

CHAPTER 6

PARANOIA AND HYSTERIA: TURNING SOCIETY AGAINST ITSELF¹

Although its power, once established, is terrifying, totalitarianism cannot be imposed on a population from above. The ruling class of any country is numerically tiny and ultimately powerless if the population refuses to comply with its instructions. Rather, in order for totalitarianism to function effectively, the population must be turned against itself and made to police itself. As noted by Versluis, “The totalitarian system is predicated upon paranoia and division [...] Society turns on itself, urged on by the ruling authorities. The effect of such a collective psychosis is to strengthen the power of the authorities [...]” (2006, 143).

In stages, the “Covid-19” operation has worked to divide society against itself. This began with the mass paranoia generated by the lie that “anyone can spread it,” on which was erected a new moral framework for society: “protecting others.” The government set the example in blaming and stigmatizing those who did not follow “the rules,” then encouraged the rule followers to report, shame, and lambast their counterparts, creating scapegoats - the hallmark of any totalitarian regime. A media-driven hysteria stirred up the base instincts in a population disenfranchised by “lockdowns,” creating the conditions for lawlessness and criminal behaviour, while the anonymity of mask wearing primed the public for violence. “The vaccinated” were turned against “the unvaccinated,” with the government and the media wrongly blaming the latter for “lockdowns,” deaths, and new variants. This escalated into medicalized apartheid with incessant pressure for the introduction of “vaccine passes” to enable a biodigital version of a totalitarian checkpoint society. The Nazis painted the Jews as “unclean” and a public health risk; contemporary propaganda slogans such as the “pandemic of the unvaccinated” serve the same function. Totalitarianism ultimately leads to purges and genocide. The “Covid-19” purges have begun with “no jab, no job.” Of Stanton’s (1996) “ten stages of genocide” (extermination being stage 9), the first four have already been satisfied, with considerable progress having been made on the remainder.

¹ Censorship and self-censorship are rife in academia when it comes to challenging the official “Covid-19” narrative. Any editors of reputable journals or academic book series who would be willing to send an edited version of this paper out for review, or who would be interested in receiving a book proposal, are asked to contact dhughes@lincoln.ac.uk. Constructive comments from readers are welcome.

THE PRODUCTION OF MASS PARANOIA

The first step in turning society against itself was to create mass paranoia (extreme irrational mistrust) by terrorizing the public into believing that *anyone* can be a vector of deadly disease. Thus, in late March and early April of 2020, UK Government/NHS posters urged, “ANYONE CAN GET IT. ANYONE CAN SPREAD IT” and “ACT LIKE YOU’VE GOT IT. ANYONE CAN SPREAD IT.” The public was instructed not to come within 2 metres of another human being and soon people were swerving to avoid one another, displaying what Lacter (2007), in the context of ritual abuse victims, calls a “global distrust of humanity.” Kevin Corbett notes in his May 2020 article on the “Covid Nazification of the National Health Service” that the government’s list of “very generic and non-Covid-specific symptoms,” which includes such mundane symptoms as a sore throat, temperature, and dry cough, “weaponises the everyday experience of people and instils contagion-fear, loathing and ultimately paranoia” (Corbett 2020). If “anyone can spread it,” then asymptomatic transmission, too, poses an existential threat. Inculcating paranoia has been the name of the game: “Almost every decision now comes with a new calculus: How do you minimize your risk of contracting or spreading COVID-19?” (Gates and Gates 2021).

Remember, “ANYONE CAN SPREAD IT” propaganda was put out in late March 2020. Yet, according to health secretary Matt Hancock in June 2021,

There was a global scientific consensus, based on decades of expert work on coronaviruses, that coronaviruses do not transmit from people who don’t have symptoms [...] On 2 April, the World Health Organisation was still claiming that there was no evidence of asymptomatic transmission. (Science and Technology Committee and Health and Social Care Committee 2021, 21)

On 5 July 2020, Hancock told the BBC’s Andrew Marr Show that in the month leading up to 16 April (when blanket testing of all patients discharged from hospital was introduced), “it was not known about the asymptomatic transmission of this disease, because no other coronavirus transmits asymptotically” (BBC 2020b). If there was no knowledge of asymptomatic transmission of “SARS-CoV-2” as late as mid-April, why was government/NHS propaganda premised on that very concept? This constitutes *prima facie* evidence of a psychological warfare operation.

Maria Van Kerkhove, head of the WHO’s emerging diseases and zoonosis unit, emphasized in a press briefing on 8 June 2020 that asymptomatic transmission of “SARS-CoV-2” is “very rare.”² The following day, however, having apparently been disciplined for going off message, she changed her position to “there is a subset of people who don’t

² <https://www.youtube.com/watch?v=NQTBlbx1Xjs>, 1m 45s [134].

develop symptoms and to truly understand how many people don't have symptoms, we don't actually have that answer yet" (cited in Joseph 2020). The *Guardian* misleadingly reported this as "Maria Van Kerkhove says she accepts models show up to 40% of infections come from asymptomatic people" (Boseley 2020). Widespread asymptomatic transmission of "SARS-CoV-2" is thus part of a *narrative* rather than scientific fact.

Where was the scientific evidence of asymptomatic transmission of "SARS-CoV-2" in 2020? According to Craig and Engler (2020), a high volume of CCP-approved studies appeared in the early days, and the most frequently cited Western meta-analyses of those studies, even after excluding most of them for not meeting the qualifying criteria for scientific significance, still include studies which all come back to the same "surprisingly small number of cases (six in total globally)," involving alleged asymptomatic transmission to a total of just seven other people. The scientific evidence base was sparse to say the least.

A new propaganda offensive by the UK government around the turn of the year sought to reinforce the threat of asymptomatic transmission. According to a government press release from January 2021,

Everyone in England is being urged to stay at home and "act like you've got it" as part of a major advertising campaign encouraging the public to control the spread of the virus and protect the NHS and save lives. Around 1 in 3 people with COVID-19 don't have any symptoms and can pass it on without realising [...] (Department of Health and Social Care 2021)

"Act like you've got it" turns "Covid-19" into a perverse performance, with otherwise healthy people acting as though they are diseased in a kind of mass hypochondriasis. The disease need not even exist in an objective scientific sense in order for its performance to make it real as a pervasive social phenomenon. The "1 in 3" claim, which was aggressively pushed for months, was incompatible with Office for National Statistics data; a more accurate estimate, after adjusting for false positive PCR tests, was 1 in 19 (Fenton et al. 2020).

The Chief Medical Adviser to the President of the United States, Anthony Fauci, claimed in January 2020, "In all the history of respiratory-born viruses of any type, asymptomatic transmission has never been the driver of outbreaks [...] Even if there is a rare asymptomatic person that might transmit, an epidemic is not driven by asymptomatic carriers."³ There are obvious reasons for this: "Viral replication and shedding is a prerequisite for viral spread and in immune individuals [the] virus is prevented from growing exponentially so the viral numbers remain low" (Craig and Engler 2020). The chance of asymptomatic carriers spreading the virus is therefore low. Some will be presymptomatic, but even this accounts "for a very small proportion of transmission [$< 7\%$]" in the case of

³ <https://twitter.com/allysonpolllock/status/1329408055335940098> [133]

“SARS-CoV-2” (Craig and Engler 2020). Corroborating this figure, laboratory-confirmed “cases” in which no symptoms were reported have consistently been between 1 and 7 percent according to Figure 12 of the UK Health Security Agency’s *Weekly National Influenza and COVID-19 Surveillance Report*. Some of those “cases,” however, will involve detection of non-viable RNA fragments rather than live virus because PCR and lateral flow tests are incapable of distinguishing between the two (Pollock and Lancaster 2020). Thus, it is clear that asymptomatic transmission of “SARS-CoV-2” does not pose a major threat and that the paranoia induced by “ANYONE CAN SPREAD IT” is unwarranted.

There is a connection in the epidemiology literature between asymptomatic transmission and justification of quarantine measures. For example, “the use of quarantine will be most beneficial only when there is significant asymptomatic transmission [...]” (Day et al. 2006, 484). Or “If asymptomatic individuals transmit at a rate that is at least 20% that of symptomatic individuals, quarantine is always more effective” (Podder et al. 2007, 185). In the “Covid-19” context, the idea of asymptomatic transmission is needed to justify “lockdowns,” for if the virus were only (or predominantly) spread by those with symptoms there would be no need to place the whole of society under what Lord Sumption calls “a form of house arrest” (Sumption 2020, 1). As in the past, the sick could isolate, leaving the rest of society to get on with life.

“PROTECTING OTHERS”

With society having been induced into a state of mass paranoia, a new moral framework was introduced founded on the principle of “protecting others.” This elevates the collective above the individual and represents an attack on liberalism and the primacy of individual liberty. As Schwab and Malleret write, “The pandemic has forced all of us, citizens and policy-makers alike, willingly or not, to enter into a philosophical debate about how to maximize the common good in the least damaging way possible” (2020, 152). Maximizing the common good is a totalitarian principle: “The activities of the individual may not conflict with the interests of the general public but must be carried on within the framework of the whole and for the whole good of all” (Lane and Rupp 1978, 41). This is Point 10 of the Nazi *25-Point Plan*. Or to quote Goebbels: “To be a socialist is to submit the I to the thou; socialism is sacrificing the individual to the whole” (cited in Fromm 1942, 201).

Western society was already being “nudged” in this direction over a decade ago. *MINDSPACE*, for example, refers to the “norm of ‘responsibility’ generated when people recognise the impact their personal behaviour has on creating a better society”; it

recommends that policy-makers exploit “any intrinsic, altruistic motivations that could be harnessed for behaviour change” (Dolan et al. 2010, 38-9). This tactic has been prominent in the “Covid-19” operation. SPI-B, a body tasked with using behavioural psychology to help create behaviour change in line with SAGE recommendations, immediately pointed to the need to “emphasise and explain the duty to protect others” and added that wearing facemasks outdoors “could complement existing government messaging of social responsibility if communicated alongside the effectiveness of masks in protecting others who are not infected” (SPI-B 2020a, 2; 2020c, 1). The NHS contact tracing app was promoted using the slogan, “Protect your loved ones.” Seeking to justify mask mandates on public transport, Transport Secretary Grant Shapps claimed, “a face covering helps protect our fellow passengers. It’s something we can each do to help each other” (cited in Wright 2020).

Face masks have been the most powerful propaganda tool for promoting the idea of “protecting others.” As early as 9 April 2020, World Economic Forum agenda contributor Trisha Greenhalgh made the case for wearing masks to protect others in a *BMJ* comment piece (Greenhalgh et al. 2020). This was followed three days later by a preprint by World Economic Forum Young Global Leader Jeremy Howard, who founded the #Masks4All “movement” and got 100 academics to co-sign an open letter calling for US states to mandate the wearing of cloth masks (Howard et al. 2020). On 16 April, Cheng et al. (2020) argued that face mask mandates “shifts the focus from self-protection to altruism.” Stutt et al. (2020) argue that “my mask protects you, your mask protects me.” All four pieces recognize the lack of scientific research on the efficacy of the public wearing of face masks during a pandemic, yet argue along Rumsfeldian lines that “absence of evidence is not evidence of absence” (Greenhalgh et al. 2020).⁴ Here, as in the “War on Terror,” basic evidentiary standards are set aside based on the *perception* of an existential threat - and public perception can of course be manipulated. The “precautionary principle,” an anti-scientific moral imperative based on exploitation of a state of fear, is also invoked by these authors, and SAGE’s recommendations, too, “are based on a precautionary approach” (2021). The worst can always happen, but there has to be some sensible cost-benefit analysis involved - a risk assessment of the kind that the British government never conducted when introducing mask mandates. Even cloth masks were recommended, by SAGE (2021) and others, despite the admission of at least one author that “Wearing a cloth face mask is less about science and more about solidarity,” i.e. is politically rather scientifically motivated (Kolstoe 2020).

⁴ This was the phrase that US Defence Secretary Donald Rumsfeld used with respect to WMD in Iraq. Lack of evidence of those WMD did not mean they did not exist, or so the argument went, and thus Iraq was invaded only for it to emerge that there really were no WMD in Iraq.

A government/NHS advertisement in September 2020 featured people of all ages, skin colours and genders, in a range of local accents, performing everyday activities, all reciting the mantra of protecting others by demonstrating the “correct” behaviour:

“I wash my hands to protect my family”; “I wear a face covering to protect my mates”; “I make space to protect my Nan”; “Hands, face, space”; “I wash my hands to protect my colleagues”; “I wear a face covering to protect strangers”; “I make space to protect you”; “Hands, face space.”⁵

The advertisement assumes the form of two tripartite sets of slogans, each followed by the tripartite mantra, “Hands, face, space.” It ends, “As we spend more time outdoors, we need to do whatever we can to protect one another, so please wash hands, cover face, make space.” The “hands, face, space” slogan is itself repeated three times. The advertisement covers family, friends, grandparents, colleagues, strangers, and ultimately the viewer in an attempt to maximize the salience of the message.

On 3 November 2020, the US Centres for Disease Control (CDC) released a video titled, “I wear a mask because” (CDC 2020b). In it, a range of characters meeting the necessary diversity requirements each deliver a line or two beginning with “I wear a mask because [...]” This is followed by: “I can help stop the spread of COVID-19 in my community”; “I care about you, even if I don’t know you”; “I can but my baby can’t”; “I want you to stay healthy”; “I care about the health and well-being of those around me”; “I might not know that I’m sick”; “I want to keep others safe”; and “I want to protect everybody.” The video closes with a mother kissing her baby then telling the audience, “Do it for their futures.” It is a powerful piece of propaganda. In nearly every case, the rationale for wearing a face mask has to do with protecting others, including loved ones, from oneself. As the CDC website states, “When we all wear masks, we take care of each other and everyone is protected” (2021). The BBC website conveys much the same message: “The main purpose of face coverings is to protect other people from coronavirus, rather than yourself” (Roberts 2021).

According to the *Daily Mail* in November 2020, “Face masks do NOT protect the wearer from coronavirus, but will stop them from infecting other people, Danish study finds” (Kekatos 2020). In fact, the Danish study found no such thing. It found that face masks make no statistically significant difference to the likelihood of the wearer contracting “SARS-CoV-2” but remained agnostic with respect to “the role of masks in source control of SARS-CoV-2 infection” (Bungaard et al. 2021). This is yet another example of the media twisting the truth for propaganda purposes.

“Protecting others” is a powerful propaganda instrument. For one thing, who would not want to protect others? It is very hard to resist unless one is willing to go so far as to

⁵ <https://www.facebook.com/DHSCgovuk/videos/hands-face-space-tv-advert/318793296057803/>

claim that “government guidelines” were never about protecting others - but that is not something that can be dropped into casual conversation or grasped without extensive prior research. “Protecting others” removes the possibility of saying, “I will take my chances” with a disease whose infection fatality rate is 0.5-1 percent according to the WHO and 0.23 percent, falling to 0.05 percent (corrected median) for the under-70s according to Stanford professor John Ioannidis (World Health Organization 2020v; Ioannidis 2021). Even though 99.95 percent of under-70s survive “Covid-19” according to Ioannidis (2021), “protecting others” creates a moral imperative to obey instructions that overshadows scientific evidence and common sense. As former Israeli health minister Yoram Lass argues, “For the sake of a few people who anyways don’t have a long life expectancy, you don’t ruin a country. You don’t ruin the world” (cited in Magen 2020). It is doubtful that the over-70s would want the rest of society, including the young, to sacrifice their freedoms on their behalf in the first place.

GUILT AS A WEAPON

With the new moral framework for society in place, the mechanism was established for dividing society in two: those who adhere to its anti-scientific dictats (“the Science”) and those who reject them as a sham intended to destroy democracy. As in any totalitarian society, following orders (“government guidelines”) was equated with virtue (“civic duty,” “protecting others,” “doing the right thing”), while non-compliance was associated with vice (“selfishness,” “irresponsibility,” “putting other people’s lives at risk”).

The deliberate exploitation of guilt for political ends is nothing new. Meerloo refers to it as “the method of systematically exploiting unconscious guilt to create submission”; by such means were the Nazis “able to convert courageous resistance fighters into meek collaborators” (1956, 81). For Ellul, a key aim of propaganda is to induce “a feeling of guilt based on ideas of morality in the individual himself. (I belonged to a group, a class, a people that has done much harm, great wrongs to humanity. This kind of thinking will attach itself quite easily to a Christian conscience, for example)” (Ellul 1965, 312). The CIA torture manuals propose inducing feelings of guilt in order to break the prisoner’s will: “Frequently the subject will experience a feeling of guilt. If the ‘questioner’ can intensify these guilt feelings, it will increase the subject’s anxiety and his urge to cooperate as a means of escape” (CIA 1983, J-2).

As “ultimate judges of good and evil within their world,” cult leaders use “universal tendencies toward guilt and shame as emotional levers for their controlling and manipulative

influences” (Lifton 1989, 424). They set up standards of absolute purity for membership of the cult, declaring that “anything done to anyone in the name of this purity is ultimately moral” (Lifton 1989, 423). They then wage an “all-out war upon impurity,” demanding that cult members “strive permanently and painfully for something which not only does not exist but is in fact alien to the human condition” (Lifton 1989, 424). Every deviation from these impossible standards is used to shame the deviant, who is taught to expect punishment, humiliation, and ostracism. This guilt attachment to the cult serves as a powerful form of “emotional bondage” (Lifton 1989, 425). One thinks here of “zero Covid,” an impossible standard that nevertheless appears to be driving totalitarianism in Australia, New Zealand, and elsewhere. Nothing the public does is ever good enough; single “cases” are enough to drive entire “lockdowns”; ultimately, only complete surrender to authority will suffice.

One way of leveraging guilt is to make the prisoner feel responsible for their own suffering: “[...] it should always be implied that the subject himself is to blame by using words such as, ‘You leave me no other choice but to...’ He should never be told to comply ‘or else!’” (CIA 1983, I-8). In Monarch mind control, the victim is made to blame themselves for their own predicament: “He can then be told that he himself is the cause for his own degradation. If he just behaves better, his treatment will improve” (Wheeler and Springmeier 2008, 88). This resonates with the idea of “victim blaming” in domestic abuse: the abuser never sees themselves as to blame; rather, the victim’s suffering is always their own fault. The abuser will claim, for instance, “Look at all I have done for you — and you repay me like this!” (Anthony and Cullen 2020). The victim internalizes the abuse: “He only hits me because he loves me. It was my fault really.” Responsibility for the abuse gets inverted: abusers paint themselves as victims when asking, “See what you made me do?”

The actions of the UK government have been consistent with a pattern of narcissistic abuse. The “lockdowns,” which have caused catastrophic harm in all manner of respects (psychological, economic, social, etc.), are the result, not of a virus, but of government policy. Yet, the government has blamed the public for its own degradation, telling it to improve its behaviour if it wants better treatment. In April 2020, SPI-B advised the government,

The public must understand that behaviour and infection rates will be very carefully monitored by a wide range of measures, and that tighter restrictions will be immediately re-imposed if there is an increase in risky behaviour or infection rates – but that good adherence will provide the basis for further resumption of activity if infection rates remain well controlled. (SPI-B 2020b)

This amounts to a form of victim blaming, as well as obedience training: punishment for undesirable behaviour, rewards for “good” behaviour.

On 15 July, the government announced the “eat out to help out” scheme. Five days later, the *Independent* ran a piece titled, “Boris Johnson says it's our own fault if we face a second coronavirus lockdown” (O’Grady 2020). This is typical of narcissistic abuse: first encourage the public to get out and about, then blame them for doing so.

When thousands of holidaymakers flocked to British beaches in the summer (Brighton, Devon and Cornwall being good examples), they were portrayed in the media as selfishly risking the health of others. Yet, hospitalization and death rates did not surge in Devon & Cornwall. On the contrary, this was one of the only areas to be placed into Tier 1 on 26 November. Professor Mark Woolhouse, an epidemiologist at the University of Edinburgh, told the House of Commons Science and Technology Committee on 17 February 2021, “There were no outbreaks linked to crowded beaches. There’s never been a Covid-19 outbreak linked to a beach ever anywhere in the world to the best of my knowledge” (cited in Davies 2021).

On 4 October, with the new regional tier system of “lockdowns” imminent, SPI-B’s Susan Michie told LBC Radio that the public had been “complacent” in not following the “Covid-19” regulations. The abusive relationship between the authorities and the public was established: “We were good, we did our best, but now we have been told we are complacent, and we are now trapped, just like a victim of abuse” (Scott 2021a). The pattern was obvious: “lockdowns are blamed on ‘the selfish’ who aren’t observing ‘The Rules’” (Harradine 2020).

The authorities narcissistically refused to admit responsibility for their actions. On the day of the second nationwide “lockdown” announcement (31 October), the BBC openly acknowledged the harms of “lockdown” while seeking to exculpate the Prime Minister: “Mr Johnson has so far resisted pressure to introduce nationwide restrictions, saying they would be ‘disastrous’ for the UK’s finances and opting instead for a three-tiered system targeting local areas in England” (2020d). When Johnson introduced new “Tier 4” restrictions on 20 December, he claimed in a Downing Street press conference that although he was taking the decision with a “heavy heart,” the scientific evidence had left him with no choice (Cordon 2020). Thus, the government is never to blame; it is always “the Science” which compels it to abuse the public.

In the run-up to Christmas, Public Health England warned that for each day of relaxation on restrictions, five days of tighter restrictions would be needed. By wanting to enjoy Christmas, the public was made to feel guilty about spreading the virus and complicit in harsher measures to come. Rising “case” numbers were invoked as the pretext for asking families to reconsider their plans to meet up at Christmas, and a third national “lockdown” was threatened should “infections” continue to rise after Christmas (Rayner 2020). On 14 December, the 77th Brigade’s Tobias Ellwood MP told Parliament, “Let’s not begin the New

Year with a 3rd Wave. Letting down our guard for 5 days over Xmas could be very dangerous indeed.” The following evening he was caught, in the words of Home Secretary Priti Patel, “having dinner outside of the rules with a large number of people” (BBC 2020e). The third national “lockdown” in England duly began on 5 January 2021, even though UEA’s Professor Paul Hunter saw “no convincing evidence that Christmas actually did anything to make things worse” (cited in Butcher 2021).

SCAPEGOATING

With a paranoid society divided through the introduction of a new moral code (“protecting others”) and made to feel responsible for its own suffering, it was inevitable that the manipulated majority would come to blame the liberty-defending minority - and not the ruling class - for its predicament. Part of this has to do with what psychologists call the “fundamental attribution error”:

When things go well in our lives, we attribute it to ourselves; when they go badly, it’s the fault of other people, or the situation we were put in [...] We think the same way for groups that we identify with. Psychologists have found this [in-]group identification to be a very robust effect [...] (Dolan et al. 2010, 27)

Those tricked into believing that they were behaving virtuously by “following government guidelines” naturally blamed the ongoing coronavirus crisis on those who were not. As Sidley recognizes, the fundamental attribution error means that “the altruistic majority who are openly conforming with the diktats will blame any subsequent increase in coronavirus cases or deaths on those who didn’t comply, while themselves taking the credit for any positive change in the statistics” (2020).

Scapegoating is an integral feature of totalitarianism: “The more fear there is in a society, the more guilt each individual member of the society feels, the more need there is for internal scapegoats and external enemies” for “the individual’s inner fury and rage” to be directed against (Meerloo 1956, 130, 122). A similar principle is at work in Monarch mind control: once the victim has accepted blame for the abuse perpetrated against them,

The programmer then aggravates these hostile feelings, and keeps nurturing them until the person is livid with anger toward the object of blame. The victim is coached to project their blame onto this target of blame. When this is accepted, the conditions for the victim improve. (Wheeler and Springmeier 2008, 88)

Or to quote Lacter on ritual abuse, “When helplessness, pain, and terror reach levels of psychological intolerableness, there is a natural human tendency, [...] even if only

unconscious, to wish to be a powerful abuser rather than a helpless victim, and to have impulses to discharge our rage onto others” (Lacter 2011). History teaches that “enemies are easy to create. People readily accept them. The intelligence community has long played on people’s fears about communism” (Wheeler and Springmeier 2008, 88-9). The same goes for fear of terrorism since 2001, and fear of disease since 2020. Channelling artificially induced public hysteria into hatred of manufactured enemies is a core feature of intelligence crime.

As Schwab and Malleret knew in June 2020, a “pandemic” represents an ideal vehicle for generating scapegoats: “Throughout history, the important and recurring pattern [in pandemics] has been to search for scapegoats and place the blame firmly on the outsider” (2020, 14). They cite Turkish novelist Orhan Pamuk: “The history and literature of plagues shows us that the intensity of the suffering, of the fear of death, of the metaphysical dread, and of the sense of the uncanny experienced by the stricken populace will also determine the depth of their anger and political discontent” (Schwab and Malleret 2020, 151). It appears that the aim was always to generate mass anger and discontent and to create scapegoats onto which to discharge that intense frustration.

Repeated “lockdowns” are an effective way of creating scapegoats, because they utilize a well-worn tactic of punishing an entire group (in this case, all of society) for the alleged misdemeanours of a minority. POWs in the Korean War, for instance, found that

The process of mass brainwashing, with continual propaganda, made it very difficult for the individual to observe his comrades objectively. In such surroundings, it is easy to make an innocent scapegoat for all the suffering of the group - and facts can easily be hallucinated in such an atmosphere of mass contagion. (Meerloo 1956, 203)

In the Stanford prison experiment, when one of the guards made the other prisoners repeatedly shout, “Because of the bad things that Prisoner 819 did, your cells are a mess,” 819 “began shaking. This is an instance where an authority figure orders or encourages subordinate group members to exert peer pressure on a deviant or cowardly member, who then agrees to conform and behave properly” (Perlstadt 2018, 53). In applied behavioural psychology, a successful tactic has been “to make one gang member’s actions affect all his/her peer group. So, if a gang member commits a murder, then the entire gang is targeted for offences” (Dolan et al. 2010, 31).

According to Meerloo, totalitarian regimes must “fabric a hate language in order to stir up the mass emotions” and the “enemy who is attacked by vituperative slogans is merely the scapegoat and substitute for all the anger and anxiety that lives inside the threatened people” (Meerloo 1956, 137, 203). In other words, the fear generated within the minds of the public can be displaced through anger against an outgroup, which in turn is created through propaganda. Lord Sumption observed relatively early on in the “Covid-19” crisis that fear

promotes intolerant conformism. It encourages abuse directed against anyone who steps out of line, including many responsible opponents of this government's measures and some notable scientists who have questioned their empirical basis.

These are the authentic ingredients of a totalitarian society. (Sumption 2020, 10)
Hate speech deployed against dissidents in the "Covid-19" context has included such terms as "Covidiot," "anti-maskers," and "anti-vaxxers," as well as tired pre-existing pejoratives such as "dangerous conspiracy theorists," "anti-semites," and "far right extremists."

In seeking to stir hate by appealing to the emotions, the aim is to deflect attention away from the lack of any kind of scientific or rational basis to the regime's behaviour:

Because political problems are difficult and often confusing, and their significance and their import not obvious, the propagandist can easily present them in moral language - and here we leave the realm of fact, to enter into that of passion. Facts, then come to be discussed in the language of indignation, a tone which is almost always the mark of propaganda. (Ellul 1965, n. 54)

The attempt to repackage matters of scientific fact in moral terms is a feature of the "Covid-19" operation:

Lockdowns work; masks lessen transmission; the second wave is an unacceptable threat and must be suppressed. Since all of this is beyond doubt, questions about the adequacy of evidence are often reinterpreted in moral terms and dismissed as irresponsible acts of "covidioy." (Kidd and Ratcliffe 2020)

At the same time, truthful speech which challenges the regime is rebranded as "harmful," viz. the Online Safety Bill, which if passed will lead to online censorship of political dissent in the UK.

In totalitarian societies, "reason and common human decency are no longer possible [...]: there is only a pervasive atmosphere of terror, and a projection of 'the enemy,' imagined to be 'in our midst'"; in such an atmosphere, "no one knows any longer whom to trust"; there is "paranoia society-wide" (Versluis 2006, 143). This relies on getting the citizenry to police itself: "each citizen is continually watched [...] His neighbors watch him, his postman, his children, and they all represent the punishing state, just as he himself must represent the state and watch others. Not betraying them is a crime" (Meerloo 1956, 121). Fear of being accused, also known as cowardice, promotes conformity and the betrayal of once close relationships (Meerloo 1956, 131, 103). Hitler even "institutionalized rewards for children spying on and informing against parents," and history teaches that "Institutionalized spying by friends, family, and neighbors" destroys social bonds and relations of trust, creating socially atomized "locked loneliness" (Zimbardo 2005, 133-4). "In cults, and in larger totalitarian societies," Hopkins observes, "It isn't usually the Gestapo that comes for you. It's usually your friends and colleagues" (2021b).

British Home Secretary Priti Patel claimed in mid-September 2020 that she would “call the police” if her neighbours broke the “rule of six,” thus giving the green light for the public to do the same (Heffer 2020). Three weeks later, “Covid marshals” were introduced (Aitken 2020). The fact that “Covid marshals” had no legal power to enforce any rules was beside the point: their psychological function was to create the impression of a society that must police itself, as well as to “impress pretended central authority upon local people and structures” (Thomson 2020). By early January 2021, the *Telegraph* was reporting that, as in Nazi Germany, “Children can be used as undercover spies to report on parents,” according to a covert intelligence bill (Hymas 2021).

By December, the enforcement mechanisms were clear. As certified psychiatrist Dr. Mark McDonald observed in the US context, “It’s actually coming from us, our parents, our children, our neighbors; it’s coming from businesses, corporations” (cited in Tapscott 2020). Often the enforcement is not driven by political beliefs but by fear. It is carried out in myriad small ways by ordinary people who are themselves “not fanatical totalitarians. They’re just people looking out for themselves, people who will go along with almost anything to avoid being ostracized and punished” (Hopkins 2021e). Fear of being cast out from society causes people to stigmatize others for not toeing the official line. Deep divisions have thereby been sewn between families, friends, and communities.

ENGINEERING LAWLESSNESS

In totalitarian societies, there is no rule of law: the powerful rule by force and terror. The attempt to engineer totalitarianism therefore involves the deliberate destruction of the rule of law. Meerloo refers to this as “the strategy of criminalization,” which is

not only directed toward crushing the victims of the totalitarian regime, but also toward giving the elite hangmen - the governing gang - that poisonous feeling of power that drags them farther and farther away from every human feeling; their victims become people without human identity, merely speaking masks and ego-less robots. The strategy of criminalization is the systematic organization of the lower passions in man, in particular in those the dictator must trust as his direct helpers. (Meerloo 1956, 134)

Today, the victims, the “speaking masks and ego-less robots,” removed from their true selves, are everywhere in society. Their spiritual abandonment paves the way for the deliberate exploitation of their unconscious, base instincts by the ruling class. As Fromm realized during the Hitler years, totalitarianism is “a political system which, essentially, does

not appeal to rational forces of self-interest, but which arouses and mobilizes diabolical forces in man which we had believed to be nonexistent, or at least to have died out long ago” (Fromm 1942, 5).

The effects of lawlessness were unwittingly modelled in the Stanford prison experiment. In effect, the experiment took the participants outside the rule of law and created a closed-off simulation in which participants were *made to believe* they had to obey the “rules of the game” (the same is happening on a societal scale today). The results were horrific: even though participants were selected for their “normal” psychological profile, “episodes of deprivation, bullying, and humiliation emerged unplanned,” “guard aggression showed a daily escalation even after most prisoners had ceased resisting,” and the experiment had to be prematurely terminated for ethical reasons (Perlstadt 2018, 45, 55).

Meerloo presents the “strategy of criminalization” as an intentionally vicious circle, in which “The boredom of [totalitarianism’s] automatic patterns of living leads the deluded citizens to welcome the adventure of war and crime and self-destruction,” while for the perpetrators, “Each new act of torture and crime makes new bonds of fidelity and unscrupulous obedience” (1956, 134). In this vicious circle, “Each citizen, in and through his guilty deeds, learns to hate his victim, whose very suffering arouses even more the criminal’s deeply buried sense of guilt” (Meerloo 1956, 135). In this context, one can only speculate on the level of bitterness and anger felt by those whose lives, livelihoods, and close relationships have been ruined by the “Covid-19” operation. The pain needs an outlet, and scapegoats have already been created. In the name of a myth such as the Third Reich, Meerloo writes, “the citizen’s desire to do something heroic becomes identified with doing something violent and criminal” (1956, 134). In the “fight against coronavirus,” vigilante justice beckons.

Totalitarianism seeks to manufacture hysteria in order to “awaken the brute Neanderthal psyche in man” (Meerloo 1956, 133). The ease with which this is possible was first demonstrated in the 1930s, not only by Hitler’s use of the radio (the *Volksempfänger* or “people’s receiver”), but also by Orson Welles’ 1938 radio adaptation of H.G Wells’ *War of the Worlds* (1898), which caused panic in the United States when some people were unable to distinguish fiction from reality. The Rockefeller Foundation commissioned the Radio Research Project at Princeton in 1937 to find out more about the psychological and social effects of the radio; it is safe to assume that this kind of knowledge has accumulated over the decades with the advent of new types of media. The media were used to whip up anti-communist hysteria during the Second Red Scare, anti-terrorist hysteria after 9/11, and the same thing is happening again today. As former Israeli health minister Yoram Lass realized in March 2020, “we have become monstrously hysterical and in the past fascist regimes

have come to power. It's the same type of craziness. Entire peoples are undergoing some sort of mental process" (cited in Magen 2020).

PRIMING THE PUBLIC FOR VIOLENCE

Two experiments carried out by Zimbardo in the late 1960s and early 1970s found that anonymity leads to a greater propensity towards violence:

College students made to feel part of an anonymous group were much more likely to hurt innocent victims than were comparison research subjects who felt individuated in that setting. Women participants administered twice as much shock to other women when they felt anonymous—wearing hoods, in the dark, in a group, names replaced by numbers—than did those who were in the same situation but not anonymous.

(Zimbardo 2005, 138)

In a third experiment involving abandoned cars in the Bronx, New York, and Palo Alto, California, Zimbardo found that "anonymity conferred not by masks or costumes but by living in an anonymity-conferring environment increases the probability of destructive vandalism," (Zimbardo 2005, 138).

The correlation of anonymity and increased propensity towards violence has military applications. According to anthropological research cited by Zimbardo,

the majority of societies that prepare young men for war by first changing their appearance through painted faces or masks tend to kill, mutilate, and torture their captives significantly more than do warriors in other comparable cultures that do not undergo this anonymity-inducing ritual. (2005, 138)

One is reminded of *Lord of the Flies*: "[Jack] began to dance and his laughter became a bloodthirsty snarling. He capered towards Bill and the mask was a thing on its own, behind which Jack hid, liberated from shame and self-consciousness" (Golding 2012, 63). The anonymity and deindividuation provided by masks diminishes empathy and accountability and frees hostile impulses. It is for similar reasons that armies give soldiers identical uniforms and haircuts, and why paramilitary organizations tend to wear balaclavas or cloth coverings to hide the face. A deindividuated persona - someone out of touch with their true self - can commit violent acts without hesitation or remorse. Or as Zimbardo puts it, "anything that makes us feel anonymous perverts the human spirit into not caring for others—and makes vandalism and violence more probable" (2005, 131).

The face mask, by promoting anonymity and deindividuation, can be read as a psychological weapon intended to prime the public for violence. But what unleashes that

violence? According to Zimbardo, the results of the anthropological research above offer “striking confirmation of the prediction that anonymity promotes destructive behavior - *when permission is also given to behave in aggressive ways that are ordinarily prohibited*. War provides the institutionally approved permission to kill or wound one’s adversaries” (2007, 304, my emphasis). In this respect, we cannot overlook the role of the British authorities in giving permission for mask wearers to behave aggressively towards non-mask wearers, viz. the infamous injunction by the head of the London Metropolitan Police, Cressida Dick, on 22 July 2020, that mask wearers should “shame” non-wearers into compliance (BBC 2020c). On 8 October, the BBC’s Stephen Nolan ambushed a man who had gone into a store without a mask (perhaps legitimately, for all Nolan knew), harassed him, and was subsequently accused of “shaming ordinary citizens” (RT 2020). Such actions greenlighted the public persecution of those not visibly signalling compliance with the regime, something which “can be seen clearly in mask rage, vaccine rage, social distancing rage — when violations/non-compliance/refusal of these occurs” (Scott 2021b).

The actions of Dick and Nolan are consistent with those of a totalitarian state, in which the citizen

no longer has to suppress or reject some of his [or her] own primitive impulses. The system assumes the full burden of his [or her] guilt and hands him [or her] a ready-made list of thousands of justifications and exculpations for the release of his sadistic impulses. Flowery catchwords, such as “historical necessity,” help the individual to rationalize immorality and evil into morality and good. We see here the great corruption of civilized standards” (Meerloo 1956, 133).

The flowery catchwords of the “Covid-19” operation include “stop the spread,” “flatten the curve,” and “protect others.” In their name, civilized standards of behaviour have been increasingly corroded. As McDonald observed in December 2020, people become “almost giddy with the prospect of forcing their irrational fears and belief systems on other people, because they know they won’t be arrested, they might even be lauded, they might even be applauded.”⁶

TURNING “THE VACCINATED” ON “THE UNVACCINATED”

In Nazi Germany, “Himmler’s SS and policemen existed in an organizational environment that created a ‘new moral order,’ one in which principles of exclusion and enmity such as antisemitism and anti-Bolshevism reigned supreme” (Westermann 2015, 488). Today, the

⁶ <https://twitter.com/wakeupfromcovid/status/1384983287739867138>

new moral order seeks to exclude a new category of person, known as “the unvaccinated.” What started small - temperature guns fired at foreheads; encouraging people to report one another for not obeying the “rules”; masks as a visible symbol of division between the rule takers and the rule breakers, etc. - escalated into very deep divisions over the issue of “vaccination.” For those able to grasp the political significance of the measures taken in 2020, this came as no surprise. In fact, it was entirely predictable.

OffGuardian tweeted on 12 February 2021, “This is how they’ll get everyone to turn on those who refuse the vaccine. They’ll blame the minority for keeping the lockdown in place.” Twelve days later, the *Mail* ran a piece titled, “Why should the whole country be held hostage by the one in five who refuse a vaccine?” (Lee 2021). That title bears little relation to the content of the article and thus one suspects editorial influence. Note the use of language: “held hostage,” as though the “Covid-19” prison environment is the fault, not of the ruling class which created it, but rather of the emergent out-group known as “the unvaccinated.” This is certainly what former Chancellor of the Exchequer, George Osborne, had in mind when wrote, “Whatever Whitehall decides, the vaccinated public is going to demand that those around them are vaccinated too” (Osborne 2021).

Bill Sardi predicted on 26 March 2021 that “deaths will quickly be blamed, not on the vaccinated, but on the unvaccinated. They must be spreading the disease” (Sardi 2021). Indeed, the authorities have tried to pin “Covid-19” deaths on “the unvaccinated.” In July 2021, for instance, CDC head Rochelle Walensky coined the wretched term, “pandemic of the unvaccinated” (Rutherford 2021). German Health Minister Jens Spahn, a former World Economic Forum Young Global Leader, used the same term four months later (RTE 2021). In reality, the “Covid-19 vaccines” did such a poor job of preventing infection and transmission that the CDC was forced to change its definition of vaccination on 1 September 2021 to remove all reference to immunity (Stieber 2021). Numerous anecdotal reports from hospital workers surfaced online claiming that entire “Covid-19” wards contained only vaccinated patients. According to an article in the *European Journal of Epidemiology* published on 30 September, “Increases of COVID-19 are unrelated to levels of vaccination across 68 countries and 2947 counties in the United States” (Subramanian and Kumar 2021). As Dr. Mark McDonald understands, “pandemic of the unvaccinated” is “devoid of scientific meaning but full of coercive psychological power”: it is “an expression of propaganda meant to provoke anger toward those who exercise medical choice in deferring or refusing the experimental vaccine [...] It intentionally divides [the public] against one another” and therefore “must be challenged” (cited in Hayen 2021).

Gareth Icke predicted on 13 April that new variants “will be blamed on the unvaccinated, and a demonisation campaign will begin. Reports will emerge of attacks on

unvaccinated people and vaccine questioning groups as desperation sets in.”⁷ Icke was correct that new variants would be blamed on “the unvaccinated.” According to Dr. Eileen de Villa of Toronto Public Health, for instance, “The more people we have who are unvaccinated, the likelier it becomes that a new variant will develop.”⁸ A *CNN* headline from 4 July reads, “Unvaccinated People are ‘Variant Factories,’ Infectious Diseases Expert Says” (Fox 2021). According to the *New York Times* on 25 July, “Were a wider swath of the population vaccinated, there would be no resurgence — of the Delta variant, or Alpha variant, or any other version of the coronavirus” (Mandavilli 2021). Of course, one could just as easily point to the alleged problems of leaky vaccines and immunity escape and argue that the true “variant factories” are “vaccinated” people (Vanden Bossche 2021). But it was never about science; it was about punishing dissidents. As Irish photographer Peter Rowen tweeted in response to de Villa, “This is very sinister and very clever. They know the majority have bought into the lie and [are] now their making the unvaxxed the enemy. It’s only a matter of time before the majority start to turn on the minority.”⁹

On 17/18 May 2021, a coordinated campaign of vilification was unleashed by the British media against those not wanting to take the “Covid-19 vaccine.” The *Sun* implored, “Jab them up” (an apparent call for forced injections); *Sky News* did an interview with Boris Johnson’s sister, who claimed that government’s priority should be “not allowing anybody not to have the vaccine” (ditto); and LBC’s Shelagh Fogarty issued an incitement to violence on air: “I would literally be in fights with these people. How do you see them at work without wanting to poison their coffee?” (see Delingpole 2021). Sarah Vine (Michael Gove’s then wife) wrote in the *Mail*, “We can’t let selfish idiots who don’t want free Covid vaccines” (so-called “vaccine refuseniks”) “hold us hostage” following “months in lockdown” (Vine 2021). A *Mail+* headline read, “Now vaccine refuseniks threaten freedom [...]” (Groves and Martin 2021). Historically, “refuseniks” were Soviet Jews denied permission to emigrate to Israel, thus the mainstream media appropriation of the term to stigmatize those unwilling to take the “Covid-19 vaccine” reveals an anti-semitic fanaticism befitting of totalitarianism.

The demonization of those not willing to take an unlicensed, experimental drug with no long-term safety data while reports of serious adverse reactions went off the charts on every available reporting mechanism (viz. MHRA Yellow Card; VAERS, EudraVigilance) intensified through the summer of 2021. With NHS Digital, in a supposed “seriously shocking failure,” having allowed users’ “vaccination” status to be discoverable in many cases (Hern 2021), the mainstream media continued its campaign of ostracization, shaming, and calumny. The *Telegraph*, for instance, ran a callous piece in which the author claimed to be

⁷ <https://twitter.com/garethicke/status/1381839175146700801>

⁸ <https://twitter.com/TOPublicHealth/status/1408062107057156105>

⁹ <https://twitter.com/peterrowen/status/1408528554892173312>

willing to sacrifice her “unvaccinated friends” (Mulvey 2021). Freelance journalist Angela Epstein claimed on Jeremy Vine’s Channel 5 show, “Vaccine refusers are selfish, morally repugnant, irresponsible people who are enjoying their freedom because the rest of us are being vaccinated.”¹⁰ In Canada, the *Toronto Star* incited hatred with a front page headline, “Simmering divide over who isn’t vaccinated” (Konrath 2021). The front page was plastered with heartless quotes allegedly taken from Twitter: “If an unvaccinated person catches it from someone who is vaccinated, boohoo, too bad”; “I have no empathy left for the willfully unvaccinated. Let them die”; “I honestly don’t care if they die from COVID. Not even a little bit”; “Unvaccinated patients do not deserve ICU beds”; “At this point, who cares? Stick the unvaccinated in a tent outside and tend to them when the staff has time.” In religious and political fanaticism, Versluis observes, “Our” side is always right; “their” side is of the devil, so fundamentally wrong that one can only detest them. Once one acquiesces in such a view, one is well on the way to becoming a persecutor [...]” (2006, 142).

Amidst this hysteria, calmer voices arguing that “Stigmatising the unvaccinated is not justified” were barely audible (Kampf 2021).

ENGINEERING APARTHEID

Mask mandates serve as a powerful tool to make the public show visibly who is on the side of the emergent totalitarianism and who is not. They are an instrument of social segregation. In the view of Holocaust survivor Vera Sharav, “Mandatory masks are an insidious psychological weapon. They demean our dignity as free human beings. They do not work in this or any epidemic and they are the symbolic equivalent of the yellow star” (Wolfe 2021). A *Telegraph* reader expresses similar forebodings: “I would no more support masks than I would the dehumanising label of the Star of David forced on Jews in Nazi Germany to separate some people from others based on race marking them as dirty and unsafe to be near.”¹¹ Yet, whereas the yellow star marked out victims of Nazi persecution, the face mask signals compliance with the regime. Farringtons School in Kent, on the other hand, left little to the imagination when it made mask-exempt pupils wear yellow badges (Lewis 2021). As Sharav’s contribution makes clear, pointing out the obvious segregation in contemporary society is not about “relativizing the Holocaust.” Hopkins makes an important point:

the Unvaccinated are not the Jews and the New Normals are not flying big Swastika flags, but totalitarianism is totalitarianism, regardless of which Goebbelsian Big Lies,

¹⁰ <https://twitter.com/JeremyVineOn5/status/1404355141634035723>

¹¹ https://inproportion2.talkigy.com/scrapbook_2021-02-24.html

and ideology, and official enemies it is selling. The historical context and costumes change, but its ruthless trajectory remains the same. (Hopkins 2021a)

Of course, hardly any mask wearers would identify as fascists, but the point is, their behaviour and attitudes are being modified in ways that bypass their conscious awareness. Deceived into believing they are “protecting others,” and driven by the urge to conform in a social setting, they do not realise that the ritual in which they are participating is intended to create a two-tier society so that mob rule can be used to eliminate political dissent.

Medical apartheid has become undeniable since the “Covid-19 vaccine” rollout began, with Israel ironically leading the way. In a bitter historical twist, the very state that was founded in response to Jewish persecution was the first to institute a two-tier system distinguishing between “vaccinated” and “unvaccinated” people. Its “Green Pass” programme requiring people to show proof of injection to gain entrance to “registered” venues (shopping centres, restaurants, sports venues, etc.) was announced in late February 2021 (Jaffe-Hoffmann 2021). In March, the European Union announced its own “Digital Green Certificate” (note the common “green” language in an attempt to link the “Covid-19” and “green” agendas), the legislation for which was finalized in June. In the UK, the NHS app was made to function as a “vaccine passport” and in July the UK and EU began work on integrating their two systems (Nuki 2021). It has become increasingly clear that participation in everyday life as it was before March 2020 is to be made conditional upon submission to routine injections and biometric IDs, which represent the digital version of a checkpoint society all too familiar from the history of totalitarianism, as well as the “dompas” in apartheid South Africa.

A document from the 1942 Nazi occupation of France shows that Jews are prohibited to go to restaurants, concerts, cafes, museums, libraries and other public venues.¹² *One day* after the first “Covid-19 vaccine” was administered in the UK, ITV’s *Good Morning Britain* tweeted: “Should the unvaccinated be banned from public places?”¹³ The premeditated nature of the vaccine apartheid agenda was evident from the very beginning. According to the NHS in June 2021, “You may be asked to show your [NHS COVID] pass to get into some events, where the COVID Pass is being trialled, or to travel abroad” (NHS 2021). Those without the pass are to be discriminated against. By November, health secretary Sajid Javid was refusing to rule out (i.e. threatening) to ban over-65s from public spaces if they did not have their “booster jabs” (Riley-Smith 2021).

Common shop window signs in Nazi Germany included “Juden werden hier nicht bedient” (Jews not served here) and “Juden sind hier unerwünscht” (Jews not welcome

¹² <https://twitter.com/DrBruceScott/status/1418107836433829891/photo/1>

¹³ <https://twitter.com/GMB/status/1336384911662604290>

here). Similar signs were erected in the United States: “NO: DOGS, NEGROES, MEXICANS” (in that order). Separate shop entrances and rest rooms for “whites” and “coloreds” were commonplace. In the UK it was “No blacks, No Irish, No dogs” (in varying configurations). Similar signage has appeared in the “Covid-19” context, e.g. in Ireland: “Covid Passport and ID (for all members of your group) Use Front Door”; “Non-vaccinated Guests use Beer Garden Entrance.” A sign seen on the office door of a French MP in July 2021 reads, “La permanence est interdite aux: animaux; personnes sans pass sanitaire”: no entry to animals and unvaccinated people, the latter ranking below animals.¹⁴ In Germany of all places, “Ungeimpfte unerwünscht” (unvaccinated not welcome) has started to appear in shop windows.¹⁵ Nazis used to graffiti “Kauft nicht bei Juden” (don’t buy from Jews) on Jewish shop windows; today it is “Kauft nicht bei Ungeimpften” (don’t buy from the unvaccinated).¹⁶

In Ireland in April 2021, Statutory Instrument 168/2021 amended the Health Act of 1947 to include the following provision: “6.(3): “A vaccinated person may organise, or cause to be organised, an event to be held in a dwelling in a relevant geographical location where he or she has reasonable excuse.”¹⁷ 6.(1) states, “A person shall not organise, or cause to be organised, an event to be held in a dwelling [...] for social or recreational reasons other than in accordance with [6.(2) and 6.(3)]. No mention is made of unvaccinated people, who are mere “unpeople” without rights, to borrow Mark Curtis’ (2004) term.

As with encouraging the public to snitch on those breaking the “rules” and to shame non-mask wearers, vaccine apartheid has been cheered on by the ruling class. Tony Blair, for instance, told the BBC’s Andrew Marr show on 6 June 2021, “we should really distinguish between the vaccinated and the unvaccinated,” granting the former the maximum freedom possible within constraints imposed by “new variants.”¹⁸ The idea that freedom is something that can be given is itself the hallmark of authoritarianism, and true freedom under Blair’s definition is impossible under “Covid-19.” A BBC headline from 6 July read, “Covid: Fully jabbed people to be treated differently - Javid”; the headline was later changed to “Covid: Self-isolation to be scrapped for double-jabbed and children in England,” but the original intention is clear enough. In the United States, Anthony Fauci claimed that soon there will be “two Americas”: those who have taken the injection and those who have not (Kekatos 2021). CNN called for “the unvaccinated” to be segregated and made to pay for daily tests (Watson 2021). When New Zealand Prime Minister Jacinda Ardern was asked in October if the

¹⁴ See <https://www.ukcolumn.org/ukcolumn-news/uk-column-news-21st-july-2021> [17 minutes]

¹⁵ https://twitter.com/consent_factory/status/1468207262170816512/photo/2

¹⁶ https://twitter.com/consent_factory/status/1468499850018840579/photo/1

¹⁷ <https://assets.gov.ie/131412/1497903e-cde0-4625-8528-7726d6da4f78.pdf>

¹⁸ <https://twitter.com/BernieSpofforth/status/1401456690092990468> [138]

vaccine passport system was creating two classes of people, “the vaccinated” and “the unvaccinated,” she brazenly replied, “That is what it is, so, yep.”¹⁹

By the autumn of 2021, signs of vaccine apartheid were commonplace. For example, Vancouver International Airport introduced separate lanes for “unvaccinated passengers” and “fully-vaccinated passengers.” In Estonia, “the unvaccinated” were segregated behind metal fences in town squares.²⁰ In Britain, first-year university students at Bath, Sheffield, and certain Oxbridge colleges were given wristbands to signify their Covid status (Somerville 2021). In Germany, it was announced in late October that “the unvaccinated” would be banned from Berlin’s Christmas market (Bunyan 2021), and by early December supermarket shoppers were divided by metal fences according to their vaccination status.

By this stage, many indoctrinated people had reached their limit. As Hopkins observes, “They have done their part, followed orders, worn the masks, got the ‘vaccinations,’ and are happy to present their ‘obedience papers’ to anyone who demands to see them. Now, they want to go back to ‘normal.’ But they can’t, because ... well, because of us” (Hopkins 2021d). Note how this situation is created neither by “the vaccinated” nor “the unvaccinated,” but rather by the government, acting on behalf of the transnational ruling class to divide the people. Both “the vaccinated” and “the unvaccinated,” for the most part, believe they are following their conscience and doing the right thing, which only exacerbates the tension between them. Those who equate virtue with compliance are bound to blame those who equate compliance with ignorance and cowardice in the face of tyranny. The power of the psychological operation, however, has blinded the majority to the overt tyranny that is manifesting all around them. As a result, the minority that is standing for truth, justice, peace, and freedom finds itself subject to persecution. As an unvaccinated Irish woman tweeted on 30 November, “I never thought I’d face discrimination like this from people I’ve known my whole life...”²¹

Discriminatory “lockdowns of the unvaccinated,” or calls for similar measures, were issued across a range of European countries, including Austria, Germany, Slovakia, the Czech Republic, the Netherlands, Greece, Romania, and Ukraine (Langton 2021). It is telling that Austria, Italy, and Germany were among the first to call for “lockdowns of the unvaccinated” (cf. Ibbetson and Pleasance 2021). The failed fascists of the past evidently want to lead the way towards a totalitarian future. In a referendum in early December, 60 percent of Swiss voted for the “Covid pass” - “essentially lockdown of the unvaccinated” - following a campaign which “pitted the old against the young, the vaccinated against the unvaccinated, the rural areas [...] against urban areas and even neighbour against

¹⁹ <https://twitter.com/21stCenturyWire/status/1452654652407812098> [137]

²⁰ https://twitter.com/CJHopkins_Z23/status/1426480059901259778

²¹ <https://twitter.com/Jenny1andonly/status/1465676039095558148>

neighbour” (Morgan Edwards 2021). UK Deputy Prime Minister Dominic Raab refused to rule out a “lockdown of the unvaccinated,” meaning the UK government is just biding its time (Pearson 2021). A rabid mainstream media urged this on with resort to openly punitive language: “It’s time to punish Britain’s five million vaccine refuseniks: They put us all at risk of more restrictions. So why shouldn’t we curb some of their freedoms?” (Neil 2021).

Purges of “the unvaccinated” were instigated via “no job, no job” policies, which forced millions of principled people out of work for refusing to surrender their bodily autonomy to the state. As Jeffrey Tucker wrote at the time, “This is no longer about scientific confusion. This is starting to look like an old-fashioned political purge [...], an intensification of the mask mandate to become a needle mandate as a means of ferreting out dissidents” (Tucker 2021). Or to quote Hopkins,

The purge must be conducted openly, brutally, so that the masses understand that the rules of society have changed, forever, that their former rights and freedoms are gone, and that from now on any type of resistance or deviation from official ideology will not be tolerated, and will be ruthlessly punished. (2021d)

While the strongest opponents of medicalized totalitarianism were forced to sacrifice their livelihoods, injection mandates for military and intelligence agency personnel, most obvious in the United States, meant that those left working for those organizations had proven their commitment to the cause by allowing an unknown experimental substance into their bodies amidst enormous safety concerns (Seneff and Nigh 2021). The enforcers of tyranny would thus be those most rabidly committed to it, while those on the receiving end would be those rendered most vulnerable.

The English political commentator Paul Kingsnorth, writing from the west coast of Ireland, makes a critical observation:

The divisions that have opened up in society about the covid vaccines are not really about the covid vaccines at all: they are about what vaccination symbolises in this moment. What it means to be “vaxxed” or “unvaxxed,” safe or dangerous, clean or dirty, sensible or irresponsible, compliant or independent: these are questions about what it means to be a good member of society, and what society even is, and they are detonating like depth charges beneath the surface of the culture. (Kingsnorth 2021)

Indeed, the “Covid-19” operation is not about science at all. “The Science” is a cover story. As more and more people are coming to understand, “Covid-19” is about democracy vs. totalitarianism, freedom vs. slavery.

DEHUMANIZATION

One of the hallmarks of totalitarianism is dehumanization, i.e. rendering certain groups less than human in order to legitimize their persecution. As Zimbardo writes,

Dehumanization is the central construct in our understanding of “man’s inhumanity to man” [...] By identifying certain individuals or groups as being outside the sphere of humanity, dehumanizing agents suspend the morality that might typically govern reasoned action toward their fellows. (2007, 307)

This corresponds to what Agamben (1998) refers to as “bare life,” i.e. life removed from civilized standards and the protection of the rule of law (concentration camp inmates being the classic example). In the “War on Terror,” dehumanization was used to legitimize torture of inmates at Guantánamo Bay: Krauthammer (2005), for instance, infamously makes the case that because terrorists do not obey basic standards of civilization, they deserve no protection deriving from such standards. Once those standards have been abandoned, however, “it becomes possible for normal, morally upright, and even usually idealistic people to perform acts of destructive cruelty. Not responding to the human qualities of other persons automatically facilitates inhumane actions” (Zimbardo 2007, 307).

One way in which dehumanization manifests is by portraying a particular group of people as subhuman. Zimbardo (2007, 307) offers the following examples. The 1937 Rape of Nanking was made possible, in the words of a Japanese general, “because we thought of them [Chinese civilians] as *things*, not people like us.” Nazi propaganda that led to the Holocaust depicted Jews as vermin or voracious rats. The stigmatization of black people as “niggers” was a necessary condition for lynchings in the United States. In the Rwandan genocide, Hutus regarded Tutsis as “insects” and “cockroaches.” One might add that new recruits in the army are called names such as “maggot” and “worm” by the drill sergeant in order to dehumanize them, because without a dehumanized perspective, “there is a direct relationship between the empathic and physical proximity of the victim and the resultant difficulty and trauma of the kill” (Grossman 1995, 97).

The “Covid-19” operation has been dehumanizing insofar as it has primed people to think of one another as disease-ridden biohazards rather than humane participants in a civilized society. Hopkins refers to this as “the pathologization of society,” manifesting “a morbid obsession with disease and death” (2021b). For the first time in history, and against basic standards of epidemiology and medicine, human beings are presumed sick until proven healthy, even if they display no symptoms of disease. This flawed assumption has led to dehumanizing measures such as telling people to stay away from and not hug their

loved ones,²² and barring people from seeing their dying relatives in care homes. Lost is any sense that viruses might actually play a positive role in human life via “the sheer number of viruses to which we are exposed, the role viruses have played in our evolution, the role they continue to play within us, and the robustness of our defences against viral infections” (Cayley 2020, 27).

Propaganda has played a crucial role in promoting this image of human beings as repositories of disease. In December 2020, the government/NHS released a sinister television advertisement showing green mist coming out of people’s mouths as they exhaled, urging the public to maintain “hands face space” measures. As Dr. Michael Yeadon wryly commented, “It seems not to be understood that in the ‘hierarchy of medical evidence,’ the results of a well-conducted, randomized clinical trial is not superseded by someone showing you a video of vapour moving around a person’s head” (Yeadon 2020b). A year later, the government and NHS released a similar video in conjunction with the Universities of Cambridge and Leeds, showing two dummies in an eery green light “exhaling” a mist that steadily fills the room (Baynes 2021). The advert encouraged people to open their windows over the winter at a time when energy bills were soaring. The Cambridge/Leeds scientists appear not to have considered the role of natural immunity against a virus that had been in circulation for over 20 months, or the alleged protection offered by “vaccination,” or the fact that asymptomatic transmission does not drive disease outbreaks. The point of the propaganda was simply to dehumanize and drive paranoia.

“Social distancing” is dehumanizing because it instills a learned distrust of human contact. Its scientific basis is close to non-existent. As recently as 2018, there was “a paucity of well-designed epidemiological studies” on social distancing in non-healthcare workplaces (Ahmed et al. 2018). The 2 metres social distancing rule in the UK was scientifically arbitrary: NERVTAG’s Robert Dingwall claimed in April 2020 that it had been “conjured up out of nowhere” (cited in Gant 2020b). A report by retired physics professor Denis Rancourt finds “social distancing” and mask mandates “arbitrary and nonsensical, in light of actual knowledge about transmission of viral respiratory diseases, including COVID-19.” Rancourt calls for a “moratorium on all transmission-mitigation regulations, until policy-grade studies prove their worth in a rigorous harm-benefit appraisal framework” (Rancourt 2021). According to Dr. David Martin in February 2021, “To date, not a single study has confirmed that social distancing of any population prevented the transmission of, or the infection by SARS CoV-2” (Martin 2021, 25). In July 2021, the UK Government published a “social distancing review” that cites no peer-reviewed scientific literature, only organizations such as

²² This traces back to flawed advice in the 1980s not to touch those with HIV. HIV “can transmit from saliva and blood but only if the person is ill” (Mikovits 2020).

SAGE, the WHO, the CDC, and the European Centre for Disease Prevention, whose credibility has been called into question since March 2020 (HM Government 2021). The government's inability to cite policy-grade studies offers a strong indication that "social distancing" is not about protecting public health, but rather about something else, i.e. the dehumanization of society.

The face mask serves as an instrument of dehumanization. "There is something hideous about the suffocating mask," notes Potts, for masked people "don't look human. The lower part of their face is disguised by a grotesque protuberance" that prevents expressions of their humanity from being read (2020). A *Telegraph* reader concurs: "I find masks utterly dehumanising. To cover someone's identity and human expression is to separate us from others, to remove the deeply human aspect of social interaction through our face and facial expression [...].²³ In Fagan's view, "The point of face masks is not to protect humans, but to diminish humanity – to rob people of their ego, their identity, and their autonomy. Masks are worn by disposable horror movie villains and ignorable background dancers; they make people less-than-human" (2020). Indeed, when one thinks of masks in popular culture, the examples tend to be horrific, e.g. Hannibal Lecter, Bane in *The Dark Knight Rises*, or the masked handmaids in the 2017 television adaptation of Margaret Atwood's *The Handmaid's Tale*. Gimp masks, too, create a "sense of dehumanization and degradation" and are "likely to suggest and embody horrific qualities" (Lunning 2013, 100; Needham 2014, 152). During the Spanish flu, some San Franciscans fancied the extended muzzle variety of mask, which lent a pig-like appearance to the wearer" (Crosby 2003, 103). The dehumanizing aspect of masks may explain why the euphemism "face coverings" is often used instead (Wright 2020).

SS *Reichsführer* Heinrich Himmler claimed in 1943, "Antisemitism is exactly the same as delousing. Getting rid of lice is not a question of ideology. It is a matter of cleanliness" (cited in Westermann 2015, 488). In November 2020, 1,000 Northern Ireland fans were made to pass through a "disinfecting pod" in order to watch their team play Slovakia for a place at the European Championship finals (Arnold 2020). In May 2021, a pub owner advocated for the "Steripod," which sprays a light disinfectant mist onto customers for ten seconds, as a means of helping business get back to normal (Vernon 2021). These pseudo-scientific propaganda stunts, which obviously would not prevent an infectious person from spreading the virus, call to mind how pest control companies treat vermin and are faintly reminiscent of Zyklon B in the showers of Nazi concentration camps. Writing from Germany in May 2021, Hopkins was only half joking when he claimed, "At this point, I'm just

²³ https://inproportion2.talkigy.com/scrapbook_2021-02-24.html

sitting here waiting for the news that mass ‘disinfection camps’ are being set up to solve the ‘Unvaccinated Question’” (2021c).

The “vaccination” campaign in Britain was couched in the dehumanizing language of “getting jabs into arms,” a phrase repeatedly used by ministers. Human beings are a lot more than just their arms, however: they are sovereign individuals with the final rightful say over what goes into their bodies. “Jabs into arms” is a rhetorical device intended to rob individuals of their bodily autonomy.

Just as “lockdowns of the unvaccinated” originated from a general context of blaming rule breakers for renewed “lockdowns,” so an attempt has been made to turn a general atmosphere of dehumanization specifically against “the unvaccinated,” evident in the propaganda term, “pandemic of the unvaccinated.” The implication is that disease is being spread only by one segment of society. In Nazi Germany,

the Jewish population was framed as a constant danger to the average German citizen’s health, inspiring disgust as an aversion response. A clear divide was therefore formed between the German Jewish “other” as disgusting and dangerous, and the Gentile German “us” as pure and clean. Hitler employed varied tactics to instil this essentialising, discriminatory distinction into the psyche of the German population, thus maliciously recruiting the basic human revulsion of filth and pestilence into a force for dehumanizing Jews. (Haque et al. 2012, 475)

“Covid-19” represents “a well-organized, very sophisticated propaganda campaign that has drawn on the human fear of death and disease” (Curtin 2021). “The unvaccinated” are now being dehumanized just as the Jews were under Hitler.

THE ROAD TO GENOCIDE

Genocide is systematic mass killing based on perceived membership of a particular group, be it ethnic, national, religious, political, etc. Professor Gregory Stanton developed his “Ten Stages of Genocide” model in 1996 following the wake of the Rwandan genocide and the Srebrenica massacre. The ten stages are:

1. Classification - dividing society into “us” vs. “them”; (imposing identity categories)
2. Symbolization - imposing symbols on classifications; (naming groups, imposing yellow stars)
3. Discrimination - using legal or cultural power to exclude groups from full civil rights; (segregation or apartheid laws, denial of voting rights)

4. Dehumanization - portraying targeted groups as subhuman (call victims vermin, cockroaches, diseases, traitors, criminals, or terrorists)
 5. Organization - organizing, training, and arming hate groups, armies, and militias
 6. Polarization - arresting moderates as traitors, propaganda against “enemies of the people”
 7. Preparation - planning, training, and arming killers; identification of victims
 8. Persecution - expropriation, forced displacement, ghettos, concentration camps
 9. Extermination - physical killing, mass rape, torture, social and cultural destruction
 10. Denial - minimizing statistics; blaming victims of war or famine; denying “intent”
- (Stanton 2019, 91)

In a public lecture on 6 December 2021, Dr. Colin Alexander argued that “we are, at the very least, on stage 3 of 10 (Extermination being stage 9).”²⁴ Actually, we are, at a minimum, at stage 4 and most of the way to stage 10. Society has been divided into “us” vs. “them”: those who participate in the building of a totalitarian society and those who fight it. Names have been given to the outgroup: “anti-maskers,” “anti-vaxxers,” etc., while the mask serves as a symbol of obedience. “Vaccine” apartheid now excludes certain groups from full participation in society. The “pandemic of the unvaccinated” dehumanizes the outgroup as spreaders of disease, while “every genocide on record has the perpetrators referring to their victims as sub-human, or as vermin” (Hassan and Shah 2019).

Just as the first four stages have been methodically and incrementally rolled out - itself a hallmark of totalitarianism (Mayer 2017, 170) - e.g. by escalation through “social distancing,” then mask wearing, then “vaccination,” so there is evidence that the groundwork for subsequent stages is being laid. In terms of stage 5, for example, we know that information warfare organizations such as the 77th Brigade and the 13th Signal Regiment have been deployed to disrupt any challenge to the official “Covid-19” narrative on social media (Robinson 2020). There have been suspicions that paramilitary groups have been involved in violence against protesters against that narrative. And there has been an intentional, carefully orchestrated attempt at the gradual militarization of British society (involving, among other things, repeated military metaphors in the Prime Minister’s speeches and the increasing encroachment of the Army into civilian life, be it through mass testing and “vaccinations,” or to help deal with alleged fuel and HGV driver shortages). From a psychological warfare perspective, this appears intended to condition the public to accept martial law when it is eventually declared.

²⁴ <https://www.eventbrite.co.uk/e/coronavirus-propaganda-and-the-coming-genocide-tickets-214839309157>

Stage 6 amounts to criminalization of dissent, another feature of totalitarian societies (Meerloo 1956, 139-40). In Britain, Imran Ahmed, the CEO of the Centre for Countering Digital Hate, claimed in July 2020, “I would go beyond calling anti-vaxxers conspiracy theorists to say they are an extremist group that pose a national security risk” (cited in Dearden 2020). According to a *Telegraph* headline on 10 November 2020, claiming to cite the Royal Society and British Academy, “Spreading anti-vaxx myths ‘should be made a criminal offence’” (Knapton 2020). Five days later, the *Independent* reported, “Keir Starmer’s shadow ministers are calling for financial and criminal penalties for social media companies that fail to censor posts promoting anti-vaccination content” (Stone 2020). On 30 June 2021, the BBC painted freedom marches as “a gateway to extreme conspiracy theories and threats,” as well as “radicalization to violence” (Spring 2021). Switzerland’s Federal Intelligence Service in late August warned of “potential terrorist attacks on coronavirus vaccine infrastructure” (Hoffman 2021). The seed was thereby planted for a false flag attack to be blamed on “anti-vaxxers” (Corbett 2021). Unsubstantiated media stories duly emerged about “anti-vaccine” posters being found with razor blades attached to the back of them, rehashing a trope used previously in relation to anti-5G activism (BBC 2021a; Sky News 2021; BBC 2020a; cf. Scullion 2021). The BBC cited Rail, Maritime and Transport union general secretary Mick Lynch: “Any anti-vax conspiracy theorist resorting to this disgusting practice of lacing their propaganda with razor blades needs to know that they will face criminal prosecution and the highest possible sentences” (BBC 2021b). ITV’s *Good Morning Britain* ran a feature on Insulate Britain, asking at the bottom of the screen: “Right to jail peaceful protesters?” (Hugo Talks 2021). If the Online Safety Bill is passed, dissent will be rebranded as “harmful content” and censored by internet service providers in the UK.

It is too early to say in the UK whether killers have been trained and victims have been identified - if so, it will be taking place covertly - but attempts by the mainstream media to plant the idea of “going door to door” are troubling. In February 2021, the *Times* wrote that “People who have not accepted vaccination offers could get knocks on the door from council staff in an attempt to convince sceptics ‘home by home’” (Smyth 2021). In March, the *Express* used the phrase “going door to door” to describe the search for a man who had allegedly tested positive for the new “Brazil variant” but had failed to provide contact tracing details (Falvey 2021). In May, Matt Hancock claimed to have “surged testing” (“surge” being a military term) in Bolton and Blackburn in response to the “Indian variant,” involving “a 100-strong team going door to door” (Department of Health and Social Care and Hancock 2021). The *Mail* described this as “door-to-door jab ‘hit squads’” (Owen et al. 2021). In October, Leader of the Scottish Labour Party Anas Sarwar told BBC *Question Time*, “We know who’s not vaccinated, and we know where they live, we should be looking at door to door

vaccinations.”²⁵ There seems to have been a campaign to prepare the public psychologically for groups going “door to door” - something all too familiar from Nazi terror and the history of the SS and Gestapo as they routed Hitler’s enemies in 1933.

Stage 8 (Persecution), involving forced removal to camps, is also being built incrementally. Provisions for detaining a person merely suspected of having “Coronavirus,” if necessary removing them to a “suitable place,” were contained in the UK Coronavirus Act from the beginning (sections 8.3 and 9.5). But the idea of forced relocation was introduced in a different, innocuous context. The idea of “green zones” was used to describe “dedicated areas at either the household, extended family or neighbourhood level, in which high-risk individuals (the elderly and those with chronic, underlying conditions) are relocated temporarily [...]” (Favas et al. 2020).²⁶ In February 2021, forced detention was given a much uglier twist with the advent of prison-like “quarantine hotels” for certain travellers who had to pay large sums of money for their own detention (Thorburn 2021).²⁷ In May, with the public rightly angry about this, forced detention was linked specifically to “the unvaccinated”: ITV presenter Richard Madeley, for instance, claimed, “We must ring fence vaccine-hesitant areas so the rest of us [i.e. vaccinated and so theoretically protected people] can live life” (Madeley 2021). In the Southern hemisphere, things have gone much further. The New Zealand health minister on 30 October 2021 ordered all “confirmed cases” to be “managed in a quarantine facility,” with WEF-trained Prime Minister Jacinda Adern adding, “If someone refuses in one of our facilities to be tested, they have to keep staying.”²⁸ This is medical fascism. In the Northern Territories of Australia, the Army is transporting “positive Covid cases” to the Howard Springs “COVID quarantine camp” (McPhee 2021). Ominously, the Queensland premier let slip on air that “quarantine facilities” will be needed “for unvaccinated people” in 2022.²⁹

As for stage 9 - Extermination - the generalized conditions for mass murder have already been created through the “lockdowns” and the “vaccine” rollout, which have caused untold harm all around the world, revealing a rank disregard for the value of human life on the part of the authorities instigating them. It seems clear that the ruling class would have no compunction about killing political enemies *en masse* if it came to it. One has only to look to intelligence crimes of the past to see this, such as the 1965 coup in Indonesia, orchestrated by the US and Britain in order to prevent the world’s third largest communist party from coming to power. What took place in Indonesia was “a well-prepared mass terror against

²⁵ https://brandnewtube.com/watch/scotland-we-know-who-039-s-not-vaccinated-we-need-door-to-door-vaccination_Ma7mRxzjihUVTeA.html

²⁶ The US CDC used exactly the same concept (CDC 2020a).

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²⁸ <https://www.bitchute.com/video/luJrRHldQkxK/>

²⁹ <https://twitter.com/NeverSleeve/status/1451254125774229512>

communists and the broader land reform movement that killed hundreds of thousands, possibly more than 2 million, over the next years” (Pijl 2014, 174). This is just one example among many. De Lint lists a range of intelligence crimes involving the CIA that have cost millions of lives and destroyed entire societies, from Indonesia and Vietnam to Chile, Guatemala, and Rwanda (Lint 2021, 59-60). Curtis (2004) finds that between 8.6 and 13.5 million people have been killed as a result of British foreign policy since 1945. US/UK sanctions on Iraq in the 1990s were classed by former UN Assistant Secretary General and Humanitarian Coordinator, Denis Halliday, as “genocide” (Media Lens 2004). Millions of people have been killed or forcibly displaced by the “War on Terror.”

Once one understands that intelligence crime, since 9/11, is no longer reserved for foreign populations but actively targets the domestic population as well (this is the line which most commentators are too afraid to cross), then twenty-first-century genocide in the West becomes a distinct possibility, especially given that the architects of the “Covid-19” operation appear to be “all in.” Under what pretext might such a genocide take place? Nazi Germany offers an important clue:

As a means of preventing illness and disability, the Nazi Party framed the extermination of the Jewish population as a health necessity in its own right, a sure way to ward off contamination (and death). [For doctors, t]his could even be cast as a way of doing good — a fulfilment of ethical imperatives (Haque et al. 2012, 474).

SS doctor Fritz Klein once claimed, “I am of course a doctor and I want to preserve life. I would remove a festering appendix out of reverence for human life. The Jew, however, is the festering appendix in the body of humanity” (cited in Rees 2009, 75, my translation). Thus, the NSDAP framed the Jews as a public health risk in order to legitimize their extermination. The fact that the “Covid-19” operation has assumed the form of a public health crisis - and that WHO Director-General Tedros Adhanom Ghebreyesus stands accused of genocide when he directed the Ethiopian security services from 2013 to 2015 (Ames 2020) - is deeply troubling in this context. It is conceivable that the “Covid-19” public health crisis is being used to create a pretext for the elimination of political opposition.

In the “War on Terror” paradigm, the rhetoric of a surgical operation to remove a threat manifested in the “surgical strikes” used in extralegal assassinations of suspected terrorists; often the strikes are anything but “surgical,” killing large numbers of civilians (Amnesty 2013). In the new biosecurity paradigm, the “threat” to be surgically cut out lies within the body politic: it is those who resist the drive towards totalitarianism. They are the festering appendix that must be removed. This kind of language is already being seeded by the mainstream media. German presenter Sarah Bosetti, for instance, tweeted, “Would the division of society really be so bad? Society would not break apart in the middle, but rather far towards the right and the bottom. And an appendix is not strictly speaking essential for

the survival of the entire organism.”³⁰ This is not a direct call for extermination, but the message is clear that society does not need alleged low lives. The choice of the appendix metaphor is at best unfortunate, but knowing how the Mockingbird media operates it could very well be deliberate.

Even the seeds of denial (stage 10) are arguably being sewn. The manipulation of statistics to fit the “Covid-19” narrative has been grotesque (Davis 2021, Chapters 5, 7-9). “Covid-19” has frequently been put on death certificates for no good reason. The ludicrous “died within 28 days of a positive test” is meaningless given that PCR tests were never intended to diagnose disease, are incapable of distinguishing infectious virus from dead RNA fragments, and have routinely been run at cycle thresholds too high to provide meaningful results. A death within 28 days of being “vaccinated,” in contrast, does not count as a “vaccine death; the CDC even lists a death with 14 days of “vaccination” as “unvaccinated.” SAGE modelling, beginning with the farcical projections of Ferguson et al. (2020) that did not even take seasonality into account, and carrying on through forecasts presented at Downing Street press briefings which consistently exaggerated threat levels,³¹ is evidently not real science, but propaganda intended to terrorize the public. SAGE minutes routinely redact the names of certain attendees at its meetings, almost certainly British intelligence. The MHRA does its best to hide Yellow Card data relating to adverse reactions from the “Covid-19 vaccines” and to render that data (which is sometimes self-contradictory) difficult to interpret, but thanks to UK Column, that data can be seen in an accessible format at <https://yellowcard.ukcolumn.org/>. In sum, as Dr. Malcolm Kendrick notes, “the figures are spun and massaged, twisted and mangled [...] there are almost no facts that can be relied upon” (Kendrick 2021). This being the case, it is almost certain that statistics will be manipulated to deny a genocide should one take place. The authorities have already established a culture of victim blaming, so any eventual genocide will likely be blamed on “the unvaccinated,” e.g. for selfishly risking the lives of others, ruining the economy, etc. and forcing the authorities to take “necessary” action.

CONCLUSION

There has been a deliberate, premeditated, and finely tuned attempt on the part of the transnational ruling class to divide British society and to turn it against itself as part of an attempt to destroy democracy and institute a novel, globalized form of totalitarianism. The

³⁰ <https://twitter.com/sarahbosetti/status/1466829037645582341> (my translation)

³¹ The *Spectator* has tracked this well at <https://data.spectator.co.uk/category/sage-scenarios>.

measures described above have been extremely methodological from a psychological warfare perspective and are being used to inject Britain (and many other countries) with the worst elements of Nazi society: the big lies, a moral order that subjects individual liberty to the “greater good,” the equation of order-following with virtue, scapegoating, manufactured hysteria, the attempt to create a two-tier checkpoint society, the stoking of criminal violence against outgroups, dehumanizing depiction of outgroups as a public health risk, the regimentation and militarization of society, moves to criminalize dissent, hints that hit squads will go door to door, the emergent use of forced detention camps, the evident disregard for the value of human life, medical experimentation on the population, purges of those who stand for freedom, etc. History teaches where this will all lead if it is not immediately stopped in its tracks, i.e. to the destruction of liberal democracy, the crushing of political dissent, genocide, and ultimately war.

DRAFT

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