willing to risk UK-style 'live with Covid' policy, says Jacinda Ardern*, *The Guardian*, 7 July 2021; *Coronavirus: Living With COVID in Europe vs. America*, *American Council on Science and Health*, 26 August 2020). For some this is currently framed as dependent on a achieving a percentage of universal vaccination (Stephen Duckett, et al, *Race to 80: our best shot at living with COVID*, *Grattan Institute*, 29 July 2021).

Any strategy of "living with the virus" is increasingly related to the challenges of "long COVID" (*Top expert warns that Long COVID is America's next big health crisis*, *Diabetes*, 20 May 2021). The mental health implications are now well recognized (*Depression triples in US adults amid COVID-19 stressors*, *Center for Infectious Disease Research and Policy*, 3 September 2020; Alisha Arora, et al, *Understanding coronaphobia*, *Asian Journal of Psychiatry*, December 2020).

Living with criminality? Understood in terms of percentages, this could then be understood as raising the question as to what percentage of corruption or criminality is tolerable in a society -- given the ineffectual attempts at their eradication? This in turn raises the question of what percentage of injustice and domestic violence is tolerable -- to whatever extent it is vigorously asserted to be "unacceptable"? How does society "confront its demons" and "come to terms with them"?

Living with "evil"? The question is then what credible imagery is available to articulate how the "angelic" forces opposing threats to their understanding of global civilization might be appropriately arrayed against the "demonic" forces held to be destructive of that civilization. One major difficulty is the questionable manner in which those exemplifying "evil" are detected -- and by whom. Not infrequently opponents in political discourse label each other as "evil" --d despite their obvious need to collaborate in some manner. The challenge can be variously articulated:

Existence of evil as authoritatively claimed to be an overriding strategic concern	Employing a problem profile as a template for an evil profile
Framing by others of claimants of evil as evil	Evil loops and sigils as a pattern language
Epistemological and definitional challenges to profiling evil	Engaging fruitfully with deadly opposition and fear of transformation

Adapting a proven problem profiling methodology to profiling of evil

Angelic and demonic forces? One exercise in presenting the array of such opposing forces has been developed and discussed separately (*Engaging with Hyperreality through Demonique and Angelique? Mnemonic clues to global governance from mathematical theology and hyperbolic tessellation*, 2016; *Reframing the Righteousness Enabling Repetition of the Titanic Disaster: comprehension of 144 Distinctions -- Mahjong as "Angels" versus "Demons"*, 2020). Part of the confusion lies in the manner in which those claimed to be "of darkness" by some may perceive themselves to be "of light" -- whilst perceiving those "of light" to be "of darkness". There is no lack of misinformation in this dynamic.

These exercises have the advantage of employing a traditional distinction between 72 angelic forces and 72 demonic forces -- an articulation much greater than in many conventional sets of distinctions of either (in which conflation and confusion is common). As metaphors of strategic and problematic modalities, they offer further clarification in the light of the preoccupations of mathematical theology (*Mathematical theology as source of mnemonic clues to global comprehension*, 2016).

Of particular interest are the mathematical reframings cited there of Peter Collins (*Angels on a Pinhead -- qualitative numbers: transfinite*, 1994). In clarifying the relation between angelic and demonic forms, the latter notes:

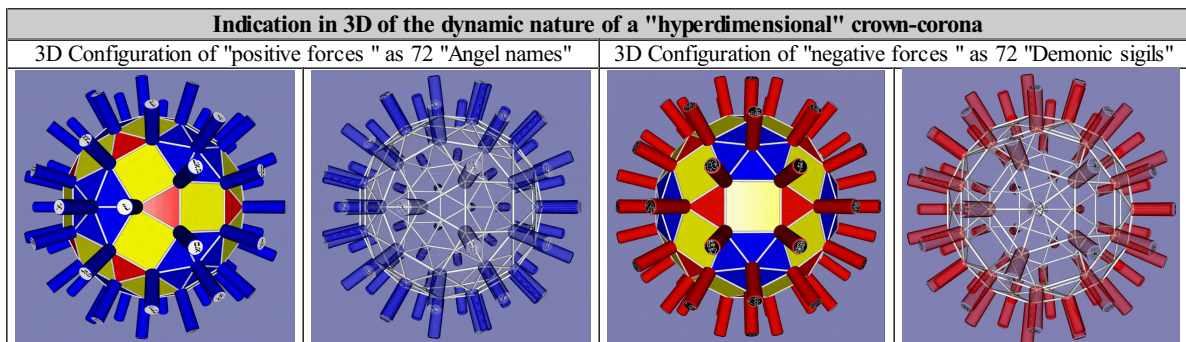
I mentioned before that the angel hierarchies essentially deal -- in reduced form -- with the transcendental aspect of spiritual development. The highest of these hierarchies relates to transfinite reality. Likewise the mathematical system of number -- which mirrors the logic of the angelic system -- also leads to transfinite numbers as its highest "hierarchy" dealing -- again in reduced form -- with the transcendent aspect of transfinite numbers. In dealing with angels I suggested that they represented essentially (unconscious) projections. Thus something inherently intuitive and subjective could be appropriated in objective rational form. This particularly applies to the highest hierarchy of angels. It is precisely the same in relation to transfinite numbers. They represent most clearly that aspect of number which is most intuitive and subjective projected outwardly so as to be appropriated in rational fashion. As we have seen angels are not really separate beings at all, but rather represent the infinite potential inherent in all personalities.

Such arguments help to clarify confusion between any finite strategic plan and the challenge to human values from a transfinite perspective -- framed otherwise through mathematical theology (*Adhering to God's Plan in a Global Society: serious problems framed by the Pope from a transfinite perspective*, 2014; *Is the World View of a Holy Father Necessarily Full of Holes? Mysterious theological black holes engendering global crises*, 2014).

Iconography of angels and demons: In the quest for suitable imagery, there is a strong case for having recourse to the extensive iconography of angels and demons in many cultures over centuries -- to which reference continues to be made. Both have of course changed with respect to what they may represent although correspondences can be found.

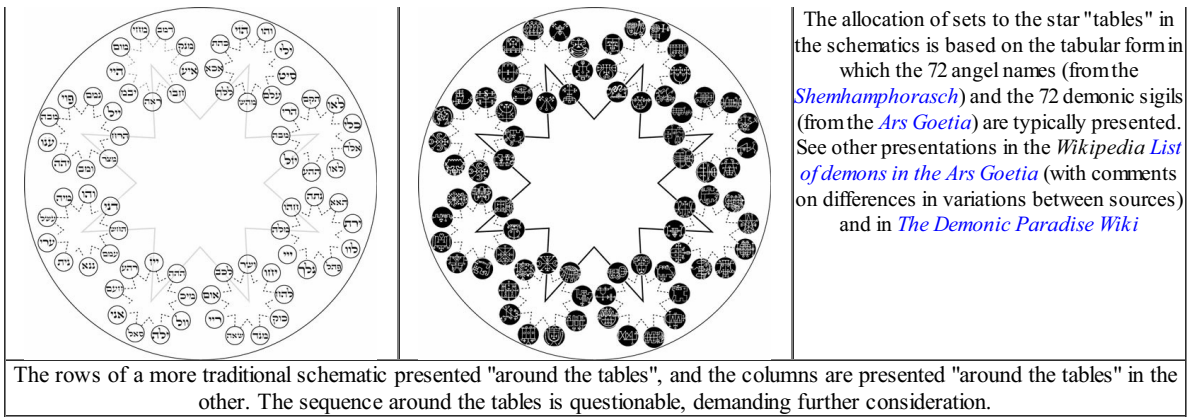
One of the advantages of that iconography is past efforts at its documentation and organization. These could be exploited to frame the current strategic challenge of the engagement of the "forces of light" with the "forces of the darkness" -- recognizing that both labels tend to be questioned (*Susantha Goonatilake, Toward a Global Science: mining civilizational knowledge*, 1999).

A previous exercise explored a speculative mapping of 72-foldness -- provoked by an estimate of the number of protein spikes on the virus COVID-19 (*Spike-endowed Global Civilization as COVID-19*, 2020; *Mutual entanglement of two patterns of 72-foldness?* 2020). Benefiting from the traditional iconography of 72 angels and 72 demons, this gave rise to the following two mappings of 72-foldness, attaching spike-style labels to each vertex. It is curious to note that this pattern of 72-foldness was of significance to the early Egyptian and Roman civilizations as an organization of the constellations of stars.

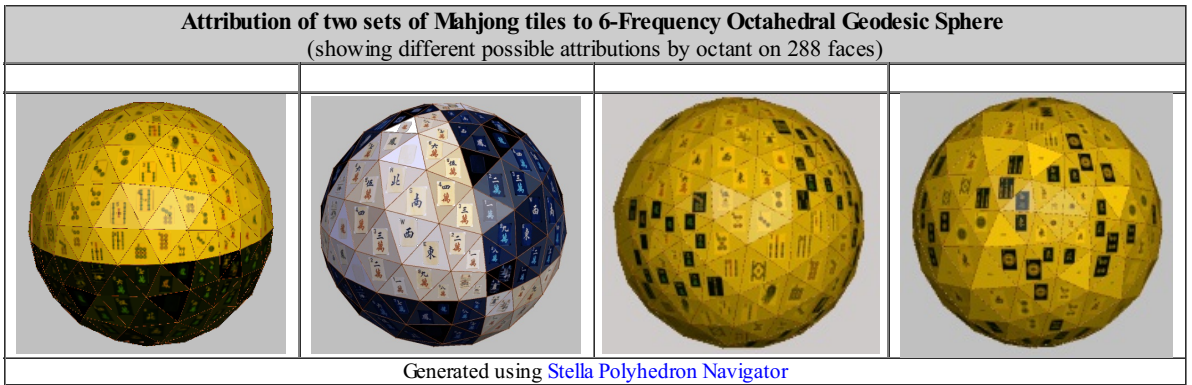


With the focus in this argument on a richer pattern of 144-foldness, these frame the question as to how the two different mappings might be interrelated together. How can they be entangled in "battle formation" -- mapped in a pattern of 144 -- given the constraints indicated in the previous section. This would clearly be indicative of the dynamics of their relationship.

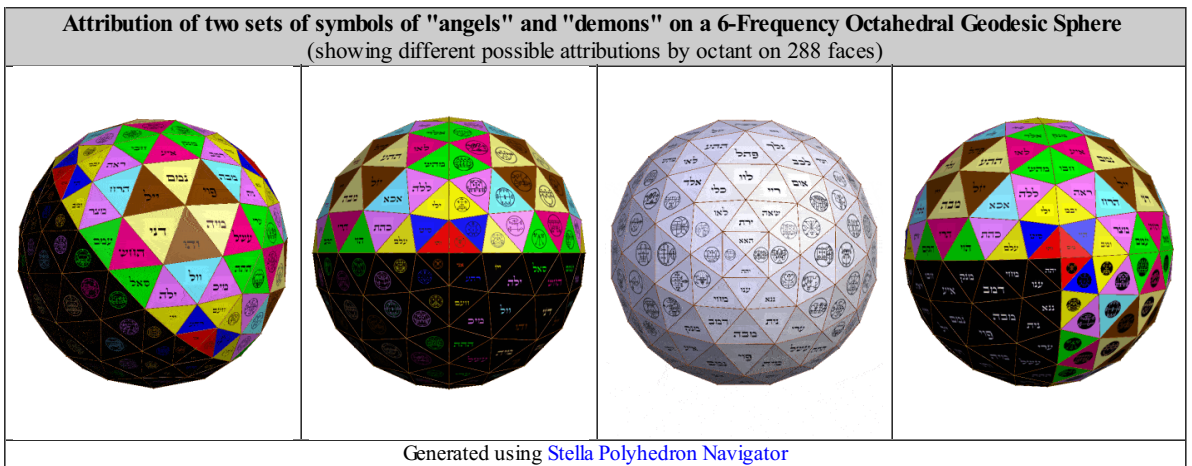
Indication in 2D of the dynamic nature of a "hyperdimensional" interaction between radically distinctive forces	
Alternative experimental configurations alternating between the 72 "angels" and 72 "demons"	
Animation of 8 sets of 9 (enlargements for detail: angels / demons)	Animation of 9 sets of 8 (enlargements for detail: angels / demons)



Curiously it is only the game of *Mahjong* that challenges players with 144 distinctions. The tiles by which they are depicted could then be mapped onto a spherical form to suggest visually the nature of the challenge of living with the opposition, as presented and discussed separately, and reproduced below (*Mapping options for 144 distinctive features of a dynamic global system*, 2020). A specific concern was integration of "problematic" forces (*Systemic recognition of the "cognitive underworld" -- integrating the "netherworld"*, 2020).



The exercise with the Mahjong tiles can be repeated (as shown below) using traditional indications of the "angelic" names and "demonic" sigils (as shown above). In the light of the clarification above in terms of the organization of global experience into octants, the design options in the animations distinguish variously between "upper" and "lower" hemispheres -- each divided into quadrants. In an "upper" hemisphere, as characteristic of overt discourse, the lighter variants are located, namely 36 per quadrant. In the "lower" hemisphere, use is made of distinctive of alternatives, notably with a dark background. Clearly the choice of attribution enables contrasting narratives to be illustrated.



In an effort to offer a sense of the dynamics that any future mapping of systemic functional significance might embody (as with wind and ocean current maps), there is a case for illustrating the challenge of connectivity by provocative experiments with various sets of logos (as depictions of "angelic forces", in their own terms) -- in the light of any "dance of the demons". As presented separately, and reproduced below, those of the US Intelligence Community number 16, the UN SDGs are 16 in number (plus a 17th coordinating goal, excluded here), and those of the UN Agencies are approximately 16 in number, some with a variety of exceptional types of relationship to the UN (*Governance via paradoxical transformation of global mapping dynamics*, 2020).

Dynamics of patterns that connect -- "angelic forces" -- framed by sets of logos?		
US Intelligence Community	UN Sustainable Development Goals	UN Specialized Agencies (selection)



Individual logos reproduced from Wikipedia

With respect to the US Intelligence Community, one related possibility of more complex mapping was addressed separately -- in the light of the NATO logo (*Envisaging NATO Otherwise -- in 3D and 4D? Potentially hidden faces of global strategy highlighted through polyhedra*, 2017). Consideration of a future "great game" was explored in terms of the quest of a meta-pattern of transactional games (*Playing the Great Game with Intelligence: authority versus the people*, 2013).

"Positive" and "Negative" -- "living together"? The challenge of "living with the enemy", now foreseen as the development of the human relation to the viral challenge, is usefully explored in the light of current promotion of the "positive" at all costs. Universal vaccination can be understood in that light -- as perceived by many. Thus any implied criticism is necessarily "negative" -- to be condemned and suppressed by every means possible.

The major difficulty, as with angels and demons, is that one group's angels tend to be framed in demonic terms by any strategic opponent -- and the perception is reciprocated. The challenge has been explicitly framed by Edward de Bono (*I Am Right, You Are Wrong: from this to the New Renaissance*, 1968), and otherwise by Barbara Ehrenreich (*Bright-sided: how the relentless promotion of positive thinking has undermined America*, 2009).

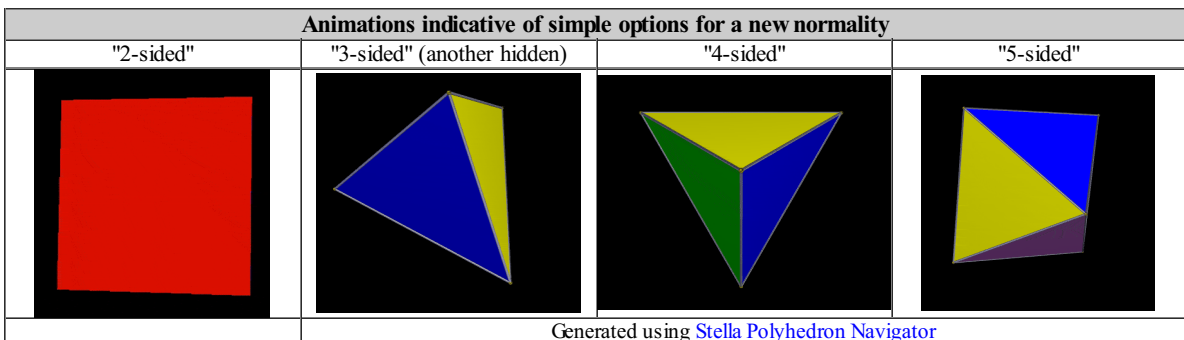
Curiously, especially with respect to the strategic response to the pandemic, this "syndrome" avoids recognition of the value attached to both **positive feedback and negative feedback** from a cybernetic perspective -- as required for the control of any **viable system**. Arguably "living with the enemy" involves the appropriate interplay of positive and negative (*Being Positive Avoiding Negativity: management challenge of positive vs negative*, 2005). The response cultivated by the syndrome could be compared metaphorically to any naive effort to condemn and remove the "negative" wire required for the operation of most electrical devices --- in the hope that they would operate (better) if only the "positive" were retained.

Ironically, with respect to "living together", society has yet to benefit from the thinking embodied in the work of Nikola Tesla through the interplay of positive and negative in the design of electrical devices now so fundamental to electrical motors and generators (*Reimagining Tesla's Creativity through Technomimicry: psychosocial empowerment by imagining charged conditions otherwise*, 2014).

Contrasting images of the new normality -- the new Renaissance?

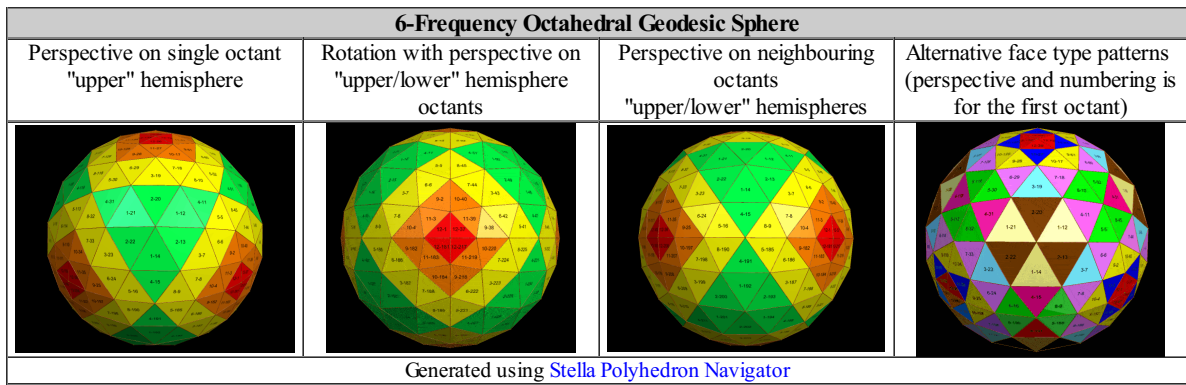
The Death Star image of *Star Wars* is helpful as a reminder of how hegemonic global organization is imagined -- appropriately depicted in monolithic form with little differentiation. In particular this could be appropriately contrasted with current trends towards current trends towards a "2-sided" bipolar configuration ("us" and "them"), as might be suggested by that below left. This could in turn be contrasted with depictions of a "3-sided" global civilization. In one variant below a "fourth side" is hidden or implicit; in another all four are visible.

A further possibility is a "5-sided" configuration (below right) -- which could also be understood as the form favoured for itself by the **Five Eyes** group. More **extensive intelligence groups** of that nature include: *Five Eyes Plus Three Against China and Russia*, *Five Eyes Plus Three Against North Korea*; *Nine Eyes (namely the Five plus Four)*; and the *Fourteen Eyes Group*.

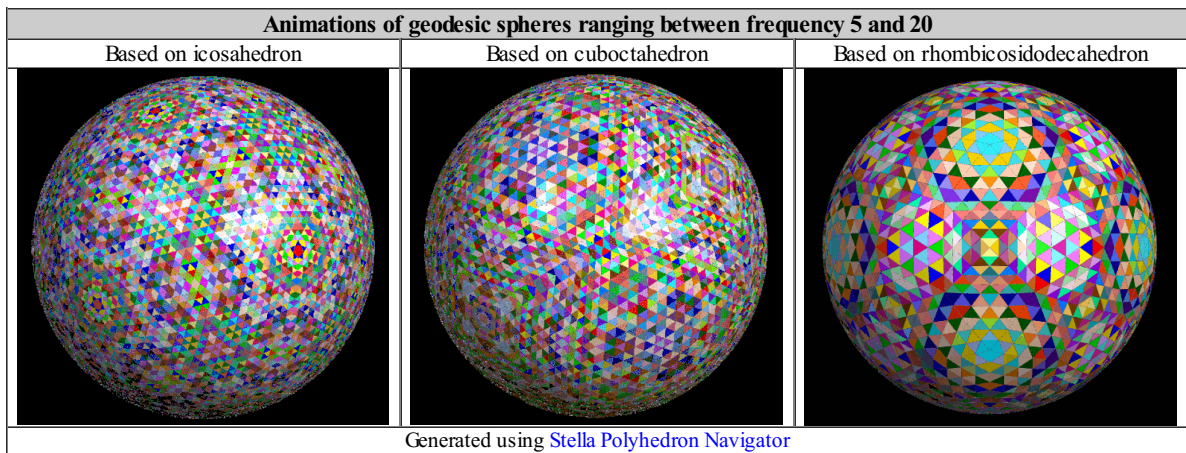


In imagining a "new normal" -- a Renaissance -- such simple configurations could be further complexified exercises to depict extreme degrees of variegation and diversity, suggestive of the potential harmony of their complementarity. How indeed is the widely cited meme of "unity in diversity" to be imagined and depicted more effectively -- as the attractive "light at the end of the tunnel"?

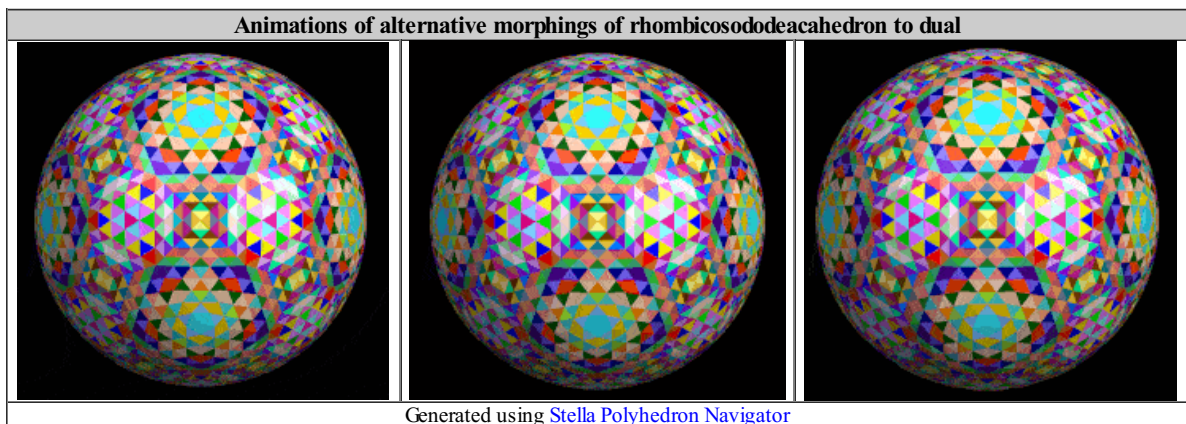
The following images formed part of an exercise in rendering comprehensible and memorable the diversity fundamental to the richer dynamics of unity (*Reframing the mapping challenge of 144 distinctions in terms of 288*, 2020)



As the modelling of data regarding the pandemic has evolved, the need to focus more specifically than at the country level has only become progressively apparent -- given the ridiculous statistical comparisons of "Singapore" with the "USA" in media reports. Strategies have been deployed for vast areas for which data had been aggregated -- without consideration of the need to focus on much smaller "hotspots", and avoiding the need to encumber other areas with unnecessary restrictions. Statistically this is understood as a problem of [data granularity](#) with obvious administrative implications.



The complexity can be potentially further enhanced -- retaining pattern comprehensibility -- through "morphing" variants of the above images to their "dual" version, geometrically understood, as shown below. This helps to frame the question as to the part potentially played by morphing in the alternation between alternative strategies (*Policy Alternation for Development*, 1984; *Metaphors of Alternation: an exploration of their significance for development policy-making*, 1984).



Such images of course contrast with the patchwork of fenced fields and urban areas characteristic of the reality of global civilization -- combined with the arbitrary boundaries between sovereign nations. Curiously little attention is given to such disorderly patterning of "diversity", and the injustices it embodies, when considering the nature of the strategic "unity" for which appeals are so frequently made (*President Biden urges unity in first UN speech amid tensions with allies*, BBC News, 21 September 2021; *Biden and Xi address UN, juggling differences amid calls for unity on climate and Covid-19*, South China Morning Post, 21 September 2021). Through what patterns are the two extremes to be reconciled?

Living with the enemy as an aesthetic challenge?

When framed as a conventional threat, an enemy typically evokes the kinds of strategic response favoured from a security perspective and cultivated with military metaphors. Terrorism and Afghanistan have been witness to the questionable outcome. The aesthetic modality is typically ignored (other than in parades) or presented through horrific images to evoke a military response. Given such

unfruitful outcomes, it is appropriate to ask whether aesthetics offers more integrative possibilities, as previously argued (*Aesthetics of Governance in the Year 2490*, 1990). The curious possibilities of poetry have been argued with respect to Afghanistan, for example (*Poetic Engagement with Afghanistan, Caucasus and Iran an unexplored strategic opportunity?* 2009; *Strategic Jousting through Poetic Wrestling: aesthetic reframing of the clash of civilizations*, 2009).

NB: **This argument** (presented here in an earlier version of this document) **has been transferred to a separate document where it is more fully developed** (*Comparable Modalities of Aesthetics, Logic and Dialogue -- in the light of correspondences between their polyhedral representation*, 2021).

Symbolic patterns indicative of potential strategic transcendence?

Religion? There is a fundamental belief in the power of prayer, notably including some deprecated as "anti-vaxxers" (*Comparability of "Vaxxing Saves" with "Jesus Saves" as Misinformation?* 2021) Missing from the current controversy regarding the dangers of misinformation is the role of "belief" (*Reframing Fundamental Belief as Disinformation? Pandemic challenge to advertising, ideology, religion and science*, 2020). How then to distinguish the unquestionable "belief" of some in deity from the unquestionable "belief" of others in evidence-based science? Many have developed a "belief" in claims regarding the safety and protective capacity of vaccination against COVID infection.

There is a strange irony to the fact that for many, even at the highest level of authority, the key to any viable exit strategy is prayer -- and even the possibility of divine intervention. Denial of the power of prayer is readily recognized as political suicide -- despite the declared dependence of government on scientific modelling in response to crises, as discussed separately (*Complicity of science in evaluation of modelling via traditional frameworks*, 2021). A similar pattern is now evident with respect to vaccination.

The irony is all the greater in that it is the religion, whose adherents are held to be most closely associated with terrorism, which is perhaps most characterized by devotional prayer under every circumstance -- namely Islam. Whether or not the adherents of other religions, most Christianity, would claim greater (or more effective) power for their own style of prayer is a feature of the long-standing conflictual relationship between religions. However they too can be readily accused of forms of terrorism.

The contradictions regarding belief are especially evident in the contrasting framings of health and remedial responses (*Remedies to Global Crisis: "Allopathic" or "Homeopathic"? Metaphorical complementarity of "conventional" and "alternative" models*, 2009). The controversy also bears comparison with that between the claims of traditional religions. Much turns on how remedies are "authorised" -- whether spiritual or science-based. Especially problematic is the credibility attached in many cultures to **ivermectin** in the case of COVID infection, despite its deprecation as misinformation by science (*Ivermectin use in India and Worldwide, Covid.US*, 20 June 2021; *Huge study supporting ivermectin as Covid treatment withdrawn over ethical concerns*, *The Guardian*, 16 July 2021).

Strategic architecture? It is indeed Islam which has embodied in architecture a powerful range of insights into the complex subtleties of transcendence with which a new Renaissance might be associated -- whatever comparisons are made with the sacred geometry embodied in the architecture and iconography of other religions. Notable clarification in this regard is provided by **Keith Critchlow** (*Islamic Patterns: an analytical and cosmological approach*, 1976).

The animations above are indicative of this preoccupation through their articulation of the variety by which a new normal might be imagined. As yet to be explored is how this variety could be most fruitfully organized -- whether in static or dynamic terms. The animations are simple instances of what are otherwise recognized as **tiling patterns** -- whether in two dimensions, or in three (as shown above), or more. For example, it has been recognized that there are only 17 such patterns in 2D, otherwise known as the **wallpaper group**. The mathematician **Marcus du Sautoy** is widely cited as having noted that all these are to be recognized as having been embodied in the Islamic architecture of the **Alhambra** -- a "palace of symmetry" as he describes it.

The question is separately discussed as to whether, in imagining 17 **Sustainable Development Goals** for global civilization, the United Nations have unconsciously framed insights into strategic transcendence -- but without being able to articulate its organization more significantly (*Systemic Coherence of the UN's 17 SDGs as a Global Dream: rather than merely an arbitrary outcome of political horse-trading*, 2021).

Toroidal confluence? Curiously the imaginative anticipation of the organization of a possible future by different cultures involves a change of metaphor from "global" to "toroidal", as discussed separately (*Imagining Toroidal Life as a Sustainable Alternative: from globalization to toroidization or back to flatland?* 2019). Indications are evident in the comparability of:

- widespread continuing appreciation of **circlets of prayer beads** (*Designing Cultural Rosaries and Meaning Malas to Sustain Associations within the Pattern that Connects*, 2000)
- the **Ouroboros** as tail-eating dragon or serpent, originating in ancient Egyptian iconography, adopted as a symbol in Gnosticism and Hermeticism and most notably in alchemy (*Complementary visual patterns: Ouroboros, Möbius strip, Klein bottle*, 2017; *Circular configuration of cognitive phases framing toroidal experience?* 2017)
- the Hindu symbol of **Indra's Net**, explored mathematically as **Indra's Necklace** (David Mumford, et al. *Indra's Pearls: the vision of Felix Klein*, 2002)
- the **Shao Yung** circle of **Yi Jing** hexagrams as communicated to Gottfried Leibniz (1703), as illustrated and discussed separately (*Envisaging a Comprehensible Global Brain -- as a Playful Organ*, 2019).

Especially curious in terms of comparability is the major investment in the innovative toroidal design of the **International Thermonuclear Experimental Reactor** (ITER). This invites speculation on the psychosocial implications of its design challenges (*Enactivating a Cognitive Fusion Reactor: Imaginal Transformation of Energy Resourcing (ITER-8)*, 2006).

Together these suggest the possibility of exploring designs which might honour their respective insights and frame in dynamic terms a

new kind of strategic architecture -- if only of symbolic significance.

Envisaging possibility of failure and having to move on

There is a case for considering the various ways in which the possibility of failure may be anticipated. This would be consistent with the much-cited study by Gareth Morgan (*Images of Organization*, 1986). This offers the following frameworks through which organizations can be perceived: machines, organisms, brains, cultures, political systems, psychic prisons, flux and transformation, and instruments of domination.

Presumably such an approach could be adapted to the failure of a global strategy, as previously suggested with respect to engaging with a crisis (*Imagining complementary images of the shape of civilization*, 2021). There is also a case for recognizing the many forms of failure (*Variety of System Failures Engendered by Negligent Distinctions*, 2016; *Global Civilization Near Failure?* 2015; *We Are on the Brink of Failure in Responding to Global Crises: Afghanistan as a strategic metaphor*, 2009).

A seminal study by George Lakoff and Mark Johnson focused on *Metaphors We Live By* (1980). The manner in which the universal vaccination strategy is "lived" merits clarification in that light. Missing however is the relevance of a complementary perspective (*Metaphors To Die By: correspondences between a collapsing civilization, culture or group, and a dying person*, 2013).

Following Morgan, possibilities that might be imagined include:

- *Aesthetic framing*: Use of "crafting" in the title of this argument suggests that failure could be fruitfully framed in aesthetic terms. This is the modality which gives rise to epics by which the future is framed. The dramatic development of the strategy is then the focus with the various archetypes that are evoked. There may then be a sense of poetic justice to any failure.
- *Game-playing*: A strategy is readily understood as a game. Engaging in a game necessarily frames the possibility of failure -- especially when challenged by an opponent. More problematic is addiction to a game, as with poker or gambling machines. There is a strange tension between optimism at the possibility of winning ("big") and the painful possibility of failure -- with the latter readily denied in commitment to the next round, at whatever risk
- *Culture*: Engagement in a strategy engenders a form of culture, style, and even a language or style of expression. As with many cultures, it may face the prospect of dissolution as the number of "speakers" diminishes and the coherence it framed is lost or becomes meaningless. The pattern is more evident in the final stages of any complex business organization -- as with any empire past its "golden age".
- *Learning environment*: The corporate world has developed a culture in which strategies are adopted and abandoned with an appreciation of the risk of failure as a learning opportunity. The probability of failure may even be understood as prerequisite for the formulation of more adequate future strategies.
- *Puzzle solution*: Engagement in the solution of any puzzle necessarily implies the continuing experience of the possibility that the outcome may not be successful. The experience is characteristic of complex jigsaw puzzles, sudoku, crosswords, Rubik's cube, riddles and knots -- with the latter exemplified by the Gordian knot (*Engaging globally with knots and riddles -- Gordian and otherwise*, 2018).
- *Risk management*: The corporate world is familiar with the art of risk management -- namely spreading risk and avoiding "placing all the eggs in one basket". Military strategists give some consideration to this in challenging favoured strategies by alternatives -- Plan A versus Plan B. The absence of such thinking has been especially evident in relation to universal vaccination for which it has been authoritatively asserted on occasion that "There is no Plan B". As most recently articulated by Lala Tanmoy Das:

Beyond vaccines, healthcare agencies have waffled back and forth between mask requirements, leaving the public distraught and confused. And there are only occasional mentions of safer socializing measures anymore, let alone innovating any new ideas or expanding the toolkit of non-vaccine-based COVID-19 prevention strategies. There is no plan B, so to speak, as **we seem to have anchored every second of airtime on plan A alone: the vaccine.** (*My life among the unvaccinated*, Salon, 18 September 2021) [*emphasis added*]

Beyond universal vaccination: planning an exit strategy and cover-up

There is some naivety to early national optimism regarding an exit strategy (Ben Doherty, *The Exit Strategy: how countries around the world are preparing for life after Covid-19*, *The Guardian*, 19 April 2020). More recently interest of for-profit corporations in an exit strategy has been framed by the possibility of a successful outcome to the universal vaccination strategy (Kevin Laczowski, et al, *Why your COVID-19 exit needs 'strategy inserts'*, *McKinsey and Company*, 22 June 2021; *Exit Strategies and Lessons from Covid-19*, *OECD: New Approaches to Economic Challenges*). Doubts with respect to national exit strategies have however been expressed (Rhys Jones, *Covid exit strategy? National Forum: Australia*, 1 July 2021; *The COVID-19 exit strategy: why we need to aim low*, *The Lancet Infectious Diseases*, 11 February 2021).

Thinking strategically implies acknowledging the possibility of strategic failure. The antithesis is implied by the management adage, seemingly governing the commitment to the universal vaccination strategy: **Having lost sight of our objectives, we redoubled our efforts** (Charles H. Granger, *The Hierarchy of Objectives*, *Harvard Business Review*, May 1964).

Faced with strategic failure, there are many historical studies of how the key instigators and executives have planned and organized their escape to places of safety, or where they could live incognito. The most obvious example (extensively documented) is provided by Nazis (Atika Shubert and Nadine Schmidt, *Most Nazis escaped justice: now Germany is racing to convict those who got away*, *CNN*, 15 December 2018; Dalya Alberge, *Red Cross and Vatican helped thousands of Nazis to escape*, *The Guardian*, 26 May 2011). That case includes conscription of over 1,600 Nazi scientists and engineers by the US under [Operation Paperclip](#).

Exit strategy: Some sense of the process of designing an "exit strategy" -- prefigured by that of Iraq -- is evident from the following:

- Cinnamon Janzer: *Designing An Exit Strategy* (SDGFunders, 12 January 2017)
- Keith Jacobs, et al: *Developing appropriate exit strategies for housing regeneration programmes* (Australian Housing and Urban Research Institute, 2004)
- Dirk Van Damme: *Educational conditions for a successful exit strategy from school closures [resulting from the confinement caused by the COVID-19 pandemic]* (OECD, 16 April 2020)
- Thorsten Beck, et al: *When and how to unwind COVID support measures to the banking system?* (European Parliament Think Tank, March 2021).
- Neal Peirce: *Designing an 'Exit Strategy' for the War on Drugs* (The November Coalition, 27 August 2006)
- Sarah Lewis, et al: *What's it like to be on the receiving end of exit? A partner and country office view* (INTRAC for Civil Society, April 2017)
- *Business Transition Planning: Designing an Exit Plan* (PNC Insights, 15 March 2021)

Further clues are evident in the progressive transformation of strategies in response to the pandemic as its evolution is understood by modellers, health authorities, policy-makers, and through the manner in which it is reframed for public communication processes. These changes can be appreciated or deprecated as "shifting the goal posts". This process may evolve into an end game in which the goal is transformed into a form which is no longer recognizable in terms of any earlier declaration of the nature of the challenge.

Of value in this respect are insights (or the lack thereof) from considerations of the exit strategies from Iraq and Afghanistan:

- Andrew C. McCarthy: *Afghanistan: Exit... but No Strategy* (National Review, 13 July 2021)
- Daniel L. Davis: *A 3-Step Exit Strategy for Afghanistan: America must break free from the chains of status quo failure and adopt strategies that can succeed.* (The National Interest, 22 February 2018)
- Tanya Goudsouzian: *The Iraq Exit Strategy Will Not Work in Afghanistan: they are two different battlefields with very different variables* (The National Interest, 1 January 2019)
- Richard D. Hooker, et al: *Lessons Learned from the Iraq and Afghan Wars* (Foreign Policy Research Institute, October 2015)
- Tom Hayden: *Exit Strategies for Afghanistan and Iraq* (The Nation, 8 March 2010)
- Lionel Beehner, et al: *What Should Be The U.S. Exit Strategy From Iraq?* (Council on Foreign Relations, 29 November 2005)
- Center for Media and Democracy: *Exit strategy from Iraq* (SourceWatch)
- Don Hodges: *Iraq Exit Strategy Watch* (2003-2007)
- Carl Coon: *Exit Strategy for Iraq* (Progressive Humanism, 28 September 2006)
- *Bush Announces Iraq Exit Strategy: "We'll Go Through Iran"* (The Onion, 3 September 2005)

In progressively moving the strategic goal posts, the art will lie in the well-developed reframing skills of propaganda and public relations. These are already in evidence in the shift from "Covid-Zero" to "Living with COVID", as delightfully described in the case of Australia by Peter Lewis (*Morrison's bold new 'Living with Covid™' pitch sounds breezy, but the devil is in the detail*, The Guardian, 31 August 2021).

Far more challenging is if it becomes necessary, in the case of universal vaccination, to recognize -- as with Saddam Hussein's hypothetical weapons of mass destruction -- that COVID-19 was never the threat it was so vigorously claimed to be by the highest authorities. In that case the subsequent investigation into the "global intelligence failure" highlighted two failures (cf *Report on the U.S. Intelligence Community's Pre-War Assessments on Iraq*, 9 July 2004; Lord Butler's *Review of Intelligence of Weapons of Mass Destruction*, 13 July 2004). These were **groupthink** and **failure of imagination**, as discussed separately (*Learning from the 9/11 response: groupthink and failure of imagination*, 2005). How indeed is their incidence to be recognized in the case of management of the pandemic?

Cover-up: A valuable **typology of cover-up** phases is presented in the relevant *Wikipedia* entry. The list (reproduced below) is considered to be a typology since those who engage in cover-ups tend to use many of the same methods of hiding the truth and defending themselves. The methods in actual cover-ups tend to follow the general order of those below.

Phase 1: Initial response to allegation	Phase 2: Withhold or tamper with evidence
<ol style="list-style-type: none"> 1. Flat denial 2. Convince the media to bury the story 3. Preemptively distribute false information 4. Claim that the "problem: is minimal 5. Claim faulty memory 6. Claim the accusations are half-truths 7. Claim the critic has no proof 8. Attack the critic's motive 9. Attack the critic's character 	<ol style="list-style-type: none"> 1. Prevent the discovery of evidence 2. Destroy or alter the evidence 3. Make discovery of evidence difficult 4. Create misleading names of individuals and companies to hide funding 5. Lie or commit perjury 6. Block or delay investigations 7. Issue restraining orders 8. Claim executive privilege
Phase 3: Delayed response to allegation	Phase 4: Intimidate participants, witnesses or whistleblowers
<ol style="list-style-type: none"> 1. Deny a restricted definition of wrongdoing (e.g. torture) 2. Limited hang out (i.e., confess to minor charges) 3. Use biased evidence as a defense 4. Claim that the critic's evidence is biased 5. Select a biased blue ribbon commission or "independent" inquiry 	<ol style="list-style-type: none"> 1. Bribe or buy out the critic 2. Generally intimidate the critic by following him or her, killing pets, etc. 3. Blackmail: hire private investigators and threaten to reveal past wrongdoing ("dirt") 4. Death threats of the critic or his or her family 5. Threaten the critic with loss of job or future employment in industry

6. Transfer the critic to an inferior job or location
7. Intimidate the critic with lawsuits or SLAPP suits
8. Murder; assassination

Phase 5: Publicity management	Phase 6: Damage control
<ol style="list-style-type: none"> 1. Bribe the press 2. Secretly plant stories in the press 3. Retaliate against hostile media 4. Threaten the press with loss of access 5. Attack the motives of the press 6. Place defensive advertisements 7. Buy out the news source 	<ol style="list-style-type: none"> 1. Claim no knowledge of wrongdoing 2. Scapegoats: blame an underling for unauthorized action 3. Fire the person(s) in charge
Phase 7: Win court cases	Phase 8: Reward cover-up participants
<ol style="list-style-type: none"> 1. Hire the best lawyers 2. Hire scientists and expert witnesses who will support your story 3. Delay with legal maneuvers 4. Influence or control the judges 	<ol style="list-style-type: none"> 1. Hush money 2. Little or no punishment 3. Pardon or commute sentences 4. Promote employees as a reward for cover-up 5. Reemploy the employee after dust clears

Of relevance to this argument is the historical review by Naomi Oreskes and Erik M. Conway (*Merchants of Doubt: how a handful of scientists obscured the truth on issues from tobacco smoke to global warming*, 2010). The universal vaccination strategy could be understood as calling for a corresponding study: *Merchants of Certainty: how a handful of scientists obscured the truth on issues from social distancing, masking, lockdowns, sanitisation to vaccination*. One example is the controversial study by Joseph Mercola and Ronnie Cummins (*The Truth About COVID-19: exposing the Great Reset, lockdowns, vaccine passports, and the new normal*, 2021).

Of interest in that respect, are initiatives by authorities to have sale of that book banned in some way, given the fact that its lead author is one of those identified in a survey by the extraordinarily-named quasi-academic group: the [Center for Countering Digital Hate](#) (Cecilia Lenzen, *Report: Here are the 12 people most responsible for spreading COVID misinformation*, Nautilus, 2021). Missing is any corresponding checklist of the "12 people most responsible for promoting the mainstream narrative" regarding the need for universal vaccination -- to the extent that this itself has been perceived by some as misinformation in its own right.

Refining the attribution of blame: Especially noteworthy, and implied to some degree by the sequence of phases of cover-up, is the manner in which the focus of blame for failure of the universal vaccination strategy is narrowing and will further intensify. The term "living with COVID" heralds a transition that may ultimately see blame for cases, illness, deaths and economic damage shifted away from government and onto the individual (Jason Thompson, *Get Ready for a Shift in the COVID Blame Game*, Pursuit: University of Melbourne)

In the early phases of the strategy those unvaccinated, whether by choice or circumstances, could be recognized as a normal challenge in the deployment of any remedial measures. As percentage targets have been clarified for requisite levels of vaccination enabling a "return to normality", those remaining unvaccinated have become the focus of ever more pointed public relations campaigns (Joseph Choi, *Experts warn unvaccinated are greatest threat to pandemic recovery*, *The Hill*, 26 July 2021). These have intensified recognition of the selfish irresponsibility of a group of people upheld as endangering their neighbours and public health.

There is little sensitivity to the irony of the "selfish" failure of developed countries in deliberately hoarding vaccines and in effectively ensuring very limited possibility of vaccination in developing countries. This collective pattern has even been evident between jurisdictions within some countries. Little reference is made to the "selfish" behaviour of the manufacturers of vaccines in restricting access through undisclosed exorbitant pricing and patenting constraints, nor the complicity of countries in this process.

The intensification of the blameworthiness now focused on the unvaccinated naturally increases to an even greater degree as vaccination targets are achieved -- only then to reveal the previously unimagined extent of "breakthrough" infections among the doubly vaccinated. The unvaccinated are readily seen as those primarily responsible for any such failure in the promised return to normality (*Breakthrough COVID infections show 'the unvaccinated are now putting the vaccinated at risk'*, PBS, 29 July 2021).

In addition to being conveniently framed as [scapegoats](#), evoking the requisite popular response (reminiscent of lynch mob psychology), ever more radical modes of ensuring the vaccination of the unvaccinated are envisaged. As noted above, any reservations regarding freedom of choice are set aside in the imposition of mandatory vaccination and the loss of civil liberties -- now reframed as the privilege of the vaccinated alone. Rumours abound with regard to possibilities of the past -- such as internment. Few arguments to the contrary are permitted (Gabriel Scally, *Blaming the unvaccinated for Covid's spread won't help stop the virus*, *The Guardian*, 21 May 2021).

Preparing for a Nuremberg-style defence?

Memetic disease? In the probable event of the failure of the universal vaccination strategy, there is a need to benefit from historical insights into analogous situations in the past. Any such comparison requires recognition of the extent to which a dominant narrative finally proved inadequate to the challenge for which it was elaborated. This shifts the focus from specific challenges to the memetic framing of such challenges. In that light the pandemic can be understood as a memetic disease, as argued separately (*COVID-19 as a Memetic Disease -- an epidemic of panic: learning from terrorism, communism, fascism, and evil, as pandemics of the past*, 2020).

Recognition of falsehoods and ignorance: It is variously alleged that the pandemic has engendered a "pandemic" of misinformation. The future may be able to determine how such misinformation is to be distinguished from what is indicated in the following:

- Syriacus Buguzi, et al: *COVID-19, lies and statistics: corruption and the pandemic* (SciDevNet, 6 April 2021)
- Matt Morgan: *The two pandemics -- covid and lies* (British Medical Journal, 2020; 371)
- Chris Kenny: *Coronavirus: We're being held hostage by fear and lies* (The Australian, 22 July 2021)
- Russell Brand: *Covid: Leaks, Lies and Incompetence* (YouTube, 28 May 2021)
- David Robson: *Why Smart People Believe Coronavirus Myths* (BBC Future, 7 April 2020)
- Ryan Basen: *World Leaders Fostered COVID Lies* (MedPageToday, 17 February 2021)
- Geoff Brumfiel: *The Life Cycle of a COVID-19 Vaccine Lie* (NPR, 20 July 2021)
- Maria Gargiulo, et al: *Lies, Damned Lies, and "Official" Statistics* (HHR, 24 June 2021)
- Shannon Bond: *Just 12 People Are Behind Most Vaccine Hoaxes On Social Media, Research Shows* (NPR, 14 May 2021)
- George Monbiot: *Covid lies cost lives – we have a duty to clamp down on them* (The Guardian, 27 January 2021)
- Jackson Ryan: *How COVID-19 infected the world with lies* (CNET, 21 October 2020)

Remedial processes? The seeming inadequacies of the items above (as credible sources of truth) highlight the dramatic role of whistleblowers, and the controversies surrounding suppression of that function. Arguably recourse to legal proceedings with respect to controversies regarding truth and truth-telling can be seen as a means of eliciting truth. Examples have ranged from the [International War Crimes Tribunal](#) ("Russell Tribunals"), to the role of the International Court of Justice, and to "[truth commissions](#)" ("truth and reconciliation" commissions). The constraints on the efficacy of their operation can however be considered a constraint on eliciting truth -- potentially in contrast to any subjective sense of [poetic justice](#) or its desirability.

Nuremberg Code: There is an emerging legal effort to recognize that vaccination, as promoted by the universal vaccination strategy, can be interpreted as having been specifically condemned by the [Nuremberg Code](#) (1947), namely a set of research ethics principles against [experimentation on humans](#). This is understood as deriving from initiatives by German physicians in the mid-1920s as proponents of racial hygiene as supported by the German government in order to promote an Aryan race. Racial hygiene extremists merged with National Socialism to promote the use of biology to accomplish their goals of racial purity, a core concept in the Nationalist ideology. By 1942, the Nazi party included more than 38,000 German physicians, who helped carry out medical programs such as the [Sterilization Law](#).

Emerging as a consequence of World War II, like the [Universal Declaration of Human Rights](#), the [Nuremberg Military Tribunals](#), notably prosecuted doctors and administrators for their roles in conducting inhumane and unethical human experiments in [concentration camps](#), in addition to those who were involved in over 3,500,000 [sterilizations](#) of German citizens. The trials clarified the definition of "Permissible Medical Experiments" in what became known as the Nuremberg Code. This includes such principles as [informed consent](#) and absence of [coercion](#); properly formulated [scientific](#) experimentation; and [beneficence](#) towards experiment participants. It is thought to have been mainly based on the [Hippocratic Oath](#), which was interpreted as endorsing the experimental approach to medicine while protecting the patient.

Identification of ultimate responsibility for the experimental initiatives of agents of the German government now recalls the dilemmas associated with the primary defence of Adolf Eichman. Termed [superior orders](#), but also known as the Nuremberg defense (or "just following orders"), is a plea in a court of law that a person, whether a member of the military, law enforcement, a firefighting force, or the civilian population, should not be considered guilty of committing actions that were ordered by a superior officer or official.

A current example is now offered by the trial of those held responsible for the [Volkswagen emissions scandal](#) (Dieselgate):

According to previewed court documents, all of the defendants will testify that they had either passed on their knowledge of the manipulations to their superiors and therefore cannot be held responsible, or that they didn't know anything at all about the wrongdoings ([German Dieselgate trial begins without ex-VW boss Martin Winterkorn](#), DW, 16 September 2021).

Government officials at the highest level -- including the leadership -- make similar claims. It is of course necessarily the case that health experts derive their authority from models that have been developed with the assistance of AI. It is then appropriate to ask at what point those in authority cease to be agents of a higher authority and can acknowledge their responsibility in ordering the implementation of the pandemic response strategy. Clearly the matter is rendered more complex when reference is made to a model as the ultimate authority -- thereby transforming the health experts themselves into agents for the interpretation of the insights seemingly offered by the model.

Permissible Medical Experiments: As detailed in the Nuremberg Code, these include [*with appended comments in italics of relevance to the universal vaccination strategy*]:

1. The voluntary consent of the human subject is absolutely essential. This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, overreaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved as to enable him to make an understanding and enlightened decision. This latter element requires that before the acceptance of an affirmative decision by the experimental subject there should be made known to him the nature, duration, and purpose of the experiment; the method and means by which it is to be conducted; all inconveniences and hazards reasonably to be expected; and the effects upon his health or person which may possibly come from his participation in the experiment. The duty and responsibility for ascertaining the quality of the consent rests upon each individual who initiates, directs, or engages in the experiment. It is a personal duty and responsibility which may not be delegated to another with impunity.

[Framed as the necessity for "informed consent", a trial would necessarily focus on whether this has been possible when any critical questions and presentation of alternatives have been deliberately and systematically suppressed by conflating them with

misinformation in conformity with the requirements of the mainstream narrative promoted by the strategy. The requirement for "voluntary consent" will be challenged by the widespread use of "mandatory" vaccination under duress.

Discussion will presumably draw on the clarification offered by the [Declaration of Helsinki](#) as a set of ethical principles regarding human experimentation, as developed originally in 1964 and subsequently revised, with a particular focus on [informed consent](#) (Articles 20, 21 and 22). Especially intriguing will be legal clarification of the extent to which provision of unreadable "small print" clarification of warnings and counter-indications on vaccine phials (or associated inserts) relate to the "spirit" of "informed", or only to the "letter" -- especially when these are only provided in a very limited number of languages.

Such questions will become all the more complex with the requirement to vaccinate children of an ever younger age -- clearly unable to be appropriately informed or to express their consent. This is equally the case with the illiterate and the senile.]

2. The experiment should be such as to yield fruitful results for the good of society, unprocurable by other methods or means of study, and not random and unnecessary in nature.

[Primary attention will necessarily be given to whether "experiment" includes or excludes "vaccination", and to what extent the vaccines are themselves experimental. Clearly the defence will emphasize "results for the good of society" but will need to justify "unprocurable by other means" given the systemic suppression of information in that regard]

3. The experiment should be so designed and based on the results of animal experimentation and a knowledge of the natural history of the disease or other problem under study that the anticipated results will justify the performance of the experiment.

[Given the conventional ethics governing the inhumane treatment of [laboratory animals](#), this point will tend to be considered irrelevant to any Nuremberg-style trial, despite some sensitivity to the "collateral damage" associated with the millions of animals sacrificed in the development of vaccines for the benefit of humanity. A trial would clarify the extent to which the methodology of vaccine development has involved the treatment of humans as "experimental guinea pigs", whilst curiously recommending the progressive elimination of "experimental controls" through the process of universal vaccination. The fact that the Nuremberg Code arose from the massive treatment of humans as animals suggests that the issue may be reframed by the future. These points can be speculatively explored ([Anticipation of Judicial Inquisition of Humans by Extraterrestrials, 2021](#); [Controls and Guinea Pigs in the Pandemic Experiment: honouring the sacrifice of vaccine refuseniks for the wider community, 2021](#)).]

4. The experiment should be so conducted as to avoid all unnecessary physical and mental suffering and injury.

[The defence will necessarily be challenged to justify the recorded number of [vaccine adverse events](#) associated with the universal vaccination strategy, and the level of mental suffering and injury to which that strategy has given rise]

5. No experiment should be conducted where there is an *a priori* reason to believe that death or disabling injury will occur; except, perhaps, in those experiments where the experimental physicians also serve as subjects.

[Given the number of death or injuries in the course of deployment of the universal vaccination strategy -- asserted to be both rare and tolerable -- the defence will be challenged to respond to this consideration. Clearly hard evidence could be sought on the extent to which the physicians in question have in reality submitted themselves to those same vaccines to which others have been subjected.]

6. The degree of risk to be taken should never exceed that determined by the humanitarian importance of the problem to be solved by the experiment.

[Presumably this will be debated as a matter of opinion beyond clear resolution]

7. Proper preparations should be made and adequate facilities provided to protect the experimental subject against even remote possibilities of injury, disability, or death.

[Clearly many instances will be cited where these provisions have not been met]

8. The experiment should be conducted only by scientifically qualified persons. The highest degree of skill and care should be required through all stages of the experiment of those who conduct or engage in the experiment.

[Understood as an experiment, are those conducting the universal vaccination strategy to be deemed "scientifically qualified"? How does the "highest degree of skill" apply, given the documented challenges to front-line health personnel?]

9. During the course of the experiment the human subject should be at liberty to bring the experiment to an end if he has reached the physical or mental state where continuation of the experiment seems to him to be impossible.

[Is there any evidence of this condition being respected, especially when vaccination is deemed mandatory?]

10. During the course of the experiment the scientist in charge must be prepared to terminate the experiment at any stage, if he has probable cause to believe, in the exercise of the good faith, superior skill and careful judgment required of him that a continuation of the experiment is likely to result in injury, disability, or death to the experimental subject.

[Is there any evidence of this condition being respected, especially when vaccination is deemed mandatory? Given the lack of transparency in the deployment of the strategy, who indeed is to be understood as the "scientist in charge" and has the possibility of terminating the strategy even been subject to qualified debate?]

The relevance to any trial of the claims and denials (noted below) with respect to **the case of universal vaccination would seem to turn on legal interpretation of whether the above Code applies to "experimentation" (but not "vaccination" or use of experimental "vaccines") or whether the experimental nature of the vaccines justifies the provisions of the Code.**

Current claims of violation of the Nuremberg Code:

Arguing that the COVID-19 vaccines are necessarily experimental, as has been authoritatively emphasized, the controversial question has been raised as to whether mandatory vaccination constitutes a violation under the rules of the *Nuremberg Code* (1947), as widely claimed on social media.

- Michel Chossudovsky: *The COVID-19 "Vaccine" and the Nuremberg Code. Crimes Against Humanity, Genocide* (Global Research, 16 September 2021)
- Vernon Coleman: *Doctors and nurses vaccinating without explaining the risks are war criminals under 1948 Nuremberg medical experimentation rules* (Truth11.com, 5 February 2021)
- Marisha Goldhamer: *Principles in the Nuremberg Code are compatible with vaccination* (AFP Fact Check, 30 May 2020)
- Saranac Hale Spencer: *Nuremberg Code Addresses Experimentation, Not Vaccines* (FactCheck.org, 8 June 2020)
- Anna Von Reitz: *The Nuremberg Code makes FORCED vaccination illegal? A Plague of Liars* (PoinTTalkers, 30 November 2020)
- Mary Holland: *N.Y. Law Professor Addresses U.N. on Government Vaccine Policies Violating the Nuremberg Code* (Vaccine Impact, 26 April 2016)
- Karen Harradine: *Beware the tyranny of a forced vaccination* (The Conservative Woman, 2 December 2020)
- Evelyne Shuster: *Fifty Years Later: The Significance of the Nuremberg Code* (The New England Journal of Medicine, 13 November 1997)

Various legal initiatives are in process of elaboration:

- Jean-Michel Grau: *Lawyers Promise 'Nuremberg Trials' Against All Behind COVID Scam* (State of the Nation, 8 April 2021)
- Edward Hendrie: *The COVID-19 Vaccine Program Violates the Nuremberg Code and the U.S. Informed Consent Laws* (New Human New Earth Communities, 13 February 2021)
- Pramod K. Nayar: *COVID-19 and Crimes Against Humanity: what the Nuremberg-Hague trials can teach Us* (The Wire, 3 June 2021)
- *The Nuremberg Code Must be Upheld* (Undercurrents, 1 August 2021)
- *1,000 Lawyers And 10,000 Doctors Have Filed A Lawsuit For Violations Of The Nuremberg Code* (23 May 2021)
- *W.H.O. and C.D.C. – The New Nuremberg Trials 2021* (State of the Nation, 5 May 2021)

Especially problematic may prove to be the hundreds of patents accorded for coronavirus-specific research, both prior to the pandemic and during its development, most notably in the USA, as assiduously documented by David Martin (*The Fauci/COVID-19 Dossier*, 2021). Given the manner in which human rights will be invoked in any trial, of future relevance are the obligations incumbent on owners and licensors of intellectual property as they constrain response to a crisis -- as the pandemic has been claimed to be (*From Patent Rights to Patent Responsibilities*, 2007).

Denial of violation of the Nuremberg Code: Efforts to invoke the *Nuremberg Code* in challenges to enforced vaccination have been dismissed as supported only by "pseudo-legal" arguments. The legal relevance of those arguments has however been extensively clarified (Alliance for Human Research Protection, *The Significance of the Nuremberg Code: The Universal Right of Informed Consent to Medical Interventions*, Global Research, 7 April 2021).

- Nicole Bogart: *No, COVID-19 vaccines do not violate the Nuremberg Code* (CTV News, 7 September 2021)
- Ella Lee: *Fact check: COVID-19 vaccine mandates don't violate Nuremberg Code* (USA Today, 10 August 2021)
- Miriam Valverde: *Fact-check: Do COVID Vaccines violate the Nuremberg code?* (Austin American-Statesman, 23 August 2021)
- Candace Owens: *The Nuremberg Code specifically addresses experimentation; COVID-19 vaccines aren't experimental, and therefore, don't violate the Code* (Health Feedback, 16 July 2021)
- Noah Feldman: *No, Covid Vaccine Mandates Don't Violate the Nuremberg Code* (Bloomberg, 3 June 2021)
- *Nuremberg Code from WWII has nothing to do with coronavirus despite bogus Facebook claims* (ABC News, 21 May 2021)
- *The Nuremberg Code doesn't apply to COVID-19 vaccinations* (Australian Associated Press)
- *Nuremberg Code Addresses Experimentation, Not Vaccines* (Penn Medical Ethics and Health Policy, 8 June 2020)

Policies like "no jab, no travel" and "no jab, no job" of course avoid any restrictive interpretation of the *Nuremberg Code* -- thereby reframing the question as to what is "forced" in the light of issues of **structural violence**. The argument can be taken further in questioning whether "no jab; no job" policies constitute coercion intended to evoke consent.

Of interest in that respect is a case of human experimentation in the USA (Katie Dowd, *The San Quentin prison doctor who performed over 10,000 human experiments*, SFGATE, 13 August 2019). The physician named in the latter, **Leo Stanley**, merits comparison with

Josef Mengele, renowned for his experiments as a physician at Auschwitz (Ethan Blue, *The Strange Career of Dr Leo Stanley: remaking manhood and medicine at San Quentin State Penitentiary, 1913-1951*, *Pacific Historical Review*, 78, 2009, 2). Previously considered to be conspiracy theories prior to the documents being declassified, other instances have recently come to light (El Mehdi El Azhary, *Shocking Secrets Declassified By the US Government*, *Medium*, 7 March 2021).

If the prisoner is offered a special privilege (additional food?). at what point is the consent evoked to be interpreted as coercion in the light of the *Nuremberg Code*? "No jab; no job"?

Trials of the judiciary following the Nuremberg pattern? In addition to the trial giving rise to the *Nuremberg Code*, other trials were subsequently held -- of which the most relevant to the current pandemic is the so-called **Judges' Trial** (or Justice Trial). The defendants in this case were 16 German jurists and lawyers. Nine had been officials of the Reich Ministry of Justice, the others were prosecutors and judges of the **Special Courts** and **People's Courts** of **Nazi Germany**. They were -- amongst other charges -- held responsible for implementing and furthering the Nazi "racial purity" program through the eugenic and racial laws. It is appropriate to ask what resemblance this may have in legal terms with current court cases regarding human rights in the context of the pandemic and the pattern of mandatory vaccination increasingly upheld by certain courts.

The future historical legacy of the current treatment of "informed consent" in the courts -- confirming the government position on "human rights" -- may well be usefully illustrated by the situation in Germany subsequent to the Judges' Trial (Ben Knight, *Reinhard Strecker, the man who exposed German judiciary's Nazi past*, *DW*, 26 January 2015; Ben Knight, *Case against Oskar Gröning highlights Germany judiciary's Holocaust problem*, *The Guardian*, 17 September 2014; Klaus Wiegrefe, *The German Judiciary Failed Approach to Auschwitz and Holocaust*, *Spiegel International*, 28 August 2014).

Future prospect of children suing parents? As noted above, there is an increasing tendency to require the vaccination of children of an ever younger age -- however this may be understood with respect to **children's rights**. With the as yet unknown possibility of long-term **vaccine adverse effects**, notably associated with "**Long COVID**", there is the prospect under some jurisdictions of children suing their parents, especially once they reach maturity (Dana Hinders, *How to Sue a Parent for Past Physical and Mental Abuse*, *Legal Beagle*). Children may choose to sue others for their parents death (*Can Adult and Minor Children Sue for a Parent's Wrongful Death? Kanner and Pentaluga*, 2 November 2020). Although historically the legal focus of the **thalidomide scandal** was on the capacity of parents to sue the pharmaceutical company responsible, this suggests the possibility of children born as a consequence of suing their parents for having ingested thalidomide prior to their birth with defects.

Requisite deprogramming of adherents of the COVID cult?

Precedents and parallels? As noted above, the strategic reaction to the pandemic can be recognized as constituting a memetic disease in its own right -- especially through the degree of panic promoted by media attentive to government requirements. However, rather than focus on the current pandemic, it is appropriate to recognize instances of such a memetic disease in the past -- possibly including the culture of fear deliberately engendered by the strategic response to communism, socialism, terrorism, fascism -- and evil in its archetypal sense. Religions and their priesthoods have been especially active in the case of the latter -- as an uncritical development of the practices of witchdoctors of the past.

Indeed it is religions through their missionaries who have been most active in re-educating indigenous peoples unduly influenced by beliefs in animism and fetishism. In such cases the target of deprogramming was framed in terms of "conversion". Unfortunately the particular challenge for religions is the sense in which adherents of other religions call for such deprogramming in conformity with the **Great Commission** of Christianity to spread its teachings of Christianity around the world through missionary work (*Matthew 28:19,20*). Thus the **Great Commission Roundtable** was formed in 1999 to coordinate the efforts of the **Lausanne Committee on World Evangelization**, the **AD2000 Movement** and the **World Evangelical Alliance**. There is a Catholic equivalent under the name **Evangelization 2000**.

As a driving commitment it bears comparison with the **Aleinu** as the fundamental expression of duty in Judaism and with the commitment of Islam to extending *sharia* through *jihad*. Through these mutually competitive injunctions towards universal indoctrination, each of these Abrahamic religions stresses an early historical understanding of a global perspective which bears comparison with that of universal vaccination -- if only in systemic terms.

Similar arguments could be made with respect to science and technology in the light of the commitments of their most fervent adherents -- understood in terms of **scientism**. There is the delightful irony that in the form of memetic diseases of pandemic proportions such beliefs are engendered by a memetic analogue to COVID-19 -- a memetic virus, one subject to mutation from variants in the past. Such a framing has been presented by **Richard Dawkins** (*Viruses of the Mind*, 1993) -- although understood by him to apply primarily to religion. The characteristics he detects are however in many cases of relevance to ideological beliefs in general -- of which the current pandemic may be but one instance. Any such interpretation is subject to the continuing debate on the nature of a meme (Derek Gatherer, *Why the Thought Contagion Metaphor is Retarding the Progress of Memetics*, *Journal of Memetics*, 2, 1998; Sebastian Funk, et al, *The spread of awareness and its impact on epidemic outbreaks*, *PNAS*, 106, 2009, 16).

The pattern noted by Dawkins might however be generalized to include:

- a deep, inner conviction that something is true, or right, or virtuous: a conviction that does not need to owe anything to evidence or reason, but which, nevertheless, the believer feels as totally compelling and convincing.
- a positive virtue made of the belief as being strong and unshakable, irrespective of whether it is based upon evidence.
- intolerant behaviour towards alternative beliefs, in extreme cases even the killing of opponents or advocating of their deaths. Believers may be similarly violent in disposition towards apostates or heretics, even if those espouse only a slightly different version of the faith.

- the particular convictions, while having nothing to do with evidence, are likely to resemble those of the believer's peers

In that sense "deprogramming" can be recognized as having been deployed under other names, including deradicalisation (in response to terrorist tendencies), re-education (in response to political wrong-thinking), and denazification. It may also be recognized with respect to rehabilitation in response to substance abuse.

Ironically, despite the extent and focus of the criticism, it is unclear that capitalism as such evokes any corresponding need -- except as evident in the practices of its deprecated ideological opponents. Would every political party have a suppressed desire to deprogram its opponents?

Cult? One approach to any memetic disease is to reframe those perceived to suffer from it as forming a **cult**. This is controversially defined by any unusual religious, spiritual, or philosophical beliefs, or by a common interest in a particular personality, object, or goal. Efforts to do so are evident following initiatives -- themselves controversial -- to clarify those deemed to be problematic (*Governmental lists of cults and sects*, Wikipedia).

A careful contrast is made between such cults and the problematic "cultures" which are highlighted as of major strategic concern, including:

- culture of white-supremacy -- a primary preoccupation of Black Lives Matter
- culture of male dominance -- a primary preoccupation of feminists
- culture of excessive police violence -- a concern in relation to deaths in custody
- culture of exclusivism -- a concern with respect to social hierarchy and caste systems
- culture of impunity -- a concern of the underprivileged with respect to justice
- culture of substance abuse

As "cults", in addition to the "usual suspects", of particular relevance are the many references relating to Donald Trump, including the following:

- Morton Travel: *Donald Trump: a dangerous cult leader?* (25 August 2021)
- Heather Digby Parton: *How the Trump cult has become even more dangerous since he left office* (AlterNet, 11 May 2021)
- Hogan M Sherrow: *Can Trump's Followers Be Called a "Cult"?* (Psychology Today, 13 November 2020)
- Donne Levy: *Political Precedent for the Trump Cult of Personality* (History News Network, 4 November 2021)
- Gary Leupp: *The Trump Cult and Its Future* (CounterPunch, 16 February 2021)
- Ravi Chandra: *The Cult of Trump* (2019)
- *Trump is a Cult Leader* (Australian Independent Media Network, 26 November 2020)

Especially relevant is the manner in which that cult has been associated with national trauma:

- Ira Rabois: *Recovering From the Trauma of the Trump Administration* (Good Men Project, 10 March 2021)
- Amotz Asa-El: *How will America recover from the trauma of Donald Trump?* (The Jerusalem Post, 23 January 2021)
- Lilly Servera: *The Trauma Of Trump* (Well Clinic, 21 May 2021)
- Jeremy Adam Smith: *Can We Recover from the Trauma of the Trump Years?* (Greater Good Science Center, 9 February 2021)
- Phaylen Fairchild: *Trauma, Trump and 2020* (10 July 2020)

The conflation of that trauma with that of COVID is highlighted by Lloyd Green (*Nightmare Scenario review: Trump, Covid and a lasting national trauma* (The Guardian, 3 July 2021)

COVID-19 cult? It is in this light that it is useful to review adherents to a particular perception of COVID-19 as forming a cult:

- Makia Freeman: *The COVID Cult and the Stages of Genocide* (Out of Mind, 2 February 2021)
- Jamie Walden: *The Cult of Covid: How Lockdown Destroyed Britain* (Independently published, 2020)
- Jon Rappoport: *My investigation: the cult of COVID* (Canada Free Press, 8 July 2020)
- Teodrose Fikremariam: *The Cult of Covid-19 and the Dishonest Logic of "Vaccine" Jihadists* (Ghion Journal,
- Jacob Sullum: *The New York Times Promotes a COVID Cult of Caution That Requires Vaccinated People To Act As if They're Not* (Reason, 19 May 2021)
- Junious Ricardo Stanton: *The COVID Cult* (Jswriter, 26 October 2020)

For Ron Pau (*The Covid Cult*, Mises Institute, November 2020)

This is the greatest public health fiasco in the history of the world, and the media has distorted it so badly, that much of the general public is celebrating villains and hissing at heroes. And, even -- perversely enough -- celebrating the destruction of their own lives and their children's lives.

For CJ Hopkins (*The COVID Cult*, OffGuardian, 13 October 2020):

Such people are neither ignorant nor stupid. They have been successfully initiated into a cult, which is essentially what totalitarianism is, albeit on a societal scale. Their initiation into the Covidian Cult began in January, when the medical authorities and corporate media turned on The Fear with projections of hundreds of millions of deaths and fake photos of people dropping dead in the streets. The psychological conditioning has continued for months. The global masses have been subjected to a constant stream of propaganda, manufactured hysteria, wild speculation, conflicting directives, exaggerations, lies, and tawdry theatrical effects.

Deprogramming cult members? It is perhaps the Allied [denazification](#) initiative following World War II which offers most clues to an appropriately ordered response to the COVID-19 cult. That earlier initiative aimed to rid German and Austrian society, culture, press, economy, judiciary, and politics of the Nazi ideology. It was carried out by removing those who had been Nazi Party or SS members from positions of power and influence and by disbanding or rendering impotent the organizations associated with Nazism. The program of denazification was launched after the end of the war and was solidified by the Potsdam Agreement in August 1945.

Many people had to complete a background form, called a *Meldebogen* (replacing the widely disliked *Fragebogen*), and were given over to justice under a *Spruchkammer*, which assigned them to one of five categories:

- V. Persons Exonerated (German: *Entlastete*). No sanctions.
- IV. Followers (German: *Mitläufer*). Possible restrictions on travel, employment, political rights, plus fines.
- III. Lesser Offenders (German: *Minderbelastete*). Placed on probation for 2–3 years with a list of restrictions. No internment.
- II. Offenders: Activists, Militants, and Profiteers, or Incriminated Persons (German: *Belastete*). Subject to immediate arrest and imprisonment up to ten years performing reparation or reconstruction work plus a list of other restrictions.
- I. Major Offenders (German: *Hauptschuldige*). Subject to immediate arrest, death, imprisonment with or without hard labor, plus a list of lesser sanctions.

Curiously that sort of classification is already detectable as a feature of what is envisaged by authorities in their development of immunity / vaccination / health passports and the freedoms they entitle -- now enabled and enhanced by the use of QR codes.

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