

*Vaccine Development and Social Control:
A Psychopathology of Impaired Reasoning
in the Global Push for Mass Compliance*

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ABSTRACT

History and observation reveal a close relationship between investment and what we perceive to be the promise of subsequent profit. Set against the backdrop of the vaccine information war waged by centers of power against populations around the world, this essay presents a critical analysis of key concepts, forms of reasoning, and associated actors on the global stage framing the issues of the current COVID-19 global vaccination experiment. To develop a deeper understanding of how power centers shape the leading concepts of genetic code as a computer program, the author integrates research in cognitive science and communication theory to analyze how concepts are normalized and formed in the production of vaccines and why conditioning the public mind to accept the global program is necessary. The author considers how definitions of keywords today, such as “immunity,” “vaccine,” and “pharmacy,” have developed over time and what these terms have come to mean to transnational investors and stakeholders constructing a so-called bio-secure global economy.

Keywords: *autism, definitional control, computer code, DNA, metaphor, mRNA, pharmacy, pragmatics, semantics, syntax, vaccine*

Introduction

Save for the avowed selfless few, people tend not to invest time or money in the development of a practice, product, person, or service if they suspect they will not likely benefit in some way. History and observation apprise us of self-evident facts concerning the relationship between investment and the perceived promise of eventual payoff. Ruthless businessmen, for example, will forfeit their souls and social relations to invest great time and effort in honing time-honored techniques in the manufacturing of false desires for dangerous or patently useless products. The snake oil salesman of yesterday might remind us in many ways of the major manufacturers and marketers of the most sinister medicinal applications today. Entire industries of transnational interest, scarcely accountable to the laws of any nation, have captured huge sectors of many economies as the global boom in

medical experimentation continues turning humans into unsuspecting research subjects (Lemonic and Goldstein, 2002). With such developments have come momentous political influence and untold ability to buy lawmakers and democratic institutions long thought to be accountable only to “we the people.”

As we learn from the “global power elite” (Phillips, 2018) — now busily retooling governments and economies for their long-planned “Great Reset” (which no sane citizen has ever asked for) — we can extrapolate from observations of reporting in mainstream media the sort of progress being made in the councils of the World Economic Forum. From these confines of largely unseen influence have emerged new keywords, plans and mandates meant to protect not the world’s populations, but a select investor class, the so-called stakeholders. Among the emergent weasel words in the glossary of the “nefarious ‘new normal’ ” (Hinchliffe, 2020) is the expression “stakeholder capitalism” — the latest PR façade for business as usual that has the ring of goodwill but commits the captains of industry to do nothing in particular beyond “privately shoveling money to their shareholders and executives, while maintaining a public front of exquisite social sensitivity and exemplary altruism” (Denning, 2020).

Foregrounded by discussion of an ever-widening epidemic in autism, the existence of which many experts continue to deny (Gernsbacher, et al., 2005; Arkowitz and Lilienfeld, 2012; Eya-Mist, 2019), this essay considers how the spread of COVID-19 has helped to feed the manufactured forms of fear that is gripping populations around the world. It examines how hysteria whipped up in mainstream media inculcates the masses to ignore the “broken social contract” (Baradaran, 2016) and to accept — without question — the terms of the “new normal,” replete with “crisis actors” to propagate leading deceptions (O’Keefe, 2020; Williams, 2020; DE, 2021; Starnow, 2021), sustained corporate media hype (Jacobs, 2021), government fear-mongering (Rayner, 2021), collusion at the highest levels (Ingraham, 2021; Hammond, 2020), and digitized flak machines (Parker, 2020; Schwab, 2020; Ahmed, 2021; Factcheck, 2021; Mangiaracina, 2021; Ahmari, 2021; SOTN, 2021; Curtis, 2021) to discipline citizens assuming roles as critical journalists demanding truth. This essay traces the development of pharmacy from historical obscurity and its long-forgotten meanings: the goal is to shed light on the global hegemonic medical experiment designed to violate the world’s population with “14 billion vaccinations” (Sonnemaker, 2020) rolled out in “record time” (Cohan, 2021). Despite clear breaches of the Nuremberg Code (1997); the Declaration of Helsinki (2018); the Geneva Conventions (ICRC, 1949); the Universal Declaration of Human Rights (Glendon, 2004, p. 4); the Universal Declaration on Bioethics and Human Rights (UN, 2005); and the Hippocratic Oath (North, *transl*, 2002/2012), the leading managers and their minions blithely move forward with their interventions in the face of rising global resistance (Zonshine, 2021; Jankowicz, 2021; Azhari, 2021; Fleming, 2021).

With their predominant signs, symbols, and mythologies meant to foment fear and hysteria (Bagus, 2020), they divert attention away from the epidemic of autism and other non-communicable chronic disease conditions (NCDs; Lazarus and Klompas, 2010) while conditioning the public to accept the “new normal.” The Great Reset program reveals “a coordinated [global] propaganda . . . campaign shrouded under a cloak of inevitability” (Rectenwald, 2021). How in the face of pervasive systematic state-corporate coercion, can the “virus,” vaccines, and prevailing pharmaceutical practices be more clearly understood in a cultural milieu largely devoid of informed consent? Enlisted in this analytical

effort are concepts in cognitive science and communication theory that help unravel how human perceptions of these areas of inquiry are managed and controlled.

Background

As of this writing, the latest statistics gathered by the Centers for Disease Control and Prevention (CDC) show that at least 1 in every 54 children in the United States was destined for the autism spectrum in 2016 (Maenner, et al., 2020). The picture seems slightly better with a global view of the data where 1 in 160 are being included in the spectrum. Some historical timelines, however, which map the precipitous rise of autism cases onto ever increasing industrial-scale chemical adulterations of the biosphere reveal the economically inconvenient truth that because of their interconnectedness all living things are being negatively impacted by man-made toxicants. To pick one of the key offending agents, in the upright gray bars, Figure 1 plots the growing use of glyphosate since its introduction (TACA, 2020), a popular toxicant targeted by research and litigation, against the growing prevalence of autism in the United States as shown in the rising line marked by red spheres.

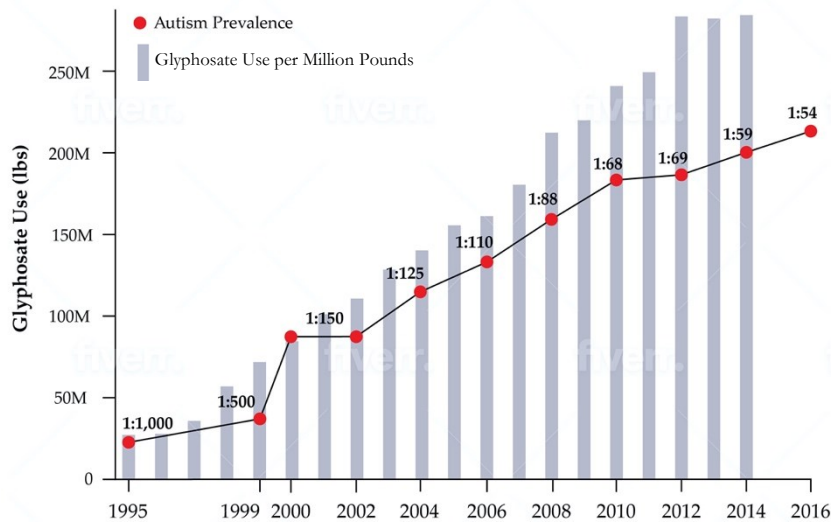


Figure 1. Correlation of autism prevalence and glyphosate use in the United States.

While correlation does not equate to causation (Green, 2012), a maxim drilled into the minds of all aspiring scientists, any genuine causal relation is certain to be manifested in the correlation of cause(s) and effect(s). As Figure 1 shows the trends represented in both data sets appear conspicuously related. Despite the appearance of association in the graphed data and the alleged lack of “appropriate animal or clinical studies” (Kubsad et al., 2019) determining direct causes of autism and other NCDs by particular toxicants, the task for pathologists, toxicologists, and researchers remains clear: how does one remain true to purely scientific pursuits in a culture influenced on nearly every front by powerful forces jockeying for positions of dominance and profit? Though these forces have in recent years appeared to be more self-evident in commercial advertising and other forms of promotional messaging, especially in the American marketplace, questions such as these have vexed researchers for decades.

In 1965, for example, Sir Austin Bradford Hill asked how in the first place do we detect relationships between sickness, injury and conditions of work? How do we determine what are physical, chemical and psychological hazards of occupation, and in particular those that are rare and not easily recognized? (1965 p. 7). Relevant to the debate today is Bradford Hill's model (Figure 2) for investigating possible causes and effects of injuries and deaths.

Figure 2. Assessing Association or Causation: A Summary of Bradford Hill's Criteria.

1. **Strength (statistical effect):** A seemingly insignificant minor effect cannot be dismissed as having no causal relation even while a higher statistical percentage is more likely to illustrate causal relation. (p. 295)
2. **Consistency (reproducibility):** Consistent data repeatedly observed in different examples gathered by different people in different places increases the likelihood of a causal relation. (p. 296)
3. **Specificity:** Causation is likely to be the case in a specific population with a specific disease in a specific location. Cause and effect should appear with a higher probability when more specific associations are isolated. (p. 297)
4. **Temporality:** The effect must occur after the cause. In cases of an expected delay between the cause and the expected effect, the effect must follow the delay. (p. 297)
5. **Biological gradient (dose-response relationship):** Higher levels of exposure to treatment should generally precipitate higher incidences of the effect. In some cases, the very presence of the treatment can trigger an effect while in others, the inverse appears: higher levels of exposure lead to lower incidence. (p. 298)
6. **Plausibility:** A plausible mechanism between cause and effect is useful even though understanding of the mechanism itself may be limited by current knowledge. (p. 298)
7. **Coherence:** Coherence between epidemiological and laboratory findings increases the likelihood of identifying cause and effect relations. Significantly, Hill noted that “. . . lack of [laboratory] evidence cannot nullify the epidemiological effect on associations.” (p. 298)
8. **Experiment:** Because of an observed association, a subsequent experiment can clarify cause and effect relations. (p. 298)
9. **Analogy:** Analogies or other similarities can help clarify association between causes and observed phenomena. (p. 299)

Bradford Hill argues that, “All scientific work is incomplete — whether it be observational or experimental. All scientific work is liable to be upset or modified by advancing knowledge. That does not confer upon us a freedom to ignore the knowledge we already have, or to postpone the action that it appears to demand at a given time” (1965 p. 8). How can we go on claiming to be

rational creatures endowed with powerful intellectual tools of reason if we insist on the preeminence of religious dogma that “the science is settled”? Such, however, is the contemporary “fundamentalist faith in science . . . as a mechanism for solving social problems” but threatening, at the same time, to “erase the need for political discourse” (Broudy and Arakaki, 2020).

Key to controlling public reactions to these interrelations is “managing perception” (Parry, 1996; Hargis and Watt, 2010) of the narrative discourses so as to ensure the necessary consent for the maintenance of certain social conditions. Since the 1980s, scholars working in the critical discourse analysis (CDA) tradition, rooted originally in classical rhetoric, text-linguistics and sociolinguistics (Deocampo, 2015), have achieved important insights about how systems of entrenched power are maintained and amplified through public discourse. That discourse includes “daily informal conversations and interactions from media, such as television, radio, newspaper and magazines, the internet and many others to formal discourses, such as political and academic lectures. At various times and in various contexts, the interactions carry different statuses and degrees of validity” (Abdul Jabar and Yunus, 2017).

Among the leading arbiters of status and validity nowadays are social media platforms, scandalized, at present, by official corporate policies that aim to “drastically reduce user exposure to vaccine hesitancy (VH) in [user] comments . . . on a global scale” (Facebook, 2021). This form of overweening top-down corporate control over public discourse reflects Chamath Palihapitiya’s surprising admission before a live audience at Stanford University that Facebook engineers “have created tools that are ripping apart the social fabric of how society works” (2017). He didn’t use the term directly, but many commentators now see in the discourse key signs of Big Tech totalitarianism (Naughton, 2019;) or, as Shoshanna Zuboff calls it, “Big Other” — a “world of no escape [from] the chilling effects of [our own] anticipatory conformity” (2015). One focus for CDA scholars in this case would be on examining how big data platforms deploy powerful programming tools to reshape human perception, knowledge, and awareness in directions that companies (and their skills) deem profitable.

Practitioners in the CDA tradition today draw upon research in the cognitive and social sciences to deconstruct linguistic signifiers of asymmetric power relations and problems of exploitation, manipulation, coercion, and structural inequities in areas of interest as varied as warfare, politics, science, education, and media. Barriers to clarifying and understanding the complex intersections of power and discourse can be penetrated through micro-level studies of syntax and semantics or macro-level studies of the pragmatic aspects of language use. “Through special access to, and control over the mean of public discourse and communication,” Teun van Dijk observes that, “dominant groups or institutions may influence the structures of text and talk in such a way that, as a result, the knowledge, attitudes, norms, values and ideologies of recipients are — more or less indirectly affected in the interest of the dominant group (1996, p. 85).

In this essay, analysis of the vaccine platforms coming on line proceeds in a dominant corporate culture under the apparent ideological sway of social Darwinism where a “cosy relationship between the scientific establishment and corporate business runs deep” and an “‘academic-industrial-military complex’ has matured with the rise of gene biotechnology increasingly active in suppressing scientific dissent in the genetic engineering debate” (Ho, 2003, p. 23). Among the dissenting views marginalized in today’s prevailing paradigm is the expressed connection between vaccines and

autism. Perhaps the most salient example of corporate hegemonic control over the free pursuit of scientific inquiry and influence of public discourse appears in the Wakefield et al. study — an “Early Report” (1998) on what seemed in children ranging in ages from 3 to 10 to be a relationship between the MMR vaccination and the precipitous onset of autism. Responses to the study’s verboten observations touched off rhetorical “vaccine wars” launched by “British and American media with their extensive financial ties to the pharmaceutical industry” (Shaw, 2021, p. 132).

In his latest book *Dispatches from the Vaccine Wars*, neuroscientist, professor, and experimental researcher Christopher Shaw catalogs the recent history of vaccines administered in the United States in accordance with CDC recommendations. If there were substantial causal links between rising rates of autism and vaccines, such connections should hardly be surprising to researchers in this present age when children under six received just 7 in the 1950s but — in recent years — 36 (including boosters, 72) (Shaw, 2021, p. 141). In a world increasingly contaminated by GMOs (Latham, 2019), microplastics (Ragusa et al., 2021; Street and Bernasconi, 2021), pesticides (Nicolopoulou-Stamati et al., 2016), and heavy metals (Shardlow, et al., 2021; Jaishanker et al., 2014), children now face being corralled into the global mRNA experiment (Moderna, 2021; BMJ, 2021; Free, 2021).

Since publication of the Wakefield et al. study, new systems and techniques in corporate-led criticism and censure of heretical research have developed even while urgent calls for transparency from within the scientific community continue to grow (Doshi, 2020). The latest inquiries emanating from scientists themselves point to a key problem, hitherto unaddressed by manufacturers and regulatory bodies such as the European Medicines Agency (EMA) and Food and Drug Administration (FDA), that human exposure to aluminum — in vaccines — is “never trivial . . . and warnings against this practice continue to go unheeded” (Shardlow, et al., 2021). Since aluminum has proven to be an effective and inexpensive trigger in stimulating immune responses to injected antigens, manufacturers have consistently turned to the metal as an adjuvant in vaccine development. Aluminum compounds are, in fact, the “most studied and the most widely used” (Guimarães et al., 2015). In spite of its success and cost-effectiveness, the adjuvant also continues to raise serious suspicions among researchers (Exley, 2014; Guimarães et al., 2015; Mold et al., 2018; Exley, 2020), given its well-known toxicity to humans.

As with other protection schemes erected around the profit-making activities of dominant institutions and organizations claimed to be too big to fail, Shardlow et al. (2021) underscore the need for full disclosure on aluminum adjuvants, their known toxicity and neurotoxic effects. “It should be a matter of concern,” they observe, “that a recent freedom of information act request (FOIA Case Number 50882, and HHS Appeal No.; 19-0083-AA) revealed that the NIH were unable to provide a single study relied upon by them in relation to the safety of injection of aluminum adjuvants in infants” (2021). Of course, new insights gleaned from the scientific discourse itself cannot be sufficiently understood without careful consideration of the cultural milieu within which scientific suppositions and practices commence. While meaning of the scientific kind is born through, generated, negotiated, reproduced and embedded in the discourse, critical analysis of this communicative bedrock upon which meaning takes shape should proceed from a shared understanding of its history.

What is Pharmacy?

A brief return to the term's origins will help clarify why Western forms of pharmaceutical manufacture and practice today demand more careful public scrutiny. The etymology of the term can reveal much about general public ignorance, especially as regards its practices in the hands of transnational corporate power, seen increasingly across academic disciplines as psychopathic (Niose, 2011; Brueckner, 2013; Dean, 2018). In late 14th century France, *farmacie* appears as “a medicine that rids the body of an excess of humors (except blood).” From the 13th century, it was known as a “treatment with medicine.” The term derives from Medieval Latin *pharmacia* and from ancient Greek *pharmakeia*. From the Greek, we learn that it was “a healing or harmful medicine, a healing or poisonous herb; a drug, poisonous potion; magic (potion), dye, raw material for physical or chemical processing.” Significantly, *pharmakeus* (feminine *pharmakis*) was “a preparer of drugs, a poisoner, [or] a sorcerer.” This latter sense of the term is derived from *pharmakon* “a drug, a poison, philter, charm, spell, [or] enchantment.”

The root meanings are unsurprising since medicines and poisons belonged universally to ancient cultures practicing alchemy and mystic rites in search of greater wealth, better health, higher awareness, or sublime truths. In time, associated connotations emerged with “the use or administration of drugs” in the 1400s and from then the sense of an “art or practice of preparing, preserving, and compounding medicines and dispensing them according to prescriptions,” which appears from the mid-1600s. The popular Western conception of the pharmacy we know today finally coagulated in the early 1800s when it became the “place where drugs are prepared and dispensed.” One way to understand contemporary views of pharmacy, and pharmaceutical inventions (and interventions), is to consider how keywords are defined, *and* redefined, and their meanings, therefore, controlled by centers of government-corporate power. In other words, it is fruitful to ask how definitions influence human perception generally.

Controlling Definitions, Controlling Perceptions

Cultural critic and communications scholar, Herbert Schiller took a dim view of the leading centers of power with their excessive, coercive, and manipulative tendencies in so-called democratic societies. He theorized that structures of social and economic inequity are maintained, in part, by elite control over definitions and unhampered access to powerful methods of information dissemination. Controlling the core narrative entails general control over its various keywords and concepts. “One of the most tested and effective means of keeping order in the ranks,” he observed, “comes from definitional control: the ability to explain, and circulate, the governors’ view of reality, local or global” (2000, p. 152). In this day and age when transnational finance and corporate titans have co-opted political institutions and legislative processes in many parts of the world, the meaning of the “governors’ view of reality” must be more refined if we are to understand how to accurately interpret the transformations afoot in the contemporary social world.

Today, it appears that a global tele-pharm-agri-data-digital complex has arisen with influence “infused with the power of the world’s biggest tech and social media companies” (Corbishley, 2021). While this new term alludes to that famous nexus of military and industrial might that Dwight D. Eisenhower warned about in his farewell address, this form of influence and control has gone global. Schiller says that the, “capability [to control definitions] serves to bulwark, or at least

minimize threats to, the prevailing order.”¹ It should be noted, however, that while definitional control is grounded in efforts to protect arrangements of power from unwanted influence, powerful actors are not immune from the power of words themselves to affect their own perceptions and practices, as we shall see in later discussions.

Let us consider briefly the most recent, significant and, arguably, insidious effort to “minimize threats to the prevailing order” in the redefinition of “herd immunity.” Erased from history, herd immunity — one of the major discoveries of “science [that] gradually emerg[ed] in the 1920s and then bec[ame] ever more refined throughout the 20th century” (Tucker, 2020) — has become a recent casualty in the World Health Organization’s campaign to retro-fit longstanding definitions with the latest demands of the emerging bio-secure economy, which calls for immunity passports (Brown, et al., 2020) and perpetual injections to the global populace from cradle to grave (Kluth, 2021; Visser, 2021). Imagine a world in which control over your body is not in your own hands but in the hands of lab coats who are intent to inject you with whatever newly manufactured corporate pharmaceutical applications become state-sanctioned and mandatory. Your body — their choice.

Before November 2020, “herd immunity” (see Figure 2) referred to “. . . indirect protection from an infectious disease that happens when a population is immune either through vaccination or immunity developed through previous infection.” This passage in the definition verifies facts proven by the historical record that human beings — endowed with innate biological defense systems — can naturally adapt to changing climates across the world and overcome various pathogenic threats. Worth noting, here, is the eloquent critique Bill Gates offered in 1998 of *Guns, Germs, and Steel* (Diamond, 1997). As the world’s most outspoken proponent of vaccines as a claimed panacea, Gates elaborates on Jared Diamond’s analysis of how human history has been shaped by, among other things, the domestication of animals and the production of certain crops but not others. Crucially, the colonization and domination of one people over another can be observed in the Americas, he asserts, when “Indians didn’t have epidemic diseases or immunities because they didn’t have the domesticated animals that gave rise to the diseases” (Gates, 1998).

After November 2020, the definition of “herd immunity” suddenly morphed, however, into “. . . a concept used for vaccination, in which a population can be protected from a certain virus if a threshold of vaccination is reached.” Consider the preposterous unspoken implication: humans have survived and thrived until now, and have reached the present apex of their cultural development but now require corporate overseers permanently inoculating them against microbes they naturally defeat. A comparison of the World Health Organization’s (WHO) diverging definitions shows that intent to manipulate and deceive the public by manufacturing categorically positive perceptions of the global vaccine experiment cannot be any more obvious. The enterprising researcher of conspiracies at the highest levels may find such practices worthy of deeper inquiry.

With “concept” serving as the adjective to describe “herd immunity,” the new definition represents an abstraction away from the idea that any human agent can “achieve” immunity naturally. Further, when “. . . indirect protection from an infectious disease . . .” (pre-November 2020) becomes “. . . a concept used for vaccination . . .” (post-November 2020), we can see more clearly how the leading

¹ Petr Svab (2021) writes about the contemporary practice of censorship by Big Tech as “Amazon quietly bans books containing undefined ‘hate speech’ — interpreted by them as whatever they choose to outlaw.

engineers of consent work to anesthetize the critical mind by building a rhetorical bridge from thoughtful hesitancy to full unquestioning acceptance. This is, of course, the primary aim of integration propaganda, as Jacques Ellul noted, which fulfills a hierarchal need to create “total adherence to society’s established truths and behavior patterns” (Ellul, 1965/1973). With “vaccination” portrayed as the only acceptable path to immunity, as Ellul put it, “the more perfectly uniform [the message], the stronger its power and effectiveness” (pp. 74-75).

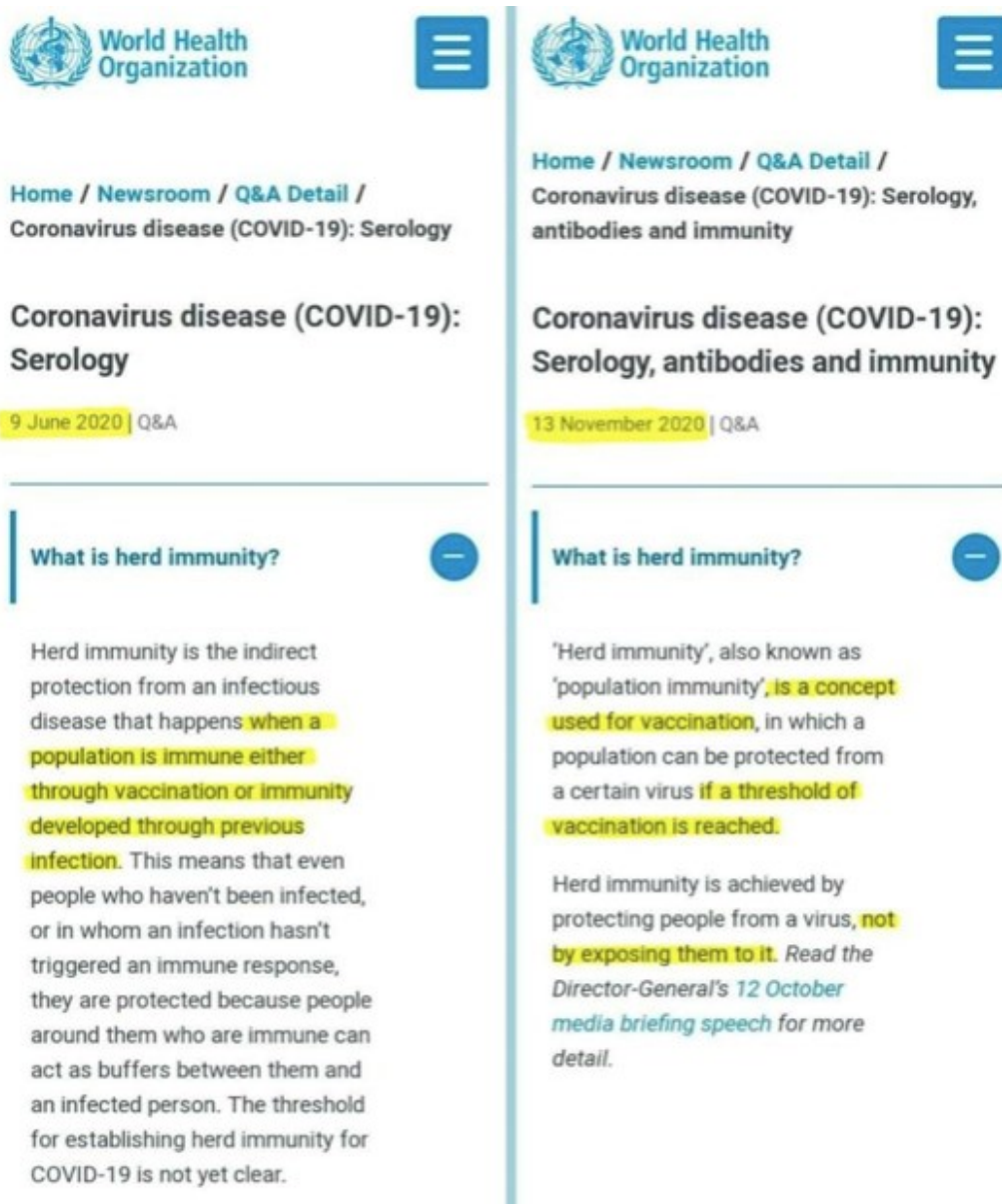


Figure 3. The phrase “herd immunity” redefined during the COVID-19 era.

History reveals the utility of persistent repetition as a rhetorical device, a hypnotic sort of symbolic monotony working to reinforce received wisdom that suffuses new ideas with the collective subconscious, a technique in crowd psychology tested by the leading lights of the fascist movement in the 1930s and '40s. Repetition creates a powerful “illusion of truth” (Stafford, 2016). Because of

its apparent connection to perceptions of credibility, understanding its effects, according to Frederick Bacon, has long been a concern of both social and cognitive psychologists (1979). Since ordinary truth requires neither manipulation nor coercion, science, therefore, cannot justify its reliance on social conditioning and fear-mongering as valid processes in gathering and analyzing data. With the deletion of “. . . immunity developed through previous infection,” what kind of conceptual space does the post-November 2020 definition leave for readers?

Obscuring the Evidence of Toxicity

The Oxford English Dictionary (print version) references a phenomenon known as “3. vaccine-damaged: a. harmed, especially seriously, from being vaccinated” (Simpson and Weiner, 1989, p. 387). Such extant source materials in analog form may pose problems for today’s digital editors of history — short of organizing public book-burning events. An assessment of the mountains of data (CDC, 2021a; Open, 2021; Yellow, 2021) so far reported on COVID-19 vaccines alone, further, shows the WHO’s redefinition campaign to be demonstrably deceptive. Central to the process of controlling perception is gaining control of evidence.

Numerous studies show, in fact, that the mRNA platforms (a.k.a. vaccines) are toxic, even to the point of becoming deadly. More deaths have been reported in VAERS after these COVID-19 vaccines than after all injections combined over the preceding twenty years (Redshaw, 2021; Alert, 2021). Beyond the evidence reported to VAERS and the Yellow Card System, the so-called jabs appear to feature more hazards than traditional vaccines, causing bizarre effects not easily explained even by experts. Other researchers throughout the world report the vaccines precipitate a range of negative responses: Hepatitis (Lensen, et al., 2021; Brill, et al., 2021), Herpes-like lesions (Ardalan, et al., 2021), Herpes Zoster (Toscani, et al., 2021), endothelial cell damage, (Lei, et al., 2021); cerebral venous sinus thrombosis (See, et al., 2021); thrombocytopenic, thromboembolic and hemorrhagic events (Simpson, et al., 2021); negative immune system responses (Laudicella, R., et al, 2021); severe immune Thrombocytopenia (Helms, et al., 2021); myocarditis (Montgomery, et al., 2021); and acute renal and respiratory failure (Hansen, et al., 2021). More significantly, the most recent evidence now shows that the vaccines fail, even, to prevent infections (Subramanian & Kumar, 2021). What are we to make of data derived from independent scientific research that remains unreported in the mainstream news while the propaganda from vested interests is treated as valid science?

Harry Frankfurt would, perhaps, posit that those who trade in unmitigated claims of vaccine safety, are the sort who would “ignore [the] demands of [truth] altogether. [They do] not reject the authority of the truth, as [liars do], and oppose [themselves] to it. [They] pay no attention to [the truth] at all” (2005, p. 61). Perhaps more significant is the grudging admission of Stanley Plotkin, renowned vaccinologist and physician, that less than one percent of adverse effects to vaccinations are actually reported (2018) — a statistic confirmed by the Harvard Pilgrim Health Care study (Lazarus and Klompas, 2010, p. 5). One wonders whether the WHO should not also have included in its re-definition campaign, “inoculation from any information source that departs from government-corporate mainstream media narratives.” This process of propagating a particular interpretation of observed phenomena appears strangely similar to the work of the Sacred Congregation for the Propagation of the Faith, an official response launched in 1622 by the Holy Roman Empire that had perceived the spread of Protestant Reformation theology as a dangerous

information contagion (Miller in Bernays, 2005). Power, to some observers, appears to be the only justifiable arbiter of truth.

In exploring what appeared to be significant harms induced by aluminum adjuvants in vaccines, Shaw was struck by the extent to which systems of power corrupt the pursuit of scientific inquiry. In his book, he reflects on his laboratory work in a chapter titled “Vaccine Ideology and Religion” and discusses how it began to dawn on him that “the whole subject of vaccinology and the application of this to medicine, was very much like a religion, or worse a cult . . . , in that one had to accept all of the catechism or be cast out” (2021, p. 272). He describes how following the evidence in his studies of adjuvants — to wherever it leads — had put him invariably on the “path to excommunication” (2021, p. 272). Since experimental results that depart from received wisdom informed by larger plans are labelled heresies, the long-held definition of herd immunity was bound to morph into an obedient disciple of the prevailing global business model.

This level of rhetorical manipulation however should not surprise readers, given the WHO’s history in strategically modifying the meanings of other key terms such as when it altered the long-standing definition of “influenza pandemic” by erasing “enormous numbers of deaths and illness” and, thereby, conflating virulence with the politically negotiable but imprecise “substantial risk of harm to people” (Law, 2010). With mounting pressure on the public, today, to accept the new definition of herd immunity, the conspicuous repetition in media (typical of religious incantations) and appearance of “vaccine” as a rhetorical trope — a representation of the *only* acceptable catholicon — is worthy of further investigation.

What Does a Vaccine Consist of?

According to the *Oxford Dictionary of Biochemistry and Molecular Biology*, a vaccine is:

Any preparation of immunogenic material suitable for the stimulation of active immunity in animals without inducing disease. Vaccines may be based on dead or attenuated microorganisms; altered toxins (toxoids); or viruses. (ODBMB, 2021)

The definition suggests that a vaccine as a “preparation” is in fact a potentially hazardous product of colossal technological sophistication. This may be one reason why the CDC recently modified its definition of “vaccine” (Figure 4) from “a product” targeting “a specific disease” to a “preparation . . . against diseases” in general.

Figure 4. Vaccine: Redefined by the CDC.

Dates	Definitions
Before August 26, 2021	Vaccine: A product that stimulates a person’s immune system to produce immunity to a specific disease, protecting the person from that disease. (CDC, 2021b)
After August 26, 2021	Vaccine: A preparation that is used to stimulate the body’s immune response against diseases. (CDC, 2021c)

The finely tuned instruments and techniques, the vast influential corporate culture (CDC Foundation, 2021) and the human know-how needed to conceive of, develop, advertise, and market

such “preparations” is staggering and, yet, fraught with dangers so inherently devastating to the entire enterprise that laws are needed to protect powerful producers from accountability for people maimed or killed by these products. We must see, therefore, that development of any such “preparation” emerges within liberalism — nowadays a kind of “political religion we can cease viewing ... as the polar opposite of ‘totalitarianism’ and recognize that it has certain important features in common with communism, National Socialism, and fascism” (Hughes, 2013). With the neo-liberalization of the global economy in full tilt in 1986, where the magic of the free market “configures all aspects of existence in economic terms” (Brown, 2015, p. 17), the United States Congress passed the National Childhood Vaccine Injury Act thereby handing pharmaceutical giants protection from lawsuits brought from injuries or deaths tied to vaccines (Lyons-Weiler, 2021, p. 283).

If the vaccines cause no harm and “work without making us sick”, according to the WHO, why was it necessary for the US to pass a law in 1986 to protect vaccine manufacturers from the common citizens that vaccines are certain to injure? It was acknowledged in 1986 by the US lawmakers that “adverse reactions to vaccines will always occur simply because of the nature of vaccines” (Harvard, 2000 p. 16; also Waxman 1986). Other nations have since followed the popular American template. In the United Kingdom, the government has “granted pharmaceutical giant Pfizer a legal indemnity shielding it from being sued” (Listern, 2020). In Europe, the “pharma-industry-vaccines lobby is, as of this writing, pushing the European Union to exempt drug companies from lawsuits if a vaccine leads to unexpected side effects” (Cantillion, 2020). In South America, Pfizer is, as of this writing, “demanding countries offer sovereign assets, including bank reserves, military bases and embassy buildings, as collateral for expected vaccine injury lawsuits resulting from its COVID-19 inoculation” (Nawrat, 2021; Davies, et al., 2021). As it now appears on the surface that the value of this product surpasses that of life itself, it is useful, therefore, to consider what these preparations are composed of.

Laboratory work undertaken in the development of human cell lines necessary for certain forms of vaccine production is, for the concerned citizen, often obscured by the esoteric terms of technical scientific jargon. Evidence offered by experts in the field, however, can illuminate some of the darker recesses of this research. In 2018, Dr. Stanley Plotkin sat for a deposition that can serve as a starting point for recognizing some of the ingredients in today’s vaccines. When probed by the plaintiff’s attorney with pointed questions, Plotkin drums the tabletop with his fingertips and describes in a 9-hour proceeding how harvested organs, such as kidneys, skin, pituitary glands, hearts, lungs, livers, spleens, eyes, and tongues from numerous fully formed aborted fetuses had figured so crucially in their early work on vaccine development (2018).

Before its rollout to the public, the AstraZeneca vaccine became an object of vigorous criticism in social media circles in November, 2020. An unidentified but clearly agitated concerned member of the public had already parsed the meanings of nebulous terms referring to various vaccine components. It was clear to anyone watching her videoed analysis that, among other bizarre constituents, the “DNA of white male aborted babies” was included. Fortunately, before the hysteria could spread too far afield, the agenda-setting news services, such as Reuters and AP, attempted to calm frayed nerves with fact-checking efficiency. Concerning the video, Reuters included, in its own article, responses from David Matthews, a reader in virology at Bristol University and co-author on

the vaccine study: “Many virus vaccines are made in embryonic/foetal derived cell lines and then the vaccine is purified away from these cells to exceptionally high standards. Most of these cell lines (including MRC-5 cells and 293 cells) were derived from tissue samples taken from foetuses aborted in the 1960s and 1970s and the cells have been grown in laboratories all over the world since then” (Reuters, 2020).

What can we learn from systems and processes that feed upon the cellular remains of discarded humans? What are some of the peculiar pragmatic features of scientific discourse in laboratories where such processes unfold? If we have no problem tracing our genetic heritage back a generation or two, should we have no problem seeing ourselves as monstrous amalgamations of other people? Or other species? Moreover, if unwanted babies are so revolting to members of the contemporary eugenics movement, why use their remains in laboratory processes that pretend to protect lives? Unfettered by universal moral imperatives, the industry that manipulates people to unconsciously consume its wares also manipulates, patents and, thus, in this present “third-wave marketization” (Burawoy, 2007) of the global economy, commodifies the raw materials of life appearing to pose not as a master of mimicry, but as an omnipotent creator of material substance.

Given the astonishing catalog of ingredients included in the manufacturing of vaccines, it stands to reason that the packaging and marketing of such pharmaceutical preparations necessitates the use of terms that might moderate the affective force of more explicit language. Consider the manipulations of language in the marketing of mRNA vaccines, which conflate our common sense understanding of computer programs with human DNA as a software program we can now edit and, therefore, by whim or claimed necessity, revise.

Humans 2.0, better than Windows 3.0?

When Bill Gates observed in his book *The Road Ahead* that “human DNA is like a computer program but far, far more advanced than any software we’ve ever created” (1996, p. 228), it seems he wasn’t speaking in strictly figurative terms. For the world’s most powerful software developer, he evidently saw in the early 1990s, at least, the untold economic potential in (re)programming the greatest “machines” ever created — human beings. His foundation’s investments in genetic engineering ventures over the decades testify to the dubious sentiment that biological systems are merely the soft fleshy components of a purely mechanistic world driven by blind chance. This popular misconception seems grounded in an old contention largely outside cognitive science that the brain is a machine. John Searle observed that “as far as its intrinsic operations are concerned, the brain does no information processing. It is a specific biological organ and its specific neurobiological processes cause specific forms of intentionality [we call] consciousness” (1990, p. 36). Since Searle’s lecture, “AI research has progressed in the past several decades,” Victoria Alexander notes, and “theorists working on the issue of intentionality are even more convinced that the brain is not like a computer at all” (Alexander, 2019; Alexander et al. 2021).

If we operate in the belief, however, that the brain is a mere machine that processes sense data, then we can feel ethically and morally justified in increasing its processing speeds by updating its components with, say, “brain-chip implants” (Hinchliffe, 2019; Schumaker, 2020). While the enduring lure of the brain-machine metaphor seems certainly compelling on the surface, it

nonetheless gives license to many kinds of genetic manipulation of natural substances — not the least of which is human DNA. Recall the vulgar pretense that the DNA of seeds can be justifiably modified, patented, commodified, and controlled — a fashionable corporate practice Vandana Shiva defines as “biopiracy” (2007). Perhaps, it is the sheer pervasiveness of metaphor (Figure 5), as a kind of mental shorthand, that germinates some of the common misconceptions:

Figure 5. Conventional mind-machine metaphors.

MECHANISTIC METAPHORS
a. He’s grinding out a solution to the problem.
b. Her mind is a steel trap.
c. The gears were really turning after Saki turned off the music.
d. We burned off this morning’s coffee, so the wheels stopped moving by noon.
e. After years of binge-watching TV dramas, he’s a bit rusty these days.
f. She’s really running out of steam and needs to refuel.
MECHANISTIC INTERPRETATIONS
In a., his mind is a millstone processing, or reducing, whole grain (problem) to flour (solution).
In b., her mind is sharp and strong and able to ensnare (immobilize) any intellectually larger prey that threatens her.
In c., thought processes are cogs unhampered by distractions (music) and spinning freely (turning).
In d., beverages (coffee) are depleted fuel that fail to have an effect on thought processes (wheels).
In e., his thinking processes have degraded (rusted) from disuse.
In f., her physical or mental processes require energy or rest (refuel).

Metaphors, George Lakoff noted, “have enormous social consequences, [as] they shape our very understanding of our everyday world” (1995). Given the common examples offered here, metaphor structures not just the way we think about the brain, it has a hand in directing (*unintended pun*) how we construct the social world and, by extension, how we interpret and understand, among other things, scientific inquiry and experimentation.

Searle further pointed out that, “Since [computer] programs are defined purely formally or syntactically and since minds have an intrinsic mental content, it follows immediately that the program by itself cannot constitute the mind. The formal syntax of the program does not guarantee the presence of mental contents” (1990, p. 36). This self-apparent truth is premised upon a logically

valid deduction: syntax, as one finds in a computer program, “is not the same as, nor is it by itself sufficient for, semantics” (1990, p. 36). Noam Chomsky’s illustration in *Syntactic Structures* (1957) drawing out these distinctions is useful: *Colorless green ideas sleep furiously* (2002, p. 15) — incoherence couched in perfect syntax. Problems in these prevailing reductive forms of thinking, however, are further complicated by the equally important but often unnoticed pragmatic aspects of thought and language as they inform perception and, thus, laboratory practices.

Paul Davies, for example, points out that, “Genetic instructions are not merely information *per se* . . . , but represent a form of semantic information, i.e. they have to mean something. For a genetic instruction to be successful, there has to be a molecular milieu capable of interpreting the message of genetic code” (2001, p. 27). This “molecular milieu” is the pragmatic dimension of message interpretation. “Just as the arrangement of a printed page is and must be extraneous to the chemistry of the printed page, so the base sequence in a DNA molecule is and must be extraneous to the chemical forces at work in the DNA molecule” (Polanyi, 1968; Polanyi and Prosch, 1977). At the cellular level, Davies notes that “life performs its amazing feats, not because of a special form of chemistry, but because organisms can harness chemical processes and subordinate them to an agenda encoded in DNA” (Davies, 2001, p. 18).

Here, we see that organisms can be understood as having a form of agency because they are capable of using natural processes as mechanisms to perpetuate cellular reproduction. In helping to ground our assumptions, however, it is these sorts of metaphors that can also help us see, if we reflect on their meanings, how thought and language wield such profound influence over our actions and perceptions about what can and should be done with our DNA. A wider macro-level, or social, perspective on molecular forces is elaborated by Oller et al. (2014): “Just as fictions, errors, lies, and nonsense, must be [interpreted and] defined with reference to ordinary true representations, disorders, diseases, and mortality itself must be defined in terms of functioning living systems” (p. 381). This level of social perception is now under siege by pervasive commercial advertising working constantly to condition us to hand over control of our most intimate “data” to big investors keen to manage, modify, and monetize it.

Mark Crispin Miller comments on this kind of psychological conditioning in *Boxed In: The Culture of TV* by observing that “like propaganda generally, advertising must [. . .] pervade the atmosphere; for it wants, paradoxically, to startle its beholders without really being noticed by them. Its aim is to jolt us, not ‘into thinking’, [. . .] , but specifically away from thought, into a quasi-automatic action” (1988, p. 11). He notes that good advertising is, in effect, a Pavlovian project that requires audiences not to be confronted head-on and in an alien context since a direct and vivid approach might awaken us from the receptive trance that ads put us in and cause us to meditate on their deeper meanings (1988, p. 11). Advertising must totally envelope the audience and, like a Broadway production, make it one with the story. The same strategies used against populations today in this Pavlovian project fomenting wars against foreign nations and peoples reveal themselves in the language of advertising that markets the on-going Big Pharma war on pathogens.

Like an indelible meme etched on the mind, the metaphor that the BRAIN IS A PARALLEL PROCESSOR, nevertheless, persists as much as the simile DNA IS LIKE COMPUTER CODE. We can find these sorts of presuppositions prevalent in industry practices where new vaccines are meant to interact with the genetic code of human beings. According to Government officials and representatives at Moderna, “Covid vaccines reprogrammed to aim at emerging new strains of the virus could reach the market quickly, without going through large clinical trials” (Regalado, 2021). Besides the obvious implications in flouting the ethical necessity of clinical trials (i.e. human beings

as lab rats), the statement presupposes that the vaccine is a software program packaged in a syringe and uploaded to the biological system, the guinea pigs, via hypodermic needle, all of which can be understood, ultimately, in terms of huge short-term profits.

This view of the vaccine as both a product and agent of change makes perfect sense in light of Moderna's own public relations messaging:

Recognizing the broad potential of mRNA science, we set out to create an mRNA technology platform that functions very much like an operating system on a computer. It is designed so that it can plug and play interchangeably with different programs. In our case, the “program” or “app” is our mRNA drug — the unique mRNA sequence that codes for a protein. (Moderna, 2020)

The functional process described here returns us to the initial flawed conception. Since the emergence of the smartphone in the early 2000s, two decades of cultural conditioning through media and consumer practices have helped shape user habits and popular attitudes toward the invasive ubiquity of digital devices. For better or worse, we have come to perceive the smartphone, in particular, as a normal and necessary extension of our limbs and limbic systems. Thus, attending daily on our devices to signs for needed updates to the apps we download, we benefit the general “operating system” injected into us — the social self as one node operating in the global central nervous system. Like a peripheral device we “plug and play” into the smartphone, the hypodermic needle becomes the plug that will enable us to “play” in the new bio-secure economy replete with immunity passports (Nurse, 2021) — the much-hoped-for new world of mobility and monetized bodily movement (Savin, 2020; Abramson, 2020) in the Great Reset.

The smartphone is the digital extension of our brains that can announce when we've come into contact with “contaminated biological threats” (other lab rats) we are conditioned daily to fear and loathe; when new inoculations are “needed;” where to line up to receive injections (software updates); how to obey every instruction handed down to us; how to react properly (reflexively) to every claimed threat framed by the histrionic corporate media. Obey the digital signals sent by the techno-overlords but trust not and disregard the signs gathered by the human sense organs. As noted earlier, a primary pathway toward affective influence over human perception (Trilla et al., 2020) can be exploited through definitional control, especially among those in positions of authority who seek to refine the most effective psychological techniques and instruments in the information wars waged against the masses. As Edward Bernays noted in his classic text *Propaganda*, these techniques “illustrate how conscious direction is given to events and practices, and how the men behind the events [can] influence public perception and opinion” (1928).

Tal Zaks, head of Moderna, declared in a recent TEDx Talk tha0074 “we are actually hacking the software of life” (2017). This perspective is, of course, reasonable if all forms of life can be reduced to purely mechanistic terms, as no more than isolated expressions of complex strings of genetic characters set in certain sequences we can learn to decode and recode. In her book, *The Century of the Gene*, Evelyn Fox Keller has shown that the code for life is not “in” the gene. Genetic material is interpreted by the cell and, as with natural language, interpretations can change quite radically across contexts (2002).

The sort of hasty thinking that dominates the free-market manipulation and financialization of the human genome, however, is profoundly flawed: it conflates the essence of a thing with the cellular instructions needed to (re)produce the thing. We hardly ever mistake, for example, the action of cutting for the instructions followed in the production of scissors. Such an absurdity would become promptly apparent if we could see more clearly how manmade impositions on natural processes,

such as cell division, render the essence of the cell in terms of discrete parts having no inherent interrelations with one another. Apart from the syntactic features of coding that genetic engineers attend to, the semantic and pragmatic (“social”) molecular environment teems with “100 trillion cells, each expressing a unique repertoire of the millions of proteins that could be made. Not only do the proteins fold simultaneously to perfection in split seconds, they also carry out millions of catalytic reactions at the rate of thousands to hundreds of thousands of cycles per second (Ho, 2003, p. 158).

This level of intractable disregard for biophysics is, perhaps, why genetic engineers gleefully claim to have perfected control over the genome and, thus, conclude that RNA vaccines work by turning a small portion of the cells in our body into a vaccine production factory (Langreth and Kresge, 2021). In seizing control over the means of natural protein production, engineers ignore the “viable cellular pathways [that exist] where an RNA vaccine *could* [my emphasis] make its way into someone’s permanent genetic material” (Corrigan, 2021). “It is impossible to predict or control [however] the outcome of any single event” Mae-wan Ho argues, and this is “especially so at the level of atoms and molecules, where quantum fluctuations rule” (2003, p. 160). “The [current] technology is impressive,” Stephanie Seneff and Greg Nigh further note, “but manipulation of the code of life could lead to completely unanticipated negative effects, potentially long term or even permanent” (2021, p. 43).

Fleming (2021) cites research “funded by NIH grants (1U19AI13113501, 5R01MH104610-21)” from Zhang et al. (2021) showing that “SARS-CoV-2 . . . [can] insert (reverse transcribe) its genetic sequence into the human DNA” and that the “reverse transcription” in question “has since been shown to occur in all but three of the twenty-three pairs of human chromosomes” (p. 17). If recipients of mRNA and dsDNA vaccines (Fleming, 2021, p. 99) are induced to manufacture the spike protein of SARS-CoV-2, which they can shed in sufficient quantities to infect other persons, the vaccines themselves, according to Fleming’s findings, are virtually certain to prolong the on-going pandemic. Moreover, by its original design, SARS-CoV-2, and its precursors going back to Thiel et al. (2001), have involved systems of production making it “possible to generate a large collection of genetically modified coronaviruses; for example, intra-and interspecific chimeric viruses, viruses with gene inactivations or deletions and viruses with attenuating modifications or supplementary functions” (pp. 1279-1280). Are you impressed yet?

When dazzled so often by the audacious assertions of authority figures, we scarcely blink when lab coats (Braise and Richmond, 2004, p. 2469) claiming to have all the answers aim to “hack” the instructions followed naturally by our cells in the (re)production of life — “cutting” and recombining the DNA of one species with the DNA of another. The form of reasoning represented in the assertion, “we are hacking the software of life” (Zaks, 2017), rests upon the presupposition that since DNA can be “hacked,” it, therefore, ought to be. Such hubris is grounded in a cultural milieu conditioned to construe the codes of life as objects to be commodified and controlled. With the normalization of flawed logic, we “are asked to accept such notions as due to ‘common notions or definitions’ ” (Oller and Collins, 2000): programmers can write and hack code, so it follows as a “common notion” that hacking DNA is perfectly normal.

In mid-2020, the general practice of normalizing the metaphor “DNA is computer code we can hack” appeared in the scholarly literature. In their article, “New Vaccine Production Platforms used in Developing SARS-CoV-2 Vaccine Candidates,” Ura et al. appear in their title to play (either consciously or unconsciously) on common connotations associated with computer programming in this present age of platform capitalism. We learn, for example, that the “concept of viral vectors was

introduced with recombinant DNA from the SV40 virus in 1972” and that “many genetic engineering-based vaccine platforms have been developed to improve vaccine production” (Ura et al., 2020, p. 198). Garcea and Imperiale review the early research pioneered by Plotkin et al. on aborted fetuses from this period, and note that “the biology of SV40 in human cells was first studied in the 1960s with fibroblast cell lines or primary human fibroblast cell cultures” (2003, p. 5040). Prompting their analysis, however, is the “provocative evidence [that] has accumulated that suggests that SV40 may be a human pathogen” (2003, p. 5039). John and Stephen Oller document some of the history of SV40 as a pathogen “linked to a huge variety of cancers and other disease conditions” (2010, p. 302) — among the more significant are dementia as well as brain, lung, and prostate cancers.

Various vaccine producers have also worked assiduously under the presumption that DNA is no more than code. Some scientists have responded by calling attention to the “questionable forms of hastily-contrived human genetic experimentation, empowered by ‘executive orders,’ and facilitated by ‘fast-track’ bypassing of safety protocols, [which] have become alarmingly commonplace” (Biegeleisen, 2021).

Consider the integration of human and simian DNA in AstraZeneca’s preparation to combat COVID-19; the “ChAdOx1 nCoV-19 vaccine consists of the replication-deficient simian adenovirus vector ChAdOx1, containing the full-length structural surface glycoprotein (spike protein) of SARS-CoV-2” (Folegatti, et al., 2020, p. 469). While it was theorized early on that such vaccine vectors would stimulate cells to assemble spike proteins in a defense against infections, the expected responses have not appeared in practice. In a study of the *in vitro* effects on the blood-brain barrier (BBB), Seneff and Nigh note that “the S1 component of the spike protein promoted loss of barrier integrity, suggesting that the spike protein acting alone triggers a pro-inflammatory response in brain endothelial cells” (2021). What does disruption of these “exquisite sensors” (Chen, et al., 2020) mean for the BBB protecting the brain from pathogens? Beyond

... bleeding and clotting, ... the spike protein on its own is almost entirely responsible for the damage to the cardiovascular system, indeed, if you inject the purified spike protein into the blood of research animals, they get all kinds of damage to the cardiovascular system that cross the blood-brain barrier and cause damage to the brain (Bridle, 2021).

The epidemiologist’s characterization of these current problems gives us pause: Who are these “research animals” in the current global experiment? If it is true that evolutionary processes have brought us to this point in history when we have finally been able to build our own machines (microprocessors) sufficiently capable of helping us discover and map the programs of all life — DNA — what’s next, designer babies? (Bostrom, 2003; Jinek et al., 2012; Regalado, 2019)

A Reflection on 2020

The gatekeepers of public discourse bounding the limits of acceptable thought and speech work hard today to manage public perceptions of the radical regimes of global inoculation coming into place. Facebook CEO Mark Zuckerberg mused in a July 2020 conference call (leaked to the public) that “. . . we just don’t know the long-term side effects of basically modifying people’s DNA and RNA to directly encode in a person’s DNA and RNA . . . basically the ability to produce those antibodies and whether that causes other mutations or other risks downstream” even while he’s “banned from his social media platform any claims that the novel coronavirus vaccine alters DNA” (Richardson, 2020).

Other tech giants appear, at times, to abandon the approved script. During a December 2020 awards ceremony, Axel Springer CEO Mathias Döpfner asked Elon Musk to comment on what he saw as “the biggest challenge ahead of us” as human beings. What are the latest projects humanity can look forward to from the mind of Musk? His response appeared both to surprise and annoy: “We need to watch out about population collapse.” One promising remedy the enigmatic Musk sees to addressing the problem, however, is genetic engineering, “You can basically do anything with synthetic RNA. It’s like a computer program . . . You can probably stop aging, reverse it. . . [or] turn someone into a Korean butterfly with the right DNA sequence” (Musk, 2020). Notwithstanding this mix of absurdity and reality, what are we to make of the sentiments of tech giants who see the threats to humanity posed by new experimental platforms in genetic engineering aided by nanotechnology (Shin, et al., 2020) and who are, at the same time, driven to inject the world with these applications? What can be gleaned from the descriptions experts offer on the claimed promises that it isn’t simply meant to be a metaphorical way of speaking but a literal way of interpreting what genes are, all of which serves to justify their manipulation?

Marketed in the mainstream media as a lethal pathogen ravaging global populations, the so-called novel coronavirus of 2019 — and whatever “next one . . . will get attention” (Gates, 2020b) — is a story in desperate need of routine manipulation. Its spread, according to globalist point man Klaus Schwab, represents a key moment in human history when “our physical, . . . digital . . . and biological identities can merge” (Schwab, 2020). Since global centers of power naturally seek a synthesis, they must work for the total consolidation of disparate interests. With a surprising survival rate of 99.86% (Joffe, 2021) (slightly better than seasonal flu), the major marketers of the coronavirus narrative in the mainstream seemed to require inflated case numbers (Basile et al., 2020; Lee, 2020; Lyons-Weiler, 2021) as a means of agitating public emotions and maintaining optimum levels of hysteria. Much scholarship over the past year alone reveals vast interlocking interests working against the sovereignty of nations and human beings and the civil rights of people that spring thenceforth.

These power relations have necessitated cleverly crafted PR campaigns that agitate persistent fear of the manufactured menace, obscure its origins, and subjugate diverse populations under a global socioeconomic system that, according to Bill Gates, allows for zero control over our own bodies: “Normalcy only returns when we’ve largely vaccinated [and are monitoring] the entire global population” (Gates, 2020a). This preposterous imperative, if widely obeyed, will be central to the success of the biosecurity sector of the Great Reset, a necessary step in the Fourth Industrial Revolution when you “don’t own anything . . . don’t own a car . . . a house . . . any appliances or any clothes” (Auken, 2016). This new Revolution is a form of feudalism with the technocratic gatekeepers overseeing the masses dispossessed of their natural human rights to reproduce freely, to speak, to own property, and to preserve their personal bodily integrity.

Author and journalist Celia Farber reflected in 2007 on the global struggle against AIDS – an illness she saw as a metaphor for the sickness of the planet. Contemplating what seemed to her to be the internal monologues replaying in the minds of the power elites, Farber framed the central problems that speak even more clearly to us in this day and age.

All you have to do is take our pills. You don't have to bring yourself back into harmony with the planet because we don't even believe in the planet, and you're not part of the planet, and there is no nature, . . . no God, . . . no nothing. We're just part of a huge machine, and we are the machine tinkerers, . . . the new gods. When the machine is broken, we fix it. And, make no mistake, you're a machine. (2007)

How many “machines” will fall in line for their pills, injections, and other routine upgrades to join the rank and file of the Fourth Industrial Revolution?

Conclusions

I am not suggesting in this article that today's highly trained chemical, genetic, and software engineers working on vaccines in laboratories around the world are consciously inspired by the dark arts, but the potential for exponential growth in material profit, power, and control over emerging “human capital investment markets” (McDowell, 2020) has moved various figures throughout history to devise similar sinister systems of chemical wickedness. Indeed, Fleming has presented in his latest book another crucial layer of the leading narrative: the virus itself, according to the documentary evidence he amasses, is an illegal “bioweapon” — a product of a coordinated series of government sponsored “gain-of-function” and “dual use” experiments, and “its spike protein [is] the very same spike protein being made in millions of people after the COVID-19 vaccines are injected into them” (2021, p. 4). He says that the “vaccines are nothing more than the genetic code of this bioweapon” (2021, p. 4). The data he cites, sadly, should not come as a surprise to the public. The trail of progress to the COVID-19 pandemic, as Fleming shows, is documented by the perpetrators themselves in professional journals, patents, and funding records. Moreover, the past century alone has revealed material evidence of countless other covert and overt operations in biological and chemical warfare waged against the biosphere and against population centers in both civilized societies and on battlefields (Wilson, 1977; Barnett, 2002; Balmer, 2010; CBS, 2012; Loria, 2015; Cole, 2016; Bentley, 2019; Oller, 2021) .

Haunting humanity still are the effects of baby powder (Girion, 2018; Rabin, 2020), tainted baby foods (House, 2021), Agent Orange (Mitchell, 2014; VA, 2018), glyphosate (Samsel & Seneff, 2015; Giudice, 2019), dioxin, (Tomson, 2012), depleted uranium (Moszynski, 2003; Fairlie, 2009; Fathi, et al., 2013; Bruess, et al., 2020), weaponized syphilis (Chumley, 2019; Katz, et al. 2007), weaponized insects (Swanson, 2015; Williams and Tucker, 2019; Datt, 1999; Immerwahr, 2020), and, among many other threats, industrial pollutants (Manisalidis, et al., 2020; Markowitz, 2018). Advances in contemporary nuclear medicine rest upon some of the most hideous military experiments on human beings ever conceived (Pilger, 2016; Naito, 2020). The countless chemical, biological, and nuclear adulterations of the natural world, of the environment, humans, and animals, have further necessitated manipulations of information and open access to it.

It is useful, as I suggested earlier, to pose critical questions and to find valid answers — to ask how definitions frame, shape, and focus human perceptions, our thoughts, and our actions. If definitional controls can minimize threats to the established pharmaceutical hegemony — as examples offered throughout this discussion demonstrate — by rejecting the novel terms their propagandists are applying to us, we can regain our identities and the rightful ownership of our own bodily selves. As sovereign human beings, we are being falsely represented as experimental subjects, as mere resources to be exploited — and in the boardrooms of the fast-food giants and drug pushers — as “heavy users” (Ordonez, 2000). To the technocrats, we in our own bodies are just natural resources like

ever so many rich veins of rare minerals. Is it any wonder that the globalist pharmaceutical power-brokers see us as vectors for new diseases requiring an unending series of mandatory inoculations? Emancipating ourselves from such medical despotism necessitates recognition and rejection of the propaganda system now seeking to normalize all humanity as a bewildered herd. Social distancing from the social engineers will spell destruction of the necessary illusions that give them their power.

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