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## PEER-REVIEWED ARTICLE

### Beyond Agamben's '*Homo sacer*'—The 'pandemic' as final reduction of humanity to 'bare life' (Part 2)

Bert Olivier,  Department of Philosophy, University of the Free State, South Africa

#### ABSTRACT

In the first part of this paper, the current 'pandemic' was approached through the lens of (mainly) the concept of *Homo sacer*, elaborated on by Giorgio Agamben (1998). Taking the work of Michel Foucault on the 'disciplinary society' and 'bio-politics' further, and drawing on the role played by the principle of *Homo sacer* in antiquity, Agamben uncovers the disconcerting extent to which this principle has become generalised in contemporary societies. In antiquity, the principle of 'sacred man/human' was invoked in cases where someone was exempted from ritual sacrifice, but simultaneously seen as 'bare life', and therefore as being fit for execution. Agamben argues that the sphere of 'sacred life' has grown immensely since ancient times in so far as the modern state arrogates to itself the right to wield biopolitical power over 'bare life' in a manner analogous to ancient practices, and finds in the concentration camp the contemporary paradigm of this phenomenon. Arguing that today we witness a further downward step in the treatment of humans as 'bare life', these concepts are employed as heuristic for bringing into focus current practices under the aegis of the COVID-19 'pandemic'. In particular, the spotlight falls on those areas where burgeoning 'bare life' practices can be detected, namely 'origin of the virus' and 'lethal vaccines' in Part 1, while 'engineered economic collapse', 'chemtrails', and 'what (to expect) next' are scrutinised in Part 2. In the light of emerging evidence, it is argued that these practices take the notion of *Homo sacer*, 'bare life', and its concomitant biopolitical and pharma-political practices to unprecedented, virtually incomprehensible levels of depravity. Before turning to these, however, at the outset of Part 2 attention is given to a 'Platonic' psychotherapy, complemented by its Kristevan counterpart, to demonstrate that one is not defenceless against the depredations of the cabal.

**KEYWORDS:** Agamben; bare life; chemtrails; *Homo sacer*; Kristeva; economic collapse; Platonic psychotherapy

To exercise sovereignty is to exercise control over mortality and to deny life as the deployment and manifestation of power. One could summarize in the above terms what Michel Foucault meant by *biopower*: that domain of life over which power has taken control. But under what practical conditions is the right to kill, to allow to live, or to expose to death exercised? Who is the subject of this right? What does the implementation of such a right tell us about the person who is thus put to death and about the relation of enmity that sets that person against his or her murderer? Is the notion of biopower sufficient to account for the contemporary ways in which the political, under the guise of war, of resistance, or of the fight against terror, makes the murder of the enemy its primary and absolute objective? War, after all, is as much a means of achieving sovereignty as a way of exercising the right to kill. Imagining politics as a form of war, we must ask: What place is given to life, death, and the human body (in particular the wounded or slain body)? How are they inscribed in the order of power? (Achille Mbembe, 2003, p. 12)

## INTRODUCTION

In the first part of this article (Olivier, 2022c), the current 'pandemic' is approached from the perspective of (mainly) the concept of *Homo sacer*, elaborated on by Giorgio Agamben (1998). Drawing on the role played by the principle of *Homo sacer* in antiquity, Agamben demonstrates the alarming extent to which this principle has become generalised in contemporary societies. In antiquity, the principle of 'sacred man/human' functioned where someone was exempted from ritual sacrifice, but simultaneously reduced to 'bare life' and therefore seen as fit for execution. Agamben argues that the sphere of 'sacred life' has grown enormously since ancient times, as perceptible in modern state practices, which claim biopolitical power over 'bare life' in a manner analogous to ancient customs. He sees the concentration camp as the contemporary paradigm of this phenomenon. I further argue that today we witness a further exacerbation of the treatment of humans as 'bare life', and employ Agamben's conceptual apparatus as a heuristic for uncovering some current practices—namely the 'origin of the virus' and 'lethal vaccines'—in the context of the COVID-19 'pandemic' as exemplifying 'bare life' practices. Here, I pursue this path further by focusing on other current manifestations of constituting contemporary humans as *Homo sacer*, fit to be executed or 'culled'.

It takes no genius, in the light of what has been adduced and discussed in Part 1 of this article, to conclude that we live in a time when Agamben's notion of *Homo sacer*, symptomatic of the reduction of humanity to 'bare life', has been (and continues to be) taken to a new nadir—one that leaves one speechless, given its audacity and complete unscrupulousness. Is there any hope that humanity can overcome this onslaught against its moral and physical sovereignty? I believe that there is; apart from the fact that millions of people worldwide have refused the 'vaccines', and protested in large numbers against 'vaccine' mandates and the autocratic manner in which lockdowns have been enforced, there

are instances of refusal that are paradigmatic as far as possible emancipatory actions are concerned. This raises the question of psychotherapy, which I turn to here, to demonstrate at the outset of this part of the article that one is not utterly helpless in the face of the continuing, relentless onslaught against humanity, before focusing on the other indicators that this is irrefutably the case.

### ***The question of psychotherapy***

Is there any form of psychotherapy available to people who are suffering under the unconscionable actions of the group of people driving the events discussed in the first part of this article? Perhaps surprisingly, reading ancient Greek philosopher Plato's myth of the charioteer and two horses—as a symbol representing the structure of the human psyche (from ancient Greek, *psuche*) or soul—in the *Phaedrus* (1961) together with passages from his *Republic* (1974), one finds the conceptual means which could play an important role in arming oneself psychically against the debilitating effects of these reprehensible actions on every human being, whether one is aware of the (carefully hidden) plot to disrupt and harm people worldwide or not. The *Phaedrus* myth is well-known, and depicts a charioteer whose chariot is pulled by two winged horses, one very powerful, headstrong, black with grey eyes, and the other graceful, obedient, and white with black eyes. Reading this together with what Plato writes about the soul in *Republic* (1974, 439e–440a, 580c–581c), it appears that the charioteer represents *reason*; the strong, wilful horse *passion* or appetite; and the white, temperate horse *thumos* or *spirit*, which is the basis of the capacity for *anger*. In the first part referred to here (439e–440a), Plato writes that 'anger sometimes wars against the appetites', and in the second excerpt (580c–581c), 'One part, we say, is that by which a man learns; the second (*thumos*) is that with which he gets angry; as for the third part... we... have called it the appetitive part... We have also called it the money-loving part'. The significant point here concerns the fact that spirit—the part of the soul 'with which... [a person] gets angry'—is also that part enabling one to 'war[s] against the appetites', and seen in conjunction with the tripartite structure of the soul, it means that *anger* as a function of spirit (the white horse) serves the *rational* part of the soul (the charioteer) in its struggle against *appetite* (the black horse).

Plato's depiction of the soul (which anticipates that of the later Freud; see Olivier, 2012a) in these evocative terms emphasises the fact that the human soul is a complex combination of countervailing forces, where the charioteer, or reason (corresponding with Freud's 'ego') sometimes has a hard time reining in the powerful black horse or passion (resonating with Freud's 'id'), and has to enlist the aid of the white horse, or spirit (which does not really correspond with the superego in Freud's theory, probably because Plato lacked a conception of the unconscious—although, ironically, Sophocles was aware of it, as shown in *Oedipus Rex*). So where does the therapeutic value of Plato's myth lie? In his insight that, when the

passionate black horse pulls in a direction the charioteer knows they should not go, or when it has spent all its prodigious energy, the spirited white horse will support the charioteer encouraging him to carry on in the 'rational' direction. Sometimes, Plato's examples (1974, 439e–440a) show, the force of passion or desire (the black horse) is such that the charioteer and the white horse are unable to rein it in, but then—importantly—the anger of the spirited part (the white horse) functions as an indication that allowing appetite to triumph was wrong. Not that one could do without the sheer energy derived from passion; making the right choices and pursuing action based on it, energy is indispensable for *doing* what is necessary.

Armed with this insight, it is therapeutic to know that, when something provokes one's *anger*, and *reason* (not *instrumental* reason, but *ethical*, community-oriented reason) guides one regarding appropriate action in the face of the source of anger, *passion* can be enlisted to act against it—that is, *if* spirit plays its animating role at all, because it is the source of *courage*, but not everyone is equally endowed with spirit (as Plato knew, a different part of the soul dominates in different people; see 1974, 580c–581c). Hence, one might state hypothetically that, *provided* spirit plays a significant role in one's psyche or soul, one would not fail to get angry in the face of the unconscionable actions against the rest of humanity by the members of the Davos cabal and their iatrocronic accomplices, and reason would enable (or at least guide) one to find the best way to resist, oppose, and fight them with the courage generated by spirit; passion or desire has to be enlisted in the process, too, because one would need all the energy one can muster, albeit with *no guarantee of success*.

Given the place of anger and spirit—in conjunction with ethical reason and passion—in these Platonic considerations of the type of psychotherapy called for under present, fraught conditions, a complexifying contemporary counterpart to Plato suggests itself as being necessary: Julia Kristeva on 'revolt'. Why complexifying? First, because of Kristeva's complex understanding of 'revolt', and secondly because of her introduction of a historically culture-specific element which (at least partly) explains the ostensible difficulties or obstacles people face at present when it comes to experiencing justifiable Platonic anger, or in Kristevan terms, the 'will to revolt'. *After all, the preceding Platonic reflection on anger, spirit, and related concepts has not answered the question: What will move people to anger under current circumstances* (particularly in light of the fact that such large numbers have simply done as they are told)? The brief answer is: *When they realise in concrete terms—that is, experientially in terms of health and economic issues—that they have been lied to*. So far these lies have been covered up very successfully, but there are increasing signs of what is colloquially referred to as 'the great awakening'.

What does Kristeva mean by 'revolt'? In an interview with Philippe Petit, she gives the following answer:

I work from its etymology, meaning return, returning, discovering, uncovering, and renovating. There is a necessary repetition when you cover all that ground, but beyond that, I emphasize its

potential for making gaps, rupturing, renewing. Rebellion is a condition necessary for the life of the mind and society... (Kristeva, 2002, p. 85)

And in *The Sense and Non-Sense of Revolt* (Kristeva, 2000, p. 7) she remarks:

None of us has pleasure without confronting an obstacle, prohibition, authority, or law that allows us to realize ourselves as autonomous and free... on the social level, the normalizing order is far from perfect and fails to support the excluded: jobless youth, the poor in the projects, the homeless, the unemployed, and foreigners, among many others... Heidegger thought only religion could save us; faced with the religious and political impasses of our time, an experience of revolt may be the only thing that can save us from the automation of humanity that is threatening us.

These two excerpts must be read together; the first hints at the complex nature and dynamics of revolt—its ceaseless retracing and reintegration of past and present experience; its reworking of terrain covered multiple times, to be able to find there the glint of a promise of rediscovery, revitalisation, and resolve. This encompasses the Platonic dynamic of the soul's components, but also much more. The second excerpt (which partly featured in Part 1 of this article too) introduces something essential to the 'health' of the soul, both individual and collective: unless one faces an obstacle of some kind—from the unfair preferential treatment of a sibling by parents, to political oppression such as that under apartheid—one could never be privy to the 'pleasure' or satisfaction of activating one's (relative) autonomy. Always buckling under breeds spineless, self-despising creatures, even if this is buried under reams of anaesthetising entertainments on our ubiquitous screens. But the second citation also touches on something peculiar to our unenviable global situation, which affects us personally and collectively: personally, because 'the automation of humanity that is threatening us' does so by infiltrating our psyche at the intimate level of personal memory (including pre-digested understanding) and retention of ubiquitous, standardised media images, and at mondial-collective level functions to debilitate and neutralise any potential revolt through the mediated inculcation of automated responses geared towards stifling singularising, personal critique and rebellion (which is ineluctably the source of collective revolt). The latter manifests itself, among other things, in the amazingly effective, portmanteau shape of the 'conspiracy theory'.

Earlier I alluded to the obstacles people currently face as far as experiencing justifiable Platonic anger, or in Kristevan terms, the 'will to revolt', is concerned. This bears on the political aspect of the psychotherapeutic value of such anger or revolt. The point is that what Kristeva calls 'the automation of humanity that is threatening us' indexes a phenomenon that effectively prevents the experience of anger or the 'will to revolt', and which I elsewhere (Olivier, 2020) theorise as a generalised kind of *nihilism* (the felt absence of any intrinsic value) that stands in the way of a receptivity for the endlessly engaging and qualitatively variegated character of the world, by reducing the latter to the homogeneity of capital and marketability.

At present we face a specific incarnation of such nihilism, which works insidiously to cover up latent possibilities of meaningful lives, substituting for these the (supposedly alluring!) spectre of an iatocratic and technocratic future. Needless to say, when the future is ostensibly decided in advance—in a manner reminiscent of the second *Terminator* film, where the protagonists struggle to free humanity from such a 'closed' future (Olivier, 2002)—all meaning is lost, and only nihilism remains.

Given this debilitating state of affairs, the growing awareness that people have been deceived by their 'health authorities' and their governments, and that—far from protecting them against a dangerous virus—everything they have been advised and (in fact) prescribed, specifically the much-vaunted 'vaccines', in fact exposes them to something far more dangerous than the virus itself, *inexorably preparing the way for such a mortifying realisation to dawn on them*. What other conceivable effect could it have on people to discover that 'the UK Gov quietly published data confirming the fully vaccinated accounted for 92% of all COVID-19 deaths in March' (in Britain), to quote from the title of an article in *The Exposé* (2022)? Being so starkly confronted with the exact antithesis of what was promised regarding the efficacy and safety of the COVID-19 'vaccines', may take some time to register, but sooner or later it must. *And that moment marks the possibility of Platonic anger and Kristevan 'revolt', with predictable political implications* (which the cabal has no doubt anticipated; see GRAND JURY, 2022a, 2022b, 2022c, and 2022d).

In a different idiom, that of Lacanian psychoanalysis, this means that a point is reached where the prevailing dominant discourse—the iatocratic, technocratic one—comes up against the brute facticity of the Lacanian 'real', where no routine symbolic meaning-confirmation occurs any longer. And as Lacan pointed out, the effect of this is traumatic—that of a 'missed encounter' (see Olivier, 2005) accompanied by the 'repetition compulsion', where words fail. Paradoxically, this failure of discourse potentially opens the way for personal and collective political *action* ('revolt') that is predicated on something different from anaesthetising, 'normal' discourse: a breach of sorts that calls, precisely, for action (see Olivier, 2012b). As stated before, however, *with no guarantee of success*. Regarding the latter, one should remind oneself that, even if one loses one's life, it is still worthwhile resisting the perpetrators of global democide, reassured by Lacan's 'revolutionary's choice': 'Freedom or death', which is a win/win situation, because either way you are free; instead of the mugger's choice, which many, if not most people have made, namely 'Your money or your life'; a lose/lose situation (Copjec, 2002, p. 17–19; Olivier, 2022b). There are (political) ways of resisting the cabal without engaging in violence, however, one of which I shall return to with reference to Tanzania. First, however, attention must be given to further evidence of the attempt at a *mondial coup d'état* that is systematically being executed as I write. Such evidence concerns, firstly, global, controlled economic ruin.

### ***Engineered economic collapse***

The deliberate destruction of the world economy, with the purpose of ushering in a new, digital banking system, which is already underway (see, e.g., Owen, 2021)—the ultimate goal of the people driving the 'pandemic' and everything associated with it—is a difficult topic to research, given the scarcity of direct evidence in a univocal manner. That is, one is faced with a set of conditions that is open to different interpretations. This projected new financial system, where all 'programmable money'—actually, 'vouchers' disguised as money—will be centrally controlled and used to control people, by disallowing the purchase of certain items and allowing the purchase of others (Wallace, 2021), is a more difficult topic to write about compared to the lethal vaccines, given the abundantly available, incontrovertible evidence concerning the latter. Nevertheless, some such evidence, in the form of the assessments of the current situation by authorities in the fields of finance and economics, is available. One of the most revealing is the interview with financial investor Melissa Cuimmi (RylandMedia, 2021), who explains why the whole Great Reset programme is motivated by financial considerations on the part of the cabal. A summary of the findings of other authorities is encountered in the video interview conducted by Maria Zee (2022, 33:22) with Dr Reiner Fuellmich, the lawyer leading wide-ranging investigations into different aspects of the 'pandemic', where he remarks that, 'whatever we're seeing, it is two things: deliberate destruction of our economies; deliberate destruction of our health'. As the rest of the video interview sets out, these things are being engineered by the global elites known variously as the globalist cabal, the Davos clique, or the billionaire elites, and in the process people are treated as 'bare life'.

Starting on 5 February 2022 Dr Fuellmich and his team commenced what they called GRAND JURY—The Court of Public Opinion (2022a), where panels of authorities in relevant fields addressed 'pandemic'-related topics at length, including PCR-tests, injections, eugenics, and financial destruction, on different days. The latter topic was dealt with by, among others, Patrick Wood (editor and producer of Technocracy.News), who—having reconstructed the historical events leading up to and preparing for, the corona virus 'pandemic'—listed the following nine 'ways to destroy capitalism' (GRAND JURY, 2022a, 23:18), that is, the current hegemonic global economic system, to prepare for a fully digital economy: 'Withdraw energy... Withdraw resources... Corrupt the supply chain... Withdraw labour... Withdraw financing, capital... Limit consumption... Limit innovation... Create cataclysmic event—Frightened people don't produce, spend, or consume; Create mal- and dis-investment'. Wood proceeds by demonstrating how every one of these withdrawals or corruptions has been set in motion in various ways, all of them hastening a collapse of the world economy and therefore paving the way for a new (digital) financial system. For example, under 'limit innovation' he relates an instance of people who are trying to finance an innovative way of producing energy, and are fearful for their lives, because it is known that anyone who can demonstrate that energy can be produced cheaply and effectively faces being terminated, undermined, or stonewalled by the energy cartels. The item related to a 'cataclysmic event'

obviously alludes to the COVID-19 'pandemic', but by citing a different example of a natural disaster, Wood reminds one that such an event typically leaves people in a state of 'catatonic shock'—so much so that many of them largely cease economic activity (partly impelled by 'lockdowns' globally, in the case of the 'pandemic'). Hence, it is not difficult to connect Dr Fuellmich's observation—referred to earlier—about the 'two things' one is witnessing, namely 'deliberate destruction of our economies; deliberate destruction of our health'—with this list of ways to destroy the world economy. These two things are intimately connected, as Wood's presentation eloquently demonstrates.

Under 'withdraw resources' evidence abounds. For example, Christian Westbrook, the 'Ice Age Farmer' (2022c), draws attention to the fact that there is a 'food supply shutdown' at present, with 'deer, fish, pigs euthanized; crops not planted'. The video summary states that (2022c):

An observing alien species would ask itself, 'Why is humanity destroying ALL of their food sources?' In this special Ice Age Farmer broadcast, Christian has a candid conversation about the overwhelming number of attacks on our food supply. With crops unplanted and with more food facilities burning down, the media runs stories about 'food fire conspiracy theories.' And it's not just chickens—the state is also killing deer and fish in the name of stopping diseases. Start growing food now.

Does this seem rational? Of course not—it is irrational in the extreme, unless one changes the meaning of 'rational' as indexing 'instrumental rationality', aiming at terminating a humanity that has been reduced to 'bare life'. Further, a perfect example of 'corrupting the supply chain' (of food, again)—listed by Wood, above, as a way to further economic collapse—is afforded today in the context of the increasingly critical shortage of grain globally. Clayton and Natali Morris (2022) point out that, regarding the ongoing conflict in Ukraine, Russia has declared itself willing to facilitate the transportation, by Ukrainian ships, of grain from the harbour of Odessa to countries in need, but their offer is not being accepted. One may wonder why not, until the realisation dawns that this 'cannot be allowed', because it would delay the economic collapse that is being engineered by the global elites intent on 'building back better', to cite one of their favourite justifications for 'The Great Reset', as Klaus Schwab (Schwab & Malleret, 2020)—probably their kingpin—puts it in the book by that title. The Morris duo (2022) summarises the paradoxical grain situation in Ukraine as follows:

Experts warn that the world is nearly out of food and grain but world leaders cannot agree on how to distribute what food there is. Ukrainian officials say that they are going to keep fighting until their country can go back to what it was before. Russia says that it can facilitate food distribution. It seems the solutions available are not being considered for the sake of war and more war. (para. 1)

Despite the evidence that Russia is willing to cooperate in the distribution of grain (RT, 2022a), Western media are demonising it by claiming that Russia is 'blocking Ukraine's grain exports' (Darrah, 2022). Needless to emphasise, the war is itself a major contributor to the



global economic collapse, but while Russia is being roundly blamed for it by mainstream media in the west, indications are that it was goaded into the 'special military operation' in Ukraine by NATO, which did not adhere to previous agreements with Russia, to refrain from adding more members to the alliance after its initial formation (RT, 2022b). Suffice to say, that Ukraine being Russia's neighbour, and next in line for NATO membership, was evidently the last straw for Russia; hence its 'special military operation' in Ukraine. (I shall not here elaborate further on this issue for lack of space, but see Mercola, 2022d regarding the World Economic Forum's (WEF) 'great reset' and war.) It is significant, however, that there is good reason for those people driving the 'great reset' and all it entails to resent Russia's president, Vladimir Putin, who has openly challenged them on more than one occasion, such as where he claims that the 'New World Order' are deliberately crashing the economy as part of the 'Great Reset' (Adl-Tabatabai, 2022).

### **Chemtrails**

'Chemtrails' may seem like a baffling sub-heading, and it certainly marks a controversial topic, but evidence has been mounting that, for some time now, aircraft have been releasing 'trails' of debilitating, if not deadly, chemicals above cities and towns globally. These chemicals include strontium, barium, and aluminium, all of which have an extremely deleterious effect on people who inadvertently, but unavoidably, breathe these in. Commenting on her informative video concerning chemtrails, Kimberly Gamble (2022) elaborates:

Have you noticed more planes flying overhead in your community that leave trails behind them in the sky? Apparently these patterns are the result of 'weather modification' programs—also referred to as 'solar radiation management' or 'chemtrails'. The international program involves spraying aluminum, barium, strontium and other toxic chemicals from airplanes at high altitudes that then fall to the ground, ending up in our bodies, our water, our soil and the air we breathe.

In confirmation of Gamble's revelation, above, a whistleblower whose video testimony is available on Gamble's website, Kristen Meghan (2013), a former US Air Force employee, testified about chemtrails nine years ago already. The video testimony is accompanied by the following synopsis:

At the 2013 Atlanta.MusicLibertyFest.com, Kristen Meghan, former Air Force Industrial Hygienist/Environmental Specialist gave a ground breaking presentation of what she had discovered about chemicals known to be in Chemtrails while serving her Country. Furthermore, she explains why she left the military after an attempt to silence her from speaking out on employee exposures from industrial sanding operations. This BRAVE young lady has put her livelihood/life on the line for U.S. Please take a minute to thank her and help U.S. by redistributing this Video and any other VALID information about Chemtrails to as many people

as you can! This is a GLOBAL issue, other countries must get this information as well. “they” [sic] are spraying the majority of the population... Why?

Why, indeed? Considering the toxicity of the metals involved (strontium is the chief health hazard in radioactive atomic fallout), it is certain that the decision makers behind this programme of supposed ‘weather modification’—which has probably not been negotiated with citizens of the countries affected by this international programme—did not have the health of ordinary people in mind. This is what happens when people are not considered from the perspective of *bios*, but only from that of *zoē* or (dispensable) ‘bare life’, which—enjoying no political or human rights—can be slaughtered at will.

### **What next?**

As if the disclosures about unconscionable actions regarding the development and administering of deadly ‘vaccines’ were not already beyond the pale, recently (18 May 2022) Dr Joseph Mercola published an article on the prospects of a ‘weaponized bird flu’ becoming the ‘next pandemic’. It is difficult to comprehend the depths of depravity that human beings have to sink to, to be able to contemplate the creation of a pathogen as deadly as the purported bird flu virus, but the documentary evidence presented by Mercola is impossible to ignore. It is equally difficult to understand that large numbers of people (if not the world population in its entirety) have *not* descended on the small number of unelected billionaires and their cronies who have been identified as being the engineers of human misery at present (Mercola, 2022d). From what was written above it is already clear that Dr Fauci and Bill Gates are foremost among these people, and that Klaus Schwab (founder of the WEF) can be included among them.

Add to this the supposed ‘monkeypox’ outbreak that was announced a few days ago in late May (2022), and the picture gets worse. A video presentation by ‘Amazing Polly’ (2022, 24:00)—an activist-investigator extraordinaire—has exposed the people behind the planned monkeypox virus, in the context of the event where such planning occurred, albeit in thinly disguised format. The event in question was the NTI (Nuclear Threat Initiative) and Munich Security Conference ‘Tabletop Exercise’, in March 2021, on ‘Strengthening Global Systems to Prevent and Respond to High-Consequence Biological Threats’. A report on the proceedings of this event was published in November 2021, and this is what Amazing Polly discusses in the video concerned. On the NTI website (NTI News, 2021) one can find the full report.

Under ‘Exercise Scenario’ in the report, Polly (2022, 24:30) draws one’s attention to its portrayal of ‘a deadly, global pandemic involving an unusual strain of monkeypox virus that first emerges in the fictional country of Brinia and eventually spreads globally... The exercise scenario concludes with more than three billion cases and 270 million fatalities globally’ (NTI

News, 2021, Exercise summary). On p. 10 of the final NTI paper (NTI: bio, 2021) one finds the following schematic summary of the exercise discussion (which Polly comments on at length):

The discussion was organized into three sequential 'moves' corresponding with scenario developments, followed by a roundtable discussion of broader biosecurity and pandemic preparedness issues. The step-by-step approach to revealing scenario developments reflected the limitations of information available to real-world decision makers, as well as the resulting uncertainty associated with a pandemic of unknown origin...

Scenario Design Summary: ATTACK MOVE 1 May 15, 2022 June 5, 2022 Scenario • Monkeypox outbreak in Brinia 1,421 cases/4 deaths • No international warnings or advisories Key Issues • International alert & warning systems • Benefits of & need for early risk assessment

MOVE 2 January 10, 2023 Scenario • 83 countries affected 70M cases/1.3M deaths • Monkeypox engineered to be vaccine-resistant • National responses: effects of early action • International supply chain challenges Key Issues • Benefits of pre-determined triggers for national response • International supply chain challenges

MOVE 3 May 10, 2023 Scenario • 480M cases/27M deaths • Revelation of terror group origins— infiltration of civilian bio lab • Key Issues • Biosecurity and governance of dual-use bioscience research

ROUNDTABLE December 1, 2023 Scenario • 3.2B cases/271M deaths • Global differences in national responses contribute to significantly variable outcomes • Key Issues • International financing for pandemic preparedness • Measures to strengthen national pandemic preparedness capacity

As Polly remarks, taken at face value, the dire 'fictional' scenario depicted here is likely to give rise to extreme alarm (among the few people who may possibly see it in the NTI report) from the perspective of the recent announcement of two monkeypox cases in Britain on 12 and 13 May (World Health Organization [WHO], 2022), which have since increased to 'at least 131' outside Africa (Independent, 2022). The fact that these cases have been linked largely to probable sexual transmission in the male gay community is not likely to assuage alarm on the public's part, given that this mode of transmission is described as being 'not normal', and the possibility of a mutation is hinted at (Independent, 2022); in other words, the message is coming through that something has changed about the virus's normal transmission pattern. Polly (2022, 39:00) sees this as deliberate 'terrorising' of the public on the part of the health authorities (whom she labels the 'health mafia') by their projection of much larger numbers of fatalities than seem likely in such an event, and reminds her listeners of the parallel between the 'fictional monkeypox scenario' enacted by the NTI and the earlier 'Event 201' coronavirus planning exercise of October 18, 2019 (Polly, 2022, 33:34), where the possibility of a coronavirus pandemic was 'wargamed'—as she puts it—before, a few months later, it actually came to pass. A coincidence in both cases? No doubt the participants in these two events would strenuously argue that this is the case. Dr Mercola (2022a) comments as follows on 'Event 201':

The event, which took place October 18, 2019, in New York, was called Event 201, and it included a detailed simulation of a coronavirus outbreak with a predicted global death toll of 65 million people within a span of 18 months.

Add to this what Joshua Philipp (2022) writes on the issue, and a coincidence seems even more unlikely:

The World Health Organization (WHO) is responding to a string of monkeypox outbreaks, and will be convening an emergency meeting on the virus and its global spread. In terms of government power, the timing of this outbreak couldn't be better for the WHO—which may soon be granted the powers to manage laws on global health outbreaks, and which is oddly well-positioned for a monkeypox outbreak following a recent 'germ-games' call...

And in the tenacious investigative newspaper, *The Exposé* (a thorn in the flesh of the mainstream discourse), Mike Whitney (2022) observes pointedly: 'I'm going to go out on a limb here and say there is zero chance that this new monkeypox occurred naturally'. Needless to say, he is referring to the remarkable fact that, recently, this 'rare' disease suddenly and spontaneously cropped up in ten different places where it had never been detected before. He also reminds one of the ('coincidental') remark by Bill Gates, about six months before the monkeypox eruption, that the world 'would face an unexpected smallpox outbreak'. And the fact that the WHO has just announced (RT, 2022c) its distinctive response to the monkeypox outbreak (which already includes more than 550 cases in 30 countries)—a response which differs from its earlier response to COVID-19, insofar as it eschews lockdowns, and will instead focus on isolation of the infected and contact tracing—is nothing to rejoice. On the contrary: from a psychological perspective, such a highly focused strategy will have a more debilitating effect on those affected than lockdowns—which affect everyone at large—and is comparable to prison practice involving solitary confinement.

Perhaps none of this should surprise anyone; Dr Mercola's (2022a) article titled 'The 10-year pandemic plan' draws on WHO virologist Marion Koopmans's whistleblower account of the organisation's official agenda of ongoing 'pandemics' from 2020 to 2030 (Rumble, 2022, THE PLAN), and has the effect of dissolving any lingering doubts about the 'coincidence' of both the coronavirus 'pandemic' and the recent outbreak of monkeypox infections. Mercola (2022a) also reveals that, in 2017 and 2018, millions of COVID-19 test kits were sold to different countries, and that Moderna pharmaceutical company already had a COVID-19 vaccine ready in December 2019. Furthermore, he reminds one that, in 2010, The Rockefeller Foundation released a report in which they outlined a scenario of a future pandemic with an uncanny resemblance to COVID-19. All of these 'signs of anticipation' (for which Mercola has damning documentary evidence) signify that the advent of the coronavirus pandemic was not exactly unexpected; on the contrary.

One more instance has to be added to those, above, that point forward to possible new attacks on human rights and sovereignty over one's body, which is commonly taken for granted in 'democratic' countries, and is sometimes enshrined in their constitutions. In the

Universal Declaration of Human Rights of the United Nations (1948), it is arguably entailed in Article 3, which reads: 'Everyone has the right to life, liberty and security of person'—after all, 'life', as well as 'person' in this context presupposes having a body. In the 19th century, John Stuart Mill stated this right succinctly in reciprocal terms concerning the self and others in *On Liberty* (2009, p. 19)

The only part of the conduct of any one, for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.

I refer to these rights because of the conspicuous attacks on them by those who are responsible for planning pandemics which have resulted in, and are bound (in the future) to exact an additional, unconscionable toll of human life and suffering. The final indication of such a possible—if not probable—future 'pandemic' is contained in a short video/podcast by Ice Age Farmer (2022b), where he shows, and comments on, another video from 30 March 2022, in which former Centers for Disease Control and Prevention (CDC) director, Dr Robert Redfield, states that (in Ice Age Farmer's words): 'Bird Flu will jump to humans and be highly fatal in the coming 'Great Pandemic,' for which C19 was a mere warm-up'. Even more alarmingly, in another video (Ice Age Farmer, 2022b, 7:28), he discusses the gain-of-(lethal)-function research of a scientist, Dr Yoshihiro Kawaoka—funded by the Bill and Melinda Gates Foundation—who has stated that a 'hybrid swine-bird flu virus [is] possible', and would be 'extremely lethal'. This was echoed by Redfield in the piggyback video featured in the previous Ice Age Farmer (2022b) video referred to, where Redfield mentions a 'significant' mortality rate of between 10% and 50%—an understatement, if ever there was one: this means he is predicting the death, from the anticipated bird flu 'pandemic', of up to almost four billion people! In the video on Kawaoka's research, it is further revealed—with documentary evidence from a press release by the University of Wisconsin-Madison (Ice Age Farmer, 2022a, 7:43)—that it has resulted in something extremely pathogenic. In the press release it is stated that (Ice Age Farmer, 2022a, 7:50):

What is so interesting about Dr Kawaoka's recent experiments is that he targeted PB2, the segment which few know enough about to be decisive. Dr Kawaoka and his research team have taken a human PB2 gene segment and spliced it to H5N1 bird flu. The result is a more lethal and even more virulent virus than the parent H5N1 strain.

Dr Kawaoka and his staff have now, and pretty conclusively, named PB2 as the gene segment responsible for lethality in humans.

As the Ice Age Farmer (2022a, 8:30) observes, unsurprisingly, Dr Kawaoka's research has caused controversy in the community of scientists, who have 'expressed horror for the creation of this virus that would render the human immune system defenceless'. One is tempted to say: 'I rest my case'. No matter how much scientists like Kawaoka, and gain-of-function entrepreneurs like Bill Gates, may try to justify such research by claiming that it enables humans to prepare for possible pandemics—caused by these *laboratory-created*

*viruses*—it is patently disingenuous, and a case of conspicuous gaslighting into the bargain. What are the chances that a natural insertion of the PB2 gene segment into the H5N1 bird flu virus would occur? Pretty insignificant, I would say. The mere fact that such research (which also includes the laboratory construction of the SARS-CoV-2 virus in Wuhan) is taking place, is already a manifestation of rampant 'bare life' treatment of humanity at present.

Probably the worst-case scenario concerning what may come next is sketched in a video interview with whistleblower Celeste Solum, a former FEMA (Federal Emergency Management Agency) employee in America, conducted by Mike Adams (Brighteon, 2021). In the interview (which should be viewed in its entirety) Solum confirms that the 'pandemic' was planned, that the aim was (and still is) depopulation, that the COVID-19 'vaccines' were aimed at killing people, that FEMA intends confiscating people's firearms, that there are ships containing food (including the increasingly scarce 'baby formula') that is not offloaded in American harbours, that another virus called the 'plant destroyer' will be distributed to kill healthy plants (and undermine food availability), that when food shortages become acute, people would have to go to 'food distribution' locations and be taken to FEMA camps from there. The most horrifying part of Solum's information (Brighteon, 2021, 25:00) consists in her revelation that—as one may gather from the prescient film, *Sophie Scholl* (available on YouTube)—because the globalist cabal believes the world to be overpopulated, people who lack usefulness would be 'humanely' terminated, either in gas chambers or by being guillotined in the camps. (She claims that the cabal worked on producing a 'better guillotine' between 2000 and 2005.)

This chilling account of what will happen in these FEMA camps leaves no doubt that—as she says explicitly—these camps will differ from the concentration camps of World War II (which represented the modern nadir of 'bare life' treatment for Agamben, as indicated earlier). As described by Solum (who left FEMA because of her horrifying discoveries), these camps give a new meaning to 'nadir'; in fact, it is doubtful whether a more extreme manifestation of viewing human beings as 'bare life', minus any rights, is conceivable. As it is, it embodies what may be called the 'terrible sublime' (Olivier, 1998), given its ineffability or unrepresentability in the form of a unified image. It is understandable that many people would reject Solum's testimony as an unfounded 'conspiracy theory', given the virtually incomprehensible horror it conjures up. A visit to Daniel Libeskind's Jewish holocaust museum in Berlin (Olivier, 2021b), with its effective use of emptiness and silence to suggest the inexpressible horror of the Holocaust to visitors, would afford an approximation of what Solum has described in this interview. Recently a Holocaust survivor, Vera Sharsv, delivered an address at a ceremony commemorating the formulation of the Nuremberg Code (which, among other things, forbids any medical experimentation on human beings), delineating the striking similarities between the tactics of the Nazis that culminated in the genocide of six million Jews, and the tactics of the global elites, starting with the COVID-19 lockdowns and progressing through 'vaccinations' to controlled economic collapse. She warns that, unless

humanity awakens from its stupor and launches a concerted struggle against the globalist elites, people will fall victim to the planned genocide (Loving Life, 2022). On a more affirmative note, it will be recalled that earlier I referred to political ways of resisting the cabal without engaging in violence, and that one such example concerns Tanzania.

### **Conclusion: Reason for hope?**

Tanzania is a beacon of hope that humanity can, and may, prevail in the face of the psychotic onslaught against the world's people by the globalist Davos cabal (the WEF clique, in other words)—unelected, technocratic billionaires who are, by all accounts, behind the attempt to exterminate populations. In his 'Report from Tanzania', Bushiri (2022) writes:

It is almost one year now since the assassination of the world's one and only sovereign leader who waged open warfare against the COVID-19 Cabal...

Within a few weeks of President Magufuli's murder, his replacement, Samia Suluhu Hassan, a female World Economic Forum attendee, set about installing the Cabal's COVID agenda. It was a thoroughly depressing experience. I know. I was there to see it.

Gone forever were Magufuli's maskless smile and palpable warmth, replaced now by daily images of a cold, insentient president and her entire entourage all muzzled, as per the Cabal's orders.

In rapid succession, in came the following:

- a campaign of fear launched by the media
- images of 'COVID patients' in hospitals
- tight COVID controls at the country's airports and borders
- directives to force the public to wear face masks
- face masks in all government buildings
- a masked police force
- masks in hospitals
- antisocial distancing
- masks in schools
- masks in the streets
- no handshakes
- public transport forced to operate at half capacity
- messages from government on our mobile phones, warning us about COVID and promoting the 'vaccine'
- palpable fear between old friends and families
- import of COVID 'vaccines' banned under Magufuli...

But then, after just one week, something happened. Something truly remarkable...

After just one week of all the fear and insanity, the people of Tanzania had had enough...

First it was the police. Working in the tropical heat, they quickly realised that they were suffocating behind their masks, so they threw them where they belonged—in the bin.

So, when you see that the police themselves are questioning the narrative and distancing themselves from the nonsense, what happens?

Everyone else follows.

And so, whilst the new president and her acolytes appeared on TV daily, all masked up, pumping out fear and promoting COVID 'vaccines', out in the streets the people of Tanzania were having none of it and, believe me, the mass non-compliance was a sight to behold...

Quietly, THE WHOLE OF TANZANIA STOPPED COMPLYING.

THAT'S 50 MILLION PEOPLE in a land almost five times the size of Britain.

And so today, with the exception of the country's airports (which 90% of Tanzanians will never enter), life goes on as it always has.

In this report, Bushiri recounts the history of a paradigmatic instance of civil disobedience, which the Tanzanian government was powerless to neutralise by enforcing the Draconian COVID-19 rules. If other countries would follow suit, the globalist cabal would be equally powerless to proceed with their agenda. What the example of Tanzania demonstrates is how easy it is to scupper their plans, and in a peaceful manner to boot. It is a reason for hope, provided people (especially the police and the armed forces) have the courage to follow in Tanzanians' footsteps.

Then—given the demonstrable complicity of the WHO in engineering some of the scientifically unjustifiable health regulations of the COVID-19 'pandemic' (Mercola, 2022c)—there is this hope-inspiring news, just announced (Mirani, 2022): the WHO has failed in its attempt to get member countries to agree to 13 controversial 'amendments' proposed by Joe Biden of America, and a 'pandemic treaty' that in effect would have given it the right, according to international law, to strip member countries of their sovereignty, giving it central power to coordinate and manage disease control globally. At the recent meeting of the WHO's World Health Assembly, 'developed' nations argued in favour of adopting these amendments, but were stonewalled on 25 May by delegates from 47 African countries, as well as Russia, Iran, Brazil, India, China, and Malaysia, who declined to support the proposed amendments and treaty. As Mirani reports, however, those driving the attempt to undermine countries' sovereignty will not give up: the proposed amendments and treaty, aimed at gaining central control over countries worldwide, will be resubmitted in 2024.

Two more instances that inspire hope concern international court cases against the cabal. The first concerns the International Common Law Court of Justice in Brussels (Annett, 2022a; Olivier, 2022a), which—after a four-month trial—has convicted and sentenced 75 individuals to life imprisonment. It has ordered the seizing of their assets and prohibits the further use of their COVID-19 'vaccines' as *'products of medical genocide and mass murder'*. Among the



convicted individuals are Justin Trudeau, Prime Minister of Canada, Pope Francis (Jorge Bergoglio), Albert Bourla and Emma Walmsley, the CEOs of Pfizer and GlaxoSmithKline Pharmaceuticals, Xi Jinping, President of China, and Queen Elizabeth (Windsor)—all found to be complicit in the ongoing crimes against humanity involving the 'pandemic'. The fact that it took the court four months to arrive at this verdict testifies to its thoroughness, and although this court seems to have little more than symbolic significance, it probably compelled Pope Benedict to resign in 2013 after exposing the Vatican's involvement in the genocide of indigenous children in Canada (Annett, 2022b).

The second major court case (Mercola, 2022b) is being brought by attorney Hannah Rose, representing seven other people, at the International Criminal Court (ICC) in The Hague, Netherlands, against 16 individuals connected to the mainstream promotion of the 'pandemic', lockdowns, PCR tests, and 'vaccines'. The ICC is an independent court tasked with the investigation of crimes that concern the international community. An international treaty called the Rome Statute, which has been ratified by more than 120 countries, including the US, governs its activities. Its actions can be triggered when member states refrain from taking appropriate steps to prosecute criminals. Member states are supposed to cooperate with the court, at least in theory. The charges of crimes against humanity, genocide, war crimes, and crimes of aggression have been laid against 16 individuals by the seven applicants. The accused include UK Prime Minister Boris Johnson, Bill and Melinda Gates, the CEOs of Pfizer, Moderna, AstraZeneca, and Johnson & Johnson, Dr Anthony Fauci, Dr Peter Daszak and several other British authorities, as well as the presidents of the World Economic Forum (Klaus Schwab) and the Rockefeller Foundation. According to the ICC lawsuit, the 16 defendants stand accused of violating the Nuremberg Code (see Olivier, 2021a) and Articles 6, 7, 8, 15, 21, and 53 of the Rome Statute. Needless to emphasise, this is a momentous lawsuit, and the sooner it is heard by the ICC the better (on the assumption that judges have not been compromised and an unbiased judgement will be delivered). Regarding the identities of the 'Davos cabal', the list of accused in these two court cases gives one a good idea of who they are.

I shall conclude with a troubling thought expressed by Agamben soon after the advent of the 'pandemic' in Italy (2020; see also Mercola & Cummins, 2021):

What is worrisome is not so much or not only the present, but what comes after. Just as wars have left as a legacy to peace a series of inauspicious technologies, from barbed wire to nuclear power plants, so it is also very likely that one will seek to continue even after the health emergency experiments that governments did not manage to bring to reality before: closing universities and schools and doing lessons only online, putting a stop once and for all to meeting together and speaking for political or cultural reasons and exchanging only digital messages with each other, wherever possible substituting machines for every contact—every contagion—between human beings. (para. 4)

It is redundant to elaborate on these possibilities; suffice to acknowledge Agamben's point about ordinary humans being viewed as 'contagious' in a multivocal sense by the perpetrators of the current global *coup d'état*. In light of what has gone before it should be abundantly clear that, if humans want to retain their *bios*—their inalienable rights to live a political and cultural life—and not allow themselves to be forced (by the sinister forces discussed earlier) to descend to mere *zoē* or 'bare life', *they will have no choice but to gather the courage to resist in any viable manner*. As Deleuze remarked (1992, p. 4): 'There is no need to fear or hope, but only to look for new weapons'.

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## AUTHOR BIOGRAPHY



**Bert Olivier** is an honorary professor of philosophy at the University of the Free State, South Africa. He has published academic articles and books across a wide variety of disciplines, including philosophy, art theory, architecture, literature, psychoanalytic theory, cinema, communication studies, and social theory. Bert received the South African Stals Prize for Philosophy in 2004, and a Distinguished Professorship from Nelson Mandela Metropolitan University in 2012.