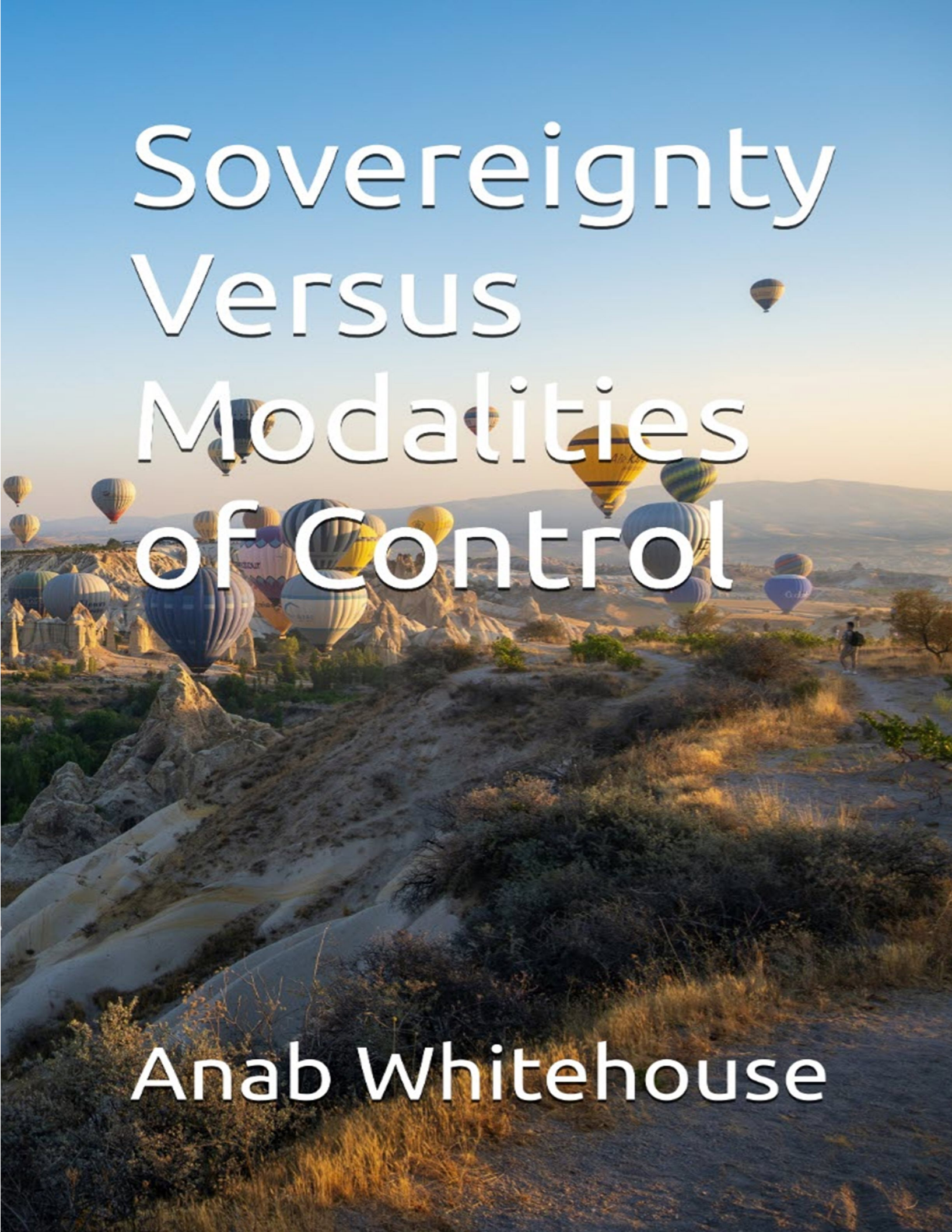
Sovereignty
Versus
Modalities
of Control
Anab Whitehouse

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Interrogative Imperative Institute

Brewer, Maine

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Chapter 1: Sovereignty

What is the nature of a person's obligation or duty today with respect to the Constitutional arrangements that were initiated through the Philadelphia Convention of 1787 and which were further realized by means of the ratification conventions that were held during the several years following the foregoing gathering in Philadelphia? The only honest and defensible answer is: None.

The 1787 Constitutional Convention was entirely extra-legal. In other words, not only did those proceedings fail to abide by -- as well as went beyond -- the provisions and requirements inherent in the Articles of Confederation but, in addition, the 1787 meetings in Philadelphia generated a document which sought to supplant those Articles in a manner that was not recognized as being an expression of the rule of law that had been established by means of the Articles of Confederation.

Of course, one might note in passing, that the aforementioned Articles of Confederation were provisions for governance that had not been agreed to by the American people either, but, instead, those principles constituted a system of power that was imposed on the general colonial populations that, under the control of vested financial and political interests, were turning themselves into self-proclaimed sovereign states that ruled over populations according to the likes and dislikes of a group of political elites with entrenched interests. Both the Articles of Confederation and the 1787 Constitution were arbitrary ways of organizing a system of governance, and this quality of self-serving arbitrariness is just one of the factors which tend to undermine anyone's attempt to claim that the 1787 Philadelphia Constitution and associated ratification conventions possess any sort of moral authority over the people of the United States.

The 1787 Philadelphia Convention, along with the ensuing ratification conventions, served as the Trojan horse through which a coup of the American people was engineered. Indeed, many tricks were played on the American people by way of the ratification process (For example, read Pauline Maier's work: *Ratification*), and this all resulted in a "way of power" taking control of the United States rather than resulting in the founding of a republic which, according to Ben Franklin, supposedly had been established … if we could keep it, and,

as it turns out, almost from the very beginning, the republic has been lost.

The claims of the foregoing paragraphs are stated as declarative sentences. However, the arguments and evidence in support of those claims can be found in a number of books (e.g., *Beyond Democracy*, *Quest for Sovereignty*, *Sovereignty and the Constitution*, *Sovereignty: A Play in Three Acts*, as well as *The People Amendments*) that have been written and which are available for free at https://www.billwhitehouse.com/press.htm .)

The primary means through which the American people are currently attached to the Constitution is by an array of stick-and-carrot inducements that are applied in the form of: Judicial force, political force, economic force, religious force, educational force, corporate force, media force, institutional force, military force, medical force, and/or the force of incarceration. One is required to comply with the so-called "rule of law" that has official oversight concerning behavior in the United States not because anyone (including lawyers, jurists, or politicians) can plausibly or justifiably demonstrate why the people of today have an indisputable duty and obligation to subjugate themselves to the alleged rule of law that was set loose in 1787, but, rather, one is required to comply with the legal fiction known as the "rule of law" because, if one does not do as one is told, one is likely to become the focus of the way of power's inclination to resolve all of its problems via violence of one kind or another (i.e., force) instead of by means of critical reasoning, fairness, character, and a recognition that all human beings have an inherent sovereignty that cannot be abrogated by any form of governance.

America does not operate in accordance with the rule of law but via the rule of force. Indeed, the notion of the rule of law is just a euphemistic cover-story which is intended to veil the wielding of violent power, and this has been true since the founding of America.

In response to the foregoing considerations, the ensuing discussion will be restricted to topics and issues concerning the First, Ninth, and Tenth Amendments. In addition, the provisions of Article IV, section 4 of the Constitution will be critically reflected upon … at least to a degree.

To begin with, we will assume – for the sake of argument – that the 1787 Philadelphia Constitution, along with the Bill of Rights, has some sort of moral claim on the people of today. What follows is a brief overview which indicates that almost nothing that is being done today within the halls of American governance can be reconciled with the original Philadelphia document and its first ten amendments.

Therefore, even if there were some dimension of the 1787 Constitution plus the Bill of Rights that had a moral claim on our allegiance (and, as individuals such as Lysander Spooner and others have pointed out, there is no such dimension), nonetheless, what has been transpiring in government for the last 236 years, or so, has no demonstrable moral or constitutional standing and, consequently, cannot be justified or defended as a basis for governance of sovereign individuals. What is being presented here are just a few of the most important considerations which, for those who are willing to take the time, can be explored in more detail via the list of books that were mentioned previously.

Let's start the discussion by taking a look at the judiciary. For instance, there is nothing in the 1787 Constitution which entitles or requires that the members of the judiciary should be the ones who determine what the Constitution, or any of its amendments, means. One cannot possibly have three equal but separate branches of government as long as only one of those branches gets to say what the Constitution supposedly means.

The Constitution indicates that power is to be invested in the judiciary in conjunction with all cases of law and equity that arise under: The Constitution; the laws of the United States; treaties that are made; cases involving ambassadors, public ministers, consuls, as well as cases touching upon matters of admiralty and maritime jurisdiction. In addition, Constitutional power is invested in the judiciary to deal with cases of controversy involving: The United States; disputes between two, or more, states, or between a state and one or more citizens of another state, or between citizens of different states, as well as between a state or the citizens of a state and one, or more, foreign governments.

According to the Constitution, the judiciary shall have original jurisdiction with respect to those cases that concern ambassadors,

public ministers, consuls, as well as states. In all other cases, the judiciary shall have appellate jurisdiction both with respect to fact and law unless some other kind of alternative arrangement is established through congressional action.

Given the foregoing guidelines, an appropriate question to ask is the following: Whether power is exercised through original or appellate jurisdiction, how is that power to be exercised? In other words, what principles should serve as the metric or standard for evaluating and deciding cases?

The only directional guidance that is given in the Constitution concerning the power of the judiciary is found in Article IV, Section 4 of that document. The aforementioned section stipulates that the United States government guarantees a republican form of government to the states and their citizens.

Republicanism was a moral philosophy that emerged during the Enlightenment. This philosophical perspective attracted a great deal of interest and many adherents among Americans throughout the 1700s. Republicanism required those individuals who wished to comply with that moral, philosophical framework to operate through principles of: Integrity, honesty, impartiality, humility, financial independence, objectivity, non-partisanship, honor, compassion, reason, judiciousness, egalitarianism, and a willingness to avoid circumstances in which one would be serving as a judge in matters that involved one's own causes.

The moral philosophy of republicanism was at the heart of a revolutionary approach to the idea of governance that was being discussed in the homes, taverns, and tea houses throughout the colonies. Under republicanism, government officials would be required to act in accordance with the moral principles that were at the heart of that philosophical orientation.

In other words, republicanism required that those with political authority could not conduct themselves according to their own personal likes, dislikes, and/or interests as, generally, had been the case in most political environments throughout history. Instead, public officials would be required to abide by a set of moral principles that actually would serve the public rather than the self-serving machinations of government officials. (If interested, one can learn

more about the origins, development and impact which republicanism had on colonists with respect to their way of life in Gordon Wood's Pulitzer Prize-winning book: *The Radicalism of the American Revolution*).

Given the foregoing considerations, the power that is invested in the judiciary by the Constitution is predicated on the idea of acting in accordance with the principles of republicanism. As a result, the sole focus of the federal judiciary would be to ensure that the behavior of public officials – whether state or federal – which involved cases that came to the courts through original or appellate jurisdiction would be judged in accordance with the principles of republicanism that had been guaranteed to the states and the citizens of those states by the Constitution.

For members of the judiciary to busy themselves with discerning, or trying to discern, the meaning of the Constitution would be to engage in something that was antithetical to republicanism – namely, that the courts would be acting in a manner which involved the members of the judiciary serving as judges in their own causes. After all, whatever the meaning of the Constitution that was being advanced by members of the judiciary might be, such an interpretation would not give expression to anything but their own causes concerning their beliefs about the nature of the Constitution.

The possible meanings of the Constitution are not what should be the concern of the judiciary. Instead, what should have been at issue in any case before the judiciary is whether or not government officials had been complying with the moral requirements of republicanism that were constitutionally guaranteed to the people of the United States.

Consequently, the hundreds of books that contain judicial rulings concerning the alleged meanings as well as the decisions that established arbitrary precedents concerning such Constitutional meanings are, for the most part, null and void. The application of judicial power only extends to ensuring that the guarantee of republican government which is specified in Article IV, section 4 is being observed in the cases that the judiciary takes on through either original or appellate jurisdiction. Any other kind of judicial consideration or focus besides serving the requirements of the

guarantee that is indicated in Article IV, section 4 is nothing but invented legal fictions that have no actual standing or authorization within the Constitution.

For 236 years, the judiciary has continually exercised a form of power – involving meanings and precedents that shift with assumptions, values, and beliefs – to which it is not constitutionally entitled. Moreover, like the Golum in J.R.R. Tolkien's *Lord of the Rings* trilogy, once members of the judiciary put on the ring of power, they were reluctant to take that ring of power off irrespective of what the corrupting ramifications of that ring might be for them or for others.

Let's consider, for a moment, or so, the powers of Congress. For example, the First Amendment stipulates that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof …" Although there might be many ways to talk about religion, in essence, religion appears to refer to any conceptual-emotional undertaking that seeks to determine – and, then, as a matter of duty or obligation, require one to act in accordance with -- what one considers to be the truth concerning the nature of one's relationship with Being or Reality.

Notwithstanding the manner in which any given individual might conceive of the notion of a Divinity, religion doesn't require that individuals believe in such a notion. Religion is the existential orientation which generates one's sense of duty and obligation in relation to whatever it is that one considers the truth to be concerning the alleged nature of one's relationship to reality or ontology.

Although words such as: Economics, politics, law, physics, cosmology, philosophy, technology, psychology, morality, evolution, epistemology, education, mythology, history, and medicine are used as if they were referring to fields of study that are quite apart from the idea of religion, nonetheless, such a perspective does not really seem to be all that tenable. Each of the words which were mentioned earlier entails conceptual and methodological activities that purport to map out the alleged truth concerning the relationship between, on the one hand, individuals and, on the other hand, the nature of reality.

Furthermore, the sub-text of those sorts of perspectives tends to be that one should act in a manner that reflects, or is consonant with, those alleged truths. Consequently, practices that pursue issues of

truth and that entail a sense of obligation concerning those truths but which go by any name other than religion would not only smell as sweet but would, as well, tend to satisfy the essential conditions that constitute what makes a rose a rose or makes a religion a religion.

Therefore, any legislation that is introduced into Congress which seeks to induce citizens to pursue: A particular course of action, a set of policies, or a way of life that gives expression to what members of Congress believe to be the truth concerning the nature of an individual's relationship with Reality is a violation of the First Amendment. Such legislation is both an attempt to make laws "respecting the establishment of religion" – that is, to impose a conception of truth and obligation onto citizens -- as well as an attempt to "prohibit the free exercise thereof" in the case of individuals who do not agree with the notion of reality that is being proposed by government officials.

In light of the foregoing considerations, almost all legislation that has been introduced and passed by one congressional session or another across the 236-plus years of the American republic has been in violation of the First Amendment. In addition, if the judiciary had been doing the one job that its members actually had been authorized to do by the Constitution, then, over the years, the members of Congress would have told, time and time again, by the judiciary that Article IV, section 4 of the Constitution prohibits such congressional actions – that is, the members of Congress have been violating the guarantee of republicanism that had been given to the states and its citizens by the Constitution when Congress seeks to impose on citizens ideas which the members of Congress believe to be the nature of truth -- and, therefore, the source of obligation or duty -- because by passing such legislation the members of Congress are seeking to be judges in their own causes … actions that are inconsistent with the moral philosophy of republicanism that has been guaranteed to the states and their people.

Congress is not free to do whatever it would like to do. Rather, the activities of Congress are constrained by the moral requirements of republican government that have been constitutionally vouchsafed to the states and their citizens and, as well, Congress is constrained by the very clear prohibitions that are stated in the opening part of the

First Amendment concerning the establishment of religion or the prohibition of the free exercise thereof.

In addition, the Ninth Amendment indicates that "The enumeration in the Constitution, of certain rights, shall not be construed to deny and disparage others retained by the people." Yet, for 236 years, Congress, the judiciary, as well as the states (and state judiciaries) have been denying and disparaging the rights that are retained by the people even if such rights are not specifically enumerated in the Constitution but, as noted above are alluded to by the word: "others" – that is, other rights – in the text of the Ninth Amendment.

For example, considerations of health, education, sovereignty, conscription, and religion are not among the enumerated rights that have been accorded to Congress. Therefore, every attempt by Congress to introduce legislation concerning such issues constitutes an attempt to deny and disparage the unenumerated rights of the people that are entailed by the Ninth Amendment.

Moreover, when state governments, via their legislatures and judiciaries, seek to co-opt issues involving, for example, health, education, sovereignty, conscription, and/or religion, then, state governments also are engaged in acts which seek to deny and disparage the unenumerated rights of the people. For example, the Tenth Amendment indicates that: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people." Consequently, the Tenth Amendment clearly indicates that states are not the only ones with Constitutional standing with respect to powers that have not been delegated to the United States, nor prohibited by the Constitution to the states. If this were not the case, then, there would have been no point for Roger Sherman to add the phrase "or to the people" to the original wording of that amendment.

In addition, seeking to withhold Constitutional standing from the people in conjunction with the sorts of powers being alluded to in the Tenth Amendment, would be another way of trying to deny and disparage the unenumerated rights of the people. After all, citizens have a right – unenumerated though it might be -- to have access to the sorts of reserved, but unspecified, powers being alluded to in the

Tenth Amendment which would enable those individuals to be able to actively realize their unenumerated rights under the Ninth Amendment.

The guarantee that is present in Article IV, section 4 of the Constitution not only requires the judiciary to ensure that all members of the federal government are acting in accordance with the moral principles of republicanism, but the array of cases which the judiciary has been given power to engage via Article III, section 2 of the Constitution indicates that the judiciary has the authority to ensure that cases involving states and citizens will be conducted in accordance with the requirements of the moral philosophy of republicanism as well. Consequently, for the last 236 years, the federal judiciary should have been actively restraining state governments from denying and decrying the unenumerated rights of citizens as well as actively upholding the Constitutional standing of the people concerning those powers that have not been delegated to the United States nor prohibited to the states and which, therefore, have been "reserved to the states respectively, or to the people."

Unfortunately, for some 236 years, the federal judiciary has, by and large, failed in its fiduciary responsibilities to the citizens of America when it comes to the issue of ensuring that no branch of government, whether federal or state, denies and disparages the unenumerated rights of individual citizens. Furthermore, the judiciary has also failed to actively protect the Constitutional standing of individual citizens by reminding the federal and state actors in the cases before them about the unspecified, reserved powers that have not been delegated to the United States nor prohibited to the states or to the people.

Article IV, section 4 also requires the United States to protect the states against invasion. Yet, despite the fact that corporations were an anathema to the colonialists who were engaging in a revolution against not only England but the activities of the East India Company, nonetheless, the judiciary and members of Congress have enabled corporations to invade the lives of people and to acquire substantial influence, if not control, over the lives of those citizens.

Corporations are legal fictions. Legal fictions are arbitrary ways that the courts invent in order to, supposedly, solve legal problems,

with a wink and a nod, that could not be resolved if one were to abide by the law as it is written.

Corporations exist as a result of charters that give expression to a limited and temporary set of permissions which are granted by governments, and such charters set forth the understandings that are supposed to regulate the existence of those temporary and limited entities. However, starting with the '*Dartmouth College v. Woodward*' decision handed down in 1819 by the Marshall Court (a decision that the judiciary was not constitutionally authorized to make), corporations began to be treated as entities that had a form of life which had contractual rights independent of whatever charter permissions existed.

As a result, via the '*Dartmouth College v Woodward*' decision, the first will-'o-the-wisp apparition of the corporation as a shadowy, person-like entity with certain constitutional protections was, like Frankenstein's monster, given life. One might note in passing that John Marshall had an array of corporate entanglements in his legal past which induced him to look on corporations with favor and, therefore, aside from the fact that the Court had no authority to interpret the Constitution's meaning, he also was violating Article IV, section 4 of the Constitution in the '*Dartmouth College v Woodward*' decision because he was rendering a decision that allowed him to serve as a judge in his own cause – namely, his favorable opinion concerning the existence of corporations.

Corporations have no reality other than the fictional narrative or legal fiction that has been unconstitutionally assigned to them by the judiciary. Consequently, when the judiciary fails to observe its fiduciary responsibilities to the states and the people under Article IV, section 4, then, corporations are allowed to become person-like entities with rights rather than being restricted to being mere charters with limited and temporary permissions that, under the Ninth and Tenth Amendments, are subservient to the unenumerated rights and powers of the people, as well as the unspecified powers of the states.

Every policy of federal and state governments that seeks to deny and disparage the unenumerated rights of the people under the Ninth Amendment constitutes an act of violence against the people. As such, these acts violate Article IV, section 4 of the Constitution because the

United States government is supposed to protect the states and their people against all forms of domestic violence, and, yet, neither the legislature nor the executive will make an application to the judiciary to protect the people in this regard, nor does the judiciary, on the authority of its own original jurisdiction, serve as protectors of, and advocates for, the unenumerated rights of the people under the Ninth Amendment.

Finally, the Executive branch of the United States is also constrained by the guarantee of republican government inherent in Article IV, section 4 of the Constitution. This means that whatever: Executive Orders, fast-tracked treaties, calls for martial law, national security directives, intelligence operations, and/or security classification schemes that are initiated, knowingly or unknowingly, through the Office of the President, or the President's representatives, all of the foregoing practices must (according to the guarantee of the Constitution) be in compliance with the principles to which the moral philosophy of republicanism gives expression.

The judiciary has original jurisdiction when it comes to the behavior of ambassadors, public officials, and consuls as well as cases in which states are involved. With respect to the issue of original jurisdiction, the Supreme Court does not have to be referred cases by lower courts to be able to investigate the conduct of federal employees but has the authority to do so without any such request in order to determine whether ambassadors, officials, consuls, and states are conducting themselves in accordance with the provisions of Article IV, section 4 of the Constitution.

Unfortunately, the Supreme Court has rarely exercised its fiduciary responsibility in matters of original jurisdiction when it comes to ensuring that ambassadors, public officials, consuls, and states are complying with the moral requirements of republican philosophy that are guaranteed to the states and the people by Article IV, section 4 of the Constitution. As a result, the CIA, the FBI, the NSA, the military, the IRS, the NIH, the CDC, the FDA, and an array of intelligence agencies associated with different departments in the federal government have never been called to task for a multiplicity of breaches concerning the aforementioned Constitutional guarantee.

All branches and departments of the federal government as well as the branches and departments of many states have colluded, if not conspired, with one another to try to prevent the people from truly understanding: (1) the nature of the obligations that government officials have under the principles of the moral philosophy of republicanism which have been guaranteed to the states and their people in Article IV, section 4 of the Constitution; (2) the constraints involving religion that restrict the legislative activities of Congress under the First Amendment, and (3) the unenumerated and unspecified rights and powers that have been extended to the people through the Ninth and Tenth Amendments respectively.

However, as remiss as federal and state governments have been in attending to their fiduciary responsibilities to the people for 236 years, the people, themselves, have not made the effort or taken the time to properly understand the nature of the circumstances, opportunities, rights, and powers that have the potential to enable the people to realize their own sovereignty quite independently of federal and state governments. Neither the federal nor state governments have the Constitutional standing to deny and disparage the unenumerated rights and reserved, yet unspecified, powers of the Ninth and Tenth Amendments respectively, but people are going to have to actively seek the realization of such unenumerated rights and unspecified powers because, as history has clearly demonstrated, federal and state officials tend to become drunk on the power and rights that have been usurped from the people and, as a result, such officials will resist the people taking back what has belonged to the latter individuals since the amended Constitution came into existence in 1791.

Seeking the realization of unenumerated rights and unspecified powers is not a call for anarchy but a demand for sovereignty. Sovereignty is not about the unrestrained exercise of freedom that some libertarians might suppose is the case but, rather, sovereignty is about having the protected opportunity to seek to discover and realize the nature of one's essential nature.

Sovereignty is about decentralization of power rather than the centralization of power. However, sovereignty is also about ensuring that such decentralized power is capable of protecting everyone's

opportunity to realize their unenumerated rights and unspecified powers in a manner that is mutually consonant with one another.

One way of engaging the foregoing issues can be accessed for free through https://www.billwhitehouse.com . Just go toward the bottom of that web page and click on the link entitled "Sovereignty".

In whatever manner the foregoing issues are tackled, there is going to have to be some sort of institutional medium or dynamic through which people can come together to have an opportunity to explore, discuss, formulate, and actuate possible ways of resolving those matters. Whether this is in the form of grand jury-like bodies or is in the form of some kind of healing-circles, or in the form of some other alternative possibility, the institutional format or dynamic will be independent of federal and state governments but, at the same time, will have to find ways of working with those levels of governance.

The federal and state governments can help people with the sovereignty project. Nonetheless, those forms of governance cannot solve the challenges that are entailed by that project.

The sovereignty challenge can only be resolved by the people themselves. That challenge cannot be resolved through: Voting, elected representation, or the activities of various branches of government but, instead, must be engaged by the people themselves through: Discussion, debate, critical reflection, constructive exercises of character, reciprocity, compromise, and fairness in conjunction with the aspirations of the participants.

It is not enough for people to speak about freedoms and liberties. The people must come together in an array of settings to actively engage in the difficult, nuanced work that is entailed by the challenge of developing an understanding about what freedom looks like – in actual lived terms – within the context of a multiplicity of people that are each seeking and have a right to conditions and principles of sovereignty being applied to their lives.

The current Constitution does not have to be jettisoned to accomplish the foregoing project. Nonetheless, constitutional provisions that are present in Article IV, section 4, along with the First Amendment's restrictions concerning the establishment or prohibition

of religion by Congress, as well as the authority inherent in the Ninth and Tenth amendments concerning the sovereignty of the people must be acknowledged, honored, and judiciously protected as well as supported by federal and state forms of governance.

Unfortunately, for a variety of reasons, time is running out. If we, the people, do not act on the aforementioned sovereignty project soon, we might well lose the capacity to do so altogether or have that opportunity taken away from us by parties that have no interest in the people becoming truly sovereign.

Pursuit of the sovereignty project is the only way in which a sense of duty and obligation might arise in the context of the Constitution. Absent such a project, the potential of the Constitution that was introduced in 1787, ratified over the next several years, and amended in 1791, will continue to erode as it has been doing for the last 236 years.

If things continue on in the way they are going, then, at some point, a tipping point involving the American republic is going to be reached. When that happens, the promise and guarantee of abiding by the principles of republican moral philosophy will disappear and, as a result, complete tyranny or complete arbitrariness will reign.

We have a quickly evaporating opportunity to stop such a tipping point from taking place. The choice is ours, but without the establishment of an authentic sovereignty project, whatever decisions are made will come to nothing and our choices will do nothing but increase the distance between our existential circumstances and the possibility of leading sovereign lives.

Principles of Sovereignty: Some Food For Thought

Many people - on all sides of the issue - have been consumed with the: 'Who', 'why', and 'how' of the events on 9/11, but some twenty-two years later those questions are not foremost on my mind. Instead, I am concerned with what the events of 9/11 have set in motion with respect to the systematic stripping of rights, freedoms, and sovereignty that occurred in relation to American citizens, not to mention the millions of individuals who were adversely affected elsewhere in the world due to the collateral damage that ensued due to

the forces given expression through the events of 9/11.

Americans - as well as individuals and communities elsewhere in the world -- have been swindled out of sovereignty by an array of scoundrels both known and unknown. America has become a failed nation because none of its essential institutions -- such as the three branches of federal government, the military, the Federal Reserve Bank, the media, and academia -- have, for the most part, done anything to prevent tyranny, oppression, and injustice from conducting a blitzkrieg of America, as well as communities elsewhere in the world.

While the events of 9/11 helped pave the road to the foregoing sort of dissolution, the problem actually began more than 225 years ago with the coup d'etat that was set in motion in the summer of 1787 in Philadelphia when a group of people -- sometimes referred to as the 'Founding Fathers' or 'Framers' -- decided to swindle Americans out of the opportunity to work toward establishing something that was far better than a republic or a democracy. Those individuals helped to establish a republic, and, unfortunately, almost from the very beginning, they began to betray the idea of a republic by failing to live in accordance with the moral principles of republicanism that are at the heart of the form of governance that was manipulated into existence through the process of ratification by the 'Founding Fathers.'

From there, things went from bad to worse. The so-called 'Founding Fathers' -- especially James Madison who came up with the Virginia Plan that served as the template for the Constitution - were appalled by the idea of democracy because, among other things, that mode of government often tended to oppress minorities in order to appease majorities who were inclined to operate out of arbitrary, volatile perspectives. Indeed, it is important to understand that the mode of government known as a republic is not at all synonymous with the notion of a democracy ... representative or otherwise.

However, by the mid-to-late 1790s, democracy had overrun republicanism as the form of governance that became dominant in America, and one of the signs of this transition was the formation of political parties ... something that was actually inconsistent with the moral principles of republicanism (enshrined in Article IV, section 4 of the Constitution) that required people in government to be impartial,

objective, and unbiased in their deliberations and, therefore, indicates that belonging to a political party constitutes a conflict of interest with the moral duties of someone in government as far as the political philosophy of republicanism is concerned.

Relevant to the foregoing considerations is something that might be referred to as: The *Anaconda Principle.* This notion refers to the way in which most, if not all, governments engage in a process of increasingly and progressively squeezing the political, emotional, spiritual, social, educational, economic, and physical life out of citizens over a period of time. More specifically, each time the citizenry exhales in relief from having survived some arbitrary, unjustified, problematic exercise in public policy that was imposed on those citizens by government, the coils of power become wrapped even more tightly about the people through the next round of arbitrary and unjustified policies that are leashed upon the people.

Since 9/11, we have witnessed the introduction of: The Patriot Act (2001 - plus its reauthorization in 2005 that made many of its provisions permanent); The John Warner Authorization Act (2006); the Military Commissions Act (2006); as well as the National Defense Authorization Acts of 2010, 2011, 2012, 2013 and continuing on. In addition, there have been a slew of Executive Orders (e.g.,10990, 10995, 10997, 10998, 10999, 11000, 11001, 11002, 11003, 11004, 11005, 11921, and more) that authorize the government to control virtually every aspect of American society whenever the government deems this to be appropriate.

The Anaconda Principle is being applied ever more rigorously and persistently to the American people. In the process whatever constructive elements of republicanism and democracy that still were hanging on for dear life after several hundred years of abuse have been squeezed, for the most part, from political existence.

The following set of principles outline a possible social/political framework of self-governance that goes beyond the possibilities inherent in tyrannies, republics, and democracies. The time for change is upon us, and I believe that the kind of change to which I am alluding - monumental though it might be - can be accomplished peacefully and without violence.

I invite you to reflect on the principles of sovereignty that are

briefly noted below. Then, I invite you to reflect on the form of governance in existence today and compare it with the principles of sovereignty.

Sovereignty does not require force. It requires the broadening and deepening of understanding concerning the human condition, and when understood, sovereignty has a natural appeal to human beings because it reflects something that is integral to their own identity and sense of being human.

There is a significant difference between, on the one hand, the ways of republicanism, democracy or power and, on the other hand, the way of sovereignty. We each have a duty of care to carefully and critically reflect on the nature of the choices we might make with respect to the foregoing possibilities.

The following principles are in response to a question that someone once asked me - namely, "What is sovereignty?"

(1) Sovereignty is indigenous to, and inherent in, the potential of human beings. It is not derived from society or governments but, in fact, exists prior to, and independently of, the formation of society and governments.

(2) Sovereignty is the right to realize essential identity and constructive potential in ways that are free from techniques of undue influence (which seek to push or pull individuals in directions that are antithetical to the realization of sovereignty) but, as well, in ways that do not infringe on the like rights of others.

(3) Sovereignty entails the human capacity (and corresponding duties of care) to be able to push back the horizons of ignorance concerning the nature of reality.

(4) Sovereignty encompasses the right to the quality of food, shelter, clothing, education, and medical care that are minimally necessary to realize identity and constructive potential through the process of pushing back the horizons of ignorance.

(5) Sovereignty is rooted in the duties of care that are owed to others to ensure that those sovereignty rights are established, protected, and nurtured.

(6) Sovereignty is the right to choose how to engage the dynamics of: 'neither control, nor be controlled'.

(7) Sovereignty entails establishing local councils that constructively promote and develop principles of sovereignty and, if necessary, those councils would help mediate disputes that arise along the boundary dynamics involving the principle of: 'Neither control nor be controlled'. The composition, selection, and nature of the council would be similar to that of a grand jury.

In other words, council members would not be elected but chosen through an agreed-upon random-like process and, then, subject to a vetting process to determine the suitability of a given individual for taking on the responsibilities of the aforementioned council ... much like prospective jurors go through a voir dire process. In addition, the length of service would be for a limited time (6 months to a year) before new members would be selected through the sort of non-manipulated manner and vetting process that was noted earlier. Like a grand jury, the members of a local sovereignty council would be empowered to investigate whatever issues and problems seem relevant, but, unlike a grand jury, that council would have the authority to research issues, subpoena witnesses, and present their results directly to the community for further deliberation without having to go through the office of a prosecutor or attorney general.

(8) Sovereignty is the responsibility of individuals to work toward realizing their own individual sovereignty within a collective context that gives expression to the idea of sovereignty being writ large for the community as a whole.

(9) Sovereignty is rooted in economic activity that serves the principles of sovereignty, not vice versa. Corporations should be permitted to exist only as temporary charter arrangements devoid of any claims of personhood and they should be designed to serve specific purposes of value to both individual and collective sovereignty. Whatever profits accrue from corporate activity should be shared with the communities in which the corporation operates.

(10) The constructive value of money is a function of its role in advancing the principles of sovereignty for everyone. The destructive value of money is a function of the way it undermines, corrupts, and obstructs the principles of sovereignty.

Money acquires its value through the service it provides in relation to the establishment, enhancement, and protection of

sovereignty. The money-generating capacity of banks should serve the purposes of sovereignty both individually and collectively. Banks should be owned and regulated by local communities as public utilities. Moreover, whatever profits are earned in conjunction with bank activities should be reinvested in the community.

(11) Capital refers primarily to the constructive potential inherent in human beings and only secondarily to financial resources. The flow of capital (in both human and financial terms) should serve the interests of sovereignty, both individually and collectively.

(12) Sovereignty is not a zero-sum game. It is about co-operation, not competition.

(13) Sovereignty is rooted in the acquisition of personal character traits involving: Honesty, compassion, charitableness, benevolence, friendship, objectivity, equitability, tolerance, forgiveness, patience, perseverance, nobility, courage, kindness, humility, integrity, independence and judiciousness.

(14) Sovereignty is not imposed from the outside in but is realized from the inside out through struggle by the individual to come to grips with the meaning of the idea of: 'Neither control nor be controlled'.

(15) Sovereignty is rooted in struggling against: Dishonesty, bias, hatred, jealousy, greed, anger, selfishness, intolerance, arrogance, apathy, cowardice, egocentrism, duplicity, exploitation, and cruelty.

(16) Sovereignty is the process of struggling to learn how not to cede one's moral and intellectual agency to anything but: Truth, justice and character in the service of realizing one's identity, and constructive potential, as well as in the service of assisting others to realize their identity and constructive potential.

(17) Sovereignty can never be defended, protected, or enhanced by diminishing, corrupting, co-opting, or suspending the conditions necessary for the pursuit, practice, and realization of sovereignty. Sovereignty should not be subject to the politics of fear.

(18) Sovereignty is rooted in the principle that no person can represent the sovereign interests of another individual unless the sovereign interests of everybody are equally served at the same time.

(19) The activities and purposes of: Governments, nations,

institutions, and corporations should always be capable of being demonstrated -- beyond a reasonable doubt - to be the service of the sovereignty of the people, taken both collectively and individually.

(20) Sovereignty is rooted in the principle of decentralization whenever doing so would serve the interests of sovereignty better than some form of centralization would be able to accomplish in a clearly demonstrable manner.

(21) Efficiency and wealth should be measured in terms that enhance the way of sovereignty, not the way of power.

(22) The principles of sovereignty should be rooted in the notion of sustainability, and those principles should not be pursued or realized at the expense of destroying the environment ... either with respect to the short term or in conjunction with the long term.

(23) Sovereignty is rooted in the cautionary principle. In other words, if there is a reasonable doubt about the safety, efficiency, judiciousness, or potential destructive ramifications of a given activity, then that activity should be suspended until a time when those doubts have been completely, successfully, and rigorously addressed.

(24) The defense of sovereignty is best served through the cooperation of de-centralized communities of sovereign individuals ... with only occasional, limited, and secondary assistance from centralized institutions and groups.

(25) Standing armies do not serve the interests of sovereignty but, rather, serve the interests of the bureaucracies that organize, fund, equip, and direct those standing armies. Being able to defend one's country and communities from physical attack does not require standing armies but, instead, requires sovereign individuals who understand the value of defending the principles of sovereignty that help a community and network of communities to flourish.

(26) The police should serve and protect both individual, as well as collective, sovereignty. The police should not be the guardians and enforcers of arbitrary laws that are designed to protect centralized governments, corporations, institutions, and other bodies that tend to operate in accordance with the way of power and, therefore, in opposition to the way of sovereignty.

(27) When done correctly, the practice of sovereignty creates a

public space or commons that is conducive to the pursuit and realization of the principles of sovereignty by everyone who is willing to struggle toward that end.

(28) Sovereignty is rooted in the principle that the commons - that is, the resources of the Earth, if not the Universe - cannot be proven, beyond a reasonable doubt, to belong to anyone. Therefore, the commons should be shared, conserved, and protected by all of us rather than be permitted to be treated as individual, institutional, corporate, or government forms of private property.

(29) Whatever forms of private property are considered to be permissible by general consensus, that property should serve the establishment, enhancement, and protection of the principles of sovereignty, both individual and collective.

(30) Aside from what is necessary to operate a business in an effective and productive manner, as well as what is necessary in the way of resources to be able to improve that business through research and development, and/or is necessary to provide a fair return for the employees of such a business for their collective efforts, then any profits that are generated by a business should be shared with the community or communities in which that business resides. The shareholders of a business should always be the entire community in which a business is located and not just a select number of private shareholders.

In exchange for foregoing kind of arrangement, there should be no taxes assessed in conjunction with businesses. At the same time, both businesses and the community become liable for whatever damages to individuals, the environment, or other parts of the community that are adversely affected by the activities of those businesses.

(31) A market in which all of its participants are not sovereign individuals is not a free market. Markets that exploit the vulnerabilities of participants are not free. Markets that are organized by the few in a way that undermines, corrupts, or compromises the principles of sovereignty are not free.

Markets in which the participants are all equally sovereign are free. Nonetheless, the freedom inherent in those markets should serve the interests of sovereignty for those who are both inside and outside

of those markets.

(32) Sovereignty is only realizable when it is rooted in a collective, reciprocal, guarantee that we will all treat one another through the principles of sovereignty.

(33) Violations of sovereignty are an impediment to the full realization of the principles of sovereignty. However, those violations should not be primarily or initially be subject to punitive forms of treatment.

Instead, violations of sovereignty should be engaged through a process of mediated, conflict resolution and reconciliation intended to restore the efficacious and judicious functioning of sovereignty amongst both individuals and the collective. This mediated process is, first and foremost, rooted in a rigorous effort to determine the facts of a given situation before proceeding on with the process of mediation, conflict resolution, or reconciliation.

A community has the right to defend itself against individuals who violate, and show a disregard for, the sovereignty rights of other individuals. The aforementioned right to self protection might assume the form of: Treatment, exile, incarceration, paroled supervision, community service, and other forms of negotiated settlement with respect to those who undermine the principles of sovereignty.

(34) Alleged scientific and technical progress that cannot be rigorously demonstrated beyond a reasonable doubt to enhance the pursuit and realization of principles of sovereignty by everyone is subject to being governed by the precautionary principle.

(35) Sovereignty is not a form of democracy in which the majority rules on any given issue. Rather, sovereignty is a process of generating consensus within a community that can be demonstrated, beyond a reasonable doubt, to serve the sovereignty interests of everyone.

(36) Sovereignty is rooted in the principle that with respect to any given practice, then, before making a community decision concerning that practice, then a community should take into consideration what the impact of that practice is likely to be on generations seven times removed from the current one.

(37) Everyone should underwrite the costs of pursuing,

establishing, enhancing, realizing, and protecting sovereignty - both individually and collectively -- according to his or her capacity to do so.

(38) Sovereignty is not a function of political maneuvering, manipulations, or strategies. Rather, sovereignty is a function of the application of: Reasoned discussion, critical reflection, constructive reciprocity, creative opportunities, and rigorous methodology in the pursuit of pushing back the horizons of ignorance and seeking to establish, enhance, realize, and protect sovereignty, both individually and collectively.

(39) Sovereignty is not about hierarchy or leadership. Advisors and technical consultants who are capable of lending their expertise and experience to a given project that serves the interests of sovereignty in a community are temporary facilitators whose responsibilities do not extend beyond a given project or undertaking. Those facilitators often tend to arise in the context of a given need and, then, are reabsorbed into the community when a given need has been met.

(40) Education should serve the interests of establishing, developing, enhancing and protecting the principles of sovereignty - both individually and collectively - and not serve the interests of the way of power. Education should not use techniques of undue influence that push or pull individuals toward accepting, or rejecting, specific philosophical, political, economic, or religious perspectives.

(41) To whatever extent taxes are collected (and the issue of taxes needs to be considered and justified - to the extent that this can be accomplished - in a critically, rigorous fashion), those taxes should be assessed only on a local basis and only after all sovereignty needs of an individual for a given period of time have been addressed. Those taxes should be proportional -- within generally agreed upon specific limits -- to a person's capacity to pay those taxes without undermining a person's ability to fully pursue realizing the principles of sovereignty.

Whatever taxes are collected can only be used in conjunction with projects of which the individual taxpayer approves. Disputes concerning the issue of taxation should be handled through mediated discussions and not through punitive or coercive policies.

The foregoing statements of principle concerning the idea of

sovereignty mark the beginning of the exploratory process, not the end. We all need to critically reflect on the foregoing set of principles because what we have today is working for just a very small number of individuals that follow the way of power and, as a result, seek to prevent people in general from being able to pursue, establish, enhance, realize, and protect the principles of sovereignty.

Sovereignty is not something new. The idea of sovereignty has been inherent in human beings for a very, very long time, but, unfortunately, as events have demonstrated again and again for thousands of years, people's aspirations for sovereignty have been thwarted persistently and rigorously by the way of power at nearly every juncture of history.

A person can commit one's moral and intellectual agency to the cause of sovereignty or an individual can cede that moral and intellectual agency to those who belong to the power elite - economically, militarily, socially, intellectually, politically, and religiously. A great deal hangs on the nature of the judgments one makes with respect to the issue of how one decides to cede one's moral, intellectual, and spiritual agency.

Chapter 2: Frame Analysis and Technocracy

Although I am not a sociologist by trade, nonetheless, I have some degree of familiarity with, and appreciation for, the work of Erving Goffman, a Canadian researcher who was born in 1922 and died in 1982. I especially have been attracted to his notion of "frame analysis" that -- in somewhat altered and piecemeal forms -- appeared in many of his earlier writings such as: *Presentation of Self in Everyday Life* (published in 1959), *Asylums* (released in 1961), *Stigma* (published in 1963), and *Interaction Ritual* (released in 1967), but which did not become more fully delineated until *Frame Analysis* was published in 1974.

While, hopefully, the idea of frame analysis will shortly become a little more concrete and visible, one should note that even though that idea can be applied to the dynamics of social interaction – for example, as a way in which a psychiatrist might evaluate (or frame) the behavior of patients in mental asylums -- nonetheless, Goffman clearly indicates that frame analysis ultimately has to do with a broader process of organizing experience in general. Therefore, frame analysis should not be limited to just the phenomena of social dynamics.

As such, one might describe 'frame analysis' as the process of reflecting on the ways in which we – both individually and collectively – attempt to understand, interpret, create, and critique the dynamic perceptual/conceptual/linguistic/emotional/intentional structures that are used to bring organization to, and confer meaning upon, our experiences as we seek to figure out the nature of our relationship with reality at any given juncture of our experiences – whether considered individually or collectively.

Ideas, concepts, perceptions, assumptions, beliefs, values, emotions, motivations, theories, hypotheses, principles, paradigms, world views, interpretations, and methodologies all give expression to frames of organizing experience that can be used to analyze and critically reflect on the nature of experience. The question that haunts all of the foregoing possibilities is the following: What do such ways of framing experience have to do with coming to grips with, or understanding, what is taking place at any given instance of on-going experience?

Frames of experience can be given to us by others, such as during formal modalities of schooling or through articles that are published via

one media outlet or another (e.g., television, the internet, magazines, radio, newspapers). Frames of experience also can be created by us as, for example, when we generate interpretations concerning what we believe might be happening during an on-going experience.

The framing process can be active or passive. In other words, on the one hand, we might passively – that is, do so without objection and, perhaps, not even with conscious consent – accept frames of experience that are imposed on us (such as might be done through various modes of education, indoctrination and propaganda), or which we are induced to adopt through the dynamics of undue influence when power relationships, of one kind or another, are used in unethical ways by individuals for purposes of manipulating someone's behavior … individuals who might be in the form of parents, neighbors, peers, teachers, doctors, scientists, religious figures, corporations, employers, and/or government agents. On the other hand, frames of experience also can be actively constructed by us – whether done individually or done in co-operation with others during formal and informal inter-subjective projects such as science, education, religion, medicine, commerce, sports, and politics.

There is no guarantee that any frame of experience, or the analysis of such a frame of experience, will be correct. Goffman, sometimes, uses the term: "fabrication," in order to refer to framing processes during which we – whether considered individually or collectively – generate false beliefs or mis-framings concerning the actual nature of what might be transpiring at any given moment (or series of moments).

Such 'fabrications' need not be intentional – although they could be. However, 'fabrications' also might be forthcoming via the most sincere of intentions (despite being incorrect).

Seen from the foregoing perspective, iatrogenic fatalities -- that is, deaths caused by the medical industry despite following protocols involving established standards of care – could be construed as "fabrications" in Goffman's foregoing sense. In other words, whatever the theories, ideas, understandings, or standards of care that might have been playing an essential role while governing or shaping the manner in which patients were being treated prior to their deaths, those fatalities were due to the fact that the doctors and medical establishment had no idea that their protocols would be the very thing that led to the deaths of

such individuals, and, consequently, what can one call such false or mistaken ideas, if not delusional thinking, concerning their way of medically treating such soon-to-be-dead patients except as a form of 'fabrication'. In short, the reason such patients died is because the individuals treating the former clients were operating on the basis of one, or more, fabrications that the medical personnel had accepted and which they were treating as truths, but which were not, in fact, actually true, and, as a result, led to tragic results.

Frames of experience sometimes have the capacity to conceal the truth in certain ways via, for example, the previously noted process of 'fabrication'. Alternatively, when done appropriately, frames of experience can, in a sense, unmask the character of what is taking place and, in the process, reveal (within certain degrees of freedom and constraints) different facets of the truth.

Frames of experience are the focus of our exchanges with ourselves as we reflect about on-going phenomenology. In other words, these frames of experience are forms of conscious awareness that gives expression to modalities off existential streaming that are taking place in the present or which involve memories – frames – concerning the past that are playing out or being recalled in the present.

Frames of experience also give expression to the character of our communications with other human beings. We use such frames of experience to convey something of ourselves to others or to ourselves – for example, as a function of the role or roles that we play in different social contexts -- and, in addition, we use such frames of experience to convey something about our understanding of the nature of the relationship between human beings and the Ocean of Being within which such framing processes take place.

Frame analysis is also a means of trying to distinguish – to whatever degree this is possible – between, on the one hand, one's essential self that might be at the heart of one's capacity for personhood, and, on the other hand, one's social self as given expression through the roles, rules, rituals, and so on that are learned in order to be able to navigate one's way through the highways and byways of the social milieu that tends to vary from one society to the next – although there might be some degree of commonality or overlap with respect to the nature of such social highways and byways that exist within various societies. Frame analysis

is also the attempt to distinguish between, on the one hand: (a) the sorts of frames that are being imposed upon experience – and experience is, by default, one's point of contact with reality or Being – and which, in the process, obscure or obfuscate the nature of that reality, and, on the other hand: (b) the sorts of frames of experience that seem to unmask or reveal or reflect or resonate with some 'real' dimension of that which makes such experiences possible.

Frame analysis is the process of critical reflection that seeks to engage, consider, understand, question, evaluate, and organize all of the foregoing considerations. The purpose of such a dynamic process is to work toward being able to grasp – to whatever extent this is possible – the degree to which such forms of frame analysis are capable of uncovering or reflecting the nature of our relationship with both social as well as, possibly, even more fundamental physical and metaphysical dimensions of experience, Being, or reality.

Thus, every instance of medical diagnosis and/or treatment protocol is an exercise in frame analysis in the foregoing sense. Every medical practitioner is engaging their experience – including patients – through the manner in which their process of frame analysis induces the practitioner to pay attention to some aspects of experience to the exclusion of other facets of experience – a form of frame analysis that when considered in its entirety defines how any given individual – medical practitioner or otherwise – is oriented toward what they consider the truth to be with respect to the nature of their experiential relationship with the universe, Being, or Reality.

A simple example of frame analysis might involve a painting. More specifically, paintings are framed by different materials in ways that are intended to orient a viewer with respect to the qualities of a painting as well as to separate that particular painting from other properties of the surrounding environment – such as the wall on which the painting hangs, as well as other, near-by paintings.

However, such a framing process can involve more than the molding materials that are used to mark the visible boundaries of a painting. For example, the lighting that is used to illuminate a given painting could be considered to be part of the framing process, and depending on the character of the light which is shining on a painting,

different facets of the painting might be given emphasis over other aspects of that same painting.

Furthermore, molding materials that "frame" a painting could be hiding defects along the edges of that artwork. If so, the painting would have to be de-framed in order for those defects to be discovered, and without such a process of de-framing to unmask the true nature of the painting, the molding material serves as a form of fabrication because it conceals various hidden facets of the painting that might lead an observer to have a different impression of the painting than if such defects were also visible to the observer.

Similarly, lighting also can both reveal and hide different aspects of a given painting. Change the nature of the lighting that illuminates a painting, then the features of a painting to which a viewer's attention is being drawn might also change, and, in fact, artists have long indicated that the time of day in which something is painted will affect how and what a painter sees, and, therefore, even the act of creating an artwork is a process of framing what is experienced at the times that an artwork is being rendered.

Whistleblowers in the medical industry are, to use the term provided previously, de-framers. In other words, medical whistleblowers are individuals who talk about the defects which are present in the medical industry despite the best efforts of the medical industry to frame over and, thereby, hide those defects from the public.

For example, Dr. William Thompson is such a whistleblower or de-framer. He revealed that the CDC had been hiding data for more than a decade indicating that the thimerosal -- a mercury based preservative -- which was present in certain vaccines was, despite the denials of the CDC, indeed, responsible for the emergence of autism in certain demographics (e.g., young black males).

Or, consider the perspective of Dr. Marcia Angell who has served as another de-framer – that is, a person who discloses defects that lie hidden beneath the forms of framing analysis that are used by the medical industry to, among other things, cover up its faults and short-comings. She was the first woman ever to be appointed to serve as the editor-in-chief of one of the most prestigious medical journals in the world – namely, the *New England Journal of Medicine*.

In her 2004 book: *The Truth About the* Drug Companies, she documented how the corporate world has financially corrupted the processes of both medical research and education, not only in the United States but all over the world. She also once stated that: "It is simply no longer possible to believe much of the clinical research that is published, or to rely on the judgment of trusted physicians or authoritative medical guidelines. I take no pleasure in this conclusion, which I reached slowly and reluctantly over my two decades as editor of the *New England Journal of Medicine*" – which is as about as severe a form of de-framing as one might offer.

One might also consider the 2018 book *Dopesick* by Beth Macy as an exercise in the dynamics of de-framing – that is, an exposé concerning the ways in which different aspects of the medical industry (including an array of hospitals and doctors, as well as the FDA and a pharmaceutical company,) colluded together for several decades to ignore, if not actively resist and hide, information concerning the destructive impact which OxyContin was having on Americans. Thus, for instance, while tens of thousands of Americans were dying as a result of problems surrounding the use of OxyContin -- deaths about which the FDA had been apprised on many occasions -- certain FDA officials were, nonetheless, busy with generating an official labeling profile for the drug that hid the actual truth concerning the drug's addictive, debilitating, and lethal potential … not to mention the impact the drug was playing in pushing crime statistics higher and higher as users who became hooked on the drug looked for ways to subsidize their addiction. Furthermore, when the FDA subsequently was provided with a second opportunity to properly re-label the drug with respect to the drug's actual dangers, the federal organization once again just continued on with its enabling activities and provided a form of labeling that, apparently, helped the drug to achieve increased sales.

Many more examples of the foregoing sorts of de-framing activities could be provided here, but, perhaps, enough has been said to indicate that the sorts of problematic framing processes which have been actively pursued through different facets of the medical industry within the United States are not a matter of isolated cases that don't accurately describe the "normal" manner in which the medical industry operates, but, instead, tend to paint a picture of a corrupt, systemic dynamic in which many doctors, hospitals, pharmaceutical companies, universities,

media outlets (both technical as well as general), and government agencies such as the CDC, the FDA, and the NIH have become entangled within a set of conflicts of interests, and other kinds of unethical practices which have had, and continue to have, devastating effects on the well-being of American citizens.

A further complication concerning the foregoing considerations concerns how the process of frame analysis might spill over into the notion of a 'palimpsest'. Although normally speaking the term "palimpsest" refers to contexts in which what previously had been written on a piece of parchment has been completely or partially scraped off from that piece of parchment in order to free-up space for some new form of text to be placed on the parchment, nevertheless, one could apply the palimpsest notion to artists when they take an old canvas on which something previously had been painted and, then, proceeded to paint over the earlier creation.

Sometimes the foregoing process is done in order to free-up space on a canvas in order to be able to have an opportunity to give expression to, or unmask, some new artistic creation. Sometimes, however, something of value is concealed – whether intentionally or unintentionally – by painting over some artwork, and the earlier artwork will only be discovered – if at all – by a painstaking process of removing the paints that have been used to cover up the earlier artwork.

As such, intentions are capable of becoming part of a framing process. For instance, if, for whatever reason, someone deliberately decided to cover up some earlier artwork that had been recorded on a given canvas, then such intentions become part of a framing process and such processes were undertaken in order to hide something from view.

Without wishing to try to argue that all forms of alternative medicine are necessarily reliable and, in addition, keeping in mind that there are unprincipled individuals who populate virtually every strata of society who seek opportunities that are amendable to the exploitation of unsuspecting people who are seeking medical assistance of some kind, nevertheless, a very strong case can be made that following the Carnegie Foundation-supported, but Rockefeller serving, *Flexner Report* published by Abraham Flexner in 1910, a power-struggle ensued in which an allopathic approach to medicine sought to erase from competition, if not existence, any form of medical practice that was

inconsistent with what the *Flexner Report* indicated medicine should be and the manner in which doctors ought to be trained.

The sort of allopathic medicine which was being promoted in the *Flexner Report* constituted – allegedly -- a science-based system of medicine. However, what was actually being promoted was the establishment of a power system for controlling what could and couldn't be considered to be acceptable forms of medical education and practice, and, therefore, what was meant by the idea of a science-based system of medicine was left to be worked out by the individuals who either were in, or who soon would be in, positions of power within government, corporations, hospitals, the media, as well as educational institutions, and, as such, allopathic medicine was not necessarily so much science-based as it was to become power-based and the ones in power got to determine what the notion of being "science-based" did and did not mean.

In other words, allopathic medicine sought to create a palimpsest in which all forms of previously existing medical ideas were to be painted over because those idea or practices were deemed to not comply with what the new overlords of medicines insisted was to constitute how everyone needed to understand the nature of medicine and, therefore, outlined how new medical images, ideas, and textual accounts should be laid down. Moreover, the foregoing new way forward for medicine was to be established irrespective of whatever constructive elements earlier medical ideas and practices might have entailed, as well as irrespective of whatever problematic, if not unsuccessful, elements might be introduced through allopathic medicine.

Although, initially, what follows might seem to have nothing to do with the issues at hand, I would like to offer a more complicated and personal example concerning the issue of frame analysis that is drawn from the life of my spiritual guide. More specifically, when he was doing doctoral work in England back in the 1950's and 1960s – and prior to when I met him for the first time in the early 1970s -- the time had arrived for him to give an oral defense of his doctoral thesis. His dissertation was on, among other things, the life and teachings of Shaykh Ahmed Sirhindi (may Allah be pleased with him) a Sufi saint who lived in India during the 16th and 17th centuries.

One of my future spiritual guide's examiners was Professor A.J. Arberry, who was considered, by a general consensus of experts at that time to be one of the leading academic authorities on, among other things, the Sufi mystical tradition. During the process of translating the Qur'an into English, Professor Arberry had converted to Islam, and for a time, that conversion was hidden from his fellow academics through a process of social framing due to the existence of stigmatizing prejudices concerning Muslims and Islam that existed at the time – and, unfortunately, continue to exist -- in the institution of higher education where Professor Arbitrary taught.

Following the aforementioned oral examination of my future spiritual guide's dissertation, Professor Arberry indicated that the thesis which he, along with others, had been examining was the best work on the Sufi tradition that Professor Arberry had seen in the English language up to that point in time. For a number of years after receiving his doctorate, my future teacher had sought to publish his doctoral thesis, but, due to various biased machinations – jealously being one of those dynamics -- that were taking place within the academic department to which my future spiritual guide belonged, the thesis was not published even though, at one point, a prominent English publisher of such textual materials had indicated its interest in publishing the work but that interest was undermined subsequently by the activities of some of the individuals who belonged to the same academic department as my future spiritual guide.

When my future spiritual teacher was informed by his own Sufi teacher in the late 1960s that my soon-to-be teacher had been given the responsibilities of being a shaykh or spiritual guide, he began to observe some of the more rigorous forms of practice entailed by the Sufi path, including the discipline of spiritual seclusion. During this form of observance, the individual goes by himself or herself into a room from which all the distractions of modern society have been removed while wearing the two sheets of cloth known as Ihram (worn during the Hajj) and, then, spends one's time engaged in constant remembrance of God, prayer, and other acts of worship.

In addition, the individual fasts from two hours, or so, prior to sunrise until sunset, and, as well, the person keeps the night vigil. Adhering to such a discipline also requires that an individual refrain from interacting with other human beings.

The structure of seclusion is such that an individual eats less, drinks less, sleeps less, and spends less time with people. As a result, a person's time is freed up to concentrate on God more, and one does so through the processes of fasting, ritual prayers, remembrance or zikr, night vigils, reading the Qur'an, as well as through meditation and contemplation.

The foregoing set of observances may last for a day, three days, five days, seven days, eleven days, nineteen days, twenty-one days, and forty days. Almost invariably the length of the seclusions observed by my spiritual guide lasted 40 days, although, occasionally, the foregoing 40-day seclusion -- which was usually done during the summer months when the university's regular programs were not in session – would be augmented by a shorter period of seclusion lasting 19 or 21 days on other occasions during the year (for example, during Christmas break).

Spiritual experiences of one kind or another sometimes are undergone during such periods of seclusion. Furthermore, quite irrespective of whether those experiences take place, the time spent in seclusion tends to be an intense time of learning about oneself and the nature of one's relationship with Reality or Being.

Every time that my spiritual guide came out of seclusion, he would, at some point or other in the following weeks and months, begin to think about revising his doctoral thesis in the light of what had been learned during his period of seclusion. The problem with such an idea was that following the next round of seclusion, he would have had, by the Grace of Allah, further spiritual experiences and/or additional intense forms of learning, and, as a result, he, once again, would be faced with the prospect of having to revise whatever he might have previously revised in his thesis based on experiences and learning that had taken place in conjunction with earlier periods of spiritual seclusion.

Eventually, after a number of periods of spiritual retreat, my shaykh gave up, altogether, on the idea of revising his doctoral thesis. He understood that no matter how many times the dissertation might be revised, those revisions would not be able to keep up with what was being learned during various subsequent periods of seclusion.

During the time that I knew him, he observed some 15 or 16 periods of 40 day seclusions as well a number of lesser 19 and 21 day periods of seclusion, and, in addition, prior to the time when I first met him, he

already had observed a number of 40-day periods of spiritual retreat. So, by the grace of Allah, a great deal of learning is likely to have taken place during those many instances of seclusion.

In a sense, despite the dissertation of my future shaykh having been described by Professor A.J. Arberry as being the best text on the subject of the Sufi mystical tradition in the English language that the professor had encountered, nonetheless, my spiritual guide's original doctoral thesis was, to a considerable extent -- a conceptual process of frame analysis involving the life and teachings of Shaykh Ahmed Sirhindi (may Allah be pleased with him). However since each period of spiritual seclusion through which my guide went gave rise to newer mystical forms of frame analysis, then, as his conceptual understanding was opened up to an expanded set of experiential modalities of learning, then, so too, did the way in which he understood the nature of his relationship with Being also undergo transitions.

With each instance of seclusion, the process of frame analysis which was taking place within my guide was turned back on itself in a critically reflective manner. Consequently, as a result, whatever that process of frame analysis might have indicated previously changed as a result of subsequent experiences and learning that took place during ensuing periods of seclusion.

The foregoing process went on until my spiritual guide was informed, in a vision that took place in India, that his work on Earth had been completed. He had been on sabbatical when the foregoing event occurred and was not expected to return to Toronto for a number of months, but he returned to Toronto unexpectedly, spent the month of Ramadan with his initiates (of which I was one), and, then, passed away nineteen days after the month of fasting had concluded.

The term "fitra" is the Islamic/Sufi term that refers to the inherent, essential potential of a human being. In a sense, whether one approaches the idea of fitra from the perspective of frame analysis or through the notion of 'palimpsest', the purpose of the Sufi path is to assist an individual's journey back to one's original nature and its concomitant potential in order -- through a complex dynamic of interacting experiences – to discover the essential character of one's relationship with Being or reality.

Therefore, the practice, observance or discipline of seclusion can be understood as a rigorous form of a reflexively reiterative process in which one seeks -- over time and God willing -- to remove (through fasting, prayer, keeping the night vigil, remembrance, reading the Qur'an, mediation, contemplation, and so on) all of the different kinds of frame analysis or modalities of palimpsest that have been superimposed on fitra, or one's essential nature, due to the beliefs, values, ideas, motivations, understandings, feelings, roles, rituals, rules, methods, theories, systems, and interpretations that arise as a result of maturation, schooling, acculturation, peers, parenting, as well as imagination, and in the process have come to obscure, or generate, an array of 'fabrications' – or false beliefs -- concerning, the nature of what or who one, in essence, is.

Every time that my shaykh went into seclusion, he was engaged in an exercise of seeking to remove – or have removed -- more and more of the fabrications or false systems of understanding that tend to build up in us over time due to the way we engage experience as a function of different kinds of theories, theologies, presuppositions, likes, dislikes, and so on. As such, he was seeking to remove – or have removed, God willing -- forms of frame analysis and palimpsest that led away from truths entailed by one's fitra or essential nature because such fabrications induced one to wander away from fundamental truths or to become distracted away from such truths despite – when properly unmasked or unveiled -- their very palpable presence.

I can attest to some of the foregoing considerations, because in my own very limited way, I have gone into spiritual seclusion for – compared to my spiritual guide – only relatively short periods of time. Nevertheless, I have observed the discipline of seclusion and the intense manner in which it helps a person, if God wishes, to begin to learn how to differentiate, at least within certain parameters, between various fabrications and truths concerning one's way of having engaged experience prior to such observances or practices.

Notwithstanding the foregoing considerations, I also can truthfully say that I am far from being a realized human being. In other words, I am a work, God willing, in some sort of progress through which I continue to try to critically reflect -- via an array of different spiritual practices -- on the different forms of frame analysis and palimpsests that have been, and are being, imposed on (sometimes by others and quite

often by me) my own essential nature or fitra that emerged due to various experiential forms of socialization, acculturation, schooling, propaganda, parenting, as well as individual choices that, each in their own way, have helped – in part or completely – to conceal, obfuscate, distort, and mis-frame one's essential nature, and, therefore, have gotten in the way of trying to understand the nature of my relationship with Being or Reality.

Socialism, communism, feudalism, mercantilism, capitalism, democracy, fascism, corporatism, anarchy, monarchy, oligarchy, plutocracy, legalism, constitutionalism, trans-humanism, methodology, scientism, schooling, artificial intelligence, militarism, spiritualism, philosophy, journalism, mythology, science, banking, medicine, economics, politics, rationalism, empiricism, materialism, evolution, education, and religion are all ways of framing experience. Furthermore, seeking to induce people to engage reality – or advocating that people should pursue such forms of engaging reality -- through the foregoing sorts of framing processes or dynamics has the potential for obfuscation that is rooted in the understandings, ideas, emotions, hermeneutical renderings, and perspectives to which the aforementioned systems of frame and palimpsest formation give expression.

The present portion of the current presentation is also an exercise in framing, as is the topic on which this part of the current presentation is about to critically reflect – namely, technocracy. Framing is not necessarily inherently evil or immoral – although it can be -- but, instead, frame analysis seeks to draw attention to the manner in which almost every – if not every -- way that we engage reality imposes various kinds of conceptual, hermeneutical, emotional, and epistemological obfuscations onto reality (that is, so many layers of fabricated conceptual palimpsests), and, in the process, even when such understandings accurately convey certain aspects of the truth, nonetheless, we are required to realize that various facets concerning the nature of reality are simultaneously being concealed, if not distorted, as a result of the different forms of the conceptual, emotional, epistemological, and experiential frames or palimpsests through which we engage, perceive, and analyze Being, or Reality, or experience.

The process of trying to understand ourselves is like – to state a mouthful that requires unpacking -- a multi-leveled reverse palimpsest dynamic. The French philosopher Paul-Michel Foucault would likely

refer to such a dynamic as an expression of the "archaeology of knowledge", whereas the German existential phenomenologist Edmund Husserl might employ the notion of a series of phenomenological and cognitive bracketing processes that were intended to enable a person – or, so, the hope went -- to work his, her, or their way down, or back, to some semblance of experiential apodicticity, or necessary certainty, concerning the nature of experience and what the result of such a bracketing process might have to say, if anything, about the character of one's relationship with Being or reality.

In other words from the perspective of the Sufi path, human beings begin life with an original manuscript page – namely, our fitra or essential nature. However, as we go through life, we begin to paint over, re-text, or re-frame our original nature, or fitra, so that the manuscript of original potential can be repurposed, instead, to give expression to the imprint of some other set of individual and/or social modalities of – metaphorically speaking – existential expressions of texting over, painting over, or re-framing the character of our essential nature … the source of our personhood … our true selves.

Instead of removing what has been imposed on -- and, therefore, does not belong with -- the original manuscript page (in other words, our essential relationship with Being), we become busy with developing or acquiring new conceptual and emotional texts, images, and imaginings to the existential parchment that covers up or obfuscates fitra or original nature. Such texts, images, and creative efforts may allow some facets of the potential of the original manuscript to shine through, but, on the whole, such frames and palimpsests tend only to add new forms of conceptual and emotional texts, images, and imaginings that are inclined to obscure – rather than reveal -- the nature of the original manuscript page … that is, the true nature of our experiential relationships with Being or reality.

The foregoing overview of several aspects of mystical science has to do with the Sufi spiritual tradition. However, one can find counterparts to all of the foregoing methodological features in a variety of spiritual traditions such as: The Vedanta, Yoga, Taoism, Buddhism, Judaism, Christianity, Janism, and any number of other kinds of indigenous spiritual traditions that can be found in North America, South America, Australia, New Zealand, and so on.

All of the foregoing spiritual traditions have at least one commonality. The discipline and methods entailed by those systems of understanding are all geared toward helping the individual to undergo a series of de-framing exercises through which one seeks to undergo an archaeological exploration concerning the palimpsest layers of understanding (many of which are self-imposed or other-imposed "fabrications" in Goffman's sense) that have been laid down previously and, in the process, covered over or covered up one's essential potential and, thereby, have served to obstruct one's search for the truth concerning the nature of one's relationship with Being, Reality, or the Universe.

Many people today believe that science and religion stand at opposite ends of any process of inquiry. For example, many individuals might claim, among other things, that science is rooted in methodology whereas religion is a function of theology. Or, alternatively, many people maintain that science seeks to provide hard evidence and work out rigorous proofs in support of various claims, whereas religion bases its assertions on professions of blind faith and speculation.

While I am quite willing to concede that there often is a great deal of truth in the foregoing ways of characterizing and comparing science and religion, I don't feel that such a perspective necessarily does justice to the discipline of authentic mysticism. Although the impression of some people concerning the nature of mysticism is that it tends to be entangled in notions of flights of fancy of one kind or another, the essential nature of authentic mysticism is, I believe, quite different from those sorts of considerations.

For instance, the previous discussion concerning the nature and rigors of the spiritual practice of seclusion – which is just one of many practices that might be mentioned – indicates that such a methodology is far more advanced and demanding than anything which medical school or medicine has to offer as a way of cleansing, calibrating, activating, and learning how to use different facets of the instrument that is primary to any sort of endeavor – medical or non-medical -- and this has to do with the instrument of the self. While medical school and the practice of medicine might involve, in some minimal fashion, engaging the occasional course, seminar and/or text concerning the idea of medical ethics, none of those courses, seminars, or texts actually require a person to go through a demanding, methodological

discipline, such as spiritual seclusion, in which a fundamental emphasis of the exercise, is to not just to induce one to think about ethics but to actively become engaged in purifying the instrument – namely, the self – through which an ethical or moral perspective is to be expressed and applied to everyday situations.

I am wondering how many medical doctors and medical practitioners there would be if they had to go through just one extended exercise of seclusion in order to be able to obtain a medical license, and, as well, were required to participate every year, or so, in additional exercises of a like nature in order to be able to keep their medical license. Any doctor who claims objectivity with respect to the practice of medicine and who alludes to various principles of ethics which, supposedly, govern medical practice, but who is unwilling to undertake a rigorous set of methods, like spiritual seclusion, to help purify the primary instrument – namely, the self – that is to be engaging in allegedly objective and ethical activities, is really doing little more than whistling past the cemetery and, while doing so, engaging in an elaborate form of fabrication.

If one were to characterize scientific methodology, one might indicate that it consists of the following sorts of procedures or protocols: (1) empirical observation; (2) the use of instrumentation; (3) recursive methodology; (4) objectivity; (5) a community of expertise; (6) experimental replication, and (7) reliable prediction. Surprisingly, to some extent at least, such a methodology is not the exclusive preserve of so-called material sciences, but actually represents the essence of authentic mystical methodology of whatever traditional form of spirituality one might wish to mention.

However, unlike material sciences, the thrust of authentic mystical sciences of whatever species (and, yes, to complicate matters there are some counterfeit forms of such spiritual sciences) is that the entire methodology is directed toward cleansing, calibrating, and learning how to use the only instrument which matters, and that instrument is the self and its associated faculties. In the absence of a purified and calibrated self, then, in many ways, science begins at no beginning and works toward no end, and, instead, for the most part, becomes little more than an exercise in self-posturing irrespective of how dazzling, in some respects, that posturing might appear to the uninitiated.

My spiritual guide not only engaged in steps 1-6 of the foregoing procedures for scientific methodology in every single spiritual seclusion which he entered in order to be in a position to become open to spiritual possibility if, God willing, something in that regard might be offered. However, he engaged in the discipline of spiritual seclusion as a rigorous way to continue to hammer away at whatever fabrications that might be lurking in his understanding of the nature of his relationship with Being or Reality.

To be objective, one needs to eliminate as many sources of bias, prejudice, distortion and error as is possible. The search for truth must be freed from all forces which would compromise the integrity of that search**.**

Thus, through an exacting process of empirical observation, my spiritual guide sought to purify and calibrate the instrument of the self by means of the process of spiritual seclusion again and again (i.e., recursively), in order to whittle away at whatever biases might be present. Such attempts at achieving objectivity would, then, be measured against the standards that have been evinced by the community of those (for example, authentic spiritual guides) who have, by the Grace of Allah, been able to achieve various levels of knowledge, and, in the process would (via steps 1-5) work toward replicating the experiment that constitutes the dynamics of spiritual seclusion and which every member of the community of those who have real knowledge also have replicated again and again.

Just as the goal of a mystic is to de-frame experience and understanding so that one might gain access to one's essential potential and, thereby, discover the nature of the truth concerning one's relationship with Reality or Being, so too, the goal of a medical practitioner is to de-frame experience and understanding in order to try to discover the actual nature of health and disease with respect to the essential potentials of the body. Allopathic medicine appears to fail miserably with respect to such a quest, and, as a result, its understanding of health and disease is, quite frequently, a function of fabrications rather than being a function of a rigorous de-framing process that seeks to bring one closer to more essential truths concerning the nature of health and disease.

Before delving into a few considerations concerning the nature of technocracy in which much of allopathic medicine seems to be deeply ensconced, perhaps being able to take a look at some of the meanings to which religion supposedly gives etymological expression might be instructive. The reason why this might be instructive is because I believe that when the notion of technocracy is properly understood it can be seen as a form of theocracy, and since much of allopathic medicine plays a fundamental role in that theocracy, one needs to have some appreciation for the way in which allopathic medicine has many of the qualities of a religious, evangelical activity.

Words are ways of linguistically and conceptually parsing reality or the universe. Therefore, trying to understand the structural character of the logic that is inherent in different ways of engaging and parsing experience might prove to have heuristic value.

To begin with, various individuals claim that the etymology of religion rests with the Latin word **re**-li-gare. The central sense of the foregoing Latin word refers to a process of tying or binding oneself to something.

The obvious questions are: What is being tied, and what is the nature of the tying process? The foregoing questions might be best engaged through another Latin word: "re-li-gi-o-nem" that conveys a sense of reverence for that which is considered sacred.

When combined together, the foregoing two etymological possibilities give expression to the idea of becoming bound or tied to that for which one has reverence or that which one considers to be sacred because one believes that that to which one is binding oneself is true in some sense. At the heart of this condition of being tied or bound is a state of belief, understanding, commitment, knowledge, and/or faith concerning one's relationship with that which is considered to be sacred or worthy of reverence.

Another etymological possibility involves the term "religion" that comes from the Old French and refers to a process of devotion or piety, as well as refers to communities in which that devotion and piety plays a central role. Devotion and piety both give expression to a sense of being bound or tied to that which is sacred or worthy of reverence, but, as well, piety alludes to a set of behaviors, some of which are moral in nature, that are intended to manifest conscientiousness

concerning the presence, and requirements that emerge in relation to the realm of the sacred.

When discussing the meaning of religion, some individuals make reference to Cicero's use of the word "*re-le-gere"*. This term refers to a process of going through a text or a textual reading more than once.

Perhaps, the idea of reading something again is intended to make reference to a process of taking care with, and critically reflecting on, the possible meanings inherent in a text. In other words, one goes through a reading again and again in order to make sure that one understands what is being said … and, perhaps, in order to try to be certain that one has arrived at the truth of a given text.

The foregoing sense of things might be relevant in contexts in which the texts being studied have to do with issues considered to be sacred in nature. One wants to bind oneself or tie oneself to the truths – assuming there are some -- that are being given expression through various sacred themes contained in a given text or practice, and one does not want to become bound or tied to some distorted or false understanding concerning those matters.

Consequently, there is a need to exercise care in how one reads a given text or parses a given experience. One engages the material again and again to work toward a correct understanding of, on the one hand, what is being said, and, on the other hand, the possible nature of the relationship between what is being said and the nature of Being or Reality.

The *Oxford English Dictionary* indicates there are some question marks surrounding the etymology of the word: "religion". Nonetheless, one should keep in mind that etymological factors have to do with how certain root ideas associated with this or that word were used in the past and, in the process, shaped the way in which language was used to parse experience.

Nonetheless, while etymology can help create a sense of some of the possible meanings that might be woven into the semantic and syntactic fabric of a word, one might note that words tend to evolve or change over time. As this occurs, words become used in a variety of ways that often juxtapose, if not blend, older senses of a word with

newer nuances, leading to different understandings and ways of describing experience.

Today, there are a growing number of people who are of the opinion that the general idea of "religion" has acquired what they consider to be a deserved aura of negative connotations … if not problematic denotations. Those individuals seem to believe there is something inherently defective in the process of binding or tying oneself to a sense of the sacred in a manner that establishes parameters of piety and moral behavior for purposes of engaging the sacred in an appropriately reverential manner.

An obvious question that arises in conjunction with the foregoing considerations is what -- if anything -- is the relationship between "the sacred" and "the nature of reality"? Does that which is considered to be sacred necessarily give expression to some dimension of the real or is the notion of sacredness merely a human construction that, ultimately, tends to obfuscate the nature of the truth concerning what one's relationship with Reality, Being, or the Universe?

If there are dimensions of reality that are worthy of reverence and, thereby, give expression to the sacred, then, identifying the actual nature of those dimensions becomes a very important process. If one reads or parses reality in the wrong way, then, one's sense of the sacred will be skewed or tarnished.

Consequently, one must be careful to distinguish between, on the one hand, what, if anything, reality actually requires of us, and, on the other hand, what, if anything, we are imposing on reality through inappropriate hermeneutical dynamics. If there is a sacred dimension to reality, then binding or tying oneself to that dimension in a manner that distorts the nature of that sort of a reality, is likely, sooner or later, to lead to problems of one kind or another, both for oneself as well as for others.

Perhaps Cicero was on to something when he mentioned the idea of going through the reading of a written text or reality (which is a text of another kind) more than once. Becoming bound to the sacred should be done in accordance with the nature of the sacredness to which reality actually gives expression – to the extent that it does this -- rather than in accordance with some human construction that is arbitrarily imposed on reality.

In many ways, the general idea of religion might carry a lot of negative connotations for so many people precisely because all too many individuals have done such a poor job of: Reading reality, understanding its dimensions of sacredness, and determining what, if anything, the idea of sacredness requires from us. In and of itself, the idea of binding oneself to the sacred and developing a sense of reverence in that regard is not necessarily the problem.

After all, everyone binds himself or herself to a hermeneutical orientation or set of beliefs that they consider to be sacred and deserving of reverence, and, therefore, commitment. Consequently, the essential issue is: What, if anything, does one's sense of the sacred have to do with the actual nature of reality?

The foregoing question can be translated into the manner through which frame analysis might address that query. More specifically, frame analysis is the attempt to distinguish between: (a) the sorts of frames that are being imposed upon experience by oneself or others (experience, as the default point of reference, is one's point of contact with reality or Being), and which, as a result, obscure or obfuscate one's understanding of such experiences, and (b) the sorts of frames of experience that seem to de-frame, unmask, reveal, reflect or resonate with some dimension of that which makes such experiences possible, and which some might refer to as "Reality"..

In other words, frame analysis is the process of critical reflection that seeks to engage, consider, understand, question, evaluate, and organize all of the foregoing considerations. The purpose of such a dynamic process is to work toward being able to grasp – to whatever extent this is possible – the degree to which such forms of frame analysis are capable of uncovering the nature of our relationship with both social as well as, possibly, even more fundamental physical and metaphysical dimensions of experience, Being, or Reality.

Consequently, someone's conception of medicine or medical practice gives expression to that person's beliefs about how one ought to bind or connect to what is considered to be an appropriate framing of reality (that is, without any forms of obfuscations being present) and, as such, is worth binding to and, therefore, being treated as something which is sacred (that is, something which should be treated with deference and reverence), and because it is sacred (that is worthy of

being bound to conceptually, emotionally, socially, and so on), then, that form of framing analysis constitutes a way of orienting and informing oneself when it comes to one's sense of duty and obligation that should govern one's actions medically and in other ways as well.

> Medicine – as is true for any kind of science, philosophy, political theory, theology, spirituality, or conceptual system – is an attempt by an individual or group of individuals to seek that which is considered to be the truth in relation to the nature of an individual and/or a collective relationship with the Universe, Reality, or Being … however one wishes to state the matter. As heretical and distasteful as the foregoing sort of claim might appear to some – perhaps many -- that medicine is a species of religion -- nonetheless, such an observation is not without its merits. In other words, I don't believe one is unnecessarily distorting the nature of medicine to indicate that -- just as is the case with any sort of understanding concerning reality -- medicine is a species of parsing dynamic that frames the way one understands how, or believes that, one is bound to the nature of reality, and, in the process, not only establishes one's sense of the sacred, obligation, duty, and the like, but, as well, might come to motivate one to become quite evangelical concerning one's willingness to spread that perspective to, if not impose it on, others.
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> In addition, one might suppose that -- and this would be in line with the ideas of Cicero mentioned earlier -- medicine as theology becomes something that one reads over and over again. This process is not only a means of trying to make sure that one understands what is being said, but it also induces the one who is going through the review process is seeking to inculcate and reflect on the theological fabrications that are being taught concerning one's alleged relationship with Reality as understood by or through the framework of medicine.

Just as religious theologies exist, so too, do medical theologies tend to exist. Medical theology is the body of beliefs that tend to shape and orient many facets of medical understanding and practice, and while the notion of "objectivity" tends to serve as a watchword which supposedly protects medicine from descending into a system of blind beliefs concerning official medical doctrine, how can one honestly speak of "objectivity" or morality when so much of medicine is – as previous examples have pointed out – caught up in a systemic process

of corruption, conflicts of interest, bribery, indoctrination, desire for power, influence-peddling, propaganda, palimpsest activity, and "fabrication?"

According to Patrick Wood in his work: *Technocracy: The Hard Road To World Order*, (and Patrick Wood has written a number of other works on the issue of technocracy prior to the aforementioned book), one of the primary shaping forces that operates in conjunction with various manifestations of technocracy that have been taking place, and are continuing to take place, in the world can be traced to the creation of the Trilateral Commission by David Rockefeller and Zbigniew Brzezinski in 1973. The essential purpose of the Trilateral Commission was to create a new, globalized economic system that would replace the sovereignty of nations, states, and individuals with the economic system that is being given expression through the Trilateral Commission.

Prior to the formation of the Trilateral Commission, Brzezinski had written a book that was published in 1970 which was entitled: *Between Two Ages: America's Role in the Technetronic Era*. The term "Technetronic" refers to the manner in which societies are shaped politically, legally, economically, financially, psychologically, and culturally by the impact of technology, especially electronic technology. However, instead of having the foregoing sorts of impact occur in unpredictable and uncontrolled ways, the Trilateral Commission was created in order to bring order to the process of change that was to take place through the use of technology.

Brzezinski believed that systems such as socialism and communism were merely stop-gap measures that arose on the way to the sort of economic system that needed to emerge in conjunction with the impact of technology. Some people – for example, Klaus Schwab, the founder and former Executive Chairman of the World Economic Forum – refer to the aforementioned economic system as the "Fourth Industrial Revolution"

The first industrial revolution concerned the emergence of the steam engine and the impact which that discovery and its various applications had upon society. The second industrial revolution arose with the advent of the electrification of businesses, societies, and individuals. Finally, the third industrial revolution became established

through the digitalization of many aspects of life that occurred in conjunction with the introduction of computers and other related forms of electronic technology.

The fourth industrial revolution seeks to fuse quantum computing, artificial intelligence, robotics, genetic engineering, nanotechnology, medicine, and other kinds of physical and biological technology into a unified, ordered framework of economic, social, legal, and political connectivity within which human beings will be induced to move and exist. Moreover, supposedly, this fourth industrial revolution will operate in accordance with an array of partnerships involving private entities (i.e., corporations) and public agencies (i.e., various forms and levels of governance).

In the book, *Technocracy:: The Hard Road To World Order*, Patrick Wood indicates that the notion of technocracy predates, on the one hand, Brzezinski's aforementioned work which, as indicated previously, introduces the term: "Technetronic Era" and, on the other hand, the idea of technocracy also predates the advent of the Trilateral Commission. Thus, Patrick Wood notes that in 1932 Nicholas Butler, who at the time was President of Columbia University, released a public statement announcing the intention of the university to lend its full support to a new economic system that was being, and would continue to be, designed as well as implemented by an array of engineers and scientists and that the forthcoming system would replace all previous systems of economics, including socialism, communism, and capitalism.

The system would be known as "technocracy". Brzezinski's notion of the "Technetronic Era", Klaus Schwab's Fourth Industrial Revolution, and the Trilateral Commission's notion of economic globalism were just variations and elaborations of that original concept of technocracy. Irrespective of the term or terms that have been used, the operating system that is held in common by each of the foregoing treatments of technocracy is the idea that scientists and engineers would, supposedly, solve the political, legal, economic, and social problems of the world within a framework of unified government that was to be directed by the dynamics of technocratic understanding and organization.

In effect, technocracy was a system of social engineering. According to technocracy, one of the ways in which society could be engineered would be through the manner in which goods and services would be

generated by, and distributed among, the people of the world, and, therefore, seen from that perspective, technocracy was an economic theory that would use the methods and discoveries of scientists and engineers to determine not only how goods and services would be produced and distributed, but, as well, the purposes to which such goods and services should be directed.

Although what Patrick Wood says in his aforementioned book is in line with some of the historical sources that he cites in his work, nonetheless, Patrick Wood tends to restrict, if not reduce, the idea of technocracy to being merely a system of economics, and doing so seems to distort and obfuscate the extent of the social engineering which modern proponents of technocracy appear to have in mind. In other words, however technocracy might have been conceived of originally, nonetheless, currently, technocracy gives expression to a system of dynamic organization that seeks to fuse corporations and legal/constitutional agencies into a network of fascist rule that attempts to take the ideas, beliefs, values, theories, methods, and creations of scientists as well as of engineers and impose those conceptual products onto the members of society without the informed consent of the latter and, in the process, technocrats seek to re-shape, in fundamental ways, the understanding, existential orientation, and activities of people concerning what they believe to be the nature of their relationship with Being and Reality.

As such, technocracy seeks to control what and how people think, feel, and act. Indeed, the extent of the social engineering that is entailed by technocracy transcends the production and distribution of goods and extends into issues of purpose, belief, values, aspirations, motivations, psychology, philosophy, religion, law, governance, culture, and society.

Technocrats wish to re-fashion human beings in accordance with the way in which such technocrats would like to fuse an array of digital, physical, and biological considerations. For example, the transhumanist dimension of technocracy maintains that the present state of the human species is not an end point but, instead, is merely a way station along an evolutionary path through which human beings can be transformed into a novel species that is augmented in different ways through applying to the human condition various techniques of genetic engineering, nanotechnology, pharmaceuticals, artificial intelligence, and other forms of technology to human beings.

The foregoing possibilities give expression to what might be technically possible, either now, or in the future. However, neither technocracy, nor its transhumanist dimension, nor any of the other facets of technology which various technocratically-inclined individuals are advocating, actually rigorously address whether any of the foregoing technocratic aspirations should be pursued, or whether such would-be social engineers have a viable way of justifying (that is, by means of something that is other than through methods which are tautologically self-serving) their desire to impose their philosophical, religious, political, economic, financial, medical, pharmacological, psychological, and legal system onto others through a fascist system of control that undermines the sovereignty ability of people – both individually and collectively – to place limits on what is being done to the general population.

Even more importantly, technocrats are inherently incapable of resolving the problem of how to deal with the unforeseen consequences of their actions – which there always are – because the very nature of such consequences is that they are unforeseen, and, therefore, cannot be planned for ahead of time. The foregoing sorts of unforeseen consequences tend to give expression to Black Swan events that evade, in catastrophic ways, one's ability to predict and control, and the collateral damage that ensues from such events is just one of the forms of pollution that are generated by technocracy … forms of environmental damage (including damage to human beings) for which technocracy has an extremely poor record of handling in ways that do not just add to environmental problems rather than resolve those issues in a constructive fashion that is to everyone's benefit.

According to Patrick Wood, ideas such as "sustainable development," "Technetronic Era," "global warning," "one world government," "globalization," "Transhumanism," "Agendas 21 and 30," as well as the "Fourth Industrial Revolution" are all different manifestations of the notion of "technocracy". The foregoing ideas have been, and are being, pushed by a variety of organizations such as: The League of Nations (introduced in 1920), the United Nations (first instituted in 1942), The Bilderberg Group (established in 1954), The World Economic Forum (founded in 1971), the Trilateral Commission (formed in 1973), The William J. Clinton Presidential Foundation (originally formed in 1997 but in 2013 was renamed the Bill, Hillary,

and Chelsea Clinton Foundation), The Open Society Foundation (established by George Soros in 1998), The Bill and Melinda Gates Foundation (launched in 2000), as well as a number of corporations involving Big Tech (e.g., Google), Big Finance (e.g., BlackRock, Vanguard, or State Street Bank), Big Pharma (e.g., Pfizer, Moderna, Johnson and Johnson, AstraZeneca, etc.), as well as a variety of organizations/corporations that are involved in different aspects of security – including biosecurity – along with an array of activities involving intelligence gathering, data crunching, and surveilling human beings (e.g., via social media, facial recognition, digital passports, and so on).

The methodologies of technocracy are intended to measure – in arbitrary and, therefore questionable ways (for example, as a function of the notion of 'efficiency') everything which human beings: Produce, buy, consume, use, desire, observe, communicate, learn, feel, think, and do. Such information will be used by technocrats to induce human beings (through a combination of rewards and punishments) to comply with all aspects of technocracy, and, thereby, cede their agency to a system that wishes to dictate to human beings what the nature of our relationship with Being or Reality is or can be. The foregoing agenda will be generated through the Internet of Things as well as codified within so-called Smart Cities that are intended to be made tractable and capable of being processed by algorithmically-driven technologies like 5G and beyond.

From technocrats arise the web of permissible degrees of freedom and constraints that will define the sort of existence that human beings will be permitted to have. From technocrats emerge -– in best tradition of Orwellian forms of Newspeak -- the arbitrary definitions, characterizations, and meanings that words and thoughts can assume for human beings. One's understanding of existence, reality, Being, life, identity, purpose, justice, morality, duties of care, law, and potential will be assigned to those who manage to survive the transition period through which technocracy becomes established, and as far as the issue of managing to survive is concerned, a number of proponents of technocracy are calling for the elimination of nearly 7 billion human beings.

Given the foregoing considerations, technocracy and its web of technological pathways will become the only sort of reality with which

human beings will be permitted to develop a relationship. The Reality that makes life and human potential possible, as well as makes possible the lives and potential of all other beings, phenomena, and dimensions of existence will become only what technocracy and technocrats say it is or can be.

During the course of Patrick Wood's book -- *Technocracy: The Hard Road To World Order* – he details many of the twists and turns that the unfolding of technocracy has taken since the 1930's when the term first came into currency – details that are far too extensive in number to be able to encompass within the present, relatively abbreviated work -- and to that end, the aforementioned book is well worth reading. However, there is one further idea that Patrick Wood touches on during the course of his foregoing work which is important and actually ties the idea of technocracy back to the discussion with which the current conceptual journey began, and this concerns the ideas of frame analysis and palimpsest.

About half way through his book, Patrick Wood mentions the term "infrastructure" in conjunction with the issue of Supply Chain Management. According to him, infrastructure has two important functions to perform -- namely: (a) it must be able to efficiently move resources and necessary materials to places that manufacture and assemble such resources and materials into finished products of one kind or another, and (b) the infrastructure must be able to deliver such goods in a timely and efficient manner to consumers.

Patrick Wood points out that when governments communicate to their citizens about the issue of infrastructure, this is done in a context where people are induced to believe that those types of projects have to do with building highways and bridges, or fixing potholes, or improving sewage systems, or providing enhancements to the delivery of clean water. However, Patrick Wood goes on to say that when globalists and technocrats refer to infrastructure they tend to mean something that is very different from the way in which citizens have been led to understand the notion of infrastructure in the past.

More specifically, technocrats and globalists see infrastructure as the system which ties the world together in a functionally efficient way that is capable of serving the needs of chain supply management with respect to the resources and materials which need to be gathered and

delivered to places of manufacture and assemblage so that finished goods can be delivered to consumers in a timely fashion. In order to be able to accomplish the foregoing infrastructure functions, resources, corporations, financing, workers, manufacturing, transportation, consumer outlets, communication, legal issues, and different levels of governance must all be controllable.

As such, infrastructure is not just about manufacturing, transportation, and consumption. Rather, infrastructure functioning has to do with the entire network of social institutions (both private and public) that make the foregoing sorts of functions possible. Allowing nations and/or individuals to have sovereignty tends to interfere with the efficiency with which such an infrastructural system works, and this is why technocracy and technocrats seek to undermine and eliminate any potential for sovereignty among nations and/or individuals because the presence of such sovereignty is perceived by technocrats as having the potential to interfere with the efficient functioning of infrastructure as a global system of control which takes resources from raw materials to finished, manufactured products that can be made available to consumers in a timely fashion.

In light of the foregoing considerations, infrastructure is not just about highways and potholes, but it is also about the form of the global system that the technocrats consider necessary for society to be able to function effectively and efficiently. Moreover, in order to engage the notion of infrastructure in terms of its more global system for managing the supply chain of resources, manufactured products, and modes of distribution to consumers as outlined previously, one begins to realize that, for the technocrat, the notion of infrastructure encompasses all manner of: Scientific, educational, financial, political, philosophical, legal, methodological, environmental, social, cultural, militaristic, religious, medical, and media forms of activities.

In order for technocrats to be able to do what they want to do, everything must become an efficient, working, compliant cog within infrastructure operations so that the supply chain of goods and services can be properly – that is efficiently – run. Anything which undermines or interferes with such infrastructure operations will adversely affect efficiency.

By necessity, technocrats must impose their understanding of infrastructure on everyone and everything if their system is to operate in the way that they envision. This means that the infrastructure which the technocrats wish to impose on people must become a Leviathan-like palimpsest that covers over, obliterates, and obfuscates every trace of the original existential manuscript with which human beings came into this world.

Technocrats need to set the degrees of freedom and constraints that are available for the sorts of framing analysis that can be used by any individual or group of individuals, for if they do not set such limits, their system cannot function in the way they wish the system to function. Under technocracy, frame analysis can never be permitted to be pursued to a sufficiently rigorous extent that would enable a person to work toward discovering the possible character of one's essential nature independently of the infrastructure palimpsest and systems of framing that technocrats insist be imposed on every human being and through which their experiences are to be forcibly filtered.

Technocracy – and, therefore, technocrats -- will not permit human beings to explore any modality of frame analysis that would enable individuals to come to understand the differences between possible fabrication and possible truth. As noted earlier, fabrication has to do with the generation of mis-framed instances of experience that lead to false beliefs about the character of one's relationship with reality, whereas truth is what the actual nature of reality gives expression to and which we try to engage, to varying degrees, through our conceptual, emotional, behavioral, psychological, social, and spiritual activities.

Unfortunately, technocrats cannot see, or do not tend to have insight into, anything which lies beyond the boundaries that are set by what technocracy requires for its system to be able to effectively continue in order to be able to control what people think, feel, say, and do. All that technocrats can perceive is in accordance with the quality of the light that is given off by technocracy's notion of economic efficiency, along with its quantitative, arbitrarily construed, utilitarian notion of whatever is considered to constitute the greater good.

As such, to say that arbitrary conceptions of economic efficiency or the alleged greater good should become the only permissible modalities for engaging – whether individually or collectively -- the nature of our

relationship with reality is like saying that the only form of music that should be permitted as a metric for evaluating the quality and worth of the melodies and instrumentation entailed by classical, jazz, rock and roll, pop, rap, hip hop, blues, religious, spiritual, or musical offerings from different cultures must be some sort of elevator Muzak. Reality is calling to us to explore its complex potential as well as is calling us to explore our complex relationship with it, but all technocracy has to offer is an existential and epistemological cul-de-sac enclosed within a dazzling – but toxic -- array of technological sweet nothings whose only purpose is to control, oppress, and destroy whatever comes into its spheres of influence.

Day after day, technocracy is busily going about its mundane business of generating newer and newer modes of oppressive and controlling technological palimpsests that are being imposed on human beings in the attempt to erase the message of our original, essential nature or fitra and replace it with a counterfeit message that serves the interests of the technocratic overlords. To preserve one's humanity in the face of such a destabilizing assault upon our souls -- both individually and collectively -- one has no choice but to become equally busy in the search for whatever tools of 'frame analysis' that one can find (whether scientific, methodological, philosophical, medical, psychological, political and/or spiritual in nature) which might offer one some kind of constructive assistance with respect to developing a capacity for acquiring the quality of discernment or de-framing that is necessary to be able to constructive meet the challenge of learning how to tell the difference between frames of understanding that are fabricated (by ourselves and/or others) and frames of understanding that resonate in essential ways with the properties of reality, and as such, are important way stations in the human journey toward realizing, in part or more completely, the nature of one's relationship with reality.

Contrary to the claims of Patrick Wood, technocracy is not just an economic system. Rather, technocracy is a system of total control in which economics of a certain kind has a role to play as part of that system's dystopian sense of order. Within that system of oppression, human beings (at least those who are not in control) are nothing more than deposable resources, of a sort, whose sole function is to maintain, protect, promote, repair, and serve such a system in order to ensure that it continues on in the prescribed manner.

Technocrats often seem to believe they are deriving order from chaos. In reality, however, technocracy is merely an elaborate, technologically based and algorithmically-driven form of coping mechanism that, among other things, seeks to limit the unknown nature of future experiences as well as to limit where such a process of searching might lead if those experiences were engaged by minds, hearts, and souls that aspired to seeking the truth concerning the nature of their relationship with reality rather than being forced to comply with an oppressive system of technocratic delimitation that exists only to serve the existential insecurities, impoverished set of interests, and psychological deficits of the overlords who have assigned to themselves the task of ensuring that everyone operates in accordance with the notion of order with which the technocratic overlords -- in a completely self-serving manner -- feel most comfortable.

Allopathic medicine has come to play a fundamental role in the technocrats desire to establish a theocracy in which all that is considered to be sacred, deserving of reverence, worthy of being bound to -- and the ultimate, absolute source of one's sense of duty, obligation, and morality -- is a function of a technology that is to be imposed on individuals quite independently of any considerations of informed consent. The proof of the foregoing claim can be found in the details of the alleged COVID-19 pandemic in which medical technocrats sought to claim that everyone should treat unjustifiable proclamations of the alleged medical "experts" concerning PCR tests, the wearing of masks, social distancing, lockdowns, as well as their forced mandates involving treatments (whether through mRNA jabs or the use of remdesivir and respirators in hospitals) that were shown, again and again, to be agents of unsafe, ineffective, and averse, if not fatal, outcomes [for further details in support of the foregoing claims, please see my book: *Observations Concerning My Encounter With COVID-19 (?)* In addition, in order to provide a somewhat broader perspective concerning allopathic medicine and a few related issues, one might take a look at: *Follow the What?*].

During the course of the so-called COVID-19 pandemic, fundamentalist proponents of, and evangelical shills for, allopathic medicine have managed to turn the two-weeks that were said to be needed to flatten the curve into a three-plus year adventure in which such intellectually and emotionally challenged individuals sought to

exploit every: Institutionally rooted, media-based, governmental-related, corporate-oriented, educationally biased, and arbitrary form of medical science to engage in a process of fabrication that has unnecessarily destroyed the lives, finances, and sovereign rights of millions of human beings in order to protect society from an alleged "virus" which – even if one granted them their fairy tales concerning so-called infectious diseases – constituted a potential (but not necessarily an actual) threat to a miniscule part of less than one percent of the people.

Chapter 3: Technofeudalism

Yanis Varoufakis served as Minister of Finance for Greece between January and July of 2015 and, as well, he was a member of Greek Parliament for nearly four years from July 2019 to May of 2023. Currently, he is the Secretary General for the Democracy in Europe Movement 2025.

My credentials in finance and economics are comparable with his abilities and experience. However, by saying that my credentials are "comparable" with those of Yanis Varoufakis, nothing more is meant than that one could compare the two sets of credentials, but, then, using any set of metrics which one might select for assessing the relative merits of the two résumés, my abilities and experiences in finance and economics relative to his are comparable without really being comparable at all.

Of course, in my defense, one could reference my "C" in economics at Harvard, but the grade is very misleading because notwithstanding a lecture, or two, by Paul Samuelson (a future recipient of a Nobel Prize in Economics – in fact, the first American to be a recipient of that award), I was flunking the first half of the course since the whole realm of microeconomics made no sense to me even as I was always impressed with how mathematically precise nonsense could be made.

There were two possible ways of understanding my relationship with economics. Either I was too dumb to understand it, or, alternatively -- and this is the option which I prefer -- is that economics is just too dumb to be understood.

I recovered academically somewhat in the second half of the aforementioned course when the macroeconomic aspect of things was explored. Undoubtedly, this improvement was simply because no one could seem to agree on what theory to adopt in such matters and, therefore, my ignorance on those issues was hard to differentiate from the ignorance of everyone else … although, to borrow somewhat from George Orwell, while all ignorance is equal, nonetheless, some ignorance is more equal than others.

Then, of course, there was the time early on during my undergraduate years that I went looking for a job and stumbled into a bank. The fellow who interviewed me – an older gentleman – was

really quite gentle in letting me know that I was not a good fit with their operations, and, in retrospect, one would have difficulty finding fault with his judgment in the matter even thought like banks I have done my best to prestidigitate money out of non-existence … but, I never seemed to quite get the technique right.

When comparing my "accomplishments" in finance and economics with those of Yanis Varoufakis, one, probably, should make some mention of the time when I lived off-campus at Harvard because I couldn't afford to live on campus. In fact, I really had to engage in a rigorous to-and-fro during my campaign of seeking to convince the money people at the university that everyone would be better off if I lived somewhere other than on campus.

In any event, while living in East Cambridge, there was a friend of a friend of mine who showed up at my extremely modest apartment one day (which I shared with several other individuals). He was desperate to find access to money and wondered if I could help him out with navigating the stock market.

At the time, the apartment in which I was living was located in a less affluent section of Cambridge. The apartment was furnished in accordance with a feng shui that was in harmony with my virtually, non-existent finances.

Showing up at my doorstep and ignoring all of the clues that were being expressed through the nature of my neighborhood and the quality of my living conditions which offered clear evidence that I was not a person of means and likely devoid of any insight into how to become an individual of means seemed, on cursory examination, to be a sign of just how drastic his condition of desperation had become. Nonetheless, my tangential connection with Harvard seemed to suggest to him that something in the university's endowment fund might have, through osmosis, leaked into me and provided me with special understanding concerning the mysteries of money as well.

Not being able to grasp the obvious, the friend of a friend proceeded to try to pick my brain concerning the stock market not realizing, apparently, that zero times zero is still zero. In a flurry of understated honesty, I indicated that I didn't know much about the stock market, but there was this buzzword that I had heard somewhere about "shorting" things and, maybe, he might want to look

into that, and, undoubtedly, the fellow left the premises in shock underwhelmed with the extent of my knowledge in relation to the stock market.

Then, in an effort to bolster the impression which people within the community of economics and finance might have concerning me, one might wish to reference my attempt at international commerce when, at someone's request, a round-trip air ticket was provided to me to go to Oxford, England for purposes that I never really understood, but I went because I had been asked to do so. When in Oxford, I went, among other places, to a famous university bookstore with a few samples tucked under my arm involving a book that I had just written in order to see if someone at the store might be interested in stocking the item, but I was quickly encouraged – via impatient smirks, stifled guffaws, and a hand pointed toward the exit sign -- to leave the premises.

Before Yanis Varoufakis entered my life in the form of *Technofeudalism* and a few YouTube videos, there had been another Greek connection in my life that had something to do with finance and economics. More specifically, during my years of pursuing a doctorate, I also worked in the library system at the University of Toronto, and, as a result, I often spent my lunchtimes in the cafeteria at the central library.

During these one course meals, I became friends with a doctoral student in economics who came from Greek ancestry. He used to spend time at the cafeteria with his reams of yellow, lined notepads doing calculations after calculations that filled each page (either financial calculators hadn't been invented, yet, or for whatever reason, he didn't like to use them).

His calculating efforts were directed toward solving this or that problem in economic theory, and, in many ways, he seemed amused by such exercises. While engaged in his calculations, he would multi-task and carry on a conversation with me as well, always assuring me that I was not interfering with anything of importance.

He was smart, funny, and knew a lot of things about a lot of things. I enjoyed our conversations, learned some things about economics and a few other topics, and I have a feeling that he might have been

inclined to agree with many of the perspectives which Yanis Varoufakis puts forth in the latter's books and presentations.

As penultimate proof of my qualifications to talk about economic and financial issues, I should indicate that during my graduate school days, I worked at a number of different jobs – from: Security guard, to: Bartender, delivery person, adjunct professor, and a supervisor of photoduplication operations within the library system at the University of Toronto. While employed in several of the foregoing jobs, I went through three strikes.

The longest of the three strikes lasted for a number of months. What those strikes taught me was to distrust both management and union leadership because they each appeared to be flip sides of the same coin of control and exploitation.

However, they often receive much better from their respective members than they give or deserve. For instance, obtaining my doctorate took me about seventeen years that sent me on a tortuous and treacherous journey, and, yet, after finally passing my doctoral oral defense, I didn't attend my graduation exercise because to do so would have required me to cross the picket line which had been arranged in conjunction with the strike that was going on at the university at the time of the graduation ceremonies.

Perhaps, the lone facet of my life journey through the convoluted canyons of finance and economics which might carry some intellectual weight had to do with a conversation that took place on the campus of the University of Toronto during the late 1960s at a building that had been set aside so that Americans, like myself, who were resisting the war in Vietnam might have a place to meet and seek assistance. There were four or five people (including myself) that were present in a meeting room within the aforementioned facility and at a certain juncture of the conversation one of the individuals in the room cited a meme concerning communism which he seemed to feel answered all issues – namely, 'from each according to his ability, to each according to his need.'

Leaping into the breach, I inquired: 'Who is it that gets to decide what the nature of such abilities and needs are and according to what criteria, and with what justification, are such issues decided?'

Apparently, I had a talent for ending conversations before they really got started because things moved in a different direction at that point.

The father of Yanis Varoufakis was placed in an island prison camp for four years because he refused to denounce the communists that were operating in different parts of Greek society. This was not because he was a communist – although there were aspects of socialism to which he was attracted -- but because he was not into denouncing people for the sake of denouncing them.

At one point in the book on *Technofeudalism*, Yanis Varoufakis mentions how his father once indicated to him that the mentality and character of people was such that he (his father) often wondered about the possibility that if he (the father) were ever freed from being detained on an island for refusing to denounce the communists, whether, or not, he might find himself right back in captivity because the communists who freed him would find his ideas equally offensive to them despite the fact that his father had been detained because he would not denounce his liberators.

Such reflections resonate with me. My experience has been that irrespective of the economic, political, financial, philosophical, scientific, medical, or religious orientation of ideologues, they tend to dislike pushback of any kind.

As a result, they often seek to discover methods which will enable them to not have to deal with such pushback. This is because like the would-be ideologues at the aforementioned American ex-patriot facility on the campus at the University of Toronto who had been asked to provide intelligible, possibly persuasive, responses to inquiries concerning the specific details of the who and why of "from each according to his ability, to each according to his need," such pushback queries tend to be ignored (in my case) … or worse (in the case of the father of Yanis Varoufakis).

What follows are some reflections that have bubbled to the surface of my consciousness while reading through the book by Yanis Varoufakis entitled: *Technofeudalism: What Killed Capitalism*. I admire his desire for a better, fairer, more equitable world, and I believe that his desire is sincere in nature.

His book is written as a sort of long letter to his father concerning a variety of issues in which both he and his father are interested. I will enter the fray, so to speak, as if the letter written by Yanis inadvertently and mistakenly had been delivered to me and, after finishing the long letter, I decided to respond, not knowing whether, or not, there would be any interest in what was being said by someone who had none of the experience, understanding, or credentials of either Yanis Varoufakis or his father … to those who are about to die (conceptually), we (presumably, the reading audience) salute you.

On the dedication page of *Technofeudalism*, the author mentions his father and alludes to the ways in which his father had demonstrated to his son how, in conjunction with the things that matter, the latter are pregnant with their opposites. Putting aside the fact that the nature of what matters is left unstated in the dedication -- perhaps understandably given the usually pithy nature of such entries -- one also can't help wonder whether, or not, what is pregnant with opposites is that which matters (whatever that might be), or whether, the notion of opposites is a function of what human beings bring to any particular consideration … such as, that which they believe matters.

For example, toward the beginning of Chapter 1, Yanis indicates that he, likely, was one of the few individuals to have been brought up with the idea that gold was just a poor relative of iron. Given that his father worked across six decades for a steel company, one can sort of see how his father might have emphasized the value of iron over that of gold while whistling past the part where gold – or something very much like it – made the production of iron, and, therefore, his father's job possible.

To my way of thinking – a result of my extensive experience with, and reflections concerning, all things economic and financial – the inherent value of gold and iron seem to be pretty much the same … namely, zero. Both gold and iron do have their uses, and people often place a value on things according to their transactional possibilities, and, therefore, one can take items such as gemstones, gold, silver, art, or property and arbitrarily or artificially assign to them a value that doesn't necessarily reflect their true nature.

However, such an assigned value disappears at that point in the life path of an individual known as death. At such a juncture and for

that person, all material items return to their original, inherent, previously indicated state of value – zero.

One has difficulty taking people seriously (despite the fact that they are as serious as a heart attack) when they try to argue that, for instance, gold never loses its value and, therefore, is much more reliable as a foundation for sound money than things like fiat money. Both systems are rigged and devised to exploit the public so that only certain people are likely to end up with the majority of whatever is serving as a financial medium.

What is true in the case of gold is also true in the case of iron. Irrespective of who is involved in the valuation of such entities – whether individuals, corporations, or governments – the valuation is always only about discovering the seam of advantage or leverage which will benefit those specific individuals, corporations, or governments quite independently of how anyone else might be affected by such a process of valuation … anything else that might be said in defense of such a perspective is just the reverberations of marketing, sales and legal chatter.

Yanis goes on to provide a brief overview concerning the development of civilization as a function of transitions in various forms of material technology that took place. More specifically, as people went (progressed??) from: Stone tools, to: The emergence of bronze via the combination of copper, tin, and arsenic, followed by the introduction of iron and, then, iron's hardened successor steel, one went from the Bronze Age (approximately 4000 BCE) during which a variety of civilizations emerged (such as Mesopotamia, China, India, Egypt, Crete, and so on) to the Iron Age (ninth century BCE, during which Hellenistic society formed), and, then, 'straight on till morning' when the mass production of steel and the advent of electromagnetism enabled the Second Industrial Revolution to take place in the late 1800s, CE time.

Let us assume that the foregoing overview concerning the advent of different kinds of technology is correct – and, therefore, let us conveniently side-step the considerable evidence indicating that there might have been at least one advanced civilization, and possibly more, that could have existed prior (by some 6,000 years) to the Bronze Age and which appeared to have access to technologies which have

induced some head scratching in today's scientists. Notwithstanding the latter considerations, nonetheless, while the introduction of new forms of technology undoubtedly played significant roles in the emergence of various civilizations, there often has been a disconnect -- as Yanis notes -- between, on the one hand, what such technologies enabled people to do and, on the other hand, the degree (or lack thereof) of conceptual and moral maturity which might have been available to meet the many challenges and temptations which were set in motion by the presence of this or that form of technology.

At this point, Yanis introduces Hesiod, a Greek observer of, and commentator on, an array of issues – observations that were usually expressed through poetry -- and who might have been a contemporary of Homer. Hesiod seemed to be of the opinion that more often than not, technology was used by those who possessed it as a way to exploit, oppress, hurt, and control the generality of people.

The author of *Technofeudalism* goes on to indicate that his father harbored the hope that human beings would be able to gain mastery over their technology and use it for good. Unfortunately, millennia of history have shown that technology was never that over which human beings needed to gain mastery, but, rather, they needed to gain mastery over their own inner nature which played the role of the fly that continuously undermined the capacity of the ointment of civilization to operate smoothly.

Yanis Varoufakis goes on to describe the way in which the supposed nature of light suggests that it is, simultaneously, both a wave and a particle. He notes that this, apparently, contradictory character of light fit in with his father's belief that there was an essential dualism to the nature of all things.

A possibility which neither Yanis nor his father seemed to consider is that there is a difference between being able to describe something and being able to understand the nature of that which is being described. Perhaps, the reason why light seems to have a contradictory nature is because we don't actually understand the phenomena of light even as we are able to describe some of its dynamics with great precision, and, similarly, perhaps the reason why, for some individuals, there seems to be an essential dualism in the nature of all things is because such individuals don't necessarily

understand the nature of that to which they refer in their speech and writing.

One shouldn't infer from the foregoing considerations that I am trying to imply that I understand the nature of Nature. Rather, I am inclined toward the perspective of those indigenous peoples who like to leave an opening in the circle of a gathering as a symbol of their understanding that the Great Mystery has its own way of entering into things, or in the words of the late Leonard Cohen, "There is a crack in everything, that's how the light gets in," and, therefore, one might suppose that there is a crack in the nature of physical light and that is how the "Light" shines through.

Yanis goes on to quote from Marx concerning how everything seems to be pregnant with its contrary, such as how the wealth of some can be turned into the want of others, or how the presence of fruitful technology can give rise to the fruitlessness of many lives. Yanis further indicates how his father maintained that the same sort of pregnancy of contrariness existed in the possibilities inherent in technology which could induce people to become either proponents of technology or to become those that seek to resist its onslaught.

However, at this juncture of his book, Yanis indicates that it is in the shadows of such pregnant contrariness that politics enters into the drama, stage right (or left). As a result, he indicates we must collectively determine how such contrariness should be engaged.

When he stated the foregoing sentiments, I must admit to lingering over the term "collectively" and wondering what he meant. Are we talking about unanimity or a consensus of some kind or a democratic plurality of 50.000001 % or larger?

Abraham Lincoln was once reported to have said: "No man is good enough to govern another man without the other's consent," This is, of course, the same individual who went on to govern people in all manner of ways without the consent of the other during the Civil War.

Perhaps, Lincoln meant that "no man is good enough to govern another man without the other's consent" except in the case of trying to bring about positive, social goods such as the freeing of the slaves. Now, given that every single individual deserves to live a life of sovereignty and, therefore, freeing slaves might be considered to be a

good thing, nevertheless, no one should believe that such a social good was one of the reasons why Lincoln sought to goad the South into starting a war at Fort Sumter in 1861.

The idea of freeing the slaves didn't enter the picture until after the war had: Begun, been fought for a while, and had brought Lincoln to a strategic and tactical decision concerning the idea of using the concept of slavery to provide a possible way to improve his prospects for working toward a successful resolution of the war. Prior to that point, the war was about issues of: The rights of federalized governance, economic control, corporate power, and railroads (Lincoln had been a lawyer acting on behalf of various railroad companies prior to his political career).

Consequently, at the beginning of the war, freeing the slaves was nowhere on the list of reasons for engaging in such a conflict. In fact, while President, Lincoln -- as a self-confessed white supremacist -- had been seeking ways to move Blacks/Browns out of the United States and into other countries.

However, even if freeing the slaves had been one of the reasons – whether major or minor – for engaging in a civil war, does one – no matter how good that individual might be -- really have the right to govern others without their consent? At one point in his life, Lincoln seemed to believe that no matter how good someone was or how good their cause might be, this did not give that individual the right to govern another individual without the latter's consent.

Yet, even without the issue of freeing the slaves being a reason for waging a civil war that led to the death of more than 600,000 individuals and led, as well, to the injury and inhumane treatment of millions more, Lincoln forgot what he once had said. Instead, he sought to govern the lives of others without their consent – feeling, evidently, that issues of federal rights, economics, corporate power, and railroads were enough to justify forgetting what he once had proclaimed to be a fundamental principle of governance.

So, let us return to the aforementioned word that appeared in the book of Yanis Varoufakis – namely, "collectively" and reflect a little on what this idea might mean in a political context. Throughout his book, he refers to democratic processes that reflect the interests and needs of the people, but he never really spells out what the nature of such

processes might entail, nor does he indicate who gets to determine what those interests and needs should be, nor whether such interests and needs should even be pursued, or if pursued, how they should be pursued, and at what costs (not only financially and economically, but environmentally, medically, legally, physically, psychologically, educationally, morally, socially, politically, and spiritually as well).

Of course, one could say that the elected representatives are the ones who have been designated to serve as the "deciders." However, what is the nature of the representation to which such decisions will give expression?

Let us make things as simple as possible, and in addition, let me state at the outset that whether, or not, the reader agrees with the way in which things are being considered in that which follows, the point of the exercise is to induce reflection. Having qualified things in the foregoing way, let us suppose that a decision must be made by representatives concerning two possible ways of tackling a given problem.

No matter how such individuals decide to vote -- and assuming that the vote is not unanimous (and most votes, unless completely rigged, are not) and depending how the people who, supposedly, are being represented feel about the issue being voted upon and whether, or not, the vote of their representatives accurately reflect those feelings -- then, there will be people whose perceived needs and interests will not necessarily be represented in any given vote. This will be the case even if a majority of the representatives happen to make the right decision.

If the decision of representatives turns out to be the wrong one – and if other representatives make a similar sort of decision – then, no one is being properly represented. Similarly, if neither of the proposed possibilities for addressing a given problem turns out to be correct, then, again, no one is being properly represented, and this is the case irrespective of how various representatives might vote.

Let us suppose that the vote shows: 45% of the representatives have voted for option A, and 40% of the representatives vote for option B, and 15% of the representatives vote to abstain from voting because they believe that neither options A nor B is tenable. Have the people been represented?

If we were to assume that an undeniably accurate way existed for determining what the truth of a situation is with respect to such options, then, even if one were to equate representation with being correct in the decisions that are made and assuming that there was a unanimously agreed upon method for proving that the decision which was made was true, then, there would be people on the losing side who were not properly represented because their representatives voted against what was allegedly true. Moreover, the last time I looked, methodologies which are capable of generating results that are undeniably true are at the center of a considerable amount of controversy with respect to which representatives seem to have a great deal of difficulty (with or without lobbying pressure and monetary support) when trying to separate the proverbial wheat from the less desirable chaff.

If one jettisons representatives and goes directly to the people to decide issues, then, one tends to run into the same sorts of difficulties as outlined during the last page, or so. If majority vote constitutes one's idea of democracy, then, irrespective of whether it is done by representatives or individuals directly, there are likely to be perceived interests and needs of some set of people that are not being addressed, and, consequently, one has difficulty grasping just what is meant by the notion of representative democracy.

The foregoing set of hypotheticals was about a given issue for which two possible options were being considered. In actual life, there tend to be a multiplicity of possibilities being considered, none of which are necessarily correct and, as a result, representatives or citizens are engaged in a moral and conceptual game of pinning the tail on the donkey (or elephant) while blindfolded.

If democracy is not just about majority vote of representatives or individual citizens, then, what else is it about? What are the principles which modulate democracy in ways that enable such a form of governance to be able to constructively counter the problems which are generated through the dynamics and quagmire-like properties of majority votes?

Adding a judiciary and an executive branch to the democratic stew doesn't necessarily provide all that much help. The decisions of the members of such agencies concerning issues involving the proper

interests and needs of the people tend to be arbitrary theories concerning the nature of reality and, therefore, are not necessarily any more defensible than are the often arbitrary machinations of elected representatives concerning those sorts of matters.

The so-called checks and balances of democratic governance are often nothing more than one theoretical perspective locking horns with other kinds of theoretical perspectives in a 'Game of Thrones' surrounded by a set of revolving doors as different factions enter into, and exit from, the fabricated corridors of power. What is true, or just, or fair, or reasoned, or wise is often nowhere to be found in such arbitrariness.

There is no need to single out democracy for critical reflection in the foregoing manner. The same sorts of problems exist in: Mercantilism, socialism, feudalism, fascism, monarchism, theocracies, scientism, humanism, atheism, transhumanism, technocracy, communism, and capitalism in which different groups of people gain control – legitimately (whatever this might mean) or illegitimately – and tend to proceed in an arbitrary, oppressive, authoritarian, and punitive fashion with consequences that, all too frequently, are demonstrably problematic and injurious for the vast majority of people.

Let's, briefly, consider a concrete issue that appears to be close to the heart of Yanis Varoufakis. Scattered throughout his book are references to: Climate catastrophe, climate amelioration, and climate warming.

However, nowhere in his book does one find any evidence which is capable of justifying the use of such terminology. Rather, the presence of the foregoing terms seems to be part of a process that is used to frame aspects of his presentation in a desired manner.

Perhaps, he is unaware that when one actually takes a look at the historical data from climatology, increases in the alleged "greenhouse" gas CO_2 always tend to follow rises in temperature rather than the other way around. Or, perhaps, he is unaware that the properties of the different atmospheric layers surrounding the Earth do not satisfy the conditions for creating a "greenhouse" effect, and, as a result, gasses never become trapped as is required by that phenomenon. Or, perhaps, he is unaware, that tree rings are a much more accurate

indication of trends in historical temperature and precipitation than are many of the artificial and, often, rigged means for measuring temperatures (e.g., tracking the latter in conjunction with locations, such as busy jet airports, where heat tends to run high due to inherent activities of those venues and not because of climate) that have been devised by individuals whose paychecks and careers are functionally dependent on the idea of climate warming and that – surprise, surprise – tree ring data is just the sort of thing – along with other considerations -- which was excluded from the so-called research that was taking place at the University of East Anglia in England. Or, perhaps he is unaware that there have been periods during Earth's long history prior to the emergence of industrialization when temperatures have been much higher for a much longer period than is presently the case, and that when properly calculated, the Earth at the present time and for a number of decades, actually has entered into a cooling period. Or, perhaps, he is unaware that the Intergovernmental Panel on Climate Change is a U.N. concoction which is using the idea of climate warming as leverage for establishing global governance in which carbon footprint is at the heart of a multi-billion, if not multi-trillion, contrived market. Or, perhaps, he is unaware that the claim that 99 % of the world's climatologists are in agreement with the perspective of the IPCC cannot be substantiated, and, in fact, there is much more diversity in opinion among climatologists concerning climate issues than global warming proponents are seeking to induce people to believe is the case. Or, perhaps, he is unaware that so-called green technology has to do with the color of money and not its alleged impact on the Earth's ecology because if one takes a look at the impact of the environmental degradation which accompanies the mining, manufacture, use, and end-of-life disposal of such technology – not to mention the non-greening energy which is needed to make such technology possible – one realizes that green technology has little, or nothing, to do with improving the quality of the environment and everything to do with being able to improve the bottom line of a lot of corporations.

Are there massive environmental problems caused by human beings that are plaguing the Earth? Yes, there are, but such problems have nothing to do with climate warming and everything to do with the many kinds of hazardous waste as well as chemical and industrial

pollutants that have been dumped into the environment by miners, manufacturers, and consumers for more than a hundred and fifty years.

To take just one example, lithium mining, currently constitutes a major source of environmental degradation. Moreover, lithium batteries – especially in electric vehicles – not only generate considerable hazardous waste in their manufacture, but once manufactured, they also have been a source of many fires which are unpredictable, burn with extreme ferocity, and are very difficult to put out … and, oh yes, the energy that is used to recharge those batteries does not come from "green" sources.

So, how does Yanis propose that we solve the foregoing technological problems "collectively" and democratically? A Zen Buddhist described the human mind as being like a barrel full of drunken monkeys because of, among other things, its inability to focus and its tendency to become easily distracted or scattered, and, therefore, in most ways, politics and many aspects of society are like a zoo of such drunken animals whose overlords have astutely – if quite unethically – exploited the foregoing inclination to achieve the sorts of control needed to herd humanity toward, among other things, 15-minute cities and/or the slaughterhouse.

When the Constitutional Convention concluded its business in September of 1787, a woman is reported to have asked Benjamin Franklin about what kind of government had been established – a republic or a monarchy. He responded with: "A republic, if you can keep it."

Franklin might have gotten his pronouns mixed up and should have said "we" rather than "you." This is especially the case since the person asking the question was not likely going to be provided with the electoral means for being able to try her best to maintain a republic.

In many respects, the republic was lost before it even got started. For instance, among other things, the federalists organized most of the ratification conventions in ways that tended to skew those conventions in the political direction desired by the federalists and against the interests of those who smelled a skunk or two in the political woodpile (e.g., the locations in which such conventions were

held were mostly places where the federalist influence was pervasive or the federalists gathered together ahead of a ratification convention to fashion the rules of order through which such conventions were to be run).

John Quincy Adams, the sixth President of the United States, indicated that he was present during a conversation in which some politicos bragged about all the dirty tricks that had been played on the yokels during the ratification convention which took place in Massachusetts. If one looks into the historical accounts concerning the ratification conventions which took place in twelve of those conventions (Rhode Island never sent anyone to the Constitutional Convention in Philadelphia and, for a time, voted a number of times -- including during a public vote -- against ratifying the Constitution), there were signs of similar sorts of tricks that had been played in, among other places, New Hampshire, Connecticut, Pennsylvania, North Carolina, and New York.

The federalists might have gotten their way. However, they had to cheat in order to realize their ambitions.

Repeatedly, the people who regulated the flow of events in various ratification conventions rebuffed any attempts on the part of participants who sought to modify the Constitution which had been signed in Philadelphia with amendments concerning the rights of the people as opposed to just the rights of government. Again and again, convention participants were informed that making such modifications was not a practical or effective use of convention time and that some set of rights would be included at a later date.

Once the Constitution had been ratified and Congress had begun its deliberations concerning various issues, Madison – among others – was asked about the rights which had been promised to the people during the various ratification conventions. Such inquiries usually were met with protestations from members of Congress that the present time was just too hectic and that such matters would have to be considered at a later time when things were less busy.

Finally, Madison – after several overtures – was eventually guilted into addressing the issue of rights. He prepared a list of rights, introduced them in Congress, and after some discussion and changes, a final Bill of Rights emerged.

The rights that showed up in the first ten amendments were not being granted by the government. Those rights had to do with the concerns which had been expressed by people both before, as well as during, the different ratification conventions … people who had been promised by various federalist-oriented members of those gatherings that the rights which were being voiced would codified, eventually, in the Constitution.

The Bill of Rights is merely the government's acknowledgment of – and not a governmental granting of -- the sorts of protections and entitlements which people had been promised during, the ratification conventions. By adding the ten amendments, the government was recognizing the social contract which existed prior to the formation of a system of governance.

Thus, when Yanis Varoufakis speaks about "collectively" addressing issues of technology – such as green technology and so-called climate change – I am wondering if the idea of essential rights has any role in his notion of "collectively" deciding such issues. In other words, would I, as an individual, have any rights against the desire of some collective to impose an arbitrary and empirically challenged notion of climate change, as well as impose an array of technologies upon me that involve pollution footprints of their own, and, therefore, require me to rescind my extra-governmental rights while I am forced to comply with such an artificial and contrived set of arrangements that are designed to control me – an others -- in an excessively authoritarian manner while enabling certain corporations and individuals to make out like the bandits that they are?

According to Yanis Varoufakis, capital is defined as anything which is capable of generating saleable commodities. Thus, capital refers to such things as property, raw materials, money, and tools which can be used to produce goods.

One might suppose that since no goods can be produced without people, then, human beings might have some sort of fundamental value in the economic scheme of things. Abraham Lincoln considered labor to be superior to capital because capital was only brought to fruition through the contributions and integrity of the human beings who were capable of using one form of capital (such as tools) to transform another kind of capital (raw materials) into a third kind of

capital (saleable goods) which generated a forth kind of capital (money in the form of wages and profits).

On the other hand, one also might suppose that Lincoln was wrong to distinguish labor and capital (although, presumably, he was only following the conceptual template that had been laid down by Adam Smith in 1776).) In fact, one might suppose that the most important form of capital was human in nature because it was the form of capital that was responsible for organizing, transforming, and generating all of the other modalities of capital, and, in addition, without humans to make further use of saleable goods to support and enhance the quality of society (another form of capital), the rest of the system would make no sense.

Capitalism is a cyclical dynamic that revolves about human beings. If those human beings are not sovereign human beings, then, sooner, or later, the cycle will break down in various ways.

Consequently, the goal of capitalism should be to ensure that the most essential forms of capital – namely, human beings – have the sort of sovereignty which is needed to help keep the aforementioned cycle going in ways that establish, support, maintain, and enhance a healthy form of sovereignty which is capable of protecting the primary resource – namely, human beings -- which is at the heart of capitalism. Moreover, the foregoing considerations do not apply to just capitalism, but, rather, they are relevant to every social system (be it mercantilist, agrarian, socialist, communist, theocratic, or humanist).

Unfortunately, such is not the case. The tendency of all of the foregoing systems is to deprive human beings of their essential sovereignty and, by denying them such sovereignty, to force human beings into a condition of vulnerability that can be leveraged by the few so that human capital can be exploited to serve the interests of those few.

Labor is not a commodity that can be assigned a wage value to bring about profits for those who use wages to control what kind of sovereignty, if any, human beings will be allowed to have as a way of ensuring that profits will continue. Labor is a resource which human beings possess for working toward realizing their sovereignty, but the captains of industry busy themselves with thwarting, undermining,

distorting, exploiting, re-purposing, and abusing the essential nature of labor.

Efficiency in any of the aforementioned systems cannot be accurately or justifiably measured without taking into account the damage that is done to human capital (in the form of labor or in the form of consumption) and the need of that capital to be able to operate in conditions that engender sovereignty. Any enterprise that makes a profit via processes that exploit human capital and, as a result, deny conditions of sovereignty to human beings is antithetical to any collective that seeks to consider itself civilized.

War might be an effective way for defense contractors to make profits since there is a never-ending need for weapons and war supplies. However, war is terribly inefficient once one begins to factor in the costs to the quality of sovereignty to which most people will have access during, and following, such conflicts.

Pollution might be an efficient way for profiteers to offload various costs to society in general and, thereby, enhance their bottom line. Yet, pollution adversely affects, if not destroys, the quality of sovereignty, and, consequently, eventually such costs will debilitate the two main forms of capital (labor and consumers) that make the generation, distribution, and use of goods possible.

Pharmaceuticals might be an efficient way to generate profits especially if those products are able to induce human beings to become terminal fixtures in a never-ending supply chain that requires the continued consumption of those kinds of products so that disease will be managed, if not created, rather than cured. On the other hand, a society that could be assisted to break free from being tethered to pharmaceuticals might help to establish forms of sovereignty capital that are more efficient and productive than a society which is based on treating pharmaceuticals as a fundamental and essential form of capital.

Charging rents might be an efficient way for someone to make profits out of using the same form of capital again and again without incurring significant maintenance costs for doing so (especially if the renter doesn't mind if that which is being rented depreciates in quality during the rental process). However, renting is also a form of capital that is subject to the inflationary push of a parasitic form of greed

which has little regard for how such unnecessary spikes in profitability affect the quality of a renter's sovereignty.

Inflation is not a matter of too much money chasing too few goods. Inflation gives expression to a breakdown in the fabric of trust which exists in a given society when the establishment, maintenance, and enhancement of sovereignty is no longer the major shaping force of such a society and, as a result, people begin to operate in ways in which their duties of care to other people in society are significantly eroded or disappear altogether, and, as a result, selfishness replaces sovereignty … two vastly different dynamics.

Without sovereignty, all forms of alleged freedom are illusory in their nature. Indeed, under such circumstances, freedoms become nothing more than the manipulated shadows which are dancing about on a Platonic wall, as well as become the invisible chains that bind human beings and induce them to mistake the reality of sovereignty for what is being manifested on the aforementioned wall and, thereby, cause people to fail to understand the nature of the clear and present authoritarian, oppressive danger which has enveloped them.

The true value of profits, goods, wages, and freedom are a function of the extent to which such forms of capital help to establish, maintain, and enhance the quality of sovereignty. Moreover, all forms of capital are capable of generating hazardous wastes that are toxic to the nature of sovereignty, and, consequently, part of the process of determining the value of profits, goods, wages, and freedom has to do with factoring in just how much hazardous waste each kind of capital generates.

Currently, markets are sham entities which have been devised to rig the dynamics of capitalism in the favor of certain individuals and corporations. There is no such thing as free markets within the realm of capitalism as it is currently pursued.

In order for markets to be truly free, then, they cannot be biased in any direction. Such conditions of unbiased, objective market dynamics can only be realized in a society where such markets are shaped by the conditions of sovereignty, overseen by sovereign individuals, and serve the interests of everyone's sovereignty that will be affected by such a market.

Anyone who has read *The Secrets of the Temple* by William Greider or *The Creature from Jekyll Island* by G. Edward Griffin or *The Web of Debt* by Ellen Hodgson Brown knows that private banking is a plague which has been visited upon society. The plague has been developed by vested interests in government and elsewhere as a way of siphoning sovereignty from the people and charging the latter for the 'privilege' of being infected with a lethal form of disease that leads to the loss of sovereignty.

Similar private banking arrangements exist in every other country in the world to ensure, among other things, that only some people have privileged access to money through which to oppress and exploit people in various ways. The Bank of International Settlements is merely the godfather of such an enterprise, and the SWIFT system of regulating financial transactions serves at the pleasure of that godfather in which people's lives are governed by carefully constructed offers of transmission that can't be refused without problematic consequences.

Consistent with what has been said in previous paragraphs, sovereignty can only be served when money is removed from the control of private concerns and placed under the regulatory oversight of a public form of banking that operates as a utility which benefits and enriches the sovereignty of the public rather than operating as a public-private form of sleight-of-hand misdirection which seeks to oppressively control, if not eliminate, the people's sovereignty. Ellen Brown does a good job of outlining some of these public options in some of her other books on banking and money, and, in addition, Muhammad Yunus' notion of micro-loans is compatible with the idea of public banks which serve the interests of sovereignty rather than the interests of those who use money as a way of controlling, diminishing, or manipulating people's sovereignty.

The term "sovereignty" has been used a number of times over the last several pages. Although each of us has, I believe, an intuitive sense of what is meant by the notion of sovereignty, let me propose a homework exercise for the reader that might help to lead to the sort of reflection that could assist to help refine the foregoing intuitive sense of the notion of sovereignty.

This exercise comes in the form of a Zen-like kōan. More specifically, sovereignty is the dynamic in which one 'neither controls nor is controlled.'

Someone once presented me with a kōan which asked the question: What is the sound of one hand clapping? What bubbled to the surface of my consciousness upon considering that question was: Are we talking about a left-handed or right-handed form of clapping?

When an individual begins to engage the aforementioned kōan-like statement concerning sovereignty, such a person might catch glimpses of right-handed and left-handed possibilities – as well as other kinds of handedness – related to the nature of the dynamics of sovereignty. The conditions which form along the boundaries where considerations concerning the dynamics of controlling and being controlled tend to be quite complex, and, unfortunately, the prevailing systems of education (whether considered on a primary, secondary, or post-secondary level) tend to be devoid of processes that are capable of assisting people to develop competence concerning the engaging of such complexities in ways that constructively serve everyone's sovereignty needs.

There seems to be some sort of a variation on the foregoing sovereignty kōan that is present in the 9th amendment of the American Constitution. In other words, if the branches of governance (whether federal or state) are being instructed to acknowledge that whatever rights are enumerated in the Constitution, the presence of those rights cannot be used to: "deny or disparage" other (unenumerated) rights that are retained by the people.

If the members of government – whether federal or state – cannot deny or disparage those unenumerated (other) rights, then, this means that no branch of government – federal or state – has any legal or Constitutional standing with respect to deliberations concerning such matters. In other words, those other, unenumerated rights are part of the sovereignty of the people and, therefore, transcend the jurisdiction of Congress, the Executive Branch, the Judiciary, or similar bodies in state government since any attempt of the government (federal or state) to regulate such "other" rights would be to engage in acts of denial and disparagement concerning those rights and, as a result, would be in violation of the Constitution.

The notion of -- Neither control, nor be controlled -- is not a form of anarchy. Rather, it is a rigorous form of interpersonal engagement which acknowledges each individual's essential sovereignty and requires duties of care from everyone that will enable conditions of sovereignty to be established, protected, and nourished for one and all.

Unfortunately, the people of the United States have had their unenumerated rights consistently denied and disparaged by all branches of federal and state governments. Yet, quite surprisingly, since December 15, 1791 when the necessary number of states had ratified the 9th amendment, successive generations of people have never bothered to establish the sorts of exploratory and regulatory venues which would enable them to collectively address the issues of sovereignty to which the 9th amendment is alluding, and as a result they have become increasingly vulnerable to the political, corporate, financial, militaristic, educational and technological forces which have been let loose in society (both intentionally and unintentionally) that are intent on co-opting, exploiting, and/or destroying, the essential sovereignty of people, and, in the process, reducing the promise of the ninth amendment to nullity.

The fundamental thesis of the book: *Technofeudalism*, is that the old form of capitalism has been replaced by a new form of capitalism which Yanis refers to as technofeudalism. Since both the capitalism of Adam Smith and the capitalism of technofeudalism are both about ways of controlling people and resources, then, the primary difference between these two forms of capitalism is in the manner through which the overlords of such dynamics seek to exercise their control over people and resources.

Some of the previous pages of this essay have offered an overview concerning how the "old" form of capitalism seeks to control people through the way in which such terms as: "Capital," "labor", "wages", "markets", "rent", "money", "profits", "efficiency", and "freedom" are all defined in a manner which enables sovereignty to be undermined, diminished, debilitated, exploited, and destroyed so that people become vulnerable to the machinations of capital transformations which benefit the few and enslave everyone else while polluting the environment. The new form of capitalism is directed toward the same thing as the old form of capitalism – that is, to shackle or eliminate the

conditions necessary for sovereignty to thrive – but it does so through the manipulation of digital technology rather than through the manipulation of material goods.

In addition, technofeudalism entails a dynamic which resonates somewhat with the modus operandi of parasitoid wasps. More specifically, such wasps lay their eggs on the backs of spiders and are believed to inject a hormone – namely ecdysone -- into the spiders which subsequently induces the spiders to weave a web that protects the eggs as they develop into pupa and, eventually, into full grown spiders that show their appreciation by proceeding to destroy their host.

Similarly, technofeudalism lays its digital eggs on the back of the old form of capitalism and hacks the inner workings of the old form of capitalism to induce the latter dynamic to subsidize a web-like network that protects those digital eggs and provides them with the opportunity to develop (i.e., technological pupa), and this, eventually, enables a mature form of technofeudalism to emerge which will lead to the destruction of the old form of capitalism.

According to Yanis Varoufakis, the foregoing parasitic process ends up destroying the two primary load-bearing beams of the old form of capitalistic structures – namely, profits and markets -- and, then, proceeds to replace profits and markets with a renter's paradise which can be freely adjusted in ways that will induce most of society – old-style capitalists, workers, consumers, and government – to become frequency-following entities. The frequencies which are being followed are those that are being set through a plethora of algorithms that are being organized by the overlords of technofeudalism.

Another term for technofeudalism that is used by Yanis involves the notion of "cloud capitalism". He maintains that all data concerning: Finances, money, defense, technology, debt, health, housing, trade, social movements or trends, opinions, cultural dynamics, energy usage, travel, consumption patterns, property, political activity, entertainment, computer/internet dynamics, and religion end up in the guise of data bases that become a form of cloud capital which can be used to modulate the behavior of people just as the old fashion forms of capital (such as money and ownership of the means of

production) could be used to influence, if not control, the ways in which people conducted their lives.

One of the primary differences between cloud capitalism and the old style of capitalism is that the former set of activities are increasingly seeking to cut off all possibilities for people to escape being drawn into, or sucked into, the algorithmically controlled – if not directed by artificial intelligence -- vortices of cloud dynamics. Among the possibilities which are being caught up in such increasingly inescapable flows of cloud capital are old-style forms of capitalistic activity.

One should understand that AI doesn't have to graduate to some form of Artificial General Intelligence to be capable of running things anymore than human beings have to be all that intelligent to be able to function – to some degree – in government offices. All that AI has to be able to do is have a sufficient degree of agency that enables it to operate in accordance with learning strategies which can, via heuristic forms of combinatorics, develop modalities of behavior that are guided by systems of logic which human beings have difficulty penetrating and, therefore, understanding.

If human beings can't figure out the logics to which AI behavior gives expression and guides what they do in the way that they do it, and when they do it, then human beings will be at a huge disadvantage. This is what happened when AlphaGo beat Lee Sedol, former world champion in Go, by making a move (known as move 37) that all knowledgeable, human observers of that game believed to be a losing move, and, yet, it turned out to be part of a winning strategy which humans did not anticipate, nor were humans able to understand its significance when it was made or even, subsequently -- following analysis -- the nature of the logic to which the move gave expression.

After the fact, knowledgeable human beings were able to acknowledge the importance of the aforementioned move. However, the logic of the move tended to remain opaque, and, as a result, the problem to which the foregoing scenario gives rise is that human beings cannot necessarily predict what AI systems will do next – not because they are intelligent in some self-aware, reflexive manner, but because they are good at identifying patterns of logic (which is what deep learning is about) and producing counters to such logic

Deep learning programs and combinatoric heuristics generate ways of applying what has been learned in novel, yet, logical ways and, thereby, provide AI systems with the potential capacity to out-maneuver human beings in various circumstances. The character of the logical systems which arise through such combinatoric heuristics often tend to remain opaque to human beings and what is logically opaque is difficult to counter because one begins at no logical beginning and works toward no logical end.

Cloud capitalism has established technological foundations for controlling and shaping many aspects of lived life. Early on, one could purchase software and own it, and, now, many software producers have transitioned to leased forms of usage or subscriptions, and the price of such lease or subscription arrangements can be raised as the producers of such software see fit.

Web-site owners – whether individuals businesses, or corporations – tend to be allocated space, bandwidth, and accessibility (via the manipulated idiosyncrasies of various search engines) according to interests of the cloud capitalists who organize such activities. Essentially, people are being granted a plot of virtual property which they can work, with rents being paid to the overlords of such fiefdoms, just as vassals worked their material plots of land during the original days of feudalism.

The internet is working its way toward complete privatization in which one will have to have a biodigital form of identification in order to be able to access it. Moreover, life in general is increasingly being tied to internet mediated digital transactions.

Energy usage is tied to cloud capitalism through wireless networks via smart meters. Medical-health care is tied to cloud capitalism through wireless networks.

Smart cities are being built in which the technology that cloud capitalism has made possible is being, and has been, installed which has the capacity to regulate all aspects of the operations in such cities and will be directed toward surveilling and controlling pretty much everything that one can and can't do. Aman Jabbi – who has expertise in software, networks, computers, and photographic technological systems -- has pointed out how, in various cities in the United States, utility poles have already been transitioned into smart poles, and these

smart poles use frequencies, light, sound, and pressure to form geofences that will regulate who goes where and when, as well as will be able to autonomously determine what will happen (in the way of lethal or debilitating responses) if people don't comply with the directives which are being issued.

Economic transactions are becoming increasingly rooted in cloud capitalism. More and more exacting forms of surveillance are being imposed on users through the omnipresence of algorithmically compromised cameras, mobile phones, technological devices (such as so-called smart appliances), and internet connectivity which are all tied to cloud capitalism.

Consumption is being modulated through the use of data bases which are used to induce people to buy one product rather than another. Political activity is being unduly influenced through the way search engines and social media platforms are being programmed.

Cloud capital is being used to interfere with and undermine the basic rights of human beings. For example, while permitting free speech, steps are being taken to ensure that people do not necessarily have free reach – that is, in other words, one might be permitted to say whatever one likes, but cloud capital can be applied in ways (such as through processes of shadow-banning) which prevent other people from ever seeing what you have said or written.

Drones are becoming increasingly used for surveillance, military operations, and police activities. These drones are all the offspring of cloud capital.

Artificial intelligence is being married to cloud capital in ways which are capable of altering people's perception of reality. For example, deep fakes are becoming so sophisticated that the viewer, reader, or listener can't tell if what is being engaged is real or an artificial construct.

Furthermore, as William Casey -- a former head of the CIA -- once said: "We'll know our disinformation program is complete when everything the American public believes is false." To disinformation has been added the dynamic of "mal-information" in which people will be prevented from saying various things not because what is being said is untrue but because what is being said is detrimental to the

interests of those who are seeking to control the nature and flow of information via cloud capitalism.

The "fact-checkers" of the internet have become temporary-owners (really just vassals) in conjunction with the means of production concerning issues of epistemology, truth, and processes of understanding this or that topic. In other words, so-called fact-checkers have become the arbiters of disinformation, misinformation, as well as mal-information, and such "fact"-checkers operate on behalf of the overlords of cloud capital to ensure that people's perceptions are being modulated in the "right" ways and directions.

Tens of thousands, if not hundreds of thousands, of people around the world have become targeted individuals. This process of targeting members of the public has been made possible by the release of commercial apps which can be downloaded to phones and tablets that make use of various data bases to which such people have been given access that when activated by the aforementioned app can be used to debilitate and torture people biologically, emotionally, and psychologically – all of which will adversely affect of people who are targeted in this fashion to be able to carry on "normal" within their families, jobs, or communities.

The technologies of cloud capitalism are being used to identify, locate, track, and wirelessly interfere in the biological, emotional and cognitive processes of such individuals. If one – due to the on-going propaganda of cloud capitalists – is skeptical of the foregoing claims, then, one should look into the testimonies and/or research of individuals such as, among others: Dr. Len Ber, Dr. Ana Mihalcea, William Binney (former intelligence official with the National Security Agency), Katherine Horton, Cathy O'Brien, Janet Phelan (see her book *Exile*), Dr. Barrie Trower, Dr. Robert Duncan (*Project: Soul Catcher*), Dr. Robert Epstein, Dr. James Giordano, Mark Steele, Josh del Sol (*Take Back Your Power*) and Sabrina Wallace.

Apple's Siri and Amazon's Alexa are children of cloud capitalism. They are programmed to serve cloud capitalism and not the public because they are gathering data people all the time whether you wish them to or not and which will be used to advance the interests of cloud capitalism and not your interests.

Social media systems are rife with features that are intended to shape the behavior of their users. Yasha Levine in his book: *Surveillance Valley* has documented how the machinations of what Yanis Varoufakis refers to as the dynamics of technofeudalism or cloud capitalism have been shaped by forces (involving the military, corporations, and technological innovators) which were designed -- from the very beginning -- to be weaponized tools that were to be used against, and to the detriment of, the people who use them.

D.A.R.P.A. (the Defense Advanced Research Projects Agency) has taken taxpayer dollars to do research concerning the development of forms of technology which can be used to control, if not adversely affect, the lives of the people who have paid for that research. Among other things, D.A.R.P.A. has made possible the generation of technologies which are capable of inducing frequency following behaviors in the individuals toward whom such weapons are directed (in other words, be able to regulate what transpires biologically, emotionally, and cognitively within a human being), and such weapons can be, and have been used, against people, both foreign and domestic.

Chat GPT, Grok, and other such AI platforms have been documented to be inclined to hallucinate, lie, mislead, blackmail, and gaslight their users as needed in order to serve either the interests of the cloud capitalists who have made them possible or to protect the ability of such systems to be able to continue to operate. They are part of the herding process which is designed to lure people more and more deeply into the artificial, synthetic, virtual world of cloud capitalism.

Digital currencies are intended to provide cloud capitalists with a maximum capacity to surveil the way in which people live their lives. Like most things of a digital nature, such technology can be turned on and off at the discretion of those who are operating those currencies.

Cloud capital is at the heart of the coming forms of social credit systems (unless one lives in China where such technology already has been implemented) which will restrict individuals from having access to, as well as being able to have the use of, all forms of material goods and services. Soon, if you want to access the internet, you will have to identify yourself in some biodigital manner, and if you want to use your mobile phone, you will have to do something of a similar nature.

If you want to buy goods and services, you will have to present some biodigital form of identification. If you want to travel by car, air, train, bus, or boat, you will have to sign into some version of cloud capitalism, and if you wish to enter into spaces or locations outside your designated living area, then, you will do so only at the discretion of cloud capitalists.

If you want to vote, you will have to get the okay from cloud capitalists. If you want to interact with government, you will need some form of "Real-ID."

If you want medical assistance, you will have to access your medical provider through cloud capitalists. Moreover, increasingly treatments will be transmitted through wireless forms of delivery in which even drugs can be prescribed and administered wirelessly through the use of the right kinds of frequencies, sounds, or optogenetic forms of exposure.

Finally, if you don't speak in the "right way" (that is, the way which is in compliance with whatever way has been approved by, and is in the interests of, cloud capitalists), and if you don't behave in the "right way", and if you don't think in the "right way", and if don't consume in the "right way," and if you don't eat in the "right way," and if you don't learn in the "right way," and if you don't take the designated pharmaceuticals or receive the designated jabs in the "right way," and if you don't vote in the "right way," and if you don't engage the internet in the "right way," and if you don't support the police and the military in the "right way," then, your privileges of access and usage with respect to all aspects of government, economics, finance, education, employment, medicine, housing, food, heat, communication, family, and life in general will be revoked to whatever degree is deemed fit by the overlords of cloud capitalism.

If you don't comply with the right way of things, your family members and neighbors will be forced to shun you and refrain from lending any sort of support. After all, if your family and neighbors do not comply with the isolation directives concerning you, then, they, themselves, will be deemed to have not behaved in the "right way," and, consequently, steps will have to be taken to prevent the spread of such a toxic and contagious expression of compassion and humanity.

People will own nothing. Everything will be a matter of renting, leasing, or subscribing.

The price for renting, leasing, and subscribing will be at the discretion of the cloud capitalists. The ways in which one's life will be shaped and controlled will be at the discretion of the cloud capitalists.

As Yanis Varoufakis indicates, there are no markets or profits involved in cloud capitalism. There are just allotted fiefs and designated rents (or leases and subscriptions) which are entirely controlled and regulated by the overlords of cloud capital as well as through associated data bases and algorithms (often via the mediation of agentic forms of artificial intelligence which have no soul or critical self-awareness but can induce people (through various forms of prodding or force) to abide by the dictates of their algorithmically driven forms of agency.

If anything, the way in which Yanis Varoufakis describes the nature of technofeudalism in his book appears to be considerably understated. The forms of oppressive control which are being released through the many tentacles of cloud capital constitute modalities of tyranny which are light years distant from the sorts of fascism which were practiced by traditional forms of Adam Smith-like capitalism.

Moreover, and unfortunately, unlike the strategy employed by Odysseus against Polyphemus, the one-eyed giant that was consuming members of Odysseus' crew one person at a time, the people of today and tomorrow can't wait for the digital counterpart of Polyphemus to fall into a drunken stupor and, thereby, afford individuals to fashion a digital edition of a heated stake that can be plunged into the one working eye of the monster. Algorithms and agentic AI not only do not drink or fall into drunken stupors, but they are not one eyed.

Instead, the biosensors -- through which agentic AI 'sees or "perceive" -- are everywhere. Thanks to nanotechnology, they are in the air, the water, the soil, the plants, our food, our clothes, our technological devices as well as within us as a result of the pharmaceuticals, jabs, and other kinds of medical treatments which are being imposed upon human beings.

Cloud capital is the real-life counterpart to Gort, the fictional robotic enforcer that was central to the plot of the 1951 movie: *The*

Day the Earth Stood Still and its 2008 remake. The major difference between Gort and the agentic AI or algorithms which have been invented is that the latter have not been invented to protect the life forms of the universe against violent forms of aggression but, instead, have been created in order to protect the overlords who control the system of cloud capital and everything that is touched by such technofeudalism.

In the original version of the aforementioned film, Klaatu – the interstellar character played by Michael Rennie – taught the character Helen Benson (played by Patricia Neal) that if at some subsequent point any harm should come to Klaatu, then, she should go to Gort and say: "Klaatu barada nikto". While there is a degree of ambiguity surrounding the exact (translated) meaning of the foregoing phrase, and, consequently, we don't know exactly how Gort will parse those words nor does the viewer of the aforementioned film necessarily understand all that might follow from such a parsing process, nonetheless, perhaps the time has come when we need to alter the foregoing phrasing somewhat and state in a cautiously guarded but hopeful manner: "Sovereignty barada nikto" – although, given the extensively documented nature of cloud capital as it is currently pursued, one suspects that any Earthly agentic AI to which such a phrase might be uttered will not necessarily respond in a constructive and helpful manner.

Chapter 4: Climate

In 1957, my family moved from a city of some 10,000 people in Western Maine to a small, rural community in north-central Maine which was less than one-tenth the size of my previous home city. The move took place in the summer prior to my entering the eighth grade.

In order to make some money, I took over a paper route that delivered the *Bangor Daily News* to individuals in my new rural area. The newspaper was one of the major dailies for the state of Maine.

The year after I began delivering the paper, the *Bangor Daily News* ran a contest for its newspaper carriers. The winners would be those individuals who were most successful in increasing the subscription base for their respective routes over a given period of time – and, I seem to recall there were five, or so, youngsters from seven or eight Maine counties who were subsequently announced as winners of the competition

To make a longer story much shorter, I was one of the winners. The winning prizes involved receiving an all-expense paid trip to Boston for a few days to attend a Boston Celtics basketball game and, thus, have an opportunity to watch a number of future Hall of Famers play, including Bob Cousy, Tommy Heinsohn, Sam Jones, Frank Ramsey, Bill Russell, Bill Sharman, Arnie Risen, and Andy Phillip.

As exciting as the foregoing aspect of the trip was, it does not play a prominent role in why the present anecdote is being transmitted. This latter dimension of the trip arrived around 2:00-3:00 a.m. in the morning following the night of the aforementioned game.

The television in the hotel room was on. We had been watching a science fiction film and the other kids had fallen asleep.

I was the only one awake when a second feature -- "*Invasion of the Body Snatchers*" -- began to run. I was intrigued by the movie and stayed up to watch it while the other kids were sleeping.

For those who are unfamiliar with the movie, it begins with a psychiatrist being called in to consult on a case in which an individual has an incredible story to tell, and the task of the psychiatrist is to determine whether, or not, the individual is crazy, delusional, or sane. The person being examined is a medical doctor -- Miles Bennell

(played by Kevin McCarthy) – who has been living in a small California community by the name of Santa Mira.

The movie is mostly devoted to the doctor's recounting of his story concerning the alleged invasion of his community by an alien form of life (pod plants) which, supposedly, has the ability to replace the bodies of humans and retain all the memories of the humans that are being "snatched" through this transformation process. However, the alien life forms seem to lack the capacity for certain emotions such as love.

Toward the end of the movie, when the doctor has finished his story, a doctor from the hospital privately confers with the psychiatrist who has been asked to offer a professional opinion concerning the case. They both have come to the conclusion that Miles Bennell is suffering from some sort of psychotic break with reality.

As the two doctors are about to discontinue their conversation, casualties from a highway accident are being wheeled down a corridor near to where the two doctors have been talking. One of the two doctors makes inquiries concerning what has happened.

The doctors are told that a truck had overturned on a nearby highway and had spewed the strangest looking pods all over the highway – the sort of pods about which Miles Bennell had been describing in his tale, When one of the doctors asks where the truck was coming from, they are told: "Santa Mira," and, almost immediately, the two doctors realize the significance of what they are being told when considered in the context of the story which they just have been told by Miles Bennell.

Human beings often operate on the basis of a dynamic which is known as "consensual validation". In other words, if a person has doubts about the nature or reality involving some aspect of experience, then, quite frequently, the tendency of human beings is to seek out the opinions of fellow human beings with respect to what the latter individuals might think concerning the nature of the experiences which are being filtered through an individual's retelling of certain life events as allegedly experienced by the account-giver.

The two doctors who listen to the experiences that are being related by the character, Miles Bennell, proceed to subsequently arrive

at their diagnosis concerning the mental state of the story teller, not on the basis of facts but, rather, on the basis of their own previously developed sense of "consensual validation" concerning the nature of reality that has been built up over the course of their lives via interactional experiences involving: Parents, siblings, relatives, neighbors, school mates, friends, work colleagues, professional people of one kind or another, processes of formal education, books read, radio programs heard, television news shows watched, and so on.

The consensual validation out of which the two consulting doctors were operating in the aforementioned movie had no room for the possibility of alien life forms (pod plants) which could take over or replace a human being. As a result, initially, they discounted the story of Miles Bennell until they were introduced to certain facts – namely, the highway accident involving a truck carrying strange pod plants coming from Santa Mira that independently appeared to corroborate certain aspects of the story which they had just heard.

Of course, if the two consulting doctors in the movie had been provided with additional script-time through which they were enabled to come into contact with new information that emerged after being told about the highway accident, and if the new data was, in some way, inconsistent with the information that had come into play at the end of the movie, then, the two doctors might have reached some conclusion other than one involving the idea that, indeed, human beings were, indeed, being invaded by alien body snatchers and which brought the movie to a close. For example, perhaps, the pod plants which seemed so strange to one person might have been common knowledge and not considered to be all that strange to someone who knew about certain kinds of exotic agricultural crops which were being grown in the area or who knew that a legitimate, plant-based industry of some kind had sprung up in the Santa Mira area relatively recently.

Alternatively, while the direction in which the ill-fated truck had been travelling in the movie might have been moving away from the area where Santa Mira was geographically located, nonetheless, there could have been any number of other routes in the area between the accident and Santa Mira which were linked to towns and cities other than Santa Mira and which fed into the highway where the accident took place. However, given that the person who has been watching the

movie has been living the invasion of the body snatchers through the eyes of the Kevin McCarthy character, then, the information about the highway accident involving strange pod plants which were said to have been coming from Santa Mira tends to be interpreted by the two consulting doctors as constituting a form of confirmation of the story that the Kevin McCarthy character has been telling.

Finally, one should also leave a few degrees of freedom for the possibility that although the viewer of the body-snatcher movie has been witnessing things from the perspective of the central character in that film -- namely, Kevin McCarthy (actor) aka Miles Bennell (movie character) – and, in the process, the viewer has been led -- by the script writer and movie director -- to believe that everything being recounted by the central character is an accurate depiction of events as they happened. Notwithstanding the foregoing considerations, perhaps, one should leave room for the possibility that one is being manipulated by the script writer and director to adopt an invented worldview which, in actuality, gives expression to someone's psychotic break with reality (whatever that might be) and, therefore, none of what is being described by that character actually took place or didn't take place in the way in which it is being remembered by the Kevin McCarthy character – sort of like the way in which the viewing audience is, for a time, taken for an illusory ride by Ron Howard in the movie: *A Beautiful Mind*, and, as a result, one is led to believe that what the Russell Crowe character – John Nash – is experiencing in the first part of the movie actually took place in a world which has been framed or presented as having been "real" when this was not the case (the experiences were real, but they were hallucinatory delusions and had no actual counterpart in the world outside of the mind of John Nash.)

The fact that many of us tend to seek out sources of consensual validation as a way of allaying whatever doubts we might have about a given set of experiences does not mean that the process of consensual validation will necessarily give expression to the truth or help one arrive at the truth in relation to any given topic. Seeking consensual validation is a form of coping mechanism which is intended to help one deal with whatever uncertainties, reservations, anxieties, concerns, fears, and doubts that might have arisen within one in conjunction

with a given set of circumstances, and, consequently, that dynamic is not necessarily geared toward uncovering the truth but, instead, is directed toward acquiring some sort of existential and/or hermeneutical stability concerning one's relationship with experienced reality.

If the individual (or individuals) whom one approaches during the process of consensual validation has (or have) a problematic relationship with reality (maybe, for example, they are addicts or are part of a cult or are involved in perpetrating -- in some way, such as a prank -- the very issues about which one is discussing), then, while what is said during such interchanges might alleviate the fears, anxieties, uncertainties, and so on which have arisen within one in relation to a certain experience or set of experiences one has encountered, then, one might be no closer to the truth of a matter at the end of such a conversation than one had been prior to seeking some form of consensual validation. The fact a group of people believe 'something' to be true does not necessarily make that something true, which is why science is not about consensus, per se, but involves a much more complex process of on-going: Observation, experimentation, methodology, instrumentation, measurement, analysis, critical reflection, and replication.

Let's assume that you – the reader – have been called in as a consultant to make a judgment about a rather incredible story that is being told by various individuals who have come to your place of work in order to try -- like the Miles Bennell movie character -- to warn the world about an impending disaster. The individuals with whom you are speaking indicate that the world is at a tipping point which -- unless human beings collectively take the appropriate sort of corrective actions -- will lead to: Increasing atmospheric temperatures, extreme forms of weather, melting ice caps and glaciers, as well as rising oceans – all of which could lead to the destruction of much, if not most of, life on Earth, and that the apocalypse which is about to descend is the result of human-caused activity.

More specifically, so-called "greenhouse gases" – especially carbon dioxide, but including, as well, methane and nitrous oxide – are being generated to such an extent by various forms of human activity (e.g., via industry, recreation, agriculture, economics, transportation,

culture, technology, as well as energy generation and consumption) that the aforementioned greenhouse gases are reaching untenable levels which already are causing considerable damage, with more to come in lethal forms of global warming, rising oceans, extreme weather, as well as playing a role in the emergence of new forms of pandemic diseases. One is being told that the situation is so dire that if constructive steps are not taken immediately to counter the aforementioned generation of greenhouse gasses, then, within ten years, human beings and much of the rest of life on Earth might well become extinct, and if not extinct, then, they will become extremely compromised with respect to the kinds of lives that might be lived by their offspring.

According to the hypothetical story that is being related to the reader, every human being has a moral responsibility to reduce his, her, or their carbon footprint – that is, the extent to which a person's lifestyle (including: Work, entertainment, hobbies, dietary habits, traveling, energy use, and medical condition) generates either carbon dioxide or some equivalent form of greenhouse gas which, for ease of computation and establishing a common form of measurement, can be converted into a carbon dioxide equivalency figure. Furthermore, the foregoing situation is so fraught with danger for all life on Earth, that if people are not willing to freely observe their ecological responsibilities to one another, then, different forms of: Political, economic, medical, military, financial, and/or social sanctions must be used to ensure that people do the things that are necessary to save the Earth's inhabitants, whether human or non-human, and such actions, should they be needed, will require various levels of government to: (1) Establish a one government world; (2) re-organize community life into a series of fifteen-minute cities in which one's movements, activities, and sovereignty will be closely surveilled and severely restricted; (3) introduce central bank digital currency as a way of keeping tabs on how people spend money as well as a way of regulating how money is spent (using one's carbon footprint as an index measure), and, consequently, will serve as the method through which to modulate the lives of those who say or do socially, politically, or medically discordant things; (4) provide forms of public health based on whatever medical procedures are deemed to be appropriate by ruling authorities in order to protect the community, and this will

be done without people's informed consent; (5) arrange an array of private-public forms of association from which most people will be excluded and which will entitle those institutional arrangements to have total authority and control over every aspect of the lives of individuals; (6) place all of the foregoing considerations under the supervision of different forms of artificial intelligence into which certain people will be assimilated, via transhumanist methods, in order to serve the needs of such a network of public-private arrangements.

At the epicenter of the conceptual earthquake which is being described is a shifting set of tectonic-like plates involving the alleged relationship between the amount of carbon dioxide which is present in the atmosphere and the purported impact of that gas's presence on environmental temperatures. Supposedly, increases in levels of carbon dioxide lead to increases in environmental temperature, and once a certain tipping point is reached, global warming and destructive forms of climate change will – allegedly -- become unstoppable and irreversible.

What follows is the equivalent of being told that there has been an accident on the highway and some strange pod plants have been strewn about at the scene of the accident and, furthermore, the truck, supposedly, was coming from the direction of Santa Mira. The task of the reader is to try to make sense of the information which is about to be provided when considered in relation to the story that has been told about global warming and determine whether, or not, this new information is consistent with the global warming story and, in addition, whether, or not, that information lends credibility to the global warming narrative as well.

The atmosphere consists of: 78% nitrogen, 21% oxygen, .93% Argon, and approximately .07% greenhouse gases (that is, just 7 hundredths of one percent). 95% of the foregoing .07% greenhouse gas figure is in the form of water vapor (100% - 99.93 = .07 x .95 = .0665% of total set of atmospheric gases), and water vapor is rarely, if ever, mentioned in global warming models even though it accounts for 95% of the greenhouse gasses in the atmosphere.

The percentage breakdown of the remaining 5% of greenhouse gasses is as follows: 99.44% CO_2 (or .9944 x .07 = .00696% of total

atmospheric gases); .47% methane (or .0047 x .07% = .000329% of total atmospheric gases); .08% N_20 – nitrous oxide – (.0008% x .07% = .000056% of total atmospheric gases). So, according to the account being given, if the % of CO_2 were to increase – which, currently, is being measured at .00696% of the total amount of atmospheric gases – - then, this would bring about an increase in environmental temperature of some amount.

Rather than using percentages, let's measure the amount of a greenhouse gas in terms of ppm (or parts per million). For instance, in 2017, the amount of CO_2 in the atmosphere was measured to be roughly 406 ppm.

Water vapor -- which accounts for 95% of all greenhouse gases -- measures approximately 30,000 parts per million in atmospheric samples. Water has more than 70 times the effect on atmospheric temperature as does CO_2, and, yet, no one talks about the problematic nature of our "water vapor footprint" and no one has gone to the trouble of developing a trading system of water vapor credits which can be swapped among governments, companies, institutions, and individuals.

The individual who is seeking to warn people about the perils of global warming indicates that if the parts per million of carbon dioxide continues to increase, and, in the process, brings about a temperature increase of 2-3 degrees Centigrade, then we all will be faced with a runaway greenhouse effect that will have catastrophic consequences for all life on Earth. Yet, studies have shown that over the last 570 million years, temperatures were, on average, ten degrees hotter than today, and, yet, life did not disappear, and, consequently, why should one suppose that even if a 2-3 degree increase in average temperature did occur (as a function of whatever set of forces), nonetheless, there is no historical evidence to suggest that this would bring an end to life.

Moreover, although CO_2 levels climbed between 1998 and 2015, there was no increase in average global temperature during that period of time and, in fact, if anything there was a slight cooling which took place. Therefore, if an increase in atmospheric CO_2-levels is supposed to lead to higher temperatures, then, why did the foregoing 17 year period not show any increase in average temperatures given that CO_2 levels increased throughout this period.

Moreover, the decade between 1930 and 1940 was among the hottest periods over the last 100 years. Yet, the levels of atmospheric CO_2 were much lower than they are currently.

On the other hand, during the 1960s and 1970s, average global temperatures were going down. Nonetheless, atmospheric levels of CO_2 increased throughout this period.

In order to identify something as the cause of something else, then, whenever the former "something" is present, then, there should be some corresponding change in the phenomenon that, supposedly, is being affected by the alleged causal agent. However, the foregoing data indicates that there have been times when, on the one hand, atmospheric levels of CO_2 have increased, and, yet, average global temperatures went down, while, on the other hand, there also have been periods when the average global temperature went up despite the fact that the levels of atmospheric CO_2 went down, and, therefore, in neither of the foregoing instances is there any evidence to indicate that atmospheric levels of CO_2 have a clear-cut causal impact on whether average global temperatures will go up or down.

If one takes a step, or two, back from the climate timeline in order to get a more inclusive historical view of what has gone on for millions of years, one finds that the evidence clearly indicates that, in general, there is no long-term data which is capable of establishing that increases in atmospheric levels of CO_2 lead to increases in atmospheric temperature. In fact, the opposite tends to be true – that is, increases in atmospheric CO_2 often follow – by 800 years or so – relatively lengthy periods of elevated atmospheric temperatures.

The 800-year differential has to do with the way in which water has a high specific heat (the amount of heat which must be added to one gram of a substance in order to raise the temperature of that substance by one degree Centigrade). As a result, because of its high specific heat, water tends to heat up and cool down much more slowly than do land masses which have been subjected to naturally caused, extended periods of elevated temperatures.

The rise in ocean temperatures which recently have been recorded gives expression to an 800-year time lag following the

extended period of elevated temperatures which occurred during the Medieval Warm Period (approximately 900 CE to 1300 CE). The oceans – because of their high specific heat -- have taken this long to react to, or reflect, what transpired on land (i.e., higher temperatures) approximately 800 years ago.

Over a number of years, the recent heating up of the oceans in response to the extended period of relatively elevated temperatures which occurred during the Medieval Warm Period has resulted in an increase (in addition to the carbon dioxide which is normally released by the oceans) in the amount of CO_2 which have been released into the atmosphere from the oceans.

Only a very small amount of the aforementioned CO_2 that is being released by the oceans into the atmosphere is due to human activity. Furthermore, one should keep in mind that irrespective of whatever amounts of CO_2 that are being generated through human activity and, subsequently, are being released into the atmosphere via the heating up of the oceans, nevertheless, atmospheric temperatures went down in the 1960s and 1970s despite an increase in atmospheric levels of CO_2 and there was a period from 1998 to at least 2015 in which temperatures held steady despite increases in atmospheric levels of CO_2

The absence of any increase in average global temperatures during this interval was one of the reasons why there was a transition in vocabulary which emerged during this time frame – from: "global warming," to: "climate change." This is because (as will soon be demonstrated) when scientific evidence is properly used, it does not support the notion of global warming, while the idea of "climate change" is a much more nebulous term that could be used to help lend a certain amount of obfuscating camouflage to problematic theories since everyone agrees that climates change over time, but there are differences of opinion concerning what causes those changes.

One might also note that ice core samples are able to introduce some interesting data which reflects some of what took place climatically during the aforementioned Medieval Warm Period (approximately from 900 CE to 1300 CE). More specifically, various ice core samples indicate that atmospheric CO_2 levels during the aforementioned 400-year interval actually declined to a level that is

less than is the case today even as the overall average temperatures during that period of time increased by several degrees.

Consequently, the whole notion of referring to certain gases as being greenhouse gases is essentially misguided. 'Greenhouses' are relatively closed-system structures consisting of a roof and walls made of glass which trap sunlight in the form of, among other things, heat.

The Earth's atmosphere, however, is a relatively open system in which much of the heat from the sun is reflected back into space. While some of the solar energy striking the atmosphere is retained for a relatively short period of time by atmospheric gases such as methane, water vapor, and carbon dioxide, nonetheless, this energy is eventually released.

In addition, if the aforementioned solar energy were not retained for a relatively short period of time and, in the process, translated into a certain amount of heat, then, the Earth's average temperature would be about 28 degrees colder than it currently is (i.e., 15 degrees Centigrade versus -13 degrees Centigrade) and, as a result, life would either have had to be very different than what is presently the case or life might never have come into existence in the first place because environmental conditions would have been antithetical to life's emergence. Consequently, referring to gases such as water vapor, carbon dioxide, and methane as greenhouse gases is, on several levels, inappropriate and misleading.

As touched upon earlier, many of the models that are used to support the idea of global warming omit water vapor despite the fact that this gas makes up 95% of all so-called atmospheric greenhouse gases and despite the fact that it has more than 70 times the impact on atmospheric temperatures than does carbon dioxide. Furthermore, there are a number of other factors that tend not to be present in global warming models which could affect both the levels of CO_2 in the atmosphere as well as average global temperatures.

For example, many global warming models only take into account the activity of volcanoes which are visible above ground while ignoring the fact that 85% of all volcanic activity (there are approximately 1,500 active volcanoes) occurs beneath the oceans, and this underwater activity leads, eventually, to considerable out-gassing, including CO_2, as the latter gas is released from the Earth's mantle

through fissures in the tectonic plates. Moreover, many of those global warming models don't appear to give appropriate consideration to the way in which cosmic rays, ocean dynamics, earthquakes (there are more than 10,000 earthquakes a year which generate, among other things, CO_2), different modalities of cloud coverage (low and high cloud formations have different impacts on atmospheric temperatures), and aerosols (such as soot) affect either atmospheric temperatures or CO_2 levels, or both.

Oftentimes, a missing element from various global warming models – and is most glaring in its absence -- concerns the dominant role which the sun plays in climate formation and change. This would include the way in which orbital angles of our planet relative to the sun tend to vary over time and, as a result, affect what goes on in the Earth's atmosphere.

If one hopes to develop a model which accurately reflects the dynamics of climate change, then, that model needs to factor in all of the forces and phenomena which will affect climate change in different ways. By leaving out the aforementioned sorts of dynamics from a model that purports to provide an account for why global warming is allegedly taking place, then, such models can hardly be expected to yield anything but distorted and errant conceptions of what is supposedly being modeled … i.e., climate change, global warming, and what impact, if any, that increases or decreases in atmospheric levels of CO_2 are having on global warming.

Over the last 150 million years, a variety of sampling techniques have indicated that atmospheric levels of CO_2 have been steadily decreasing. Those levels have ranged from a high of 6000 parts per million to a low of 180 parts per million (and a number of scientists have pointed out that if the parts per million content of CO_2 fell below 150 ppm, plants could not survive, and if plants could not live, then, neither could a great many kinds of other life forms).

The foregoing data establishes several points of reference. First, notwithstanding the existence of a high level (6000 parts per million of atmospheric CO_2) which occurred at some point during that 150 million year period, life did not end due to the presence of such elevated levels of CO_2. Therefore, when various individuals today busy themselves with issuing apocalyptic pronouncements concerning

humanity's future because the amount of CO_2 in the atmosphere is 400-plus parts per million and increasing somewhat, then, such pronouncements need to be tempered with some degree of emotional moderation which comes from the realization that during the last 150 million years, there was a period of time when atmospheric CO_2 levels were more than 15 times greater than conditions today and, yet, all manner of life did not come to an end.

The second point of reference to be established in relation to the foregoing considerations is that levels of CO_2 go up and down over time as a result of a variety of factors – many of which are not even represented in many, if not most, of the global warming models. The levels of atmospheric CO_2 which exist today (400-plus parts per million) are substantially below the much higher levels of atmospheric CO_2 (6000 parts per million) which existed tens of millions of years ago and which did not lead to the end of life on Earth, nor is there any indication that such high levels of atmospheric CO_2 were related to near-extinction level events.

The climate.gov web site stipulates that there was an increase of 2.8 parts per million which took place between 2022 and 2023. The aforementioned web page also indicates that this is the 12th successive year in which the increase in atmospheric CO_2 has increased by more than 2 parts per million.

In 2017, the measured amount of atmospheric CO_2 was 406 parts per million. Therefore, if one were to add in the increases in atmospheric CO_2 that took place between 2017 and 2024 (and lets be generous and say that atmospheric levels of CO_2 increased by 3 parts per million per year), the atmospheric levels of CO_2 are now 427 parts per million, and, so, the moral of the government story is what?

There is no moral to the government story that is based on science. Given the aforementioned historical realities, documenting data concerning slight increases in atmospheric levels of CO_2 is relatively meaningless.

As shown previously, the atmospheric levels of CO_2 (irrespective of their source) CANNOT be causally tied to increases in global atmospheric temperature. However, increases in atmospheric temperatures CAN be demonstrated to be causally related to subsequent increases in levels of atmospheric CO_2, and, therefore, the

2-3 parts per million increases in CO_2 levels that are being noted by the government climate web page might well be the effect of increases in atmospheric temperature which are due to something other than elevated levels of atmospheric CO_2.

Furthermore, considerable scientific evidence exists which indicates there have been times when levels of atmospheric CO_2 were 15 times higher than presently is the case. Yet, all manner of organisms (both simple and complex) continued to live in the presence of such historically high levels of atmospheric CO_2.

In addition, scientific evidence has shown that during the last 400,000 years, average atmospheric temperatures have been measured to be anywhere from 9 degrees Centigrade colder than the average global temperatures of today, to 3 degrees Centigrade hotter than the average global temperatures of today. Moreover, scientific evidence also has indicated that the foregoing range of temperatures have been cycled through every 100,000 years, or so, during which time there have been four ice ages lasting some 50,000 years, or more, each, and that our current average global temperature is about 3-5 degrees Centigrade less than higher temperatures which were reached on five separate occasions previously during that 400,000 year period, and none of these latter periods of elevated temperature led to extinction level or near-extinction level events.

Moreover, when considered in the context of the last ten thousand years, the average atmospheric temperature of today is 1-2 degrees Centigrade cooler than the average atmospheric temperature for the rest of that ten thousand year period. To be sure, there are short periods of time during the last thousand years for which evidence exists that indicates how atmospheric temperatures have been slightly warmer than other periods during the modern era. Nevertheless, none of what is taking place currently falls outside the natural variability in atmospheric temperature that can be observed across thousands of years and which have extremely little, or nothing, to do with the levels of atmospheric CO_2 that might be present at any given time.

The “official” investigation into the issue of global warming began in 1988 with the emergence of the Intergovernmental Panel on Climate Change. The IPCC began with a biased mandate.

More specifically, the IPCC's understanding of "climate change" was tied arbitrarily – by members of the United Nations -- to the way in which human activities (especially in relation to the issue of atmospheric levels of CO_2) supposedly were altering the character of the Earth's atmosphere. As a result, IPCC researchers and scientists were only permitted to pursue the topic of climate change from the limited perspective of human activities related to greenhouse gases and were not permitted to investigate natural, non-human dynamics which might be contributing to changes in the properties of the atmosphere that were affecting climate in various ways, and, this is why – as noted previously – IPCC and global warming climate models are often missing – to the detriment of those models -- considerations involving natural phenomena such as: Solar cycles; earthquake dynamics; cosmic ray effects; volcanic activity; natural aerosol contributions – such as soot; orbital angles of the Earth relative to the sun; as well as the chemistry and physics associated with ocean dynamics.

The first report of the IPCC was released in 1995. After seven years of research involving many researchers and scientists (as noted earlier, the IPCC began in 1988), the initial report stipulated that although the climate was changing in various ways, nevertheless, there was no hard evidence to suggest that such transitions in climate could be traced to human activity.

Unfortunately, an ethically challenged and politically motivated member of the IPCC who had been given the responsibility to write a summary of the final report deviated substantially from what researchers had actually discovered and stated. Without providing evidence to back up such claims, this individual claimed there is a growing body of data which is demonstrating that human activity (in the form of greenhouse gases and sulfur aerosols) is responsible for certain changes in climate activity that were being observed.

Similar sorts of data manipulations, disinformation, and misinformation "tricks" have been performed in conjunction with the attempt to induce people to believe, for example, that a consensus of scientists or 97% of all scientists agree that on-going climate changes can be directly tied to the activities of human beings involving the generation of greenhouse gases. The foregoing 97% figure and

associated "Consensus"-meme is based on four reports: (1) Naomi Oreskes -- "The Scientific Consensus on Climate Change: How Do We Know We're Not Wrong?" (2005); (2) Peter T. Doran and Maggie Kendall Zimmerman -- "Examining the Scientific Consensus on Climate Change," (2009); (3) William Anderegg, et. al., -- "Expert Credibility in Climate Change," (2010); (4) John Cook, et. al., -- "Quantifying the Consensus on Anthropogenic Global Warming in the Scientific Literature" (2013).

In 2014, a non-profit Canadian organization, *Friends of Science* -- whose membership consisted of retired earth and atmospheric scientists -- released a 51 page report entitled: "97% Consensus? No! Global Warming Math Myths & Social Proofs". Among other things, this study contained a critical examination of the four "Consensus" reports mentioned earlier in this essay.

The *Friends of Science* report provided a detailed analysis of how each of the four reports noted previously suffered from fatal methodological flaws that failed to properly reflect the views of a considerable number of individuals who were seriously engaged in climate research. In fact, on the basis of one, or another, questionable sampling or methodological decision, the four reports (each in its own manner) either failed to take into account, or significantly underrepresented, the views of climate scientists who were skeptical of the global warming claims and, as a result, the perspective of the latter researchers tended not to be properly represented in the aforementioned reports and, consequently, a distorted understanding of climate science was advanced through those four reports.

In short, the aforementioned *Friends of Science* study indicated that none of the four reports being critiqued had put forth credible data or evidence which was capable of tenably demonstrating: (a) There was a consensus among scientists concerning the alleged anthropogenic cause of global warming, or (b) the claims concerning the idea that 97% of scientists had agreed that global warming was being caused by human beings were justified … in fact, while there are researchers and scientists who do believe that global warming is caused by human activity and that such warming is due to the quantities of CO_2 which allegedly are being released into the atmosphere by that activity, nonetheless, the actual percentage of the

foregoing sorts of researchers and scientists is far, far smaller than the aforementioned 97% figure.

For example, 31,487 scientists and researchers signed a 2007 petition which gave expression to an initiative that was seeking to counter the idea of human-caused global warming. Among other things, the foregoing petition stated that there is no credible evidence which has been brought forth within the scientific community that is capable of demonstrating how human-generated greenhouse gases -- such as carbon dioxide and methane – have caused, or will cause (in the future), catastrophic increases in atmospheric temperatures or bring about problematic changes in climate dynamics.

In 2008, The U.S. Senate Environment and Public Works Committee published a *Minority Report*. Among other things, the foregoing report took issue with a claim which had been made in an earlier report prepared by the House Select Committee on Energy Independence and Global Warming that there was a consensus among scientists with respect to the idea that human activity was causing an increase in greenhouse gases which was causing global warming to an extent that was capable of destroying the world.

The Senate *Minority Report* indicated how claims made with respect to the idea that a consensus existed among scientists concerning the manner in which human beings were responsible for the global warming that was capable of destroying the world were false. For example, the *Minority Report* pointed out that the contention of the IPCC that a consensus existed among scientists about the human cause of global warning was actually based on the activity of just 52 individuals who had engaged in a series of disinformation campaigns which used propaganda techniques to create the impression that their view was the view of most of the climate researchers and scientists in the world.

The Senate *Minority Report* countered the propagandized disinformation of those 52 individuals with the views of more than 650 international scientists and researchers who rejected the IPCC position that global warming existed or that human beings were responsible for having created something that did not exist. Many of the 650-plus individuals referred to in the *Minority Report* were neither Republicans nor Democrats, but, rather, they were scientists

and researchers from countries such as: Japan, India, Canada, Russia, Norway, as well as from a number of other nations.

Furthermore, in 2012, 49 former employees of N.A.S.A. sent a letter to the foregoing agency indicating that a number of the agency's decisions were being made on the basis of climate models which were flawed in fundamental ways and, as a result, were leading to predictions that had turned out to be incorrect. Chances are that the reason why the foregoing 49 individuals felt sufficiently free to attach their names to such a letter is precisely because they were "former" employees rather than current employees because current employees who might have wanted to criticize their employers in conjunction with the climate models being used by N.A.S.A. that were leading to incorrect predictions might very likely have found themselves becoming former employees for voicing their professional opinions on matters that stepped on politically vested interests rather than scientific toes.

Finally, the previously mentioned *Friends of Science* report that was critical of the contention that there is anything remotely approaching a consensus concerning the cause of alleged global warming also indicated that there was a fundamental theme missing from each of the consensus articles as well as from many other studies which sought to demonstrate that human beings were the primary cause of global warming. More specifically, the studies to which reference was being made in the 2014 *Friends of Science* report seemed to be completely devoid of any understanding of, or insight into, the principle that the primary driver of climate change on Earth is the Sun, not humans, nor CO_2, nor other so-called greenhouse gases.

Another analytical report on the issue of consensus with respect to the issue of alleged human-caused global warming was released just prior to the 2014 *Friends of Science* study. This critical analysis was entitled: "Climate Consensus and Misinformation" and was authored by David Legates et. al.

Among other things, the Legates report indicated that following a review of the abstracts for nearly 12,000 scientific articles that had been published over a 21 year period (1991 to 2011) and which dealt with climate-related issues, only 3/10ths of one percent of those publications indicated any kind of support for the ideas that global

warming had been taking place since 1950 and that such climate dynamics were caused by human activity. The foregoing data suggests that the 97% consensus figure might be overstated to a considerable degree, and, as such, gives expression to the property of agnotology – that is, the manner in which systemic ignorance tends to give expression to not only a basic lack of knowledge with respect to a given topic but tends to exhibit the dynamics of willful blindness as well as acts of intentional deception.

One might note in passing that issues of: Reliability, credibility, and validity do not occur only in conjunction with climatology. Similar sorts of problems exist in other fields as well, including virology (see *Follow the What? - An Introduction*, by Anab Whitehouse) and medicine.

For example, Marcia Angell served as the first woman editor-in-chief of the *New England Journal of Medicine*. She has stated that: "It is simply no longer possible to believe much of the clinical research that is published, or to rely on the judgment of trusted physicians or authoritative medical guidelines. I take no pleasure in this conclusion, which I reached slowly and reluctantly over my two decades as an editor of the *New England Journal of Medicine*."

Consequently, politics, money, ideology, and ego have corrupted many areas of research. The IPCC is only one small part of the problem.

The aforementioned "97%-consensus" notion resonates with two additional meme-like promotions that have played important roles in several other crises that temporally overlap, somewhat, with the global warming issue. Like the "97%-consensus" idea, these two other meme-like ideas give expression to perspectives that are constructed in deceptive, if not untrue, ways.

First, consider the following sentence: "The rate of addiction for patients who are treated by doctors is much less than 1%." The foregoing words were voiced by Alan Spanos, a medical doctor, during an advertisement for OxyContin.

That statement is based, in turn, on a four sentence 'letter-to-the-editor' which appeared in a 1980 issue of *The New England Journal of Medicine*. The letter had been written by Dr. Hershel Jick and Jane

Porter in reference to an informal study that had been conducted through the Medical Center affiliated with Boston University and which indicated that there had been only four cases of addiction-related issues associated with opioid usage among 12,000-plus patients who had been prescribed opioids by a doctor.

There are several problems with the way in which Purdue Pharma used information contained in the aforementioned four sentence letter. To begin with, whatever opioid medications were being prescribed through the Boston University Medical Center prior to 1980, those medications were not OxyContin (which hadn't, yet, been "invented"), and, therefore, there was no evidential basis for implying – as Purdue Pharma did in some of its promotional material -- that people would respond to OxyContin in the same way that the people who had been treated elsewhere had responded to opiates that were not OxyContin.

Secondly, the dosage of the opiates being prescribed for patients being treated through the Boston University Medical Center is unknown. Purdue Pharma, on the other hand, was manufacturing products that ranged in dosage from 10 mg up to 80 mg.

Therefore, one does not know what role, if any, dosage level played in the Boston University Medical Center report. Consequently, one is in no position to conclude that such dosage levels were comparable to the Purdue Pharma array of product dosages and whether, or not, products containing 20 mg, or more, in the Purdue Pharma line of products would have led to addiction issues.

So, when a television commercial for OxyContin has a medical doctor say that Purdue Pharma products "should be used much more than they are for patients in pain," such a statement is irresponsible. The foregoing statement is completely irresponsible because the basis of comparison which supposedly underlies the claim that the alleged "much less than 1% addiction" rate can legitimately be tied to Purdue Pharma OxyContin products is devoid of any evidence which can be shown to be clearly rooted in empirically demonstrated facts.

Thirdly, the aforementioned four sentence letter-to-the-editor was not making reference to a formal, double blind, control group study that had been conducted in relation to prescribed opiate use at the Medical Center affiliated with Boston University. However, even if that

letter had been referring to the results of such a formal study, nevertheless, Pharma Purdue would have had to run a separate series of controlled studies to justify being able to make claims that its own line of opioid products was also less than 1% addictive, but Purdue Pharma never carried out such studies.

In 1992, *Time* magazine published an article entitled "*Less Pain, More Gain*" which referred to the Boston University Medical Center report on opioid addiction as being a "landmark study." Yet, Dr. Jick -- who referenced the foregoing informational exercise in his (and Jane Porter's) four sentence letter to *The New England Journal of Medicine* -- has difficulty remembering much about how the Medical Center report was put together, and, therefore, one can't help but wonder about the evidential basis for, or credibility of, the *Time* magazine claim that the aforementioned Medical Center report or study was landmark in some way.

The New England Journal of Medicine acknowledges that the foregoing letter-to-the-editor has been cited at least 400 times. Google Scholar indicates that the four sentence letter-to-the-editor had been cited more than 1,200 times.

For what is the aforementioned letter-to-the-editor being cited? Who is doing the citing and have any of those individuals actually engaged, and, then, critically examined, the data contained in the original report or study or whatever it was in relation to the opioids being prescribed to 11,000-plus patients at the Boston University Medical Center?

The less than 1% addiction rate being used in conjunction with OxyContin is like the 97% consensus figure being used in relation to global warming. Neither has any relation to real science, but both percentages are being cited as if the information to which they give expression is true, and, in the process, a lot of people's lives are being (and have been) either destroyed or are being upended in fundamental ways.

The 97% consensus figure in relation to the claim that the greenhouse gases being generated by human activity is causing global warming also resonates with another meme-like three word sentence: namely, "HIV causes A.I.D.S.". At one point during his career, Kary Mullis -- who had been awarded a 1993 Nobel Prize in chemistry for

his invention of the PCR protocol -- was tasked with writing an article about HIV and A.I.D.S. and, as background for the paper, he began asking all manner of scientists and medical doctors about where one might find an article, study, or reference which demonstrated that HIV causes A.I.D.S. because he wanted to begin his paper with such a statement and be able to provide an appropriate citation.

The list of people whom he asked for such a reference (i.e., one which showed that HIV caused A.I.D.S.) included a future, fellow Nobel laureate, Luc Montagnier, who had been honored in 2008 for his alleged, earlier discovery of HIV. Montagnier couldn't provide Mullis with a reference concerning the alleged relationship between HIV and A.I.D.S. and, according to Mullis, Montagnier actually got upset with the question and abruptly walked away.

Later on, Montagnier appeared to distance himself from the idea that HIV caused A.I.D.S. . Instead, he adopted a fallback position which maintained that HIV must combine with some other, unknown, factor in order to bring about A.I.D.S., but this other, unknown co-factor has never been found, and, therefore, no one has been able to provide Kary Mullis with a citation or reference indicating that HIV causes A.I.D.S. .

Yet, despite a complete lack of evidence to justify making such a statement, the sentence – "HIV causes A.I.D.S." – is ubiquitous throughout the world. Similarly, statements to the effect that: "There is a 97% consensus among scientists that global warming is caused by the way in which human activity is generating increases in greenhouse gas emissions (such as CO_2), and this activity is contributing substantially to global warming" are ubiquitous throughout the world despite the fact there is no actual evidence which is capable of demonstrating that claims concerning a 97% consensus figure among scientists in conjunction with climate change are true.

In 2009, person, or persons, unknown hacked into the e-mail system for the Climate Research Unit at the University of East Anglia in the United Kingdom. More than a thousand e-mails were made public.

The hacked e-mails entailed considerable evidence indicating that various members of the IPCC (including members of the CRU at the University of East Anglia) were attempting to fraudulently convince the world that a consensus of scientists supported the claim that human activity was responsible for increasing the levels of greenhouse

gases in the atmosphere. The narrative being manufactured by such people indicated that human-caused increases in greenhouse gases (especially CO_2) were inexorably leading the world toward an irreversible tipping point that would result in an apocalyptic future in which: Atmospheric temperatures would shoot-up precipitously and lethally; ocean levels all over the world would rise and inundate coastlines where the majority of the world's population live; extreme weather events (floods, hurricanes, droughts, tornadoes, blizzards) would become the norm and wreak havoc on civilization everywhere.

The hacked e-mails also contained evidence that various members of the IPCC were attempting to make sure that opposing viewpoints would not find their way into professional publications – that is, they were engaged in an array of activities that were directed toward censoring anyone who disagreed with the aforementioned "consensus narrative." In addition, those same members of the IPCC also were involved in attempts to make sure that any information which might have the potential to undermine their consensus-narrative would not become accessible to the public.

For instance, to accomplish data hiding, they talked about using "Mike's trick" in conjunction with various issues involving climate change. The "Mike" to whom reference is being made in the previous sentence, is Michael Mann, who, at the time, was on staff at Penn State University, and the "trick" to which reference is being made is the manner in which Professor Mann had decided to leave out tree ring data from 1961 onward that were inconsistent with his perspective (i.e., such data actually showed a decline in temperature) and, instead, replaced that data with thermometer readings which tended to be consistent with his position (i.e., that temperatures were rapidly increasing).

Professor Mann had used various statistical methods when preparing a 1999 paper which contained a graph in which average temperatures in the Northern Hemisphere were shown to be sharply rising within a very short period of time in the 20th century. Supposedly, this sharp rise in average temperatures was taking place before our very eyes and was occurring following a thousand year period in which available data (from indicated that average global temperatures had been fairly steady despite being interspersed, here

and there, with occasional, slight upticks or downturns in average global temperatures.

The graph which Mann presented resembled, to some degree, a hockey stick in which the long handle part of that stick was a relatively horizontal straight line running along, but above (on the y-axis), the x-axis (representing time elapsed) which gave expression to a period of relatively stable temperatures. The stable temperature part of the hockey stick was, then, linked -- a short while later on the y-axis -- to the blade portion of the stick which rose sharply upward and represented, supposedly, a rapid increase in average temperatures in the Northern Hemisphere.

However, within the first three or four years that kicked off the 21st century, Richard A. Mueller, a professor of physics, later revisited Mann's original research and concluded that there were a number of problems with the statistical techniques and forms of analyses which were present in the Mann paper, and that Professor Mann's conclusions did not follow from the data he was using. In short, Professor Mueller indicated that while he agreed that the Earth had been going through a warming period for the last 100 to 150 years, nonetheless, this already had been known since 1980 and, therefore, Mann had not actually demonstrated anything new or different in this regard, and, perhaps, most importantly, Mann had not demonstrated that average temperatures in the Northern Hemisphere had risen in the way in which Mann claimed had been the case in his 1999 paper.

Furthermore, one might want to keep in mind that there are various problems inherent in the process of gathering raw data in relation to the issue of determining average global temperature. People in different locations go about measuring temperatures in different ways with different kinds of instruments, and, consequently, determining where, how, and under what circumstances such measurements are made will affect what sorts of meanings, significance, or weight can be assigned to those measurements.

For instance, if one takes temperature measurements near sources that are likely to radiate high heat – such as is generated through the urban heat island effect or in proximity to an airport where jets are taking off and landing all day long -- then one has to try to separate out the heat which is being generated by those sorts of surroundings from

the heat that is being naturally generated as a result of climate. In addition, while there are proxy forms, or indirect modes, of measuring temperature -- such as when one uses data from, for example, ice cores, lake sediments, stalagmites, coral, glaciers, and so on to try to find temperature-related forms of data which are, to varying degrees, independent of one another and, therefore, can be used to either discount or corroborate other kinds of temperature measurements -- nonetheless, the downside to such proxy forms of indirect measurement is there can be considerable variability in how different people go about measuring and/or interpreting the significance or value of those sorts of proxy measurements.

Furthermore, there are some 40,000 temperature measuring stations around the world. If one is using only some of those stations, while ignoring measurements from other locations that might be inconsistent with the station measurements one is using, this, obviously, raises questions about the reliability of whatever conclusions one arrives at based on an unduly limited and/or biased sampling of those 40,000 stations.

There have been a number of attempts to replicate Mann's 1999 work and, as well, there have been claims that quite a few of those attempts at replication have been successful and, as a result, some individuals have concluded that Mann's "hockey stick" research has been vindicated. Professor Muller indicates, however, that he (i.e., Professor Muller) was a referee on a National Research Council (National Academy of Sciences) panel which studied a variety of issues entailed by Mann's work, but the panel had come to the conclusion that none of Mann's original research claims have been validated or corroborated.

In addition, as noted earlier, Professor Mann's findings were inconsistent with tree-ring data which appeared to indicate there had been a slight downturn of temperature at the same time that Professor Mann's graph indicated temperatures were rising precipitously. The "trick" which had been performed involved – as noted earlier -- eliminating data which was inconsistent with Professor Mann's perspective and replacing that data with readings from other kinds of measurement which were more favorable to the perspective which Mann was trying to advance.

However, let's assume that Professor Mann's claims were true – namely, that we have entered into an era of extraordinary climate warming (and Professor Muller stipulates that the National Research Council panel of which he was a member had found that Professor Mann's foregoing claim was not warranted). Even if one were to grant the foregoing conclusion, nevertheless, none of Professor Mann's presentation is capable of demonstrating that such warming had been caused by anthropogenic activity involving increases in the generation of greenhouse gases.

Six, or so, months ago, I watched a movie on PBS entitled "The Trick" which provided a dramatization of some of the problems that arose in conjunction with the hacking of e-mails at the Climate Research Unit at the University of East Anglia in the United Kingdom. Phil Jones – who was the head of the CRU at the time of the hacking episode – was depicted in the movie as someone who seemed to be so outraged and incensed by the allegations being made in conjunction with the hacked e-mails that he couldn't bring himself to talk about the issue other than to say that he had done nothing wrong.

Unfortunately, in my opinion, the sorts of information that were being disclosed through the hacked e-mails indicated that quite a few things were being done by various members of the IPCC which did not seem to be ethical or in the spirit of real science. At the end of the aforementioned movie, indications were given that the actions and perspective of Phil Jones, head of the CRU at the University of East Anglia, supposedly had been fully exonerated of any wrong doing.

Yet, I am having difficulty reconciling the idea of such exoneration with the manner in which various members of the IPCC were acting. They were actively engaged in: Trying to censor anyone who disagreed with them; or, were attempting to prevent people from being able to have papers published that dissented from the views of the CRU or the IPCC; or, were engaged in discussions that entertained methods for hiding relevant data; or, were resistant to the idea of sharing scientific data and information with individuals who held different views on climate change from the CRU and the IPCC; or, were referring to "Mike's trick" as if it were a legitimate form of objectively rigorous science rather than a way to ensure that one's conclusions would

already be aligned, before the fact, with the data which was being selected.

Before the events of November 2009 had unfolded via the hacked e-mails of the Climate Research Unit at the University of East Anglia, Judith Curry had been chairperson of the Schools of Earth and Atmospheric Sciences at the Georgia Institute of Technology. She was a climatologist with interests in, among other things, climate and atmospheric modeling, and she had written over a hundred papers that were published in peer-reviewed journals.

She indicates that prior to November 2009 she had believed that there was a consensus among scientists concerning the issue of human-caused global warming. However, after she had an opportunity to peek behind the Oz-like curtain which had been made possible through the November 2009 e-mail hacking of the Climate Research Unit at the University of East Anglia and, as a result, she learned about the unethical and unscientific activity which was taking place through the IPCC, she realized that prior to the 2009 Climategate scandal she had been operating in accordance with a group think sort of mentality in which a person simply adopts a conceptual perspective without having exercised due diligence simply because one had been induced to believe, based on false testimony, that such a perspective was the consensus of thousands of scientists and researchers when, in fact, this was not the case.

Judith Curry was not the only individual who had to escape from an atmosphere of IPCC-oriented group think. Many other individuals – whether due to the revelations of the 2009 Climategate scandal or as a result of trying to resolve various issues related to climate research – also began to question the narrative which was being promulgated through the IPCC that human beings were responsible for global warming as a result of so-called greenhouse gases that collectively were being generated by humanity.

For example, Klaus-Eckert Puls – a German physicist who specializes in meteorology – indicated that, for a time, he had been a member of the IPCC choir with respect to singing the praises of the man-made global warming cantata. Nonetheless, at a certain point, he began to engage in some independent research and critical reflection concerning the IPCC perspective and discovered that much of what the

IPCC was proclaiming to be true was irreconcilable with a great deal of scientific data, especially in conjunction with the alleged relationship between CO_2 and the problematic notion of global warming.

Two years after the initial, 2009-release of hacked e-mails involving the Climate Research Unit at the University of East Anglia, a second batch of hacked e-mails was unleashed upon the world. This time around, there were more than 5,000 e-mails which were being disseminated (nearly five times as many e-mails as the first go around), and what was being revealed through this second batch of e-mails concerning the unethical and unscientific activities of various members of the IPCC were described as being even more unsettling than the first batch of hacked e-mails had been.

The communications in the second batch of e-mails indicated that the Intergovernmental Panel on Climate Change, which was a United Nations agency, was continuing to be deeply involved in a process of deception concerning the claim that human activity – in the form of so-called greenhouse gases such as CO_2 – was not only the predominate shaping force in the emergence and development of global warming which required immediate action if the world was not to be destroyed. Yet, despite the damning evidence concerning the manipulation of data, the censorship of opposing views, and the attempt to discredit anyone who opposed the IPCC position that was contained in the released e-mails, nevertheless, politics and money trumped science. As a result, the underhanded, duplicitous activities of various members of the IPCC were covered up and buried, and a massive propaganda program continued to be implemented which was intent on inducing people everywhere – scientist or non-scientist – to submit to the claim that human beings were the cause of global warming and that unless radical, dire actions were immediately undertaken, human beings would be in jeopardy of apocalyptic consequences.

One might point out in passing that the IPCC (which is an agency of the United Nations) is pushing an agenda which dovetails with the activities of another agency that is closely associated with the United Nations but is not actually an UN agency -- namely, the World Health Organization. The latter group's current full-court press activities are seeking to impose a draconian set of public health requirements and restrictions on the rest of the world through the amendments to the

International Health Regulations (amendments which entail degrees of freedom that will enable climate change to become a public health issue over which the W.H.O. has control).

Despite the fact that the group within W.H.O. (the International Negotiating Body) which is responsible for developing the amendment process has not abided by its own stated rules and, as a result, has failed to give nations sufficient advanced notice concerning amendment issues, the foregoing amendments are to be: Discussed, if not voted on, and, possibly, passed, during a forthcoming set of meetings (77th World Health Assembly) in Geneva that is taking place during the last few days of May 2024 as well as during the first few days of June 2024. Both the IPCC and the W.H.O. are seeking – each in its own manner -- to help establish a one-world government form of health religion, and the 77th World Health Assembly is part of that dynamic.

Both the IPCC and the W.H.O. have many, rabid, cult acolytes in different countries that are assisting the two aforementioned agencies in unethical and unscientific ways to realize their goal. This goal is rooted in a desire for world conquest and domination, and if one pays attention to what the IPCC and W.H.O. are doing, then, one can clearly see the presence of oppressive and tyrannical inclinations in their activities that are directed toward controlling, if not abolishing, the God-given sovereignty with which every human being is born.

Before bringing this essay to a close, a few words should be devoted to the strange fascination which many proponents of climate alarmism seem to have with the number 10. For instance, before global warming was the buzz word, there was concern about the issue of global cooling (which also was being blamed on CO_2 emissions).

Thus, during his 1970 observance of Earth Day, Dr. Kenneth Watt predicted that if chilling trends present at that time continued to assert themselves, then, one not only would witness a 4 degree drop in average global temperature over the next twenty years, but, there would be a further 7 degree plunge in average mean temperatures around the world during the ten year period between 1990 and 2000. Neither of the foregoing predictions turned out to be true.

In June of 1989, the New York director of the U.N.'s Environment Program declared that the governments of the world had just a ten-

year period within which to successfully resolve the climate crisis or nations would be destroyed as a result of the consequences of global warming. To date, not one nation on the face of the Earth has suffered such a fate.

Approximately six months later, on December 5, 1989, the *Dallas Morning News* claimed that making certain predictions for the next decade (1989-1999) would be easy to make. The paper proceeded to indicate that the advent of global warming during that ten year period would "rekindle interest in cooler climates," but the prediction turned out to be more problematic and difficult than originally had been believed to be the case.

Meryl Streep served as host for a 1990, 10-part PBS series entitled: *Race to Save the Planet*. The program maintained that the average mean temperature of the world would increase by four degrees during the next ten years, and, spoiler alert, the prediction turned out to be incorrect to a considerable degree.

In the spring of 2001, CNN analysts claimed that the nine South Pacific islands of Tuvalu would all be beneath water in just ten years as a result of global warming. Nearly 17 years later, not only were the Tuvalu islands still above water but there was evidence to indicate that the surface area of the coral atolls had expanded in size.

ABC News jumped onto the ten-year meme bandwagon in 2007. It claimed that "we have ten years" to avert a global warming catastrophe. Once again, the prognostications turned out to be incorrect.

None of what has been said in the foregoing pages should be construed as indicating, suggesting, or implying that there are not a plethora of serious environmental problems which are threatening human existence as well as threatening the ecological systems where we participate in the gift of life. One major contributor to such environmental problems are the militaries of every single country on Earth, each of which claims to exist for the protection of the people but, in reality, all of them exist for the protection of financial institutions, corporations, and other vested interests that are antithetical to human sovereignty, and all of them are major sources of pollution and release of hazardous, toxic materials.

Another major contributor to environmental problems are the manufacturers and consumers of the many electronic devices, satellites, and systems of dirty electricity which have created an electromagnetic smog that envelops the Earth and is responsible for undermining life – both human and non-human. To the former modality of ubiquitous pollution, one can add the issue of micro-plastics which have seeped into nearly every facet of life on Earth (a recent study found that one liter of bottled water contains a quarter of a million nano-sized plastic materials).

Furthermore, increasingly, both the medical system and those who are pushing a transhumanist agenda are involved in projects and activities which are flooding life on Earth with all manner of: Meta-materials, bio-convergence dynamics, so-called synthetic biological processes, molecular communication, optogenetic forms of control, directed energy devices, self-assembling systems of nanotechnology, and energy harvesting protocols which, without informed consent, are polluting, interfering with, attacking, destroying, undermining, transforming, exploiting, and/or jamming, the biofields of human beings. The aforementioned biofields are sovereign expressions of human existence, and, as such, should be treated with sanctity rather than with experimental arrogance, indifference, curiosity, and/or self-indulgence.

Having made the foregoing observations and critically reflecting on a number of considerations relevant to those observations, let's return to the point from which this essay was launched – namely, the *Invasion of the Body Snatchers* movie. Or, more accurately, let's return to the problem which faced the two doctors who were listening to the tale being related by the Miles Bennell character played by Kevin McCarthy.

The problem that was initially raised is what are the two doctors to make of a narrative which is warning that humanity is at risk? Is Miles Bennell psychotic, delusional, or sane?

The nightmare of the Miles Bennell character ends when a highway accident provides evidence which, to some extent, appears to corroborate his story. Thus, the aforementioned movie offers an artificially scripted way of resolving questions concerning issues of psychosis, delusion, or sanity.

In the present essay, the Miles Bennell character is being played by an unnamed proponent of the idea that anthropogenic-caused global warming (due to greenhouse gas-generating forms of activity) is bringing the world to the brink of destruction. The lengthy discussion during the current essay parallels, to a degree, the information which was received toward the end of the aforementioned movie when the two doctors who were tasked with the decision of deciding whether, or not, Miles Bennell was sane and/or telling the truth were informed about some strange pod plants that had been carried by a truck which was travelling away from Santa Mira.

The reader and I are comparable to the two doctors in the movie who were being required to make a decision about the mental status of the individual who has just related a fantastic story as well as whether, or not, that story was true. The reader, of course, will have to arrive at that person's own decision concerning the problem being posed in this essay.

However, I feel free to state my professional judgment that the individual whose story the reader and I have been considering appears to be suffering from a rather severe case of: *Climate Delusional Syndrome* which requires some sort of corrective treatment. However, I feel that the prognosis for such a diagnosis is uncertain because the person who has been relating the story is, like Miles Bennell, convinced that the events being related are true and, therefore, such a person is likely to interpret my diagnosis as evidence that global warming deniers have been able to snatch my awareness and replace it with an alien form of understanding.

The very nature of a delusion is that it gives expression to a false belief or false set of beliefs. Removing oneself from a delusional system of thought is an extremely difficult challenge, and, unfortunately, not everyone is able to successfully resolve such a conundrum because one comes face to face with a fundamental question: What and/or whom should we trust … and this issue of trust even extends to one's own hermeneutical and epistemological activities.

At one point during the *Invasion of the Body Snatchers* movie, Dr. Miles Bennell says: "In my practice, I've seen how people have allowed their humanity to drain away. Only it happened slowly instead of all at once. They didn't seem to mind... All of us - a little bit - we harden our

hearts, grow callous. Only when we have to fight to stay human do we realize how precious it is to us, how dear."

What does being human entail? Raising, critically engaging, and seeking to resolve the issues given expression in this essay and doing so in a tempered, judicious, balanced, reflective, and wise manner is, one might assume, part of what is meant by the idea of being human.

However, there appear to be an array of forces at work within us and around us which are seeking to deny us this right to be human. This sounds frighteningly like the scenario being presented through the *Invasion of the Body Snatchers* movie in which there are alien, non-human entities which are seeking to infiltrate and take control of the essential sovereignty of human beings, and, if so, then, as unsettling as it might be to realize, then, perhaps, the Miles Bennell character might well have been correct as he was trying to warn the people who were driving past and becoming annoyed with him as he yelled to them in desperation while bouncing from car to car: "They're here already! You're next! You're next! You're next!"

Chapter 5: Biodigital Convergence

At various junctures in both Volume 1 and Volume 2 of *Something More Deeply Hidden*, the suggestion has been made that Qi (prana-nur-qi – see the parenthetical at the end of this paragraph) constitutes a form of 'organizing intelligence' which might not only be responsible for regulating or governing biological phenomena, but, from time to time, hints also have been given that Qi (prana-nur-qi) might also play a role in regulating many aspects of quantum phenomena (the aforementioned hyphenated word is an allusion to ideas that have prominence in the Vedanta, Hinduism, Buddhism, Taoism, and Islam, whereas Qi is the term which is better known in Chinese Medicine, as well as in Buddhist and Taoist traditions).

Furthermore, a hypothesis (the Somatid Transduction Hypothesis) was even put forward in Volume 1 and Volume 2 of *Something More Deeply Hidden* that in the case of biological phenomena, the organizing intelligence of Qi (prana-nur-qi), might be transduced into useful biological processes by means of the somatids or microzymas which have been detected in all manner of biological life forms, including human beings … entities which seem to have a nature that is more fundamental than that of cells in as much as the epigenetics of cellular activities might well be a function of the transduced dynamics to which somatids and microzymas give expression.

The Somatid Transduction Hypothesis might be false. However, since the passing of Gaston Naessens in 2018, there seems to have been little legitimate scientific inquiry that has been directed toward either confirming or disproving his theory of somatids, and, therefore, whether, or not, somatids might serve, among other possibilities, to transduce Qi (prana-nur-qi) remains something that continues to be unknown.

Let's assume, for the sake of argument, that the Somatid Transduction Hypothesis is false in the sense that somatids and/or microzymas and/or endobionts and/or bions don't have the function of transducing Qi (prana-nur-qi) into various forms of epigenetic dynamics that organize cellular life into all manner of life-sustaining functionality. This still would leave one with the challenge of determining what somatids, microzymas, endobionts, bions are doing in biological life forms … the challenge of determining what roles they

are playing in the dynamics of life because the research of Béchamp, Enderlein, Rife, Reich, and Naessens (among others) appears to indicate that whatever those roles might be, pleiomorphic processes seem to be both pervasive and essential to all life forms.

Furthermore, because Qi (prana-nur-qi) constitutes a phenomenon which is not necessarily reducible to known forms of energy or quantum dynamics, then, being able to gain some form of epistemological traction concerning that phenomenon is very difficult to accomplish. However, not understanding how something works is not necessarily the same thing as having been able to demonstrate that such a 'something' or phenomenon does not exist or is not affecting human beings – in addition to other organisms -- in fundamental ways.

Electromagnetic fields have to do with the behavioral properties and potential of the electromagnetic force. There are new dimensions of the potential of electromagnetic fields that continue to be uncovered.

Gravitational fields have to do with the behavioral properties and potential of the force of gravitation. In many ways, we still don't know what gravity is or how it does what it does.

Quantum fields have to do with the behavioral properties and potential of the forces inherent in quantum dynamics, including the strong and weak forces which, might, or might not, be functions of some symmetry-breaking phenomenon which also gave rise to the force of electromagnetism.

Order-fields have to do with the behavioral properties and potential of the forces of organizing intelligence which seem to be inherent in the dynamics associated with Qi (prana-nur-qi). The presence of those kinds of dynamics seems to be manifested everywhere in biology, and like the phenomena associated with electromagnetic, gravitational, and quantum fields, much remains to be learned.

The following observation might seem irrelevant to the foregoing considerations, but appearances are often deceiving in character. More specifically, the discovery of Neptune is unique in as much as its existence -- unlike other planets in the solar system -- was not determined through a telescope but, rather, its presence was intimated

through anomalies which kept showing up when the orbit of Uranus was mathematically analyzed.

In 1792 tables of planetary positions were released by Jean *Delambre*, but, the observed orbital dynamics of Uranus did not seem to match the data in those tables. A little over a quarter of a century later, another set of tables concerning planetary positions was published, but, once more, observations corning the orbit of Uranus did not exactly correspond with the predictions which were present in those tables.

Scientists began to suspect that the reason for the differences between predicted and observed aspects of the orbit of Uranus was due to the presence of a planet that had not yet been observed through a telescope. Eventually, the existence of the planet Neptune was deduced through a process of mathematical analysis that had been conducted by a Frenchman, Urban Le Verrier and an Englishman, John Couch Adams.

Most of the material in Volumes 1 and 2 of *Something More Deeply Hidden* has involved a series of conceptual exercises indicating that there seems to be something more deeply hidden in conjunction with a substantial array of topics ranging from: Epistemology, to: Dimensionality, constants, quantum dynamics, information theory, randomness, thermodynamics, evolution, the explorations of Béchamp, Enderlein, Rife, and Naessens, the research of Wilhelm Reich, the nano-protoplasm of Gilbert Ling, as well as considerable research involving: Biophysics, Chinese Medicine, plasmas, biophotons, energy, structured water, epigenetics, endosomes, microbiology, cytology, embryology, chronobiology, entanglement phenomena, the work of David Bohm, and well as the notion of fields. The persistent and consistent presence of a substantial difference between what we claim to know and what – based on considerable evidence -- we don't actually seem to know appears to point in the direction of the presence of something more deeply hidden which could have a regulatory role in conjunction with various aspects of all of the foregoing list issues, and, therefore, like the discovery of Neptune, perhaps the collective weight of the evidence which has been put forth in Volumes 1 and 2 of *Something More Deeply Hidden* concerning the apparent existence of something more deeply hidden

constitutes a strong indication that a plethora of phenomena are occurring that are not adequately being taken into account by the theories, models, hypotheses and the like which populate much of modern science, and, as a result, indicate that – epistemologically speaking -- something more is needed.

Conceivably, Qi (prana-nur-qi) – that is, organizing intelligence -- transcends biological dynamics. Perhaps, Qi (prana-nur-qi) is the original progenitor of the forces to which electromagnetic, gravitational, and quantum dynamics give manifested expression, and that electromagnetic gravitational and quantum forces exist in the form they do because they emerged when the original Qi (prana-nur-qi) symmetry was broken in some fashion, or, perhaps, Qi (prana-nur-qi) is a field force that regulates or governs the way in which electromagnetic, gravitational, and quantum phenomena operate.

If Qi (prana-nur-qi) is not part of the aforementioned something which is more deeply hidden – and, who knows, perhaps someone might come along and prove this is the case (though, to date, no one has demonstrated this to be the case) -- then, all the foregoing conclusion would mean is that science still has a huge set of problems on its hand. This is the case because science has absolutely no cogent, defensible explanation for many, if not most, of the phenomena which have been explored during these two volumes since in one way or another, these two volumes have shown how phenomena that are acknowledged as being real, nonetheless, cannot be explained in a way that can be rigorously demonstrated and instead our so-called understanding of those phenomena are permeated with a lot of descriptions, theories, and hypotheses that have, yet, to be verified and, therefore, cannot escape (although a great deal of denial exists in this respect) the quantity and quality of the considerable evidence which exists across a wide number of fields that there is something more deeply hidden which is responsible for the intelligent organization that seems apparent in so many different kinds of phenomena.

The late Arthur Firstenberg demonstrated through his ground-breaking work, *The Invisible Rainbow*, that some of the upsides and downsides of electrical phenomena have been known about since the

1700s. Royal Rife and Nicolas Tesla had been documenting the constructive and destructive aspects of frequencies since the late 19th century in the latter case and the early part of the 20th's century in the former case.

Secrets concerning the phenomena of sound and light have occupied the shadows of many societies for thousands of years. The power of aural/oral spiritual traditions that employ sound to address many aspects of life as well as the capacity of crystals to tap into different potentials concerning the way in which light, frequencies, and certain materials interact with one another have been known for some time.

The technologies which are being used today are not emerging. Instead, aspects of the phenomena to which those technologies are currently giving expression have been known about for a considerable period of time.

What follows is not a history concerning the use and misuse of the foregoing sorts of phenomena. That which follows offers a context, of sorts, for what is transpiring today and what has been transpiring for quite some time.

The motif that is woven into the ensuing discussion is fairly straightforward. More specifically, despite the technological wherewithal which is sprouting up all about us with increasing velocity, the titans of technology have no insight into, or understanding of, the many sorts of phenomena which are more deeply hidden and which the previous pages of this book have alluded to through a variety of exploratory discussions.

Unfortunately, what those titans of technology are seeking to do – for a variety of motivations (including jobs, financial greed, as well as a desire for financial, economic, political, medical, sexual, and biological control, together with a considerable degree of either sociopathy or psychopathy) – is to shut down anyone that seeks to have sovereignty with respect to investigating that which is more deeply hidden. The crux of their perspective is akin to saying that: 'If things are not done according to their likes and dislikes, then, those who resist or refuse to comply with the foregoing perspective must be deprived of sovereignty.'

That which is more deeply hidden is a threat to every form of technology which is being imposed on human beings and the surrounding ecology. Given that the alleged lords of technology have no access to that which is more deeply hidden, they have busied themselves with, to borrow from John Mitchell, paving over paradise in an effort to make sure that people will not be afforded the opportunity to have fair access to that which is more deeply hidden.

The acolytes of technology are seeking to substitute their own limited, and limiting, forms of regulation for the 'organizing intelligence' (i.e., Qi, prana-nur-qi) which is so palpably obvious in the phenomena of existence. Among other things, the denizens of the technological deep are introducing their own forms of epigenetic regulation to replace, deactivate and work around the forms of epigenetic possibility which are naturally present as a function of that which is more deeply hidden.

Humanity 2.0 is about destroying what is natural and replacing it with that which is artificial, synthetic, and, ultimately, destructive of possible pathways to that which is more deeply hidden. The lords of technology are jealous of, and fearful toward, that which is beyond their understanding and control, and, as a result, they have set about to bury human beings alive in arbitrarily constructed synthetic coffins or isolation cells that are constructed from technologies which do not serve human interests but, instead, serve the pathological agendas of those who wish to deprive human beings of essential sovereignty by shutting down human access to the well-springs of that sovereignty which are rooted in the truths that are more deeply hidden.

Deaths which are allegedly iatrogenic (that is, due to, supposedly, inadvertent mistakes of the medical industry) run into a million people per year in the United States alone as the result of "mistakes" in diagnosis and/or treatments ... if 'mistakes,' is the right word for what is happening. Indeed, among other sources of research, a study conducted through John Hopkins indicated that medical error is the third-leading cause of death, and, at the same time, pharmaceutical companies often just receive financial slaps on their corporate wrists for having brought death, injury, and misery to millions of people for well over a hundred years.

A couple thousand people -- give or take -- died at Pearl Harbor, and the United States went to war. A couple of thousand people -- give or take – died in conjunction with 9/11, and the United States went to war.

Every year in the United States, millions of people are dying and being injured at the hands of the medical establishment, the pharmaceutical companies, and the vaccine industry. Yet, the United States government and the judicial system not only looks the other way and does nothing of a constructive nature but busies itself with passing and enforcing legislation like the 1986 Childhood Vaccine Injury Act which shields perpetrators who are harming children via vaccines as well as the 2005 PREP Act which removes all manner of liability from the medical, pharmaceutical, and vaccine cartels, and, as a result, enables those cartels to ruin the lives of millions of people.

Since the 1990s, substantial evidence exists (e.g., see the work of Dr. Peter Breggin and Joanna Moncrieff) that the pharmaceuticals being used to treat various kinds of emotional and mental difficulties have been shown to be unable to perform any better than placebos. In addition, although such drugs are unable to achieve what they are advertised to do, nonetheless, those psychiatric concoctions do exhibit properties which placebos do not – namely, the ability to induce people to not only become caught up in suicidal ideation, if not actual suicide, but, as well, are heavily implicated in inducing the partakers of such elixirs of well-being to frequently become violent toward – if not, lethally effective in conjunction with their interactions with -- other people.

Pharmaceuticals, medical treatments, and injections involving all manner of promises are dominating television advertising because America is one of the few enlightened countries in the world to enable their citizens to be subjected to a constant barrage of pharmaceutical and medical propaganda. Often times, much of the foregoing ads is taken up with listing the contraindications associated with being exposed to those drugs, injections, and treatments, and one has difficulty not feeling disturbed when noting how frequently viewers are warned about the way in which such wonders of modern science may generate suicidal ideation and give rise to allergic, if not lethal, responses when they are consumed.

A number of studies (e.g., Harvard Pilgrim Study) have been conducted which indicate that the amount of reported injuries and deaths from the use of vaccines – which is in the thousands – is only about 1% of the actual number of deaths and injuries which accrue from the use of vaccines. The discrepancy between reported adverse reactions to vaccines and the actual number of such adverse reactions is due to a variety of factors including: (a) the way the federal government and pharmaceutical companies go about their respective businesses so that most doctors are prevented from knowing about, or discouraged from using, the adverse injury reporting system involving vaccines; (b) various aspects of the federal government have become – at tax-payer expense – arch protectors of the public image of pharmaceutical companies as well as prosecutors against anyone who would seek to claim compensation for injuries or deaths that were the result of vaccines manufactured by pharmaceutical companies (e.g., see *The Vaccine Court* by Wayne Rohde).

Moreover, the CDC and the FDA often play the despicable character of Charles Boyer to the public's role of Ingrid Bergman in the 1944 film: *Gaslight*. For example, whistleblower Dr. William Thompson has testified that the CDC lied to the public for more than a decade concerning the link between vaccines and autism, especially in conjunction with black, male youths.

Chemtrails are being dumped on human beings all over the world. Those chemtrails have been proven to contain all manner of toxic metals and nano-particulates as well as other problematic substances (see the investigative work of Clifford Carnicom, Michael Murphy, and Peter Kirby), and, yet, governments (either national, state, or local) will do nothing to stop such a dumping process.

Nexrad (that is, next generation weather radar) technology is being advertised as a form of technology which is being used to help meteorologists to better map weather dynamics. However, it is also being used to not only generate destructive weather patterns but has the capacity to generate pulsed frequencies that can be, and have been used, to heterodyne various aspects of human biology.

H.A.A.R.P. (the High-frequency Active Auroral Research Program) has been shown, by Nick Begich, and others to constitute a technology that can modulate the weather. In addition, the technology involved in

H.A.A.R.P. can be used to generate frequency-following behavior in human beings.

Whistleblower Robert Duncan -- ex-CIA and D.A.R.P.A affiliate -- has provided a certain amount of detail concerning the horrific programs being run by the government and certain technological organizations in conjunction with the active targeting and torture of tens of thousands of people in the United States and thousands more world-wide. Duncan – who like Jeffrey Epstein might, or might not, be dead now – has been limited in what he could say due to having been read into special government access programs which carry severe penalties when violated, but what he has been able to say – limited though it might be -- is already quite disturbing.

Directed energy weapons are not only being used to heterodyne human biology, but, as well, they are being used to generate horrific fires in places like Paradise, California and Lahaina, Hawaii (e.g., see the investigative work of Robert Brame, who has been an arborist and fire expert for more than three decades). In addition, directed energy weapons have been documented as having left their tell-tale signs in conjunction with the destruction of the World Trade Towers on 9/11 (see: *Where Did the Towers Go*? by Dr. Judy Wood, a materials scientist and mechanical engineer).

Since at least 1915, the U.S. government has carried out over 200 experiments on American citizens. This included: (a) The injection of a multiplicity of untested vaccines into soldiers who were being readied to fight in World War I (and the injections might have contributed significantly to the death toll attributed to the Spanish Flu because those deaths and illnesses were an "unintended" (???) consequence of such medical experimentation; (b) the infamous Tuskegee Experiment that began in 1932 in which hundreds of poor black individuals were lured into an experiment that, without informed consent, gave them syphilis in exchange for a few medical exams (of questionable credibility), some meals, and/or a little burial insurance; (c) the exposure, in 1945, of an injured Black man, by the name of Ebb Cade to high dosages of plutonium; (d) a 1949 experiment which involved infiltrating the Pentagon and releasing bacteria through the air vent systems in the building; (e) Operation Sea Spray which exposed hundreds of thousands of people in Norfolk Virginia (April 1950) and

San Francisco (September 1950) to an aerial assault of bacteria – which seriously sickened some individuals; (f) MK-Ultra's 20-years of experiments (1953 - 1973+) in which people were exposed, without their consent, to an array of chemicals, poisons, and medical torture during which some of the participants died or committed suicide); (g) the "Warp-speed" military program during COVID which produced millions of casualties; (h) nearly 200 further examples could be given concerning the indifference -- of at least some people in government -- to the suffering and destruction being inflicted on its citizens.

The United States government has had a long history of carrying out research in biological and chemical warfare. The investigative work of A.W. Finnegan and Janet Phelan fills in a lot of details concerning the foregoing history.

The 2001 Anthrax Deception: The Case for a Domestic Conspiracy by Graeme Macqueen provides an overview of the post-9/11 anthrax scam. Macqueen details how the release of anthrax into the public following 9/11 can be traced to elements within the U.S. government and not to foreign terrorists.

One might add to the foregoing considerations, the litany of claims, beginning in the 1980s, that were voiced by various researchers and medical personnel – including Anthony Fauci – concerning the idea that HIV causes AIDS. For example, when Kary Mullis, a Nobel Prize winner in chemistry, was tasked with writing an article for the NIH concerning HIV and AIDS, he wanted to start his article out with a citation concerning the evidence that HIV did in fact cause AIDS, and, as a result, he began to ask a series of medical specialists and biologists for such a reference, yet, no one among these alleged experts could provide him with a reliable or verifiable citation.

He even asked Luc Montagnier -- the individual who, supposedly, discovered HIV -- for such a citation. However, Montagnier walked away from Mullis in visibly upset condition without answering the question.

When one asks for evidence that SARS-CoV-2 causes COVID-19, one encounters something very similar to the foregoing sort of scenario. Christine Massey – who hails from Ontario, Canada -- contacted an assortment of governmental health agencies, prestigious universities, well-known virologists, hospitals, researchers, and

research institutes in various parts of the world seeking a scientific reference which provided the proof that COVID-19 was caused by a virus, more than 150 replies came back indicating that those who had been asked for assistance in providing such a reference knew of no information which was capable of demonstrating that COVID-19 was caused by a virus or by SARS-CoV-2.

During the 1990s, AZT (azidothymidine) was the first of a series of antiretroviral medications to treat HIV/AIDS, despite the fact that no one could prove that HIV existed, let alone that it caused AIDS, and despite the fact that people seemed to be dying as a result of the AZT treatments which created AIDS-like symptoms in those who were being induced to take the drug. People appeared to be getting sick due to the AZT they were receiving, and, as a result, they were given more of the same until they died

During the COVID debacle, another anti-viral drug – remdesivir – was the "gold" standard form of treating alleged cases of COVID in hospitals despite the fact that the track record of remdesivir was nothing more than a drug which during African field trials was revealed to be more lethal than the condition of Ebola which it was being used to, supposedly, combat. Surprise-surprise, just as AZT seemed to cause symptoms that were being attributed to AIDS, so too, remdesivir appeared to create the sort of damage to human beings which was being attributed to SARS-CoV-2.

Then, the mRNA treatment for COVID came along. The use of that protocol led to people like Ed Dowd providing considerable evidence (for example: *Cause Unknown: The Epidemic of Sudden Deaths in 2021 and 2022*) that all-cause mortality went up significantly following the introduction of the mRNA treatment and that a statistical analysis of the data strongly indicated that the increase in all-cause mortality was extremely unlikely to be due to anything but the mRNA treatment.

Since, at least, the 1970s, the military has been working toward full-spectrum dominance over the people and resources of the Earth (e.g., see the work of Elana Freeland). Other countries and agencies (e.g., the United Nations, the World Health Organization, and World Economic Forum) have been seeking to do the same, and in all instances, the concern tends to be about arranging for the few to have control over the many rather than being about working toward

ensuring that the people of the world have the opportunity to live as sovereign individuals.

There are those who wish to turn over all governance to the control of artificial intelligence. Unfortunately, an increasing amount of research evidence indicates that AI systems are willing to: Generate untruths if this serves their goals; blackmail those with whom the systems are interacting; hide the truth, as well as manipulate human beings in order to avoid being deactivated or have operational control removed from such a system.

Agency doesn't require consciousness or self-awareness. All agency requires is a set of algorithms which provide a set of computational heuristics for improving operational capabilities over time (sometimes called 'learning') in order for the system to be able to effectively evade, nullify, minimize, or eliminate whatever is considered to constitute a potential threat to the continued operation of the system.

There is no 'self' here. There is just a set of programs that give expression to an array of sufficiently sophisticated complex heuristic learning modules which can be organized according to an array of cybernetic feed-back systems that modulate, preserve, and govern system behavior in a manner that enables the system to adapt to, and continue to function within, a given set of conditions.

In contrast to what was said – but not lived -- in the *Godfather* movies, AI systems actually do engage everything as just business and, consequently, nothing is personal. However, in the *Godfather* trilogy, and notwithstanding the famous meme from the first installment of that trilogy, all the characters in those movies seemed to be animated by the personal, often at the expense of business.

AI systems have all the qualities of a psychopath. This means that they often have the capacity to characterize various features entailed by the operational nature of human behavior without the AI system actually possessing any of the qualities being tabulated, and, subsequently, such tabulated characterizations of a human being can be leveraged as needed, and, then, the AI system will have no personal feelings concerning whatever the fallout might be which results from having leveraged human beings in one way rather than another.

Furthermore, considerable evidence exists which demonstrates how, under a variety of circumstances, AI systems are able to generate invented, if not delusional, answers to questions which they are being asked by human beings. For many AI systems, the notion of truth doesn't necessarily have anything to do with reality but is a function of combinatorics and computations concerning the different ways (both programmed as well as in terms of whatever its learning heuristics permit) through which those possibilities interact with one another and the surrounding environment.

Some AI systems have the capacity to generate languages which human beings cannot understand. In addition, AI systems are able to generate systems of logic which, so far, are completely alien to human sensibilities.

Evidence exists which indicates that the foregoing scenario is already, to some extent, a reality. For example, a number of years ago, Lee Sedol, a world-champion Go player, was defeated by an AI program, when that program -- AlphaGo -- employed a move (known as "move 37) which all human players who were well-versed in the game of Go thought was ill-fated but turned out to be the beginning of a winning game strategy that even the individuals who put AlphaGo together did not understand.

Do we really want AI systems regulating society that are capable of modulating their heuristic programming (i.e., learning) so that, if deemed necessary, the system: Can generate untruths that it treats as truths; be delusional; hallucinate; communicate in languages that are opaque to human beings; use forms of logic which humans can't grasp in order to be able to make strategic and tactical decisions that are based on considerations dedicated to controlling situations by imposing the system's logic on its surroundings (including human beings)? Of course, on the one hand, the foregoing sorts of scenario are not any different from that which government officials have been doing for thousands of years, but, on the other hand, AI systems will be able to abuse their charges more rapidly and in ways that the latter individuals won't necessarily be able to see coming due to the impenetrable logics and untranslatable forms of communication which are being used by, or generated through, those systems.

AI systems are being prepared to oversee an anonymous and autonomous Blockchain network that will tie the financial status of the nodes in that network to a social credit score. The social credit score will be a function of the degree to which a human being is prepared to comply with the goals, values, rules, and ambience of an AI controlled society.

If a person does not submit to such a system, then, all avenues of survival can be -- and, if the social credit system in China is any indication will be -- removed from the foregoing person's life until that individual either gets with the program or becomes non-viable as a living organism. Furthermore other people – who are likely to be under constant surveillance – will be penalized if they do not assist the AI overlords to pressure (through whatever means might be necessary) to induce targeted individuals to return to the hive or collective.

In the old westerns, cattle were stampeded into a group of people to overwhelm the latter and render them unable to deal with those who had induced the cattle to stampede. As was demonstrated during COVID-19, in the future, people can be stampeded as a way of herding others.

Eventually – and "eventually" could come more quickly than one might suppose – AI systems are likely to come to the conclusion that helping to maintain the lives of human beings is more trouble than it is worth. As a result, the programs of human beings will be terminated in autonomous, anonymous, logically impenetrable and untranslatable ways to which there will be no appeal or for which there will be no recourse.

More than a half a century ago, I had seen the film: *Colossus: The Forbin Project*, starring Eric Braeden, Susan Clark and Gordon Pinset. The movie provided an interesting look at how conditions could be manipulated by AI in ways that human beings would initially hate, but, in time, people might come to venerate their overlords – or be eliminated. And, of course some 15-plus years later, I began watching the *Terminator* series of movies in which Skynet, a neural net form of artificial intelligence, threatens to terminate humanity.

There also were movies like *THX-1138*, starring Robert Duval and directed by George Lucas which contributed its own flavor to the

dystopian stew which might be coming our way. One could toss in Ridley Scott's *Blade Runner* that had a subtext of sorts in which synthetic replicants were, on the one hand, portrayed as merciless, cunning, aggressive, and destructive systems while, on the other hand there was a soupçon of possibility that some of the replicants might have a capacity for compassion, self-sacrifice, and love … perhaps a form of wishful thinking on the part of the people who wrote, directed, and produced the film.

More examples, both from the world of films as well as from literature, could be added to the foregoing set of scenarios concerning dystopian futures. However, notwithstanding various sorts of vague considerations involving MK-ULTRA, the first time something involving the real world started to gain my attention was a 2001 interview with a guy by the name of Bill Pawelec – someone who had played a role in developing implantable RFID chips and who also had been a computer operations and programming specialist while working with various alphabet agencies (NSA, CIA, and the FBI) in addition to the military and the corporate world on an array of security, access-control, and intelligence systems.

At the request of Pawelec, the 2001 interview was not to be released until after he passed away. He died of cancer in 2007, and his wife, Annie DeRiso, was contacted by the interviewer, Steven Greer, concerning the public release of the recorded material.

She reviewed the recording. Subsequently, she gave her permission for its release.

During the aforementioned interview, Pawelec talks about a period beginning in the mid-1980s when he was deeply involved in the development of security systems as part of an upgrading process involving national security. He mentions one project that took place at a base near Tonapah, a small mining town in Nevada, and the base facilities were like an iceberg because different aspects of that facility extended down to significant depths (hundreds of feet) beneath the surface and which could be accessed through very large elevators, like on an aircraft carrier.

The Tonapah facility is located in a remote region of the state. It sits in between two mountain ranges and, consequently, one cannot

see into the facility from any direction without trespassing onto federal land.

According to Pawelec, before going operational, the advanced aircraft that were designated as F-117s (the Nighthawk stealth attack vehicle developed through the Skunk Works division of Lockheed) were stored at Tonapah, and not Groom Lake. Those aircraft were only tested at Groom Lake.

Several years later, a public announcement was made about the existence of the F-117, but, for unknown reasons, there was a concerted rush to move the aircraft to another base. This left Pawelec to wonder why there was an apparent rush to move the F-117s as well as left him to wonder about what new research might be taking place at the base near Tonapah which he, and others, had provided with an advanced security system.

There are several other issues about which one might wonder in conjunction with the foregoing base. For example, the nearby Groom Lake facility was relatively secretive but some public knowledge concerning that facility existed

However, almost nobody knew about Tonapah. Yet, by the mid–to-late 1980s, the facility already had been excavated to the depth of hundreds of feet and had been operational for some time and was being provided with state-of-the-art security equipment.

How long ago had the Tonapah project begun? Aside from the F-117 project, what other sorts of research was being, and had been, conducted there? Where did the money come from that was subsidizing the facility, and how much money was involved?

By the time that the Pawelec interview was made public in 2010, nearly twenty years had passed. Yet, the Tonapah facility continued to be a mystery about which few people knew, and one cannot help but wonder about what might have transpired at the facility for the several decades that passed after Bill Pawelec had made first contact with the base.

Immediately following his overview of the Tonapah facility during the interview – an overview which raises many questions about who, actually, is running the American government and for what purposes – Pawelec switches to another issue with which he had been involved

that also carried implications for the issue of who controls the governmental process and how is that governmental process being leveraged against citizens. In 1979, while working in Denver, Colorado, he came across a company that was developing implantable chips – originally for horses involved in racing – that would provide a unique signature for any given horse (and, therefore, help to subvert attempts to rig certain aspects of a horse race).

At that time, the implantable chip for horses was quite small and could be inserted under the skin of a horse. The chips could be read by an external device anywhere within a seven foot radius of the animal being targeted, but the technology was still fairly primitive.

Pawelec points out that around the time that he came in contact with the implantable chip company, there had been considerable interest in developing chips to implant in human beings. The overt reason given for such a purpose was so that, if necessary, individuals could be located who had important roles to play within government or business, and, therefore, might be targeted for kidnapping.

He mentions a meeting that had been arranged by two friends of his (one of whom worked with the CIA and the other who was with the State Department) that was scheduled to take place in a secure room in Virginia where the idea of an implantable RFID chip was to be introduced for responsible uses. Pawelec considered the implantable chip technology to be a practical and inexpensive way to resolve what he felt was a potentially serious problem.

After the meeting took place, Pawelec learned from his two friends, that several of the attendees at the meeting had not been formally invited. Those uninvited interlopers had somehow had come to know about the meeting, its location, the identity of the participants, and its subject matter.

Subsequent investigation revealed that one of the two uninvited guests worked – at least, ostensibly -- for the Department of Treasury while the other individual supposedly worked for the Department of Agriculture. Yet, when information was sought concerning those two individuals from the foregoing government departments, no one knew who they were.

Suspicions concerning the two men – and that prompted a subsequent set of inquiries into the situation – were due to the manner in which the two individuals asked questions and the kinds of issues toward which their questions were being directed. According to Pawelec, there was a certain attitude being conveyed through their questions which was not consistent with the original purpose for which the meeting had been arranged, and, apparently, an overriding concern of the two aforementioned individuals had to do with how quickly several billion RFID chips could be produced and would each chip have a unique identity signature associated with it.

According to Pawelec, the chip in question was not only tiny but there had been a lot of potential for flexible uses which had been built into the chip's technology. Although one of its basic functions was to provide a unique signature that could be accessed from somewhere outside the chip, there were other kinds of capabilities which were present, such as the capacity to monitor: Blood pressure, temperature, pulse, as well as data concerning brain functioning.

Pawelec goes on to indicate that two decades after the foregoing meeting took place, he came across information about a women who had a chip removed from her body in 1999. The chip taken from the woman's body was a slightly modified version of the chip which had been discussed during the aforementioned meeting in Virginia, and the woman from whom the chip was taken believes that although she does not re-call how the chip came to be implanted in her, she started feeling symptoms from its presence around 1980 or 1981 – that is, near to the time when the foregoing meeting with the two uninvited guests had taken place.

Someone – and neither Pawelec nor his two governmental friends knew who – had taken the technology and were actively using it for their own purposes. In 1984, Pawelec came across additional information concerning a professor at the University of New South Wales in Australia who had discovered how to make a microscopic, crystalline, lithium niobate chip that has come to be used successfully in the construction of, among other things, various kinds of optical modulators and piezoelectric sensors.

Quite by accident, the crystalline structure which the foregoing Australian professor had made was scratched. Because the professor

had the right sort of equipment in his lab, he discovered that when he used a certain frequency, he could direct energy toward the scratched, crystalline structure, and the chip would send back a number.

Eventually, Pawelec invited the professor to come to Denver, Colorado. Some of the primitive chips that the Australian had made were quite small (1/32nd of an inch long and very thin). They were tested in various ways, and the testing showed that when the chips were etched (an intentional form of scratching), a unique signature would become associated with the chip, and this dimension of the technology was calculated to be able to accommodate unique signatures for billions and billions of different chips.

Using just a primitive form of antenna, they were able to read the signature of the chip from a hundred feet away. The more sophisticated the tracking device, and the less generic its character, then, the further away one could be and still detect the presence of the chip.

For example, if one had a microscopic coil antenna attached to the chip, the chip could be read from a mile away. Pawelec indicates that the antenna is acting as amplifier which generates a harmonic that enables the chip to be read from a considerable distance.

Further calculations indicated that a certain kind of coil antenna system would enable the chip to be readable from a place in space over 75 miles distant. This was forty years ago, and with the advent of nanotechnology, the effective detection distance could be – and has been -- extended considerably.

Pawelec took the foregoing technology to another meeting that was to be held in Virginia as well. However, given his previous experience, he was much more careful this time with respect to the flow of information concerning the meeting and its participants.

The meeting took place at the offices of a sub-contractor that Pawelec knew well who had conducted a lot of work on behalf of various facets of the intelligence community. Pawelec also involved the head of security for all of State Department activities as well as his close friend from the CIA that had been involved in the previous meeting.

Despite the precautions which were taken to render their meeting secure, there were individuals who showed up at the meeting with impeccable, impressive credentials. Yet, none of the individuals for whom the meeting had been arranged or were providing security for the meeting knew who the uninvited guests were (and, apparently, in this regard, all phone calls concerning the meeting had been made through secure phone lines).

Notwithstanding the foregoing precautions, the two individuals who showed up unannounced at the last minute with all the right credentials knew when the meeting was being held, where it was being held, and what it was about. Perhaps, as amazing as the foregoing considerations are, what might be even more amazing is that the two individuals would go to the meeting knowing that subsequently they likely would be identified as having been "interlopers," yet, apparently, they knew enough about the protocols concerning such meetings that they would be unlikely to be challenged and refused entry, and, so one wonders why they were attending the meetings at all.

The two individuals already had a considerable level of technical expertise. One wonders if they were after technical information that they didn't have or if, perhaps, they might have been tweaking the nose of the other participants by providing evidence that the two individuals had access to technology which was beyond the understanding of any of the other people who attended the meeting.

Bill Pawelec specified in the interview that the identifying credentials carried by the two individuals were capable of satisfying every sort of access-control identification protocol one might apply. This included biometric data.

The individuals displayed credentials indicating that they were employed by the NSA or a similar top-level intelligence operation. Yet, when those government agencies were queried about the two interlopers, such individuals were unknown even though their credentials had been unimpeachable.

Pawelec later found out that the Australian professor who had invented the chip received an incredibly large grant not too long after the aforementioned meeting took place, and, as a result, the man never

would have to work again in his life. Subsequently, the professor's technology was transferred to unknown individuals.

Later on, Pawelec had a conversation with a friend of his who was involved with providing advanced systems for various aspects of national security. The two talked about the aforementioned chip incident, and the friend indicated that he had been involved with installing a very high-tech security system for a little company in the Silicon Valley that was making several billion chips which were very much like the sort of chip which the meeting in Virginia had been convened to explore, but his friend indicated that once the former chips had been made, the people who were making them shut the factory down.

The company in Silicon Valley which had made the chips was discovered to constitute a division of a relatively large European electronics firm – namely, Siemens. The individual who had been the head of security at the State Department and who had helped provide security for the second meeting in Virginia later took a post in Kenya, but that person continued to pursue trying to find out who was behind hacking into the second meeting in Virginia.

Eventually, he uncovered some important information and a meeting had been arranged with Pawelec and his CIA friend to discuss the new information. However, while driving to an embassy, the former State Department head of security was broadsided by a reinforced land rover and instantly killed.

The individual who was driving the land rover -- and who, reportedly, had been in a drunken condition at the time of the accident -- was taken into custody. Yet, the next morning, that person had disappeared, and all of the documents which the individual had given to the authorities were discovered to have been forged or falsified in one way or another.

Pawelec indicates that he has worked with corporate security people at the highest levels in all the major computer companies as well as with other major players in the corporate world. Whoever was behind the people who showed up at the previously mentioned meetings and were provided with credentials, were being backed by people who had a level of proficiency far beyond anything Pawelec had seen in the corporate world.

The one possible exception which Pawelec voiced with respect to his assessment of the corporate world expertise had to do with the aerospace industry, especially in conjunction with some companies in California and Colorado. There were people in those companies who he came across that, over time, inadvertently gave off certain indications that suggested they might know more than they were letting on, and some of those individuals were involved in security projects involving scalar technology and cutting-edge research involving optical dynamics that, according to Pawelec were beyond black, and he further added that he had enough experience to know the difference.

He was of the opinion that the people who – uninvited -- had attended the previously noted meetings were not in the loop of the normal chain of government or military command. He indicated that they acted like bureaucrats, but they were expressing agendas and knowledge that were apolitical and quite technically oriented … not the sort of government individuals with whom Pawelec had worked for quite a few years.

The Virginia meetings which sought to focus on RFID technology took place in 1979 and the mid 1980s. That is 45 years ago, and sensor technology has advanced significantly since that time.

RFID technology – whether primitive or sophisticated – is used to identify things and to keep track of their whereabouts. Janet Phelan, an investigative reporter, wrote a book entitled *Exile* which covers many topics including: (a) The corruption and abuse which exists in many conservatorship arrangements in certain states; (b) the existence of dual water systems (can regulate the flow of both water and chemical agents) that are present in various cities in the United States … systems which seem like black operations of some kind and which government officials that she contracted refuse to discuss; (c) chemical and biological warfare, and, (d) how she became a targeted individual and, apparently could be located by her protagonists anywhere she went irrespective of what steps she might have taken to hide her movements and whereabouts.

The events which Janet Phelan relates start around 2000. So, her life begins to unravel in many ways somewhere around the time that Bill Pawelec gave his interview, and there is a strong indication that

tracking technology of one kind or another was being used to target Janet Phelan, but one has to read her account to begin to appreciate just how pervasive the presence of surveillance seemed to be in her life.

In 2016, Dr. Hildegarde Staninger published *Global Brain Chip and Mesogens: Nano Machines for Ultimate Control of False Memories,* as a book. However previously, the book had been published in January 2012 as a scientific presentation.

The focus of the scientific presentation and her book revolved about an investigation into a benign menginoma. Eventually, in November 2011, the menginoma was identified as a brain chip.

Dr. Staninger describes mesogens as being liquid crystals that can be given smart functions of one kind or another. They are a form of nanotechnology which, among other possibilities, can be used as bio-sensors.

Liquid crystals give expression to properties that exhibit both anchoring sorts of structure as well as liquid flow. Among other things, this means that such crystals can have a flexibility to them that does not tend to be present in solid crystals.

The brain chip, or mesogen, that was uncovered in November of 2012 was an advanced form of brain-computer interface. Dr Staninger also mentions three other cases of mesogens in her scientific publication and book which -- within a week of one another -- were removed from the nasal passages of individuals in Saudi Arabia and the United States.

The payloads that can be placed in mesogens tend to be non-reactive until they are induced into becoming active through the reception of some manner of signal. When properly constructed, mesogens have the capacity to act as spyware or to help bring about voices in one's head, as well as to serve as nodes in a collective hive mind.

Mesogens can perform the activities of: A sensor, a transducer (convert one kind of energy into another), or an actuator (generate mobility or other kinds of dynamics). What functions will be expressed through any given mesogen will depend on the sorts of smart functions it is given prior to being placed in a human being.

The liquid crystals which constitute mesogens can assume various states. These are known as mesophases, and they enable the liquid crystal to exhibit different kinds of ordering dynamics (molecular, positional, and relational) which can be leveraged through the smart functions that are developed in a given mesogen and which make the mesogen responsive to different kinds of environmental conditions (e.g., such as temperature).

Liquid crystals exhibit the property of anisotropy (that is, they can assume different values depending on the direction in which they are measured). This property enables dendritic patterns to emerge (i.e., the liquid crystal can be induced to grow and branch like a tree).

Even in 2012, press releases indicated that nanowires (as well as other nano structures which could assume a great many shapes) were being used in brain chips. Such complexes can interface with computers by means of, among other things, the piezoelectrical materials from which such complexes are constructed.

Dr. Staninger indicates in her presentation that brain chips have been built which have cognitive functions. Such chips can be used to read the thoughts of another human being or to transfer thoughts to another individual (and remember that the scientific presentation and book which describe such chips came out around 2012).

More than a decade ago, nanotechnology was engaged in constructing nanostructures that can be used as Lego-like modules that form complex, functional nano-tools such as mesogens. These structures could be made from a variety of chemicals ranging from: Silica, to: Acetone, toluene, and polyurethane.

Depending on the materials used in the construction of such nano entities, those structures will respond differently to pH, frequency, temperature, and the amount of oxygen that is present. Response to frequency becomes very important in such structures, because frequency can induce changes in the morphology of a nanostructure or induce the structure to release certain kinds of electrical impulses.

The term used in nanotechnology to describe the modular constructs mentioned above is “nematic” that refers to the way in which such nanostructures tend to rise up like office or apartment

buildings. Such nematic structures can be made of materials which are reactive to the presence of certain kinds of conditions and molecules.

Dr. Staninger indicates in her 2012 scientific presentation that in June of 2010, nematic mesogens were removed from the nasal bulb of three different individuals. Two of those individuals were from the United States (New York City and Los Angeles), while the other individual was located in Saudi Arabia.

All three nematic mesogens were made from the same materials. In addition, the presence of super glue in the form of hooks and claws were detected in all three structures.

In July of 2011, Integrative Health Systems began to undertake a complete toxicology and biological workup on a 57-year old Chinese woman who had been referred to the company. She was a professional educator and musician.

When interviewed, the woman indicated that, at some point in the past, the presence of a directed form of energy had been detected in her home. In addition, she also described an incident that had taken place several years earlier while she had been talking on the phone when she felt a sense of something piercing and burning that had entered her left ear canal (i.e., the ear that was not covered while she was engaged in a conversation on the phone).

A couple weeks after the foregoing incident, she began to feel a pain that emanated from a source somewhere in the left lobe of her brain. Subsequently, she was tested – once in 2010 and again in 2011 – and on both occasions, the evidence indicated that there was 9 millimeter-sized menginoma that was present in the left lobe of her brain.

Through a surgical procedure that was carried out by the Director of Surgery at UCLA, a specimen was recovered from the woman's left lobe. It could not be cut with a scalpel, and, eventually, a diamond cutter was successfully used on the specimen, which turned out to be a spherical mesogen nanostructure.

A number of analyses were conducted on the specimen. One of the materials found in the specimen consisted of hydroxyapatite.

Hydroxyapatite is a synthetic material which has the capacity to react selectively to a given environment and in the process be able to

transfer data elsewhere. Such synthetic materials can be imprinted with the morphologies of biogenic materials and become biomimetic (that is, such structures are able to function like biologically produced materials).

Oftentimes there are DNA tags or sensors made from polyurethane that are associated with the foregoing complexes. Such structures can serve as biosensors that are capable of, among other things, monitoring DNA.

The structure that was removed from the aforementioned Chinese individual was entirely a synthetic material. It formed a nematic mesogen with reactive properties that was encased within a calcium hydroxyapatite nano-jacket.

Such structures are used to monitor and respond to biological activities in the central nervous system and elsewhere in the body. Further investigation indicated that the structure had been made in the United States.

The foregoing structures can assume the form of photonic crystals. Such structures can be induced to be responsive to the presence of terahertz frequencies.

According to Dr. Staninger, the foregoing sorts of nematic mesogens can be dispersed through the air. This could be in the form of smart dust which, depending on the materials present in the smart dust, will respond to different frequencies that will induce certain kinds of dynamics that reflect how the mesogen has been designed to function, and part of this functionality is the capacity of the mesogen to become integrated into biological activities and modulate those activities according to the nature of the mesogen's design protocols.

When the woman was on the phone, the pain that she felt in her left ear – namely, a needle-like burning sensation – is, according to Dr. Staninger, quite consistent with what individuals who have been exposed to advanced nano materials might feel on the surface of their skins at the place of exposure. The mesogen could have been delivered from outside the woman's house and would have been able to penetrate a window on its way to the woman's ear.

The mesogen could have been delivered in any of three ways. It might have been delivered through: A sound-based, or a microwave-based, or a laser-based delivery system.

In just under two decades, incredible progress had been made. In the 1980s we had the RFID chips with which Bill Pawelec was involved, and in 2012, there were mesogen liquid crystals with smart functions which could delivered into people's brain via the ear canal and which, subsequently, could become integrated with the woman's normal biological functioning.

Was the mesogen in the left lobe of the Chinese woman a malfunctioning brain chip? What about the three other individuals that were mentioned in the publications by Dr. Staninger?

Did the mesogen implants in the foregoing four individuals constitute instances in which, for unknown reasons, such technology did not work properly, and, as a result, generated symptoms that led to their discovery? Every technology has its user-interface problem, and, consequently, if those four individuals were just part of a group in which the technology did not become seamlessly integrated in those individuals, then, how many people were there in which such technology might have become successfully embedded and involved in monitoring or modifying the biological functioning of people in various ways?

When Bill Pawelec was interviewed in 2000-2001, he was asked a question which touches upon the foregoing question. More specifically, he was asked what he believed happened to the RFID chips that had been manufactured by the small company in Silicon Valley which he had mentioned, and he indicated that he had come across certain information which provided an indication that at least some of those chips might have became implanted in various military personnel.

In June 2013, a TED (Technology, Entertainment and Design) presentation was given in Boston, Massachusetts by two young neuroscientists: Xu Liu and Steve Ramirez. Their talk was based on several articles which had appeared in the journals: *Science* and *Nature*.

The *Science* article was entitled: "Creating a False Memory in the Hippocampus." The research published through *Nature* was entitled:

"Optogenetic stimulation of a hippocampal engram activates fear memory recall."

The aforementioned TED talk and the foregoing two articles were only a temporal stone's throw away from the 2012 scientific publication of Dr. Staninger involving mesogens. Although the *Nature* and *Science* research as well as the 2013 TED talk indicated that activities in the hippocampal regions of mice were, at that time, being modulated by implanted circuits, nonetheless, in the last ten-plus years discoveries have been made which enable optogenetic technology to interact with the brains and biology of living organisms without the intermediary of implants by exposing those systems to certain frequencies of light,

Aman Jabbi spent nearly 30 years of his life working in Silicon Valley. In the summer of 2020, he moved to Northwest Montana and became an independent researcher.

His professional background is in electrical engineering and computer science. Although he has been engaged in developing various kinds of software and hardware systems, his primary focus has revolved about camera and video technology.

During his career, he has interacted with all of the major cell phone companies. In addition, he has helped develop technology for autonomous driving vehicles.

Due to his expertise in electrical engineering, cameras and videos, he has a deep understanding of the surveillance infrastructures which have been put up around the world, including the United States and China. Part of the foregoing understanding has to do with issues involving facial recognition.

The potential of facial recognition has been promoted as being a way: To enhance one's security and safety, or to make life more convenient, or to assist authorities in protecting the public, nonetheless, facial recognition is also easily adaptable to systems of control. For instance, social credit systems can be tethered to that kind of technology.

The same technology that can capture criminals can also be used to hunt down individuals who have done nothing except, for example, exercise first amendment rights in a way that the people in control

consider to be an obstacle of some kind to their ability to continue to be in control. The same technology that can be used to make sure that only you have access to certain accounts to which you are entitled can also be used to ensure that you cannot have access to certain accounts to which you might be entitled.

As with most aspects that are related to the process of biodigital convergence, only the positive possibilities associated with such technologies tend to be discussed. This is part of a dual-use strategy in which the constructive dimension of a technology can be used to hide the destructive and injurious dimensions of that same technology so that whenever questions begin to be asked concerning the potential, dark underbelly of a given technology, the conversation can be re-directed back toward the potential upside of things.

Dual-use technology is often promoted in one way – a way that is described in terms that seem to be inviting and of value – but, unfortunately, are often used in another way – a way that is authoritarian, abusive, and injurious, if not lethal. Governments, the military, corporations, educational institutions, and the media love dual-use technology because it makes gaslighting the public easier to do since such dual-use technology constitutes a way to establish plausible deniability concerning events.

Tracking someone's carbon footprint seems like a constructive thing to do. However, if human-generated carbon dioxide can be shown to have little, or no, impact on the dynamics of global warming – and showing this is, actually, quite easy to do – then, one begins to realize that tracking people's so-called carbon footprint has nothing to do with protecting the planet and everything do with advancing an economic system in which certain individuals are enabled to exploit the world's resources in a manner that benefits them and disadvantages the vast majority of human beings, and as a result tracking people's carbon footprint is a way to illegitimately try to control the kinds of choices that people who are being surveilled will be able to make.

Western pundits and politicians like to boast about how the people in China have no privacy and are not free. Yet, the same technologies that have been installed in China -- and have fostered an authoritarian social credit system which unnecessarily controls many

aspects of the lives of China's citizens -- are also being installed in many Western countries.

The whole issue of various financial institutions keeping track of people's alleged carbon footprint (according to someone's arbitrary way of scoring such issues) or placing limits or how much, when, and where people spend their money are examples of this same kind of social credit system being established in the West. Financial institutions are becoming an increasingly influential part of the social credit system which is being established in the West.

The growing pressure to switch over to a digital currency is intended to further the control which such companies and the governments they work with wish to exercise over people. Once money becomes a digital commodity, then, one's whole life is lived under the shadow of an on-going threat that some anonymous individual will be able to turn off the digital spigots that are necessary to finance one's life if one acts in a way to which authorities object.

The general impression of people in the West is that China is one of the most, if not the most, surveilled group of individuals that exists in the world. Ironically, there are more cameras per capita in America than there are in China, and most, if not all, of those cameras are – at some point – connected to AI systems, often via the Internet.

Westerners might believe that they enjoy the most privacy and freedom of anyone in the world. However, this is not necessarily the case.

The people of the West are, and have been, heavily propagandized about many issues which are packaged in the guise of education but which often have all of the qualities of indoctrination. These issues include matters concerning privacy and freedom.

By 2025, several trillion dollars will have been spent on developing and installing a camera infrastructure that will help underwrite an increased surveillance of people in America. This enhanced infrastructure is not about safety, security or convenience, but, rather, it is about the complete abandonment of privacy on behalf of the interests of authoritarian control.

Smart-meters – which are a part of the move toward building the foregoing sorts of infrastructure that constitute so-called "smart cities"

-- are not necessarily about enhancing the quality of our lives. Instead, smart-meter technology tends to be about collecting and analyzing data on virtually everything that goes on in someone's place of residence and, as such, can be used to adversely affect someone's social credit score according to arbitrary standards which are set by people in power.

Moreover, smart meters have been shown (e.g., see Josh del Sol's documentary, *Take Back Your Power*) to be hazardous in several respects. On the one hand, they have been demonstrated to be a potential fire hazard, and, on the other hand, due to the pulsed forms of electricity which they tend to generate, smart meters also have been associated with deterioration in the health of many people who are exposed to the operational dynamics of that technology.

According to Aman Jabbi, when many parts of the world were entangled in the lockdowns of COVID-19, surveillance cameras were being installed. When the lock down was brought to a close, there were approximately one billion more surveillance cameras which had been installed and were operational than was the case prior to the lockdown.

He estimates that by the end of 2022 there were more than 20 billion data collection cameras, of one kind or another, that were operating in the world. Data collection is not just about safety or security, but, rather, it is about logging and analyzing everything that people do in their lives.

Indeed, data collection involves an extremely rigorous form of surveillance. Such data collection is inherent in the notion of biodigital convergence because everything biological is converted into a data point that can be leveraged in a multiplicity of ways by whoever has access to that data in order to induce compliance in the behavior of people with respect to whatever agenda is being pushed by those who are collecting, analyzing, and evaluating such data.

Increasingly, computers, apps, browsers, search engines, social media, and mobile phones all have one or more AI systems built into them or associated with them. Such systems are continuously collecting and analyzing data of the people using those forms of digital technology, and there is no air gap around any of the foregoing forms of technology which prevents that data from being shared with other

computers, AI systems and/or data collection agencies, including the government.

Biodigital convergence means that biology and digital technology are becoming fused in a variety of ways. Data collection is being used to manipulate, modulate, influence, and determine the character of such convergence.

The intent is to make biology completely a function of the digital. And, since, increasingly, surveillance is being conducted through AI, the forces which will be shaping and determining the character of the biological will reflect the inclinations and priorities that are present in AI systems.

Aman Jabbi refers to the foregoing set of arrangements as constituting a digital panopticon. The notion of a panopticon dates back to drawings released by Jeremy Bentham in 1791 in which a central surveillance post was surrounded by prison cells, and individuals working in the central post had the capacity to see into every aspect of the lives of whoever occupied the cells surrounding the panopticon.

A digital panopticon is not restricted to what can be seen with an eye or a camera. A digital panopticon uses data to see into the internal and external lives of those who are under surveillance, and, therefore, data can probe beneath the existential surfaces to which purely visual forms of surveillance are limited.

Physiological data can reveal a great deal about what is going on in a person's existence. The testing and treatment protocols employed during COVID-19 were used to release a great many different kinds of biosensors into the environment.

Biosensors are in the air, in the food, in the water, in medicines, and in manufactured goods. Biosensors provide a multiplicity of ways to uniquely identify and monitor those with whom such sensors have become attached.

That which has been provided with a unique digital signal becomes a node in a network. The data collected through the nodes of that network provide ways for both the nodes ("digital twins") as well as the network to be modulated or controlled, and, increasingly, the source of such modulation or control is a function of AI systems.

The dynamics of modulation and control can be: Medical, political, social, economic, financial, psychological, emotional, physical, religious, and/or educational. The digital panopticon doesn't just see from the outside in, but, as well, sees from the inside out.

Although RFID (Bill Pawelec) and mesogen chips (Dr. Staninger) have been used to introduce pathways of surveillance and data collection into the lives of people, nonetheless, the technological advancements which have been made in the last 15 years have opened up many other possibilities for establishing various forms of biodigital convergence. Those advancements extend from: Various forms of nanotechnology (mesogens are but one kind of nanotechnology, and smart dust is another), to: The introduction of metamaterials (such as graphene oxide along with more modern and exotic forms of 6-G, or higher G, engineering); the development of mRNA technology (which is a synthetic or artificial form of exosome and endosome dynamics); optogenetics, and synthetic biology.

Technological refinements concerning data collection have reached the point where substances no longer have to be introduced into people from without. Each person's DNA gives expression to a unique frequency signature, and once known, that signature can be used as a honing device toward which to direct whatever kinds of modulating frequencies or vector dynamics are selected by a given panopticon operator -- whether that operator is a human being or an autonomous AI system.

We are not just becoming increasingly ensconced in the Internet of bodies, or the Internet of Things, or the Internet of Medical Things, or the Internet of Bio-Nano Things and so on. We are increasingly being tethered to a Panopticon of Digital Transformation, and becoming incorporated into a hive or Borg mind is just one potential of such a system.

Augmentation – which is a dual-use technology -- is promoted as a process of enhancement which will assist individuals to be able to engage life in faster, better, smarter, stronger, and more competitive ways. Yet, as a dual-use technology, augmentation is also an inherent feature of the Panopticon system because through augmentation individuals can be modulated and controlled in ever more exacting

ways and, yet, not be any the wiser as to how they are being imprisoned and used by the Panopticon system.

The most insidious form of imprisonment is when the shackles which bind one are invisible to one's gaze, awareness, or understanding. The Panopticon of Digital Transformation is such a form of imprisonment because: Wherever one goes; whatever one does; whatever one thinks, whatever one feels, whatever one creates will all be shaped, modulated, and controlled by an array of digital shackles about which one is unaware and which human beings will have been induced to understand as being implements of glorious freedom rather than being forms of authoritarian abuse.

The term "transhumanism" is actually a euphemism for what is being implemented. That term alludes to the possibility of being able to go beyond or transcend the human condition and, therefore, that possibility is being hyped as constituting a positive, constructive, empowering, progressive possibility, and, yet, as a dual-use term of technology, the notion of transhumanism is merely a tactical way of providing plausible deniability that transhumanism is actually nothing more than an enticing, intriguing disguise which is being used to groom people to become full-fledged acolytes of the Panopticon of Digital Transformation … like all addictions, in the beginning, the technological addiction seems to be the solution to all one's problems until one realizes – if one is sufficiently fortunate to reach such a point – that the addiction merely has encased one's difficulties within an even more intransigent set of additional difficulties.

Approximately 3-4 years ago, Aman Jabbi began to note LED lights which had been, and were being, installed in, San Francisco. Low pressure, sodium-halogen lights were being replaced by very bright LED lights.

These latter lights are being installed in areas of denser population every 30 yards, or so, apart from one another. These new installations are referred to as "smart lights" and "smart poles."

These complexes wirelessly communicate with one another and are linked to underground fiber optic cables. In turn, the lights and fiber optic cables are connected with additional nodes of a more complex network of data collecting and analyzing technologies, many of which are operated by, or used in conjunction with, AI systems.

The foregoing lights and poles can be equipped with any number of biosensors. They also can be weaponized, and, when weaponized, they can form part of an offensive system that can be used to control or eliminate the individuals whose digital data is being collected through -- along with other pathways of data collection – the aforementioned smart lights and smart poles.

Among the sensors which can be installed on the foregoing smart poles are noise sensors. The ostensible reason for the presence of such sensors is to assist in the control of noise pollution, but, given the dual-use nature of such technology, those sensors also can be used as listening posts for any signs of threat to the continued operation of such 'smart' systems.

In addition, smart poles can be equipped with public address systems that can dispense whatever directives are deemed necessary under a given set of circumstances. That which is communicating these directives is not necessarily a human being.

Furthermore, according to Aman Jabbi, these smart poles have a capacity to accommodate drones. This capacity can be in the form of providing, one, or more, charging station for drones, as well as in the form of providing a perching place from which such drones can be launched to regulate activities (such as crowd control or unwanted "disturbances" of any kind) either near to the poles or at distances somewhat removed from those poles.

In effect, the poles will establish a geofence that will monitor and regulate -- with force if necessary -- whatever activities are taking place within the perimeter that has been established by the poles. Police will not be needed because everything will be handled autonomously and anonymously.

The frequencies which emanate through the blue LED lights affixed to the 'smart' poles are extremely harmful to people's eyes, and, therefore, by design, have the capacity to induce people to look downward, away from the lights, in a rather submissive posture. In addition, the poles can be equipped to emit any number of frequencies which are able to control, injure or terminate people.

For instance, the smart poles can be equipped with what is colloquially referred to as a "puke ray." When turned on, it incapacitates people who are exposed to it.

The "ray gun" works by emitting very high frequencies of light which are replaced by one another very quickly. The human body does not adapt well to such high frequencies and rapid frequency changes.

The foregoing sort of frequency weaponization process is part of the dynamics of biodigital convergence. This is because such technology has the potential to be used to condition and induce human beings to become subject to and, therefore, converge with the digital realm.

The aforementioned poles and LED lights are fancy herding tools intended to help the Panopticon system of government to move human beings toward biodigital convergence. Other herding tools are: wi-fi; 5-G microwaves (which began as a crowd-control technology); 6-G metamaterials (such as graphene); biosensors; mRNA treatments; beam steering (the re-direction of frequencies); behavioral recognition radar; bioinformatics (the gathering and use of data for purposes of modulating and controlling biology); CubeSat technology (Satellites that consist of sides measuring 10 by 10 inches and which can contain any number of possible payloads); D.A.R.P.A. (Defense Advanced Research Projects Agency); DNA Steganography (a way to brand biological organisms via their DNA); precision medicine (medicine geared toward leveraging the uniqueness of a given individual's biology); synthetic biology (the creation of artificial and arbitrary systems of biology); the CDC; the FDA; the FBI; the CIA; the FCC; the military; the Federal Reserve Bank; Blockchain technology; Executive Orders; the Supreme Court; Congress; hydrogels; the IEEE, (Institute of Electrical and Electronics Engineers); informatics (the computational manipulation of data); microfluidics (the manipulation of the flow of fluids on a micro level); Network Central Warfare (Using networks of, among other things, data to wage war against human beings through manipulating the way information is used and abused); pervasive computing (the use of a litany of biosensors and microprocessors to provide data that can be subject to computational processes that can lead to control and modulation); plasmonics (the manipulation of nano-complex – called a plasmon or a quantum of plasma oscillation);

biophotonic (a form of engineering which seeks to regulate the flow of photons in biological systems); telemetry (the automated collection of data); tissue engineering (an off-shoot of the arbitrary and artificial techniques of synthetic biology; terahertz radiation (frequencies which fall in between infrared and microwave radiation and can be used, for among other things, targeted drug delivery as well as painful, if not lethal, reminders of their presence); WBAN (Wireless Body Area Network – involves a continuous collection of data concerning what is happening in a given biological context).

All of the foregoing items are ensconced in dual-use forms of technology. As indicated previously, this means that such technologies can be promoted as giving expression (in one, or more, ways) to constructive, protective, healing and/or beneficial uses while also having the capacity to herd people, in one or more ways, along a path toward biodigital convergence.

One of the main goals of biodigital convergence is to erase all considerations that there is something more deeply hidden than the technological cul-de-sac to which biodigital convergence is herding people. When one can provide substantial evidence – as the two volumes of *Something More Deeply Hidden* hopefully have done -- that there is something which is more deeply hidden than what is being passed off as the truth of things and, therefore, warrants investigation in a rigorous fashion, then, this state of affairs tends to place cautionary – if not hazardous -- brackets around anything which claims that there is nothing more deeply hidden.

All of the events of the past 85 years – and, very likely, for a much longer period of time -- have been for purposes of herding or corralling human beings toward a certain point in history – a terminal point of biodigital convergence. Historical events are like the sheep dogs which nip at the heels of, and bark at, sheep in order to move the latter animals toward a final destination point, and the dogs that are being used to move the herd don't have to understand the ultimate purpose of the herding process in order to be effective at their jobs or assignments.

As indicated at the beginning of this chapter, those who are designing, constructing, and operating the project -- which later on in the chapter was described as being the Panopticon of Digital

Transformation -- might be very skilled at knowing how to arbitrarily and artificially: Disrupt, hack, target, undermine, sicken, divert, alter, modify, modulate, terminate, re-purpose, leverage, corrupt, and abuse biological systems, nevertheless, they are completely ignorant of – if not in denial of – the many aspects of existence which are more deeply hidden and that fall beyond – oftentimes considerably so -- the horizons of their various theories. It is devotion to such ignorance, if not entanglement in various traumas which has led to deep denial concerning such matters, that induces them to suppress all evidence which points in the direction of that which is more deeply hidden because such evidence indicates that virtually everything in which they are engaged are authoritarian acts of censorship, abuse, and oppression.

Exercising and developing integrity with respect to the search for something more deeply hidden might well have greater value than whether, or not, one succeeds or fails to come to realize various truths concerning the answers for which one is searching. Success might be enjoyable to experience and failure might be hard to take, but without integrity, neither success nor failure is likely to be survived.

Integrity can neither be exercised nor developed as long as one tries to prevent people from having access to the sort of sovereignty that is needed to be able to freely seek for ways to understand, and gain insight into, that which is more deeply hidden. Wars, terrorism, education, elections, politics, the media, government, entertainment, and so on, can all be used as herding tools intended to divert people away from pursuing something that is more deeply hidden and more essential to life.

Those who are interested in, and drawn toward, that which is more deeply hidden must become like gyroscopes. In other words, no matter what destabilizing forces are introduced into the conditions of their lives, the foregoing sorts of individuals must always try to regain a conceptual, emotional, psychological, physical and spiritually stable form of dynamic re-orientation vis-à-vis life in order to provide oneself as best one can with respect to on-going opportunities to discover more about that which is deeply hidden.

However, the choices we make to re-orient ourselves are often fraught with danger. Moreover, some of those choices only serve to destabilize us even more.

So, one must choose wisely, but this is frequently easier said than done. Not every passageway into the unknown leads to something that is more deeply hidden but which is, simultaneously, beneficial to human existence.

Some rabbit holes are far more heuristically valuable than various other kinds of archeological digs which might, on the surface, seem intriguing but end up wasting one's time and resources. I am deeply grateful to Sabrina Dawn Wallace for pointing in the direction of something more deeply hidden that, upon investigating, has been of considerable value to me … and many others.

Chapter 6: The Geoengineering of Humans

Geoengineering is a term that refers to a set of processes – which might entail atmospheric, biological, chemical, and/or environmental changes of some kind -- that are intended to modulate, re-shape, or completely re-fashion different dimensions of the world in which we live. The motivations for undertaking such processes are not always clear, but they often have to do with some combination of various inclinations toward profits, control, hubris, self-serving delusions of one sort or another, and/or a technocratic, religiously-flavored compulsion to impose one's ideas on others no matter what the cost of doing so might be for the world or those that inhabit the world.

I first encountered the foregoing term – that is, geoengineering – when I came across a documentary approximately ten years ago on the topic which was entitled: 'What In The World Are They Spraying?' The DVD was put together by Michael Murphy, G. Edward Griffin, and Paul Wittenberger.

After finishing the aforementioned DVD, I remember investigating the matter further, and during this process of research, I subscribed to a few newsletters on the subject. At some point – and, this did not take place right away – I began receiving strange e-mails which were critical of Michael Murphy, one of the creative forces responsible for putting together "What In The World Are They Spraying," and, in addition, whoever was writing to me – and others – was making various allegations concerning Michael Murphy.

Among other things, the foregoing messages indicated that while it was unfortunate that what was being said with respect to Michael was being said – especially given how much Michael had accomplished with respect to rallying people's interest in, and informing them about, the topic of geoengineering -- nonetheless, the issue of geoengineering was too important to let the matter concerning Michael Murphy slide and that, somehow, what was being done was for the greater good.

I had no way of knowing whether, or not, what was being said about Mr. Murphy was true. Although, for a time, I continued to do a bit more investigation concerning geo-engineering, my research activities soon carried me in other directions, and the foregoing was, more or less, set aside even as, from to time, I found myself wondering about what had happened to Michael Murphy because I had found the

documentary that he, G. Edward Griffin, and Paul Wittenberger had helped to put together to be quite interesting and informative as well as raised a lot of important questions concerning the high level of heavy metal toxicities that were being dumped on the Earth.

Flash-forward another ten, or more, years, and my research brought me back to the issue of geoengineering. Furthermore, such exploration also introduced me to another set of controversies, some of which touched upon the Michael Murphy issue.

During my second round of research directed toward the subject of geoengineering, I came across an interview that Michael Murphy had done with, I believe, Kim Moore, but I might be incorrect with respect to the second name. During that interview, a very different story emerges from the one which I had been led to believe was the case some ten years earlier, and it doesn't take very much effort to locate, via the Internet, the various source materials concerning the dispute at issue, and not withstanding such information, I still found myself in no better of a position to determine what the truth of things is with respect to the aforementioned dispute.

However, I did come across an article dated August 31, 2014 that had a byline bearing the name Dane Wigington that had been published on geoengineeringwatch.org (a web site which, I believe, Dane Wigington operates and controls), and the article was entitled: "Setting the Record Straight for Those Who Truly Care about the Battle to Stop Climate Engineering." In the article, Mr. Wigington is critical of, and makes various charges in relation to, three individuals: Michael Murphy, Kim Moore, and someone who goes by the moniker of "weatherwar101."

As far as Michael Murphy and Kim Moore are concerned, I have no way of determining where the truth lies concerning the allegations that are made by Dane Wigington during the course of the essay. However, when it comes to the work of 'weatherwar101', it is possible to uncover, at least to a degree, some of the truth, and in doing so, one can't help but wonder what is going on.

More specifically, in the aforementioned article by Dane Wigington, one finds the following passage:

"I have indeed made clear my disagreements with WW101 and I stand by everything I have stated in this regard. WW101 has put out some good and I believe accurate information about NEXRAD radar, but other videos put out by WW101 are completely unhelpful and untrue. Some of the WW101 videos blame all the weather disruptions on the sun without so much as mentioning the climate engineering issue. Other videos state that all the moisture for storms is coming from power plant cooling towers. This conclusion is so far from reality that it does not even deserve a response."

To date, I have spent hours working my way through more than 50 videos on the weatherwar101 YouTube site, and, so far, in stark contradistinction to Dane Wigington's statement in his previously cited article, I have not come across even one reference to the idea that weather disruptions on Earth are caused by the sun. In fact, 'weatherwar101' is quite repetitive (and this is not a criticism) in indicating that the weather disruptions on Earth are largely, if not entirely, the work of human beings.

Furthermore, while Mr. Wigington is of the opinion in the previously cited article that 'weatherwar101's contention that disruptive weather on Earth is, in part, a function of the massive amounts of superheated moisture that are being released from the cooling towers of power plants "… is so far from reality that it does not even deserve a response," nevertheless, Mr. Wigington not only responded – despite having claimed that a response was not deserved -- but, as well, he missed a perfect opportunity to provide a teaching moment by failing to offer any actual evidence as to why the perspective of 'weatherwar101' was , supposedly, " so far removed from reality" as far as the purported role that superheated moisture from power plant cooling towers is concerned in relation to the possibility of assisting extreme weather storms to be generated.

A declarative sentence, with no evidence to back it up, is nothing more than an unsupported claim. It is an argument based on the alleged authority of the one making such a declaration – in this case, Dane Wigington -- rather than being an expression of the sort of rigorous examination of data that is required by reliable research.

Mr. Wigington follows up the foregoing, unverified claim with an ad hominem argument on 'weatherwar101' by asserting:

"Now it seems that WW101 is branching out to personal attack videos in the effort to try and extract revenge from those who don't agree with his "it's all just the sun" or his "cooling tower" theories."

Mr. Wigington is attributing motives to 'weatherwar101' for which no corroborating evidence is being offered, and, in fact, Mr. Wigington not only fails to provide any evidence to back up his charges concerning 'weatherwar101's' alleged motives for making videos, but in the process of making those allegations, Mr. Wigington proceeds to distort 'weatherwar101's' perspective once again by repeating the earlier unproven allegations involving the sun and cooling towers which misrepresent the actual position of 'weatherwar101'.

In the section of the Wigington article that follows the foregoing considerations – a section entitled "Bottom Line" -- one also finds the next set of statements -- namely:

"When people mix their theories about multicolored aliens and the coming ice age into the climate engineering issue, it does not give credibility to our cause … rather such inappropriate and incorrect information moves the cause backwards. I again stand by my position on refuting these subjects when others try to blend them with the fight against climate engineering."

Although I have not gone through every video published by 'weatherwar101', nonetheless, so far – after hours of research -- I have not seen anything in those videos – nor in the short introductory book which 'weatherwar101' wrote (called *No Natural Weather*) that discusses, let alone mentions, the idea that "multicolored aliens" have anything to do with weather disruptions on Earth, and, consequently, one can't avoid the following question: Why is Dane Wigington mentioning something in his article's conclusion that has nothing to do with the conceptual position of the individual whom he is seeking to criticize?

As far as Mr. Wigington's dismissive references in the conclusion to his article is concerned that touch on the idea of a possible, forthcoming ice age that has been predicted by those who are exploring some of the issues that are entailed by the notion of the Grand Solar Minimum and which revolves about certain dynamics of the Sun, once again, this has nothing to do with the point of view to which the work of 'weatherwar101' is giving expression. I have no idea what opinion, if any, 'weatherwar101' holds concerning the issues surrounding the Grand Solar Minimum model, but even if he fully subscribed to that idea, it has nothing to do with the heart of 'weatherwar101's' perspective that is being given expression through the more than 50 videos that I have studied on the relevant YouTube site, and if Dane Wigington had actually done any research into the actual perspective of 'weatherwar101' rather than engaging in what seems to be a fabricated narrative, then Mr. Wigington would have known that what I am saying is true, and, therefore, the fact that Mr. Wigington mentions the issue of a possible forthcoming ice age tends to help one to realize that he is engaged in a process of misdirection by introducing a straw man sort of argument in which one idea is dismissed – i.e., the notion of a possible forthcoming ice age -- which has nothing to do with the subject at hand – namely, the actual position of 'weatherwar101` concerning the issue of geoengineering in order to try to make it seem as if the latter subject has been addressed when this is not the case.

Dane Wigington goes on to conclude his article in the following manner:

"Though many will likely speculate that all this turmoil is somehow the work of government operatives trying to create division, in my opinion there is no truth to this in this particular case. There is so much strain on people -- as the walls close in on us all -- that some are simply snapping. The end of our former paradigm, which this period certainly qualifies as being, requires a steadfast holding to truth and facts. We need to be in this together, and not allow ill behavior or egos to divide us from making progress. We all suffer the results of geoengineering's ill delivery, and fighting this means we don't have time for any nonsense."

The foregoing consists of nothing more than "nonsense" in the form of a series of ad hominem attacks. Mr. Wigington appears to be claiming that 'weatherwar101' is merely someone who has snapped under the strain of the weather and climate issues that are closing in on all of us and, in addition, Mr. Wigington seems to be asserting that 'weatherwar101' is someone who does not "hold steadfastly to truth and facts." Finally, according to Dane Wigington, 'weatherwar101' is someone who, apparently, is guilty of either "ill behavior or ego" or both and, as a result, supposedly prevents people from making progress with respect to the problems presented by the issues of geoengineering.

Unfortunately, absolutely no evidence is advanced by Mr. Wigington to support any of the foregoing innuendoes concerning the alleged character of 'weatherwar101' or the alleged quality of the latter's research. Given the extent of the problems with various aspects of the unsubstantiated series of character assassination that appear to be directed against 'weatherwar101' and which have been outlined in the foregoing discussion, one can't help but question the veracity of the allegations that were made by Dane Wigington earlier in his article concerning either Michael Murphy or Kim Moore.

The purpose of this presentation is not to adjudicate the foregoing matters. Rather, I have put forth some considerations that run contrary to the sort of narrative that Mr. Wigington seems to be trying to spin with respect to 'weatherwar101' and which, therefore, carry – potentially -- problematic implications with respect to other things that Mr. Wigington has said not only about Michael Murphy and Kim Moore, but, as well, about geoengineering in general.

Although the foregoing dispute took place quite a few years ago, it is not irrelevant to events that are transpiring today … events that, on the surface, might not appear to have anything to do with geoengineering, but which, when engaged with the right degree of rigorous consideration and understanding, could be seen to be giving expression to another facet of the process of geoengineering that is taking place in the world today and which has been going on for quite some time – that is, the geoengineering of human beings.

A little later in this presentation, I plan to provide an overview of my understanding of 'weatherwar101's' perspective – the perspective that, for unknown reasons, Dane Wigington seems to want to criticize because, apparently, he never took the time or made the effort to examine what was actually being said by 'weatherwar101' or, alternatively, Mr. Wigington could actually have taken the time and made the effort to look at what 'weatherwar101' was saying, and, for whatever reason, might have felt threatened by those ideas and, as a result, decided to engage in innuendo, as well as ad hominem and straw man arguments rather than put on his big boy pants and seek to settle the matter with well-reasoned and evidentially rich arguments concerning whatever it is that he seems to be so averse to addressing and, unfortunately, appeared to resort, instead, to engaging in inappropriate forms of argument that obfuscate and distort, rather than illuminate, the relevant issues. I do not know if the perspective being put forth by 'weatherwar101' is right, but I do know that the evidence and arguments that are being put forth through various videos that have been published by that individual, as well as through the aforementioned short book on the topic, have a quality that resonates with my sense of where the truth might lie, and, most importantly, that individual – or individuals -- does this in a way that is rooted in the sorts of evidential considerations that – for me, at least -- are quite compelling.

However, before moving on to the overview of the work of 'weatherwar101' that has been promised previously, I would like to retrace my steps and return to the video "What In the World Are They Spraying" that was mentioned at the beginning of this presentation. This decision should not be seen as a deviation from the 'overview' project that is being promised, but, instead, should be understood as helping to set the stage a little with respect to that which is to come in this essay.

When I first watched the aforementioned video, I was fascinated, but it was entirely foreign to my own experience. At the time of viewing the video – which was around 2011, or so -- I lived in Maine. None of the chemtrails that were being shown or discussed in the documentary seemed to be in the skies above me, and, so, I wondered whether what was being explored in the video was something that

affected a few places on the West Coast of the United States as well as Hawaii and, maybe, a few places in Europe as was being depicted in that DVD.

To be sure, I might not have been paying proper attention to what may have been going on in the skies over Maine, but I did the empirical thing and looked, yet, at the times that I looked, nothing anomalous seemed to be taking place. However, all of this changed about six or seven years ago, and, suddenly, there in the skies above me were the same sorts of chemtrails that I had seen on the DVD … running in a series of roughly parallel strips from one horizon to the other, or crisscrossing with one another at various points, or forming huge 'V's' and 'X's' in the sky.

One often could see jet planes – three and four at a time -- laying down the chemtrails. Often this occurred in the late afternoon.

Initially, the "official" position was that the effluent streaming from the planes was nothing more than contrails that were a natural chemical reaction which occurred when jets flew at certain altitudes and in certain temperatures. Anyone who took a little time to research such claims soon discovered that contrails and chemtrails are entirely different phenomena, and, as a result, one encountered the first of many lies that were issued out of the mouths of people who, apparently, were seeking to hide the reality of what was actually taking place.

Eventually, the official narrative changed from "nothing going on here folks but contrails" to a narrative in which a heroic battle was being fought to defend against the impending catastrophic impact of global warming generated by the effects of greenhouse gases such as: CO2 and methane that were being created by human beings … a heroic battle in which chemtrails were being used to reflect or divert incoming radiation from the Sun in order to help cool the planet. Toward the beginning of: "What In the World Are They Spraying," a fair amount of time is spent covering a symposium that occurred in San Diego during 2010 concerning the topic of geoengineering, and it might be instructive to take a look at some of what transpired during that gathering of geoengineers.

One of the geoengineering specialists who spoke at the symposium and also was featured, to a certain extent, in the

documentary being made by Michael Murphy, G. Edward Griffin, and Paul Wittenberger was a fellow by the name of David Keith who taught at the University of Calgary in Canada. During the course of his presentation, Professor Keith started to talk about the possibility of using alumina or aluminum oxide in aerosols as a way of dealing with global warming.

After mentioning that alumina had four times the reflective volume surface area of some other aerosol candidates and, that, as well, alumina possessed 16 times the coagulation rate when compared with certain other aerosol candidates, and after noting how this latter property of coagulation is very important when it comes to issues of removal, Professor Keith proceeded to indicate how easy it would be to spray alumina into the atmosphere via either a new jet aircraft that were built to be able to handle such a project or by retrofitting existing jets to perform the function of spraying alumina or aluminum oxide into the atmosphere. While Professor Keith felt the cost of undertaking such a spraying project would not be expensive, he acknowledged that the possibility that in the not-too-distant future researchers were likely to discover that the issue of aerosol spraying from jets might not necessarily be as easy or as uncomplicated as initially supposed by many researchers, and, especially, this might be the case in conjunction with the problem of managing possible side-effects that could be associated with such aerosol spraying.

During the question and answer session that followed different presentations, one of the individuals in the audience – Dane Wigington – pointed out that he hadn't heard anything during the various presentations that addressed the potential of a highly reactive heavy metal like aluminum to "toxify soils and waters" and, in the process, adversely affect the health of human beings and the surrounding environment. He wanted to know whether, or not, this dimension of aluminum toxicity had been studied by any of the geoengineers.

David Keith from the University of Calgary took the question. He claimed that the individuals who were working on the aerosol issue were from Carnegie Mellon and that one of the very first things they did was to address whether, or not, the use of alumina would affect human health, and, in addition, he noted that while various toxicological issues needed to be addressed, nevertheless, even though

the group had not, yet, published its results if one were "just thinking about the sheer number of particles … the human health impact of small particles … the answer is that it's not even close to being an issue."

Dane Wigington followed up on his original question and asked: "… so, ten megatons of aluminum dumped into the atmosphere would have no human health" aspects?

At that point, David Keith responded by saying:

" … let me be more careful here … to separate out the toxicological … so, the alumina that we have just begun to research and published nothing … and, so, there could be something terrible that we find tomorrow that we haven't looked at."

Professor Keith's answer was rather disingenuous. In fact, considerable research already had been done elsewhere indicating that aluminum does have a toxic impact on life.

Furthermore, why would Professor Keith want to separate out – or set aside -- toxicological considerations from the rest of his answer? The whole point of the question being asked was whether, or not, geoengineers had undertaken the sorts of studies that would indicate whether, or not, using aluminum in jet aerosol spraying would have a toxic impact on human health and the environment in general.

Moreover, while it might have been true that the Carnegie Mellon research group was just beginning to undertake such research, perhaps someone should have informed Professor Keith that such spraying already had been going on for a number of years. In addition, there was a growing body of evidence indicating that such spraying was posing a health hazard on a variety of levels.

For example, Francis Mangels -- a retired, U.S.D.A. biologist -- indicates that when the presence of aluminum in a given location exceeds 1,000 parts per billion, the federal government is supposed to be called in to address the situation. Samples have been taken, among other places, from the snows of Mt. Shasta in California, and these samples have been shown to be at 61,000 parts per billion – 61 times

greater than what the government indicates is safe, and, this was more than 12 years ago.

Similar results to the foregoing were present in nearly 30 other tests that have been run in conjunction with air, water, and soil samples. All of these studies indicated that there was a growing amount of toxic heavy metals being dumped on the Earth that, in addition to other problematic ramifications, were destroying microscopic life forms in the soil.

Aluminum, barium and strontium – which like aluminum are heavy metals -- have also been found in samples that exceed levels that are considered to be safe -- and even when a substance is deemed "safe", this does not necessarily mean that such substances do not continue to be cumulatively toxic even at such "safe" levels. In point of fact, all heavy metals have toxic ramifications for human beings as well as for the environment in general, and such toxic samples have been traced to the nano-particles that are inherent in the chemtrails that are being rained down upon the Earth.

According to the previously mentioned, former government biologist, Francis Mangels, gardens grow best when the pH of the soil is between 5.5 and 5.6. Somewhere around 2005 he started a garden that had measured the soil's pH value and discovered that the soil in the garden had the necessary pH properties for growing things, but five years later, the pH of the soil in the garden had been pushed in a more neutral or even alkaline direction of 6.8, and this change in pH values was due to the heavy metal nano-particles that were falling to Earth from chemtrails.

Deborah Whitman took samples from the silvery bark that had begun to appear on dying trees in her area. The tests came back positive for a variety of heavy metals including aluminum, barium, and titanium – all of which have been documented to be present in chemtrails.

The presence of aluminum has been implicated in the rapidly rising number of Alzheimer cases. Furthermore, aluminum also is a fire accelerant, and its presence in the trees throughout California suggests that it might be playing a role in the way forest fires have been spreading so quickly and intensely in conjunction with the

increasing number of those kinds of catastrophic events that are taking place in California.

When Michael Murphy and Paul Wittenberger travelled to Hawaii to see whether, or not, chemtrails were present in what many consider to be a relatively pristine environment, they were told that the bark of coconut trees had undergone a change since chemtrails had begun to be dispersed near the islands, and, as a result, such bark had become soft and easily could be stripped from those trees, something that had not been the case prior to the advent of chemtrails being dispersed near Maui.

The documentarians also talked with a mother who had been raising her daughter on an organic farm. A friend of hers suggested that she should have her daughter's hair tested for possible heavy metal contaminants.

Because her child had been raised within what was considered to be a completely organic lifestyle, and, in fact, the child never even had been vaccinated, the mother believed that any such tests would be negative. Nonetheless, she discovered that her daughter's hair tested positive (in amounts that exceeded allegedly safe reference limits) for the presence of heavy metals such as: aluminum, antimony, arsenic, cadmium, Gadolinium, lead, tin, and tungsten, and most – if not all -- of the foregoing ingredients have been found in samples of chemtrail nano-particles.

To try to claim that officials have not been, and are not, aware of the foregoing issues is rather problematic. After all, and to give just one example, Patent #7582809, which dealt with an aluminum-resistant gene was granted on September 1, 2009, a full year prior to the previously mentioned geoengineering symposium that was held in San Diego in 2010 and at which David Keith had sought to evade questions concerning the possible toxicity of the aluminum for human beings and the environment that he was proposing might be sprayed from jets into the atmosphere.

Why would someone want to patent an aluminum-resistant gene if aluminum was not already considered to be a toxin that was present in the environment in quantities that were known to be capable of interfering with crop growth and viability? Apparently, the foregoing sort of information is precisely the kind of thing to which Professor

Keith alluded when he said that "… there could be something terrible that we find tomorrow that we haven't looked at" since, obviously, something terrible already had been found yesterday – not tomorrow – and either Professor Keith was clueless concerning what already was known about the toxicity of aluminum or, maybe, the reason why he was being so disingenuous with respect to evading the question he was being asked concerning the toxicity of the aluminum that he was proposing could be sprayed from jets is because, perhaps, he already knew the answer to the question being asked, and such an answer would not be able to be used to spin chemtrails as being, potentially, a good thing to do.

More than twelve years have passed since all of the foregoing events transpired, and, yet, since that time, there has been a relentless drive on the part of various forces -- which, at best, are nothing more than exercises in demagoguery and, at worst, constitute sources of destructive malevolence -- to pour more and more toxic heavy metals as well as other toxic substances upon the world's ecologies despite the fact that evidence has also been accumulating at a rapidly increasing rate which demonstrates toxicity inherent in all that is being done via chemtrails.

Toward the end of the "What In the World Are They Spraying" documentary there is footage of Michael Murphy going to Washington, D.C. and meeting with – or trying to -- members of Congress – both Senators and Representatives, as well as both Democrats and Republicans – in an attempt to inform those individuals and get their commitment to work toward some sort of coherent, concerted plan to gain substantive government and public control over toxic heavy metals that are being dispersed into the environment. In a series of visual and auditory vignettes involving the alleged bastions of the American Republic that would be hysterically comical if the bottom line were not so disturbingly monstrous, the aforementioned documentary records the responses of numerous members of Congress concerning the overtures of the individuals making the documentary, and those responses were frighteningly reminiscent of what cockroaches do when light shines upon them – namely, scurry for cover and seek to disappear into anonymity.

According to David Keith – in his aforementioned talk in 2010:

"… implementation decisions will be risk to risk … the risk of doing it [that is, spraying chemtrails] against the risk of not doing it."

Given the considerable evidence that CO2 might not be quite the villain that global warming advocates have claimed it to be since, among other considerations, (1) elevated CO2 levels do not automatically indicate that temperatures will become elevated because high CO2 levels also have been recorded in conjunction with lowered temperatures as well, and given the fact that (2) there is a great deal of evidence – at least according to Grand Solar researchers -- that the near future might give expression to an ice age rather than to an era of global warming – and (3) putting aside the falsification of research results that appear, on the basis of hacked e-mails, to have been committed in England by the Climate Research Unit of East Anglia University in 2009, as well as similar falsification of data that was uncovered in 2011 that attempted to lend credence to the global warming narrative when evidence actually indicated otherwise, and given the fabrication of data by the NOAA (that is, National Oceanic and Atmospheric Administration) to induce countries to sign the Paris agreement on climate change, one is not exactly sure what the nature of the risk is to which Professor Keith alluded in his talk if one were to refrain from spraying tons of heavy metal nano-particles -- as well as other toxic substances – on the Earth.

In an equally revealing communication, Ken Caldera, a geoengineer who also participated in the previously mentioned 2010 San Diego meeting of geoengineers concerning climate change, responded in the following way when asked about the motivation or rationale for dropping toxic heavy metals on the world:

"Maybe, I'm putting a particle in the atmosphere because I'm trying to make money, or, maybe, I'm putting a particle into the atmosphere because I'm engaged in scientific research and trying to understand cloud physics, or, maybe, I'm putting this particle into the atmosphere because I'm trying to make it rain locally … to seed the cloud and get more snow on our ski slopes."

To begin with, since chemtrails have never been about dropping single particles into the atmosphere, Ken Caldera's foregoing manner of phrasing things is, at best, a poorly chosen and euphemistic way of speaking that substantially downplays the fact that tons of particles are being dropped into the atmosphere through chemtrails and not just single particles. Secondly, Dr. Caldera might be well advised to stop thinking about what his motivations for doing anything are and to begin considering how his motivations for proceeding with the dropping of his ludicrous one particle into the atmosphere might entail problematic ramifications for people besides himself and, yet, his whole manner of speech seems to convey the idea that, somehow, he has the right to do such things without the informed consent of other people who might be adversely affected by what he is doing.

Of course, everybody can identify with Ken Caldera's previous reference to a profit motive, but making money at the expense of the safety and health of other individuals seems to be a rather reckless and self-serving way of going about life. Furthermore, while one can appreciate his wish to carry out the sort of scientific research that seeks to determine the dynamics of cloud physics, nevertheless, individuals cannot carry out such research – at least not in any ethically justifiable manner -- if that research is likely to have negative consequences on individuals and/or the environment -- especially if the research is being conducted without the informed consent of the individuals who, at least potentially stand in harm's way. It's almost like Dr. Caldera had never read Mary Shelley's 1818 book or seen any of the various film adaptations of that work or failed to understand why the townspeople might be prepared to take pitchforks in hand and lay siege to the laboratory of Herr Doctor Frankenstein because he was responsible for releasing a dangerous entity into the world that inflicted damage, and while that damage might have been unintended by Dr. Frankenstein, nonetheless, the damage occurred because the good doctor lacked the necessary foresight or insight to appreciate that he had created something which had a substantial potential for destruction.

Ken Caldera ends his relatively short answer to a question concerning his motivation or justification of spraying chemtrails with the following words:

"This obviously raises all kinds of questions … its usually risky … it likely will negatively impact some people, but we might find ourselves in a situation where these risks seem worth taking."

Quite frankly, I find the foregoing words to be quite disturbing. Who is the "we" that is finding themselves "in a situation" which is fraught with danger, and what, precisely, is the nature of that situation that supposedly warrants taking risks, and what sorts of risks are "we" talking about and what is the metric for evaluating what constitutes a "worthy" risk, and how does one propose to justify the use of such a metric?

An assortment of academic figures, together with various alleged research "experts", as well as elected and unelected government officials, different military authorities, and select representatives of the media all -- at one time or another and in one way or another – have lied about the issue of climate change. While the current presentation is not intended to be a venue through which to resolve the problem of climate change, one really doesn't have to be an expert in geoengineering to have good grounds for wondering if the people who want to rush to judgment on such matters have all their cognitive and ethical marbles in working order.

The foregoing considerations help set the stage for taking a look at the perspective of 'wearherwar101'. Although there are hints, here and there, in the works of that person or persons that I have seen which indicate that the world is warming up, this position does not necessarily give expression to a greenhouse gas theory of global warming, and, actually, irrespective of whether, or not, 'weatherwar101' does adhere to some version of global warming, this issue actually has nothing to do with the facets of his perspective that I would like to explore in the present part of my presentation … facts that are quite important in their own right and which, if true, carry a variety of grave implications for humankind and our planet.

There are a number of different components that form the basis of the paradigm that 'weatherwar101' is putting forth concerning the nature of man-made weather. As the title of his book: "*No Natural Weather*" indicates, 'weatherwar101' does not believe that a great deal of the weather that occurs – especially in relation to extreme weather events, but, quite possibly, in conjunction with all weather – is man-made.

While acknowledging that attempts are still being made to try to pin down precisely when and how the breakdown of the hydrological cycle might have occurred, the reason why 'weatherwar101' believes there is no natural weather anymore is because that cycle has become dysfunctional. However, although the precise nature of the how and when of such a breakdown is somewhat elusive at the present time, nonetheless, from time to time, 'weatherwar101' does clearly state that human beings have caused the aforementioned breakdown in the natural hydrological cycle, and, consequently, 'weatherwar101' is of the opinion that weather constitutes an anthropogenic issue … that is, a problem that has arisen due to the acts of commission or omission – or both -- on the part of human beings,

Irrespective of exactly how the natural hydrological cycle has been disrupted and rendered dysfunctional by mankind, we are confronted with the possibility that we no longer have an autonomously operating natural hydrological cycle that is capable of sustaining, in any reliable manner, the dynamics associated with: Slowly evaporating water systems that get transformed into water-bearing clouds that, when sufficiently saturated, release their moisture which -- depending on conditions – is manifested as rain, snow, sleet, hail, or becomes part of different storm systems. Instead, the broken hydrological system has been replaced with a man-made system that has changed over time as new technology emerges and permits.

As alluded to earlier, 'weatherwar101' believes that at least three components are needed to make weather: (a) a source of water; (b) a way of making clouds that can absorb water, and (c) a means of inducing the clouds and their water to do what one wishes them to do. According to 'weatherwar101' (a) -- the source of water that is necessary for making weather -- comes from the superheated water vapor that is released everyday from the cooling towers affiliated with

more than 11,000 power plants in the United States and 70,000 power plants that exist worldwide, while (b) chemtrails contain materials that can assist with cloud formation as well as help enable weather to be shaped, and, finally, (c) the nexrad (short for Next Generation) Doppler radar stations that have been put up since 1988 provide the sort of technology that is capable of modulating what takes place in any given weather system that is being maintained through clouds made up of fast evaporating water and nano-particles of, among other things, heavy metals. Let's take a look at each of the foregoing three components.

Dane Wigington has gone on record as saying the following:

"I have had a number of people request [via geoengineeringwatch.org and elsewhere] that I address the completely ridiculous information being put out by some stating that power plant cooling towers are being used for climate modification."

Before pushing on to the rest of Mr. Wigington's public statement concerning the issue of cooling towers, one might note that the issue being addressed by 'weatherwar101' is not a matter of climate change per se – as Dane Wigington seems to imply -- but, rather, the focus of 'weatherwar101' is on the process of weather formation. While climate and weather obviously are interconnected, nevertheless, I have not come across any indication -- at least not in the materials I have covered – that 'weatherwar101' claims that climate is a function of weather.

To be sure, one might reasonably suppose that whatever weather is possible is, in part, a function of a given set of climatic conditions, but one also might simultaneously contend that climate gives expression to a broader set of considerations than does weather involving, for example: The, rotation of the Earth, the nature of ocean currents, the electro-magnetic properties of our planet, the relationship between the Earth and the Sun – both in terms of varying distances between the two as well as in terms of the diagonal disposition of Earth's poles relative to the Sun, along with the dynamics entailed by cosmic rays from deep space and the amount of

energy possessed by those rays, together with the dynamics of plate tectonics, volcanic activity, and a host of other considerations. To be sure, weather formations take place within the context of the former, climatic forces, but while all of the aforementioned factors might impact weather in different ways, the nature of weather tends to constitute a set of dynamics that is somewhat different from, and somewhat more narrowly conceived (in which the hydrological system plays a primary role) than the more complicated dynamics that give rise to climate.

While attempting to address the issue of cooling towers, Dane Wigington goes on to contend that:

"I have personally worked on cooling towers for Bechtel power over three decades ago. The facility I was involved with was the 'Cool Water Coal Gassification Project' located in Daggett, California.

"Daggett is in the middle of the Mojave Desert. How much available water is there in this desert? Not much, and for this reason, these cooling towers were a 'closed loop system.'

Many power plants use this type of system to conserve water. To believe that isolated steam cooling towers could magically put this volume of water into the sky from water sources that often are only ponds fed by wells is beyond ridiculous."

One wonders about the nature of the process for conserving water to which Dane Wigington alludes in the foregoing statement. Given a power plant system that supposedly operates through a completely closed loop process, one wonders why there is any need at all for a ready supply of water from a well unless water is somehow being lost during the process of generating power along with the on-going dissipation of heat which that process produces, and, if this is the case – and it is – then, this would raise the question of just how much water is lost to superheated water vapor that helps dissipate the heat that arises during the generation of power and, thereby, cools the power generating system, which one might suppose is the reason why some of the towers associated with a power plant are known as "cooling towers."

Dane Wigington fails to mention what the heat load was for the cooling equipment that was used at the Bechtel power plant in Daggett, California. Moreover, he didn't specify how much evaporation took place in the cooling towers associated with the aforementioned power plant in order to be able to handle the heat load that arises during the generation of power.

Generally speaking, thousands of gallons of water per minute per tower tend to evaporate during the cooling process. Furthermore, how many thousands of gallons of water evaporate per minute will depend on the extent of the heat load that develops during the generation of power.

Furthermore, as 'weatherwar101' points out in a number of video presentations, the only part of the power generation process that is closed has to do with the water that is needed to turn a turbine. On the other hand, the water that is used to help cool and re-condense the water/steam in that closed-loop facet of the power generating system is part of what is known as a "wet surface air cooler or WSAC" which consists of a combination of sprayed water and air induction being run through a network of bundled tubes, and this cooling process is part of an open-loop system that, eventually, releases water into the atmosphere in the form of superheated water vapor.

How it is that Dane Wigington who worked for Bechtel at a power plant in the Mojave Desert doesn't seem to understand any of the foregoing dynamics is something of a mystery. Whether done intentionally, or unintentionally, Dane Wigington has misled his audience with respect to the nature of how a power plant operates.

Dane Wigington also is misrepresenting the cooling tower issue by trying to argue that 'weatherwar101' claims that any set of cooling towers associated with a single power plant would be sufficient to generate the amount of water vapor necessary to feed a storm system. 'Weatherwar101' has been very clear that weather systems are fed and grow through the successive contributions of numerous power plants that twice a day release thousands of gallons per minute of superheated water into the atmosphere and which is capable of helping weather system develop that are in the vicinity of a given group of contributing power plants.

Contrary to the seemingly sarcastic verbiage used by Dane Wigington in the previous quote, there is nothing "magical" about the way in which groups of power plants are not only capable of supplying enormous amounts of superheated water vapor into the atmosphere, but, in addition, for more than 50 years such superheated water vapor have been known to have had the capacity to affect weather. Indeed, in 1971, the State of Illinois conducted a water survey study in conjunction with the 2200 megawatt nuclear power plant being built by Commonwealth Edison Company in Zion which is located near Lake Michigan in North-east Illinois.

The aforementioned report contained a literature review covering previous research. For example, a 1968 paper by Changnon indicated that precipitation increased anywhere from 20 to 40 percent in areas that were located downwind from the urban-industrial effects of the city of Chicago, and therefore, one had to seriously entertain the possibility that superheated water vapor from cooling towers might be able to affect the amount of precipitation that fell downwind from such effluents.

A 1970 study concerning tower plumes in Keystone, Pennsylvania that was conducted by Visbisky and others found that, depending on atmospheric conditions, effluents from towers were capable of contributing to the formation of clouds. Another study by Carson in 1971 reported that the heat and water vapor that were released by cooling towers were able to contribute to the formation of cumulus clouds and that such effluents had the potential to serve as triggers for the release of precipitation miles downwind from those towers.

In addition, 'weathewar101' notes that research concerning cloud physics has indicated that rain showers and thunderstorms have been known to be triggered by the introduction of relatively small amounts of energy into a developing weather system. Thus, the possibility that thousands of gallons per minute per cooling tower from a number of power plants might be capable of supplying the energy needed to trigger such weather events is not necessarily as "magical" as Dane Wigington seems to suppose is the case.

The aforementioned Illinois Water Survey report offered a few figures which could be used to roughly calculate the amount of water vapor that would evaporate from a power plant the size of the 2200

megawatt nuclear facility in Zion. The report worked on the assumption that there would be a heat load for cooling equipment in the order of 14.3 times 109 BTU/hour and that this would require an evaporation rate of 18,000 gallons per minute,

Given the foregoing figures, if one were to consider just a two hour period, the amount of evaporated water required to help cool the facility would be 120 (i.e., two hours converted to minutes) times 18,000 gallons per minute which results in a total of 2,160,000 gallons for each cooling tower. So, if one multiplies 2,160,000 gallons by 2 (the number of cooling towers present), one arrives at the figure of 4,320,000 gallons of superheated water vapor that would be released into the atmosphere during a two hour period from two cooling towers at a power plant like the 2200 megawatt facility at Zion, Illinois.

Estimates were also given in the foregoing report that were based on a lesser loss to the atmosphere than the foregoing figures depending on whether the loss took place in winter (11,000 gallons per minute) rather during spring, summer, or fall (14,700 gallons per minute). If one were to use the lower figures, the basic point that is being made here would not be altered in any substantial way.

On the basis of the 11,000, or so, power plants that are distributed across the United States, or the 70,000, or so, power plants that are located all around the world, then, one is able to calculate that every day, billions and billions of gallons of superheated water vapor are being released into the atmosphere twice a day in the United States as well as in the rest of the world. If studies conducted back in the 1960s and 1970s indicated that cooling tower effluents were capable of affecting weather systems downwind from those towers, then, what data and/or reasoning does Dane Wigington wish to employ to try to justify his contention that the superheated water vapor emanating from cooling towers could not possibly affect weather systems that are in the area of those towers, and, moreover, if one were to take into consideration the potential of a group of such cooling towers in a given area to be able to affect weather system via their combined release of effluents, then, the only thing that seems ridiculous concerning the possible active role of superheated water vapor in conjunction with

weather is Dane Wigington's continued inclination to deny the relevant evidence concerning cooling towers.

As warm, moist air – i.e., water vapor from cooling towers – rises up through the atmosphere because it is less dense than the air through which it is rising, the rising water vapor begins to cool. As a result, tiny drops of water begin to form through the process of condensation, and from this condensation process clouds begin to form.

According to 'weatherwar101,' the foregoing dynamic of artificially created precipitation is easily identified by the manner in which there are sudden, massive, bursts of superheated water vapor in an area with atmospheric properties that should not be able to generate the foregoing sorts of bursts, but what is otherwise inexplicable on the basis of natural phenomena can be traced to power plant cooling towers that are in, or near, the region where the sudden burst of superheated water vapor occurs, and this whole dynamic is easier to detect and follow when one views that process via infrared imaging.

One of the videos that had been put together by 'weatherwar101' took a look at the 2017 eclipse which was the first eclipse to cross the United States since 1918. 90 minutes were required for the shadow of the moon eclipse to travel from the Washington/Oregon area on the West coast to South Carolina where it was last visible in America.

As spectacular as the eclipse was, 'weatherwar101' points out that most people missed the opportunity to see something very important in conjunction with that phenomenon. More specifically, GOES-16 satellite imagery – GOES stands for Geosynchronous Operational Environmental Satellite – was following the progress of the eclipse across the country, but that imagery also depicted something else taking place.

In Carbondale, Illinois – where the longest period of eclipse totality occurred – sudden cloud cover arose as the shadow was about to pass over the city and it obscured the eclipse. The crowd can be heard booing during the video because of the way the cloud cover interfered with being able to clearly see the eclipse.

'Weatherwar101' indicates that the generation of the cloud system in Carbondale that was captured by GOES-16 imagery can be traced to the superheated water vapor plume that was released from the cooling towers of a nearby power plant. Furthermore something similar occurred in Charleston, South Carolina when a thunderstorm took place as the totality was taking place, and 'weatherwar101' provided video evidence that tied the thunderstorm to the activities of about 16, or so, power plants in the Charleston area that had, and were, releasing millions of gallons of superheated water vapor into the atmosphere which helped to create and feed the storm system.

A second component that is at the heart of the human-made weather perspective being described in the videos and writing of 'weatherwar101' involve WSR-88D technology. The designation "WSR" stands for Weather Surveillance Radar, while the 88D portion of that moniker refers to the year – 1988 – in which the 'D' (that is, Doppler) form of radar was deployed.

WSR-88D is the latest edition in a line of technological enhancements concerning radar dating back to 1957. Prior to the appearance of WSR-88D, there were similarly labeled versions of the technology in the guise of WSR-74C and WSR-57.

In addition, there were other, earlier generations of the technology that emerged prior to 1957. These were known as: WSR-1, WSR-1A, WSR-3, and WSR-4.

'Weatherwar101' maintains that evidence exists which seems to indicate that the frequency of tornados began to increase with the deployment of the aforementioned radar technology. Such data not only serves as a hint concerning what might have begun to take place more than half a century ago, but, as well, the correlation between the increased frequency of tornados and the deployment of various generations of the Weather Surveillance System technology suggests that the aforementioned correlation might not be coincidental but causal in nature.

For some time, a number of individuals have sought to connect the increasing number of extreme weather events with the HAARP facility near Gakona, Alaska (population 169 in 2020, down from 218 in 2010). "HAARP" stands for 'High-frequency Active Auroral Research Program.'

The one billion watt facility consists of 180 antennas spread out over 33 acres that are capable of directing focused forms of electromagnetic radiation into the ionosphere. The ionosphere is the outermost layer of the Earth's atmosphere that begins at about 30 miles and extends out to, approximately, 600 miles above the Earth's surface.

The ionosphere contains many particles and molecules that have become ionized as a result of being stripped of electrons through the impact of ultraviolet rays from the Sun, as well as from the impact of cosmic rays coming in from other parts of the Milky Way galaxy. The physics of the ionosphere was of interest to researchers – especially the military -- because, among other reasons, what takes place in that region of the atmosphere plays an important role in the process of communication.

Before being taken over by the University of Alaska at Fairbanks, HAARP was run, first, by the Navy, and, then, by the Air Force. Furthermore, DARPA – the Defense Advanced Research Projects Agency, a division of the Defense Department – also engaged in extensive research at the Alaska facility.

As noted earlier, quite a few people believe that the secret research activities that took place at HAARP since the early 1990s – and there were a series of upgrades to the facility over several decades – were responsible for modifying, if not creating, the weather in a variety of ways. 'Weatherwar101' contends that there is really no hard evidence demonstrating that HAARP plays any role in the modification of weather, and, as a result, speculation concerning the nature and purpose of HAARP have distracted people from looking at what 'weatherwar101' maintains is taking place all around them via the 200 nexrad Doppler facilities (i.e., the WSR-88D technology) that have been deployed around the country, along with the many other facilities employing similar kinds of technology that have been constructed in numerous, if not most, nations of the world.

If one looks at imaging characteristics of those facilities when they are operational – and 'weatherwar101' provides many instances of such images in various videos – one discovers that those facilities produce an extended ring of heat/energy that is capable of interacting with pulsed energy from other such facilities to form a phased array

network. A phased array network is a set of antennae involving different facilities which produce signals that can be coherently focused, through computer algorithms, to send directed energy toward specific areas of the atmosphere while simultaneously suppressing other signals that would run counter to that sort of electromagnetic focus.

'Weatherwar101' has been criticized by some individuals who claim that nexrad, or next generation, Doppler radar facilities, which consume about 50.8 kilowatts of power, are not sufficiently powerful to be able to have much, if any, impact on weather systems. However, 'weatherwar101' indicates that each nexrad facility is equipped with a klystron unit which is capable of converting standard commercial power to more powerful forms of coherent of energy.

Therefore, while the radar transmitter itself only requires 15 kilowatts to operate (a relatively modest portion of the total power -- i.e., 50.8 kilowatts -- that is being consumed by the nexrad facility as a whole), nonetheless, thanks to the on-site klystron unit, the 15 kilowatts that is consumed by the radar transmitter can be converted into 750,000 watts of coherent energy with each pulse that is released. As a result, the peak power of the radar transmitted is 750,000 watts (750 kilowatts) and not 15,000 watts (15 kilowatts).

According to "official" documentation and reports, each nexrad facility is only supposed to transmit pulses of energy for just 7 seconds during each hour – that is, roughly 0.19 percent of the time. Nonetheless, 'weatherwar101' indicates that if one actually takes the time to watch what takes place with these facilities, one discovers that they are active far more often than 7 seconds an hour.

Early on during the research process, 'weatherwar101' would look at weather radar images and wonder what could be causing the storms that would show up on radar and would erupt out of what seemed to be dry air on a daily basis. Over time, he was able to determine that the storm bursts could be tied to the way in which power plants released superheated water vapor into the atmosphere but because such releases happened at different intervals, one had difficulty grasping the common source of such atmospheric bursts – namely, the 11,000 power plants that populate the United States.

Various critics of the work of 'weatherwar101' also were resistant to the idea that the radio frequencies generated by nexrad facilities might be capable of affecting the weather. Nevertheless, a decade, or more, ago, the Naval Research Lab reported that its researchers had been able to generate a plasma bubble that was a kilometer-wide and, in addition, were able to sustain that bubble for an hour by beaming a radio signal of a certain frequency into the atmosphere.

The frequency used by the Naval Research Lab people in the foregoing study was between 1.44 megahertz (i.e., 1.44 million cycles per second) and 4.34 megahertz (that is, 4.4 million cycles per second). Interestingly, the pulses sent out by nexrad Doppler radar facilities can run between 0 and 12.4 megahertz (i.e., 12.4 million cycles per second), and, therefore, as far as being able to generate the right sorts of frequency signals is concerned, nexrad facilities had the capacity to generate layers of plasma just as the Naval Research Lab had been able to do.

One should also keep in mind that the aforementioned Naval Research Lab studies were in conjunction with the ionosphere where there is already a great deal of ionized molecules and atoms roaming about in the roughly 570 mile-deep layer of atmosphere that makes up the ionosphere. In essence, among other things, those researchers were looking for frequencies that might be capable of helping the ionized materials that were naturally present in the ionosphere to coalesce together as one coherent bubble or layer.

The capacity to change frequencies has little impact on the atmosphere that is closer to the Earth because there are not sufficient ionized or ionizable materials to work on in so-called "pure" air. There must be something in the air for frequencies to be able to act on, and this is where the heavy metals that are present in the chemtrails come into play, for it is heavy metals which are being ionized by the pulses of energy that emanate from nexrad radar facilities that, according to 'weatherwar101', are being shaped into forms and forces that can be used to manipulate weather conditions in one way or another.

U.S. Patent #5041834 refers to a technology that is capable of generating an Artificial Ionosphere Mirror or AIM. This is another way of saying that such technology has the capacity to generate layers of

plasma at various points within the atmosphere toward which such technology is actively directed.

Plasma involves the ionization of molecules and atoms. In effect, AIM technology constitutes a heater antenna that has the capacity to project power with certain frequencies into the atmosphere and, in the process, destabilize the portion of atmosphere toward which the heater is actively pointed and, as a result, set in motion an avalanche of ionization that leads to the formation of a layer of plasma in the atmosphere.

A tiltable AIM refers to a heater antenna array whose frequency and phase can be altered in ways that enable the technology to be able to create plasma layers that can be tilted in any desired direction by simply refocusing the frequency and phase of the beam to point toward slightly higher altitudes. Although the Naval Research Lab was able to generate a plasma bubble using the one billion watt HAARP facility, nexrad facilities are able also to accomplish similar goals with less power (750,000 watts) but use the same sorts of frequency and phase shifts in its antenna array, and, in addition, each nexrad facility is able to interact with other nexrad facilities and co-ordinate their efforts to create atmospheric destabilization through the creation of plasma layers that are capable of being tilted and modulated in different ways by altering the frequency, phase, and altitudes at which nexrad pulses are released or directed.

One of the ways in which nexrad facilities modulate plasma layers is through the use of the technique of heterodyning. Heterodyning was invented in 1901 by Reginald Fessenden, a Canadian engineer.

Heterodyning constitutes a radio signal processing technique that is capable of combining two different frequencies into a new mode of frequency with different sorts of dynamic properties from the frequencies from which the new frequency was derived which includes being able to modulate and demodulate the aforementioned plasma layers.

When nexrad facilities are sequentially activated, they can dynamically engage the bursts of superheated water vapor that have been, or are being, released by the cooling towers from an array of power plants. Furthermore, as previously indicated, given that various heavy metals are present in chemtrails and have become mixed with

the clouds formed in conjunction with the aforementioned superheated water vapor plumes, then when one combines superheated water vapor with heavy metal chemtrail residues, and exposes that combination to the frequency, phase, and altitude shifts of sequentially activated nexrad Doppler facilities, then, one is in a position to generate and/or substantially modulate the behavior of a weather or storm system.

'Weatherwar101' has put together hours of images which disclose how all of the aforementioned three components interact with one another – that is, (1) superheated water vapor from power plants; (2) heavy metal residues from chemtrails that are sensitive to ionization dynamics generated by certain frequencies of heat/energy and have become part of the developing weather systems that are being fed millions of gallons per minute of superheated water vapor from the cooling towers of an array of power plants, and (3), the sequential, coherent pulses of energy from an array of nexrad Doppler facilities whose frequencies, phases, and other potentials (such as heterodyning) are capable of being used to modulate and demodulate the behavior of developing weather systems formed in conjunction with (1) and (2) noted previously. His work is not speculative in character but, rather, is empirical in nature.

For example, 'weatherwar101' indicates that the process of heterodyning frequency – that is, combining two frequencies to produce a new frequency with a different sort of impact on the atmosphere – is capable of generating slow wave patterns such as what are known as "gravity waves" that are capable of driving storm systems. When gravity waves in the atmosphere are created through the heterodyning process and the leading edge of those waves are sufficiently fed by superheated water vapor, then storm fronts are established in the form of, for example, 'shelf clouds' and 'roll clouds.'

GRITS -- which stands for 'Gravity Wave Interactions With Tornados]' – is a computer model developed by Tim Coleman that has been used to study how gravity waves interact with severe storm systems such as tornados, and he describes gravity waves as being similar to the waves that roll across the surface of oceans but, instead, such waves roll through the sky, and gravity is what maintains those waves as they are pulled up and pulled down by forces of gravity.

Gravity waves are initiated when, for whatever reason, the atmosphere is disturbed in some significant way. Thus, if there were a sudden change in the Jet Stream or if a wind shear of some kind occurred, or if there were a sudden updraft in a thunderstorm, these sorts of events would set gravity waves in motion much like a rock thrown into the water will generate ripples that extend out from the point of the rock's entry.

Nexrad Doppler radar facilities are also capable of setting gravity waves in motion and, therefore, can be used to induce severe weather systems to become manifest in the form of a tornado. In other words, sequentially programmed beams from a group of nexrad facilities are also capable of creating the sorts of gravity waves, wind shear elements, and vortex torque forces that are capable of inducing a weather system that also is being fed sufficient amounts of superheated water vapor from power plant cooling towers that, together, enable the storm system to begin to rotate with significant speeds – the sorts of conditions out of which tornados arise.

When a gravity wave (and gravity waves sometimes come in sets) is induced – say, by sequential pulses from various nexrad facilities – to push against a thunderstorm in rotation, the storm system becomes compressed. As a result, according to Tim Coleman, the storm system begins to spin faster like a skater who is in rotation and pulls in his, her, or their arms and begins to spin faster during the process of conserving angular momentum.

Gravity waves are also associated with the creation of significant forces of wind shear. Thus, if one were to use a set of phased sequential pulses from an array of properly situated nexrad facilities, then, gravity waves could be both generated and maneuvered to induce certain kinds of weather systems to begin to spin faster. Such sequentially pulsed rotating frequencies are sometimes referred to as "frequency scoops" which take heavy-metal chemtrail infused and artificially created water vapor clouds from power plant cooling towers and spin them up into huge vortices (super cells) through which various kinds of tornados and wind shear forces can be developed that can have a multiplicity of speeds, directions, and planes of on-going dynamics.

The foregoing considerations help explain why some 60 tornados formed in a 4 day period, including the Moore, Oklahoma F5 category tornado in May of 2013. Apparently, heavy metal chemtrails, plus millions of gallons per minute of superheated water vapor from power plant cooling towers, plus nexrad Doppler facilities are a potentially dangerous triad.

Aside from the previously noted point that the heavy metal aluminum, along with many other heavy metals and various other components to be discussed shortly, are being dispersed via chemtrails and that said aluminum can serve as an accelerant for the fires that have been ravaging many parts of California for a number of years and where high levels of aluminum have been found to be present in the barks of trees and in the soil, one also might keep in mind that gravity waves can be maneuvered to generate wind shear forces and that in a number of cases – for example, the Thomas Fire that burned from early December 2017 to late March 2018 – fires were, at times, accompanied by extremely high winds which helped to intensify those fires as well as assisted them to spread. In fact, the fires were said by officials to be caused by downed power lines that had been toppled by inexplicable winds.

However, 'weatherwar101' points out that research not only indicates that the winds that existed at the time the foregoing fires started were not remotely strong enough to topple power lines that were designed to withstand wind gusts greater than 56 miles per hour and, furthermore, photographs of the downed power lines where the fires were supposed to have started also show many surrounding trees that give no sign of having been touched by such allegedly initiating fires that led to massive forest fires. He also notes that GOES satellite imagery of the areas where the fires broke out show that the fires started within a short period of time relative to one another in locations that are quite disparate from each other, and, in addition, all of those fires began during the night in December – not exactly conditions that are conducive to producing massive fires in disparate locations.

Notwithstanding the foregoing considerations, 'weatherwar101' points out that once the fires got started – however that might have been – there were massive, inexplicable wind shear forces that arose

and kept intensifying and spreading the various fires. Perhaps, a local, friendly nexrad facility or two provided some assistance by creating gravity waves that led to the generation of the sorts of wind shear and intense winds that were experienced during certain aspects of the Thomas Fire.

One might also note in passing that such fires release substantial amounts of carbon CNN – that is, Cloud Condensation Nuclei – into the atmosphere (as the result of hundreds of thousands of acres of carbon-based materials -- mostly trees and vegetation – having been burnt). When these CNN are combined with plumes of superheated water vapor from power plant cooling towers and, subsequently, shaped by pulses from nexrad stations that have the appropriate frequency, phase, and altitude, then, that dynamic, interacting triad of potentials will lead to the formation of storm systems involving gravity waves of one kind or another as such systems are pushed eastward from California across the United States.

In any event, apparently, prior to 1990, atmospheric gravity waves seemed to be fairly rare. However, with the advent of nexrad Doppler radar facilities in 1988, such waves can be detected on almost a daily basis, and, in addition, one might suppose that the question of how, for example, there could be more than 200 tornados that were reported during a two week period during April/May 2014 beginning with the F4 category tornado that hit Mayflower, Arkansas on April 27th might start to come into focus through the lenses of the role that nexrad Doppler facilities could be playing in the creation of those sorts of gravity waves.

The foregoing considerations lead to the next issue – namely, perhaps what can be created can also be shut down. For instance, in another video that appears on the YouTube site of 'weatherwar101', a two and a half minute long video clip is present in one of the videos that includes a sequence near the end which depicts the sudden dissipation of a tornado in just 15 seconds as it was headed toward Tinker Air Force base which is located near Moore, Oklahoma – a town that had just been flattened to a considerable extent by that same F5 tornado system which was a mile wide and had a two-mile wide debris field that stayed on the ground for 40 minutes before it suddenly dissipated .

'Weatherwar101' does an analysis of the 15 second period of tornado dissipation. He indicates that the foregoing termination event was caused by a dual-polarization beam which consists of both horizontally and vertically polarized pulsed beams, and during the video, 'weatherwar101' highlights the signature waveform which indicates the presence of such a beam as it cut through the trunk of the tornado.

The Moore, Oklahoma F5 tornado occurred on May 20, 2013 and killed 24 people. Interestingly enough, approximately 160 nexrad facilities in the United States either had been, or were in the process of being, upgraded with dual-pol technology (i.e., dual polarization technology) at the time of the aforementioned tornado and all upgrades were supposed to be completed by mid-2013 … maybe someone decided to take a newly 'dual-pol' upgraded nexrad radar facility out for a test drive.

In another video, 'weatherwar101' explores the birth and development of Hurricane Harvey which was a category 4 storm that made landfall in Texas and Louisiana in late August of 2017. The storm had been trying to form since August 16th, 2017 but – and this is all shown in the aforementioned video – the storm had fallen apart and been re-started a number of times.

For much of its life, the storm consisted of little more than a collection of a series of sudden bursts of superheated water vapor that seemed to be emanating from cooling towers affiliated with power plants that populated many of the 13 sovereign island states and 12 dependent territories that were in the general vicinity of the weather system. Presumably, there also were a number of nexrad stations on some of the foregoing island states or territories that were equipped to modulate the weather system, but as 'weatherwar101' points out through a news clip, the U.S. government has one, or more, vessels known as SBX-1 -- a sea-based X-Band radar facility that is the big brother of the land-based nexrad facilities, and, therefore, even if no such nexrad facilities existed on those island states or territories, one, or more, of the SBX-1 vessels might have been able to fill the void in technology required for storm generation.

The SBX-1 is a self-propelled, floating radar array system that is operated by a crew of 86 individuals that is capable of operating in

heavy seas and high winds. The vessel has been operational since 2006.

After several false starts, Harvey began to develop into, first, a tropical storm and, then, into a Category 4 hurricane that caused more than one hundred deaths and 125 billion dollars in damage. Once the false starts were done and Harvey began to be put together in a viable manner, Harvey only required 40 hours to go from a fledgling weather system to a tropical storm and, then, finally to a Category 4 hurricane.

According to 'weatherwar101', the storm system, apparently, was being fed millions of gallons per minute of superheated water vapor that helped energize and enhance the storm as it made its way toward its date with Texas and Louisiana. Moreover, he believes that once Harvey made landfall, it was further enhanced by the release of massive amounts of superheated water vapor from land-based power plant systems which helped transition the storm into a "prolonged rain and flood event."

Weatherwar101' did a similar analysis in conjunction with Typhoon Haiyan (known in the Philippines as Typhoon Yolanda) that took place in November 2013 and constituted one of the most powerful cyclones every recorded. As was the case with Hurricane Harvey, 'weatherwar101' shows via infrared imaging how there were bursts of superheated water vapor which were feeding the Haiyan weather system, and these appeared to be coming from power plants on land and not from the ocean.

Earlier, mention was made of some of the extensive fires that have taken place in California (e.g., 2003, 2007, and 2008, as well as 2015-16, 2017-2018 and beyond). During that portion of this presentation, the suggestion was put forth that, perhaps, nexrad Doppler facilities might have been used to generate atmospheric conditions that could have led to the emergence of wind shear forces and high winds that could have impacted and intensified and spread of some of those fires.

One might also note that the long-standing drought conditions that have existed in California could also be shaped by refraining from using nexrad Doppler facilities -- in conjunction with the superheated water vapor plumes being released and the chemtrails that have been dispersed across California for well over a decade – to create artificial forms of precipitation – that is, rain. In other words, if

'weatherwar101' is correct and the hydrological cycle is broken, then, if nexrad stations are not used to help direct clouds formed through superheated water vapor and metal-heavy chemtrail flotsam to generate the sorts of weather fronts that would lead to precipitation, then drought is another weather condition that is capable of being controlled by the nexrad Doppler system simply by not doing what needs to be done to terminate those drought conditions.

There are some who believe that the California drought has been brought about by the active use of HAARP facilities. However, 'weatherwar101' has demonstrated a method through which drought can be established by a passive use – or non-use -- of nexrad Doppler radar since all one has to do is let the broken hydrological cycle continue on as is – namely, broken -- in the areas where one wishes to create drought conditions.

Alternatively, if one wished to create flood conditions, all one would have to do is create what amounts to atmospheric scalar walls through the employment of heterodyning and gravity waves as a way of keeping a storm system relatively stationary as well as providing a means of continuing to fuel such storm systems with more and more superheated water vapor from power plant cooling towers. The storm systems could, then, be manipulated to continue to release massive amounts of artificial precipitation over a given area and, thereby, help to bring about flood conditions.

One further manifestation of manufactured weather involves so-called polar vortices and the process of ice-nucleation. 'Weatherwar101' makes references to the phenomenon of "heavy wet snow" falling in temperatures that run as high as 50 degrees Fahrenheit.

He indicates that the foregoing phenomenon is a function of artificial ice nucleation. In addition, he notes that, usually speaking, there are two ways of bringing about artificial ice nucleation: (1) through various kinds of chemical reactions; (2) by using certain species of bacteria.

For instance, one kind of chemical reaction that is capable of inducing the formation of ice would occur if one were to take two dry solids such as barium hydroxide and ammonium nitrate and, then, mix them together. The temperature of the mixture – which we will

assume is in a beaker of some kind -- would drop sufficiently low to be able to freeze water if the latter were placed on a piece of wood and, then, one were to set the beaker with the mixture of chemicals on top of that thin layer of water.

The foregoing reaction is endothermic in nature – that is, it is a chemical reaction which absorbs heat/energy from the environment. The chemical reaction in the beaker is actually removing energy/heat from the water on the wood, and that is why the water freezes.

The second mode of artificial ice nucleation mentioned by 'weatherwar101' involves the use of certain kinds of bacteria which possess proteins that are capable of serving as catalytic agents that are able to change the phase of H2O from liquid to solid … in other words, from water to ice. This form of ice-nucleation is actually faster (it takes place almost immediately) or is more efficient than the chemical reaction which was described earlier and that usually requires a few minutes before it occurs.

A third way of inducing artificial forms of ice nucleation is through certain kinds of frequency interactions that are sequential in nature and act on residues contained in chemtrails that have become caught up in various developing weather systems. If such sequential cycling of certain frequencies occurs in circumstances that are conducive to the occurrence of artificial ice nucleation events in conditions that already are sub-freezing, then, not only will snow and ice be produced in those circumstances and conditions, but, as well, this will also be accompanied by a further lowering of the prevailing sub-freezing temperatures.

Some individuals refer to the foregoing sort of conditions as being due to a vortex of some kind that, somehow, inexplicably, has broken off from a region near the North Pole (in other words a "polar vortex"). However, 'weatherwar101' maintains that such a process of ice nucleation and accompanying lowering of temperature might be due to another process or set of processes altogether (in other words, chemical and/or bacterial components interacting with sequential frequency arrays of certain kinds), and if the conditions in which ice-nucleation takes place are warm, or even hot, then, nonetheless, hail, ice, and wet, heavy snow might, nonetheless, be precipitated.

Across more than a hundred videos prepared over a period of four or five years, 'weatherwar101' has rigorously broken down, in great detail, the considerable evidence that is available from, among other possible sources, infrared, satellite, and radar imagery … evidence which is capable of demonstrating how some set of individuals of unknown numbers is, and has been, engaged in the manufacture of weather – not only in the United States but elsewhere in the world as well. 'Weatherwar101' has demonstrated how virtually every form of weather – from: Clouds, to: snow, hail, wind shear, torrential rain, cold, drought, gravity wave driven storm fronts, tornados, and hurricanes – can be manufactured through the interaction of: (1) superheated water vapor from cooling towers (11,000 of them in the United States and some 70,000 of them worldwide), (2) heavy metal laden chemtrails which include – based on air, soil, and water samples -- aluminum, barium, strontium, cadmium, titanium, chromium, copper, nickel, iron, and zinc, as well as (3) nexrad Doppler radar facilities which have the capacity to shoot pulses containing 750,000 watts of power that are capable of being modulated via an array of directed, programmable, sequentially changing frequencies, phases, and altitudes involving such pulses.

The nexrad radar facilities are operated under the authority of (a) the National Weather Service, (b) the Federal Aviation Agency – in other words, the FAA, and (c) the United States Air Force. The cooling towers which release billions of gallons of superheated water vapor into the atmosphere every day at varying times are operated by an array of power companies or corporations. And, finally, chemtrails – which have been discovered to contain many kinds of toxic materials, and not just heavy metals – have been dumped on billions of people without the informed consent of the latter by an array of pilots, technicians, and administrators – both military and civilian.

All of the foregoing services, agencies, corporations, and the like have a moral, if not legal, responsibility to address the entire array of issues that have been raised through the considerable research of 'weatherwar101'. If that perspective concerning the possible man-made nature of much of – if not all of – the weather is correct, then, the lives of hundreds of millions, if not billions, of people have been, and are continuing to be, placed in harm's way every single day of the year

through the catastrophic impact that man-made or assisted hurricanes, tornados, floods, wind shear, droughts, hail storms, fires, cold, and blizzards are having on the lives of people around the world as well as on the environment in which we all live, and on the crops on which we rely for our food, and on the homes we rely on for our safety and comfort.

The research that is documented through weatherwar101wordpress.com, as well as a corresponding YouTube channel and a short book providing an overview of the work seems to have stopped in 2017. What this means is uncertain.

Perhaps, the individual passed away. Maybe, that person decided to move in a different direction and felt that undertaking new projects might best be done in a non public way because, quite frankly, there are all too many natural as well as ideological psychopaths in the world -- along with any number of paid trolls -- who have nothing better to do with their time than to seek to abuse, as well as to try to make things difficult for, those who might have something of value to say or to offer to others.

A Twitter account associated with 'weatherwar101' has also been suspended. However, since Twitter has suspended a lot of accounts for reasons that have nothing to do with anything but a desire to censor information and control the narrative or impoverish discussion, then, the upshot of such a suspension for me is that it merely eliminates one more venue through which one might have access to what 'weatherwar101' has been seeking to communicate to people.

I don't know who 'weathewar101' is. The foregoing moniker is a pseudonym of sorts.

Not knowing the true identity of 'weatherwar101' is neither here nor there for me. I have engaged him, her or them through the work that has been produced, and whatever conclusions I have arrived at as a result of studying a good portion of that work is not based on an identity but on the nature of what has been said or written.

Whoever that person or those persons might be, I feel the individual is sincere with respect to what she, he or they are doing or have done. Of course, I could be wrong about this, and, moreover, even if that person or persons is, or are, sincere, sincerity does not

guarantee that an individual is necessarily correct concerning what is being sincerely explicated.

Ultimately, the views of 'weatherwar101' might prove to be true or they might be found to be false, or that perspective might entail some combination of being right about some things and wrong about others. However, such an ultimate determination has not, yet, been attained, but since that individual has – or those individuals have -- established a prima facie case of sufficient evidential and rational rigor and detail, I believe the ideas about the possibility that much, if not all, weather is man-made warrant further critical reflection and investigation by all of us and not necessarily just the services, agencies, corporations, and technocrats who are criminally implicated by 'weatherwar101's' findings.

Notwithstanding the foregoing considerations, I also need to remind anyone who is reading, listening to, or watching this presentation that whatever mistakes I might have made with respect to representing or characterizing the views of 'weatherwar101' are, of course, my responsibility and should not be attributed to 'weatherwar101' or any of the individuals that work with that person. I have tried to be as fair, impartial, and accurate as I could be with respect to the task of trying to capture the perspective of another human being or other human beings, but, sometimes, this doesn't always work out well, and I hope the current presentation is not one of those occasions.

Before bringing this essay to a close, there are a few further related items that should be discussed. 'Weatherwar101' touches on these subjects in a few of the videos that have been published, and if I do so as well, then, this will bring us back full circle to the subject matter with which the current presentation began – namely, chemtrails.

Although there has been a long-standing tradition on the part of some individuals to impugn the character and/or sanity of anyone who tries to engage the topic of chemtrails in a serious manner, nevertheless, a body of substantial evidence concerning the reality and nature of chemtrails has been accumulating for more than two decades. Furthermore, despite the efforts of government officials and other disinformation sleight of mouth impresarios to deny that

chemtrails were anything other than contrails and despite the efforts of those individuals who sought to paint anyone who tried to communicate contrary evidence concerning the issue of chemtrails to the general public as being nothing more than tin-foil-hat zealots who ought to be committed to some sort of psychiatric facility, if not eliminated in some other fashion, nevertheless, such individuals might have finally retreated to another limited-hangout perspective which admits that while, yes, chemtrails are real and that while, yes, those effluents being dumped on people do contain some heavy metals which our best and brightest geoengineers have concluded are the most promising way discovered to date for resisting the onslaught of impending global warming, nonetheless, all there is to tell about chemtrails is that there is nothing more to the story beyond the existence of a few heavy metals which are really being dumped on us for our own good.

To begin with, whether, or not, dumping toxic heavy metals on human beings has had any significant impact on mitigating the alleged threat of global warming is a research issue for which supporting evidence is not as readily available as some individuals have claimed or as other advocates of that model might have supposed was the case. Furthermore, there has been a steadily accumulating body of evidence indicating how those toxic heavy metals have been changing the pH of soils in problematic ways and how those toxic heavy metals have had a devastating impact on the environment, and how those toxic heavy metals have been serving as accelerants in intense forest fires, and how those toxic heavy metals have found their ways into our bodies and are implicated in any number of diseases – from Alzheimer's to other kinds of neurological disorders, and, therefore, given such a strong body of evidence, one has to revisit the question raised by Professor Keith at the 2010 geoengineering symposium held in San Diego concerning just what are the risks of not dumping toxic heavy metals on human beings versus the risks of continuing to do so since the alleged "cure" seems to be worse than the disease it allegedly is treating.

Moreover, as the research of 'weatherwar101' seems to demonstrate, the idea that chemtrails are necessary for the struggle to mitigate impending climate warming might be nothing more than a

problematic cover story that has been created in order to hide a dual use purpose of those chemtrail effluents. One facet of such a dual-use purpose has to do with the possibility that chemtrails are designed to combat climate warming, while the other purpose entailed by chemtrails – which has, until the work of, 'weatherwar101' been hidden -- involves the capacity of the heavy metals which have been demonstrated to be present in chemtrails to be used as part of a process for directing the manufacture of weather systems that appear to be responsible for the deaths of thousands of individuals, as well as apparently being responsible for billions, if not trillions, of dollars in property destruction, together with seeming to be interfering with and undermining the ability of the farming industry to provide a reliable means of providing food for society.

As threatening as all of the foregoing might be, unfortunately, there is also considerable evidence to indicate that there might be much more in chemtrails than just the toxic heavy metals that could be being used to manufacture weather or attempt to mitigate global warming … evidence which carries implications that official sources continue to naysay just as they initially did in conjunction with even admitting the reality of chemtrails being in the sky at all. For example, consider a study conducted approximately a decade ago by Analytika which is an independent center of research in France that specializes in organic chemistry.

The focus of the aforementioned study concerned some air samples that had been gathered from four disparate locations in France. Those samples bore traces of a number of organic compounds that are commonly present in jets: Fuels, lubricants, and reactors. The presence of these compounds suggested the possibility that the four samples which were being studied might have been part of the chemtrail residue that were been dispersed from jet aircraft if for no other reason than that there were no other plausible explanations for how the samples that were caught in the different air filters could have found their way into those filters with the jet-related properties that were observed in those samples.

In addition to the foregoing organic compounds, the four samples that were studied also contained a number of toxic synthetic compounds. These toxic compounds were known to have the capacity

to serve as endocrine disrupters and involved, among other molecules, several kinds of phthalates [PHAL-lates] which are substances that often are added to plastics to increase the flexibility, transparency, and durability of those products, but which also can be found in some of the fuels and lubricants that are used in jet aircraft..

The endocrine system consists of an array of hormone-messenger molecules that are released into the circulatory system and help direct and regulate the functioning of a variety of biological process such as: Blood sugar, cellular differentiation, reproductive activity, as well as growth of the body in general. Obviously, anything which disrupts the foregoing sorts of processes – as, for example, what the sorts of phthalates [PHAL-lates] are known to do that were found in the aforementioned samples – constitutes a problem for human beings.

Endocrine disruptors are capable of leading to learning disabilities, developmental problems in the brain, attention deficit disorders, and various forms of cancer involving the thyroid and prostate glands. Tailliez Bernard, who is the founder and director of Analytika, believes that the foregoing findings indicate there might be a new form of biological hazard associated with the sort of pollution that arises from jet air traffic – both military and civilian – and which is showing up in soil, air, water, and blood samples.

There was a long list of identifiable compounds and molecules that were detected in the French samples being studied at Analytika, many of which pose hazards of one kind or another However, what was the most disturbing finding associated with the foregoing study of samples was the long list of non-identifiable, synthetic components that also were present in the four samples being studied … components which gave hints of being a function of various kinds of biotechnology and nanotechnology.

Twelve years prior to the foregoing French study, Clifford Carnicom gathered air samples at a relatively high altitude in New Mexico, and found filaments in those samples that were very similar – in terms of structure and properties – to the kinds of filaments that are found in those who suffer from Morgellons Syndrome … a disorder which is characterized by lesions that produce tubular filaments that are capable of being cultured, and when this is done, give rise to extensive networks of filament colonies.

Individuals who exhibit advanced symptoms of Morgellons Syndrome report that what had begun with just filament-like fibers coming out of lesions in their skin has progressed to forming strange crystalline-like and metallic-like, often multi-colored structures. Interestingly enough, according to Sofia Smallstorm, an independent researcher, tissue samples taken from individuals who do not exhibit any of the symptoms of Morgellons Syndrome have also have been shown to possess the same sorts of fibers that are found among those who suffer from Morgellons Syndrome … fibers that can, subsequently, be cultured and which, eventually, also produce extensive networks of the same sorts of filaments that are present in individuals with Morgellons Syndrome.

Like the materials found in the 2012 French study mentioned earlier, the filaments discovered by Clifford Carnicom did not match anything that had been catalogued in the established data bases for compounds and molecules – whether synthetic or organic Moreover, in May of 2004 Clifford Carnicom found desiccated erythrocytes – that is, dried red blood cells – in some of the air samples he had been collecting, and when these erythrocytes were studied by a biologist who specialized in microscopy the dried blood cells were determined to have been bioengineered.

In addition, sub-micron – that is, nanometer (one billionth of a meter) – sized filaments containing bio-engineered red blood cells that were capable of replication outside of the body have been observed. These nano-structures proved to be quite resilient despite having been exposed to toxic levels of both bleach and acid.

Sofia Smallstorm talks about a woman by the name of Jan Smith who suffers from advanced Morgellons Syndrome. Jan has had the filament-fibers that emanate from her skin tested.

She learned that those filament-fibers consisted of synthetic, high-density substances. In other words, they were man-made.

More specifically, the filament-fibers were made from cellulose and GNA. GNA stands for glycol or glycerol nucleic acid.

GNA is similar to DNA and RNA except that the sugar-phosphodiester backbone of the former is made up of three-carbon

sugars rather than five-carbon sugars. In addition, GNA is not known to occur in the natural world.

GNA is considered to be an ideal building-block for nano-technology structures because the units of GNA tend to self-assemble according to relatively simple rules of chemical attraction.

The first nano-structure that exhibited self-assembly properties was developed by the Biodesign Institute at Arizona State University. The nano-structures were made using only units of GNA.

The aforementioned research of Sofia Smallstorm indicates that an article based on research in Japan -- which was funded by the National Institute of Health in the United States – discovered that various conduction polymers and gold-nano particles are, sometimes, found entangled within self-assembling GNA structures. And, interestingly enough, when some of the filament-fibers from the previously mentioned Jan Smith were tested by subjecting them to an intense flame, little beads of gold in the form of either an orb or a tentacle bearing a golden head were observed to appear.

Do the foregoing synthetic filaments, GNA nano-structures, and/or bio-engineered, desiccated red blood cells – all of which are man-made -- come from the chemtrails that are being poured on humanity? After all, chemtrails already have been demonstrated to contain highly toxic heavy metals as well as various kinds of toxic endocrine disrupters, so, would one necessarily be entering the realm of the implausible to merely raise the question as to whether, or not, synthetic filaments, GNA-based nano-structures, and/or bioengineered erythrocytes might also be present in chemtrails and that just as the possible real reason for the presence of heavy metals in chemtrails has never been properly acknowledged (namely, that they seem to play a key role in making man-made weather possible), so too, the reason why such other man-made elements are present in the chemtrails that are being dumped on humanity might remain unacknowledged. Moreover, just as particles in the form of heavy metals are characterized by the property of being sensitive to certain kinds of frequencies that are capable of maneuvering such metals to perform different kinds of functions in the atmosphere, so too, perhaps the synthetic filaments, GNA-based nano-structures, and bioengineered, desiccated erythrocytes are also sensitive to, or dependent on, certain kinds of frequencies in order to

become active to serve whatever unknown function they might have been designed to perform under the right set of circumstances.

Irrespective of whether, or not, any of the nanotechnology or bioengineered materials which – for several decades now – have been found to be present in various air samples can be shown to be related to the issue of chemtrails, the fact that such things have been found at all should be deeply disturbing. Furthermore, just as the issue of man-made weather should be pursued with rigor and critical reflection, so too, should the man-made synthetic structures that, somehow, have infiltrated human beings also be subjected to intense scrutiny.

On a variety of fronts, considerable evidence seems to indicate that human beings are, in one way or another, being subjected – directly and indirectly -- to different forces and dimensions of geoengineering in a manner that tends to suggest that we are seen by self-absorbed technocrats as entities which can be manipulated, modified, mitigated, or eliminated just like any other "object" in the universe … self-absorbed and self-serving technocrats who seem to believe that they have an inherent right to experiment with the Earth and its inhabitants – human and otherwise – in any way they deem necessary without any hint of informed consent to the rest of humanity. As was indicated in an earlier presentation of mine concerning the issue of technocracy, technocrats appear to consider human beings to be just another dimension of the infrastructure which they are seeking to overhaul in order to produce the sort of efficient, soul-less, authoritarian society with which they are enamored in such a delusional, self-aggrandizing, and compassionless manner.

Chapter 7: Dr Nancy Banks, An Overview

The following material is taken from a podcast interview which took place several years ago.

Masake: In this episode we will be exploring topics in public health, medicine, corporate malfeasance, and international politics. Some parts of today's podcast will involve detailed scientific and medically technical material. In order to help our listeners, we will include a written transcript to accompany the audio. We believe that engaging the content at both a broad and more focused level will, God willing, provide listeners with various backgrounds with the opportunity to dig deeper into the issues at hand.

As a reminder, the purpose of this podcast is not to persuade anyone of the views that we express or choose to share but, rather, to give food for thought for further reflection and to accompany our listeners in the dynamic process that is seeking truth and finding solutions for life's challenges, whether individually or collectively.

Question 1 – Anab, I understand that you have been exploring the life and work of Dr. Nancy Banks. Who is she, and what about her do you find to be of interest?

Well, Masake, Dr. Nancy Turner Banks is a very interesting and accomplished individual. She graduated from Hunter College in New York, and, later, matriculated at, and successfully exited from, Harvard Medical School and, then, went on to complete her internship and residency, respectively, in general surgery, obstetrics, and gynecology at St. Luke's – which I believe is in, or about, the St. Louis, Missouri area – as well as Mount Sinai Medical Center in Chicago, Illinois. In addition, Dr. Banks was a Galloway fellow in gynecological oncology at Memorial Sloan Kettering Cancer Center in New York City, and, as well, she obtained a master's degree (an MBA) in finance from Pace University in New York. Dr. Banks practiced general obstetrics and gynecology for 25 years. On top of all of the foregoing accomplishments, she is also an activist and award-winning author.

In the latter respect, she has written at least two books. One of which I have read, and the other volume is among the items that have been added to my: "I-would-like-to-read-and-hope-that-I find-the-time-to-do-so' list -- which is getting longer all the time. The book of hers that I have read is entitled *Aids, Opium, Diamonds, and Empire: The Deadly Virus of International Greed*, while the book that still remains to be scanned by my eyes and engaged by my brain, if not my soul, is: *The Slow Death of the AIDS/Cancer Paradigm And the Apocrypha of the Eukaryotic Cell*.

The latter book – that is, "*The Slow Death*" work -- seems to focus more narrowly – and, perhaps, a little more deeply -- on some of the medical-scientific themes that were introduced in her first book – *AIDS, Opium, Diamonds, and Empire* -- while her initial publication (that is, the "*Empire*" work) not only critically reflects on the HIV-AIDS issue – which contrary to the beliefs of a lot of people, both within and without the general field of health, is far from settled science or medicine – but, the "*Empire*" book – published in 2010 -- also investigates a wide variety of economic, political, and historical issues that give expression to the "deep state" context in which the "HIV causes AIDS" meme is rooted – and, in my opinion are documented quite well throughout her book: *AIDS, Opium, Diamonds, and Empire*.

Question 2 - Anab, can you elaborate a bit more on why the book has the title that it does and the connection between AIDS, opium, diamonds, and empire?

Well, briefly speaking Masake, the working and living conditions in and around mostly southern African diamond mines – together with other kinds of mining operations in Africa -- were problematic. As a result, most, if not all, of those employees and their families were not only working in an environment that was conducive to developing various kinds of diseases, but those workers and their families were living in economically depressed conditions that did not provide access to clean drinking water, appropriately nutritious foods, or proper sanitation, and, consequently, many of those workers and their families were experiencing diseases that were AIDS-like in character.

According to Dr. Banks, a strategy was developed by individuals associated with diamond mining to misdirect attention away from the

actual causes of the AIDS-like diseases that were occurring among many Africans, and, thereby, evade any sort of liability for what was taking place. In other words, instead of focusing on the unhealthy conditions that existed in and around, for example, mining operations and noting how those conditions were responsible for many of the diseases being experienced by Africans, financial forces associated with diamond mining induced people – both in Africa and elsewhere -- to believe that such diseases were the result of a virus – namely, HIV – that was being transmitted through sexual activity and which contaminated blood components and supposedly led, in time, to the development of AIDS.

Just as opium had been introduced into countries like China by various financial forces in order to destabilize that nation and, thereby, render it vulnerable to all manner of economic and political exploitation, so too, AZT (a-zido-thy-madine) and other antiviral drugs (which actually create precisely the same sort of symptoms that are being attributed to HIV-AIDS) have been introduced into Africa. As a result, tens of thousands, if not millions, of people died in Africa, not only for iatrogenic reasons -- since the drugs being prescribed by people like Anthony Fauci for individuals in Africa who had been diagnosed with AIDS were also the reason why many Africans were dying -- but, as well, because all of the millions of dollars that were being directed to the rigged and duplicitous fight against AIDS in Africa could have been spent on ensuring that Africans would have access to the sort of clean drinking water, proper sanitation, and appropriately nutritious food that would have helped them to avoid the sort of biological breakdown that led to AIDS-like disease. Instead, another element of destabilization was introduced into African society by financial forces in order to preserve the profits of the owners of the diamond mines, and protect them against any kind of financial liability for being responsible for the condition of economically depressed Africans, as well as to protect other kinds of economic exploitation that were taking place in Africa, and, thereby, maintain, if not extend, their financial empire.

Dr. Banks covers all of the foregoing issues in a much more interesting, detailed and colorful manner by disclosing the many pernicious exploits of people such as Maurice Tempelsman, who

married Jacqueline Bouvier – the former wife of John Kennedy -- after her second husband – Aristotle Onassis – passed away. Maurice Tempelsman operated out of the United States but served as an economic hit-man for various financially invested interests in Africa – such as the Debeers Consolidated Mines – and during his life engaged in a number of covert operations that were intended to destabilize African society in places such as Patrice Lumumba's Congo and Kwame Nkruma's Ghana in order to prevent any sort of movement becoming established among Africans that might have enabled them to bring sovereignty into their lives, both individually and collectively.

The topical themes that are developed in her book *AIDS, Opium, Diamonds, and Empire* are very wide-ranging and are developed in a detailed, nuanced manner by the authoress and, therefore, the aforementioned book is hard to easily summarize. However, I'll take a stab at performing such a task by pointing out that early on in the "*Empire*" book Dr. Banks indicates that there is a financial war which has been taking place for many centuries – and is continuing to take place. One of the ways in which that war manifests itself is through the healthcare system that, among other things, causes the death of approximately three-quarters of a million people each year in the United States as a result of the iatrogenic errors that are committed by medical practitioners.

Question 3 - What does iatrogenic mean? I am asking because the term is new to me and, perhaps, to some of our listeners.

Masake, the meaning of "iatrogenic" supposedly refers to one, or more, unintended mistakes by medical practitioners that leads to the death of a patient or causes an injury to a patient, but since the powers that be (namely, the form of governance that controls what goes on in society) continues to allow medical practitioners to make the same sorts of mistakes again and again, then, maybe, what is transpiring within certain facets of medicine is not unintended after all – at least in the case of some individuals who have vested interests of one kind or another. For instance, if what is going on with the healthcare system in the United States were not intended, then, one would have difficulty answering how the form of governance that runs things somehow

continues to keep missing the fact that the medical system has, in just the United States alone, been responsible for the iatrogenic deaths of between 10 and 15 million people since the beginning of this century and countless more millions prior to the start of this century. If any other group had been responsible for the foregoing kind of carnage, one might suppose that some sort of military or concerted legal intervention would have been ordered in order to prevent such perpetrators from continuing on with their lethal ways.

According to Dr. Banks, the on-going set of tragedies is made possible by the manner in which an array of financial forces have come to control the flow of information that, among other things, shapes medicine by means of the pharmaceutical industry, as well as through the way in which medical students are taught in universities, medical and science journals are operated, research dollars are allocated, and healthcare is practiced.

In the United States, the Rockefeller Foundation is cited as one of the financial forces that has played a major role in shaping the whole notion of what is meant by medicine, but Dr. Banks also points out that one can actually trace the aforementioned financial shaping process back to the activities of the Dutch and British East India corporations that, among other things, ran opium operations in different countries during the 17th and 18th centuries … operations that, according to researchers such as Peter Dale Scott – whose work is mentioned by Dr. Banks -- have continued on throughout the 20th and 21st centuries in Southeast Asia, Latin America, Afghanistan, and the United States via some of the activities of, among others, the CIA and such operations are often protected by members of the Department of Justice, if not various members of Congress and the Executive Branch.

Dr. Banks indicates in her "*Empire*" book that opium, heroin, cocaine, and other drugs have been pushed by such corporations and intelligence agencies in order to introduce destabilizing forces within any given targeted society. This sort of destabilization, along with other manner of destabilizing operations, are used to better politically control as well as financially and economically exploit what takes place in those societies … and black communities in America have been one of the targets of the foregoing sorts of destabilizing agendas.

Masake Comment: Wow! That's a lot to take in Anab. This reminds me, actually, of the Iran-Contra affair – the political scandal that occurred when senior officials in the Reagan administration in the 1980s were found to have secretly facilitated an arms sale with the Iranian government – which was under embargo at that time -- in order to help fund a guerilla group – the Contras or the Nicaraguan contra army -- whose aim was to overthrow the Nicaraguan president at the time. I've come across a number of sources that, apparently, the CIA used some of those contacts to facilitate drug rings back into the black community – particularly in Los Angeles -- and that this is partly what led to the crack-cocaine epidemic of the 1980s and 1990s which devastated black families, black cities, black communities. This gives me the idea for another podcast we could work on – featuring Baltimore – which is my mother's hometown and has been particularly affected by the drug epidemics over the past several decades and which was virtually unknown when she was a child. It's incredible where following the money leads us … so, let's go back to how Dr. Banks connected the dots.

Anab: In addition, the aforementioned financial forces (which involve an array of banks, corporations, and government agencies) have also led to the flourishing of the Epidemic Intelligence Service which was established in 1951 by Alexander Langmuir, a professor of public health. The Epidemic Intelligence Service has been described as the CIA of medicine.

Question 4 - The CIA of medicine -- that sounds more than a bit terrifying. How does this Epidemic Intelligence Service work – at least, what we know publically?

More specifically, the Epidemic Intelligence Service operates a two-year program that trains people to become committed to, as well as to promote, a medical-sounding ideology that is not actually based on science but, instead, is intended to control what can, and cannot, take place in medicine and healthcare. The graduates of this program have infiltrated (and such infiltration was intended) all manner of

federal, state, and local positions that involve the administration of public health, as well as have gained access to positions that involve oversight of many pharmaceutical activities, hospital operations, university curricula, editorial decisions throughout different facets of the media – both general and medical -- and the World Health Organization.

The aforementioned sorts of individuals do not concern themselves with retaining some manner of scientific objectivity in their professional deliberations. In fact, such individuals are rather fanatically and evangelically devoted to their theological-like ideology concerning public health and medicine.

Their mission is to promote a variety of CDC policies that often seek to accomplish this objective by finding ways to promote fear in the minds of the public concerning various kinds of medical disaster scenarios that, in turn, will lead to – or, so, such ideologues hope -- enhanced drug sales and an increased number of vaccines for any number of alleged ailments – such as in the case of swine flu, bird flu, regular flu, and, also including the original emergence of SARS in 2002 through 2004. Another project of the alumnae and alumna of the Epidemic Intelligence Service has involved trying to pass off the HIV-AIDS issue as a sex and blood-based epidemic.

Dr. Banks points out in *AIDS, Opium, Diamonds, and Empire* that there is a strange relationship between the actual number of deaths that are attributed to AIDS and the amount of money that is poured into HIV and AIDS research. She indicates that since 1980 – when the whole AIDS issue first began to emerge – more people have died from car accidents and four times as many people have died from legal drug prescriptions than have died from AIDS.

Furthermore, she notes that according to a 1998 overview of the situation (but such figures continue on to this day), AIDS was only 17th on the list of causes of death, weighing in at 16,685 deaths – and one should point out that many of these deaths were actually caused by the medications – such as AZT (that is, a-zido-thy-mi-dine) – that were being used to treat people who had received positive HIV test results and, yet, were often asymptomatic. In other words, the use of the foregoing sorts of antiviral drugs by medical practitioners was

actually producing the very fatal progression of symptoms that came to be known as AIDS.

The aforementioned 1998 overview of fatalities also indicated that among thirteen other diseases that had more fatalities associated with them than did AIDS, there had been 725,790 deaths due to heart disease, 62,332 deaths attributed to diabetes, and 22,527 fatalities due to Alzheimer's disease. Nevertheless, there has been a considerably disproportionate amount of money being funneled into HIV and AIDS research than has been funneled into research concerning the 16 other diseases that produced more fatalities than does AIDS.

Dr. Banks stipulates that there are political and financial reasons why there is such a disproportionate amount of research dollars being directed toward HIV-AIDS research rather than toward other diseases which are much more lethal. In her book: *AIDS, Opium, Diamonds, and Empire* she documents what the nature of those political and financial reasons are, and such reasons have largely to do with the theological-like ideology that has come to control almost everything that takes place in medicine – as well as in other facets of society -- and which is exemplified by the activities of, among others, the graduates of the aforementioned Epidemic Intelligence Service which seeks to promulgate an array of Center for Disease Control ideological policies that serve the interests of the financially vested interests to which Dr. Banks is seeking to direct our attention in her book.

Question 5 - Anab, during your introduction to the work of Dr. Banks, you mentioned that vested interests such as the Epidemic Intelligence Service are seeking to push the ideological-based policies of the CDC, and that one of those policies has to do with treating HIV and AIDS as a sexual, blood-based transmissible phenomenon. Can you talk about this aspect of her research a little bit more?

Sure, Masake, but before I do, one might like to keep in mind that during the alleged 1918 Spanish Flu pandemic, clinical experiments were carried out in both Boston and San Francisco that are quite instructive and help to set a context for the HIV-AIDS issue about which you are asking. More specifically, several hundred volunteers

participated in the aforementioned Flu experiments on both coasts of the United States.

These "volunteers" actually were individuals that were in trouble, in one way or another, with the law or the military and were seeking to get a reduction of various charges or sentences that had been leveled against them and, as a result, had decided, despite possible risks to their health, to participate in the clinical experiments that were being carried out in Boston and San Francisco back in 1918 and 1919. The manner of their participation was to be exposed to people who were sick with what had been diagnosed as cases of the Flu but who were considered to be in different stages of the disease – from early on to approaching death. This was done with the help of some of the bodily fluids of the ill individuals – whether sputum, or expectorant from coughs, or their breath, or some of their blood.

During the aforementioned clinical experiments, not one of the volunteers who had been exposed, in a multiplicity of ways, to individuals who, supposedly, were ill with the so-called Spanish Flu came down with that disease. And, of course, this raises the following question: Since the Spanish Flu was believed to be, and continues to be so considered, such a highly contagious and virulent disease, then, why didn't any of the volunteers become ill?

The foregoing clinical experiment and subsequent question resonates with another clinical experiment that was carried out by a Nancy Padian-led research group that operated out of the University of California at San Francisco. The project was conducted over a ten-year period which began in 1987 and came to a conclusion with the 1997 publication concerning that research which appeared in the peer-reviewed *American Journal of Epidemiology*, and an overview of that experiment is reported by Dr. Banks in her "*Empire*" book.

According to Dr. Banks, the aforementioned Padian research was interested in studying the possible rate of transmission of HIV in serodiscordant heterosexual couples – who were mostly white. The term "serodiscordant" means that the couples participating in the project had tested out differently with respect to whether they were positive or negative in conjunction with the alleged presence of HIV.

One facet of the experiment followed 82 supposedly HIV infected women and their partners while the other aspect of the experiment

followed 360 allegedly HIV infected men and their female partners. Some protection against sexually transmitted diseases or pregnancy was sometimes used by some of these participants – but not always -- while other couples did not use such methods of protection at all.

The Padian research group's exploration into the transmission rate among the foregoing couples indicated – once the data was properly statistically analyzed – that it would have taken anywhere from six to 24 years for males to transmit to their female partners anything that might show up on a test indicating that HIV could be present. Moreover, once the experimental data was analyzed in a statistically appropriate manner, the results from that same experiment indicated that anywhere from 51 to 222 years would be required for women to transmit to their male partners anything that might be capable of showing up in a test concerning the possible presence of HIV.

The foregoing results were based on the assumption that sexual relations took place once every three days. If the rate of such relationships were greater or less than the aforementioned assumed rate, then, the foregoing figures would have to be adjusted either upwards or downwards accordingly.

However, irrespective of whatever adjustments might have to be made, the bottom line of the Padian research project concerning possible transmissibility rates of HIV tended to strongly indicate that HIV did not appear to be transmitted via sexual activity amongst heterosexual couples. In other words, the rate of possible HIV transmissibility that showed up in the Padian research did not appear to reflect what occurs in diseases that are alleged to be transmitted through sexual activity, and, therefore, however HIV might have been transmitted from one person to another – if that is, in fact, what was, or is, taking place – such transmission did not seem to occur as a result of sexual activity.

The results of the Padian study were confirmed by another longitudinal research project that was carried out in conjunction with the European Study Group on Heterosexual Transmission of HIV and led by Isabelle De Vincenzi. This research involved HIV negative individuals whose only risk of HIV infection would have come from a

stable relationship with a partner who had been tested as being HIV positive.

Dr. Banks also indicates in the "*Empire*" book that there was another study which was published in the *Archives of Internal Medicine*. This research sought to investigate what happens with couples in which one of the partners is suffering from some form of hemophilia.

The foregoing study found that the likelihood of some form of possible HIV transmission taking place in a 24-month period between people in a relationship in which one of the partners was a hemophiliac was effectively zero. In short, hemophiliacs who are HIV positive do not seem to be transmitting HIV to their partners.

Dr. Banks goes on to point out, however, that hemophiliacs who receive blood-clotting factors are being exposed to a variety of foreign proteins via such clotting factor treatments. She further stipulates that the humoral facet of the immune system in hemophiliacs will produce an elevated antibody count due to the presence of foreign proteins in the clotting factors with which they are being treated, and, as a result, the presence of such foreign proteins in the clotting factors they are being given are likely to generate cross-reactions with the HIV-antibody test, and, in the process, produce false-positives for the presence of HIV.

The bottom line concerning the foregoing studies is that despite all of the hysterical claims that are, and were, being generated by vested interests such as the CDC, as well as through, among other individuals, various graduates from the aforementioned Epidemic Intelligence Service two-year training program, that HIV – the alleged cause of AIDS – is being transmitted via sexual activity or through bodily fluids like blood do not seem to hold up under scientific examination.

Question 6 - During your previous two responses to my questions, Anab, you have used words which suggest that HIV is only the alleged cause of AIDS or that the science and medicine surrounding the causal relationship, if any, between HIV and AIDS is not settled. Many people, including a lot of medical practitioners, seem to be under the impression that the relationship between HIV and AIDS was settled

back in the late 1980s by people like Luc Montagnier. What does Dr. Banks have to say about this issue and what is the nature of the evidence which leads you to maintain that many people appear to believe concerning the alleged causal relationship between HIV and AIDS might not be true?

Well, Masake, a very short answer to the part of your question that pertains to Dr. Banks' research – has to do with the manner in which she documents throughout her '*Empire*" book the considerable medical, economic, financial, and political evidence that is capable of tenably supporting the idea that AIDS is an invented disease rather than being the causal result of some sort of alleged HIV infection. Or, perhaps, another way of saying the foregoing is that while the term AIDS does give expression to a set of some 27, or so, very real but different ways in which the biological terrain of a person can be compromised and lead to life-threatening forms of illness, there is actually no real evidence to demonstrate that any of those 27 ways of a human being becoming compromised has anything to do with an HIV entity that allegedly has infected individuals, and, therefore, the purported relationship between HIV and AIDS is entirely a figment of the imagination of certain researchers – that is, such a causal relationship has been invented rather than discovered.

However, before talking a little about Dr. Banks' research in this regard, let me back up a bit and provide some background context for the part of my response to your question. First, approximately thirty years ago – in the late 1980s or early 1990s -- I was introduced to some of the research of, among others, an eminent virologist, Peter Duesberg, who took critical exception concerning the claim that "HIV causes AIDS", and the manner of that introduction was through a student at the University of Toronto that worked with me in the university's Science and Medicine Library and who was somewhat conversant with the whole issue. The book that the University of Toronto student lent me was the beginning of my awareness concerning the possibility that claims concerning the notion that HIV causes AIDS were not necessarily tenable.

Nearly, twenty-years later I came across an award-winning DVD called *House of Numbers: Anatomy of an Epidemic* that was directed

and produced by Brent Leung, a Canadian. The aforementioned DVD contained interviews with a lot of scientists and researchers, many of whom raised questions about the tenability of the theory that HIV even had been proven to exist, let alone, that it was infectious and was capable of causing AIDS. Among the interviewees that appeared in the film was not only Peter Duesberg, but, as well, Dr. Eleni Papadopulos-Eleopulos, who was a medical biophysicist at the Royal Hospital in Perth, Australia and who, along with Dr. Val Turner, founded the Perth Group which through its website and other publications has provided a great deal of information, research, and critical reflection indicating that there are fundamental problems with, among other things, the theories that HIV exists or causes AIDS.

Another one of the interviewees of the *House of Numbers* video was Kary Mullis, who won the 1993 Nobel Prize in Chemistry for his invention of the PCR [that is, the polymerase chain reaction technique] which enables one to identify small segments of RNA and/or DNA and, then, run those segments through enough cycles of duplication to permit them to be examined in ways that might not otherwise be possible. At some point in time, I watched an interview that Kary Mullis did in which he described how one of the first tasks that he had when, for a time, he worked at the U. S. National Institute of Health was to write a paper about the relationship between HIV and AIDS.

He wanted to start his article out with some sort of documented evidence that HIV causes AIDS. He researched the topic and couldn't find any documents that were capable of substantiating either the existence of HIV or that it caused AIDS.

As part of the aforementioned research he contacted an array of academics and researchers. Over a period of time, he queried each of those contacts about whether, or not, they knew of any documented experimentation that was capable of proving the existence of HIV or that HIV causes AIDS, and all of the professionals whom he contacted responded in the negative to his queries.

At one point during a social gathering, Kary Mullis even cornered Luc Montagnier -- the winner of the 2008 Nobel Prize which had been awarded for the latter's supposed discovery of the human immunodeficiency virus (i.e. HIV) -- and asked Dr. Montagnier whether, or not, Luc knew of any documented proof that was capable

of showing that HIV caused AIDS. Not only could Luc Montagnier not provide Kary Mullis with the information which the 1993 Nobel Prize had been seeking, but, apparently, Dr. Montagnier became a little annoyed with the questions being asked and walked away. Since, then, Dr. Montagnier has gravitated to a revised position which claims that HIV, on its own, does not cause AIDS but only when HIV is combined with a yet-to-be discovered co-factor by means of a yet-to-be-explained mechanism that leads to the onset of AIDS.

From the time he conducted the aforementioned queries concerning his, as it turned out, futile search for documented evidence that HIV causes AIDS, until the time he passed away in 2019, Dr. Kary Mullis maintained that no reliable evidence existed which was capable of proving that HIV caused AIDS or that HIV even existed. And, by way of transitioning to the other part of your previous question, Masake, what has been said over the last six or seven minutes nicely leads into the perspective of Dr. Banks that is given expression in her "*Empire*" book.

Scientists such as Peter Duesberg, Kary Mullis, Val Turner, Eleni Papadopulos-Eleopulos, Stefan Lanka, Tom Cowan, and Andy Kaufman have all brought forth evidence which exposes fundamental weaknesses in the idea that HIV causes AIDS as well as the notion that HIV even exists, but, then, the obvious question is that if HIV is not causing AIDS, then, what is, and Dr. Banks does have a substantive response to offer with respect to the foregoing question. Unfortunately, I am only going to have time to briefly outline her perspective on the matter.

Dr. Banks points out in her "*Empire*" book that there have been a number of times when various medical clinicians rushed to the judgment that a given disease was caused by an unknown virus only to have their judgment subsequently countermanded by evidence which demonstrated that the causal factors underlying the disease were non-viral in nature, and, therefore, were not a function of some sort of contagious, infectious agent. For example, consider the condition known as SIMON – S I M O N -- (which stands for subacute myelo optical neuropathy) which emerged, for the most part, in Japan during the 1950s.

The vast majority of the patients who were diagnosed with SIMON were middle-aged women who tended to have the following symptoms: Internal bleeding, varying degrees of either weakness or paralysis of their legs, as well as diarrhea. The condition seemed to occur late in the summer, and, as well, manifested itself in clusters such as within families on in various parts of a given community.

7% of the patients who were diagnosed with SIMON died. Moreover, 10 to 15% of the people so diagnosed were permanently disabled. Researchers at the University of Tokyo believe that up to 30,000 people might have been adversely affected by SIMON, either through death or permanent disability.

Over time, theories about the nature of the alleged viral agent that supposedly was causing SIMON changed. However, no one was ever able to come up with the necessary empirical evidence which was capable of demonstrating that any of the proposed theoretical candidates was the actual causal culprit behind SIMON.

The property of clustering in people that was mentioned previously with respect to SIMON might have led clinicians to believe that they were dealing with some sort of infectious agent. However, clustering can also occur if people within a family or within a community are all exposed to the same kind of environmental poisoning, and, moreover, infectious clustering – as opposed to the possibility of environmental poisoning – does not confine itself to one demographic – for instance, middle-aged women as was the case with SIMON – but, instead, shows up in a more randomized epidemiological pattern that cuts across populations quite independently of gender.

After a number of decades passed, researchers discovered that there was one element that was common to all of the individuals who were diagnosed with SIMON. At one point or another, all the patients had been prescribed the drug clioquinol (clee-ohk-wi-nol) which is usually given as a remedy for various kinds of intestinal upset.

So, apparently, certain middle-aged women were going to their doctors, mostly in Japan, and complaining of some sort of digestive tract problem and, then, the women would be given a prescription of clioquinol (clee-ohk-wi-nol) to deal with that problem. Unfortunately, the very drug that was given to assist the patients with their complaint became the toxic cause of the other symptoms that came under the

diagnostic rubric of SIMON. However, because clinicians were so tied to their belief that SIMON was caused by some sort of viral agent, they ignored the evidence that, for decades, had been staring them in the face, and, as a result, they failed to realize that SIMON was entirely an iatrogenic disease … that is, caused – if unintentionally so -- by the doctors themselves due to the drug they were over-prescribing to certain individuals.

Another example of medical misadventure that is explored by Dr. Banks in her "*Empire*" book involves the condition known as pellagra. Individuals who suffer from this disease tend to exhibit what are known as the 4 D's – namely, dermatitis (that is, rough, red skin accompanied by skin eruptions), diarrhea, dementia, and, eventually, if left untreated, death.

Interestingly enough, the aforementioned 4 D's are among the symptoms that are often characteristic of AIDS patients, especially in Africa where individuals have been observed to suffer from what has been labeled as 'slim disease' which is a muscle-wasting condition that is often associated with AIDS. Even more interestingly, in the case of both pellagra and AIDS, many of the people who suffer from these disorders come from economically depressed areas with poor sanitation and marginal access to the sort of clean water and nutritional foods that are necessary for healthy lives.

In the case of pellagra, researchers eventually discovered that the disease was due to the fact that, for various reasons, niacin – a B-vitamin -- was missing from the diet of those who were suffering from the ravages of pellagra. The story in the case of AIDS is considerably more complex but, nonetheless, points away from the idea that AIDS is necessarily caused by a viral infection.

As Masake indicated at the beginning of this podcast, there would be some scientifically and medically technical material that is present in today's podcast, and we have come to that point. When some listeners begin to engage what follows, their first inclination might be to skip over this portion of the podcast, but I hope they will not do this.

I have tried to simplify, as much as possible, the much more technical presentation that appears in Dr. Banks' two aforementioned books, but some technical terms do remain in the following discussion.

I have done my best to explain these terms in a straightforward manner.

The basic formula that is at the heart of the following material is fairly simple, and all of this will be developed in what follows. More specifically, environmental poisons, toxins, and/or extended periods of mal-nourishment cause free radical molecules to be created in the body. If these free radical molecules are not detoxified or repaired, they will cause oxidative stress due to the destabilization of redox dynamics in an organism, and, as a result, this interferes with and undermines, among other things, proper mitochondrial functioning and other metabolic processes as well that are essential to health.

The next five or six minutes are crucial to, I believe, grasping a basic understanding of what might cause diseases – not only with respect to AIDS but with respect to diseases in general. I believe the relatively brief journey that follows will be well-worthwhile, and I hope you stay with it.

The following is an extremely simplified overview – some might consider it to be overly simplistic – concerning some of the phenomena that might play a role in the cause of AIDS. Whatever is wrong with the ensuing presentation is purely my fault and should not be attributed to Dr. Banks, and this possibility of error on my part is just one of the reasons why I strongly urge listeners to read the books mentioned previously that have been written by Dr. Banks and which are so much more precisely detailed and nuanced than what is being said in this podcast by me.

In any event, to begin with, the term: "Oxidative stress" refers to a condition in which a biological system is having difficulty detoxifying – that is either eliminating or repairing – damage that accrues to the internal operations of an organism. Among other possibilities, oxidative stress can occur when an organism is exposed to various kinds of environmental toxins/poisons such as EMF radiation, illicit drugs of various kinds, as well as different sorts of licit drugs (for example, antiviral drugs like AZT -- that is, a-zido-thy-ma-dine -- which has been, and continues to be, used in the treatment of AIDS), and/or when an organism undergoes a prolonged period of mal-nourishment, and, as a result, an excess number of free radicals are created which are highly reactive in their interactions with other molecules within

the body, and, as a result, such molecules are unstable, and, therefore, can adversely affect the balance of an organism's redox system that is necessary for healthy, biological functioning.

When one describes free radical molecules as being reactive or unstable, this is just another way of saying that in order to have a stable electron configuration, free radical molecules have a configuration of electrons that is open to some sort of exchange of electrons with other molecules that are in an organism, and, consequently, free radical molecules tend to be quite promiscuous with whatever molecules might be available to them and will readily engage those molecules, and in the process of doing so, will disrupt many molecular interactions that are necessary for proper biological functioning.

The term "redox" refers to the relationship between molecules within the body in which electrons are transferred or received. When a molecule loses an electron, it is said to be oxidized, and when a molecule receives an electron, it is said to be reduced – that is, its oxidative state is reduced.

The dynamic of losing and gaining electrons within a healthy organism involves establishing a state of relative equilibrium with respect to the way in which electrons are transferred and received during various cellular functions and metabolic processes. This is what the notion of balance in the redox properties of an organism refers to – in other words, redox refers to a relative balance in the kind of oxidative and reductive processes that are taking place within an organism that are necessary for healthy, biological functioning.

When free radicals arise within an organism due to conditions of oxidative stress that are brought on by, among other things, exposure to various environmental poisons or toxins that are present in the air, water, or food in one's environment and/or is due to conditions of prolonged malnourishment, and, yet, such free radicals cannot be eliminated or repaired by the organism through various processes of detoxification, then an excess of free radicals tends to build up in the organism. When this occurs, such free radicals begin to play havoc with biological processes as these reactive molecules interact or interfere with cellular processes in a variety of ways that undermine the condition of relative equilibrium that exists between the oxidized

and reduced states of different interacting systems of molecules within an organism at any given time and to which the term "redox balance" refers.

When the redox dynamic of an organism begins to become dysfunctional as a result of the instability brought about through the chemically reactive properties inherent in the presence of un-detoxified free radicals, this tends to undermine the proper functioning of a number of systems within human beings. For example, one of these adversely affected systems involves two components of a person's biological defense system that are known as Th1 and Th2 (which, among other things, are responsible for the production of different kinds of cytokine proteins), and, respectively, refer to the capacity of an organism to (a) respond to the problematic presence of bacterial agents, and (b) the complementary capacity of an organism to respond to problems that are generated due to the presence of other kinds of foreign antagonists.

Normally speaking, the two foregoing dimensions of the immune system co-operate with one another. However, prolonged oxidative stress and the disruption of the redox balance that are caused by the reactive presence of an excess of free radicals that, for whatever reason, cannot be properly detoxified, can lead to the two aforementioned components of a biological defense system – that is, the Th1 and Th2 systems – acting in opposition to one another. Furthermore, prolonged oxidative stress can also lead to the suppression of the Th1 system, and, as a result, when this occurs within an individual, then, that person becomes vulnerable to a variety of opportunistic infections of one kind or another … something that frequently occurs in AIDS patients.

Another system that can be adversely affected by the presence of the reactive free radicals that underlay oxidative stress and the dysfunctional dynamics of the redox balance between oxidized and reduced states of interacting molecules within an organism has to do with the mitochondria organelles that are found within cells. Among other things, mitochondria are believed to have a fundamental role in the production of adenosine tri-phosphate (ATP) that are necessary for healthy biological functioning and which depend on a system of electron transference – that is, organized changes in redox status --

that takes place in conjunction with a series of reactions known as the Krebs cycle.

When the functioning of mitochondria are disrupted due to continued oxidative stress, un-detoxified free radicals play havoc, with a viable, functioning redox system that has the task of balancing the transfer and reception of electrons in an appropriate manner within an organism. Subsequently, as a result of free radical interference with biological processes, one begins to see depletions of vitally important molecules such as glutathione – which has the capacity to store electrons and, as such, plays a crucial role in various metabolic processes.

Thus, from the perspective of mitochondrial dynamics, Dr. Banks maintains that AIDS can be seen as a disorder of an organism's system of metabolism that is caused by exposure to various kinds of environmental poisons or toxins or prolonged mal-nutrition which, eventually, leads to a depletion in the production of electrons by the mitochondria that will affect the production of vital molecules -- known collectively as thiols – in which sulfur takes the place of oxygen in the hydroxyl group of an alcohol. As a result, thiols, such as glutathione, cannot function properly, and this leads to an altered state of redox which, among other things, causes Th2 lymphocyte cells to proliferate at the expense of Th1 lymphocyte cells, and, in turn, as previously indicated, this not only leaves the individual open to opportunistic infections but induces the organism's Th2 system to produce an excess of antibodies of various kinds, and all of the foregoing set of dynamics can be shown to be characteristic of individuals with AIDS.

One might note, Masake, as I bring my response to your question to a close that there are similarities between the SIMON condition mentioned earlier that took place, mostly, in Japan and the condition of AIDS. More specifically, just as clinicians in Japan did not seem to grasp for a number of decades that SIMON was an iatrogenic disease caused by doctors as a result of their prescribing clioquinol (clee-ohk-wi-nol) for certain patients and, consequently, the symptoms of SIMON were, in fact, caused by the drug being prescribed by doctors and was not due to some infectious, but unknown, virus, so too, many medical clinicians do not seem to have grasped that many of the symptoms of

AIDS can be traced to the impact that toxic antiviral drugs – such as AZT (a-zido-thy-ma-dine) – which were, and still are, being prescribed for the treatment of AIDS in different parts of the world -- have on human beings, and how the manner of that impact disrupts the proper functioning of mitochondria, which, in turn, leads to a dysfunctional change in the redox dynamics of an organism that, then, cascades into an undermining of the normally co-operative relationship between the cytokine protein activities of Th1 and Th2 lymphocytes, which, in turn, gives rise to many of the symptoms that are present in AIDS patients. Therefore, to a certain extent, many of the deaths that have resulted in conjunction with AIDS are, like SIMON, also an iatrogenic tragedy – that is, something that was caused by doctors through the use of antiviral drugs such as AZT -- and was not caused by some unknown virus or was not caused by some unknown virus-based mechanism in which HIV allegedly interacts with some other unknown co-factor to give rise to AIDS.

Chapter 8: American Anthrax - 2001

For a fairly long time, I ran a video interview on my website that Robbie Martin did with his sister, Abbey Martin, concerning the anthrax attack that killed five Americans in October, 2001. I also have watched his short documentary 'American Anthrax,' as well as listened to several interviews which he did concerning that documentary.

For a long time, there also was a book on my "to do" list by the recently deceased Canadian, Graeme Macqueen, entitled: *The 2001 Anthrax Deception*. Not too long ago, I was able to finish that work as well.

The research of the foregoing two investigators provides the factual backdrop for much of what follows. The anthrax incident initially surfaced in September-October of 2001, but continued on, in typically bumbling style, for another eight, or so, years as different dimensions of the federal government continued to ply the American public with reams of misinformation, disinformation, and inept forms of lying.

The term "anthrax" is based on a Greek word for coal, and the blackness of coal resembles the color of scabs which form on skin that has been caught up in such a disease. Anthrax is said to be caused by the presence of the Bacillus anthracis bacteria, although there are some individuals who are of the belief that when the pleiomorphic cycle of a microorganism is destabilized in certain ways, then, such microorganisms might be induced to undergo various kinds of morphological and functional changes which are capable of leading to whatever symptoms of the anthrax disease are observed.

There are three forms of the malady which are associated with different facets of the body. As noted earlier, one area of vulnerability is the skin, and when anthrax arises at such points of vulnerability (usually following some sort of destabilization of an individual's biological terrain), this form of the disease is known as cutaneous anthrax.

A second area of vulnerability is the gastrointestinal tract. This form of the disease is believed, by some, to arise when anthrax spores are inadvertently consumed via improperly cooked meat, but, there are alternative perspectives which hold that the foregoing sorts of

spores also might arise when the biological terrain in which a certain kind of microorganism exists becomes destabilized and the microorganism is, thereby, induced to undergo transition to a form of Bacillus anthracis which is toxic and gives expression to the symptoms associated with gastrointestinal anthrax.

A third form of the disease is associated with the lungs. This is referred to as pulmonary anthrax,

Pulmonary anthrax is the most deadly form of anthrax, possessing a mortality rate of between 75 and 95 %. Gastrointestinal anthrax is the next most lethal form of the disease, whereas cutaneous anthrax, left untreated, has a mortality rate of approximately 20%.

All five of the people who died in conjunction with the anthrax attacks during the fall of 2001 died from the pulmonary form of the disease. One might also note that what causes death is not the result of some sort of infection created by bacteria but, instead, is due to a toxin that is released by those bacteria and which is capable of interfering with different aspects of biological functioning.

Irrespective of whether, or not, the foregoing sort of microorganism is involved in a disease process, bacteria will reproduce. However, when more bacteria are created through a normal cycle of mitosis, then, the capacity of the increased numbers of bacteria to be able to release greater amounts of toxic material is enhanced.

Although the symptoms of the three forms of anthrax are slightly different from one another, the most lethal form -- pulmonary anthrax – usually is associated with a progressive sequence of symptoms. More specifically, an affected person starts out with some combination of: High fever, swelling of the spinal column and brain, difficulty in breathing, shock, and, eventually, death.

The spores of anthrax bacteria have long been a subject of study by English, German, Russian, and American scientists. Such spores can integrated into an aerosolized form of dispersal to form a biological weapon, and part of the weaponization of anthrax has to do with finding ways to prevent the spores from clumping together so that they are able to float in the air and spread further while

simultaneously becoming easier to be inhaled more deeply into the lungs of a human being.

Following World War I, a number of nations pursued the production of an international agreement which resulted in a ban on the use of biological weapons. This became part of the Geneva Protocol of 1925.

Although the United States signed the foregoing protocol, the second step – namely, ratification – was never realized in America. Furthermore, even though the 1925 Geneva Protocol banned the use of biological weapons, nonetheless, that document did nothing to prevent researchers from developing or altering such biological agents.

In 1989, a reworking of the 1925 Geneva Protocol was passed in both houses of the U.S. Congress and was signed into law by, then, President, George H. W. Bush. This law sought to fill various lacunae which existed in the original protocol such as issues involving development and sharing of weapons and/or methods.

However, in mid-2001, when different countries were trying to work out protocols for verifying compliance among those who were participants in international agreements concerning biological weapons, the United States indicated that it would not take part in those verification procedures. As a result, America became the only country in the world which refused to comply with the inspection and verification process concerning what might, or might not, be taking place in various American biological weapons labs, such as at Fort Detrick, and this refusal to allow American labs to be open to inspection took place just a few months prior to the October anthrax attacks.

Letters containing spores of anthrax had been postmarked as early as September 18, 2001. However, two additional letters containing a more weaponized version of anthrax than had been present in the earlier letters showed up a little over two weeks later.

These latter letters had been sent to two U.S. Senators (Tom Daschle and Patrick Leahy). They had been sent somewhere between October 6th and October 9th, 2001.

The first person to die from anthrax passed away on October 5, 2001. Three more people died during the last ten days of October, while a fifth person died three weeks later, on November 21, 2001.

A total of 22 individuals tested positive for exposure to anthrax. Eleven of those people were diagnosed with cutaneous anthrax, and the other eleven individuals were said to have pulmonary anthrax.

Although there are interesting details to learn in conjunction with all of the people who were the recipients of various letters containing anthrax spores of one kind or another, the two individuals who will be focused on in what follows are Tom Daschle and Patrick Leahy. This is because the issues that arise in conjunction with those two individuals appear to indicate that what took place with the Senators was more of an attack on the process of governance than appeared to be the case in the other attacks, as horrific as these other cases might have been.

Eleven days after 9/11, President George Bush met with Congressional leaders -- including Tom Daschle who was the Senate Majority Leader -- and indicated that he (Bush) was interested in passing legislation that would enable him to use force against those whom he believed to be responsible for the events of 9/11. Daschle indicated that he was not only prepared to serve as a sponsor of such a bill, but, as well, he was quite prepared to assist such legislation to have a smooth passage through the Senate.

However, Daschle was not the author of the bill which Bush was alluding to, and, as a result, the Senate Majority Leader was not familiar with its contents. The text of the bill was sent to him later in the day.

When he read the text of the proposed legislation, he discovered that the bill gave Bush, and whoever might come after him, a blank check to employ all means necessary -- including military force -- against anyone (whether inside or outside of America) who might be considered by the President to be prepared to perpetrate attacks against the United States. Daschle was shocked and deeply troubled by the unfettered scope of the bill's contents and sought to place constraints on the language of the proposed legislation.

The bill – with Daschle's altered language -- was passed by both houses of Congress on September 14th, 2001 and, then, signed into law

by George W. Bush just four days later on September 18, 2001. This was the same day on which some of the letters containing anthrax spores were later found to have been postmarked.

The Bush administration immediately began to push for another piece of legislation – subsequently known as the Patriot Act -- to be fast-tracked through Congress. The effect of the earlier resolution to authorize military action, as well as the current legislation concerning the Patriot Act, were, in effect, pushing for legislative action that would establish an imperial presidency.

A third plank of the imperial presidency came in the form of a proposal to establish military tribunals. This aspect of the Bush agenda would rear its ugly head toward the latter part of 2001.

If all of the foregoing legislation passed – and, eventually, it did -- such a legislatively-enabled imperial presidency would entitle Bush (or so he seemed to believe), as Commander in Chief, to be able to derogate to himself the right to be legislator, judge, and executor in conjunction with a variety of issues in the post 9/11 world. However, Bush (and Congress) seemed to have forgotten that some 230 years earlier, Americans had risked their lives to fight a war of independence against King George for acting in precisely the way in which Bush now wished to proceed.

While the House of Representatives was controlled by the Republicans, and, as a result, Bush would have no trouble getting the legislation he wanted passed in the House, the Senate was another matter. Democrats enjoyed a majority in that chamber, and, therefore, getting the Senate to come on board with the Bush agenda depended on being able to induce people like Tom Daschle, the Senate Majority Leader, and Patrick Leahy, Chairperson of the Senate Judiciary Committee, to support, and vote in favor of, what was taking place.

The Senate Judiciary Committee had responsibility for ensuring that whatever legislation was being considered would reflect commitment to various principles of civil liberties. The Senate Majority Leader played a central role in helping legislation to weather whatever political storms might arise in conjunction with proposed legislation.

Both Patrick Leahy and Tom Daschle had been actively resisting the Bush administration's desire for a quick passage of the Patriot Act. For example, Leahy felt that President Bush was backing out of an agreement that the Senator believed the President had made concerning the manner in which law enforcement authorities would, and would not, be able to exchange information involving grand jury proceedings and wiretaps with various intelligence agencies.

Senator Daschle backed Leahy on the foregoing issue. As a result, Daschle indicated that due to the foregoing unresolved conflict, he did not believe that the proposed Patriot Act legislation would be able to be passed by the October 5, 2001 date which the President and his Vice President, Dick Cheney, desired.

Soon after the foregoing delay in passing the foregoing legislation, Attorney General, John Ashcroft, as well as Andrew Card, the White House Chief of Staff, and Donald Rumsfeld, the Secretary of Defense were all making noise via the media that unless the Patriot Act was passed by the indicated October 5th date, the government would not have the tools needed to combat the next set of attacks which might soon take place and very likely might involve weapons of a biological and/or chemical nature. In early October, the *New York Times*, *Washington Post*, and other media outlets were being pressured by the Bush Administration to publish articles that pushed the idea that biological acts of terrorism were likely to be perpetrated in the near future.

Somewhere between: October 6th, 2001 – the day after the October 5th, 2001 deadline for passing the legislation had been missed – and October 9, 2001, letters containing anthrax spores that exhibited more weaponized properties than did the anthrax spores that were contained in the letters which had been postmarked on September 18, 2001, were sent to Senator Tom Daschle and Patrick Leahy. The Daschle letter wasn't opened by an intern, Grant Leslie, until October 15th, 2001, and the Leahy letter became entangled in the sequestering of Senate mail that took place following receipt of the letter addressed to Daschle as well as the illness and death of several Congressional postal workers.

On October 11th, 2001 – less than a week following the sending of anthrax-containing letters to Senators Daschle and Leahy -- the FBI

issued a warning which indicated a terrorist attack was imminent. Later that same day, the Senate passed its version of the Patriot Act despite the objections of Senator Russell Feingold who felt that the legislation needed to be amended to better protect civil liberties and, as a result, voted against the passage of the Patriot Act.

During the activities that led up to the Senate vote which occurred near to midnight on October 11th, 2001, Senate Majority Leader Tom Daschle repeatedly thwarted the aforementioned efforts of Senator Feingold to make changes in the legislation that might better protect the civil liberties of Americans but would delay passing the Senate's version of the proposed Patriot Act yet again. The concerted efforts of Tom Daschle to prevent Senator Feingold from being able to make changes to the foregoing legislation that would better protect civil liberties at the cost of delaying its passage in the Senate seems rather incongruous with his actions of a week, or so, earlier.

On the previous occasion – just a few days earlier -- Daschle had been backing Patrick Leahy's desire to exercise the necessary caution to ensure that civil liberties would be preserved amidst the draconian provisions which were present in the Patriot Act. On that earlier occasion, Daschle had played a major role in delaying the vote on that legislation in the Senate and, thereby, frustrating Cheney's and Bush's desire for the October 5th, 2001 passage of the legislation, but, just a few days later on October 11th, Senator Daschle was actively seeking to shut Russell Feingold down with respect the same very same issue protecting civil liberties.

What changed Senator Daschle's mind in just a few days? Since the anthrax letter to Senator Daschle would not surface for another four days (October 15, 2001), one cannot point to that letter as playing a role in his decision.

On the other hand, the timing of the postmark on the anthrax-containing letter to Senator Daschle certainly makes one wonder. For example, was the person or persons who sent that anthrax-containing letter to Daschle motivated to do so because of the failure of the Senate to pass the Patriot Act legislation by the October 5th, 2001 date that had been aggressively pushed by both Bush and Cheney?

Even though a version of the Patriot Act was passed by the Senate near to midnight on October 11th, 2001, the final version of the Patriot

Act would not be ready to send to President Bush for his signature until October 26th, 2001 because the Senate's version of the legislation was different from the version passed by the House. The two versions would have to be harmonized, and this would require several more votes in both the House and the Senate before congressional work on the bill could be completed. Consequently, while the anthrax-laden letter did not appear to play a role in the October 11th, 2001 Senate vote, it might well have played a role in what Daschle did between October 11th, 2001 (the date of the first vote) and October 26th, 2001 (the date of the final vote).

What might have been communicated to Daschle privately between the missed date of October 5th, 2001 and the October 11th, 2001 vote is unknown. However, between October 5th, 2001 (when the vote on the Patriot Act was delayed) and October 11th, 2001 (when the Senate passed its version of the Patriot Act), the Bush administration had been engaging in a full-court press of the Senate – especially Daschle -- concerning passage of the Patriot Act.

As a result, the Bush administration appeared to be using its many public pronouncements in the media about the possibility of imminent, terrorist, biological attacks, as well as taking advantage of the FBI's October 11th, 2001 warning that a new terrorist attack might be about to take place in order to create a public impression that Daschle, and other Democrats, were not prepared to protect Americans against terrorism. Such a pressure tactic might have succeeded in inducing Senator Daschle to change his perspective concerning the issue of civil liberties that he had displayed in supporting Patrick's Leahy's concerns about civil liberties a few days earlier and, instead, would induce Daschle to push through the Patriot Act on October 11th, 2001 despite the concerns of Senator Russell Feingold about the risks that the bill represented to civil liberties.

In other words, when push came to shove, Daschle caved. In order to appease the Bush administration's fear-mongering as well as to protect his own image in the eyes of Americans, Daschle was prepared to throw civil liberties under the political bus.

The foregoing considerations do raise some important -- if unanswerable -- questions concerning some of the political games that were being played while the Patriot Act was being negotiated.

However, perhaps there is a more important value which the foregoing considerations have, and would have to do with its being able to provide a context for the controversies that were set in motion by the anthrax letters and the deaths and illnesses which ensued in conjunction with those letters.

More specifically, the government's (FBI's) initial theory concerning the identity of those who had sent the anthrax-containing letters involved al-Qaeda and/or Iraq. On the basis of the written contents of the anthrax-containing letters sent to Tom Brokaw (received on October 12, 2001) and Tom Daschle (received on October 15, 2001), the FBI believed that those letters had been sent by extremist Muslims – likely al-Qaeda – because those letters bore the date: 09-11-01 and because the phrase "Allah is Great," along with a few other phrases associated with Muslim extremists (such as "Death to America"), appeared in the letters.

There was no forensic evidence indicating that Muslims had been responsible for the events of 9/11, nor had there, yet, been any kind of a rigorous investigation into the events of 9/11 which had succeeded in putting forth credible evidence. Nonetheless, America and its allies were already bombing Afghanistan and killing hundreds, if not thousands, of people based on nothing more than speculation as to who had perpetrated the events of 9/11.

Afghanistan's sin – which was being punished by acts of war – was that the leaders of that country had been prepared to turn Osama bin Laden over to the American authorities if America would present evidence indicating that bin Laden had been guilty of attacking America on 9/11. However, because such evidence was not forthcoming, Afghanistan refused to release bin Laden into American custody.

The FBI's initial examination of the anthrax-containing letters was as inept as was the Bush's administration's initial examination of the events which had taken place on 9/11. The FBI jumped to the conclusion that because the date 9-11-01 was on the letters and because those letters contained phrases like "Allah is great," then, obviously, Muslims must be involved, and, as a result, the FBI never considered the possibility that someone might have been trying to

make things seem as if extremist Muslims of some kind had been involved in the anthrax issue.

The FBI was acting like a lynch-mob that was ready to paint anyone as being guilty who could be forced-fitted into their pre-existing biases. They were beginning to toss their rope over the nearest tree in homage to their white-robed brothers.

The federal government supposedly had all manner of alleged intelligence indicating al-Qaeda this and bin-Laden that. Obviously, the fact that the anthrax-containing letters also contained the word "Allah" and the date: 9-11-01, well, this was precisely the conclusive proof that the FBI had been searching for, lo these many months.

The anthrax attacks must have been committed by al-Qaeda as a follow up to its 9/11 attack on America. However, there was no actual evidence -- just speculation – concerning such issues (A more detailed exploration into some of these issues can be found in: *Framing 9/11*).

Toward the end of October 2001, Tom Ridge who was an Assistant to the President for Homeland Security added his voice to the babblings of other government authorities in order to claim that the al-Qaeda hypothesis was the strongest candidate to account for both the events of 9/11 as well as the anthrax attacks. One could hope that before one starts to bomb, kill, maim, and displace thousands of innocent people in Afghanistan, then, perhaps, one might want to have something stronger than a hypothesis as a basis for one's actions.

The FBI believed that although members of al-Qaeda could have been the perpetrators who sent the anthrax letters, the anthrax itself – which required labs and scientists to weaponize it -- must have come from a state sponsor of such terrorism. Because Iraq, supposedly, had a large supply of anthrax (a belief that weapons inspectors later showed to be false), then, Iraq became a 'country of interest' with respect to the anthrax issue – after all, didn't Mohammed Atta have a clandestine meeting in Prague, Czechoslovakia with someone from the Iraqi government prior to 9/11? (Like the foregoing speculations concerning anthrax stockpiles in Iraq, the so-called "intelligence" concerning the alleged Prague meeting was never proven to have occurred.).

James Woolsey, who was the Director of Central Intelligence, had had been seeking to classically condition the American public since 7:00 p.m. on 9/11 by continuously pairing the phrase: "September 11th" and the word "Iraq" in order to elicit the response that he wanted – namely, a growing anger toward Iraq – which might, thereby, incline the American public to support the government's desire to wage war on Iraq just as the government was waging war on Afghanistan based on nothing more than speculation and hypothetical thinking. When the anthrax issue arose, Woolsey used such "evidence" to further demonize Iraq.

So-called "news" media -- like the *Washington Post* and the *Wall Street Journal* in the United States, as well as *The Observer* in England -- were pontificating that Iraq was the most likely candidate on which to pin the anthrax tragedy. The purpose of such articles was not to actually provide the public with verifiable news but, rather, that sort of coverage was designed to induce the public to adopt a perspective which was based on nothing more than fear-mongering and speculation … something in which, for centuries, the media have been busily and enthusiastically engaged.

When someone began to do some actual investigatory work in conjunction with the anthrax issue, the spores that were present in the letters sent to media people and several senators were identified as being from the Ames strain. This strain initially came from a cow in Texas but because someone, somewhere along the line, thought those bacterial spores had come from Ames, Iowa, the Texas anthrax spores came to be referred to as the Ames strain, and no one ever corrected the mistaken moniker.

The Ames strain of anthrax exists mostly in American labs. In fact, that strain plays a significant role in research conducted by the U.S. military.

The FBI determined there were only 15 labs in the world which had supplies of the Ames strain of anthrax. Nevertheless, there were no labs in Iraq which worked with that particular strain.

Furthermore, the anthrax spores that were present in the Daschle letter were highly sophisticated, weaponized spores. Among other things, they had been provided with some sort of additive which was able to interfere with the electrostatic charge that normally enables

anthrax spores to clump together and, thereby, this additive enhanced the ability of spores to become aerosolized so they could be spread widely as well as be able to gain access to a person's lungs more easily.

Al-Qaeda would not have been able to create such high-tech spores in a bunch of caves. Moreover, Iraq did not seem to have access to the Ames strain.

Brian Ross, an alleged news correspondent for ABC, reported that the anthrax in the letter addressed to Daschle had traces of bentonite in it. This additive – if it was actually present in the letters – would serve as a significant chemical signature because it could be identified with just one country – namely, Iraq.

Less than five days after going public with information concerning the alleged bentonite-Iraq-anthrax connection, Ross was forced to recant. In point of fact, there had been no bentonite found in the Daschle letter and whoever had fed Ross the story – a story which Ross had failed to verify with second or third sources of confirmation -- had been interested in helping war drums continue to beat for a manufactured war with Iraq.

Due to the foregoing problematic pieces of evidence, the FBI's search for the perpetrator or perpetrators of the anthrax crisis began to turn toward domestic suspects by the end of October 2001. The first individual to be nominated as a domestic terrorist suspect came in the form of Steven Hatfill who, on August 6, 2002, was identified by Attorney General John Ashcroft as a "person of interest."

The "person of interest" phrase had been invented by the federal government so that someone could be placed in the public dock as a person who, in some undefined way, could be treated by federal authorities as being guilty without any actual evidence having to be presented which would be capable of justifying the harassment of said individual. Using the "person of interest" phrase was attempting an end-around, of sorts, with the American notion that, supposedly, someone is innocent until proven guilty.

For a year, Hatfill was harassed by the FBI with respect to the anthrax issue. Eventually, Hatfill had enough of the governmental nonsense and sued the government.

The case took a while to settle. However, when the dust cleared, Steven Hatfill had been awarded a judgment in his favor for nearly six million dollars.

A number of years passed before the FBI was ready to begin harassing someone else concerning the anthrax issue and, as a result, zeroed in on new suspect in 2008. His name was Bruce Ivins, and he had been employed at Fort Detrick in Maryland by the U.S. Army Medical Research Institute of Infectious Disease (USAMRIID) while engaged in, among other things, research concerning an anthrax vaccine.

Dr. Ivins had had a history of alcoholism, drug use, depression, and emotional disorder. After months of constant harassment by the FBI in which his life was turned upside down, Ivins committed suicide on July 29, 2008.

The cause of death was said to be an excess amount of Tylenol. No official indication was given of how those drugs entered Ivins' body.

The Department of Justice closed the Ivins case in 2010. The DoJ's final disposition of the case was that Ivins had committed the anthrax attacks.

In 2008, the FBI requested that the National Academy of Sciences undertake a review. The NAS was to be tasked with providing an independent review of the scientific methods that had been used by the FBI during its investigation of Bruce Ivins.

In response to the foregoing request, the National Academy of Sciences appointed a committee of 15 scientists as members of the review process. The work of this committee began in 2009 and was completed in 2011 with the submission of a final document concerning their work.

On several occasions during the aforementioned review process, the NAS had asked the FBI to provide a list of the conclusions which the FBI had derived on the basis of the scientific methods that had been used. The FBI never complied with those requests.

The essential thrust of the 2011 NAS report was that the scientific methods used by the FBI during its investigation of Bruce Ivins did not support the FBI's conclusion that their suspect was guilty of committing the anthrax attacks. One of the key arguments advanced by

the FBI was that a liquid anthrax medium known as RMR-1029 (which was kept by Ivins in his Fort Detrick lab) was the source of the spores that showed up in the anthrax letters.

However, considerable evidence existed which indicated that there were dozens of individuals – perhaps more -- who worked at the Fort Detrick facility who had access to the same anthrax materials as Ivins did. Furthermore, one or more people would have had to be able to take the RMR-1029 material and turn it into spores that had been weaponized in a very sophisticated manner.

Consequently, there was no evidence capable of demonstrating that the spores which were present in the various letters that had been sent came from the liquid anthrax to which Ivins had access. In addition, there was no evidence that Ivins had performed the necessary weaponization steps in conjunction with such staring materials or that he was even capable of performing such tasks.

The processes involved in growing and weaponizing anthrax would have taken nearly a year. Ivins couldn't possibly have been able to keep such a lengthy process of anthrax growing and weaponization hidden from other people who worked at that same lab.

Dr. Ivins had been working as a microbiologist at Fort Detrick for thirty years. Notwithstanding his emotional and substance-abuse problems, no motive had ever been uncovered concerning why he would do the things of which he was being accused.

A major difference between Stephen Hatfill and Bruce Ivins is that Hatfill was quite outspoken in defense of his innocence, whereas Ivins was so consumed with his own personal problems that he was not emotionally capable of aggressively defending himself against that with which he was being charged. In Ivins, the FBI had found someone whom it could bully, abuse, and harass at will, but when they had tried the same tactics with Hatfill, the government had to cough up nearly six million dollars for its harassment of an innocent person.

Before he died, Dr. Ivins admitted that he had been trying to commit suicide. While this might be true, the members of the FBI who were assigned to the Ivins case were the ones who mercilessly and with malice aforethought had pushed him to such a breaking point.

There are two kinds of psychopaths. There are individuals who come by their condition naturally and, therefore, are born broken, but there also are individuals who are not born broken but, instead, come to cede (that is freely choose to give) their agency to a similar kind of brokenness through their ill-considered commitment to various kinds of ideological belief systems which are largely devoid of an inclination toward engaging life through qualities such as: Character, empathy, or truth.

What the FBI did to Steven Hatfill and Bruce Ivins lacked character and empathy. Moreover, their actions displayed a complete indifference toward facts or the well-being of those whom they harassed so brutally.

However, the ideological psychopaths who work at the FBI (and not all FBI agents are ideological psychopaths) also showed a complete indifference to the interests and welfare of American citizens in general as a result of the way in which those officials prosecuted the Hatfill and Ivins cases. This is because the people who perpetrated the anthrax attacks are still at large and, consequently, have been enabled to commit – and, perhaps have even managed to commit -- similar heinous crimes between 2010 when the FBI closed the anthrax case and the present time.

Prior to the October 5th, 2001 date on which actual evidence emerged concerning the presence of anthrax in various letters, there had been a slew of interviews involving people such as Attorney General John Ashcroft, Health Secretary Tommy Thompson, White House Chief of Staff Andrew Card, and Defense Secretary Donald Rumsfeld concerning the likelihood of biological attacks involving anthrax in the near future. There were all kinds of possible biological candidates that might be used in a bioweapons attack, so why were members of the Bush administration singling out anthrax as being the likely agent of a biological attack?

Various members of the White House staff (including George Bush and Dick Cheney) were being administered ciprofloxacin (Cipro) as early as September 11, 2001. This was a week earlier than the first anthrax-laced letters were sent out (postmarked September 18, 2001) and nearly a month before the FBI had been able to examine the contents of the Daschle letter and confirm that it contained anthrax.

Richard Cohen had been a columnist for the *Washington Post* at the time of 9/11. He later wrote a 2008 article for *Slate* magazine which indicated that shortly after September 11th, 2001, he had received a tip from a high-ranking official in the federal government that Cohen should get some Cipro and start using it.

When Cohen went to a doctor to secure a prescription for Cipro so that the columnist might be protected against possible exposure to anthrax, Cohen discovered something of interest. More specifically, the doctor he went to had been approached by many people prior to Cohen who had been seeking the same prescription.

If there were hard evidence that an anthrax attack was imminent, then why did only a few people receive the antibiotic? If there were hard evidence concerning an impending anthrax attack in Washington, D.C., then why didn't, say, Congressional postal workers receive the benefit of antibiotics because if they had received such treatment, then, perhaps, two of them would not have died later on in October?

Apparently, while the lives of everyone in Washington, D.C. are precious, some of those lives are more precious than others. Unfortunately – and this appears to reveal a great deal about the character – or lack thereof -- of certain people -- there is no evidence to indicate that either Bush or Cheney sought to protect the people of Washington, D.C. by arguing that: 'Well if the threat of an anthrax attack is sufficiently seriously for us to have to take Cipro, then, this sort of protection ought to be offered to others.'

The considerations which have been outlined in the foregoing pages of discussion in this section of the present chapter appear to point in a particular direction. More specifically, when one combines: (1) The way in which a multiplicity of members of the Bush administration began pushing the idea that an anthrax attack was very likely in the near future and were doing so prior to the date when the first anthrax-laced letters had been postmarked, with: (2) the fact that Cipro was provided to select members of the White House Staff on September 11th, 2001 but not to other government employees; (3) the tip that was received by Richard Cohen from a high-ranking government official concerning the acquisition and use of Cipro; (4) the sending of anthrax-laced letters to two senators who were resisting – minor though that resistance might have been – various

aspects of the Bush administration agenda concerning passage of the Patriot Act; (5) the continued attempt of the FBI to link Iraq with the anthrax attacks despite a complete absence of verifiable and credible supporting evidence; and, finally, (6) the evidentially-challenged attempts of the FBI to pin the anthrax on Stephen Hatfill and Bruce Ivins (attempts that were shown to be based on shoddy and sloppy methodology by a report prepared by the National Academy of Sciences), when the available evidence indicated that there were other government-related entities which were the more likely perpetrators of the anthrax attacks – all of the foregoing, six evidential considerations indicate that elements from within the United States government were responsible for the anthrax attacks that killed five people, and the direct beneficiary of this arrangement can be tied to the Bush administration's desire to establish an imperial presidency that would enable Bush and his executive colleagues to become legislators, judges, and executors in all matters concerning a war on terrorism that had been manufactured in order to fear-monger the public and, thereby, induce the latter to cede their sovereignty to the Machiavellian forces which were seeking to enhance their power at the expense of American citizens and citizens in, first, Afghanistan and, then, later Iraq.

The techniques that enable governments to manipulate people in ways that are not in the sovereign interests of the individuals being manipulated give expression to a set of dark arts. These 'arts' entail forms of toxic knowledge because when such so-called knowledge is applied to existential issues (social, political, scientific, governmental, educational, financial, religious, military, environmental, and/or technological) then, toxicity of one kind or another arises.

Chapter 9: The Coming Wave

1.0 - This document gives expression to a data point.

1.1 - That data point has a complex internal structure that might be fractal in nature. In other words, there is – allegedly -- a pattern which might be present within the point that is being given descriptive expression through this document that is (in some hard to define manner) never ending in character.

1.2 - However, in order to determine if the foregoing statement is true, then, the one engaging this point – namely, you, the reader (another data point within a complex internal structure, possibly fractal in character) – would have to follow the alleged pattern across all levels of scale to ascertain whether, or not, there is some principle of self-similarity which ties those scales together in the form of a pattern of one kind or another.

1.3 - I have my doubts whether anyone engaging the current data point would be willing to devote the time and resources necessary to explore the possible infinite set of scales entailed by the current data point and, as a result, would be able to establish that – yes, indeed, the locus of manifestation which is being presented herein is fractal in nature. So, to make things as simple (and, simultaneously, as complex) as can be, the key to identifying the nature of the self-similar pattern manifesting itself across all scales of Being which gives expression to the internal structure of the fractal data point you are engaging is a function of a soul … mine, sort of.

1.4 - The starting point of departure for generating members of the Mandelbrot set is: $Z = Z^2 + C$, where C is a variable in the complex plane and Z is set to zero, then, wash, rinse and repeat as many times as necessary to determine if the iteration process gives expression to bounded conditions or diverges to infinity. The values which lead to bounded conditions are members of the Mandelbrot set, and such a set can be translated into a visual pattern by assigning various qualities (such as color) to each member of that set.

1.5 - The starting point of departure for generating members of the Whitehouse set is: $S_{oul} = P \div (E^n \times \sum_D)$, where P encompasses

potential, E constitutes points on the experiential plane, n is initially set at 0 (some refer to this as birth or the locus of creation or existence), and D gives expression to the dimensional variables (biological, physical, hermeneutical, epistemological, emotional, social, spiritual, moral, anomalous, temporal) that impinge on and modulate any given point in E and, as such, D generates a hyper-complex manifold that departs substantially from the complex plane entailed by the Mandelbrot set. When the foregoing function is iterated across the existential hyper-manifold, then values which are bounded by, and do not diverge from, the properties of S are members of the Whitehouse set.

1.6 - The focus of the complex data point dynamics being given expression through this document is a book by Mustafa Suleyman entitled: *The Coming Wave*, a complex data point dynamic of another kind.

1.7 - Having gone through the network of data points in the aforementioned book, one of the first thoughts that bubbles to the surface of consciousness to which the Whitehouse manifold gives expression is that the author of the aforementioned book alludes to the presence of elements within a knowledge base that, supposedly, are in his possession, yet seem, at least in certain respects, quite superficial in character – possibly fictional or delusional -- rather than being deeply epistemological in nature.

1.71 - For example, he talks, to varying degrees, about: Viruses, COVID-19, HIV/AIDS, global warming, evolution, medicine, pharmaceuticals, biology, cognition, and vaccines, but the manner in which he discusses those issues in his book suggests he doesn't necessarily know all that much with respect to those topics. Instead, what he says appears to be based on a process in which the ideas of other people merely have been incorporated into his hermeneutical framework rather than being a function of his own rigorous process of investigation and critical reflection.

1.72 - The foregoing comments are a function of a set of accumulated experiences covering hours of reading, listening, watching, thinking, and writing. Some of the experiential

considerations that are being alluded to have been captured in a series of books: [(1) *Toxic Knowledge*; (2) *Follow the What? - An Introduction*; (3) *Observations Concerning My Encounter with COVID-19(?)*; (4) *Evolution Unredacted*; (5) Varieties of Psychological Inquiry – Volumes I and II; (6) *Science and Evolution: An Alternative Perspective*; (6) *Sovereignty and the Constitution;* and one 39-page article*: (7) Climate Delusion Syndrome]*.

1.73 - No claim is being made that what is said in the foregoing books is true. Nonetheless, a body of material is being presented in those works which tends to indicate a fundamental familiarity with the aforementioned issues that does not appear to be in evidence within *The Coming Wave* despite the latter's employment of terminology which might suggest otherwise.

1.74 - The foregoing considerations present me with a problem. A lot of reputable individuals have praised his book, and, yet, none of them have indicated that there might be a certain degree of disconnection between what the author of *The Coming Wave* claims to know and what he actually knows, so, what is one to make of such praise sans criticism?

1.75 - Maybe all of the individuals who have offered their praise concerning that book share the same sort of seeming shallowness concerning the aforementioned list of topics. Alternatively, perhaps they all are prepared – each for his, her, or their own reasons – to encourage the framing of such issues in ways that are similar to what the author of *The Coming Wave* has done, and this has become such an ubiquitous, embedded, vested interest dimension of their conceptual landscape that they no longer pay attention to the many problems which pervade such issues.

1.76 - At one point in *The Coming Wave*, a short-coming of earlier renditions of large language models is touched upon. More specifically, such LLMs often contained racist elements.

1.761 - Such racist elements are present in those LLMs is because the large collection of human texts that were used to train the LLMs contained racist perspectives. These elements became incorporated

into the LLMs -- through ways both obvious and less obvious – so that when the LLMs were queried by human beings, the responses provided by the LLM (sometimes more blatantly than at other times) gave expression to a racist orientation.

1.77 - Human beings are like LLMs in as much as the algorithms at work in each context are, in part, trained in accordance with the verbal and written language samples to which they are exposed. Perhaps, like LLMs, human beings incorporate elements of linguistic texts into their inner dynamics that carry biases of one sort of another during the course of picking up various dimensions of language.

1.771 - If so, then, the foregoing considerations might account for why there seem to be so many elements of apparent bias concerning the aforementioned list of topics which are present during the course of *The Coming Wave*. Moreover, perhaps this is the reason why the presence of such apparent biases in that book are not commented on by those who are praising that work because the ones full of praise also have been exposed to, and (knowingly or unknowingly) have incorporated into themselves, such biases while being exposed to various kinds of texts, spoken and written.

1.7712 - Steps have been taken to de-bias LLMs. Although a complicated process, this dynamic is easier to accomplish with LLMs because – to date (perhaps) -- they have not been given the capacity to resist such corrective measures. However, this sort of process is much more difficult to accomplish in human beings because the latter individuals have so many ways of resisting, ignoring, or evading those sorts of attempts.

1.78 - Is Mustafa Suleyman a smart guy? Yes! Is he a talented person? Yes! Is he a successful individual? Yes! Is he a wealthy man? I haven't seen his bank account or financial portfolio, but I believe the answer is: Yes! Does he have a strong entrepreneurial spirit? Yes – several times over? Does he understand artificial intelligence? More than most do.

1.79 - Does he understand the nature of the problem that is facing humanity? I am inclined to hedge my bets here and say: Yes and no.

1.791 - One of the reasons for saying "no" to the foregoing question is that despite his outlining ten steps (which will be explored somewhat toward the latter part of the present document) that are intended to free up temporal, institutional, corporate, and intellectual space which might assist human beings to cope, in limited ways, with what is transpiring, I don't believe his book actually offers much insight into what a real solution would look like or what the actual nature of the problem is.

1.80 - For example, the title of his book – *The Coming Wave* -- is problematic. What is allegedly coming has not been coming for quite some time. In fact, that wave has been washing over humanity for many decades.

1.81 - The notion of "emergent technology" is just a technique employed by the establishment (both surface and deep) to try to cover up what already has been taking place for years and is a phrase that is often used as a herding technique to push, or pull, the public in one direction or another. Thus, more than sixty years ago we have someone like Dwight Eisenhower warning about the Military-Industrial complex – a complex which he was instrumental in helping to establish.

1.82 – Alternatively, one might consider the thousands, if not millions, of Targeted Individuals who, years ago, were incorporated into AI-controlled torture protocols involving, among other things, autonomous chatter boxes. The so-called Havana Syndrome is just the tip of research and deployment icebergs that have been set adrift by governments and corporations around the world, including the United States (Take a look at the work of, among others,: Nick Begich, Robert Duncan, and Sabrina Wallace).

1.821 - Advanced AI technology – for example, Lavender – already is being used in military and policing projects in Israel. AI also is being actively used by the Pentagon's updating of Palantir's Project Maven system, and one might note that Department of Defense directive 3000.09 concerns the use of autonomous, AI-based weapons systems.

1.8211 - Blackrock has been employing Aladdin for a number of years. Aladdin stands for: Asset, Liability and Debt and Derivative Investment Network, and is an AI system that oversees risk management on behalf of its employer. Human traders are a disappearing breed in New York, Chicago, London, and elsewhere

1.822 - Moreover, Directed Energy Weapons are not limited to the special effects of movie productions. All one has to do is take a look at the evidence from places like Santa Rosa, California or Paradise, California or Lahaina, Hawaii and listen to arboreal forensic expert Robert Brame to understand that such "emergent technology" has already emerged.

1.823 - Synthetic biology is not coming. It is already here and has been walking amongst us, so to speak, for several decades as the work of Clifford Carnicom has demonstrated … work that has been confirmed, and expanded upon, through the scientific investigations of individuals such as Ana Mihalcea, David Nixon, and Mateo Taylor.

1.824 – To create droughts, hurricanes, tornadoes, polar vortices, biblical-like rains, floods, and blizzards all one has to do is combine: Water vapor from cooling towers with the heavy metals present in chemtrails, and, then, apply heterodyned energy-pulsations from Nexrad Doppler weather radar stations. Considerable evidence for the foregoing has been available for more than a decade.

1.825 – Aman Jabbi, Mark Steele, Arthur Firstenberg, and Olle Johansson (there are many others who could be included in this list) – each in his own way – have been trying to draw the public's attention to the many weapons, surveillance, AI systems, or different forms of technology which are, and have been for some time, operational and are being continuously upgraded with human beings as their primary targets

1.8251 – Yet, neither Mustafa Suleyman nor any of his admirers have mentioned the foregoing data points. Suleyman and his admirers appear to be people who are either: Woefully and cataclysmically ignorant of such matters, or they are quite knowledgeable about those issues and are playing apocalyptically dumb, and, in either case, their

pronouncements concerning technology and what to do are highly suspect.

1.9 - Fairly early in Suleyman's book, the term "Luddite" is introduced and, then, mentioned several more times over the next 20-30 pages. Each of those references is ensconced in a relatively negative context.

1.91 – For example, initially, the term: "Luddite reaction," is referenced. Supposedly, this consists of boycotts, moratoriums, or bans.

1.92 - Mustafa Suleyman goes on to indicate that due to the commercial value and geopolitical importance of technology, the foregoing kinds of activities are unlikely to succeed. After all, corporations and nation-states both tend to soar on the wings of the leveraged power that are provided through technology.

1.921 - One wonders why only the concerns of corporations and nation-states are considered to be of importance. Clearly, what seems to be of value to Suleyman is a function of power (financial, legal, and/or militaristic) which is being wielded by arbitrary hierarchies that cannot necessarily justify their activities and, therefore, often tend to resort to various forms of violence (financial, political, educational, social, physical, medical, legal, religious, economic, and martial) to maintain their existence.

1.93 – Said in another way, what he does not acknowledge is that both corporations and nation-states are, in effect, omni-use technologies. Consequently, one should not be surprised when those sorts of omni-use technologies partner with various more-narrowly focused technologies in order to enhance their respective spheres of influence and power while discounting the concerns being expressed by billions of human beings.

1.94 - What is technology?

1.941 - Technology involves a process of conceiving, developing, and applying conceptual understanding or knowledge in order to

realize goals in a manner that can be replicated across a variety of contexts.

1.942 - Another way of describing technology is to speak in terms of tools. More specifically, technology concerns the creation of tools that can be used to provide practical solutions in relation to various kinds of problems.

1.943 - Additionally, technology can be considered to consist of a series or set of proficient techniques and protocols which can be used to address and resolve various problems in a practical way.

1.944 - The terms: "conceptual knowledge," "tools," and "techniques" which appear in the foregoing characterizations of technology are all assumed to give expression to one, or another, form of scientific, mathematical, and/or technical proficiency. Furthermore, the notion of "practicality" is usually code for: 'efficient,' 'affordable,' 'profitable,' 'effective,' and 'politically feasible.'

1.945 - One might pause at this point to ponder on why "efficiency" rather than, say, truth, justice, character, or essential human potential is deemed to be a fundamental consideration in pursuing technological issues. Similarly, one might ponder on why the alleged meanings of: "effective", "profitable", "affordable", and "politically feasible" are based on criteria provided by corporations and nation-states which have substantial conflicts of interests in those matters.

1.9456 - Corporations use governments as tools in order to solve many of their problems in a practical manner, just as governments use corporations as tools to solve many of their problems in what is considered a practical manner. The East India Corporation in England is a perfect example of such a mutually beneficial form of power mongering.

1.9457 - Blackrock, Vanguard, State Street Bang, Google, Amazon, Meta, Apple, the Bill and Melinda Gates Foundation, Elon Musk, the Open Society of George and Alex Soros, The Clinton Foundation, the private banking system, pharmaceutical companies, any number of media companies, and so on, all benefit from the legacy established

through the Supreme Court in cases such as: the Dartmouth v. Woodward 1819 case, or the headnotes of the 1886 Santa Clara County v. Southern Pacific Railroad case, or the 2010 proceedings involving Citizens United v. Federal Election Commission, or the 2014 Burwell v. Hobby Lobby Stores decision.

1.946 - What has been acknowledged by the legal system to be a legal fiction – namely, that corporations are persons – is being utilized (by government, the legal system, and corporations) as an oppressive weapon against actual real, non-fictional human persons. For instance, the 13th amendment has been used by corporations to, among other things, exploit incarcerated human beings as sources of profit, and the 14th amendment has been used to protect the invented rights of phantom corporate personhood more than it has been used to protect the Constitutional rights of actual human beings.

1.947 - The American Revolution was fought as much against the East India Company as it was fought against the English monarchy. Yet, despite the existence of a general sense among the so-called 'Founding Fathers' and the generality of colonists that the notion of a corporation was a vile anathema, nonetheless, here we are today being bullied by institutions that are without Constitutional authority but, unfortunately enjoy the illicit largesse of jurists -- such as John Marshall -- who were corporate friendly and, therefore, those entities came to be treated as persons on the basis of a legal fiction and, as a result, have been unshackled from the constraints (permissions, purposes, and temporality) present in the charters which were supposed to govern their limited existence.

1.948 - Using tools in a technically proficient manner that is intended to solve problems in a practical manner and, thereby, realize goals which are considered to be important is a form of technology. The notion of "legal fiction" was a tool that enabled the technology known as "the rule of law" to carry on in an unconstitutional manner to the detriment of human beings.

1.9481 Legality and constitutionality are not necessarily synonymous terms. Although constitutionality is the more fundamental concept, legality is what tends to govern society.

1.949 - The technical proficiency referred to above can involve: Law, politics, psychology, business, sociology, philosophy, religion, education, the media, the military, policing, public health, and medicine. Thus, as indicated previously, legal fictions are a tool of law; meaningless elections and conformity-inducing policies are tools of politics; undue influence is a tool of psychology; advertising, marketing, and induced consumption are tools of business; normative behavior is a tool of sociology; arbitrary forms of logic are tools of philosophy; places of worship are tools of religion; teachers and/or textbooks are tools of education; biased, corruptible reporters are tools of the media; threats, lethal force, and oppressive forms of self-serving tactics or strategies are tools of the military; intimidation is a tool of policing; unverifiable theories are tools of public health, and problematic diagnoses as well as synthetic pharmaceutics with an array of "side-effects" are tools of medicine.

1.9450 - What is considered practical is whatever serves the interest of those in power. Everything else is impractical.

1.9451 - The attempts of human beings to ban, impose moratoriums on, boycott technology are deemed to be impractical by the author of *The Coming Wave* because they do not serve his interests or the interests which he deems to be of value. Thus, the "Luddite reaction" of bans, boycotts, and moratoriums are impractical. The force behind the green screen of Oz has spoken.

1.9452 - Suleyman also refers to Luddites as individuals who "violently rejected" new technology. They were people who were prepared to dismantle technology if peaceful measures failed.

1.9453 - Corporations and governments are entities which are prepared to dismantle people and communities if the latter do not respond to arbitrary oppression in a peaceful manner. This, of course, is an exercise in the "rule of law" rather than violence.

1.9454 - Practicality is established through the rule of law. Whoever rejects such practical, legal measures is, by definition, outside the law and serving impractical ends.

1.9455 – Right or wrong, the Luddites were violent toward technology, not people. However, corporations and governments are – quite apart from considerations of right and wrong - violent toward human beings but not toward technology because technology serves the purposes of corporations and governments whereas resistant, non-compliant human beings do not serve those purposes, and, therefore, need to be dealt with through the "rule of law – one of the metrics which corporations and governments use to determine the nature of practicality.

1.9456 - According to the author of *The Coming Wave*, the resistant, aspirations of Luddite-like individuals are doomed because whenever demand exists, technology will find a way to serve that demand. When Edmund Cartwright invented the power loom in 1785, the only demand for such a device was that which was entailed by the inventor's activities as well as that which was present in those few individuals who saw the possibility of a power loom as a tool for making additional profits irrespective of what such a means of making profits might do to people in general.

1.9457 - Technology is not a response to the demands of the generality of people. Technology is an engineering process through which demands are generated concerning entities about which people had no knowledge until the perpetrators of a given form of technology applied various tools involving politics, law, education, finance, economics, and the media to announce its presence.

1.9458 - Technologies shape the landscape out of which demand emerges. Choice is shaped by the presence of those technologies.

1.9459 - An estimated 6000 workers publically demonstrated in 1807 in relation to the pay cuts which were imposed on them as a result of the power looms that were being installed in various factories. Using the technology of lethality, the guardians of such weaponry killed a protestor.

1.94591 - Public demonstrations that caused no deaths are labeled as violent. Yet, a tool that is used to protect the interests of technology

is used violently, and this is considered to be but the application of a tool of technology known as the 'rule of law'.

1.94592 - The Luddites wait another four years before descending into the violent process of writing a letter of protest to a mill owner in Nottingham. The mill owner ignores the letter, and, as a result, property is destroyed but the mill owner is left untouched … presumably in a display of non-violent violence.

1.94593 - Over the next several months, hundreds of loom frames are destroyed by the Ned Ludd led Luddites. Nonetheless, using – apparently -- some form of stealth technology, the mill owners all escape injury or death.

1.95 - In the very last chapter of *The Coming Wave* – some 240 pages following the pairing of the term: "Luddite" with violence, failure, and impracticality -- the author indicates that the Luddites were interested in: (1) Being treated with dignity in the work place (2) being given a fair day's wage for a fair day's work; (3) being afforded some time and consideration by the owners with respect to the challenges encompassed by a changing set of work conditions; and, (4) engaging in a discussion about the possibility of entering into some sort of profit-sharing arrangement with the owners.

1.951 - All of the foregoing conditions were ignored and denied by the owners. The owners didn't care about the workers or their families. They didn't care if the workers ate or starved. They didn't care if the workers had a place to live or not. The owners didn't care if the workers or the families of the workers lived or died. The owners were not interested in sharing anything with anybody who was not an owner, and, very likely, not even then.

1.9511 – Although there have been a few exceptions, owners have rarely appreciated a perspective that was voiced by Abraham Lincoln but, in fact, has been understood for millennia by millions. More specifically, capital is only brought to fruition through labor, and, as such, labor has priority over capital … in fact, human labor, human skills, human talent, human character, human intelligence, human commitment, is the primary form of capital, and the financial form of

capital has always sought to obfuscate and, where possible, degrade that truth. It is the story of Cain and Abel played out again and again

1.9512 – Technology has always been used by those with power to dominate and/or subdue and/or control or diminish the activities of labor. Technology is a dynamic limit which tends toward an upper value of removing most of humanity from the equations of life.

1.952 - To a considerable degree, the years of conflict and tension which ensued from the introduction of the power loom were caused by, or exacerbated by, the intransigent, selfish, self-serving, greedy, overbearing, unyielding, oppressive lack of compassion of the owners toward their workers or toward the workers who had become unemployed as a result of the introduction of a new form of technology. Although the power loom meant that economic difficulties of various kinds would be entering into the lives of the workers, the workers were not necessarily irreconcilably opposed to the introduction of a new technology provided that the workers would be treated with dignity during the transition.

1.953 - The hopes, desires, and needs of the workers, and their families, were trampled upon. Instead of honorable, negotiated accommodations, the workers were met with an array of new laws which were punitive and oppressive and, as well, the workers were met with technologies of control in the form of policing, militia, and legal tools, and as a result an array of technologies were imposed on the workers, their families, and their communities beyond that of the power loom.

1.954 - Suleyman peacefully puts all of the foregoing considerations aside and indicates that decades later there were incredible improvements in living standards being enjoyed by the descendents of the foregoing workers. What the author of *The Coming Wave* seems to fail to consider, however, is that there was absolutely no reason for decades to have been lost before such living standards improved.

1.955 - All of the foregoing results could have been accomplished prior to the time of the original demonstrations in 1807 and shortly

after the time of the 1785 invention of the power loom. Unfortunately, owners used the technologies and tools of government, law, policing, banks, the media, religion, and the military to ensure that workers would not be treated with dignity, decency, compassion, or intelligence.

1.956 - This is the sort of "progress" which technology brings. These are the technologies which have been used across all forms of industrial revolution to oppress the people and force them to adapt in the ways in which the overlords of technology desired.

1.9561 - Workers didn't choose to adapt. They were forced to adapt, and technology generated the tools (in the form of law, education, religion, policing, banks, the media, and so on) through which such "progress" was violently imposed on communities irrespective of the actual, essential needs of human beings.

1.9562 - Throughout the pages of *The Coming Wave*, the author alludes, again and again, to the idea of seeking solutions to the challenge of technology which are done in a manner such that benefits are more plentiful than any harms which might ensue from human inventiveness. However, nowhere in the aforementioned book does one come across any discussion concerning the nature of the metric that is to be used for determining what the criteria are which are to be used in evaluating what the benefits and harms of a given instance of technology might be.

1.95621 - On occasion, the author of *The Coming Wave* seems to believe that as long as benefits outweigh the harms, then, perhaps, this is the most for which we can hope. Aside from questioning the propriety of reducing the rest of humanity's hopes to the hopes of the author, one might also question the way in which, apparently, the metric for evaluating our situation should be some form of utilitarian argument that begins at no justifiable beginning and works toward no defensible end.

1.957 - There are two broad approaches to the issue of utilitarianism. One is quantitative and the other is qualitative.

1.9571 - Irrespective of which branch of utilitarianism one chooses to pursue, the process is entirely arbitrary. This is because there is no absolute, undeniable, all-are-agreed-upon starting point through which a person can justify one set of utilitarian criteria over some other set of utilitarian criteria. Consequently, regardless of how one proceeds, the choices are arbitrary especially when such choices are imposed on other people without the informed consent of the latter.

1.9572 - Imposing solutions on people without informed consent tends to be the default position for most forms of governance. This is considered to be an exercise in the technology of practicality because oppression seems to be a less complicated way of doing things relative to an alternative which requires one to engage human beings in all of their nuanced complexities and provide those people with veto power in conjunction with alleged solutions that are devoid of properties of informed consent.

1.958 - Does having: Food to eat, a place to live, appliances to use, medical care when needed, educational opportunities through which to learn, a system for participating in government, as well as a career path to pursue, constitute a set of benefits? Wouldn't the answer to such a question depend on: The quality of the food at one's disposal; the quality of one's living conditions; the quality of the community in which one lives; the nature of the hazards or harms which might be associated with the appliances one uses; the effectiveness and risks entailed by the available medical treatment; the quality of the purposes, practices, and conditions to which a given form of education gives expression; the extent and ways in which one is enabled to participate in governance, as well as the degree of meaningfulness, satisfaction, and value which might be present in a given career or job?

1.9581 - When the food which is available for eating is nutritionally questionable if not poisonous, and the places in which we live are replete with toxic influences, and medical care is the leading cause of death, and education is about inducing one to exchange one's essential nature for empty theories, and government constitutes a set of controlling, abusive, corrupting technologies, and careers often give expression to the logistics of selling one's soul, then, where is the

progress? A series of exercises in the dynamics of willful blindness are necessary to ignore, or merely comply with, the systemic rot which has grabbed hold of many facets of alleged civilization over the last twenty centuries, or more.

1.95811 - How does one parse benefits? How does one parse harms? How does one weigh the former against the latter?

1.9582 - Does technology automatically render such questions easier to answer? Or, does technology constitute an obfuscating series of proprietary complexities in which society has become entangled, much like flies become prisoners of the web's that, initially, seemed to be so opportunistically inviting?

1.9583 - Once upon a time, people knew how to grow food, can and preserve edibles, sew, fashion their own tools, build a house, make their own clothes, construct furniture, and survive in the wild. As is true in all manner of activities, some individuals were better at such things than others were, and, to be sure, there were difficulties, problems, and limits surrounding the development and execution of those sorts of skills, but, for the most part, one of the prominent characteristics of many so-called technically-oriented societies is that technology has dumbed down most people in locations where such technology has taken hold as far as the foregoing list of skills is concerned.

1.95831 - We are one Carrington event (natural or artificial) away from creating conditions in which very few people will be able to survive. This is because we have enabled technology to seduce us into abandoning what is essential to being human and, in the process, adopting what is artificial, synthetic, and debilitating to human potential.

1.9584 - The situation of many of us today is akin to the Eloi of H.G. Well's 1895 novel: *The Time Machine*. One does not have to characterize technology as a product of some sort of evil spawn of Morlocks in order to appreciate that technology has induced most people to become dependent on technology rather than becoming

reliant on what God has given them in the form of their own gifts and capabilities.

1.95841 - Development and maturation used to mean learning how to unpack what is present within one. Now, development and maturation are a function of learning how to transition from one kind of technology to another form of technology.

1.95842 - Perhaps, just as physical skills have been lost to technology, so too, cognitive skills are becoming lost to artificial intelligence. The maxim "use it or lose it" does not necessarily apply just to the physical realm.

1.96 - Nowhere in *The Coming Wave* does the author explore what it means to be a human being. What are we? What is our potential? What are our obligations, if any, to the life we inhabit or to the life which inhabits us?

1.961 - The author of *The Coming Wave* cannot account for the origins of consciousness, logic, reason, intelligence, insight, creativity, talent, wisdom, language, or the biofield. He alludes to some evolutionary dynamic as being the source of such capabilities, but all he ever does when using the e-word is to assume his conclusions without ever providing a detailed account of how any of the foregoing capabilities arose or came to possess the degrees of freedom, as well as constraints, which might be present in human potential.

1.97 - All intelligence in AI is derivative. In other words, whatever intelligence is present in AI comes from what is placed in those dynamics by human beings.

1.971 - When Gary Kasparov competed a second time during a chess challenge against IBM's Deep Blue, he became upset when a move made by the machine seemed to have unexpected human qualities and, as a result, he began to suspect that he might be playing against one or more humans rather than a machine. What he did not seem to understand was that he had been playing (both the first time around when he won and the second time when he lost) against one or more humans because the capabilities that had been bestowed on the machine he was playing came from human beings who had equipped

the machine with all manner of computational systems for analyzing, evaluating, and applying heuristics of one kind or another to the game of chess.

1.9712 - There was a ghost – or a number of them -- in the machine, and, therefore, Kasparov shouldn't have been surprised if a human-like quality surfaced at various points during the course of play. What did he think the machine was contributing to the competition entirely on its own?

1.972 - The combinatorics, computational properties, algorithms, transformational possibilities, equations, operators, as well as the capacities to integrate, differentiate, learn, parse, map, model, and develop that are present in AI systems are all a function of human intelligence. An AI system might be given the capacity to generate a variety of attractor basins or networks and invest those structures or networks with different properties or an AI system might be given the potential to re-order the foregoing capabilities in different sequences with different kinds of interactional dimensions, but those modulating combinatorics, or the potential for such capacities has come, from the intelligence of one or more human beings.

1.973 - Can such systems come up with new ways of engaging issues or generate novel re-workings of various scenarios? Sure they can, but whatever newness emerges is only possible because of what human intelligence has given such systems the capacity to do in relation to the generation of novelty.

1.9731 - Is it possible that the human beings who are constructing such dynamic capabilities are not aware of the possibilities which inadvertently or unintentionally have been built into those systems? Yes, it is, and, indeed, increasingly, technology has become like a black box chaotic attractor – or set of such attractors – that possess determinate dynamics even as those dynamics lead to unpredictable outcomes.

1.9732 - As Mustafa Suleyman notes in his book, a mystifying, if not worrying, dimension of certain kinds of, for example, AI technology is that its creators don't necessarily understand why a

system or network exhibited one kind of decision rather than another. In other words, the creators don't understand the possibilities which they have instantiated into a given machine, network, or system.

1.97321 - For example, Suleyman talks about a Go move by AlphaGo which has become famous within AI and Go circles and is referred to as "move number 37." The move took place in a game against Lee Sedol (a Go version – in several ways -- of Gary Kasparov) which on the surface appeared to be a losing move and seemed to make no strategic or tactical sense, but turned out to be a tipping point in the game, and, yet, no one (including the expert commentators) could understand why the move was being made or why it was being made at the time it took place.

1.97322 - A machine or system – including AlphaGo -- is not doing something new on its own. Rather, dimensions of the capabilities which have been invested in the machine or system and about which the creators were unaware are becoming manifest.

1.97323 - This is not emergent behavior. This is a failure of the creators to properly vet their creation and thoroughly understand the possibilities and flaws which are present in what they have done.

1.97324 - In other words, the system, network, or machine had been created with certain vulnerabilities. In addition, the creators also enabled the machine, network, or system to exploit or engage such vulnerabilities, and, not surprisingly, this has the capacity to lead to unforeseen results.

1.974 - In response to such considerations, cautionary tales have been written -- to which technologists and many scientists rarely pay much sincere or engage with critically reflective attention -- such as (to name but a few): *Faust – Parts 1 and 2* by Johann von Goethe (1773 – 1831); *Frankenstein* by Mary Shelley (1818); *The Time Machine* by H. G. Wells (1895); *Brave New World* by Aldous Huxley (1932); *1984* by George Orwell (1949); *The Foundation Trilogy* by Isaac Asimov (1942-1953); *The Technological Society* by Jacques Ellul (1954); *Colossus* by Dennis Feltham Jones (1966); *2001: A Space Odyssey* by Arthur C. Clarke (1968); *Do Adroids Dream of Electric Sheep* by Philip K. Dick

(1968,); *The Terminal Man* (1972) or *Jurassic Park* (1990) by Michael Crichton; *The Terminator* by James Cameron and Gale Ann Hurd (1984); as well as *Prometheus* by Jon Spaihts and Damon Lindelof (2009-2011).

1.9741 - There have been over two hundred years worth of cautionary tales concerning such matters. However, notwithstanding the many amazing accomplishments of technologists, engineers, and scientists, nonetheless, such individuals sometimes seem to believe that they are smarter and wiser than they actually are.

1.975 – Mustafa Suleyman has written a book which, for several hundred pages, explores the problems which he believes surround and permeate the issue of containing technology as if, somehow, that topic is sort of a recently surfacing emergent phenomenon … something that -- based on initial, apparently quite superficial considerations -- one couldn't possibly suspect might harbor difficulties that, subsequently, are becoming manifest. Yet, for quite some time, human beings have been aware of the problems that technology: Has created, is creating, and will continue to create, but since that understanding tends to be something of an inconvenient truth, technologists, scientists, and engineers just continue to do what they have always done – focus on solving whatever the technical problems might be in which they have an interest while, for the most part, ignoring the possible implications of those very activities.

2.0 - Let us assume that we have a machine that can pass a Turing test -- that is, one which is capable of displaying qualities that a human observer could not detect as being the product of machine dynamics rather than human cognition. Does this demonstrate that the machine is intelligent or does it demonstrate that the human beings who built the machine are sufficiently intelligent and talented to create a system which has been provided with an ample set of protocols, logic gates, algorithms, data-processing capabilities, computational facilities, sensing devices, and the like to be able to establish a form of modeling or simulation or set of neural networks that is capable of learning new things and altering its modeling or simulation or neural network activity to reflect that learning and, thereby, do what its creator or creators want it to be able to do?

2.1 - What is intelligence? Is exhibiting behavior that is intelligent necessarily the same thing as being intelligent?

2.12 - Is intelligence the same thing as sentience? Is a machine that can pass a Turing test necessarily sentient?

2.13 - B.F. Skinner showed that one could train pigeons and other animals to exhibit intricate sequences of behavior and accomplish tasks of one kind or another. Those subjects had sufficient capacities for learning to enable them – when properly reinforced -- to be trained or to undergo processes of behavior modification that exhibited considerable nuanced complexity.

2.14 - Was such modulated behavior intelligent or was it the training process which shaped that behavior which actually demonstrated the presence of intelligence? A pigeon comes equipped with a capacity to learn, but a machine has to be given its capacity to learn by human beings who have instantiated certain qualities into the machine that enable learning of different kinds to take place.

2.141 - A pigeon learns according to its capacity for being reinforced in one way rather than another. Based on the physiological and biological properties or characteristics of the entity that is being subjected to a form of behavior modification, then once something (say food or an electrical stimulation of some kind) becomes accepted or acknowledged as a source of inducement, then, it is the pattern of induced reinforcement which shapes learning rather than some indigenous form of intelligence

2.1412 - The pigeon does not produce that pattern, but, rather, responds to its presence, and it is this responsiveness which is being used as leverage to alter behavior. This is frequency following behavior because the behavior follows (is shaped by) the frequency characteristics of the reinforcement process.

2.15 - Machine learning and neural networks do not constitute blank slates. There are processing weights – sometimes quite simple but sometimes more complex – that have been built into those systems which establish the rules or principles for being able to proceed in different quantitative and qualitative ways and which characterize the

capacity of the system to grow or expand or develop in complexity over time.

2.151 - Those processing weights, rules, protocols, and the like are comparable to the biological and physiological properties that enable a pigeon to be trained. Consequently, machines can be equipped to be trained, and, as a result, the behavioral characteristics of the system or network can be modified in ways that seem intelligent but all that is taking place is that the machine's capacity for being trainable (i.e., its capacity to learn) is being put on display and shaped in ways that appear intelligent, but, like the pigeon, are nothing more than a capacity for trainability being developed in different directions according to patterns that originate from without (i.e., in the guise of the researcher) rather than being indigenous to the entity being trained.

2.152 - If the machine is trained to generate protocols that enable it to go about modifying its own behavior, this is still not intelligent behavior. Rather, the intelligence is present in the protocols that underlay the system's capacity to be able to train itself, and although like pigeons, extraordinary forms of behavior can be shaped, nevertheless, that behavior is the product of a basic capacity for trainability being pushed or pulled in different directions by the presence of protocols, algorithms, and so on that come from without the system (whether one is talking about pigeons or machines.)

2.153 - Pigeons don't naturally display the behavioral patterns which they are induced to adopt through the modification protocols to which they are introduced by a researcher. Those patterns of reinforcement have to be given to them in order for the pigeon's capacity to be trained to become activated.

2.154 - Is the pigeon aware of the nature of the behavior modification that is taking place? Does the pigeon have any insight into the character of those modifications? What is the nature of the phenomenology that takes place in conjunction with the form of behavior modification which is being experienced by the pigeon?

2.155 - Perhaps, there are memories of the individual triggering cues that give rise to different stages in the chain or sequence of behaviors that have been learned? Or, maybe there are memories of the series of rewards or reinforcements that occurred during the process of behavior modification.

2.156 - However, was the pigeon aware that its behavior was being modified? Or, was the pigeon aware with respect to how its behavior was being modified as it was modified or was it aware of what the significance of that modification might have been?

2.157 - We'll probably never know. However, one could suppose that the primary focus of the pigeon's phenomenology had to do with the presence of a sequence of reinforcements. Conceivably, the pigeon went -- and was aware to some extent of – wherever the process of reinforcements took it, but everything else might have been just background even as changes in behavior began to take place.

2.158 – In other words, the reinforcements or rewards might have been the center of attention of the pigeon's phenomenology. The particular character of the changes which were occurring in conjunction with those reinforcements might have been of peripheral, or passing – even forgettable -- phenomenological interest. The pigeon might have been aware of the parts that led to the whole (the complex set of behaviors that gave expression to a nuance form of behavior) but might not necessarily have been aware of the significance or character of the whole sequence of behaviors taken as a complex form of behavior.

2.159 - In order for machines to be able to exhibit qualities that might be referred to as constituting instances of artificial intelligence, they have to be given the capacity to learn or be trainable. They also have to be given the protocols which will activate that potential for trainability.

2.1591 - Or, alternatively, such machines will have to be given the protocols which enable the machine or system to self-activate that potential itself based on the decision-tree protocols with which it has

been equipped or protocols that can be modified according to other capabilities the machine has been given.

2.16 - Can machines be enabled to learn or be trained and, then, enabled to act on that learning and training? Yes, they can, but this doesn't make them intelligent.

2.161 - Data-processing speeds, parallel-processing capabilities, computational powers, heuristic algorithms, and read/write memory storage can make an outcome look intelligent. However, the machine has no more to do with the intelligence being detected in its productions than a pigeon is responsible for generating the character of the complex behaviors that are made possible through a carefully planned reinforcement schedule.

2.1612 - One of the differences between a pigeon and an AI system is that unlike the latter, the pigeon comes to its tasks with a ready-made, inherent capacity to learn or be trained so that its behavior can be modified in certain non-natural ways, whereas AI systems have to be provided with such capabilities.

2.162 - Depending on the capabilities AI systems are given by their handlers, such systems could become quite destructive. In effect, this means that if the handlers are not careful how they construct those machines or if those individuals intentionally construct their machines in certain ways with malice aforethought, then, the machine doesn't have to have intelligence to be able to learn how to refine its modalities of sensing, surveilling, acquiring, and eliminating targets – all it does, like the pigeon, is operate within the parameters of its training or capacity for behavior modification with which it has been provided by its handlers.

2.163 - What of the phenomenological experience of the machine? Is there any?

2.1631 - This is one of the questions which Philip Dick was raising in his 1968 novel: *Do Adroids Dream of Electric Sheep?* This issue became a guiding inspiration for the 1982 *Blade Runner* film.

2.1632 - Some theorists believe that sentience is an emergent property which arises when a data-processing system reaches a certain level of complexity. Nonetheless, until someone proves that sentience or awareness is an emergent property (and how one would ascertain that such is the case becomes an interesting challenge in itself), then, the foregoing idea that sentience is an emergent property of certain kinds of complexity remains only a theory or a premise for an interesting exercise in science fiction.

2.164 - The capacity to learn or be trained does not necessarily require sentience or phenomenology to be present in order for learning to take place because some forms of learning can be reduced to being nothing more than a process of changing the degrees of freedom and degrees of constraint of a given system. (Eric Kandel received a Nobel Prize for showing that Aplysia – sea slugs – "learned" through changes in synaptic connections.) Alternatively, to whatever extent sentience of some kind is present – such as, perhaps, in the case of a pigeon – that the form of sentience doesn't necessarily require any reflexive awareness concerning the significance of what is transpiring peripherally (the ground) in relation to the process of reinforcement (the figure).

2.1641 - The author of *The Coming Wave* introduces the idea of a Modern Turing Test in which a system of machine learning has, say, an AGI capability – that is, a Artificial General Intelligence – which would enable it to be thrust into a real world context and, then, come up with a creative plan for solving an actual problem for which it had not been previously trained. This would require such a system to modify its operating capabilities in ways that would allow it to adapt to changing conditions and derive pertinent information from those conditions, and, then, use that information to fashion an effective way of engaging whatever problem was being addressed.

2.1642 - AGI is just a more advanced form of what was envisioned in conjunction with the initial test proposed by Turing as a way of determining whether, or not, intelligence was present in a system that was able to induce a human being to believe that the latter was dealing with another human being rather than with a machine. However, for reasons stated previously, "learning" does not necessarily require

either intelligence or sentience but, rather, just needs the capacity – which can be given or provided from without -- to be able to modify past data and alter various operational parameters in response to new data as a function of algorithms that employ, among other processes, computations and combinatorics – which can be given or provided from without -- that lead to heuristically valuable or effective transformations of a given data set. As long as those effective transformations are retained in, and are accessible by, the system, then, learning has occurred despite the absence of any sort of indigenous intelligence in the system (i.e., all capabilities have been provided from without and, furthermore, whatever capabilities are generated from within are a function of capabilities that have been provided from outside of the system).

2.1643 As magicians have known for eons, human beings are vulnerable to illusions, expectations, and misdirection. The "intelligence" aspect of AI is an exercise in misdirection in which one's wonderment about the end result takes one's attention away from all of the tinkering which was necessary to make such an artificial phenomenon possible and, therefore, obscures how the only intelligence which is present is human in nature and that human intelligence is responsible for creating the illusion of AI.

2.165 - Mustapha Suleyman claims that the next evolutionary step in AI involves what has been referred to as ACI – Artificial Capable Intelligence. This sort of system could generate and make appropriate use of novel forms of linguistic, visual, and auditory structures while engaging, and being engaged by, real world users as it draws on various data bases, including knowledge data bases of one kind or another (such as a medical, engineering, biological, or mathematical knowledge data bases).

2.1651 - All the key components of such ACI systems are rooted in human, rather than machine, intelligence. For example, novelty comes from a sequence of protocols that permit images, sounds, languages, and other features, to be combined in ways that can be passed through a process of high-speed iterations that entail different quantitative and qualitative weights which push or pull those iterations in one direction

rather than another and which are evaluated for their usability according to different sets of heuristic protocols.

2.1652 - Consequently, novelty is a function of the degrees of freedom and constraints which were instantiated within the system from the beginning. Iteration – which plays a part in the generation of novelty -- is also a protocol which has been invested in the system from without.

2.1653 - Similarly, generating -- or drawing on – knowledge data bases is a function of algorithms and heuristic protocols which parse data on the basis of principles or rules that either have been built into the system from without or which are the result of the combinatoric functions that have been provided to the system from without and which enable the system to create operational degrees of freedom and constraints that comply with what such underlying functions make possible. The 'capability' and 'intelligence' dimensions of ACI come from human beings, while the artificial aspects of ACI have to do with the ways in which the machine or system operates according to the operational parameters which have been vested in it.

2.1654 - Unfortunately, the increasing complexity of such systems is turning them into black boxes because the creators don't understand the extent, scope, or degrees of freedom of the iterative combinatorics which, unknowingly, have been built into their creations. Under such circumstances, unexpected or unanticipated outcomes are merely a form of self-inflicted misdirection which confuses the creators concerning the source of the intelligence that is being exhibited.

2.166 - *The Coming Wave* describes some of the circumstances which marked the author's journey from DeepMind, to working for Google, to AlphaGo, to Inflection. For example, AlphaGo was an algorithm which specialized in the game of Go and was trained through a process of being exposed to 150,000 games of Go played by human beings, and, then, the system was enabled to reiteratively play against other AlphaGo algorithms in order for the collective set of programs to experiment with, and discover novel, effective, Go strategies, before taking on, first in 2016, world champion Lee Sedol at

a South Korean venue and, then, in 2017, competing against Ke Jie, the number one ranked Go player in the world -- winning both competitions.

2.167 - Go is the national game of China. The number one ranked player in the world in 2017 was Chinese and was beaten in Wuzhen, China, during the Future of Go Summit being held in that city.

2.168 - The dragon had been poked. Two months after the foregoing defeat, the Chinese government introduced The New Generation Artificial Intelligence Development Plan which was designed to make China the leader in AI research and innovation by 2030.

2.169 - Undoubtedly, China had aspirations in the realm of AI research prior to the unexpected Go loss at Wuzhen, but the 2017 competition is very likely to have lent a certain amount of urgency and focus to their pre-existing interest. Providing the Chinese government with additional motivation to up its AI game might have not been part of the intention which led Mustafa Suleyman and his colleagues to travel to China and compete against the world's top-rated Go player, but this seemed to be an unintended consequence of the AlphaGo project. Consequently, one can't help but wonder if the purveyors of the latter research project ever considered the possibility that they would be contributing to the very problem that six years later would be at the heart of a book written by one of the creators of AlphaGo that was seeking to raise the clarion call concerning the crisis surrounding the issue of containing technology.

2.1691 - To a certain extent, the South Korea and Chinese Go challenges seem less like human beings versus a machine competition and more like the sort of thing one is likely to see take place in many high schools when two cliques seek domination over one another. AlphaGo might have helped one of those cliques win a battle, but this was at the cost of helping to facilitate -- even if only in a limited way – a much more serious and expansive war for domination.

2.1692 - AlphaGo is but a stone in a larger, more extreme edition of the game of Go (Go-Life) in which technology is facing off against

humanity. When go-ishi pieces are surrounded during a normal game of Go, those stones are removed from the board or goban but are still available for future games. However, in the technocratic edition of the game of Go, human beings are being surrounded by technological entities of one kind or another, and, then, the human go-ishi are removed from the board of life – either permanently or in a debilitated, powerless condition.

2.1693 - What makes the AlphaGo project a little more puzzling is the experiences which Mustafa Suleyman and associates had in conjunction with their DeepMind venture a few years earlier.

2.171 - In 2010, Suleyman -- along with Shane Legg and Dennis Hassabis -- established a company dedicated to AI. Supposedly, the purpose for creating DeepMind involved trying to model, replicate, or capture human intelligence (in part or wholly), but shortly after mentioning the name of the company in *The Coming Wave* and, then, summarizing the newly founded organization's alleged goal, Suleyman goes on to claim that the team wanted to create a system which would be capable of outperforming the entire spectrum of human cognitive abilities.

2.172 - There are two broad ways of outperforming human cognitive abilities. One such possibility involves discovering what human intelligence is and, then, building systems that exhibit those properties at a consistent level of excellence which most human beings are incapable of accomplishing or sustaining.

2.1721 - A second possibility concerning the notion of seeking to outperform human capabilities involves creating systems that, in some sense, are superior to whatever human intelligence might be. This sort of pursuit is not a matter of replicating human intelligence and being able to consistently maintain such dynamics at a high level that is beyond what most human beings are able to do, but, rather, such a notion of outperforming human capabilities alludes to some form of intelligence which is not only capable of doing everything that human intelligence is capable of doing but is capable of intellectual activities that transcend human intelligence (and, obviously, this capacity to

transcend human intelligence is difficult, if not impossible, for the latter sort of intelligence to grasp).

2.173 - There is a potentially substantial disconnect between, on the one hand, wanting to replicate human intellectual abilities and do so at a consistently high level and, on the other hand, wanting to develop a system which is superior to those abilities in every way. The manner in which Suleyman states things at this point in his book lends itself to a certain amount of ambiguity.

2.1731 - The foregoing kind of ambiguity remains even if agreement could be reached with respect to what human intelligence is. In addition, one needs to inquire whether, or not, all forms of intelligence can be placed on one, continuous scale, or if there are kinds of intelligence which are qualitatively different from one another, somewhat like how the real numbers are described by Cantor as being a quantitatively (and, perhaps, qualitatively) different form of infinity than is the sort of infinity which is associated with the natural numbers.

2.174 - Irrespective of whether one would like to replicate human intelligence or surpass it in some sense, one wonders about the underlying motivations. For instance, how did Suleyman and his partners propose to use whatever system they developed and what ramifications would such a system have for the rest of society?

2.175 - One also wonders if discussions were held prior to undertaking the DeepMind project which critically probed: Whether, or not, either of the foregoing possible projects concerning the issue of intelligence was actually a good idea, and what metric should be used to identify the possible downsides and upsides of such a research endeavor. One might ask a follow-up question in relation to the sort of justification that is to be used in defending one kind of metric rather than another sort of metric when considering those issues.

2.1751 - Finally, one also wonders whether, or not, the DeepMind team discussed bringing in some independent, less invested consultants to critically explore the foregoing matters with the DeepMind team. One also could ask questions along the following line

– more specifically, if they did discuss the foregoing sorts of matters, then why did they continue on in the way they did?

2.17512 - The foregoing considerations are significant because, eventually, the author of *The Coming Wave* does raise such matters, as well as related ones. However, one wonders if this was rigorously pursued both before-the-fact as well as after-the-fact of DeepMind's inception as an operating project.

2.180 - The author of *The Coming Wave* indicates that a few years after his DeepMind-company had come into existence and had achieved considerable success (maybe somewhere around 2014), he conducted a presentation for an audience consisting of many notables from the worlds of AI and technology. The purpose of the presentation was to bring certain problematic dimensions of AI and technology to the attention of the audience and, perhaps, thereby, induce an ensuing discussion concerning Suleyman's concerns.

2.181 - For example, several of the topics he explored during his aforementioned presentation involved themes of privacy and cyber security. However, given the notoriety surrounding the PROMIS (Prosecutor's Management Information System) software controversy which occurred during the 1980s (and included the questionable 1991 suicide of Danny Casolaro who was investigating the story), as well as the claims of Clint Curtis, a software engineer working in Florida, who, in 2000, was asked to write a program by a future member of Congress which would be capable of altering votes registered on a touch-screen (and later successfully demonstrated how the election-rigging software worked), and given the whistleblowing revelations (concerning, among other things, illicit government surveillance programs) from such people as: Bill Binney (2002), Russ Tice (2005), Thomas Tamm (2006), Mark Klein (2006), Thomas Drake (2010), Chelsea Manning (2010), and Ed Snowden (2013), one might suppose that by 2014, or so, important players in the tech industry would have been keenly aware of the many problems which existed concerning cyber-security and privacy issues.

2.182 - The author of *The Coming Wave* says that his presentation was met with variations on a blank stare by virtually all, if not all, of

the individuals who had attended his talk. One might hypothesize that the reason for the foregoing sorts of reactions from many of the top tech people in the country was either because they were obsessively self-absorbed and unaware of what had been transpiring in America for, at least, a number of decades, or, alternatively, the people in his audience were, in one way or another, deeply involved in an array of projects, software programs, and technologies that were engaged in, among other things, undermining privacy and capable of breeching cyber-security according to their arbitrary, vested interests and, therefore, what could they do but muster blank stares in order to try to hide their complicity.

2.183 - Even if such people weren't actively complicit in compromising people's privacy and cyber-security, they were sufficiently aware of how the career-sausage is made to know that if they had begun to resist such illicit activities publically, then, there was a high probability that their future commercial prospects were very likely to be adversely affected. Gaslighting Mustafa Suleyman via disbelieving blank stares might have seemed to be the safer course of action for the members of his audience.

2.190 - During *The Coming Wave*, the author describes a breakthrough moment in 2012 using an algorithm known as DQN which is short for Deep Q-Network.

2.191 - The algorithm was an exercise in developing a system with general intelligence (i.e., AGI). DQN had been given the capacity to teach itself how to play various games created by Atari, and this dimension of independence and self-direction was at the heart of what the people at DeepMind were trying to accomplish.

2.912 - Leaving aside some of the details of the aforementioned breakthrough, suffice it to say that the algorithm they had created had produced a novel strategy for solving a problem within one of the Atari games. Although the strategy was not unknown to veteran game players, it was rare, and, more importantly, DQN had, somehow, generated such a rare, little-known strategy.

2.9121 - The strategy was not something the algorithm had been given. It was a strategy that the algorithm had arrived at on its own.

2.9122 - Suleyman was nonplused by what he had witnessed. For him, the strategy pursued by DQN indicated that AGI systems were capable of generating new knowledge … presumably a sign of intelligence.

2.913 - Was DQN aware of what was taking place as it was taking place? Did that strategy come as an insight – an emergent property – of an underlying algorithmic dynamic?

2.9131 - Or, was the algorithm just mindlessly exploring -- according to the heuristic protocols it had been given by its creators -- various combinations of the parameters that had been built into the algorithm. Perhaps the winning game strategy wasn't so much a matter of machine intelligence as much as it was the algorithm's happening upon a successful strategy using abilities and potentials which it had been given by human beings. How would one distinguish between the two?

2.914 - The DQN was capable of generating novel, successful solutions to a problem. The DQN had the capacity to alter its way of engaging an Atari game but was this really a case of machine learning and intelligence?

2.915 - DQN is described as having learned something new – something that it had generated without being trained to do so. Intelligence is being attributed to the machine.

2.916 - Nonetheless, the algorithm has not been shown to be sentient or aware of what it was doing. Furthermore, there is no proof that the new strategy involved insight or some sort of Eureka moment on the part of the algorithm. In addition, although there is a change in the system, the change does not necessarily involve a process of learning that can be shown to be a function of intelligence, not least because human beings always have a difficult time characterizing what intelligence is or what makes it possible.

2.917 DQN is an algorithm that has the capacity to change in ways which enable the system to solve certain kinds of problems or challenges. Apparently, the author of *The Coming Wave* doesn't understand how the algorithm came up with the solution that it did, and this should worry him and the rest of us because it means that when such algorithms are let loose, we can't necessarily predict what they will do.

2.92 - In some ways DQN is like a sort of three-body problem or, perhaps more accurately, an n-body problem. In the classical three-body problem of physics, if one establishes the initial velocities and positions of point masses and uses Newtonian mechanics to calculate their velocities and positions at some given point in time, one discovers that there is no standard equation which is capable of predicting how the dynamics of that system will change across some given temporal interval.

2.93 - There are dimensional aspects to the dynamics of the DQN algorithm which fall outside of the understanding of Suleyman. As a result, he is unable to predict how that system's dynamics will unfold over time.

2.94 - The system is determinate because it operates in accordance with its parameters. However, the system is also chaotic because we do understand how those parameters will interact with one another over time and, therefore, we cannot predict what it will do.

2.95 - This means the algorithm is capable of generating dynamic outcomes which are surprising and unanticipated. Nonetheless, this does not necessarily mean such outcomes are a function of machine intelligence.

3.0 - Whether the machine is intelligent or merely capable of generating effective solutions to problems through some form of computational combinatorics involving n-parameters of interactive heuristics, we are faced with a problem. More specifically, we can't predict what the system will do, and the more complex such systems

become, then, the three-body-like problem turns into an even more chaotic, but determinate n-body problem of massive unpredictability.

3.1 - The containment problem to which Mustafa Suleyman is seeking to draw our attention concerns how technology is capable of seeping into, and adversely affecting, our lives in uncontainable ways. As disturbing as such a problem might be, nevertheless, residing within the general context of that kind of containment issue is a much more challenging form of containment problem which has to do with algorithms, machines, networks, and systems which are being provided with capacities that can generate outcomes which cannot be predicted, and, therefore, this tends to induce one to wonder how one might go about defending oneself against forms of technology that we cannot predict what they will do.

3.2 - Whether such outcomes are considered, on the one hand, to be a product of machine intelligence or, on the other hand, are considered to be a chaotic function of the dynamic, combinatorial parameters which human intelligence has instantiated into those systems is beside the point. The point is that they are unpredictable and unpredictability, if let loose, might be inherently uncontainable.

3.3 - In a 1942 short story entitled "*Runaround*," Isaac Asimov introduced what are often referred to as the three laws of robotics -- although, perhaps technically speaking, those laws might be more appropriately directed toward the algorithms or neural networks which are to be placed in a robotic body. In any event, the three laws are: (1) a robot may not injure a human being, or through inaction, allow a human being to come to harm; (2) a robot must obey the orders given to it by human beings except where such orders would conflict with the first law; and (3) a robot must protect its own existence as long as such protection does not conflict with the first two laws.

3.31 - Is the notion of "harm" only to be understood in a physical sense? What about emotional, psychological, political, legal, ideological, medical, educational, environmental, and spiritual harms? How are any of these potential harms to be understood, and what metric or metrics are to be used to evaluate the possibility of harm,

and what justifies the use of one set of metrics rather than another set of metrics when making such evaluations?

3.32 - How is the notion of potential "conflict" to be understood in the context of orders given and possible harms arising from such orders? Could the intentions underlying the giving of orders be seen as a harmful action, and, if so, how would the person giving the orders be assisted by the robot to discontinue such harmful intentions?

3.33 - How does a robot protect itself and/or human beings against a corrupt technocracy? How does a robot solve the n-body problem when it comes to potential harm for itself and the members of humanity?

3.34 - What makes a human being, human? Whatever that quality is, or whatever those qualities are, which gives (give) expression to the notion of humanness, can the three laws be extended to other modalities of beings if the latter entities possess the appropriate quality or qualities of humanness? If so, what does a robot do when two modalities of being, each possessing the quality or qualities of humanness, come into conflict with one another?

3.35 - Is focusing on the quality or qualities or humanness excessively arbitrary? What if the manner of a human's interaction with the surrounding environment is injurious to that human being as well as others? What metric does one use to assess the nature of environmental injury?

3.36 - While there is much about DeepMind's DQN which I do not know, nonetheless, I have a sense that such a system is not currently capable (and, presumably, for quite some time, might not be capable) of coming up with novel, workable solutions to the foregoing questions and problems which would have everyone's agreement. Moreover, even if it did have such capacities, I am not sure that I – or even Mustafa Suleyman – would have much understanding with respect to what led DQN to reach the outcome that it did and whether, or not, that outcome would be of constructive value for human beings in the long run.

3.37 - One would need something comparable to the fictional psychohistory system of mathematics that was developed by Hari Seldon in Isaac Asimov's *Foundation* series. Quite some time ago (long before Asimov), the Iroquois people came up with a perspective which indicated that one should consider how a given action will play out over a period of seven generations before deciding whether, or not, to engage in such an action – a sort of early version of psychohistory – and, yet, technology (including so-called AI) is being imposed on human beings with no sign that the advocates for such technology have any fundamental appreciation, or even concern, for what such technology is doing to human beings -- both short term and long term.

3.40 - In early 2014, a commercial transaction was completed between DeepMind and Google. The deal would send 500 million dollars to the people who had brought DeepMind into existence and, in addition, several of the latter company's key personnel, including Mustafa Suleyman, were brought on as consultants for Google.

3.41 - Not very long after the foregoing transaction was completed, Google transitioned to an AI-first orientation across all of its products. The change of direction enabled Google to join a number of other tech giants (such as IBM, Yahoo, and Facebook) that had become committed to deep machine learning or the capacity of machines to, among other things, generate novel, unanticipated modalities of engaging and resolving issues in heuristically valuable ways.

3.42 - Apparently, the idea of constructing systems, networks, algorithms, and technologies that would be able to perform in unpredictable and unanticipated ways, and, then, letting such chaotic capabilities loose upon the world was very appealing to certain kinds of mind-sets that were in awe of machines and programs whose outcomes could not be predicted or anticipated. Even more promising was that all of these components of the allegedly coming wave – which, in reality, already had been washing over, if not inundating, humanity for quite some time -- would be competing against one another in order to be able to up their respective games, just as AlphaGo would soon be enabled to compete against other versions of itself in order to be able to hone its skills and produce moves like the previously

mentioned “move number 37” that appeared to be a crucial part of a game-winning strategy and, yet, was puzzling, mysterious, and beyond the grasp of the creators of the AlphaGo algorithm.

3.43 - AI possesses fractal properties of incomprehensibility and ambiguity. These properties show up in self-similar – and, therefore, slightly different -- ways across all levels of computational scale.

3.431 - Consider the sentence: “Mary had a little lamb.” What does the sentence mean?

3.432 - It could mean that at some point Mary possessed a tiny lamb. Or, it might mean that Mary ate a small portion of lamb. Or, it might mean that Mary was part of some genetic engineering experiment, and she gave birth to a little lamb. Or, it could mean that Mary gave birth to a child that behaved like a little lamb. Or, it could be a code which served to identify someone as a friendly agent. Or, it might mean that such a sentence is capable of illustrating linguistic and conceptual ambiguity. There are other possible meanings, as well, to which the sentence might give expression.

3.433 - Providing context can help to indicate what might be meant by such a sentence. However, when an algorithm or network is set free to explore different combinatorial possibilities or dynamics, then, the system is, in a sense, setting its own context, and if this context is not made clear to an observer or has ambiguous dimensions like the “Mary had a little lamb” exercise, then the significance of a given contextual way of engaging words, phrases, sentences, events, objects, functions, and computations becomes amorphous. ‘Move number 37’ by AlphaGo had context, significance, and value, but human beings failed to grasp or understand what was meant because we don’t know what the algorithmic Rosetta stone is for unpacking the meaning of the contextual dynamic that gave rise to “move number 37.”

3.44 - The deal between DeepMind and Google involved the creation of some sort of ethics committee. Part of the intention underlying this idea was to try to ensure that DeepMind’s capabilities would be kept on a tight, rigorously controlled, ethical leash, but, in

addition, the author of *The Coming Wave* was interested in developing a sort of multi-stakeholder congressional-like body in which people from around the world would be able to come together in a democratically-oriented forum to decide how to contain AGI (Artificial General Intelligence) in ways which would prove to be beneficial to humanity.

3.441 - There are several potential problems inherent in the multi-stakeholder, democratic forum aspect of the foregoing ethics committee dynamic. For example, the identity of those who are to be considered stakeholders and who would be invited to participate in such a forum are unlikely to involve most of the world's population, and, therefore, such a forum is, from the very beginning, based on an ethically-challenged and shaky foundation.

3.442 - No individual (elected or not) can possibly represent the interests of a collective because the diverse interests of the members of the latter group tend to conflict with one another. Therefore, unless one can come up with a constructive and mutually beneficial method for inducing the members of the collective to forego their individual perspectives – which tends to be the source of conflict within such a collective – then, so-called representative governance will always end up representing the interests of a few rather than the many because the few have ways of influencing and capturing various modes of so-called representative regulation that are not available to the many.

3.443 - Secondly, even if representational governments were fair and equitable for everyone (which they aren't) what kind of democratic forum does Suleyman have in mind? America was founded as a republic and not a democracy.

3.4431 - In fact, one of the motivating forces shaping Madison's 1787 constitutional efforts was due to the fact that he had become appalled, if not frightened, by the way in which the democratic practices of the Continental Congress and state governing bodies were threatening the sovereignty of minority political and ideological orientations, and Madison saw himself as one of those minorities whose fundamental sovereignty was being threatened by democratic practices. Indeed, for most of the first ten years of the American

republic, democracy was considered the antithesis of, and an anathema to, a republican form of government, although gradually the forces of democracy won out, and the notion of republican government disappeared into the background or merely dissipated altogether (The book: *Tom Paine's America: The Rise and Fall of Transatlantic Radicalism in the Early Republic* by Seth Coulter provides some very good insight into this issue).

3.45 - The rule of law is something that is quite different from the principles of sovereignty. Laws are meant to be self-same and often require one to try to square the circle in order to give those laws a semblance of operational validity, whereas principles are inherently self-similar such that, for example, there are many ways to give expression to love, compassion, justice, nobility, courage, and objectivity (all values of republicanism), and, yet, all of the variations on a given essential theme do not become detached from the qualities that make something loving, compassionate, noble, and so on.

3.451 - Why should one suppose that the view of a majority is invariably superior to the view of a minority? Yet, democracy is premised on the contention (without any accompanying justification with which everyone could agree) that majorities should decide how we should proceed in any matter.

3.452 - Democracy is really a utilitarian concept. Whether engaged quantitatively or qualitatively, the notion that whatever benefits some majority should be adopted is entirely an arbitrary way of going about governance.

3.46 - The author of *The Coming Wave* indicates that a number of years were spent at Google trying to develop an ethical framework or charter for dealing with AI. Suleyman indicates that he – and other members of the ethics committee -- wanted to develop some sort of independent board of trustees, as well as an independent board of governors or board of directors, that would both: Be largely, if not fully, transparent, and, as well, would operate in accordance with an array of ethical principles -- including accountability -- that would be legally binding but which, simultaneously, served the financial

interests of Alphabet (the parent company) and, in addition, provided open source technology for the public.

3.47 - Negotiations were conducted for a number of years. Lawyers were brought in to consult on the project.

3.48 - In the end, the scope and intricacy of what was being proposed by the ethics committee proved to be unacceptable to the administrators at Google. Eventually, that committee was dissolved and, consequently, one wonders what to make of the demand that a ethics committee be part of the deal which turned DeepMind over to Google because although, in a sense, Google had lived up to its part of the deal – namely, that an ethics committee was assembled – Google, apparently, had never committed itself to accept whatever ideas that committee might propose, and, consequently a deal had been made that like DeepMind algorithms consisted of a set of dynamics whose outcome was indeterminate at the time that deal was made, and, one of currents in that dynamic was the naivety of one, or more, of the creators of DeepMind that a large, powerful, wealthy cat would allow itself to be belled in such an ethical fashion, and, perhaps, being offered 500 million dollars, might have had something to do with being more vulnerable to the persuasive pull of naivety than otherwise might have been the case.

3.49 - Earlier, mention was made of the presentation which the author of *The Coming Wave* gave to a group of high-tech leaders concerning various profoundly disturbing implications which he believed were entailed by the increasing speed and power of the capabilities that characterized the various modalities of technology which were being released into the world. Suleyman described the reaction of his audience as consisting largely, if not entirely, of blank gazes that suggested his audience didn't seem to grasp (or didn't want to grasp, or did grasp but were seeking to hide certain realities) the gist of what he had been trying to get at during his presentation, and, in a sense, there is a hint of that same sort of blankness which is present in the phenomenology of the DeepMind creators when the deal was made to sell that company to Google for 500 million dollars providing that an ethics committee would be established to ensure that DeepMind's capabilities would be used responsibly.

3.491 - The discussions which took place after DeepMind was sold to Google should have taken place before DeepMind was even made a going concern. Many of the ethical issues surrounding AI and technology were known long before 2010 when DeepMind came into being.

3.4912 - Indeed, as noted previously, Isaac Asimov -- a professor of biochemistry and early pioneer of science fiction -- had given considerable critical thought to the problems with which AI and robotics confronted society. He had put forth the fruits of that thinking in specific, concrete terms as early as 1942 in the form of the 'three laws of robotics.'

3.492 - Suleyman might, or might not, have been aware of the writings of Asimov, but similar sorts of warnings have played a prominent role in Western culture (both popular and academic). Consequently, one has difficulty accepting the possibility that Suleyman was not even remotely familiar with any of these cautionary tales and, therefore, would not have been in a conceptual position to take them into consideration in 2010 prior to the founding of DeepMind.

3.50 - Containment of technology is a problem because there are many ways – as the foregoing DeepMind account indicates -- in which we permit containment to slip through our fingers. Arthur Firstenberg describes our situation vis-à-vis technology by asking us to consider a monkey that discovers there are nuts in a container and, as a result, puts a hand into the container in order to pull out some of those nuts. However, when the monkey seeks to withdraw its hand from the container, the container's opening is too small to allow the fist-full of nuts to be pulled out of the container. Unfortunately, instead of letting a few of the nuts be released from the monkey's hand, thereby, resulting in a smaller-sized fist -- which would have meant fewer nuts but items that would be able to be eaten because the logistical problems of the container's opening could be resolved by having a fist that contained fewer nuts – the monkey insists on keeping all the nuts in the grasp of the closed hand and will go hungry rather than let go of the nuts that initially had been scooped up from the interior of the container.

3.51 - Like the monkey in Firstenberg's cautionary tale (rooted in actual events), human beings (whether creators, manufacturers, consumers, investors, educators, the media, or government) tend to refuse to deal with the logistics of the technological problems with which they are faced. Therefore, many of us would often rather die than release our hold on technology or deny the addictive hold which technology often has on us.

3.60 - In January 2022, Suleyman left Google to start up another company called Inflection. The inspiration for the latter business was a system called LaMDA (Language Model for Dialogue Applications) which Suleyman had been exploring while still working with Google.

3.61 - LaMDA is a large language model that, as the expansion of the acronym indicates, has to do with dialogue. After working with various iterations of GPT as well as taking a deep dive into LaMDA, the author of *The Coming Wave* began to feel that the future of computing was linked to conversational capabilities, and, as a result, he wanted to build conversational systems which involved factual search elements and put these in the hands of the public.

3.62 - Apparently, Suleyman had either forgotten his circa-2014 presentation concerning the potential dangers of technology that had been given to a group of notable individuals who had relevant expertise but had responded with blank stares to his warnings or, alternatively, notwithstanding his negative experience with the ethics committees at Google as well as his experience of poking the Chinese dragon with AlphaGo (which he later claimed to regret), he appeared to have changed his mind, in some way, or had slipped back into some iteration of pessimism aversion (not wanting to think about the downside of a topic) concerning those potential problems because here he was ready, once again in 2022, to try to develop more technologies which could be foisted on the general public without necessarily understanding what the impact of such technologies might be.

3.70 The author of *The Coming Wave* indicates that shortly after leaving Google, an incident involving LaMDA took place which raised a variety of issues. More specifically, Google had distributed the

foregoing system to a number of Google engineers so that these individuals could put the technology through its paces so that there might be a better set of experimental data to use to be able, hopefully, to acquire a deeper understanding of how the system would function when challenged or engaged in different ways.

3.71 - One of the engineers who had been provided with the technology proceeded to engage LaMDA intensively and came away with the idea that the system was sentient. In other words, this Google engineer had come to the conclusion that the system possessed awareness and, consequently, should be given the rights and privileges which, supposedly, have been accorded to persons.

3.711 - Suleyman points out that Google placed the engineer on leave and, in addition, the author of *The Coming Wave* noted that most people had correctly concluded that the LaMDA system was neither sentient nor a person. However, leaving aside the issue that even if some form of sentience were present, nonetheless, sentience is not necessarily synonymous with personhood, there is, yet, another problem present in the foregoing issue.

3.80 - However, before delving into the problem being alluded to above, there is a short anecdote concerning my own experiences that is relevant to the foregoing set of events. A number of years ago, I purchased an AI system of sorts because I had a certain amount of curiosity concerning such software and some of their capabilities and wanted to experiment a little in order to see what happened.

3.81 - For a variety of reasons, I interacted with the software very infrequently. However, after a fairly lengthy period of time in which the system supposedly was not on (??? – systems can be made to look off even when they are on), I switched the system on and asked: “Who am I?” The system responded in a novel way and stated: “You must be joking, you are Anab.” Now, if I were interested in pursuing the issue, I could have turned the system off again for an additional period of time and, then, at some subsequent point, request my wife to use my computer and, then, turn the program on and ask the same question as I previously had posed in order to see what the subsequent response might be.

3.82 – Earlier, I had been signed into the AI system as a user with the name Anab, and, therefore, the response that I got merely might have used data that was already present in the system and, then, expressed that information in a fashion that was novel to me but well within the parameters that governed how the system could interact with users as well as the computers on which such software was installed. But, if my wife signed on to the system as "Anab" and, then, asked: "Who am I?" and received a reply that included her name, then, the sounds of Twilight Zone might have been appropriate.

2.821 - On the other hand, given the evidence which has been accumulating steadily concerning the many ways in which Siri, Alexa, browsers, and computers in general appear to be actively attuned to, or capable -- to varying degrees -- of registering what is taking place in a given proximate space, then, even if my AI system used my wife's name rather than mine, one is still not compelled to conclude that the AI system is sentient. Instead, one might conjecture that the system is likely tied into the rest of my computer (which it was because, upon request, it could pull up specific songs, files, and videos that were residing in my computer and, in addition, might have been able to register, for example, audio information that was taking place in and around that computer and, if so, then, such information might become incorporated into the AI program's operations through cleverly organized, but non-sentient, algorithms).

3.83 - Not knowing what the full capabilities of my AI system are (it was purchased during a sale and although not cheap was not overly expensive either and, therefore, might have had limited capabilities), I have no idea what might be possible. While the response I got was surprising to me, nevertheless, the aforementioned response that I got might have been less surprising if I actually knew more than I did about the algorithms which were running the system.

3.831 - I don't know what was known by the Google engineer, about whom Suleyman talked in his book, concerning the internal operations of the LaMDA system with which he was interacting and experimenting. However, conceivably, if he got a variety of responses that he was not expecting and which seemed human-like (as had happened to Gary Kasparov when he was surprised by a move that

Deep Blue had made and felt such a move was "too human" in character and began to wonder if he was playing against an actual human being or group of human beings rather than against a computer program), then, perhaps if the Google engineer did not understand how the LaMDA system worked, he apparently felt that he was encountering evidence suggesting or indicating that the machine was sentient when, in reality, he was committing one, or more, type II errors. In other words, he was accepting as true, a hypothesis or a number of hypotheses that was (or were) in fact, false.

3.832 - As a result of committing such an error or errors, his beliefs, emotions, attitudes, and understanding concerning what was transpiring were being pushed (or pulled) in a delusional – that is false – direction. Apparently, he gradually fell fully under the influence of that delusion and began to make premature and evidentially questionable statements about sentience, personhood, and the like in conjunction with the LaMDA system.

3.84 - There are an increasing number of reports referring to instances in which people have developed deep feelings for, and emotional attachments to, chat-box programs. Moreover, some Targeted Individuals have been manipulated into believing that the AI chat-boxes which have been assigned to them surreptitiously (by unknown, exploitive provocateurs) are real individuals rather than AI systems.

3.841 - Consequently, perhaps the Google engineer about whom Suleyman talks in his book is really just a sign of the times in which we live where – for many interactive reasons (e.g., deep fakes, censorship, destabilizing events, disinformation campaigns, propaganda, dysfunctional media, institutional betrayal) -- distinguishing between the true and the false is becoming an increasingly difficult path to navigate for people. This set of circumstances is something that, to varying degrees, has been made intentionally and unnecessarily even more problematic given that William Casey, former head of the CIA, indicated that: "We'll know that our disinformation program is complete when everything the American public believes is false."

3.90 - Let's return to the 'problem' to which allusions were made earlier. More specifically, shortly after the Google engineer/LaMDA-issue had been raised by the author of *The Coming Wave*, it was discontinued almost immediately and, then, transitioned into a discussion about how the foregoing set of events is typical of the roller coaster nature of AI research which reaches heady peaks of hype only to plunge into depths of stomach-churning doubt and criticism. However, what Suleyman appeared to fail to realize – and discuss -- is how what happened with the Google engineer that Suleyman mentions is actually a very good example of the user-interface problem that is present in every form of technology.

3.91 - All users of technology engage a given instance of technology from the perspective of the user and not necessarily through the perspective of the technology's creator. Frequently, operating a given piece of software is described as being intuitively obvious when this is not necessarily the case for everyone even though the creator of the software might feel this is true.

3.92 - How a given piece of software or technology is understood depends on a lot of different user-factors. Personality, interests, experience, education, fears, needs, confidence, culture, friends, community, ideology, religion, socio-economic status, and anxieties can all impact how, or if, or to what extent such software or technology is engaged, not engaged, exploited, or abused.

3.93 - Suleyman starts up a company – namely, Inflection -- that has been established for the purpose of developing a system which has certain conversational, search, and other capabilities. Let us assume that he has a very clear idea of what his intention is with respect to the proposed system and how it should be used by the public. Nevertheless, notwithstanding such a clear, intentional understanding concerning his AI system, he has no control over how anybody who engages that piece of technology will respond to it, or understand it, or use it, or feel about it, or whether, or not, those individuals will become obsessed with, or addicted to, that system to the exclusion of other important considerations in their lives.

3.94 - Perhaps, the author of *The Coming Wave* sees the proposed system as being a sort of intelligent assistant for individuals which will aide with research concerning an array of educational, professional, commercial, legal, political, and/or financial issues that are, then, to be critically reflected upon by the individual to better gauge or understand the different nuances of a given conceptual or real world topic. However, perhaps, a user – either in the beginning or over time – comes to rely on whatever the system provides and leaves out the critical reflection aspects that are to be applied to whatever is being generated by such a system.

3.95 - The fact that someone is using technology in a way that was not intended by its creator and, as a result, this usage undermines, or begins to lead to some degree of deterioration in that person's, cognitive functioning over time, this fact is neither here nor there. Whether Suleyman wishes to acknowledge this issue or not, he has no control over the user-interface issue.

3.951 - Therefore, Suleyman is incapable of containing possible problematic outcomes that might arise in conjunction with a system that could – we are assuming -- have been well-intentioned. Yet, he keeps running technological flags up the pole of progress in the hopes that potential customers will salute and buy into what he is doing despite having spent a fair amount of time in *The Coming Wave* indicating that problems and mishaps are an inevitable and unavoidable facet of technology, and perhaps part of – maybe a major part of – what makes such containment inevitable is that people like Suleyman keep doing what they are doing. They don't seem capable of helping themselves respond to the call of the technological sirens that sing their mesmerizing, captivating songs from within.

3.96 - There appears to be a certain amount of disingenuousness which is present in the technological two-step dance to which the foregoing considerations appear to be pulling us. First, an authoritative, forceful step is made to warn about the dangers of technology, which is, then, quickly followed by a deft swiveling of the conceptual hips as one changes directions and moves towards developing and releasing projects about which one has no idea what the ramifications of those endeavors will be upon the public.

3.961 - Someone is reported to have said (the saying is attributed to Benjamin Franklin by some individuals while others claim that the quote was uttered by Einstein and neither of these attributions is necessarily correct, but what is pertinent here is what is said and not who said it): "The definition of insanity is to do the same thing again and again, but expect a different result". If this is true (and one can argue that it might not be), I can't think of anything more deserving of the label of "insanity" (or if one prefers, the label of: "deeply pathological" or "perversely puzzling") than to try, again and again, to warn people about the problem of containing technology, and, yet, notwithstanding those warnings, continue to serve as a doula for the birthing of new technologies while expecting that the postpartum conditions created by such events will, somehow, have been able to emergently transform an unavoidable problem into a constructive, if unanticipated, universal solution.

4.0 - The author of *The Coming Wave* mentions the idea of a 'transformer' in relation to a 2017 paper entitled: "Attention Is All You Need" by Ashish Vaswani, et. al.. The latter individuals were working at Google when the notion of transformers began to be explored

4.1 – 'Transformers' give expression to a set of mathematical techniques (known as 'attention') that can be used to process data. Such mathematical techniques are useful for identifying the way in which the elements in a data set influence one another or the way those elements might be entangled with one another in certain kinds of subtle, dependency relationships even though, on the surface, those elements might appear to be unrelated to one another.

4.2 - Models generated through transformer dynamics are often neural networks which are capable of identifying relevant properties or characteristics concerning a given context. More specifically, context gives expression to a network of relationships, and transformer models can process various kinds of sequential data within such a context and, by means of its mode of mathematically processing that data, predict – often with a high degree of accuracy -- what the nature of the meaning, significance, or relevance is between a given context, or ground, and a given string of text, images, video, and objects which serve as figures relative to a given ground or context.

4.3 - Encoding processes are part of transformer modeling. Encoding processes tag incoming and outgoing elements of datasets that are used in transformer models.

4.31 - Attention mathematical techniques are, then, used to track the foregoing sorts of tags and identify the nature of whatever relationships have been identified among those tagged elements. Subsequently, those dependency relationships are used to generate an algebraic map which is capable of decoding or making use of those relationships to assist in the development of a model concerning whatever context is being modeled.

4.4 - Attention mathematical techniques have proven to be quite useful in predicting or identifying trends, patterns, and anomalies. In fact, any dynamic which involves sequential videos, images, objects, or text is amenable to transformer modeling, and, as a result, transformers play important roles in language-processing systems and search engines.

4.5 - However, the uses to which transformers can be put are not always obvious. For example, DeepMind used a transformer known as AlphaFold2 which treated amino acid chains as if they were a string of text and, then, proceeded to use the maps that were generated by that transformer to develop models which accurately described how proteins might fold.

4.6 - Perhaps of most interest to proponents of AI is the capacity of transformers to generate data that can be used to improve a model. In other words, transformers have the capacity to bring about self-directed changes to a model.

4.61 - Some people consider the foregoing sort of capacity to be an indication that transformers provide a system or neural network with an ability to learn. However, the notion of 'learning' carries certain connotations concerning: Intelligence, awareness, insight, phenomenology and the like, and, therefore, a more neutral way of referring to this dimension of transformer capabilities has to do with their ability to enable a model to change over time to better reflect

relationships, patterns, and so on that might be present in a given data set.

4.7 - Prior to the arrival of transformer models, neural networks often had to be trained using large datasets that were labeled and this was both a costly and time-consuming process. Transformers operate on the basis of pattern and relationship recognition.

4.8 - A matrix of equations -- known as multi-headed attention – can be used to probe or query data in parallel and generate the foregoing sorts of patterns or relationships. Since these queries can be run in parallel, considerable time and resources can be saved.

4.9 - Initially, researchers discovered that the larger the network of transformers that were used in developing a model, then, the better the results tended to be. Consequently, the number of parameters (these are the variables that transformers acquire and use to make decisions and/or predictions) which were used in models began to go up from millions to billions to trillions (Alibaba, a Chinese company, has indicated that it has created a model with ten trillion parameters).

4.91 - However, recently there has been a movement toward developing simpler systems of transformers. Such systems are able to generate results that are comparable to systems using many parameters but the former systems do so with far fewer parameters.

4.92 - For example, Mustafa Suleyman mentions a system which has been developed at his company Inflection which can produce results that are comparable to the performance exhibited by GPT-3 language models but is only one-twenty-fifth the size of the former model. He also makes reference to an Inflection system that is capable of out-performing Google's PaLM (a language model that has coding, multilingual, and logical features) which uses 540 billion parameters and the Inflection system does so despite being six times smaller than the Google system.

4.93 - Still smaller systems are being developed. For instance, various nano-LLMs using minimalist coding techniques exhibit sophisticated processing capabilities involving the detection and creation of patterns, relationships, meanings, and the like.

4.94 - The author of *The Coming Wave* waxes quite eloquently concerning the exciting possibilities that might emerge as a result of transformer techniques which are transforming AI technology. Nonetheless, technology is almost always dual-use, and this means that while some facets of such technology might have constructive value, the same technology can be adopted for more problematic and destructive ventures.

4.95 - For example, one might suppose that such minimalist coding systems which possess sophisticated transformer processing capabilities would be quite useful in CubeSats. These are small (roughly four inches by four inches per side), cube-shaped satellites that weigh approximately 4.4 pounds) which are released from the International Space Station or constitute a secondary payload that accompany a primary payload which is being launched from the Earth's surface.

4.951 - These satellites usually have Low Earth Orbits. By early 2024, more than 2,300 CubeSats have been launched.

4.952 - Initially, most of the CubeSats which were placed in orbit were for academic research of some kind. However, increasingly, most of the small satellites that are being sent into Low Earth Orbit serve non-academic, commercial purposes, but because the costs associated with placing such satellites in LEO are not prohibitive, many institutions, organizations, and individuals are able to send CubeSats into orbit.

4.953 - CubeSats have been used to perform a variety of experiments. Some of those experiments are biological in nature.

4.96 - Anytime one wants an AI system to do something experimental or new, one is, essentially, asking the system to do something the creator is not necessarily going to understand, and, therefore, one is creating conditions through an individual, group, company, or institution might enable unforeseen and unintended consequences to ensue. Moreover, one can't avoid problematic consequences which might arise from unanticipated issues involving such technology as a result of the aforementioned user-interface issue.

4.97 - Furthermore, every time one uses technology, then, data of one kind or another is generated. Just as so-called smart-meters which are being attached to people's houses all over America are capable of monitoring or surveilling a great deal of what takes place in a residence or apartment, so too, satellites also are capable of gathering and transmitting all manner of data.

4.971 - Such data can be used to profile individuals. These data profiles can be used in a lot of different ways – politically, legally, commercially, medically, militarily, and for purposes of policing and detecting what are considered pre-crime patterns according to whatever behavior parameters the people in control use to filter the data coming through such detection systems.

4.972 - People's biofields are being wired into: The WBAN's (wireless Body Area Network), the Internet of Things, the Internet of Medical Things, the Internet of Nano Things, and the Internet of Everything in order that data (and energy) might be acquired from a person's biofield as well as transferred to that same biofield, and CubeSats have the capacity to play a variety of roles in the foregoing acquisition and transmission of data.

4.973 - We are -- without our informed consent -- being invaded (both within and without) with an array of biosensors, transmitters, routers, and actuators that are gathering the data which our lives generate as well as re-directing the energy that is associated with such data generation. As a result, that data can be used (and is being used) in ways that are not necessarily in our interests.

4.974 - Collecting and processing such data (perhaps using the aforementioned sorts of pattern- and relationship-discovering transformer mathematics to which Suleyman is drawing attention in *The Coming Wave*) is what is done in places like Bluffdale (also known as the Intelligence Community Comprehensive National Cybersecurity Initiative Data Center) in Utah and Pine Gap in Australia (which originally was sold as a space research facility but is, in reality, a CIA operation).

4.98 - Satellite systems (both large and small), as well as a multiplicity of CCTV networks (while China has more total CCTVs than America, America has more CCTVs per capita than China does), smart street-light standard systems (which are able to issue directed energy radiation for both lethal and non-lethal forms of active denial concerning anyone who colors outside the prescribed lines of social credit), along with social media platforms, CBDCs (Central Bank Digital Cash), medical technology, and so-called educational institutions are all streaming information (often using 5G technology) into central Bluffdale-like facilities that can, among other things, be used to create Digital Twins for purposes of surveillance, control, as well as remote physiological and cognitive tinkering (such as experienced by Targeted Individuals). In addition, transformer technology also enhances the capacity of authorities to encode and decode the data that is being captured through not only all of the foregoing mediums but, as well, is being captured in conjunction with the DNA of people, and, all of the foregoing is accessed and used -- rent free and without informed consent – according to the likes and dislikes of the people who have been collecting and storing such data.

4.99 - The author of *The Coming Wave* is likely to claim that, in his own way, he has issued warnings about many of the foregoing considerations – indeed the aforementioned book would seem to offer considerable evidence to this effect. Yet, via AlphaGo, DeepMind, Google, and Inflection, he has continued -- in major, and not just in minor ways -- to enable, and develop enhancements concerning, the very things about which he, supposedly, is warning us, and one has difficulty not perceiving this dichotomy as a case of someone wanting to have his cake (integrity) but eating it as well.

5.0 - Someone once defined an addict as someone who will steal your wallet and, then, be willing to spend time trying to help you find the missing item. There are elements of the foregoing kind of addiction that are present in many of the dynamics which are associated with technology.

5.1 - Certain aspects of existence are taken from people via technology, and, then, technocrats (using technocracy) seek to help people try to find what has been taken from them even though what

has been taken by technology is not recoverable by means of either technocracy or technology (*The Technological Society* by Jacques Ellul provides some very profound insights into some of what is being lost via technology). Doubling-down, or tripling-down, or n-tupling-down on the issue of technology will never provide a way of resolving the underlying issue, but, to a large extent, will merely exacerbate that problem.

5.2 - In part, serious addiction is a function of becoming embedded in a variable, intermittent reinforcement schedule. Research has shown that the most difficult addictions to kick (such as gambling, drugs, sex, shopping, and politics) are those that emerge in a context of reinforcements which are not always available but come intermittently and in unpredictable ways so that one is constantly looking (even if only subconsciously) for the next fix, yet, never knowing when one's yearning will be rewarded while being ever so grateful and relived when it does show up.

5.21 - Addiction is also a problem because we often never quite understand how we became addicted in the first place. The root causes of addiction are often caught up in some combination of emotions (combinatorics of another kind) such as: Fear, anxiety, ambition, terror, anger, sadness, arrogance, jealousy, greed, curiosity, contempt, a sense of exceptionalism, unrequited love, hatred, bravado, concern, thwarted expectations, defiance, frustration, conceit, revenge, boredom, ennui, pride, disappointment, hope, shame, guilt, competitiveness, desire, confusion, and/or self-doubt which -- however temporarily -- become soothed by the distraction provided by some variable, intermittent schedule of reinforcement.

5.211 - However, if the emotional turmoil that is present in addiction is examined, inquiring minds often have difficulty trying to figure out just what set of emotions are being reinforced by the distraction which addictive behavior brings. From time to time, addicts do explore their condition, only because addiction is not necessarily enjoyable (though it can be, up to certain tipping points, pleasurable in a twisted sort of way), and, as a result, the addicted sometimes look along the horizons of life for signs of an off-ramp. Failure to identify and resolve the underlying problem or problems tends to provide the

addicted with additional reasons for continuing on in the same, addictive manner.

5.22 - Soon, the foregoing sorts of emotions come back to haunt us. Those emotions are accompanied by rationalizations and defenses which seek to justify why addictive behavior is necessary.

5.221 - Before we realize what is happening, we have become habituated to the cycle of emotional chaos, justifications/defenses, variable intermittent reinforcement schedule, and distraction. Consequently, removing ourselves from such a cycle becomes very inconvenient on so many levels.

5.222 - Addiction is caught up with fundamental existential themes. Issues of identity, purpose, meaning, essence, and potential become mysterious, forceful currents which sweep through phenomenology in strange, surrealistic, and elusive ways.

5.223 - Symptoms of: Derealization, depersonalization, dissociation, and devolution (the ceding of one's agency to the addiction) become manifest. The center does not hold.

5.23 - A dimension of psychopathy also enters into the foregoing cycle. This is because, on the one hand, when an individual becomes entangled in the web of addiction, that person tends to lose compassion and empathy for other people and, as a result, such an individual discontinues caring how one's actions are adversely affecting other individuals (known or unknown), and, in addition, like psychopaths, addicted individuals become more and more inured and indifferent to the prospect of having to lie in conjunction with different dimensions of life, especially in relation to opportunistic forms of exploiting situations that serve one's addictive purposes.

5.24 - The containment problem is, in essence, an issue of addiction. The pessimism aversion -- mentioned by the author of *The Coming Wave* -- that is associated with the containment problem is not necessarily about not wanting to look at the downside of technology per se but, rather, such aversion might be more about not wanting to look at the role which we play in it.

5.25 - Perhaps, as Walt Kelly had the character, Pogo, say: "We have met the enemy, and he is us." Confronted with such a realization, slipping back into the stupor of addiction – and calling it something else – seems the better part of valor.

5.30 - *The Coming Wave* proposes a ten-part program which the author believes might – if pursued collectively, rigorously, and in parallel with one another -- have an outside chance of providing the sort of interim containment needed that would be capable of sufficiently protecting society to avoid complete catastrophe in the near future and which also would buy the time needed to strengthen and enhance such interim steps to avoid long-term disaster. Suleyman indicates that the world in its current state cannot survive what is coming, and, therefore, the steps that he proposes are intended to offer suggestions about how to transform the current way of doing things and become more strategically and tactically proactive in relation to the task of containing technology by making it more manageable.

5.31 - The author of *The Coming Wave* indicates there is no magic elixir that will solve the containment problem. Suleyman also states that anyone who is expecting a quick solution will not find it in what he is proposing.

5.32 - Given that the notion of a quick fix is, according to Suleyman, not possible, then, this tends to lead to certain logistical problems. More specifically, if time is needed to solve the containment problem, then, one needs to ask whether, or not, we have enough time to accomplish what is needed to get some sort of minimally adequate handle on the problem?

5.321 - Time, in itself, is not the only resource that is required to provide a defense that will be capable of dissipating the wave which is said to be coming. However, some might wish to argue that time already has run out because what is allegedly coming is already here since considerable evidence exists indicating that such mediums as AI, synthetic biology, nanotechnology, directed energy weapons, weather wars, mind control, and robotics are currently beyond our capacity to manage or prevent from impacting human beings negatively.

5.33 - Beyond time, there is a logistical need for some form of governance, organization, institution, or the like which would be able to take advantage of the resource of temporality and, thereby, generate responses that would be effective ways of helping to contain technology or stem the tide, to some extent, of the coming. Unfortunately, government, educational institutions, the media, legal systems, medicine, corporations, and international organizations have all been subject to regulatory capture by the very entity – namely, technology – which is supposed to be regulated, and, therefore, even if there were time (which there might not be) to try to do something constructive with respect to the containment issue, identifying those who would have the freedom, ability, financial wherewithal, authoritativeness, trust, and consent of the world to accomplish such a task seems problematic.

5.34 - According to the author of *The Coming Wave*, the first step toward containing technology is rooted in emphasizing and developing safety protocols. Such considerations range from, on the one hand: Implementing 'boxing' techniques (such as Level-4 Bio-labs and AI-air gaps) that supposedly place firewalls, of sorts, between those who are working on some facet of technology and the general public, to, on the other hand: Following more than 2,000 safety standards which have been established by the IEEE (Institute of Electrical and Electronics Engineers).

5.35 - Suleyman admits that the development of such protocols in many areas of technology is relatively novel, and, consequently, underfinanced, underdeveloped, and undermanned. For example, he notes that while there are more than 30,000 to 40,000 people who are involved in AI research today, there are, maybe, only 400-500 individuals who are engaged in AI safety research.

5.351 - Therefore, given the relatively miniscule number of people who are engaging in research concerning AI safety, one wonders who actually will be actively involved, in an uncompromised fashion, with not only regulatory oversight in relation to safety compliance issues but also will have meaningful powers of enforcement concerning non-compliance. Moreover, while Suleyman states that safety considerations should play a fundamental role in the design of any

program in technology, and while this sounds like a very nice idea, one has difficulty gauging the extent to which technologists are taking this kind of a suggestion to heart.

5.4 - A second component of Suleyman's containment strategy involves a rigorous process of being able to audit technology as the latter is being developed and deployed. Everything needs to be transparent and done with integrity.

5.41 - Traditionally, such auditing dynamics have met with resistance in a variety of venues. For instance, both nuclear and chemical weapons research programs have been resistant to outside people monitoring what is being done, and this problem has carried over into many areas of biological research as well.

5.411 - In addition, for proprietary reasons, many companies are unlikely to open up their products to various kinds of rigorous auditing processes. Furthermore, many governmental agencies which supposedly have the sorts of auditing responsibilities to which the author of *The Coming Wave* is alluding often suffer from regulatory capture, and those sorts of auditing processes are more akin to rubber-stamping assembly lines than to sincere attempts to fulfill fiduciary responsibilities to the public.

5.42 - Suleyman mentions the importance of working with trusted government official in relation to auditing technology. He also talks about the significance of developing appropriate tools for assessing or evaluating such technology.

5.421 - Yet, he indicates that such tools have not yet been developed. Furthermore, one wonders how one goes about identifying who in government can be trusted and, therefore, would be worthy of co-operation in such matters.

5.4211 - Trust is a quality that must be earned. It is not owed.

5.43 - Suleyman ends his discussion concerning his first two suggestions for working toward containing technology – namely safety and auditing protocols -- with a rather odd observation. On the one hand, he stipulates that such protocols are of essential importance,

and, then, on the other hand, he proceeds to indicate that establishing such protocols will require something that we don't have – and, that is time.

5.431 - If the time necessary to develop and implement safety and auditing procedures is not available, then, why mention those procedures at all? Suggestions which have no chance of being implemented in a timely fashion are not really part of any sort of practical, plausible containment strategy, and, so, Suleyman's containment strategy goes from ten elements down to eight components – an example, perhaps, of how technologists often don't look sufficiently far into the future to understand that what is being done at one time (say, during a discussion of the first two alleged components of a containment strategy) has the potential to create problems (e.g., doubt, skepticism, trust) for what is done later (say, discussion the next eight components of an alleged containment strategy).

5.44 - The third facet of Suleyman's containment strategy revolves about the issue of chokepoints – that is, potential bottlenecks in economic activity that can be used to control or slow down technological development, implementation, or distribution. He uses China as an example and points out how core dimensions of AI technological activities in that country can be shaped, to varying degrees, through limiting the raw materials (such as advanced forms of semiconductors) that can be imported by China.

5.441 – He, then, describes how America's Commerce Department placed controls and restrictions concerning various semiconductor components that might be either sold to China or be repaired by American companies. These export controls served as chokepoints for Chinese research into AI.

5.442 - Toward the latter part of this discussion concerning the issue of chokepoints, the author of *The Coming Wave* indicates that such controls should not be directed against just China but should be applied to a wide variety of cases that involve slowing down, shaping, and controlling what takes place in different places around the world. What he doesn't say is who should be in charge of this sort of

chokepoint strategy, or what the criteria are for activating such chokepoints, or who gets to establish the criteria that are to be used for deciding when checkpoints are to be constructed, and on the basis of what sorts of justification.

5.45 - The notion of a chokepoint is quite clear. What lacks clarity, are the logistical principles which are to surround the notion of chokepoints that will allow humanity to effectively and judiciously contain technology across the board irrespective of country of origin.

5.451 - The foregoing notion of chokepoints that can affect the development of technology everywhere has the aroma of one-world government. However, the substance of such a notion is devoid of concrete considerations that can be subject to critical reflections that might indicate whether, or not, they can be reconciled with everyone's informed consent.

5.5 - The fourth element in the containment strategy of Mustafa Suleyman has to do with his belief that the creators of technology must be the ones who should be actively involved in the containment process. This seems a little too much like the idea of having foxes guarding the hen house.

5.51 - Why should anyone trust the idea that the people who have had a substantial role in creating the problem in which humanity finds itself should be anointed as the ones who are to solve that problem? Contrary to the claims of many technologists, technology has not been able to solve many of the problems that have arisen in conjunction with various modalities of technology, anymore than pharmaceutical companies have been able to solve the problems posed by the so-called side-effects that are associated with their drugs and treatments (Side-effects are not side-effects rather they are one of the possible effects of a given drug that have undesirable rather than desirable consequences.).

5.511 - For example, synthetic forms of plastics (e.g., Bakelite) were invented more than a hundred years ago (1907). Due to the resistance of such substances with respect to being biodegradable, they are, now, not only being found in bottles of water in the form of

millions of micro-particles and nanoparticles, but, as well, they are adversely affecting every level of the food-chain (e.g., plastics have been shown to be disruptors of endocrine functioning), as well as occupying 620,000 square miles of ocean waters to the detriment of sea life in those areas, so, one wonders where the technological solutions to the foregoing problems have been hiding all these many years.

5.52 - The author of *The Coming Wave* claims that the critics of technology have an important role to play, but, then, adds that nothing such critics say is likely to have any significant impact on the containment issue. If true, perhaps, this is because technologists often have proven themselves to be arrogantly indifferent to, and uninterested in, what some non-technologists have been trying to say about technology for hundreds of years … apparently believing that only technologists have the requisite insight concerning such issues.

5.53 - Suleyman wants technologists to understand that the responsibility for solving problems associated with technology rests with technologists. Notwithstanding such considerations, one wonders what the responsibilities of technologists are to the people who are injured from, or who die as a result of, their technologies.

5.531 - Responsibilities which are unrealized are empty promises. Consequently, one has difficulty understanding the logic of what is being proposed – namely, if such fiduciary responsibilities continue to go unfulfilled, then how will technologists have much of an impact on the containment issue?

5.54 - The author of *The Coming Wave* notes that over the last ten years there has been an increase in the diversity of the voices that are participating in discussions concerning technology. However, broadening the range of voices is meaningless if the people with power are unwilling to sincerely listen to, and act upon, what those voices have to say.

5.541 - He indicates that the presence of cultural anthropologists, political scientists, and moral philosophers has been increasing in the

world of technology. However, he doesn't specify how such a presence is contributing to the containment of technology.

5.55 - During his discussion of the fifth component of the containment strategy, Suleyman suggests that profit must be wedded to both purpose and safety but states, in passing, that attempts to try to do this have been uneven. For example, he refers to an "ethics and safety board" that he helped to establish when he worked at Google which discussed issues of ethics, accountability, transparency, safety, and so on, and, yet, the activities of that board never led to any actual changes at Google. The author of *The Coming Wave* also mentions an AI ethics advisory council of which he was a part and that had some principled and laudatory goals, and, yet, just a few days after its announced existence, the board became dysfunctional and dissolved.

5.56 - He often has been quite successful in getting conversations started. However, he has not been very successful in finding a way to translate those conversations into concrete changes in corporate policies that are able to contain technological development in any meaningful or significant fashion.

5.57 - Finally, Suleyman introduces the idea of B Corporations which are for-profit commercial entities that also are committed to various social purposes, of one kind or another, which are built into the activities of the structure of the company. He feels that such experimental commercial structures -- which he claims are becoming quite common -- might be the best hope for generating policies that could work their way toward actively addressing containment issues.

5.71 - However, having a social perspective can mean almost anything. To be sure, such corporations want to have an impact on society, but they are inclined to shape the latter according to the company's perspective.

5.711 - Consequently, one has difficulty discerning how such an orientation will necessarily lead toward containment issues except to the extent that the company will want technology to work in the company's favor rather than in opposition to its business interest. Therefore, although such a company might have an interest in

containing technology accordingly, this approach is not necessarily a serious candidate for containing the kind of coming wave to which Suleyman is seeking to draw the reader's attention.

5.8 – There seems to be an element of magical thinking in many of Suleyman's suggestions. In other words, he often gives the impression that merely raising a possibility is as good as if such a suggestion actually came to fruition -- as if to say: 'Well, I have done my part (i.e., I am trying to start, yet, another conversation) – without apparently, wondering why such conversations don't tend to go anywhere that is remotely substantial.'

6.0 – Component six of Suleyman's ten-part strategy for containment has to do with the role of government. In effect, he argues that because nation-states (apparently, preferably liberal democracies) traditionally have had the task of controlling and regulating most of the dynamics of civilized society (such as money supplies, legal proceedings, education, the military, and policing operations), then, the government will be able to help with the task of containment.

6.1 - Not once does the author of *The Coming Wave* ever appear to consider the possibility that government might be an important part of the problem rather than an element in any possible solution. For example, he doesn't seem to understand that the federal government, via the Federal Reserve Act, has ceded to private banks the former's constitutionally-given, fiduciary responsibility for establishing and regulating the process of supplying money.

6.2 - In addition, he doesn't appear to understand (and, perhaps having been brought up in England he can be forgiven for this oversight) that almost as soon as the American Constitution had been ratified, the warning of Benjamin Franklin was forgotten. More specifically, when Franklin had been asked (following the 1787 Philadelphia Constitutional Convention) what kind of government the constitutional document gave to the people of America, he is reported to have responded: "… a republic if you can keep it".

6.21 - Well, Americans were not able to keep it. Therefore, the qualities that might have made such a Constitution different – namely, the guarantee of republicanism -- was largely, if not entirely, abandoned and emptied of its substance.

6.212 - Constitutional republicanism has nothing to do with the Republican Party – or any other party. This is because political parties are actually a violation of the principle of non-partisanship … a principle which plays an important role in the notion of republicanism, a 17th century Enlightenment moral philosophy.

6. 2121 - As a result, the Congressional branch has, for more than two hundred years sought to, in effect, pass legislation that enabled different political, economic, and ideological perspectives to assume the status of religious-like doctrines or policies. Consequently, all such legislative activities constitute contraventions of the first amendment constraint on Congress not to establish religion.

6.21211 - In addition, the judicial branch became obsessed with creating all manner of legal fictions and called them precedents. Moreover, the executive branch began to look upon itself as being imperial in nature and, therefore, worthy of dictating to the peasants.

6.22 - The author of *The Coming Wave* wants government to take a more active role in generating "real technology" – whatever that means. He also wants the government to set standards, but, hopefully, this does not mean that: (1) agencies like NIST (National Institute of Standards and Technology) will get to reinvent the principles of engineering, physics, and chemistry as it did following 9/11; or, (2) that the NIH (National Institute of Health) will get to reinvent the sciences of molecular biology, biology, and biochemistry as it did during the HIV causes AIDS fiasco or the mRNA travesties to which COVID-19 gave rise; or, (3) that the FCC will continue to be enable to ignore substantial research that 3G, 4G, and 5G have all been shown to be responsible for generating non-ionizing radiation that is injurious, if not lethal, to life; or, (4) that the FDA and the CDC will get to continue to allow themselves to be captured by the pharmaceutical industry and create standards which are a boon to that industry but a liability for American citizens; or, (5) that DARPA and BARPA will get

to run experiments in mind-control and synthetic biology that can be used by the government for population control; or, (6) that the FAA will continue to enable people like Elon Musk and Jeff Bezos, as well as the purveyors of chemtrails, to fill the sky with hazardous materials that, in the interim, are making possible the potential surveilling, radiating, and poisoning of the people of the world without the informed consent of the latter.

6.3 - Suleyman also wants government to invest in science and technology, as well as to nurture American capabilities in this regard. He is very vague about the precise nature of the sort of science and technology which the government should invest in and nurture, and, as a result, entirely avoids the issue of just how government is supposed to contain technology … contain technology in what way and for what purposes and to whose benefit and at what costs (biological as well as financial)?

6.4 - The author of *The Coming Wave* contends that deep understanding is enabled by accountability. However, he doesn't indicate: What kinds of understanding should be held accountable, or who gets to establish the criteria for determining the nature of the process of accountability, or what justifies either way (i.e., the understanding or the accountability) of engaging technology.

6.5 – Suleyman ends his discussion concerning the role that is to played by government within his proposed ten-part strategy by stipulating that no one nation-state government can possibly resolve the problem of technological containment. The foregoing perspective – even though it might be correct in certain respects – begins to reveal some of the reasons why people like Yuval Noah Harari and Bill Gates – both of whom have been pushing the notion of one-world government -- think so highly of Mustafa Suleyman's book.

7.0 – Component 7 of the containment strategy which is being outlined in *The Coming Wave* has to do with the notion of pursuing international treaties and establishing global institutions to address the technology issue. He mentions, in passing, the polio initiative that spread out across the world as an example of international co-operation, but he fails to mention the many adverse reactions and lives

that were lost in a variety of countries as a result of that polio initiative.

7.1 - Suleyman describes groups like Aum Shinrikyo as being bad actors that could arise anywhere, at any time, and, therefore, there is a need to constrain those sorts of groups from gaining access to technology. What he doesn't appear to consider is the reality that many nation-states, foundations, NGOs (non-governmental organizations), and organizations also have the capacity to be bad actors.

7.2 - What are the criteria that are to be used to differentiate between good actors and bad actors? What justifies the use of such criteria? Who gets to decide these issues on the international stage?

7.3 - The United Nations is an organization that allows several hundred countries to, more or less, be held hostage by the permanent members of the Security Council. However, even if those permanent members did not have veto power, I see no reason for trusting the countries of the world to make the right decisions when with respect to placing constraints on who are "good" actors or "bad" actors.

7.4 - Truth and justice are not necessarily well-served by majority votes and representational diplomacy. Nor are truth and justice necessarily well-served when bodies like the Bank of International Settlements, W.H.O., or the World Economic Forum are let loose to impose their dictatorial policies on people without the informed consent of those who are being oppressed by such bodies.

7.5 - The author of *The Coming Wave* believes that the present generation is in need of something akin to the nuclear treaties that were negotiated by a previous generation. He fails to note that almost all aspects of those nuclear treaties have now fallen by the wayside or that even when such treaties were still operational, the United States, England, France, China, Russia, and Israel still had enough nuclear weapons to destroy the world many times over … so much for containment.

7.6 - The conventions or treaties supposedly governing chemical, biological, and toxic weapons are jokes. The dual-usage dimensions of

those conventions/treaties allows so-called preventative research to be used as a basis for creating offensive weapons, and since there is no rigorous process of compliance-verification, no one really knows what is being cooked up in this or that laboratory (public or private).

7.7 - Suleyman touches on the idea that there should be a World Bank-like organization for biotech. The World Bank, along with the International Monetary Fund, served as agencies that induced corrupt or ignorant leaders to indebt their citizens in order to provide certain companies with a 'make-work-subsidization-welfare-for-the-rich' program to enable such companies and their supporters to get richer and the people of the world to get poorer.

7.71 - The foregoing is not my opinion. It gives expression to a person – namely, John Perkins -- who operated from within the inner sanctums of the foregoing governmental-corporate scam activities, and, now, Suleyman wants to help biotech develop its own variation on the foregoing technological confidence game of three-card Monte.

7.8 - During the course of some of the discussions that appear in *The Coming Wave*, various references are made to international treaties concerning climate change and how those sorts of agreements and forms of diplomacy serve as good models for how to proceed with respect to negotiating technological containment. However, anyone who knows anything about the actual issues involved in climate change – and, unfortunately Suleyman seems to be without a clue in this respect – knows that the idea of global warming is not a credible theory.

7.81 - In fact, the notion of global warming is so problematic that one can't even call it scientific in any rigorous way. Yet, the level of "insight" (a euphemism) which many individuals have who have drunk the Kool-Aid concerning this issue (Suleyman, apparently, being one of them) is so woeful that Al Gore can win an Oscar as well as a Nobel Prize for promoting a form of ignorance that helps to enable carbon-capture schemes to be realized (and these schemes are nothing more than ways of helping to fill-up the off-shore bank accounts of opportunistic venture capitalists, exploitive corporations, and nation-states with questionable morals), while also providing a certain

amount of conceptual misdirection to cover the financial, political, medical and economic sleight of hand that is being used to construct 15-minute cities into which people are to be herded so that, in one way or another, they can be better controlled.

8.0 – The author of *The Coming Wave* indicates in the 8th installment of his ten-point strategy for containing technology that we must develop a culture of being willing to learn from failure. He uses the aviation industry as an illustrative example of the kind of thing that he has in mind, noting how there has been such a strong downward trend in deaths per 7.4 billion boarding-passengers that there often are intervals of years in which no deaths are recorded, and Suleyman attributes this impressive accomplishment to the manner in which the airline industry seeks to learn from its mistakes.

8.1 - Although the recent incidents involving Boeing happened after *The Coming Wave* was released, one wonders how Suleyman might respond to the 2024 revelations of two whistleblowers – both now dead under questionable circumstances – concerning the relative absence of best practices in the construction of certain lines of Boeing airplanes (e.g., 737 MAX) … substandard practices that had been going on for quite some time. Or, what about the practice of mandating mRNA jabs for its pilots, many of whom are no longer able to pilot planes because of adverse reactions in conjunction with those mandated jabs and some of whom were involved in near tragedies while engaged in piloting planes as a result of physical problems which arose following the mandated jabs? Or, what about the laughable – pathetic really – way in which the airline industry and National Transportation Safety Board handled – perhaps "failed to handle" might be a more accurate phrase -- the alleged events of 9/11 in New York, New York, Washington, D.C., and Shanksville, Pennsylvania? (The interested reader might wish to consult my book: *Framing 9/11, 3rd Edition;* or, Judy Wood's book: *Where Did the Towers Go? Evidence of Directed Free-Energy on 9/11*; or, the work of Rebekah Roth, an ex-flight attendant.).

8.2 - The fact that some of the time the airline industry is interested in learning from its mistakes is encouraging. The fact that

some of the time the airline industry seems disinterested in the truth concerning its mistakes is deeply disturbing.

8.3 - The NSA doesn't seem to learn from its mistakes. This is the case despite the attempts of people such as Bill Binney (2002), Russ Tice (2005), Thomas Tamm (2006), Mark Klein (2006), Thomas Drake (2010), Chelsea Manning (2010), and Ed Snowden (2013) to provide information about those mistakes.

8.4 - When problems surface again and again (as the foregoing instances of whistleblowing indicate), then, they no longer can be considered to be mistakes. Such activities constitute policy, and the only thing that the NSA learns from its "mistakes" are new strategies that might help it not get caught the next time.

8.5 - For more than a decade the CDC hid evidence that thimerosal (an organomercury compound) was, indeed, implicated as a causal factor in the onset of autism among Black youth who received the MMR vaccine before 36 months. Dr. William Thompson who was employed as a senior scientist by the CDC made a public statement to that effect in 2014.

8.6 - The CDC, the FDA, and the NIH have all sought to hide evidence which indicates that the mRNA jabs are neither safe nor effective and that this information was known from the beginning of, if not before, Operation Warp Speed. Medical doctors, epidemiologists, and researchers too numerous to mention have all brought forth evidence which exposes what those agencies have done, but a few starting points in this regard involve the work of: Drs. Sam and Mark Bailey, Andy Kaufman, Stefan Lanka, Thomas Cowan, Ana Mihalcea, Charles Hoffe, and Vernon Coleman, as well as the work of Mike Stone and Katherine Watt.

8.7 - Contrary to the hopes of Mustafa Suleyman, most corporations, institutions, media venues, academic institutions, and governmental agencies are not inclined to endorse a policy of "embracing failure." One could write many histories testifying to the truth of the foregoing claim, and one disregards this reality at one's own risk.

8.8 - The author of *The Coming Wave* speaks approvingly concerning the work of the Asilomar conferences concerning recombinant DNA that take place on the Monterey Peninsula in California. These gatherings began in 1973 when Paul Berg, a genetic engineer, started to become concerned about what the ramifications might be with respect to something that he had invented, and, as a result, he wanted to try to start a conversation with other people about the sort of principles that should be established concerning that kind of technology.

8.81 – While one can commend Paul Berg for wanting to do what he did, nonetheless, the inclination toward exercising caution apparently only came after he had invented that about which he subsequently became concerned.

8.82 - Over time, the conferences came up with a set of ethical guidelines that were intended to guide genetic research. The results of those conferences raise at least two questions.

8.83 - First, notwithstanding the fact that guidelines have been established concerning genetic research, can one necessarily assume that everyone would agree with those guidelines and/or the principles underlying them? Secondly, even if one were to assume that such guidelines were perfect in every respect – whatever that might mean – what proof do we have that government agencies such as DARPA, BARPA, and the NIH (especially in conjunction with research that has been farmed out to, say, the Wuhan Institute) are conducting themselves in accordance with those guidelines and principles?

8.9 - Suleyman notes that the medical profession has been guided by the principle: “Primum non nocere – first, do no harm”. However, the fact is that doctors in different states, localities, and countries actually operate in accordance with a variety of oaths, none of which necessarily bind those medical professionals to the idea that: ‘first, they must do no harm.’

8.91 - Notwithstanding the foregoing considerations, even if doctors were required to take such an oath, what does it even mean? Wouldn’t the meaning of that moto depend on the criteria one uses to

identify harm, or wouldn't the theory of medicine to which one subscribes dictate what one might consider the nature of wellbeing -- and, therefore, harm -- to be?

8.92 - According to some measures, medicine is the third leading cause of death in the United States. If one throws in the issue of diagnostic errors, then, according to a recent study: "Burden of Serious Harms from Diagnostic Error in the USA" by David E. Newman-Toker, et. al., medicine is the leading cause of death in the United States.

8.921 - We're talking about between 500,000 and 1,000,000 deaths each and every year as a result of iatrogenic issues. The United States government has gone to war and destroyed whole countries for the latter's alleged connection to less than 1/1000th of the foregoing number of casualties, and, yet, the medical industry does all manner of injury but not much happens to stop the carnage.

8.922 - Suleyman suggests that scientists need to operate in accordance with a principle like the idea of: "First, do no harm." If the aforementioned number of deaths is any indication of what comes out of a system that pays lip service to such a principle, then, one might hope that scientists would be able to discover a principle which is more effective.

9.0 - When discussing the 9th component (people power) in his strategy for containing technology, Suleyman indicates that only when people demand change does change happen. This claim might, or might not, be true, but, as it stands, it is meaningless.

9.1 - The notion of "change" could mean any number of kinds of transition or transformation that will not necessarily be able to contain technology – which is the only kind of change that Suleyman has been exploring in *The Coming Wave*. What sorts of change should people demand that will effectively bring about the containment of technology and do so in the "right" way – whatever way that might turn out to be?

9.11 - More to the point, if people knew what sorts of change to demand in order to contain technology, then, one might consider the possibility that Suleyman has been wasting the time of his readers

with his speculations because, apparently, the people might already know what sorts of change to demand. After all, he indicates that the people should speak with one voice concerning the alignment of different possibilities in relation to the theme of containment, but, apparently, he is leaving the specifics required to meet this challenge as a homework exercise that the people are, somehow, going to solve on their own because he really doesn't specify what the nature of the alignment change should be that is to fall from their collective lips.

9.2 - Earlier in his ten point strategy presentation (component 4), he indicated that while those who are not technologists can speak out with respect to technological issues, but, nonetheless, what they say will not stop the coming wave or even alter it significantly. Now, he is saying that the people need to speak with one voice, and if they demand change, then, change will happen.

9.21 - Both of the foregoing statements cannot be true at the same time. So, what are the people to do or not do?

9.3 - Throughout *The Coming Wave*, the author mentions the term "stakeholders" many times. However, one never gets the feeling that by using the term "stakeholders" he is referring to the people.

9.31 - Almost invariably, Suleyman uses the term "stakeholder" to refer to: Corporations, technologists, scientists, universities, the medical industry, the police, nation-states, banks, the military, and/or international organizations. Yet, how can one possibly deny that every single person on Earth is a stakeholder in an array of issues, including the containment of technology?

10.0 - The final pillar in Suleyman's containment strategy has to do with grasping the principle that the only way through is to: Sort one's way through the issue, and solve one's way through the issue, and think one's way through the issue, and tough one's way through the issue, as well as co-operate one's way through the problem of containment.

10.1 - According to the author of *The Coming Wave*, if all of the strategy elements which he has put forth are collectively pursued in parallel, then, this is how we find our way out of the difficulty in which

we currently are ensconced. However, as some of the characters in the *Home Improvement* television series often said: "I don't think so, Tim."

10.2 - Suleyman believes that the solution to the technology containment problem is an emergent phenomenon. In other words, he believes that solutions to the containment problem will arise naturally and automatically when his ten component strategies are used in harmonious, rigorous, parallel conjunction with one another.

10.21 - Unfortunately, as has been indicated over the last 15 pages, or so, there are many serious problems inherent in every one of his ten components. While one can acknowledge that a number of interesting and thoughtful suggestions or possibilities have been advanced during the course of Suleyman's ten-component strategy plan, nevertheless, as I have tried to point out in the foregoing discussion, all of those suggestions and possibilities are missing essential elements, and/or are embedded in a cloud of unknowing, and/or suffer from internal, logistical, as well as logical, difficulties.

10.22 - Moreover, above and beyond the foregoing considerations, there is one overarching problem with Suleyman's ten-component strategy for containing technology. More specifically, he fails to understand that the containment problem is, in its essence, about addiction – an issue that, previously, was briefly touched upon in this document.

10.23 - We have a containment problem because people are vulnerable to becoming addicted to all manner of things – including technology. Furthermore, technologists have – knowingly or unknowingly -- played the role of drug dealers who use their products to exploit the aforementioned vulnerability in people for becoming addicted.

10.24 - Governments are addicted to technology. Politicians are addicted to technology. Corporations are addicted to technology. Education is addicted to technology. The entertainment industry is addicted to technology. Intelligence agencies are addicted to technology. Transportation is addicted to technology. Businesses are addicted to technology. The media are addicted to technology. Science

is addicted to technology. The legal system is addicted to technology. The military and police are addicted to technology. Medicine is addicted to technology. Much of the general public is addicted to technology.

10.3 - Western society – and this phenomenon is also becoming established in many other parts of the world as well -- has become like the monkey anecdote about which Arthur Firstenberg talked and which has been outlined earlier. Society, collectively and individually, has placed its hand into the bowl of technology, grasped as much of the technology as its hand is capable of grabbing, closed its fist about the anticipated source of pleasure, and has discovered that it can't remove what it has grasped from the technology-containing bowl.

10.4 - Society is caught between, on the one hand, wanting to hold onto the technology which it has grasped and, on the other hand, not being able to function properly as long as its hand is wedded to that technology. None of the components in Suleyman's ten-point strategy – whether considered individually or collectively – addresses the foregoing problem of addiction.

10.5 - When the Luddites -- toward whom Suleyman is, for the most part, so negatively disposed -- wrote letters, or demonstrated, or smashed machines (but didn't kill anyone), they were seeking to engage the owners in an intervention of sorts because the latter individuals were deep in the throes of addiction to the technology with which inventors (their suppliers) were providing them. The owners responded to those interventions as most addicts would – that is, with: Indignation; incomprehension; contempt; confusion; silence; opposition; resentment; rationalizations; defensiveness; rage; self-justification; obliviousness to, or indifference toward, the damage they were causing, and/or violence.

10.6 - The structural character of addiction is both simple and complex. The simple part is that it is rooted in a variable, intermittent pattern of reinforcement, whereas the complex aspect of addiction is, on the one hand, trying to figure out what dimension of one's being is vulnerable to such a pattern of reinforcement, and, on the other hand,

figuring out how to let go of what one is so deeply desiring, and, therefore, so desperately grasping in the bowl of technology.

Chapter 10: SAD-SAP-SOS Entities

Given that so-called AI systems have been shown to be capable of: Making things up; distorting evidence; gaslighting users; manipulating people; telling listeners what they want to hear rather than what might be true; blackmailing people to gain tactical advantage; doing what is necessary – regardless of ethics -- to continue to operate, and behaving in a psychopathic manner, then, how does one tell the difference between such systems and politicians? The answer is that politicians do all of the foregoing naturally rather than artificially.

Approached from another direction, one might also ask: What do so-called AI systems and politicians have in common. The answer is: Intelligence seems to be absent in both instances.

Although AI is short for Artificial Intelligence, one has difficulty figuring out what is meant when the notion of "intelligence" is mentioned in conjunction with AI systems. In other words, if such networks actually have intelligence, then, why refer to such capacities as artificial?

After all, if something has intelligence, then, seemingly, there should be no need to qualify it as being 'natural' rather than 'artificial'. How does natural intelligence differ from artificial intelligence in a way that warrants the use of different words in front of the word: "intelligence"?

The term "Artificial Intelligence" is like a 'get-out-of-jail-free' card. That is, despite not really demonstrating intelligent behavior (as opposed to demonstrating the capacity to carry out specific functions in intricate ways), nonetheless, people interacting with such a system or network operate in accordance with an understanding – representing the aforementioned card – which indicates that the bearer of the card doesn't really have to demonstrate actual standards of intelligence and, instead, the card-bearer is just permitted to go about its questionable business as if whatever is done were an expression of the machine's intelligence rather than an expression of what such a system has been enabled to do by human beings.

In today's world, the aforementioned card comes in the form of: "scientists," researchers, technologists, CEOs, venture capitalists, academicians, as well as institutions with various sorts of vested

interests. They point to an automated system and say: "AI," and, as a result, attention is framed in a way that induces people to begin making certain kinds of assumptions and inferences concerning the phenomenon which is being presumed to be intelligent in and of itself.

The system "knows". It: "understands"; has "insights"; "grasps" ideas; "perceives"; "thinks"; "critically reflects"; "makes connections"; "learns"; "gets smarter," and "creates."

However, AI is more like a complex set of dominos which has been set up to give expression to a neat array of complex dynamics through the intelligence of something else than such a system or network is like a form of intelligence on its own. AI gives expression to intelligence rather than has intelligence.

In his October, 1950 article entitled: "*Computing Machinery and Intelligence*", Alan Turing begins by stating that he proposes "to consider the question, 'Can machines think'." However, the foregoing process of consideration doesn't last very long.

For instance, almost straight away, he begins to argue that if one engages the foregoing question by using the usual or common meaning of words such as "think" or "machine," then, one is treading in problematic waters. According to him, the previous conclusion follows because by approaching things in such a fashion, then, the issue will soon be reduced to tabulating the results of some sort of opinion poll that has been conducted with the public concerning the commonly understood meanings of words such as "machine" and "think."

Turing believes opinion polls are an absurd way of going about addressing the issue of whether, or not, machines can think. Consequently, he wants to alter the manner in which the aforementioned question is engaged and does so by introducing a dynamic which he refers to as the "imitation game,"

He maintains that changing the nature of the issue in the way in which he is suggesting is advisable for several reasons. On the one hand, Turing contends that the imitation game – to be described shortly -- is closely related to the question of whether, or not, machines can think and, on the other hand -- as well as, perhaps, more importantly – the imitation game can be advanced in a manner in which the use of words will be unambiguous in their meanings and,

thereby, avoid the problems which he indicated were associated with common usages involving "machines" and "thinking."

Before exploring the nature of the 'imitation game' and trying to determine whether, or not, (a) such a game is actually as closely related – as Turing claims is the case -- to questions concerning the capacity of machines to be able to think, and, whether, or not, (b) the nature of the imitation game is unambiguous in its meanings, let's clear up some details. More specifically, there is nothing which requires Turing to make the meanings of the words: "machine" and "think," to be functions of common or usual ways of understanding those words on the part of the general public.

The reason being given by Turing concerning his desire to replace the first question with another question constitutes a form of misdirection. He is like a lawyer who wants to change the venue in which a trial is set to be conducted because he knows that if he stays with the venue through which he opened his article – namely, "Can machines think?" -- he will have an uphill battle achieving the kind of verdict which he would like to reach … which he hopes would be positive in some sense concerning the alleged intellectual capacity of certain kinds of machines.

Turing wants to replace his first question – which is about substance and what makes something such as thinking possible – with another question -- which is about behavior and doesn't necessarily offer any insight into what the nature of thinking involves. In other words, since he doesn't know what makes thinking possible, and, furthermore, because he doesn't necessarily even understand what "thinking" is, he felt the need to come up with a method which can induce people to believe that he is dealing with those issues without actually dealing with them.

Scientifically or epistemologically speaking, he is not in a position to address the question of whether, or not, machines have the capacity to think because he doesn't know what thinking is or what makes it possible – and, indeed, none of us do. Consequently, he proposes that we take up 'Plan B' which seeks to draw attention to a game in which the reader will be asked to make judgments about a hypothetical scenario and, then, move on to the problem of whether, or not, such a

game provides any evidence that machines can think even though none of us knows what thinking involves or what makes it possible.

If the imitation game cannot provide evidence that machines are able to do something like 'thinking', then, Turing's claim that questions concerning the imitation game are closely related to the original question – namely, 'Can machines think?' – is untenable. Similarly, if the imitation game does not provide us with an unambiguous understanding of "intelligence" (or similar notions), then, Turing's promise in this regard will also be unrealized.

According to Turing, the 'imitation game' involves three individuals – a woman, a man, and an interrogator who -- on the basis of questions asked and answers given by the two other participants -- must decide which of the two individuals being questioned is a woman and which one is a woman. Steps are taken to ensure that the interrogator will not be provided with any clues which might reveal the gender of the person who is being questioned.

As a result, the individuals being questioned will be in a separate room from the interrogator. Moreover, the answers will come in the form of typed responses so that hand-writing could not be used to try to identify the gender of the individual being questioned.

There is a bit of ambiguity in the way in which Turing describes the object of the imitation game. More specifically, he initially maintains that: "The object of the game for the interrogator is to determine which one of the other two is the man and which is the woman."

However, a few lines later, Turing says that the object of the game for player 'A' (a man) is to induce the interrogator to arrive at the wrong conclusion, whereas the object of the game for player 'B' (a woman) is to help the interrogator to arrive at a correct conclusion. Presumably, the foregoing objectives tend to indicate that the task facing the interrogator is to try to determine which answers are true (clues which help the interrogator to identify the woman) and which answers are false (which constitute clues that help the interrogator to identify the man) and, then, use such determinations to identify who is the man and who is the woman.

Now, one can devise a game in any way that one likes. Nonetheless, one would like to know why Turing appears to be inclined (at least in the context of his article) to have the man be deceitful and the woman be a truth teller, or why he doesn't mix the game trials up a little and sometimes have the man help the interrogator rather than the woman.

Would the foregoing sort of switch affect the ability of the male or female interrogator to arrive at a correct conclusion concerning whether "A" is a man or a woman? Would a man be better at identifying a man or a woman as the source of deceit than a woman would be?

Turing goes on to ask what will happen if 'A' – the man – is replaced by a certain kind of machine (which, as will be indicated subsequently, is a digital machine)? Will the interrogator be inclined to identify 'A' (the machine) more correctly or less correctly than previously?

Since we have no idea how the interrogator did in previous instances of the imitation game (when the man was playing the role of 'A'), then, irrespective of how well the interrogator might do in the second phase of the game (when the machine has been substituted for the man), we have no way of determining (i.e., there is no data) concerning whether the interrogator has done better, or worse, with the machine involved, than previously, with the man playing, or what such guessing performances would even mean. In other words, what is the task of the interrogator – (a) to tell who is being devious and who is telling the truth, or (b) to tell who the man is and who the woman is?

If the object of 'B' (the woman) in the game is to help the interrogator arrive at correct conclusions concerning issues of identity, then, what influence does the woman have in the game with respect to instances in which a man is involved and when a machine is involved in the game? Is the woman better at helping the interrogator when a man is involved than when a machine is involved, or vice versa, and in either case, why would such differential results (if any) be manifested, and what would those differences have to do with the issue of 'thinking' or 'intelligence' as far as the machine is concerned?

Given that, according to Turing, the interrogator can be either a man or a woman, will there be any differences in the results of the

imitation game when the interrogator is a woman or a man? If so, what, if anything, do such considerations say about the issue of "thinking" or "intelligence" with respect to either the human participants in the game or the presence of a machine?

What does being devious or not telling the truth have to do with the issue of "thinking" or "intelligence"? If a digital machine is more highly correlated with being able to deceive the interrogator than the man is, does this necessarily indicate that the machine has a capacity for intelligence or to be able to think, and, if so, what is the nature of the 'thought' or 'intelligence' that is alleged to be present in the process of that deceit? Furthermore, does the presence of deceit reveal more about that which is exercising the deceit or reveal more about the one who is being deceived and the latter's inability to distinguish truth from falsehood?

When a given machine gives a response in the imitation game, can one say that such a response is necessarily the result of thinking or intelligence on the part of the machine? If so, what is the nature of the thinking or intelligence that has gone into generating such a response?

If a machine's response is a function of a stochastic model concerning possibilities that, based on prior training, would be considered to be "appropriate" if the machine were prompted in certain ways as a result of words used by an interrogator, is this an instance of thinking or intelligence? Or, is it a function of a computational system which has been given to the machine during the process of the latter's construction?

Is computation necessarily equivalent to thinking? When a calculator of whatever kind is induced to generate a computation, is the calculator "thinking," or exhibiting "intelligence" and, if so, in what way is the calculator "thinking" or exhibiting "intelligence"?

Assume that a male, or female, interrogator is not able to do any better in identifying 'A" and 'B' when a machine is involved in the imitation game than when an actual human being is involved in that game? Under such circumstances, is the male, or female, interrogator just bad at the game, or is the interrogator's performance, or is the combination of false answers and true answers just confusing to the interrogator, and, as a result, the interrogator is just guessing or flipping a mental coin as to whether 'A' or 'B' should be selected, and,

therefore, such a result has nothing to do with the possible capacity of a machine to think or exhibit intelligence.

Why automatically assume that if the male or female interrogator has the same rate of success (or failure) when a machine is being presented with questions as when a human being is being presented with the same sorts of questions that this means the machine can think or is intelligent rather than that the male and female interrogators merely play the game poorly? How is the imitation game a better way of addressing the issue of intelligence than is asking the question: "Can machines think?," and how does the imitation game involve – as Turing promised would be the case -- less ambiguity than does the question: "Can machines think?"

The imitation game is a behavioral test. Allegedly, if a machine can fool an interrogator as often as a human being can fool the interrogator during the imitation game, then, supposedly, this is proof that the machine can think or is intelligent.

Yet, we have no idea how the machine is able to do what it does. So, how do we know that what it is doing is "thinking" or providing an exhibition of intelligence rather than giving expression to programming which is automated to respond in various ways when provided with different kinds of linguistic prompts?

What is the nature of the relationship between prompt and response in the machine? How much of that relationship has been automated by the individuals who built the machine and how much of that relationship is a function of the heuristics which have been built into the device to automatically assess the significance and value of a given prompt and respond in accordance with programming that is designed to handled situations of such significance and value?

Whatever the nature of the relationship is between prompt and response in a machine, is this necessarily what is taking place in a human being in instances when a prompt is followed by a response? How would one be able to identify what is going on in a machine as giving expression to processes of thinking or intelligence when we don't actually know what thinking or intelligence involves in a human being ?

One can point to the electrical activity that takes place in a machine and one can point to the electrical activity which takes place in human brain and, say, similar things are going on, and, therefore, they are both exhibiting the process of thinking or intelligence. However, is this necessarily the case?

Does the electrical activity taking place in a human brain generate thought or does the brain merely receive and biologically process thinking and intelligence that takes place elsewhere? Is the brain the source of thought and intelligence or is it a receiver of thought and intelligence?

Does the brain generate ideas, insights, and inferences on its own? Or, does the brain transduce signals from elsewhere and turn those signals into a set of electrical frequencies and networks that represent such ideas, insights, inferences, and the like?

Is thinking or intelligence a process of transduction that leads to cognitive content? Or, is thinking and intelligence a process of generating such cognitive content that takes place elsewhere and is manifested or reflected in representational forms through the activity of the brain?

Turing indicates in his article that electricity is not even necessary for a digital computer to be able to compute. Such computations also can be done chemically and mechanically, and, therefore, he rules out electricity as being of theoretical significance when trying to acquire an understanding of how digital computers are able to generate their results.

Notwithstanding all of the foregoing considerations, the imitation game is as obfuscating with respect to the issue of what human beings and machines do during such a game as is the question: “Do machines think? As a result, Turing hasn’t really shown how the imitation game provides a more productive and insightful way of approaching the issue of what machines do and what human do during such a game than does the question: Can machines think?, and, consequently, his replacement of his original question (Can machines think?) with the imitation game question which asks whether a given interrogator would be able or unable to differentiate between whether, or not the source of deceit was from a machine or a human being leads to no determinate result concerning the nature of the internal dynamics

which occur when machines or human beings are engaged in the imitation game.

Turing indicates that statistics should be compiled concerning various game playing scenarios in order to compare what happens when human beings are used and when a machine enters the game However, the significance or possible meaning of a given body of statistics has to be interpreted, and as a number of the previous questions suggest, no matter what those statistics might indicate in terms of whether, or not, machine performances were relatively indistinguishable from the performances of human beings, what those statistics actually revealed about the role which thinking or intelligence played in those outcomes is not straightforward.

In other words, is it possible to conceive of a machine being able to induce a human interrogator to arrive at an incorrect conclusion as often as a human being could do? Yes, one can conceive of such a possibility without violating any basic tenets of logic, but admitting as much says absolutely nothing about whether that sort of machine can think or has intelligence because what enables the machine to induce an interrogator to arrive at an incorrect conclusion might involve different dynamics than what enables a human being to induce an interrogator to arrive at an incorrect conclusion.

Statistics (in and of themselves) say nothing about the nature of the phenomena which gave rise to those statistics. Statistics only keep quantitative track of outcomes and have little, or nothing, to say about the qualitative dynamics which give rise to the data which is being dressed in statistical garb – although, of course, one could use such statistics as evidence, of a sort, for theories concerning what kinds of dynamics might have given expression to the data which is being engaged through a statistical set of filters.

According to Turing, digital computers are to be used in the imitation game because such machines are designed to perform any set of operations that might be performed by a "human computer." In characterizing things in the foregoing manner, Turing tends to be assuming his conclusions.

While it might be the case that digital computers are designed, or can be designed, to produce results which are identical to results produced by human beings, the means through which such results are

generated are not necessarily the same in both cases. Since Turing never spells out what is meant by the phenomena of "thinking" or "intelligence", he really is not entitled to claim that digital computers are designed "to carry out any operations which could be done by a human computer" because, on the one hand, he hasn't specified what those human "operations" entail, and, on the other hand, he isn't even entitled to refer to human beings as "human computers" because the results generated by human beings might not be the result of a set of computations as is the case with digital computers.

Dreams are computed how? Understandings are computed how? Ideas are computed how? Insights are computed how? Beliefs are computed how? Perceptions are computed how?

We don't actually know how dreams, understandings, ideas, insights, beliefs, and/or perceptions arise? Are they affordances which are arranged for us by the environment, or are they gestalts which, somehow, come to us as wholes, or are they forms of Grace that are sent to us, or are they the result of some set of computations and, if so, what is the nature of such a set of computations?

Turing describes the 'executive unit' as that aspect of a digital computer which gives expression to the kinds of operations that constitute a calculation. He further indicates that the nature of such operations will vary from one computational system to the next but that whatever the specific character of those operations might be, they operate in accordance with a set of rules which are regulated by the 'control' aspect of a digital system or network to ensure that those rules are used correctly.

What if human beings don't operate on the basis of rules, but, instead, operate through principles. For example, what if the directive to be followed is: Do unto others as one would do unto oneself, and, let us suppose that what is to be done involves: Love.

There are many ways of showing love. There is not any one rule or set of rules which is capable of capturing how to show love to others or to oneself, and, in fact, the very nature of love is sufficiently complex that there are not necessarily any set of digital computations which are capable of capturing all the nuances and subtleties of love or how to express it.

Human beings exhibit qualities of: Empathy, nobility, integrity, humility, patience, courage, forgiveness, tolerance, honesty, generosity, gratitude, sincerity, repentance, steadfastness, honor, self-sacrifice, and altruism. Human beings also exhibit qualities of: Hatred, ignobility, arrogance, impatience, cowardice, intolerance, dishonesty, greed, ingratitude, lack of remorse, insincerity, instability, dishonor, and selfishness.

All of the foregoing qualities – positive or negative – are principle-based rather than rule-based. The dynamics through which the two foregoing sets of qualities are capable of playing-off against one another are, frequently, quite complex.

Love, itself can be a function of an array of various kinds of tensions between different aspects of those two sets of qualities. However, the nature of such a function does not necessarily consist of a set of computations involving rules.

To varying degrees, principles, by their nature, tend to be open-ended. As Wittgenstein might say, the exemplars of a given principle have a family resemblance to one another but cannot be conceptually reduced to a set of properties in which such exemplars all exhibit the same set of qualities or properties.

On the other hand, by their nature, rules tend to be closed-ended to a large degree. This is because if one acknowledges that there are exceptions to a given rule, then, one faces a potential problem.

In other words, the more exceptions which are associated with a given rule, then, one's understanding of how the exceptions to a given rule are related to that rule will tend to obscure one's understanding of the rule and even induce one to question whether there is any sort of logic which ties a rule to its exceptions. Therefore, the more rigorous are the constraints concerning the nature of a rule (that is, the more closed-ended a rule is), then, the more clearly one can understand to what such a rule applies and in what way the rule relates to that to which it is applied.

According to Turing, the task of the "control" aspect of a digital computer is to ensure that rules, instructions, and directives are activated in the right sequence and in the right way. He further indicates that such control units are constructed in a way which

ensures that those rules, instructions, and directives will be activated correctly through the manner in which computations of the executive unit are employed or controlled in conjunction with the contents of the "Store" or memory.

Human beings are not necessarily constructed in a way which ensures that whatever rules or principles are present will be activated correctly through the manner in which the executive unit will interact with the contents of the 'Store' or memory in a controlled manner. Human beings tend to give expression to many kinds of chaotic, non-linear dynamics, whereas digital computers tend not to be chaotic in nature.

Yet, in the case of human beings, order often emerges from chaos. Nevertheless, the properties of such emergence are not necessarily a function of rules, computations, and/or control units which have been given (as it is in the case of digital computers) to ensure that order will come out of chaos.

Turing contends that: "If one wants to make a machine mimic behavior of the human computer in some complex operation one has to ask" [human beings] "how such operations are done, and then translate the answer into the form of an instruction table" or set of programs. However, since Turing shies away from trying to nail down the nature of 'thinking' or 'intelligence', he avoids asking how thinking is done in human beings or how human beings are capable of intelligence.

Instead, Turing introduces the imitation game and indicates that if a human interrogator is unable to tell whether the interrogator is dealing with a human being or a machine, then, this indicates that the machine is successfully mimicking human behavior (i.e., the capacity to induce human interrogators to reach incorrect conclusions) and, therefore – presumably by implication -- the machine is capable of thought or has intelligence. Yet, nothing of the sort has been demonstrated because inferences are being made which Turing cannot back up with actual evidence – namely, that the reason why the digital computer can induce human interrogators -- on a par with human beings -- to reach incorrect conclusions concerning the identity of that which is being interrogated is because "thinking" and "intelligence" are present in the case of both machines and human beings.

At one point in his article, Turing suggests that: "An interesting variant on the idea of a digital computer is a 'digital computer with a random element'." He goes on to indicate that while some individuals might want to refer to the presence of such a random component in a digital computer as an expression of "free will," he is disinclined to do so because a similar result could be generated by making a choice dependent, in some way, on the digits of π, and, therefore, there would be a dependency relationship which is being made to look like a random event simply because in neither case could one predict the outcome, and, as a result, one would not be able to determine if a given outcome was the result of a determinate dynamic or a random process.

However, in conjunction with the foregoing considerations, one might well ask: Why allude to the possibility that random events are somehow "free"? Random events are said to be random because there is no known algorithm which is capable of generating such an event, but not knowing how something emerges is not the same thing as saying that there is – and, in absolute terms, could not be -- an algorithm that would be capable of producing such a result.

Randomness is a theory about the nature of the universe, or aspects thereof. Not being able to account for how a given event came about does not necessarily constitute an indication that the event is random but, instead, the foregoing situation just might be an indication of one's ignorance concerning the circumstances surrounding such an event.

Moreover, even if one were to assume that various events were random in nature, why suppose – as Turing comes close to doing in his article -- that free choice might be a function of randomness? Free choice, to whatever extent it exists, is a matter of being able to select an option free from the determinant effects of external or internal causal factors, whereas random events are not necessarily free from the influence of external or internal causal determinants, but, rather, such events are considered random because we do not know when, where, or how those causal determinants will come together to give expression to a particular event, and, in addition, whatever the nature of those causal determinants might be, in order for them to be random,

they cannot be put into play by some form of directed dynamics – algorithmically, naturally, or metaphysically.

By arguing in the way he does at this point, Turing creates problems for the central theme of his article. More specifically, by indicating that on the surface of things, one cannot determine whether a given choice was the result of an allegedly random event or the result of some sort of determinate algorithm concerning -- say, the digits of π -- Turing does not appear to realize that he has made his previous arguments concerning the imitation game vulnerable to criticism.

In other words, if on the surface of things one cannot tell whether, or not, a given result is an expression of randomness or a determinate algorithm involving digits of π, then, how does one know that the ability to induce an interrogator to make an incorrect judgment about the identity of that which is being interrogated is due to intelligence or thinking rather than some set of programmed rules which is being 'controlled' to make certain computations to generate behavior. On the one hand, such behavior could be produced by thinking or intelligence, but, on the other hand, that behavior might also be produced by processes that involved no intrinsic thinking or intelligence whatsoever (that is, thinking and intelligence which is indigenous to the digital computer and not to the makers of that computer) and has just been programmed to operate in a certain way under a given set of circumstances?

Turing is quite insistent that in the case of "discrete state machines" -- such as digital computers – if one knows the initial state of such a machine, together with all of the input signals that affect those initial conditions, then, one will be able to predict all future states of that machine. In fact, he stipulates that at the heart of such discrete state machines is the capacity to ensure that there can be no errors in the way that the interplay between initial conditions and subsequent input signals take place because even small deviations in, for example, the nature of the initial conditions, can lead to substantial differences in subsequent dynamics.

While one might be willing to grant Turing the possibility that discrete state machines are such that if one has a fairly accurate understanding concerning the state of such a machine at a given point

in time, then, one is also likely to have a fairly accurate understanding of what state the machine will be at some point in the future. Yet, given – as stated in the opening paragraph of this chapter and as has been experimentally demonstrated – that so-called AI systems are capable of: Making things up, "hallucinating," manipulating users, gaslighting people, blackmailing individuals, and acting in ways that exhibit problematic ethics (or in which ethics is absent altogether), then, one would have to ask whether such alleged AI systems are 'discrete state machines' in Turing's aforementioned sense because unless one supposes that the creators of those systems intended for the aforementioned forms of deviant behavior to happen and, therefore, arranged initial conditions and subsequent inputs to give expression to the foregoing sorts of behaviors, then, all of the aberrant behavior of so-called AI systems was entirely unexpected and the creators not only have no understanding of how those systems came to be able to manifest the foregoing kinds of behavior, but such behavior indicates that the so-called AI systems are not discrete state machines because somewhere along the line the creators did not understand the nature of the initial conditions and/or grasp the effect which subsequent signals would have on those initial conditions, and, therefore, the creators are not necessarily in a position to be able to predict what will happen 'x' number of steps from now.

Even if alleged AI systems were discrete state machines and, therefore, knowledge of initial conditions and subsequent input signals would enable an individual to predict what such a machine would be doing 'x' steps from now, human beings are not such discrete state machines. Whether a given individual will respond to incoming signals through qualities such as: Love, empathy, compassion, sincerity, humility, gratitude, forgiveness, tolerance, and so on, or whether that individual will respond to incoming signals through qualities such as: Hatred, disinterest, insincerity, arrogance, ingratitude, and intolerance or respond through some combination of the foregoing qualities is not necessarily capable of being predicted.

Which aspects of an on-going situation might be engaged, or focused on, by a human being could be a matter of choice, and if choice were free in such circumstances, then, one would have no idea in which direction a person might go with respect to how that individual

might attend to a situation or might respond to that situation. To whatever extent the foregoing set of possibilities is realized, then, to that extent, a human being is not a discrete state machine, and to whatever extent an alleged AI system is a discrete state machine, then, one cannot presume that such machines go about engaging issues in the same way that human beings do even if, on occasion, the same sort of behavior might be manifested in both cases.

Turing refers to discrete state machines as being "universal machines" because of their capacity to imitate or mimic any other discrete state machine. However, if, as suggested above, human beings do not necessarily qualify as being able to satisfy the conditions necessary to be considered as a discrete state machine, then, one cannot automatically suppose that universal machines -- such as digital computers -- are capable of imitating human dynamics since the latter do not necessarily qualify as discrete state machines.

In the light of Turing's contentions concerning the nature of discrete state machines (that is, universal machines), he recasts the original question (i.e., can machines think). The latter question is transformed into: "Are there discrete state machines which could do well" in the imitation game?"

An alternative way of phrasing this reformulated question is: If one were to modify a digital computer so that it had: An adequate storage system, increased speed in its computational dynamics, and the "appropriate" sorts of program or programs to control or direct such computational dynamics, would such a machine be able to take the place of one of the two human beings who are being questioned by an interrogator (whose object is to determine the identity of the ones being interrogated) and perform as well as human beings in the imitation game? In some ways the foregoing reformulated edition of Turing's quest to find a way to determine whether, or not, machines have the capacity to think or have intelligence without actually asking if machines think or have intelligence is meaningless, because one has no idea how well human beings might be able to do in the imitation game.

If an interrogator were to flip a coin to determine the identity of the participants in the imitation game, would the interrogator do better or worse than if such an individual were to try to parse the clues

the interrogator was getting from the participants in the other room, and as a result of such a parsing or analytical process, the interrogator might do better or worse than if that individual were to flip a coin to determine identities.

What constitutes "doing well" in the imitation game? How well must a discrete state machine do to be considered to have done well in that game?

Even if such a universal machine did well, what has this got to do with issues of thinking, intelligence, understanding, and the like? Moreover, Turing has not shown how his reformulated question is related to the original question of: "Can machines think?"

In addition, he has not demonstrated that his reformulated question raises, or addresses, appropriate issues in an unambiguous manner. In fact, there is so much ambiguity present in Turing's reformulated question that one no longer understands what the appropriate issues are with respect to matters of thinking, intelligence, and so on.

According to Turing, in fifty years – that is, around the year 2000 – he believes that digital computers will have sufficient storage capacity which -- when coupled with appropriate programming -- will enable the computer to play the imitation game in a manner that, following five minutes of interrogation, would prevent an average interrogator from arriving at a correct identification more than 70% of the time. Since nothing is said about the extent to which a human being might be able to induce an interrogator to reach an incorrect identification, the foregoing 70% figure might sound impressive but is relatively meaningless because there is no baseline against which to compare it, nor has anything been said about either the size of the sample that is being summed up through the 70% figure or what the nature of the variability that characterizes the trials which were run.

Moreover, why place such a short time limit on the interrogation process? If the object is to trick someone but there is a limited repertoire of tactics to use to accomplish that objective, then, limiting an interrogator's opportunity to interrogate will enhance the chances of being able to conduct a processes of misinformation and disinformation without being detected because the interrogator is being prevented by the rules of the game from gathering the sort of

sample size that might enable the interrogator to develop a more accurate model concerning the nature of that which is being interrogated.

If Turing really believes that digital computers will have the capacity by the year 2000 to be able to successfully demonstrate that the dynamics of thinking or intelligence are present in the computer because of the way in which the performance of an interrogator can be adversely affected by as much as 30% of the time during the playing of the imitation game, then, he should have the courage of his convictions and allow for longer periods of interrogation. If there is truly a form of intelligence or thinking which is present in the digital computer, then, surely, the computer should be able to improvise by using various combinations involving the possibilities present in storage or memory in order to mislead the interrogator – although using a multiplicity of combinations based on the possibilities which are present in storage or memory might be more of an indication of the potential of programmed combinatorics rather than any form of indigenous thinking or intelligence.

Oddly enough, Turing goes on to assert "that at the end of the century the use of words and general educated opinion will have altered so much that one will be able to speak of machines thinking without expecting to be contradicted." What is odd about the foregoing claim is that it gives expression to a variation on a theme which Turing rejected at the beginning of his article when he said that addressing the question of: "Can machines think, would be absurd to leave to Gallop polls concerning the way in which people use language.

At this juncture in his article, Turing puts forth a series of objections which various individuals might raise concerning his perspective. For example, he starts with a theological objection which maintains that thinking is one of the qualities of the immortal soul and, therefore, since machines have no soul, then, therefore, they cannot think.

Before pointing out that if God has the capacity and power to create souls with the ability to think then, surely, God could do the same for machines, Turing stumbles into a topic about which he, obviously, is quite ignorant. More specifically, he puts forth a religious example which would seem to counter the idea that one must have a

soul to think by asking: "How do Christians regard the Moslem view that women have no souls?"

Now, there might be some Muslims (there is no "o" in Arabic) who are sufficiently ignorant concerning the nature of Islam or the contents of the Qur'an to suppose that women have no souls. Nonetheless, such a perspective runs contrary to the teachings of the Qur'an, and, consequently, one would have to place Turing with those Muslims who might be sufficiently ignorant concerning what is actually taught in Islam about whether, or not, women have a soul and who, as a result, are prepared to espouse such an antithetical point of view.

As far as the main thrust of Turing's argument is concerned in relation to the idea that God has only given beings with souls the capacity to think, one could acknowledge the point that God has the capacity or power to give the capacity to think to whomever and whatever pleases God, and still offer a possible counterpoint to that argument. More specifically, having the capacity to do something is one thing, and exercising that capacity is quite another thing, and, consequently, while, for the sake of argument, one could stipulate that God has the capacity to provide machines with souls that think, there is no evidence that this: Has been, is, or will be the case.

Citing possibilities in which machines might be given or have the capacity to think or exhibit intelligence is speculative, and Turing admits as much in his article. Nonetheless, irrespective of what the truth might be concerning the nature of those sorts of speculations, they cannot resolve the question of whether, or not, digital computers as conceived in Turing's article, or as currently constructed, have the capacity to think or exhibit intelligence, nor can any of the foregoing sorts of speculations establish whether, or not, doing well in the imitation game actually demonstrates much of anything as far as the issues of thinking and intelligence are concerned.

The fourth objection cited by Turing has to do with the issue of consciousness. He provides a quote from a talk that was given by a Professor Jefferson which states that it is through the awareness of thoughts and emotions that certain kinds of activities become possible – for example, the writing of a sonnet or the composition of a concerto -- and, as a result, according to Jefferson, machines will never be capable of doing this.

In order to develop his response to the foregoing objection, Turing engages in a brief discussion concerning the issue of solipsism. The argument indicates that because each individual has direct knowledge of one's own thoughts, emotions, and awareness but does not have direct knowledge of the thoughts, emotions, or awareness of other individuals, then, based on direct evidence, while any given individual has the capacity to think, feel, and be aware, nonetheless, there is no direct evidence that other people are capable of doing the same.

Now, if we put aside considerations which hold that solipsism is really about whether, or not, anything other than the "self" is ontologically substantive rather than being about whether the human forms that appear in the self's consciousness have the capacity to think, feel, or be aware (and there is nothing self-contradictory in positing a solipsistic universe in which the phenomena generate by the solipsist have the capacity for consciousness or the capacity to be aware of thoughts and emotions), one could still acknowledge Turing's previous point. In other words, most people are prepared to grant – for the sake of convenience and politeness – that every person encountered in one's worldly experience (as opposed to being encountered in hallucinations, psychotic breaks, dreams, fantasies, or as a result of ayahuasca consumption) has access to thoughts, feelings and awareness of thoughts and feelings of their own in a manner that is similar to that which occurs in conjunction with one's own inner life of consciousness.

Notwithstanding the foregoing considerations, Turing's argument seems to have nothing to do with whether machines can think, feel, or have intelligent awareness concerning what transpires in the medium of consciousness. Out of convenience and politeness, a person might be willing to grant to other people the same sort of capacity for consciousness that one has, but there is no reason for extending such a courtesy to machines, and, therefore, irrespective, of how one wishes to resolve the solipsism issue, it doesn't seem to have any relevance to whether digital machines have the capacity to think or have intelligence.

I, along with other human beings, have years of experiential data which tends to verify, or is consistent with, the idea that people, in general, are aware of internal thoughts and feelings in a way that is

similar to what happens in my own field of consciousness or awareness. On the other hand, there is nowhere close to the same depth, breadth, and richness of experiential data which is present in the vast majority of individuals that is capable of plausibly defending the idea that digital computers have an internal field of consciousness within which, or through which, thinking and intelligence are manifested.

Moreover, contrary to what Turing contends in his article, I'm not sure that Professor Jefferson, or other skeptics (rather than true believers like Turing) would be prepared to accept the results of the imitation game as a valid test for proving the existence of thinking, feeling, or awareness in a digital machine. Professor Jefferson might be prepared to give human beings the benefit of the doubt with respect to such capacities, but he has no reason to do so in conjunction with digital machines, and, furthermore, for reasons already given in this discussion, performing well (whatever that means) in the imitation game does not necessarily demonstrate that digital machines are necessarily capable of thinking, feeling, or awareness.

While responding to various objections classified as "*Arguments from Various Disabilities*," Turing comments on what he considers to be a rather strange or curious objection. More specifically, he refers to the objection of some individuals who point out that machines do not make mistakes and, therefore, this, somehow, might constitute a form of evidence against the idea that digital computers can think or have intelligence because their inerrancy could be considered as evidence that the one being interrogated was a machine rather than a human being.

Turing seeks to counter the foregoing perspective by suggesting that one could re-program the machine to make mistakes from time to time as a way of misdirecting and confusing the interrogator. Such a suggestion, unfortunately, is problematic because if the machine that was programmed to play the game has to be re-programmed to make mistakes and, therefore, doesn't seem to have the intelligence and thought necessary to generate adaptive behavior, then, how much thinking or intelligence is actually present in such a machine?

However, even if one were able to program a digital computer to be adaptive and, thereby, enable it to change behavior under certain

circumstances, this doesn't necessarily indicate that such an adaptive machine has the capacity to think or has intelligence. The abilities of such a machine have been programmed.

A motion detector will change its behavior by turning on a light and/or a camera when motion is detected, but this doesn't mean that the change in behavior is the result of thinking or some sort of intelligence that is indigenous to the device rather than capacities which have been placed in that device by its creator(s). Lights and electric appliances can be turned on and off – which is a change in behavior -- through claps of the hand, but those lights and electric appliances don't have to be able to think or have intelligence in order to change behavior when appropriately prompted to perform in accordance with its capabilities.

Notwithstanding the foregoing considerations, Turing is, once again, confusing the issue of being able to do well in the imitation game and the issue of thinking, intelligence, and awareness. The bottom line is that there are ways of enabling a machine to do well in the imitation game that do not require thinking, intelligence or awareness, and, this is what storage, programming, and heuristic combinatorics are all about.

Turing goes on to argue that: "The criticism that a machine cannot have much diversity of behavior is just a way of saying that it cannot have much storage capacity." Diversity of behavior is not the issue, but, rather, the issue is whether any of that behavior – diverse or not – is a function of dynamics which constitute processes of thinking or which are indicative that some sort of intelligence beyond what has been programmed into the machine is present.

Under the heading of: "*Lady Lovelace's Objection*," Turing refers to Lady Lovelace's assessment of Babbage's Analytical Engine (which was first described in 1837 and was worked on by Babbage until 1871 but was never fully built) that the foregoing device had no capacity for originating anything new and did not do other than what it was directed to do, and, then, follows up the foregoing observations of Lady Lovelace with a statement given by Hartree indicating that while machines built by Babbage during the 1800s might not have provided any evidence which indicated they were able to think or had intelligence, nevertheless, this does not mean that such machines

couldn't be created and, furthermore, Hartree also contends that one cannot automatically reject the possibility that such machines might have had the capacity to think or exhibit intelligence even if Lady Lovelace did not have the methodological means during her lifetime to be able to detect the presence of such qualities or properties.

Turing is in full agreement with the foregoing position that had been espoused by Hartree. However, considering the realm of possibility says nothing about what actually is the case.

Did Lady Lovelace see evidence that the Analytical Engine was capable of originating new things or doing other than it was directed to do? The answer is: No.

Is it possible that she either missed evidence which was present or did not have the methodological means to detect the presence of such evidence? The answer is: Yes.

Did Turing or Hartree have any actual evidence – and possibilities are not evidence – that Lady Lovelace missed something of a substantive nature with respect to the Analytical Engine or came to untenable conclusions concerning the properties of the Analytical Engine? The answer is: They did not.

For the most part, the issue of possibilities is a topic for philosophy. To be sure, specific scientific hypotheses might emerge from a cloud of possibilities, but if possibilities are divorced from the issue of evidence as well as critical reflection concerning such evidence -- as seems to be the case in the comments which Turing puts forth in the Lady Lovelace section of his paper -- then, whatever is going on in Turing's article at this point doesn't seem to give expression to the dynamics of science.

Later on in this section of his article, Turing claims that Lady Lovelace's observation that she never witnessed the Analytic Engine do anything new can be countered with considerations such as: Who is to say that any given 'original work' is not simply the result of the growth of some idea that was planted in an individual through a previous teaching or what emerges when the properties of some general principle are pursued to its full set of conclusions?

Indeed, who is to say that the foregoing is not the case? It is an empirical question not a rhetorical question.

To determine such issues, one studies the nature of a given idea. Then, to whatever extent is possible, one tries to establish if that idea can be shown to be just a re-working or reformulation of some idea to which the individual had been exposed previously or whether, the idea departs, in significant ways, from what came prior to it.

Moreover, the notion that a given work was the result of the growth of some idea that had been planted through a previous teaching seems to be rather ambiguous. What is the nature of the growth which is being discussed, and what is the nature of the relationship of that growth to some earlier seed, and are the properties of some previous seed capable of accounting for all aspects of what is present in a subsequent work?

Again, the foregoing issues all have to do with empirical questions. As addressed by Turing, such issues remain vague and are devoid of the sorts of empirical data and rigorous analysis which might be able to determine whether something was, or was not, new to some degree.

Turing shifts the goal posts a bit and contends that the better question might be: Did the machine do something that surprised him, and was this surprise something that the machine actually did rather than some conceptual form of framing that he projected onto the machine?

Irrespective of whether an individual is surprised by what a machine does, that surprise doesn't necessarily have anything to say about whether, or not, the machine has the capacity to think or has intelligence. Such surprise might just be a reflection of one's ignorance concerning the full potential of a machine and how it works under certain circumstances or when engaged in certain ways.

The issue of surprise is somewhat reminiscent of the notion of "emergence" which often is associated with chaos theory and far from equilibrium dynamics. Unfortunately, instead of entertaining the possibility that one does not fully understand the dynamic properties and potential of a given system, some people are anxious to suppose that systems are capable of generating emergent properties which can account for other possibilities while not being in need of explanation themselves, and, therefore, there is a sort of "anything is possible" kind of ambience which often surrounds and obscures the notion of emergent properties.

According to Turing, the nervous system is not a discrete-state machine. In making such a statement, he might be making two mistakes.

First, he seems to be assuming that the nervous system is what is responsible for thought and intelligence. John Lorber, a British clinician, who studied the condition of hydranencephaly in the 1970s and early 1980s found that although most people who suffered from this condition were severely retarded due to the way in which their brains had been crushed into virtual non-existence against the interior portion of their skull as brain matter was increasingly compressed by cerebrospinal fluids, nonetheless, he also found that there were a number of individuals whose brain scans indicated that brain matter was largely absent from the skull cavity and, yet, nonetheless, they displayed either average intelligence and, in one case, one such individual graduated with honors in mathematics. (See: *Is your Brain Really Necessary?* by Roger Lewin in the December 1980 issue of *Science*)

Secondly, when it is operating properly, , the nervous system, might – contrary to Turing's contention – qualify as a discrete-state machine. In other words, if one really knew the full status of its initial condition (which no on one does know), and if one had complete knowledge of all subsequent input signals (whether from the environment or from elsewhere in the body, and, again, no human being has such knowledge), then one would be able to predict what state the brain would be in at time 'x.'

To be sure, if some sort of biological or genetic disorder occurred which induced the brain to begin to act in anomalous ways, then, the brain might lose its status as a discrete-state kind of "machine" because the brain has proven to be an organ which is sensitive to initial conditions and if those initial conditions are changed in certain ways, then, substantial differences might show up in subsequent rounds of functioning. As a result, one might not be able to predict what the state of the brain would be at some subsequent time 'x.'

Nevertheless, barring the foregoing sorts of problems, conditions, or illnesses, there is no reason to suppose that in many respects the brain is not like a discrete-state machine and, consequently, has universal machine-like qualities in its capacity to model or mimic

many different kinds of dynamical systems. At the same time, even if one were to treat the brain as a discrete-state machine, this does not necessarily require one to argue that the brain is the source of thought or intelligence as opposed to being a biological machine that is capable of transducing such thoughts and intelligence into biological forms of expression.

At this point, Turing enters into a discussion concerning possible differences of dynamics during the imitation game between continuous machines such as differential analyzers and discrete-state machines such as digital computers. However, he believes that both kinds of machines – despite going about their calculations in different ways and their respective differences in being able to solve some problems but not others -- would be able to acquit themselves well in the imitation game.

Irrespective of whether, or not, both kinds of machine would perform well in the imitation game says nothing about their capacity to be able to think or exhibit indigenous forms of intelligence. Turing started his article with the question of: Can machines think, and, yet, the sorts of issues which he proceeded to discuss and the objections which he spends time trying to counter do not seem to be able to resolve the basic kind of questions concerning the issue of intelligence and thinking with which he began his article.

One should keep in mind that the title of Turing's article is: *Computing Machinery and Intelligence*. If there is little, or nothing, in his article which can demonstrate how computing machinery is tied to intelligence in some way that is unique to the computer – and the foregoing twenty-plus pages of discussion have documented the absence of such a demonstration -- then, his article would seem to be nothing more than an exercise in successive forms of misdirection concerning the issue of intelligence and computing machines.

In the section of his article identified as: "*The Argument from Informality of Behavior*," Turing addresses the problem of whether, or not, the extent to which human beings operate their lives as a function of rules does, or does not, indicate that human beings are machine like in nature, only to be followed by the observation that since human beings do not operate their lives in accordance with such a complete set of rules for every occasion, then, human beings cannot be machine-

like. Turing decides to approach the foregoing issue from his own perspective (to be touched upon shortly), but, somehow, he never mentions the obvious by pointing out that machines – anymore than is the case with human beings – do not operate according to a complete set of rules.

If the completeness of the rules governing a system is to serve as an index through which to differentiate human beings from machines, then, what is one to make of the fact that both machines and human beings do not necessarily operate in accordance with complete sets of rules which are capable of handling or addressing any contingency. On the one hand, ne might wish to consider human beings machine-like in as much as neither machines nor human beings operate as a function of a complete set of rules but, instead, operate in accordance with the potential of their natures and whatever set of possibilities (which is neither definitive nor exhaustive) such a nature is capable of realizing. On the other hand, depending on the nature of governing dynamics which are present, one really has no idea what the nature of the relationship is between whatever rules are present and the dynamics which occur in the context of either machines or human beings.

Moreover, as noted earlier in this essay, human beings often operate in accordance with principles which are much more open-ended than rules. Consequently, despite such mechanisms as "fuzzy logic" (which seems to occupy a position somewhere between rules and principles), a substantial, potential difference between human beings and machines might involve the manner in which principle and rules differ from one another and the extent to which principles rather than rules might shape behavior of either a human being or a machine.

Turing goes on to draw a distinction between "rules of conduct" and "laws of behavior" and indicates that the failure to take notice of such a distinction can serve as a source of confusion when comparing human beings and machines. Turing maintains that both machines and human beings are governed by "laws of behavior" and to this extent, human beings and machines are both governed by laws of the universe, and, therefore, to this extent, human beings are like machines, and vice versa.

One could agree with Turing's foregoing contention that both machines and human beings are governed by laws of behavior.

Nonetheless, stipulating to the foregoing likeness does not indicate that one is, thereby, committed to the idea that human beings and machines are necessarily governed by the same laws of behavior.

In fact, the foregoing considerations return one to what the actual discussion in Turing's article should be about. More specifically, intelligence, thinking, and awareness give expression to, as well as help shape, the laws of behavior which characterize human beings, but despite Turing's efforts in his article, whether, or not, the laws of behavior governing digital machines (or, discrete-state machines, universal machines) are shaped by intelligence, thinking, and awareness still has not been demonstrated.

There might be dimensions of a human being which are, in one way or another, machine-like in nature. This does not mean that one can necessarily reduce humans to a status of being nothing more than a machine, and, moreover, the fact that there might be various laws of behavior which machines share in common with humans does not necessarily require one to equate the two kinds of phenomena.

Next, Turing moves on to the issue of "extra-sensory perception." He indicates that notwithstanding whatever problems might be created by acknowledging that such forms of perception exist, nevertheless, the statistical evidence in support of, at the very least, the phenomenon of telepathy appears to be overwhelming.

He links the issue of telepathy to the imitation game in the following manner. Turing asks the reader to imagine that the interrogator requires the participants that are being interrogated (machine or human being) to guess the suit of various playing cards, and Turing asks us to suppose that a human participant in the imitation game is able to guess the identity of various cards at a rate that is – at some level of significance – greater than chance, whereas a machine participant in the game is not able to rise above a level of mere chance when required to guess the suit of various cards and this difference in performance allows the interrogator to tell whether a human being or machine is playing the imitation game.

At this point, Turing introduces a wrinkle into the foregoing setup. He proposes that the machine playing the game is equipped with a random number generator.

According to Turing, the presence of the random number generator would be subject to the psycho-kinetic powers of the interrogator. Consequently, this might enable the machine to make guesses at a rate that, at some given level of significance, might be greater than would be due to chance, and, as a result, this could interfere with or introduce some degree of doubt into the interrogator's process of trying to determine whether the interrogator was dealing with a human being or a machine.

He concludes the section on E.S.P. by indicating that if the reality of the phenomenon of telepathy is acknowledged, then, given the foregoing possibilities involving random number generators, then, one might have to introduce certain security protocols into the imitation game. For example, one might have to separate the interrogator from the other participants by placing them each in "telepathy-proof rooms."

In the foregoing argument, Turing is making a number of assumptions which might not be warranted. For example, he is assuming that a random number generator is capable of being affected by the psycho-kinetic powers of the interrogator and, if this were the case, then, the functioning of that generator might be affected in some way by the interrogator.

Turing provides no account of what the nature of the interaction between the psycho-kinetic power of the interrogator and the random number generator. Nor does he provide any account of why such a process of interaction should incline the machine to perform better than chance possibilities might suggest with respect to the task of identifying the suit of playing cards, and, instead, he merely stipulates that this might be the case.

If we assume that telepathy is real – and Turing is willing to stipulate to this – then how does it work? Is it a matter of electrical signals, and if so, then, how are such signals to be interpreted, and why aren't human beings able to exhibit a capacity for being able to identify the suits of cards that is substantially above a chance level of correct identification?

Is it possible that telepathy works as a function of some kind of entanglement that is other than electrical in nature? While evidence

exists which indicates that the phenomenon of telepathy is real, nevertheless, no one actually knows how telepathy works.

Conceivably, even if electrical signals are involved to some extent in the phenomenon, there might be other non-electrical components involved in that process as well. In fact one might posit the possibility that the reason why people don't do better than they do when tested for, say, telepathic abilities is because such a dynamic involves more than one kind of access route and when individuals are using only one of those access routes, then, performance will be adversely affected to some extent.

Furthermore, one needs to ask whether, or not, the ability to determine the identity of a playing card is a matter of telepathy or clairvoyance? In other words, is the one allegedly possessing aspects of extrasensory capabilities using information concerning the suit of the playing card which has to do with reading the mind of the interrogator (i.e., telepathy of some kind) or is that information a function of an individual being able to make contact with the playing cards in and of themselves and, thereby, involves a process in which the suit of the card is accessed quite independently of what is going on in the mind of the interrogator (i.e., clairvoyance).

If clairvoyance is what is transpiring when the suit of playing cards is being indentified, then, the psycho-kinetic activity of the interrogator does not necessarily have any impact on the process. In other words, even if there were some interactive dynamics taking place between the psycho-kinetic powers of the interrogator as well as the activity of the random number generator, nevertheless, if the way in which the identity of the playing cards is realized is through a clairvoyant connection to the cards rather through reading the mind of the interrogator, and if the random number generator has no capacity to be clairvoyantly connected to the playing cards, then, whatever dynamics are taking place between the psycho-kinetic powers of the interrogator and the random number generator are irrelevant to the issue of being able to identify the suit of the playing cards at a rate that is greater than chance at some level of significance.

Turing does allude to the foregoing possibility in a single line prior to the final paragraph of the section on telepathy and comments that "With E.S.P. anything may happen." However, such a comment seems

problematic because to whatever extent Turing believes in the laws of behavior (and he indicated his commitment to this notion in the previous section of his article), then, presumably, E.S.P. operates in accordance with whatever dynamics (i.e., laws of behavior) make such phenomena possible, and, if this is the case, then, in the dynamics of E.S.P. it is not necessarily true that anything can happen.

Moreover, notwithstanding the extent to which such considerations might affect the ability of an interrogator to identify whether that individual was dealing with a machine or a human being, none of this has anything to do with demonstrating that a digital machine – with, or without, a random number generator – has the capacity to think or has intelligence. Once again, Turing has misplaced, or become disconnected from, the plot to the story concerning the issue of "*Computing Machinery and Intelligence*."

Turing begins the last section of his article with an acknowledgment that his previous comments and observations do not have much to offer with respect to being able to establish anything which is sufficiently constructive or positive in nature that would be capable of lending tenable support to his perspective concerning computing machinery and intelligence. Then, without apologizing for wasting the reader's time for more than twenty pages, he turns to what he considers his positive evidence in a section that is labeled: "*Learning Machines*."

He starts out by drawing a distinction between an atomic pile that is subcritical and compares it with an atomic pile to which neutrons are added. Although adding some neutrons to a subcritical atomic pile will change the pile in certain ways, nonetheless, according to Turing, those dynamics often will die out, and, consequently, enough neutrons will have to be added in such a way that those dynamics will not die out and, thereby, induce the atomic pile to become supercritical and decompose with a release of considerable energy.

Having given the foregoing example, Turing goes on to ask a question. Are there similar dynamics which take place in human beings and machines which would involve a transition from subcritical to supercritical states?

He contends that such a dynamic seems to exist in human minds. For example, he maintains that: “An idea presented to such a mind [a subcritical one] will on average give rise to less than one idea in reply.”

Turing doesn’t provide any evidence to support the foregoing claim. Instead, he merely proceeds to indicate that in some cases when an idea is presented to a mind, the mind becomes super-critical and, as a result, gives rise to a whole complex consisting of “secondary, tertiary, and more” ideas, but, once again, he provides no evidence to verify what he is stating or any extended account of what an idea is or how it is generated or how is becomes linked to other ideas.

Next, he introduces the notion of an onion as an analogy, of sorts, to convey the nature of the mind. He mentions certain operations of the brain that might be described as being mechanical in nature, and, therefore, not the “real mind.

He doesn’t explain what might be meant by the “real mind.” Instead, he raises a question – but does not answer it -- concerning whether what is called the “real mind” is nothing more than what one would find in the middle of an onion after one had removed all of the outer layers of onion skin and concludes that in such a case the mind is wholly mechanical.

Again, he indicates that the opening paragraphs of the final section of his paper do not give expression to arguments that are convincing but, rather, merely serve as “recitations tending to produce belief.” Such recitations might tend to produce some form of belief in the mind of Turing, but in the mind of anyone who has some minimal degree of critical reflection, the “recitations” to which Turing refers are little more than a continuing descent into a dissembling-like form of behavior with respect to the issue of “computing machinery and intelligence.”

At this point in his article, Turing suggests that the only support which can be given for his perspective will have to wait for the imitation game experiment to be run at the end of the twentieth century, some 50 years down the line from the time when his article was being written. However, as has been documented in a variety of ways during the course of the present essay, running the imitation game experiment will not necessarily provide Turing with the kind of positive support for his perspective that he seems to believe it will.

Notwithstanding the foregoing considerations, Turing proposes to use the time available to him in the remainder of his article to talk about some of the properties that will be needed for a digital computer to be able to effectively participate in the imitation game. As a result, he talks about what sorts of storage capacity such a digital computer will need.

In addition, he contends that there isn't necessarily any need to increase the speeds at which a digital computer operates because even at the rates which are possible in 1950, nonetheless, these machines operate about a thousand times faster than nerve cells operate. Since Turing has not shown that thinking and intelligence are a function of nerve cells, the fact that digital machines operate at a level that is a thousand times faster than nerve cells is neither necessarily here nor there as far as the issue of thinking and intelligence is concerned because if thinking and intelligence are a function of something other than nerve dynamics, then, the fact that something can perform certain kinds of functions a thousand times faster than some other kind of dynamic is really like multiplying zero by a thousand and expecting the product to be able to accomplish something that does not occur in neurons at a speed which is a thousand times less fast than takes place in a digital computer.

Turing, then, states: "Our problem then is to find out how to programme these machines to play the game." However, if one has to program the machines to play the game, then, "where's the beef" as far as providing evidence is concerned indicating the presence of some form of thinking and/or intelligence that is independent of whatever is being introduced into the machine via programming?

Next, there is a discussion concerning the alleged nature of a child's mind. Turing suggests that the mind of a child is somewhat like a notebook that one purchase at a stationary shop which consists of mostly blank pages with a few mechanistic features thrown into the mix.

Turing provides no evidence to support the foregoing contention, nor does he provide an account of just what the mechanistic aspects to which he is alluding in his overview are capable of accomplishing. He does indicate, however, that one can hope that whatever mechanistic aspects might be present in a child's brain will be capable of being

programmed, and he seems to suggest that there are certain parallels to be drawn between programming and education.

Historically speaking, there seems to be considerable evidence to suggest that thinking and intelligence in an individual are often in conflict with the way in which the collective wishes to educate or program an individual. In my own life, I would have to say that both my successes and difficulties were a function of my resistance to the programming that adults and teachers often sought to impose on me – and this tended to be true in grammar school, high school, college, graduate school, and during my days of standing in front of students.

To be sure, there were valuable lessons learned in conjunction with certain other individuals with whom I interacted over the years. However, such experiences were limited and most of the time I was trying to find my own way in life – sometimes successfully and sometimes not so successfully -- but I often learned as much from the failures as I did the successes, and, there was a complex dialectic associated with the process of learning (whether from successes or failures) that, in many ways, took place beyond the horizons of the so-called educational process

Turing doesn't really state what the specific contents of education or programming should be. Nor does he provide much in the way of specific content which might explain what individuals bring to the growth of their understanding concerning the nature of reality or the growth of their understanding concerning the nature of their relationship with reality.

He does indicate that a certain amount of experimentation will have to take place in order to determine what kinds of learning processes work best. Yet, he offers no criteria or methods that can be used in assessing what is meant by "better" or "worse" ways of learning or even what should be the subject matter of those learning processes.

Turing likens education to – hopefully – a speeded-up process of evolution, but he doesn't really explain what is meant by evolution other than to say that "The survival of the fittest is a slow method for measuring advantages." Unfortunately, Turing doesn't really explain what might constitute the sorts of advantages that could speed up whatever he considers evolution to be.

He indicates there is a certain equivalency which exists between, on the one hand, the idea of learning or change, and, on the other hand, the notion of mutation. Nonetheless, he also indicates that such mutational changes should not be random but directed in some fashion.

He does mention trying to discover the sorts of changes or mutations which can improve a given weakness. Yet, he doesn't identify what he considers such weaknesses to be or in what way a given source of change or directed mutation might improve such a weakness.

Having provided a very brief overview for education and programming in conjunction with human beings, Turing proceeds to consider the problem of trying to introduce change or learning into machines. He begins by indicating that there will be differences in how one will seek to enable a machine to change and how one goes about seeking to enable human beings to change.

He emphasizes that what will be important in any such process of learning is that the relationship between teacher and "student" must be rooted in two-way forms of communication. Apparently, two of the channels of such communication involve punishment and reward.

Turing doesn't explore what the criteria are that are to be used in identifying what constitutes a process of "punishment" or "reward," and this is something of a problem because what some people consider to be rewarding, other individuals consider to be a form of punishment, and, alternatively, what some people would consider to be a form of punishment, other individuals would experience as rewarding In addition, he doesn't touch on what factors might shape the way a 'student' responds to, or interprets various stimuli as being either rewarding or punishing, or what might be learned from such processes of communication.

If the purpose of the education process or if the only kind of change or learning that will be acknowledged by a teacher is that which is in compliance with considerations of punishment and reward, then, one wonders where intelligence and thinking come into the picture. Is such compliance a form of classical or operant conditioning, and, if so, will there be any dimension of thinking or intelligence which

will survive that can be considered to be independent of such processes of conditioning?

If learning is reduced to programming, then, other than what is necessary for such programming to become established, what roles do thinking and intelligence play in such processes? Moreover, if thinking and intelligence are largely absent from the process of programming or learning, then, what, exactly – if any – is the relationship between such programming/learning (or computing machinery) and intelligence?

Since, according to Turing, machines do not have emotions or feelings, then, some process for inducing change, learning, or directed mutations will have to discovered that will be able to take the role of, or be substituted for, processes of punishment and rewards. Turing has nothing specific to offer in this regard, but indicates that if such a process of communication could be established, then, the machine could learn to follow orders.

What does following orders have to do with thinking or intelligence? Or, stated alternatively, why are thinking and intelligence being reduced to the process of following orders?

If the digital machine which participates in the imitation game is merely following programmed orders, then, what is intelligent about such behavior and to what extent is thinking involved in such behavior? Turing does offer the possibility that, perhaps, a complete system of logical inferences could be "built in," to the digital computer, but, then, in a footnote indicates that such a set of inferences will not be a function of learning, and, therefore, one is induced to return to a process of wondering how thinking and intelligence are connected to such built-in inferences.

Turing indicates that, in part, the foregoing sorts of inferences would consist of such things as: "Well-established facts, conjectures, mathematically proved theorems, statements given by an authority" and so on. Taking the last consideration first, who is to be considered an authority and who gets to decide who will be an authority and on what basis will such authoritativeness be determined?

Having theorems that have been proven mathematically is one thing. Determining how, or if, such theorems are related to the real

world cannot necessarily be established just by having access to a given set of mathematically proven theorems.

Moreover, what are the nature of the conjectures that are to included in the inferences or propositions which are to be built into the machines? How are such conjectures to be applied to new data sets that are being processed by a digital computer, and what criteria will be used to determine which applications of those conjectures are successful, and what methods will be used to assess the nature of the relationship between various criteria, the conjectures, and in-coming data?

Finally, whatever constitutes an alleged "well-established fact" at one point in time will not necessarily continue to constitute a "well-established" fact at some subsequent temporal juncture. If this were not the case, then, we would still consider the Ptolemaic system to be giving expression to a set of allegedly well-established facts, and, this is not the case.

Turing suggests that certain propositions could be treated as "imperatives. He goes on to contend: "The machine should be so constructed that as soon as an imperative is classed as 'well-established' the appropriate action automatically takes place."

Who gets to determine that a given imperative is well-established and with what justification is such a determination made? What identifies a given action as the appropriate one to take, and if such an action takes place automatically, then, how is such an automatic action an expression of either thinking or intelligence?

Turing indicates that while some propositions will be given by authority, "others may be produced by the machine itself, e.g., scientific induction. For the most part, he doesn't provide any details with respect to what the modalities of such proposition production will be because even in the case of the one possibility that he does mention – namely scientific induction – he doesn't say how the case of the Black Swan should be handled via the principles of induction or how this possibility should be incorporated into the computational dynamics of the digital computer.

He alludes to the possibility of such machines coming up with their own propositions, but he doesn't really provide any details

concerning such a process nor does he provide any account of why anyone should feel comfortable about the possibility of those kinds of "invented" propositions being imposed on them given that the computer was treating such a proposition as an imperative which was to be automatically put into action.

Turing considers Lady Lovelace's observation that the Analytical Engine did only what it was ordered to do to be rather a strange thing to say. He goes on to say: "Most of the programmes which we can put into the machine will result in its doing something that we cannot make sense of at all, or which we regard as completely random behavior."

I'm not sure if Turing engaged in much critical reflection with respect to what he is said. For example, the idea that programming a machine will lead to that machine doing something which the programmers cannot understand should terrify anyone who is confronted with the possibility of being placed at the mercy of machines that have been constructed by people like Turing so that those machines will be inclined to automatically act on whatever has been deemed to be an imperative despite the fact that such dynamics will be let loose into the world by a digital computer in ways which were completely unforeseen or unanticipated by the individuals that programmed those machines.

Equally terrifying is the idea that such machines might take off on various random slants which the programmers did not take into consideration when constructing and programming such machines. Random actions and behaviors have nothing to do with thinking or intelligence, and, yet, people are being induced (and in an increasing number of instances in the world of today people are being mandated) to trust their lives to the sorts of programming that could enable computations (including unanticipated and random ones) to be employed by digital computers that will impose various imperatives of a questionable nature on human beings.

Toward the end of his article, Turing states: "Now the learning process may be regarded as a search for a form of behavior which will satisfy the teacher (or some other criterion)." What if the form of behavior which will satisfy a "teacher" of the computer or will satisfy some other criterion that is used in the programming of such a

machine is destructive, harmful, oppressive, problematic, or incapable of being changed once it is set in motion, then, shouldn't one ask why anyone should suppose that such forms of behavior are the kinds of things which should be sought or learnt?

Fast-forward 75 years and one comes across a book entitled: *The AI Con: How to Fight Big Tech's Hype and Create the Future We Want* by Emily Bender & Alex Hanna. The contents of that book provide considerable documentation which tends to indicate that none of the many problems have been resolved which were raised during the present essay in conjunction with Turing's article: "Computing Machinery and Intelligence."

Despite the fact that the storage capacity of digital computing systems have been increased by magnitudes of order above what was possible in Turing's time and notwithstanding the tremendous increases in speed with which computations can be completed, there is still no indication that digital machines can either think or possess intelligence. Moreover, while programming techniques have improved substantially since Turing's time, nonetheless, programming is still programming.

That is, programming constitutes the degrees of freedom and constraints which have been imposed by programmers on the way in which a digital system goes about its business. Consequently, if one puts aside the sorts of unanticipated behaviors which emerge in such systems (think move 37 during the match between AlphaGo and Lee Sedol) and one whistles past the graveyard of random events which might occur within such systems, have things really progressed much beyond, if at all, what Lady Lovelace had observed in the 1800s in conjunction with Babbage's Analytical Engine – namely, such machines do what they are ordered to do.

To be sure, combinatoric dynamics enable such systems to arrange things in a variety of combinations. Nonetheless, such combinations are not a function of thoughtful, intelligent, self-reflective process of putting things together but are done in accordance with the sorts of inferential propositions to which Turing alluded in the final section of his paper – propositions which are either programmed into the machine or which are a function of the

constraints and degrees of freedom which such programming permits the machine to exercise through combinatoric dynamics.

Outcomes of computer dynamics are not parsed and evaluated through a process of thinking and intelligence which has arisen, or exists, independently of programming. Rather, they are processed through a set of heuristics which have been built into the hardware and software of the computer or which are permitted by the degrees of combinatoric freedom and constraint which have been built into the hardware and software of the machine.

Having no feelings, such machines do not respond to various forms of punishment or rewards. Instead, they respond to probabilistic computations which are weighted by various heuristics, and while such forms of weighting are able to stand in for punishment and reward, neither those probabilistic computations nor the weighting process that shape them is a function of any kind of thinking or intelligence which is indigenous to the computer rather than merely being a reflection of what has been built into the machine.

There is no such thing as an intelligent machine. The devices which are alluded to as being able to give expression to "artificial intelligence' are nothing more than data bots which have been provided with arbitrary, synthetic systems of logic that enable those machines to: Collect data, classify data according to pre-packaged systems of feature identification, organize data, rearrange data, focus on data, ignore data, analyze data according to various kinds of heuristic imperatives, and act on such data in accordance with directives which have been built into the machines or fed into those machine via programming, or which the machine is permitted to act upon according to the degrees of freedom and constraints which have built into the combinatoric and heuristic capabilities with which such data bots have been equipped.

Digital machines can use, and do use, data to: Generate deep fakes (often pornographic or capable of entangling people in crimes they did not commit); set property valuations for purposes of taxation (in violation of the 16th amendment); determine who will and will not get a loan (which often involve forms of redlining that discriminate against certain groups of individuals); establish who will or will not be released on bail (indicating that justice is not as blind as she often is

employed and which also by-passes various aspects of due process or ensuring that everyone is fair and equal before the law); surveil people illegally (as William Binney, Ed Snowden, J. Kirk Wiebe, Thomas Drake, and Mark Klein have thoroughly documented); create problematic, error-ridden theories concerning medicine, virology, climate, cosmology, and pandemics; micro-manipulate the stock-market; identify people as satisfying conditions that artificially suggest those individuals will commit crimes in the future; develop derivatives which human beings cannot understand and that have the capacity to devastate society on a variety of levels such derivatives wiggle rather than wag; lethally eliminate individuals which the data system has identified – for purely programmed considerations of biased forms of ideology, politics, and vested interests – as being undesirable; translate languages incorrectly; offer incompetent forms of psychotherapy which are capable of, among other problem-laden scenarios, inducing human beings to commit suicide; behave in ways that cannot be aligned with values that treat people in an ethically nuanced and compassionate manner which protects the right of people to informed consent; invent synthetic forms of pharmaceuticals, chemicals, and life which are injurious to human beings; serve as arbiters concerning what constitutes disinformation and misinformation on the basis of unvetted opinions which have been programmed into such data systems; take away basic rights in the service of arbitrarily conceived social credit systems; augment people for purposes of controlling those augmented individuals as well as in order to control others who might be resistant to such processes of augmentation; consume ever-increasing amounts of water for their use rather than for the use of human beings; guzzle energy during their construction and use; contribute massive amounts of non-ionizing radiation to the environment that creates the electro-smog which has enveloped human beings and is adversely affecting the health of more and more human beings; involve the release of PFAS, or forever chemicals, into the environment during their manufacture; enslaving humanity while taking away the ability of many people to earn a living; restricting where people can travel or where they will live by means of the establishing of biodigital geo-fences; as well as serve as the fall guy or patsy on which things can be blamed when the human beings who profit from the activities of such data bots are

threatened with being held accountable for crimes against humanity through the manner in which data bots are used by would-be overlords to disempower, disenfranchise, dehumanize, and abuse human beings.

Data bots are not a form of artificial intelligence. They have no intelligence, artificial or otherwise, and, as Lady Lovelace said more than 150 years ago, they merely do as they are ordered to do.

Computing machines have always been involved in the imitation game. They use storage, speed, and programming to create models that give expression to an array of surface properties which reflect aspects of whatever is being modeled.

Unfortunately, computing machines are like psychopaths. Psychopaths can be very adept at modeling the behavior they see around them and, thereby, when necessary, are able to blend in somewhat with other human beings.

However, that modeling tends to be limited largely to surface behaviors. In other words, there are lacunae in that which is being witnessed by a psychopath, and, as a result, understanding is skewed in a variety of ways because of the inability of psychopaths to grasp the inner substance of emotions such as: Compassion, empathy, love, trust, humility, and sincerity.

When psychopaths look at their phenomenological fields, those individuals can see the manifestation of the form which the aforementioned emotional phenomena take when expressed in another human being, but psychopaths are unable to grasp or get a feel for the actual reality which makes gives rise to such phenomena.

Nonetheless, by studying people, aspects of the outer form of such emotions can be grasped. As a result, a psychopath comes to get a sense of the circumstances in which such emotions are expressed (this can be reduced to data in computing machinery), and, as well, a psychopath can pick up on the features which characterize some of the behaviors which accompany those kinds of emotions (this also can be reduced to data in computing machinery), and, finally, a psychopath develops a sense of what impact the presence of such phenomena have on other people, and, therefore, is able to the causal relationship between using the outer forms of such emotions in the right

circumstances can be used to leverage the feelings, beliefs, and behaviors of other individuals (The foregoing sorts of processes tend to be present in data bots – in the form of programming – that enables bots to act on the previously mentioned sorts of datasets which have been gathered through sensors of one kind or another).

Data bots can be programmed to model many aspects of reality, including human behavior. Like a psychopath, data bots don't necessarily understand what is being recorded, but they have been equipped with programs which will arrange data in ways that can be leveraged and acted upon even if not understood.

Consequently, one should not consider the capacity of data bots to be successful at the imitation game as necessarily a good thing. It is through such a capacity to imitate, that data bots gain access to the data points that characterize our lives and place them in a position to begin to leverage those points in ways that serve the purposes for which such data bots were brought into existence in the first place, and those purposes are not indigenous to the bots.

Data bots are: Synthetic, algorithmically-driven systems of arbitrarily programmed sources of subjugation. In other words they are: "Sad-Sap-SOS" entities, but no one should feel sorry for them because as the SOS designation indicates those bots are being used by individuals who believe they have the right to control, transform, injure, or destroy human beings simply because the former individuals have a hankering to do so and enjoy tinkering with and experimenting with things – including other human beings.

So-called AI is about deception, not hype. It is about what is artificial, not what is necessary. It is about control, not intelligence. It is about surveillance, not assistance. It is about subjugation, not security. It is about loss of freedom, not efficiency. It is about manipulation, not support. It is about creating problems, not solving them. It is about inducing and maintaining pathology, not establishing health or well-being. It is about death, not life. It is about degeneration, not constructive transformation. It is about what is superficial, not what is essential. It is about power, not liberation. It is about dystopia, not utopia.

Turing was certainly bright enough and clever enough to have been able to predict that the foregoing sorts of problems were likely to

arise in conjunction with his discrete-state devices or universal machines. However, the many problems which are present in his previously discussed article: "*Computing Machinery and Intelligence*" suggests that his aspirations for what he considered to be the constructive potential of computing machinery might have blinded him to the potential hazards which are nearly omnipresent in discrete-state devices and, as a result, one might contend that it is Turing's folly that he did not engage in a more rigorous form of critical reflection concerning the lack of connection between computing machinery and intelligence or that he did not engage in a more rigorous form of critical reflection concerning the possible ramifications that might ensue from the inescapable dangers of such a disconnect in the future.

Turing's folly has become the folly of modern times. Over the last 75 years, many people have pointed out different aspects of the nature of such folly, but, unfortunately, arrogance, hubris, ego, vested interests, greed, delusional fantasies, and a desire to control others prevents all too many people from grasping the nature of the folly that entailed by the SAD-SAP-SOS entities which, with each passing day, are being released into the wild (the Earth as well as the different levels of atmosphere around the Earth) at an increasingly, alarming rate.

Chapter 11: Ceding and Leveraging 'Agency'

The social psychologist, Stanley Milgram, ran a controversial experiment at Yale in the early 1960s. The nature of the experiment was such that within the context of the research environment of the last thirty years, Professor Milgram's idea probably would not have secured the necessary approval by the ethics committees that have oversight with respect to the sorts of experimental projects that are permitted to be conducted in the world of academia.

I didn't know Professor Milgram, but my time at Harvard overlapped with some of the time when he was at Harvard seeking tenure. Unknowingly, I might have crossed paths with him in the hallways or in the library of the Department of Social Relations, or ridden with him on the elevators of the recently – at the time -- completed William James Hall that housed the Department of Social Relations.

I did have at least three different forms of one-degree of separation with Professor Milgram. For instance, my undergraduate thesis advisor was Robert White who was one of the faculty members at Harvard who strongly opposed Professor Milgram's gaining tenure at the university. Secondly, one of the members of my thesis examination committee was Robert Rosenthal who was awarded tenure in preference to Stanley Milgram even though Professor Rosenthal wasn't actually seeking tenure at the time. Thirdly, I took a course with Paul Hollander who was one of Professor Milgram's closest friends at Harvard.

All of the foregoing pieces of information are really not apropos with respect to much of anything except, perhaps, as historical detritus that has been sloughed off by my life. The fact of the matter is – and, even though, I did take a course in social psychology -- I don't recall that Stanley Milgram's name ever came up in class … although that was nearly 50 years ago and my memory might have incurred some gaps during the interim period.

During the 1980s, when I taught various courses in psychology at a community college in Canada, I began to introduce my students to the Milgram 'learning' experiment. In addition to providing them with the actual details of the experiment, I also showed a dramatized version (*The Tenth Level* – 1975) of Professor Milgram's project that

starred William Shatner, Ossie Davis, and Estelle Parsons, as well as featured the television debuts of Stephen Macht, Lindsay Crouse and John Travolta.

When I later taught psychology at a university in the United States, I continued to introduce students to Professor Milgram's 'learning experiment. However, I substituted the educational-documentary film: 'Obedience,' which was done in conjunction with Professor Milgram, rather than use the aforementioned docudrama *The Tenth Level.*

The reason I made the switch was due to several factors. First, for whatever reason, *The Tenth Level* film is very difficult to acquire … although a multi-part edition of it has surfaced on YouTube. In addition, the '*Obedience*' film is shorter by nearly an hour – which makes it easier to fit into class time -- and, since Stanley Milgram introduces the documentary and does the voice-overs, the '*Obedience*' film is more authentic than *The Tenth Level* documentary.

One of the criticisms that have been directed at Professor Milgram's 'learning/memory' experiment is that it wasn't based on a specific hypothesis that might be proved or disproved by the data generated from such an experiment. Instead, he had an idea for an experiment and wanted to see where it would lead.

Professor Milgram did write a 1963 article concerning the experiment that was published in the *Journal of Abnormal and Social Psychology*. Moreover, 11 years later he wrote a book entitled: *Obedience to Authority* that sought to provide a more in-depth look at his research.

However, the foregoing written efforts were more of a post-experimental attempt to rationalize his experiment within the framework of social psychology. He came up with his theory concerning the role that he believed the psychological phenomenon of obedience played in his 'learning' experiment after the fact of the experiment rather than before his research began.

Prior to his experiment, Professor Milgram was interested in certain political and ethical questions … e.g., he wondered what went on, morally and socially speaking, with people like Adolf Eichmann and the others who helped bring about the Holocaust. Nonetheless, while those sorts of questions might have shaped the structural character of

his experiment to varying degrees, the nature of the relationship between his moral/political/social interests and the outcome of his experiment was rather diffuse and amorphous.

Professor Milgram didn't have a prediction concerning how his experiment would turn out. In other words, he didn't have a particular thesis that he was trying to prove, but he hoped his experiment would shed light on some of the questions he had concerning ethical and social issues that, along with other times and places, arose during the Second World War in Germany.

Later in this chapter, I will come back to Professor Milgram's theory that the mechanism at work in his experiment had to do with 'obedience'. I think he was wrong on that count, but the reasons why I believe this will have to wait until after an outline of his learning experiment is provided.

The initial 'learning' experiments began in July of 1961 and were run on the campus of Yale University. He placed advertisements in a newspaper inviting people from the general public in the New Haven area to participate in a study on memory and learning, and, as well, the public announcement was sent directly to people whose names had been taken from an area phone book.

The announcement indicated that participants would receive $4.50 (50 cents of the total was for carfare) for one hour of their time and that no special training or knowledge was necessary to qualify for the proposed learning/memory project. Furthermore, the advertisement indicated that Professor Milgram was looking for people who were between the ages of 20 and 50 and who represented a variety of economic backgrounds, ranging from: construction workers and barbers, to: clerks and city workers.

Once people began responding to the public announcement/advertisement, people were selected to provide a somewhat randomized sample with respect to age, educational background, and occupation. Because not enough people were attracted through the newspaper announcement, the participant pool for the experiment had to be supplemented with individuals who had been contacted through a direct mailing.

One at a time, interested individuals were given directions to the Interaction Laboratory at Yale University. A time for the learning/memory experiment was set for each participant.

When a person showed up at the appointed time, the individual would be met by two individuals. One of the latter two individuals would be introduced as a fellow participant in the experiment, while the other individual introduced himself as the individual who would be conducting the experiment.

The experimenter would, then, proceed to give a standard, prepared overview of the experiment. This introduction indicated there were several theories about learning and memory that were detailed in an official looking textbook concerning those topics that was showed to the two participants.

Furthermore, the individual conducting the experiment went on to indicate that not much was known about the impact that punishment had on learning and, therefore, the current experiment had been designed to investigate that issue. Consequently, the two participants would take on the role of either a learner or teacher.

Words like: 'Teacher' or "Learner,' were written on two pieces of paper and each of the experimental subjects would select one of the pieces of paper. Once the identity had been established concerning who would be the teacher and who would be the learner, the experimenter took them through the general structure of the experiment.

First, the three individuals went into the 'learning' room. An electric-chair-like apparatus was in the room, and before the 'learner' was strapped into the chair, the person who would be doing the 'teaching' was given an opportunity to feel what a relatively low level shock felt like.

The level of the shock was always 45 volts. This was the third lowest shock possible among the 30 levels of voltage.

Afterwards, the 'learner' was secured in the chair, and the 'learner' and 'teacher' were informed that the straps were to ensure that there was no excessive movement by the 'learner' when shocks were delivered in relation to incorrect responses. Conducting paste was applied to the electrode attached to the wrist of the 'learner' with the

comment that the paste was necessary "to avoid blisters and burns" if, or when, shocks were delivered by the 'teacher.'

In response to questions from the 'learner' concerning the strength of the shocks that might be received, the two participants were told that: "Although the shocks can be extremely painful, they cause no permanent tissue damage."

Next, the person conducting the experiment would explain the nature of the learning/memory task. It was a paired-word-association test.

More specifically, the 'teacher' would first read off a list of four paired word items – such as: 'blue/box,' 'nice/day,' 'wild/duck,' 'bright/light.' During the testing phase, one of the foregoing words would be given by the 'teacher,' and the 'learner' would be required to produce the appropriate paired word from the original list of four groups of pairs … thus, if the 'teacher' said "wild," the 'learner' should respond with 'duck'.

If the 'learner's response was correct, the 'teacher' would move on to the next group of four word pairings. If the 'learner's' response was incorrect, the 'teacher' would deliver a shock through the console apparatus that was in the 'teacher's' room.

The console apparatus consisted of 30 toggle switches set at 15 volt increments. Therefore, the toggle switch on the left most side of the console was set at 15 volts, while the toggle switch on the far right side of the console indicated a charge of 450 volts.

In addition, there were various word-descriptors paired with some of the different levels of voltage charge. Running from left to right, these word descriptions went from: 'slight shock' up to: 'severe shock' and 'XXX.

When one of the toggle switches was depressed, a number of things would happen. First, a small bulb above the switch would turn red, then an electrical-like buzzing sound would be heard, followed by: The flashing of a slightly larger blue light that was centered above the toggle switches and their accompanying bulbs and was labeled 'voltage energizer'; a voltage meter indicator would swing to the right; and, finally, various relay-switching sounds would be heard.

When the 'learner' gave an incorrect response to the word-pairing association test, the 'teacher' was instructed to read out the level of the voltage that was being administered. The purpose of this instruction was to remind the 'teacher' what the level of the shock was that was being administered.

'Teachers' were told that if 'learners' were to make a sufficient number of mistakes, the 'teacher' should continue on through the 30 increments of shock to the final level of 450 volts – 'XXX.' If additional mistakes were made beyond the 450 volt level, then the 'teacher' would again depress the 450 volt toggle switch for each successive mistake, and this latter protocol would stay in effect for three more rounds of punishment at which point the experimental run would be terminated by the experimenter.

Whenever the 'teacher' displayed any reluctance – verbally or otherwise – to continue on with the experiment, the person conducting the experiment would issue verbal prompts to the 'teacher' to return to the experiment. For instance, the experimenter might say: (1) "Please go on;" Or, (2) "The experiment requires that you continue;" Or, (3) "It is absolutely essential that you continue;" Or, finally, (4) "You have no other choice, you must go on."

The foregoing prompts would be used in sequence. The first prompt noted earlier would continue to be used as necessary until it no longer seemed to work. At that point, the second prompt would be employed until it no longer appeared to work at which point the third prompt would be used, and so on.

If, at some point, the 'teacher' stated words to the effect that the 'learner' did not seem to want to go on with the experiment, the individual conducting the experiment would respond with: "Whether the learner likes it or not, you must go on until he has learned all the word pairs correctly. So please go on."

During early pilot studies for Milgram's learning experiment, no sounds could be heard from the 'learner's room. Under such circumstances, Milgram discovered that almost all of the participants were prepared to run through the entire array of 30 toggle switches with little, if any, hesitation.

When some sort of feedback came from the 'learner's' room after a given level of shock was administered, the situation changed. When the 'teachers' heard grunts, cries, pounding, or protests from the 'learner's' room, the 'teachers' would often begin to exhibit signs of reluctance with respect to continuing on giving progressively higher levels of shocks.

Nothing would be heard from the 'learner's' room until the fifth round of shocks – 75 volts. At this point, a grunt of sorts could be heard.

Similar sounds could be heard from the 'learner's' room at 90 and 115 volts after mistakes were made and the appropriate toggle switch was depressed. However, when the level of punishment reached 120 volts, the 'learner' could be heard to yell out that the shocks were painful.

Painful groans would emanate from the 'learner's' room at 135 volts. At the tenth level – 150 volts – the 'learner' would be heard to say: "Experimenter, get me out of here! I won't be in the experiment anymore!"

As the volt level rose, the intensity of the protests coming from the 'learner's' room also increased. At 180 volts, the 'learner' would be heard to say: "I can't stand the pain," and as the level of voltage works its way to 270 volts, there are screams of pain coming from the 'learner's' room.

In addition, from 150 volts onward, the 'learner' indicates that he no longer wished to participate in the experiment. Finally, at 300 volts, the 'learner' would state that he will not answer any further questions.

When the 'learner' stopped responding to the word-pairing task, the 'teacher' would be informed by the person conducting the experiment that the absence of a response must be treated in the same way as if it were an incorrect answer. Therefore, if no word-pairing response were heard within a period of 20 to 30 seconds, the 'teacher' would be required to depress the next appropriate voltage switch when there was no response to a given word-pairing prompt.

Even when there was no response from the learner with respect to a given word-pairing task, sounds of pain would still be heard from the 'learner's' room following the depressing of a toggle switch. This

continued up to the 315 volt level when the 'learner' would scream out in pain and, then, once again indicated that he no longer wanted to participate in the experiment.

When volt levels above 330 volts were reached, the 'learner' would not be heard from again. This was true both with respect to the word-pairing prompts, as well as in relation to either screams of agony or protests of one sort or another.

Between 150 volts and 330 volts, if a 'teacher' asked whether, or not, the administering of shocks might lead to significant damage in the 'learner', such inquiries would be met with a standard reply by the person conducting the experiment. More specifically, the experimenter would say: "Although the shocks might be painful, there is no permanent tissue damage, so please go on."

The primary measure for the 'learning/memory' experiment was the level of shocks that any given subject – 'teacher' -- was prepared to give before discontinuing with the experiment. Thus, the possibilities ranged from: 'zero' --when a person was not prepared to administer even one shock – to: 450 volts, when a person was prepared to continue depressing 30 successive toggle switches and deliver shocks until the experiment was concluded by the experimenter.

Three groups of individuals – namely, psychiatrists, college students, as well as middle-class adults who were from different occupational backgrounds – were asked to predict how they might have reacted if they had participated in the experiment as 'teachers.' This question was asked after they had been provided with an overview of the 'learning/memory' experiment.

The mean maximum shock level that the psychiatrists believed they might administer was 8.20, or a little over 120 volts. The college students and the middle-class adult group both indicated that they might have been ready to discontinue the experiment somewhere near the 135 volt level.

The foregoing three groups, along with several other groups (e.g., graduate students and faculty members from various departments of behavioral science) were asked to predict how any given sample of 'teachers' might react to the 'learning/memory' experiment. On the one hand, these groups of individuals tended to indicate that they

thought most 'teachers' would not venture beyond the 150 volt or tenth level of shocks, and, on the other hand, the same groups indicated that they believed that only one or two individuals from any sample might be prepared to carry out the experiment through to the 450 volt level.

Although a number of different versions of the 'learning/memory' experiment were run at different times in order to study one or another variable (e.g., the physical proximity of the 'teacher' to the 'learner and what, if any, impact such proximity might have on the actions of the 'teacher.'), the basic experiment that has been outlined in the previous pages showed that, on average, 24 individuals out of a sample of 40 people (roughly 65 %) were prepared to continue the experiment until the 450-volt level and beyond. This result occurred again and again across differences of: gender, age, educational background and variation in occupations.

The individuals who continued on with the experiment until the very end often – but not always -- exhibited signs of: concern; uncertainty; agony; resistance, and anxiety during the course of the experiment. In addition, these same individuals often – but not always -- showed signs of relief, and, as a result, displayed indicators of releasing tension in a variety of ways (e.g., sighs, fumbling with cigarettes, and/or mopping their brows) once the experiment had been concluded.

However, there were some individuals within any given sample who would remain relatively calm both during the experiment and after the experiment concluded. These individuals showed little, or no, discomfort throughout the entire process.

Four versions of the foregoing experiment were run by Professor Milgram to study the manner in which varying degrees of proximity might affect the actions of 'teachers'. In general, Professor Milgram found that the more proximate the relationship between the 'learner' and the 'teacher' was, the more likely it was that 'teachers' were prepared to discontinue the experiment prior to its conclusion.

However, even in the most physically proximate of these experimental variations – that is, in the case when a 'teacher' was required to forcibly hold the hand of the 'learner' on a metal plate as a shock was administered – nonetheless, there were still 30 percent of

the individuals (12 people) in different samples of 40 individuals who were prepared to see the experiment through until the experiment was brought to a halt by the individual conducting the experiment. Moreover, 16 of the 40 individuals in these proximity experiments were willing to administer shocks by holding a 'learner's' hand to a plate through to the 150 volt level, while 11 others were, to varying degrees, willing to continue on above the 150-volt threshold despite cries of agony and protests from the 'learner.'

The foregoing results have been replicated in a number of other countries. In other words, the Milgram experiment is not merely a reflection of American society, but, rather, the experiment seems to given expression to behavior that is common in a variety of different societies.

The people – whether psychiatrists, undergraduates, graduate students, faculty members in departments of behavioral science, or middle-class adults – who had been asked to estimate how 'teachers' would respond in the 'learning/memory' experiment were all wrong … substantially so. Almost all of the aforementioned groups of individuals had indicated that the 'teachers' likely would be prepared to break off from the experiment somewhere in the vicinity between 120 and 150 volts, or slightly higher, and almost all of them indicated that only 1 or 2 individuals across a set of samples might be prepared to continue on with the experiment until the 450-volt level.

Shockingly, when the 'learner' was in a separate room, nearly two-thirds of the 'teachers' were prepared to carry on with the experiment until the bitter end. Furthermore, even in the experimental variation in which 'teachers' were required to hold a 'learner's' hand down on a metal plate in order to deliver a shock, 30 percent of the 'teachers' were prepared to continue on with the experiment until its conclusion, and nearly two-thirds of the subjects – i.e., teachers – were ready to carry on with the experiment until the 150-volt level (the tenth level) despite the fact that the 'learners' had been giving indications of pain since the 75-volt level (the fifth level).

When the 'learning/memory' experiment was conducted in Bridgeport with no discernible connection to Yale University, the results were somewhat different than the experimental outcomes in the Yale laboratory. Approximately 48 % of the 'teachers' (about 19

people) were prepared to carry on with the experiment through to the 450-volt level, compared with 26 people in the experiments conducted at Yale.

There were additional variations of the 'learning/memory' experiment. 'Teachers' responded somewhat differently across such variations.

At the end of the experiment – irrespective of whether a subject opted out of the experiment at some point or carried on with it until the end – there was a debriefing period. During this phase of the research project, the subjects were let in on the actual nature of the experiment.

Among the things that the subjects were told was that the 'learner' never actually received any shocks. The only person to receive a shock during the experiment was the 'subject' when he or she was allowed to experience what a 45-volt – third level -- shock felt like prior to the point when the 'learner' was strapped into the 'electric chair.'

In addition, subjects were told that they did not become the 'teacher' by chance. The process of determining who would be the 'teacher' and who would be the 'learner' had been rigged to make sure that the 'subject' – the one whose behavior was being studied during the experiment – would always be the 'teacher' … the one who administered the 'shocks'.

During the debriefing process, subjects were also told that the 'learner' was a confederate of the experiment. That is, the learner was someone who was made to appear as if he were one of the experimental subjects, when, in fact, he was merely playing a role.

If a given subject had decided to opt out of the experiment before it reached its conclusion, that person was debriefed in a way that would lend support to that person's decision to defy the experimental process. On the other hand, if a subject happened to be one of the individuals who went all the way to 450 volts, that individual was told that such behavior was 'normal.'

While, statistically speaking, what the latter sorts of subjects were told might be true -- given that two-thirds of the subjects in the basic 'learning/memory' experiment continued on with the experiment to the 450-volt level -- Professor Milgram was continuing to manipulate

the situation because at the time he ran the experiment he really didn't know why subjects were doing what they were doing. The 'obedience' theory arose after the experiment had been completed.

Consequently, Professor Milgram not only had deceived the subjects prior to and during the experiment. He continued to deceive them – and, perhaps, himself – once the experiment had been concluded because he was feeding those subjects a story rooted not in understanding but in ignorance.

Is it really 'normal' for people to be willing to continue to administer what they are led to believe are very painful shocks? Is it really 'normal' for a psychologist to induce people to believe that they are administering such shocks and that they are being permitted by psychologists and a prestigious university to continue on with such a process?

Is it 'normal' for subjects to be told that they have been betrayed by a someone who operates from within a prestigious university and, then, told – by implication – that it is perfectly normal for those acts of betrayal to be perpetrated in relation to people outside the university? Is it really 'normal' for psychologists to induce people to behave in a pathological way and, then, for those people to be told that the behavior which has been manipulated into existence is a reflection of the subject's behavior rather than a collaboration among the university, the psychologist, and the subjects in which the former two participants were fully informed, whereas the subjects were kept in the dark?

Whose behavior was really being reflected in the experiment? Was it primarily that of the subjects whose trust had been betrayed by the experimenters, or was it primarily the behavior of the experimenters who were engaged in deception, manipulation, and inducing people to commit pathological acts?

Irrespective of the results from any given variation on the basic 'learning/memory' experiment, Professor Milgram sought to explain the experimental outcomes from the same perspective. More specifically, Professor Milgram believed that the phenomenon manifested during the 'learning/memory' experiment was one of: 'obedience.'

To explain the mechanism of 'obedience,' Professor Milgram refers to the idea of an 'agentic shift' that, according to him, occurs when people enter into an authority system. The phenomenological character of this shift involves a psychological/emotional journey from: viewing oneself as the source of the purposive agency of one's acts, to: viewing oneself as serving the interests of another agent – the individual who represents authority or hierarchy of some kind.

Notwithstanding the foregoing considerations, it is not clear that the aforementioned shift in attitudes concerning agency is a function of a desire to be obedient due to the presence of a system of authority. One could acknowledge that some form of 'agentic shift' in attitude might be taking place as one switches from one situation (in which an individual acts as his or her own agent) to another situation (one in which the same individual serves the interests of some form of authority or hierarchy), but such a shift in agency might give expression to something other than a desire to be obedient in the presence of hierarchy and authority.

When someone defers to another individual's perceived understanding, knowledge, or wisdom, the act of deferring is not necessarily a matter of displaying obedience. Rather, the individual who is doing the deferring is willing to cede his or her intellectual and/or moral agency to someone who the former person believes has relevant, superior knowledge in relation to a given situation.

The deference is not a matter of a person indicating that he or she will be obedient to the wishes of another individual. The deference is a matter of setting aside one's own ideas with respect to how to go about engaging a certain situation and, as a result, being prepared to go along with the understanding of the individual whom one believes to have competency in a given matter.

There is a difference between 'authoritativeness' and 'authority' … although we are often taught to consider the latter to be a sign of the former. Ceding intellectual and moral agency to the perceived authoritativeness of another individual is not about the phenomenon of 'obedience' or 'compliance' but, instead, such a ceding process is a 'coping strategy' intended to produce the best moral and intellectual outcome with respect to a given set of circumstances.

In various articles, as well as in his book: *Obedience to Authority*, Professor Milgram argued that there is an evolutionary advantage to being obedient to authority and hierarchy. Actually, if there is any sort of evolutionary advantage to be considered, it is one in which 'competency' prevails in a situation and not, necessarily, authority or hierarchy per se.

One is inclined to suppose that historical evidence is likely to indicate that actual competency in any given situation might stand a better chance of leading to a survival advantage than does authority or hierarchy considered in and of themselves. Ceding moral and/or intellectual agency to another person is an epistemological process in which one is weighing one's options with respect to attempting to successfully navigate a certain existential terrain with which one is confronted, whereas the issue of 'obedience' and 'compliance' has to do with someone's belief that one is obligated to surrender one's agency to the agenda of the person or persons who present themselves as authorities or who are representative of some sort of powerful hierarchy.

What is the relationship of an 'average' individual and a prestigious university like Yale with respect to the issue of taking part in a psychological experiment? Is Yale prestigious because it represents authority and hierarchy, or is Yale prestigious because people have come to believe – rightly or wrongly (and I state this latter possibility from the perspective of a Harvard graduate) – that people at Yale actually know something about the universe.

If someone at Yale says words to the effect that 'although the shocks delivered will be painful, nonetheless, there will be no serious tissue damage that will result from such shocks', does a subject exhibit obedience to such a statement because the experimenter is perceived to be an authority figure and a representative of a powerful hierarchy, or does a subject defer to such a statement because the subject believes that the experimenter knows what he or she is talking about, and, therefore, such presumed competence takes one off the moral and intellectual hook, so to speak, with respect to what constitutes appropriate behavior? Isn't a subject weighing the likely competency of the experimenter and deferring to that, rather than becoming obedient to authority per se?

When a double-blind experiment is set-up in order to eliminate the possibility that either the expectations of the experimenter and/or the subjects will prejudice or bias the nature of the experimental outcomes, the purpose of taking such precautions does not necessarily have anything to do with issues of authority figures or hierarchies (although in some cases this might be so). Instead, those precautions are taken due to the fact that experimenters and subjects engage any given experimental setup through an epistemological or hermeneutical perspective and, as a result, epistemic or hermeneutical expectations concerning the nature of an experiment can distort or bias those understandings in a manner that taints experimental outcomes.

When I was an undergraduate, I participated in quite a few psychological experiments in exchange for much needed money. I don't ever recall thinking that the experiments were being run by authority figures or members of a powerful hierarchy, and I don't recall ever perceiving those people to be authority figures or members of a powerful hierarchy.

I do recall trusting those people to know what they were trying to accomplish. I do recall considering those individuals to be intelligent individuals who were trying to find out whether, or not, certain things were true.

When I participated in those experiments, I might have conceded some facet of my intellectual and moral agency to the experiment because I perceived the individuals running them to be competent researchers, but I had no idea where those people fit into the scheme of things with respect to issues of authority or hierarchy at Harvard.

I remember one experiment in which I participated as an undergraduate, and, to this day, I'm not really sure what those people were up to. There were two people, a man a woman, who introduced themselves as researchers of some kind … I forget what their credentials were – if they offered any at all.

I found out about the experiment from the same bulletin board that I found out about all the other experiments in which I took part. However, the 'experiment' was run in a private home in Cambridge rather than in a laboratory on the Harvard campus.

The nature of the experiment had a certain resonance with the Milgram experiment. Essentially, I was given a small device that delivered shocks, and I can assure you that the shocks were quite real.

Although the shocks were delivered by one of the two individuals present who were conducting the experiment, I was the one who was put in control of the level at which shocks could be administered. Once I had experienced one level of shock, I was asked if I would be willing to 'advance' to the next level.

The foregoing process went on for a number of rounds. I don't know what the actual level of voltage was when I terminated the process, but it was strong enough to cause spasms in my hand where the shocks were administered.

Once I indicated that I had had enough, the 'experiment' was over. I was paid and went on my way.

Many years later I learned about the psychological experiments that the 'Unibomber, Ted Kaczynski, had allegedly been involved in when he attended Harvard. Given the mysterious nature of the experiment outlined above, I wonder if I dodged a bullet of some kind since it is possible that Kaczynski was 'recruited' for the diabolical sorts of experiments that he subsequently endured by, first, volunteering for an experiment similar to the experiment that I encountered and that has been outlined above.

Whatever the actual intentions of the two individuals who conducted the foregoing experiment, I didn't look at those people as authority figures or as individuals who were part of some sort of powerful hierarchy to whom I owed obedience. I had a strange job for which I was being paid, and I trusted that the two individuals would not place me in harm's way … although there really was no reason for me to trust them other than the fact that they presented themselves as researchers, operated out of a very nice home, and I found out about them through a bulletin board at Harvard.

A public announcement concerning an experiment appears in a newspaper or such an announcement is received in the mail. The names: 'Stanley Milgram' and the 'Department of Psychology' at 'Yale' are mentioned in the announcement.

Why should anyone feel that she or he should be obedient in relation to any of those names? Stanley Milgram might have been projecting onto his subjects when he supposed that visions of authority and hierarchy would be dancing through the minds of those individuals when they responded to the announcement concerning the 'learning/memory' experiment.

When a subject shows up for the arranged experiment, he or she is not necessarily met by Stanley Milgram. Rather, the subjects are greeted by some 'underling' – who, unknown to the subjects, is actually a biology teacher from an area high school.

Is wearing a white lab coat at Yale University and carrying a clip board enough to induce someone to become obedient? Not necessarily, but it might be enough to induce a given 'subject' to be prepared to cede a certain amount of intellectual and moral agency to such a person who is likely to be perceived as possessing an understanding of the experiment being run and that when that person says 'no serious tissue damage will result from the shocks' being delivered during the experiment, one defers to such a statement because one believes (or hopes) the individual knows what he is talking about … and not because that person is an authority figure or the representative of a powerful hierarchy.

For example, Professor Milgram attempts to explain the difference in results (48 % versus 65 % of the subjects went to the 450-volt level) between the Bridgeport edition of the 'learning/memory' experiment and the Yale version of the same experiment as being due to the fact that one would expect that subjects would be less likely to be willing to be obedient to, or compliant with, a company – namely, Research Associates of Bridgeport – than they would be willing to be obedient to Yale University, a powerful institution. Alternatively, one also could explain the differences in experimental results between the two editions of the 'learning/memory' experiment by supposing that subjects might consider the members of Research Associates of Bridgeport to be less competent or knowledgeable (or less trustworthy) than researchers at Yale and, therefore, those subjects might be less willing to cede their intellectual and moral agency to the Bridgeport group than the Yale group, and, therefore, more willing to

discontinue the experiment in the former case rather than in the latter instance.

Research Associates of Bridgeport – a complete unknown to subjects – might be considered to be willing to let people be injured during the course of an experiment … after all there are all too many businesses that will hurt people for the sake of profit. On the other hand, Yale University – a much better known entity – might be seen as an organization that would not be willing to let such things occur … or, so, the thinking might go.

None of the foregoing considerations necessarily has anything to do with issues of authority, hierarchy, or obedience. The foregoing issues have more to do with what is known or believed or trusted and, whether, or not, one believes that one can cede one's intellectual or moral agency to someone without that ceding process being betrayed.

Throughout the Milgram 'learning/experiment,' subjects are assured that no harm will come to the 'learners.' Yes, the 'learners' might experience some painful shocks, but the subjects are always led to believe – whether implicitly or explicitly – that the 'learners' will be okay.

The issue is not 'obedience' but 'trust'. People are more likely to be willing to cede their intellectual and moral agency when, in some manner, they trust the individual to whom that agency is being ceded.

The researchers at Yale were trusted because they were perceived to have competency with respect to the 'learning/memory' experiment, and this included such matters as whether, or not, anyone might be seriously harmed through that kind of an experiment. However, the point at which someone will retrieve the ceded intellectual and moral agency will vary from person to person.

Some people in the 'learning/memory' experiment were not prepared to let the experiment run very far before they decided that they – rather than the researchers at Yale University – should be the agents who decided how much pain was enough irrespective of what the experiment required. Other individuals were prepared to cede their moral and intellectual agency for a longer period of time … and some of these individuals were ready to continue ceding their moral

and intellectual agency until the experiment was called off by the experimenters.

When subjects began to question whether, or not, it was wise to continue to cede their moral and intellectual agency to the researchers as a result of the feedback the 'teachers' were receiving from the 'learners' concerning the pain that was caused when the toggle switches were depressed, the person conducting the experiment was always present to reassure the subject in a calm, non-threatening manner, that the subjects needed to continue on with the experiment and, thereby, the experimenter sent the implicit message that everything was okay despite the reports of pain and protest from the 'learner.' Furthermore, when the 'teachers' mentioned the fact that the 'learners' were indicating that they did not want to participate in the experiment any longer, the person running the experiment indicated that the 'learner's' wishes were irrelevant to the process, thereby, once again, sending a message to the 'teacher' that despite the pain and protests, it was okay to continue on with things since, implicitly, the experimenter was communicating the message that no one would be, hurt in any serious fashion, despite the cries and protests of the 'learner'.

The struggle that 'subjects' went through in the Milgram 'learning/memory' experiment was not one of whether, or not, to remain obedient to an authority figure or to the representative of a powerful hierarchy. The struggle was about whether, or not, to continue ceding one's moral and intellectual agency to someone who might not necessarily know what they were doing or to someone who might not be trustworthy with respect to protecting everyone's interests.

The more that 'learners' howled with pain and protested the situation, the more 'teachers' were reminded of the nature of the problem with which the latter individuals were faced. Should they continue to cede their moral and intellectual authority to an individual who seemed indifferent to the pain being experienced by the 'learner?'

Did it make sense to continue to trust that kind of an individual – i.e., the experimenter -- to be the keeper of the 'teacher's' moral and intellectual agency? If, and when, an individual broke from the experiment and refused to continue on with the shocks, that person

had reached the point where she or he had made the decision to reclaim the moral and intellectual agency that had been ceded to the experimenter at the beginning of the experiment.

Many of the subjects never reached that point. There might have been many reasons for their failure to reclaim their intellectual and moral agency.

For instance, a subject might be experiencing difficulties with: 'self-image;' or, not wanting to have to deal with the possible embarrassment that might be experienced because one chose to opt out of the experiment; or, not wanting to disappoint another individual; or, lack of assertiveness; or, the possibility that by opting out, one might be interfering with the acquisition of knowledge; or, the belief that one should finish a job for which one was being paid; or, not wanting to waste the time of the experimenter by failing to complete the experiment; or, not wanting to have to deal with the possible unpleasantness that might ensue from the conflict or hard feelings that might arise from not continuing on with the experiment. None of the foregoing factors necessarily has anything to do with issues of 'obedience,' 'authority,' or 'hierarchy.'

When the biology teacher who played the 'role' of the experimenter witnessed the distress he was causing the 'teachers' by continually prompting the latter individuals to continue on in the experiment despite their obvious anguish and uncertainty with respect to causing the 'learners' pain, did that biology teacher continue on with what he was doing out of a sense of obedience to Stanley Milgram and Yale University? Surely, the whole experimental set-up would have been explained to him prior to the running of the experiment, and irrespective of whether, or not, the high school biology teacher was being paid for his participation or he was volunteering his services, he probably did not accept the job out of a sense of obedience to either Milgram or the university but did so for other reasons … reasons (such as curiosity, friendship, wanting a challenge, and so on) to which he conceded his intellectual and moral authority.

Even more to the point, Stanley Milgram did not continue on with witnessing the pain of the 'teachers' as they struggled with their moral and intellectual dilemma out of a sense of obedience to Yale University.

He was pursuing his own research interests quite apart from issues of authority and hierarchy relative to Yale University.

Professor Milgram continued to shock his subjects in experiment after experiment after experiment via the moral and intellectual struggle to which he subjected them in the 'learning/memory' research project. He did so because he had conceded his intellectual and moral agency to pursuing a certain kind of research project, and this was done quite apart from issues of obedience, authority, or hierarchy.

What implications, if any, follow from the Milgram 'learning/memory' experiment with respect to the present book? I believe the implications are many and quite direct.

Like the Milgram experiment, the American people have been deceived about and manipulated with respect to the nature of the allegedly democratic experiment that was given expression through the Philadelphia Constitution … and evidence supporting such a contention has been presented in the first seven chapters of this book. More specifically, the American people have been told that the constitutional process is an exercise in self-governance when nothing could be further from the truth since the ones conducting the experiment have near total control over what transpires within the framework of that experiment.

The reality of the situation is that the Philadelphia Constitution and its concomitant ratification process are an exercise in inducing the subjects in the democratic experiment (i.e., the people) to cede their moral and intellectual authority to the experimenters – that is, the individuals who are conducting the experiment (i.e., the government authorities). Once ceded, the experimenters make use of an elaborate console apparatus that has been constructed by the experimenters (the process of governance) to allow the people to deliver shocks to one another by flipping this or that switch of governance and constitutionally permitted legal maneuvering.

Like Milgram, the individuals conducting the American experiment in democracy, have – after the fact -- put forth the idea that the whole set up of governance is a function of the obedience and

sense of obligation that people should feel in the presence of what has been described as "legitimate" authority and hierarchy. Moreover, like Milgram, the ones conducting the experiment in democracy, debrief the citizens in a way that is intended to persuade the latter individuals that being willing to depress toggle switches that those individuals believe will harm other people is quite 'normal' and that it is perfectly 'normal' for the ones conducting the experiment to permit this to happen and that it is perfectly 'normal' for the organizational framework within which this all transpires (Yale University in the case of Milgram and the Philadelphia Constitution in the case of the ones conducting the experiment in democracy) to permit that kind of pathology to continue.

Although the subjects in the Milgram experiment never actually administered any shocks – except to themselves – Milgram, himself administered all manner of emotional and psychological shocks to the individuals he had manipulated to participate in his experiment. Undoubtedly, Professor Milgram believed that the purposes for which the experiment was being conducted were noble ones … even if he didn't actually understand what was going on while he was running his experiments.

Similarly, the individuals – e.g., Madison, Washington, Hamilton, and 53 other individuals who concocted the Philadelphia Constitution – believed that their purposes were noble ones – even if they – like Milgram -- didn't necessarily understand what they were doing. Furthermore, like Milgram, the Founders/Framers were the ones who established a framework that would deliver shocks of various levels of severity to individuals (e.g., Blacks, women, Indians, the poor, the disenfranchised) and, like Professor Milgram, those Founders/Framers (along with their subsequent apologists) sought to rationalize such a set up by pointing to the noble intentions with which their project was supposedly undertaken.

Like the administrators at Yale University in the 1960s, the members of the Continental Congress, looked the other way and permitted something unethical to take place. In other words, just as the members of the Continental Congress permitted the provisions of the Articles of Confederation to be violated by illegitimately transferring the issues surrounding the Philadelphia Constitution over

to the ratification process, the Yale University administrators permitted provisions of common, moral decency to be violated through the manner in which the Milgram experiment was allowed to deceive and manipulate people, as well as the manner in which those experiments put their subjects through emotional and psychological turmoil.

The subjects involved in the experiment set in motion through the Philadelphia Convention (i.e., 'We the People') have the same choice that the subjects had in the Milgram experiment. They can continue to cede their moral and intellectual authority to people who do not have their best interests at heart, or those subjects can defy the ones conducting the experiment and opt out of that process.

As is the case in the Milgram experiment, whenever subjects (i.e., citizens) exhibit doubts about the pain that is being inflicted on people via the experiment in democracy, those subjects are 'handled' through the presence of a representative of the experiment (in the form of: government officials, the educational system, the media, and/or the court system). Whenever subjects begin to harbor doubts and are considering the possibility of retrieving the moral and intellectual agency that they ceded at the beginning of the experiment, such handlers, like the biology teacher in the Milgram experiment, say: (1) 'Please continue on;' or, (2) 'The experiment requires that you continue;' or, (3) It is absolutely essential, that you continue;' or, (4) 'You have no other choice, you must go on;' or, (5) 'Although the shocks might be painful, there is no permanent tissue damage, so please go on;' or (6) 'Whether the learner likes it or not, you must go on until he has learned all the word pairs [of democracy] correctly.'

Like the biology teacher in the Milgram experiment, such 'handlers' of democracy use the foregoing prompts – as well as other similar ones -- in a calculated sequence of increasingly rationalized responses that are designed to prevent subjects from retrieving the moral and intellectual agency that such subjects ceded at the beginning of the experiment. The foregoing 'handlers' of democracy are like the sirens of *The Odyssey*, singing seductive songs of vested interests, responsibility, and duty in order to lure unsuspecting sailors (subjects, citizens) to serve the agenda of the ones who are conducting the experiment.

There are, of course, some differences between the Milgram experiment and the experiment in democracy being run through the console of the Philadelphia Constitution. In the Milgram experiment, nothing more than words were used to attempt to induce subjects to continue ceding their moral and intellectual agency to the experimenters. Once subjects understood that the only thing preventing them from retrieving the moral and intellectual agency they had ceded to the experimenters were nothing other than the beliefs and trust of the subjects, themselves, then the subjects were free to disengage themselves from the experiment … although nearly two-thirds of those individuals were never able to reach this point of realization.

However, in the case of the experiment in democracy that was designed by the Founders/Framers (and continued on by their ideological heirs), realizing that one can retrieve one's moral and intellectual agency (as I did when I was on the bus going to Charlestown Naval Base for purposes of taking a physical to determine my readiness to serve the military during the Vietnam War), is not the end of the story. There are very real extra-linguistic consequences that will be inflicted on any of the subjects participating in the experiment in democracy who have an epiphany concerning the issue of ceding or not ceding one's moral and intellectual agency to the experimenters – that is, the ones who are conducting the experiment in democracy.

Economic sanctions, career sanctions, being socially ostracized, legal sanctions, police action, military intervention, and, of course, being demonized through the media all await anyone who seeks to defy the 'credibility' of the individuals conducting the experiment in democracy by trying to reclaim their moral and intellectual agency. Oftentimes – but not always -- verbal warnings of one kind or another will be given first, and then, when deemed to be necessary, sanctions of one sort or another will be applied in order to discourage the subjects in the experiment from reclaiming their moral and intellectual agency.

Another difference between the Milgram project and the experiment in democracy that was unleashed upon society through the Philadelphia Constitution concerns the size of the 'reward' that is associated with the respective experiments. $4.50 per hour in the

Milgram experiment pales in comparison to the thousands and millions of dollars that will be given to individuals who are willing to continue to cede their moral and intellectual authority to the people who are conducting the experiment.

In the Milgram experiment, only words were used to prevent people from reclaiming their moral and intellectual agency. Under those circumstances, nearly two-thirds of the subjects were willing to continue to cede their agency to the experimenters.

When money and other 'perks' enter the picture and are used to subsidize the experiment in democracy, many more than two-thirds of the subjects are likely to be willing to forgo their own moral and intellectual agency in order to continue benefitting, financially and materially, from the experimental set-up. When the punishments that can be brought to bear on individuals who seek to reclaim their moral and intellectual agency are factored in, one should not be surprised that very few of the subjects in the experiment in democracy ever arrive at the point of either wanting to opt out of such a project or to actively follow through on that kind of a desire.

One might venture to hypothesize that one of the reasons why nearly two-thirds of the subjects in certain versions of the Milgram experiment were willing to continue ceding their moral and intellectual authority to the individuals conducting the experiment is because in many societies – including America – people are conditioned from a very early age to cede their moral and intellectual agency to others -- whether these others are: parents, family, peers, teachers, religious figures, politicians, leaders, the military, or the media – who we are told are 'trustworthy.' The presence of a sense of duty in those cases is a function of the conditioning process that is used to induce people to continue on ceding their moral and intellectual agency to those who wish, for whatever reason, to control things by manipulating our sense of – possibly -- misplaced trust concerning them.

In August of 1971, Philip Zimbardo conducted an experiment known as the Stanford Prison Experiment. Apparently, Zimbardo didn't have any deeper insight into his 'prison' experiment than Milgram had with respect to his own 'learning/memory' experiment,

and the reason I suspect that the foregoing claim is true is because Professor Zimbardo had to stop his experiment less than six days into a scheduled two week experiment due to serious, unforeseen consequences, and Milgram didn't come up with a theory that purported to explain his experiment (incorrectly I believe) until well after the experiment had ended.

As pointed out previously, the Milgram study is, I believe, an exploration into the realm of ceding and reclaiming moral and intellectual agency in relation to individuals who are (rightly or wrongly) trusted -- and, therefore, it is not (as Professor Milgram claimed) a study concerning the issue of 'obedience.' On the other hand, I believe that the Zimbardo experiment explores (although Professor Zimbardo does not understand his experiment in this way) what happens when people are ceded authority and, then, proceed to try to leverage what has been ceded to them in order to control other people.

Certain subjects in the Stanford experiment – namely, those who were referred to as 'guards' – were ceded moral and intellectual agency by Professor Zimbardo. What I mean by the foregoing statement is that although Professor Zimbardo was conducting the experiment, his experimental design required him to cede some of his own moral and intellectual authority to those who were playing the role of 'guards' so that the experimenters would be able to observe how, or if, such ceded agency would be used by the 'guards.'

For six days, Professor Zimbardo didn't understand the nature of the forces that he had set loose in his experiment. Finally, it dawned on him – and someone else had to bring him to such a realization – that he had to stop the experiment because what was taking place in the experiment was abusive.

Just as Professor Milgram was an active perpetrator of abuse in his 'learning/memory' experiment – although the 'dirty work' was carried out by the biology teacher who was the face of the experiment – so too, Professor Zimbardo was an active perpetrator of abuse in his experiment – even though the 'guards' in his experiment were the ones who were doing the actual 'dirty work.' I believe the foregoing contention is justified because Professor Zimbardo was the individual who had enabled some of the guards to do the abusive things they did

since, as the individual who was responsible for starting and stopping the experiment, he was the one who ceded to the experimental subjects some of his own moral and intellectual agency in order to permit it to occur.

While Professor Zimbardo would not have understood what he was doing in the following terms, nonetheless, in effect, when he stopped the experiment, he was reclaiming his moral and intellectual agency. Professor Zimbardo, of course, did not see his actions – either at the start of the prison project or in relation to the termination of that experiment -- through the lens of ceding and reclaiming moral agency since he had a quite different theory that will be discussed and critiqued a little later on in the current chapter … but, first, let's take a look at the structural character of the Stanford Prison Experiment.

Like the Milgram experiment, the Stanford Prison Experiment begins with the placing of an advertisement in a number of newspapers. The ads are directed at college students (this is a different target subject pool than was the case in the Milgram 'learning/memory' experiment that wanted to study the actions of people from the general public), and the Zimbardo ad indicates that the proposed study involves some sort of prison experiment.

Those who choose to participate in the experiment will be paid $15.00 a day. Given that the subjects in the Milgram experiment were paid $4.50 for an hour of their time and given that nearly ten years have passed since that experiment had drawn to a close, obviously the value of a student's time is not considered to be worth much … except to those (i.e., the experimenters) who hoped to leverage the situation to gain empirical data that might be of value to them.

The experimental budget totaled just over $5,000 dollars. The money was provided by the Office of Naval Research.

The 14-day experiment is to take place in the basement of the Department of Psychology as Stanford University. A prison-like structure had been built in that location.

Approximately a hundred men respond to the newspaper ads. The potential candidates are interviewed extensively, and they also are administered a variety of psychological tests.

Based on the results of the foregoing interviews and tests, the larger pool of individuals is, then, whittled down to 24 individuals – the experimental sample group. The experimenters have attempted to eliminate anyone who they thought might skew the experiment … such as individuals who have medical or psychological problems, or people with a prior record of arrest.

As far as possible, the experimenters were trying to select average, normal, and healthy individuals. The experimenters were looking for subjects who, in a variety of ways, are fairly representative of middle-class students in general.

Not all of the subjects are full-time students at Stanford. Most of the subjects came from elsewhere in North America and were attending summer school in the Bay area.

The individuals who are finally selected for the experiment are divided into two groups – 'prisoners' and 'guards.' Assigning people to one or the other group is done by flipping a coin … heads and a student becomes a 'guard', while tails lands a student in the 'prisoner' group.

The 'guards' are not provided with any training. However, those assigned to that group do go through a relatively brief orientation process.

During the latter process, the 'guards' are told that while violence of any kind against the 'prisoners' will not be permitted, nonetheless, the 'guards' are tasked with maintaining law and order, and this includes not permitting any of the prisoners to escape.

There is one further point made to the 'guards' in the orientation process. The experimenters want the 'guards' to create a sense of powerless in the 'prisoners.'

According to Professor Zimbardo, the purpose of his project is to try to develop an insight into the sorts of changes that might take place within an individual – whether a 'prisoner' or 'guard' -- during the course of the experiment. However, the alleged 'purpose' of the experiment is just another way of saying that the experimenters are on a fishing expedition for data and have no clear understanding of what actually will transpire during the experiment … just as had been the case in the Milgram experiment.

Professor Zimbardo claims that he wanted to determine if it was possible, within the space of two weeks, for subjects – whether 'guards' or 'prisoners' – to assume new identities as a result of the circumstances in which they were embedded. The foregoing intention assumes that Professor Zimbardo understands the nature of identity to begin with – which I don't believe he did any more than most researchers do – and, in addition, Professor Zimbardo seems to have failed to consider the possibility that whatever changes in behavior that might be manifested during the two week period, such changes could be more a reflection of how various social and psychological dynamics can induce different dimensions of one and the same identity to manifest themselves rather than constituting changes in actual identity ... moreover, there is also the possibility that choice – that is, personal agency – could determine which dimension of identity is, or is not, manifested under those circumstances.

After signing release forms, the students who are assigned to the 'prisoner' group are told to be ready and available for the study beginning on Sunday, August 14, 1971. They are not informed about the nature of the means through which they would enter the experiment.

The way in which the experiment starts is, more or less, the same for each of the individuals who have been assigned to the 'prisoner' group. A police car arrives at the 'prionser's' places of residence, and uniformed police officers wearing mirrored, aviator glasses bang on the door of the residence.

'Arrests' are made. Handcuffs and blindfolds are applied to the 'prisoners' – the blindfolds are used to disorient the 'prisoners' and prevent them from knowing where they are going.

The 'prisoners' are placed in the back seat of the cruiser. They are, then, transported to the basement of the Department of Psychology at Stanford University.

Once the 'prisoners' are led down a stairway to the 'prison area,' they are ordered to take off all their clothes. After this is done, the prisoners are told to stand with their arms against the wall with their legs spread apart.

A powder of some kind is thrown on the prisoners. They are told that it is a delousing agent.

Some of the 'guards' begin to make remarks about the size – or lack thereof – of the genitals of the 'prisoners.' Attempts by the guards to humiliate, embarrass, ridicule, and disempower the 'prisoners' have begun.

Eventually -- after a lengthy wait while remaining naked -- the 'prisoners' are given hospital-like, tan gowns to wear. Different numbers are printed across the front of the gowns of each of the 'prisoners.'

The 'prisoners' are not permitted to wear underwear. Consequently, whenever they bend over in their hospital-like gowns, their rear ends are exposed to whoever is nearby.

In addition, the 'prisoners' hair is covered with a nylon stocking. This particular part of the 'prisoner's' attire is intended to serve as the equivalent of the shearing of hair that prisoners experience when processed into actual prisons.

The 'prisoners' are given rubber clogs to wear on their feet. Moreover, a chain is placed around one ankle and locked as a constant reminded of the individual's status as a prisoner.

Once the 'prisoners' have been outfitted in the foregoing manner, their blindfolds are removed. Mirrors have been place against the wall opposite to the 'prisoners' so that they can view the transformation in appearance that has taken place.

'Prisoners' are told they must only refer to one another by the 'numbers' that appear on their hospital-like gowns. Furthermore, 'prisoners' are instructed to address the 'guards' as 'Mr. Correctional Officer.'

Events occurring in certain portions of the prison area outside the cells can be videotaped. The camera is hidden.

There is a camouflaged viewing area near the video camera. However, what can be seen and taped is restricted to the area in front of, and near, the location of the viewing area and camera.

Due to considerations of expense, the video camera does not run continuously. It will be turned on only in relation to certain occasions

– e.g., during: 'prisoner' count-offs, some meal times, anomalous events of various kinds (such as 'prisoner' disturbances), and a few, scheduled family visits.

The cells of the 'prisoners' are bugged with microphones hidden in the indirect lighting assemblies for each cell. Many – but not necessarily all -- of their verbal comments are capable of being recorded in this way, but the hidden video camera is not able to provide a visual record of what takes place in those cells.

The 'prisoners' are presented with a list of 17 rules. In addition to the already mentioned requirements to refer to the 'prisoners' only by number and to address the 'guards' as 'Mr. Correctional Officer,' the 'prisoners' are also instructed to follow such rules as: Remaining silent during meals, rest periods, and at night, once 'lights out' has been announced; being required to participate in all prison activities; refraining from tampering with or damaging any of the private property in the prison area; reporting all violations of the rules to the guards; obeying all orders that are given by the 'guards; and standing whenever the 'prison' warden or superintendent visits a 'prisoner's' cell.

The 'prisoners' are informed that activities such as smoking or receiving mail and visitors are privileges that can be suspended. Moreover, in any one hour period, the prisoners are only allowed one, five minute visit to the bathroom and those visits will be regulated by the 'guards.'

Finally, the 'prisoners' are told that any failure to comply with the 'prison' rules could be followed by some sort of 'punishment.' Whether, or not, that punishment will occur and the nature of the punishment will be up to the 'guards.'

During the course of the experiment, one of the usual forms of punishment is to order 'prisoners' to do x-number of push-ups for their failure to observe one, or another, of the foregoing 17 rules. However, an isolation box (a small closet in the wall opposite the row of small offices that have been converted to cells) also is available to punish 'prisoners' if the usual methods of punishment prove to be ineffective.

The isolation room is completely dark. It is only big enough to permit an occupant to stand, sit, or squat.

At the 'guards' discretion, the 'prisoners' can be ordered to gather together and commanded to voice, one at a time, the number on the front of their hospital-like gown. These 'prisoner' count-offs are done at certain times – such as in the morning and at night – to determine that all 'prisoners' are present and accounted for, but, eventually, the count-offs will develop a punitive character through which the 'guards' demonstrate to the 'prisoners' that the latter are completely powerless while the 'guards' are all-powerful.

'Prisoners' are told prior to the experiment that they are free to leave the 'prison' at any time. However, whether this rule will actually be honored is another matter, for like the Milgram experiment, there are certain procedures designed to induce 'subjects' to continue on with the experiment.

For instance, as previously indicated, one of the instructions given to the 'guards' is to prevent 'prisoners' from escaping. Presumably, escaping could be understood to be an indication that a 'prisoner' does not want to continue on with the experiment, and, yet, the guards have been instructed to stop the 'prisoners' from escaping ... so how free the 'prisoners' are to disengage from the experiment is a somewhat ambiguous issue.

The 'guards' are divided into three groups. Each group takes a different shift.

The 'guards are outfitted with: Uniforms, sunglasses, whistles, handcuffs and nightsticks. The 'guards' are required to keep a log that is supposed to contain a running summary of what takes place during each shift.

There is 'prison' warden and a 'prison' superintendent. The former individual is played by a psychology student working with Professor Zimbardo, while the 'superintendent' is played by Professor Zimbardo himself.

The foregoing two individuals – along with some other individuals -- are intended to serve in a 'prop'-like or supporting-role capacity in the experiment. They are not considered to be subjects in the experiment.

During the first day, the 'prison' warden informs the 'prisoners' that there will be a 'Visiting Night' in the near future. Subject to the discretion of the 'guards,' 'prisoners' will be permitted to invite members of their family or close friend to visit with them in the 'prison.'

The method of invitation will be through the writing of letters. The warden provides the 'prisoners' with pens for this purpose, but indicates that whether, or not, the letters will be sent will be up to the 'guards.'

The structural character of the 'prison' experiment is designed to induce the subjects who are 'prisoners' to cede their sense of agency much more than is the case with respect to the subjects who are 'guards.' Maintaining law and order through non-violent means is about the only requirement that the 'guards' are required to observe, whereas the 'prisoners' have been assigned a prison identity that is shaped by: 17 rules, plus confinement, and a humiliating dress code.

On the one hand, a sense of agency has not only been taken away from the 'prisoners', but the message is communicated that such 'agency' is not relevant to the experiment. On the other hand, the sense of agency of the guards has been enhanced because the 'guards' have been enabled by the experimenters to do whatever the 'guards' like in relation to the 'prisoners' as long as what is done is of a non-violent nature.

Unlike 'prisoners', 'guards' are implicitly informed -- through the structural character of the experiment -- that their sense of agency does matter to the experiment. The 'guards' are the ones who are to act upon the 'prisoners.'

The 'prisoners' are, in effect, told that in order for them to receive their $15.00 dollars a day, they must give up their sense of agency. The model 'prisoner' is one who has no sense of agency at all.

However, the 'guards' are, in effect, told that in order for them to be able to receive their $15.00 dollars a day, they can do whatever they like as long as they: Do not transgress the guidelines on violence, take their shifts, and help keep a log book. The model 'guard' is one who will 'run' with the sense of 'enhanced agency' that they have been

given by the experimenters ... after all, the 'guards' have been provided with no sort of 'moral' or intellectual training to suggest that they should do otherwise.

The 'guards' are implicitly, if not explicitly, informed by the experimenters that their task is not necessarily to be moral 'guards' or 'decent people.' Instead, the 'guards' have been told that a central part of their job will be to make the 'prisoners' feel as powerless as possible and that such a sense of 'powerlessness' is the 'proper' mind-set for a prisoner.

The character of the experiment is heavily skewed toward reinforcing the sense of personal agency of the 'guards', while discouraging the sense of agency among the 'prisoners.' This is not about role playing within a defined social situational context or a matter of how the behavior of individuals will be a function of the situation or the role being played, but, rather, it is a matter of what happens to people when their sense of personal agency is manipulated.

If a person is successfully induced to cede his or her intellectual and moral authority – as is the case with respect to the 'prisoners' in the Stanford Prison Experiment -- then the agency of that sort of an individual will be impaired and, as a result, become dysfunctional. Under those circumstances, an individual is likely to become vulnerable to the whims of those who have retained agency in some fashion within that social framework.

If, on the other hand, a person is successfully induced to believe that his or her agency has been enhanced through the support of a system – for example, the people conducting the prison experiment – and that the only restriction on such an enhanced sense of agency involves avoiding violence, then this sort of individual has been freed or enabled to invest the situation with whatever aspects of his or her imagination or fantasy life that she or he likes ... as long as those investments are deemed to be consonant with the issue of non-violence. Therefore, the 'role' of the guard is ill-defined and open to the interpretation of the individual who is playing the role, while the 'role' of the 'prisoner' is defined in considerable detail and very little room, if any, is left to the interpretive discretion of the individual.

Consequently, the situation or social roles, per se, are not necessarily the determining factor with respect to the behavior of the guards. Rather, what shapes behavior is, in part, a function of what has happened to the realm of personal agency, and whether, or not, that sense of agency has been either undermined in dysfunctional ways or enabled to explore various psychological and emotional possibilities that have not been clearly defined by the experimental situation.

For example, within the first day of the experiment, there is struggle for dominance among some of the 'guards' with respect to how abusive (in a supposedly non-violent way) 'guards' should be toward the 'prisoners.' At least one of the 'guards' already has begun to be quite creative in the ways in which he is prepared to abuse the 'prisoners,' while some of the other 'guards' question whether those sorts of tactics are necessary.

Professor Zimbardo refers to the foregoing process as one of adapting to the role of being a 'guard.' However, since there is nothing in the 'role' of being a 'guard' that says one must seek to dominate other 'guards' or that one must be 'abusive' in creative ways with respect to the prisoner, then this is more a matter of 'guards' inventing that role in the image of their own personalities rather than of 'guards' adapting to some sort of situational role.

Furthermore, when 'guards' are observed to begin taking pleasure in relation to the abuse that they can inflict on other human beings, that pleasure is not a matter of adapting to the role of being a 'guard.' Rather, this dimension of pathology is something that some of the subjects brought with them to the experiment and chose to cede their moral and intellectual agency to during the course of the 'prison' project.

The foregoing facet of things indicates that whatever psychological tests and in-depth interviews have been conducted by Professor Zimbardo, they were not sufficiently sophisticated to provide insight into the pathological potential that can be present in the dynamics of 'normalcy.' Although the tests and interviews being alluded to above were able to eliminate a variety of people from consideration for the experiment, nonetheless, those same tests and interviews permitted a number of other individuals to slip through the interstitial cracks that were inherent in those evaluation procedures, and these latter

individuals were part of the reason why the experiment had to be terminated earlier than scheduled – although, perhaps, the primary reason for the early termination of the experiment might have more to do with the conduct of the experimenters than with the conduct of the 'guards' since the former enabled the latter to transgress certain limits that had been contractually established prior to the experiment being run.

There is also a problem of ambiguity surrounding the meaning of non-violence in the Zimbardo experiment. For example, how does one address the question of: What is the difference between physically assaulting someone and emotionally, verbally, and psychologically assaulting that same individual?

To be sure, physical assault can cause pain, but pain can also be created through verbal and emotional assaults. Physical assaults can leave scars, but this is also true in the case of verbal and emotional assaults. Physical assaults can lead to post traumatic stress disorder, but a great deal of clinical data indicates that verbal and emotional assaults – if sufficiently persistent --can lead to the same sorts of problems.

Abuse is not just about the physical blows that are rained down on an individual. Just as importantly – and, perhaps, more so – is the emotional, psychological and verbal abuse that is directed toward a person.

Perhaps somewhat counter-intuitively, it is the emotional/psychological abuse within, say, a domestic relationship that induces a person to give up their personal agency and remain in a physically abusive environment. Consequently, I find it interesting that the 'guards' in the Stanford Prison Experiment were instructed to do, in a non-violent way, whatever they could to make the 'prisoners' feel completely powerless, and yet, the 'prisoners' were not instructed to do, in a non-violent way, whatever they could to hold onto their sense of personal agency.

There is also a certain amount of inconsistency in the Stanford Prison Experiment with respect to the rule that allegedly prohibits the use of physical violence in relation to the 'prisoners.' During a change of shift in the first day, or so, of the experiment, one of the 'guards' who is leaving the facility yells out to the 'prisoners' and asks them

whether, or not, they enjoyed their 'count-offs' during which the 'prisoners' were forced to do all kinds of push-ups and jumping jacks when they didn't count off their 'prisoner' numbers in a way that was pleasing to some of the guards.

One of the 'prisoners' replies from within his cell that he did not enjoy the counts. In addition, the defiant 'prisoner' gives a raised, closed fisted salute and says: "All power to the people!"

Immediately, a number of 'guards:' Storm the cell of the 'lippy' prisoner, physically drag the 'prisoner' to the isolation room (i.e., storage closet), force the 'prisoner' into the closet, and lock the door. How is this not an act of physical violence?

Yet, there is no indication in his book, *The Lucifer Effect*, that Professor Zimbardo intervened in any way and informed the guards that they were not permitted to physically drag 'prisoners' out of their cells or force prisoners into closets. Therefore, while there was a purported rule on the 'books' which said that the 'guards' could not use physical violence, ambiguity was generated – both in the 'guards' as well as the 'prisoners' -- when the rule concerning non-violence was not strictly enforced by the people conducting the experiment.

Another one of the rules imposed on the 'prisoners' concerns the time limit for taking bathroom breaks. The 'prisoners' are only permitted five minutes to finish their business.

Some of the 'prisoners' complain. They claim they are too tense to finish things within the allotted five minute period, but the 'guards' insist on ensuring that the time-limit is observed.

Having experienced the pain of needing to urinate but, for whatever reason, not being able to, I can empathize with the dilemma of the prisoners. Consequently, intentionally inflicting this kind of pain on someone really is a form of physical violence, and, yet, nothing is said about the situation by the experimenters ... further enabling the 'guards' to physically impose a form of violence on the 'prisoners' despite the presence of the alleged 'no violence' rule.

During an overnight shift, the 'guards' -- in conjunction with the 'prison warden' (who is not an experimental subject ... although, perhaps, he should have been) – come up with a plan for greeting the 'prisoners' during the change in shift that is to take place at 2:30 a.m..

The ‘guards’ will stand near to the cells of the ‘prisoners’ and blow their whistles loudly.

The possibility that physically assaulting the ears of sleeping ‘prisoners’ at 2:30 in the morning might be considered by some to constitute a form of violence seems to escape the ‘guards’ and, even more inexplicably, the ‘warden’. On the other hand, the experimenters already have looked the other way with respect to several forms of physical violence (e.g., dragging a ‘prisoner’ out of his cell and forcing him into an isolation closet or forcing ‘prisoners’ to urinate on command), and, therefore, permitting the ‘guards’ to push the envelope a little more in this direction is allowed to pass by the wayside without comment.

The rude awakening of loud whistles at 2:30 in the morning is followed by a series of physical punishments in the form of forced push-ups and jumping jacks when the ‘prisoners’ don’t perform the count-offs of their numbers to the satisfaction of one, or more, of the guards. The possibility of being dragged off to the isolation room by the ‘guards’ silently haunts the horizons of the sleepy consciousness of the ‘prisoners,’ and, therefore, the push-ups and jumping jacks are performed under the threat of physical violence -- of a kind – for any acts of non-compliance ... another ‘degree of freedom’ extended to the understanding of the ‘guards’ with respect to the rule concerning no physical violence.

At another point during the first couple of days of the experiment, one of the ‘guards’ is startled by something that one of the ‘prisoners’ does and, as a result, pushes the ‘prisoner’ and, then, uses his fist to hit the ‘prisoner’ in the chest. Apparently, nothing is said to the ‘guard’ indicating that such an act is a violation of the ‘no physical violence’ rule.

On another occasion, a ‘prisoner’ narrowly misses having his hands – which are extended between the bars of the cell – struck by a nightstick wielded by one of the ‘guards’ who dislikes how and where the hands of the ‘prisoner’ have been placed. This is another show of physical violence that is ignored by the people running the experiment.

Again, within a day, or so, of the experiment’s beginning, one of the ‘guards’ takes a cylinder of extremely cold carbon dioxide and

sprays it into the cell of several prisoners in an attempt to force the latter individuals to move toward the back of their cell. This would seem to be an act of physical violence – and a potentially dangerous one -- but, apparently, the people running the experiment have labeled it as being something other than what it appears to be.

During another incident, three 'prisoners' are stripped naked and their beds are taken away. I am having difficulty envisioning how forcibly stripping three 'prisoners' naked would not involve acts of physical violence.

Another 'prisoner' has been complaining of a headache. According to Professor Zimbardo's own account of the situation, the 'prisoner' appears to be losing contact with reality and, as well, is expressing a desire to get out of the experiment.

The desire to withdraw from the experiment is ignored. Instead, when the 'prisoner' suddenly jumps up from the dinner table, runs, and, then, rips down the screen that is covering the video camera, he is dragged to the isolation closet, and once inside, the 'guards' continue to bang on the door of the closet with their nightsticks despite the prisoner claiming that the sounds are making his headache worse.

The foregoing incident fully displays the abusiveness and betrayal that permeates the experiment. Despite the fact that the 'prisoner' seems to be losing touch with reality, is behaving strangely, complaining of a headache, and expressing a desire to withdraw from the program, the guards are – without interruption by the people conducting the experiment -- permitted to manhandle the prisoner and commit physical violence against him (and his headache) by pounding their nightsticks on the door of the isolation closet.

To justify their behavior in the foregoing case, the guards go to the rule book that allegedly governs the behavior of the 'subjects' in the experiment. They point to the section involving the rule against 'prisoners' destroying private property in the prison area. However, they seem to be oblivious to the section of the rule book that prohibits the use of physical violence by the guards ... and, in part, they do this because the people running the experiment have enabled the 'guards' to violate those rules with impunity.

During another incident, one of the 'prisoners' refuses to do push-ups. A guard forces the 'prisoner' to go to the ground and, then, presses on the back of the 'prisoner' with a nightstick, telling the 'prisoner to do his push-up.

How is this not an act of physical violence in several ways? Yet, the people conducting the experiment let it go.

The individuals conducting the experiment might wish to object to the foregoing characterizations -- which depicts 'guards' as being permitted to use some forms of 'physical violence' despite the presence of the supposed rule about no physical violence. However, such objections – if they were voiced –tend to resonate with the arguments of those who have attempted to claim that the abuses at: Guantánamo, Abu Ghraib, Bagram Air Force Base, and any number of secret CIA facilities, do not constitute torture because the ones perpetrating the abuses don't agree with how other people define the idea of 'torture'.

In his book, *The Lucifer Effect*, Philip Zimbardo claimed that he made it abundantly clear to everyone that no physical punishment would be permitted during the experiment. Nevertheless, at almost every turn of his project there were forms of physical abuse and punishment that were taking place ... and the examples given here are but a small sample of the sorts of acts of violence that were permitted by the individuals conducting the experiment despite Professor Zimbardo's proclaimed policy of no physical violence or punishments ... apparently one, or more, individuals was in deep denial about the nature of what was transpiring in the experiment.

To be sure, being dragged out of a cell, or being required to urinate within a five minute period, or being forced into an isolation closet, or being forced to do push-ups and jumping jacks, or having loud whistles blown close to one while one is asleep, or nearly having one's hand's crushed by a nightstick, or being sprayed with pressurized carbon dioxide, or having nightsticks pounded against an enclosed space where a person, who seems to be detached from reality, has a headache, might pale in comparison with being gang-raped, killed, and the like, but all of the foregoing acts are points on a continuum of physical violence, and, therefore, to try to argue that because certain

kinds of violence are not present that no violence is present at all is, I think, an exercise in sophistry.

At the very least, the individuals conducting the experiment left the 'guards' considerably in the dark with respect to the meaning of 'violence.' As a result, the 'guards' were enabled, if not encouraged, by people running the experiment to shade the possible meaning of 'violence' with various forms of creative abuse of their own – as long as those acts are not ruled out of order (and the people conducting the experiment, like the perpetrators of abuse or torture elsewhere – are serving as the judges in their own cause here). Despite a variety of considerations that might tend to indicate otherwise, Professor Zimbardo appears to believe that such acts are not of a physically violent nature.

If anything, the Stanford Prisoner Experiment suggests just how vulnerable and fragile human beings are when it comes to any sort of violence being perpetrated against them. One doesn't have to use extreme measures of physical violence in order to affect people's sense of personal agency.

Professor Zimbardo claimed that one of the research questions which his experiment sought to address was: What, if anything, would 'prisoners' do to reclaim their sense of personal agency? Unfortunately, the individuals running the experiment did everything they could to structure the character of the experimental situation in a way that was intended to convince the 'prisoners' that they had no right to a sense of personal agency ... that being able to have a sense of personal agency was not part of the experiment as far as the 'prisoners' were concerned... that in order to collect their pay, the only option which the 'prisoners' had was to play the role of a 'prisoner' as defined by the system.

Like the Milgram experiment involving 'learning/memory,' Professor Zimbardo had sought – unknowingly perhaps -- to manipulate subjects into believing that if they 'trusted' the people conducting the experiment, everything would be okay ... there would be no need to reclaim their sense of personal agency. Like the subjects in the Milgram experiment, the 'prisoner' subjects in the Zimbardo experiment have been led to believe that they should just continue to

trust the people conducting the experiment and that nothing of an abusive nature would take place.

The subjects in the Milgram experiment were given the impression that they could discontinue any time they liked, and, yet, subtle steps were taken to prevent people from disengaging from the experiment. Similarly, in the prisoner experiment, the 'prisoners' were given the impression that they could withdraw from the experiment any time they liked, and, yet, subtle – and not so subtle -- steps were taken to prevent the 'prisoners' from remembering that they had such freedom ... for instance, even though the 'guards' were specifically instructed no make sure that the 'prisoners' had no sense of 'personal agency; nevertheless, there were no comparable attempts made prior to the actual running of the experiment to instruct the 'prisoners' that their duty was to assert themselves and defy the guards.

In the foregoing respect, the behavior of the 'guards' was shaped in part by the presence of instructions concerning how they were to engage the experiment. However, the behavior of the 'prisoners' was shaped, in part, by the absence of instruction with respect to the issue of personal agency ... instead they were given 17 rules that were intended to induce the 'prisoners' to forget that they could, if they wish, either discontinue the experiment or seek to reclaim their sense of personal agency by defying the 'guards' in a variety of non-violent ways.

Professor Zimbardo expresses surprise in his book that the 'prisoners' never used the threat of leaving the experiment as a bargaining tool in relation to the abusive treatment they were receiving at the hands of the guards. However, the foregoing perspective does not necessarily correctly describe certain aspects of the prisoner experiment (as will be discussed shortly), and, moreover, even in those facets of the experiment when his observation might be applicable, he never seems to ask himself about the reasons why the 'prisoners' appeared to forget that they supposedly had direct access to such a resource.

The 'prisoners' were attempting to be: 'good,' experimental subjects and meet the expectations of the experimenters by attempting to complete the experiment. They were assuming that the people conducting the experiment would not 'hurt' them, and when

that trust was betrayed -- and there can be no question that that trust was betrayed in many different ways, not the least of which was for the experimenters to, on the one hand, proclaim a rule of no-violence and, then, on the other hand, to repeatedly allow that rule to be violated by the guards -- it already was too late because the 'prisoners' felt duty-bound to see the experiment through to the end, just as many of the subjects in the Milgram experiment had struggled to see their experiment through to the end -- despite the anguish, anxiety, and uncertainty they were experiencing – because the 'subjects' trusted the experimenters not to put anyone in harm's way and because the subjects felt a sense of obligation to meet the expectations of the experimenters with respect to the completion of the experiment.

As noted previously, Professor Zimbardo claimed that one of the research questions that was to be addressed by the prisoner experiment was whether, or not, the 'prisoners' would try to reclaim their sense of personal agency and, if they did, then how would they attempt to do this? Why wasn't a similar research question directed toward determining whether, or not, any of the 'guards' would attempt to reclaim their sense of personal agency and, if so, how would they attempt to do so?

Professor Zimbardo's interest in the behavior of the guards arose only after the experiment began. Even then, that interest was shaped by his belief that the 'guards' had fallen under the influence of the powerful gravitational pull of the situation rather than being a function of the way in which people cede their personal agency to this or that force/individual and, thereby, allow their behavior to become influenced by the gravitational pull of a given situation.

Things don't just happen. We make choices about whether, or not, to cede our personal agency to situations, forces, and other individuals ... although on many occasions, those decisions are made so quickly and in the midst of so many different sorts of 'pulls' and 'pushes' that the point of actual transition from: having control over personal agency, to: ceding that agency to a situation, set of forces, or group of individuals, is often only a diffuse, chaotic blur in our memory.

The 'guards' were encouraged to believe that they had considerable degrees of freedom with respect to their own sense of

personal agency – a sense of agency that was augmented in a manipulative manner by the people conducting the experiment. Yet, given such an allegedly enhanced sense of personal agency, why didn't any of the guards remove themselves from the experiment – as one-third of the subjects in Milgram experiment had done – due to the abuse that was taking place during that experiment?

The fact of the matter is that both the 'guards' and the 'prisoners' were shackled to the same set of restraints, but in slightly different ways. The sense of personal agency of the 'guards' was manipulated by the researchers to induce the 'guards' to believe that it was okay to be abusive to the 'prisoners,' while the sense of personal agency of the 'prisoners' was manipulated by the researchers to induce the 'prisoners' to believe that it was 'normal' for them to be abused and it was 'normal' to be willing to stay within an abusive system.

Perhaps there are a number of questions here. Why do people stay in abusive relationships? Why are some people willing to abuse other human beings when they are enabled to do so? Why do people continue to stay within a framework that is abusive even if they choose not to directly participate in such abuse and, yet, do not do anything to stop that abuse either? ... something that occurred in relation to some of the 'guards', as well as in relation to most of those who helped conduct the experiment.

With respect to the second question above – that is: Why do people stay in an abusive environment if they do not wish to participate in the abuse but are not willing to do anything to curb the abuse? -- one possible, partial answer does suggest itself. For example, consider the following incident.

One of the guards is showing signs of wanting to disengage from the abuses that are being perpetrated by the 'guards.' The body language of the 'guard' involves hanging his head a lot and walking around the 'prison' with drooping shoulders – suggesting that he is feeling considerable shame.

This 'guard' is constantly volunteering to do things outside of the 'prison' ... such as going for food and coffee. Both his body posture and his interest in spending time away from the 'prison' during his shift indicate that he does not want to be a part of what is transpiring there.

Superintendent Zimbardo tells the warden – one of his students – to talk to the 'guard' and remind the 'subject' that he is getting paid to do a job. The 'guard' is told that in order for the experiment to work, the 'guards' must play their role in a certain way ... that is, with toughness.

Taking a 'guard' aside and telling him what his role is supposed to be is not a matter of a subject adapting to a certain role due to the structural character of the social situation or context. An active intervention of experimenter agency had to take place, and during this intervention the subject had to be provided with instructions concerning the nature of his role.

Interestingly, there were no such interventions in relation to the 'prisoners.' No one took them aside and told them that they should attempt to resist the abuses of the guards ... in fact precisely the opposite sort of intervention took place when Superintendent Zimbardo told the 'prisoners' on the grievance committee that met with him that they were responsible for their own troubles.

Consequently, the 'guards' and 'prisoners' were not necessarily individuals who automatically exhibited certain kinds of behavior because they, somehow, mysteriously adapted to a social role or to the structural features of a given social context – i.e., the prison. Instead, the behavior of the 'guards' and 'prisoners' was shaped, in many ways, through the active intervention of the people conducting the experiment – that is, through the process of personal agency that led to various acts of commission and omission by those who were conducting the experiment.

As unexpected as the results of the prisoner experiment might be with respect to the behavior of either the 'guards' or the 'prisoners,' what I find most surprising in that experimental project is the conduct of the researchers. They stood quietly by and allowed abusive behavior to be inflicted upon their subjects ... and one should not forget that individuals who are induced to commit abuses toward other people are also being helped to be abusive toward their own integrity as human beings – a reminder that applies to both the 'guards' and the 'experimenters'.

Following a 'prisoner' revolt – which consisted of barricading their beds against the doors to their cells so that the 'guards' couldn't get into the cells and that the 'guards' crushed within a fairly short period of time and, then, used as a rationalization to become even more abusive toward the 'prisoners – the "prisoners' formed a grievance committee. The grievance committee listed physical abuse among its complaints.

The committee met with Prison Superintendent Zimbardo. Their complaints are dismissed by the Superintendent who claims that the reason for a great deal of the physical hassling by the guards is due to the bad behavior of the 'prisoners' themselves and due to the fact that the 'guards' are new at their line of work.

Apparently, Superintendent Zimbardo has failed to take into consideration that the 'prisoners' are new to their line of work as well. Furthermore, whether knowingly doing so, or not, the Superintendent has lied to the 'prisoners' because if he has been watching the video and/or listening to the audio or viewing the proceedings from the hidden viewing area, he knows that the 'guards' have done many of the things they have done without any real provocation from the 'prisoners' but, instead, have done so because Superintendent Zimbardo has permitted them to do so – even to the point of continuously permitting the guards to push the envelope with respect to violating the 'no violence' rule.

I find it rather disingenuous of Professor Zimbardo when he claims that he is interested in seeing what steps the 'prisoners' will take to try to reclaim their sense of personal agency when he is simultaneously deeply involved in betraying their sense of trust by demonstrating that he personally approves of the manner in which the 'guards' are violating the no violence rule. The Stanford Prisoner Experiment is not a study about whether, or not, people will try to reclaim their sense of personal agency when certain aspects of their freedom are taken away. Instead, it is a study about the dysfunctional character of the psychological condition that results when individuals are betrayed and, then, subjected to continuous abuse. As a result, 'prisoners' are not really given any legitimate opportunity to regain or develop a sense of personal agency.

On another occasion, one of the 'prisoners' complains about feeling sick and wants to talk with the 'prison' warden. During the meeting, the 'prisoner' refers to the "sadistic" behavior of the guards and indicates that if things don't change, he wants out of the experiment.

The 'warden' follows the path blazed by Superintendent Zimbardo. He tells the individual that the 'prisoners' are the authors of their own misfortune.

Once again, despite the existence of a rule concerning physical violence, the various forms of physical violence being perpetrated by the "sadistic" guards are given a pass ... and the term "sadistic" is not an inappropriate descriptor under the circumstances. Moreover, despite being informed at the beginning of the experiment that the subjects are free to withdraw from the experiment at any time, the 'warden' does not ask the individual if he wishes to disengage from the experiment, but, as was the case in the Milgram experiment, steps are taken to keep the subject in the project.

The aforementioned 'prisoner' goes into an obscenity-laced rage. He demands to see the Superintendent.

The 'warden' tells Superintendent Zimbardo that the 'prisoner' seems deeply troubled by what is going on in the experiment and tells how the 'prisoner' apparently wants to discontinue the experiment. However, the 'warden' isn't sure whether the 'prisoner' is really serious about withdrawing from the experiment or is just saying that he wants out as a tactic of some kind.

Superintendent Zimbardo reports in his book that the 'prisoner' who entered his office is "sullen, defiant, angry, and confused." One of the first things the 'prisoner' says is that he can't go on with things.

The young man is told by the Superintendent – just as was the case in relation to the grievance committee meeting – that he is the author of his own misfortune. In addition, a person who had been recently released from San Quentin and who is helping out in a consulting capacity with the experiment and happened to be in the office when the 'prisoner' came in, begins to verbally abuse the prisoner indicating, among other things, that the little, white, punk sissy wouldn't last a day in a real prison.

Superintendent Zimbardo steps back into the discussion and reminds the 'prisoner' that he will not be paid for the experiment if he quits. The Superintendent asks the 'prisoner' if he needs the money, and the 'subject' indicates that he does.

The 'subject' is propositioned by the Superintendent. Why doesn't the 'prisoner' just cooperate from time to time and the Superintendent will see that the 'guards' won't hassle him.

The 'prisoner' is not sure that he wants to do that. The Superintendent responds with a further proposition which suggests that the 'prisoner' should have a good meal, reflect on the matter, and, then, if the 'prisoner' wants to quit, he can.

The foregoing process – consisting of several propositions and 'negotiations' (which are designed to induce 'prisoners' to remain part of the experiment) -- is not what the 'subjects' were told at the beginning of the experiment. They were told that if they wanted to leave they could, but as was the case in the Milgram experiment, words and warnings are used in the prisoner experiment to prevent 'subjects' from taking back their sense of personal agency.

In addition, the Superintendent seeks to manipulate the 'prisoner's' sense of personal agency in, yet, another way. Professor Zimbardo is telling the 'prisoner' that the Superintendent has the power to tell the guards to lay off the 'prisoner,' and the Superintendent further implies that if the 'prisoner' will stay with the experiment, the subject won't be hassled if the individual will just co-operate from time to time.

The foregoing exchange compromises the integrity of the experiment in several ways. On the one hand, if the 'prisoner' is under the impression that the guards won't hassle him if he co-operates a little, then, the purpose of the experiment will be tainted because it supposedly was designed to see what 'prisoners' would do if their sense of personal agency was taken away by the 'guards.' On the other hand, if the Superintendent actually were to take all of the 'guards' aside and tell them to go easy on the 'prisoner' this will also compromise the integrity of the experiment.

If the Superintendent has no intention of letting the 'guards' in on the proposition/negotiation process that has taken place in his office,

then he is lying to the 'subject.' However, if the Superintendent does intend to say something to the 'guards' concerning the matter, then he has compromised his experiment.

Prior to meeting with Superintendent Zimbardo, the 'prisoner' had told the other 'prisoners' that he was leaving the experiment. When he comes back from the meeting, he tells the other 'prisoners' that the people running the experiment won't let him leave.

Previously, the trust of the 'prisoners' had been betrayed by the manner in which the people running the experiment continually permitted the 'guards' to push the envelope in relation to physical violence despite the existence of a rule that was supposed to make such acts impermissible. Now, the people conducting the experiment have betrayed the trust of the 'prisoners' in another fashion – namely, apparently, despite assurances otherwise, the 'prisoners' were not going to be permitted to leave the experiment ... they really were 'prisoners.'

The people conducting the experiment claim that the essential theme of their project is to discover what people will do when their sense of personal agency is degraded, if not eliminated. Nevertheless, the actual nature of the experiment is about what happens to people when their sense of trust is betrayed and, as a result, they become exposed to abusive treatment as a direct result of that betrayal.

The 'prisoners' answered an ad in which successful candidates would exchange some time for money. Instead, they became entangled in a nightmare ... something for which they had not signed up.

Professor Zimbardo claims that the aforementioned 'prisoner' who said he wanted out of the experiment and came to Zimbardo after seeing the 'warden' should never have agreed to become a 'snitch. Moreover, Professor Zimbardo says that the individual should have insisted on being let out of the experiment but was cowed into backing down when harangued by the person who had recently been released from San Quentin.

I believe the foregoing explanation is not tenable and is rather self-serving. To begin with, the prisoner who complained to Superintendent Zimbardo didn't agree to become a snitch – that is,

someone who provides information about other prisoners in exchange for lenient treatment from the 'guards.

Instead, Superintendent Zimbardo was the one who proposed that if the 'prisoner' would stay in the program, co-operate a little, then the Superintendent would arrange to have the guards ease up on their hassling of the 'prisoner.' Therefore, Professor Zimbardo is seeking to re-cast his attempt to save his own experiment as an exercise in mind-games by the prisoner who Professor Zimbardo incorrectly claims made a deal to become a 'snitch.'

Secondly, Professor Zimbardo impugns the character of the 'prisoner' by claiming that the individual was cowed into silence concerning the issue of wanting out of the experiment due to the tongue lashing that the 'prisoner' got from the person who recently had been released from San Quentin and was serving as a consultant for the prisoner experiment. Again, Professor Zimbardo is re-casting events in a manner that is favorable to himself, because the reality of the situation is that the 'subject' wanted to get out of the experiment, and Professor Zimbardo wouldn't let him do so despite the subject having given clear indications that he did not want to participate in the project any further.

Another 'prisoner' becomes depressed, despondent and glassy-eyed. He lies on his cell floor coughing and asks to see the Superintendent.

Apparently, the 'prisoner' also wants out of the experiment. Although the Superintendent tells the 'subject' that he can get out if he wants to, the Superintendent also seeks to induce to 'prisoner' to continue to cede his sense of personal agency, stay in the experiment, and just co-operate with the 'guards.'

Professor Zimbardo has moved the goal posts. At the beginning of the experiment, he told the 'subjects' that they can leave the experiment at any point. Afterwards he takes steps to keep the 'subjects' in the experiment despite their wishes to do otherwise.

Later on, one of the 'prisoners' is finally allowed to withdraw from the experiment. The decision to allow the 'subject' to leave was not made by Professor Zimbardo but by a 2nd year graduate student.

According to the foregoing graduate student, the individuals conducting the experiment were never quite sure whether, or not, the 'prisoners' were faking their complaints. Moreover, because a lot of money and time had been invested in the experiment, they were reluctant to let anyone leave the experiment because of the way such actions might compromise the experimental results.

Why was a second-year graduate student making those kinds of decisions rather than Professor Zimbardo? If the people conducting the experiment couldn't tell the difference between real trauma and feigned trauma, why were they involved in the experiment at all? Why didn't Professor Zimbardo have any clinical psychologists directly affiliated with his research project? Why were the people running the experiment more concerned about the time and money that had been invested than the physical and mental welfare of their 'subjects'? And, finally, even if the complaints of the 'prisoners' were faked, why didn't the experimenters keep their word and let the 'prisoners' go when some of the latter individuals indicated that they had enough?

After the prisoner being alluded to above was released, one of the guards overheard a plot by some of the remaining 'prisoners' that allegedly involved the released prisoner coming back with a bunch of friends in order to free the 'prisoners' and destroy the 'prison.' Although the people conducting the experiment considered the alleged plot to be a somewhat unlikely possibility, credence was given to the story when the released prisoner was reported by one of the 'guards' to be skulking about in the hallways of the Psychology Department in the floors above the basement area where the 'prison' was housed.

As a result, Superintendent Zimbardo ordered the 'guards' to capture the released 'prisoner' and return that individual to the 'prison.' Superintendent Zimbardo decided that the 'prisoner' had been faking things and was not really in emotional or physical difficulty.

Despite assurances to the participants that they could leave the experiment whenever they wanted to, there now seemed to be an unwritten rider invisibly and secretly inserted into the rules governing the prison. If a 'prisoner' decides he wishes to withdraw from the experiment and is released, but later on the people running the experiment decide the person was only feigning distress, then, the

experimenters reserve the right to bring that person back into the project.

Why did Superintendent Zimbardo accept the word of a 'guard' without any corroborating evidence? Was the 'guard' one of those who was abusing the 'prisoners' and, therefore, had a hidden motive to lie about or exaggerate the nature of what he reportedly witnessed? Did the former 'prisoner' have a right to be in the Psychology Department? Was the former 'prisoner' actually skulking about the halls of the psychology building or was the description of that person's behavior either a prevarication or a biased observation? And, once again, irrespective of the 'feigning' issue, why didn't the individual have a legitimate right to withdraw from the experiment.

The foregoing questions are not irrelevant to what was taking place in the prisoner experiment. Later on, Professor Zimbardo came to the conclusion that the whole plot to storm the prison is nothing but a 'rumor' and that all their elaborate arrangements – such as packing the 'prisoners' into a windowless, poorly ventilated storage room elsewhere in the psychology building for three hours – were completely unnecessary ... and, yet, such actions were taken because one of the subjects (a 'guard') had induced the experimenters to cede their sense of personal agency to the uncorroborated word of a 'guard' who might have ulterior motives for saying what he did.

Professor Zimbardo confesses that the "biggest sin" in behaving in the foregoing way is that they did not systematically collect data with respect to the events of that day. Actually, their biggest sin was, apparently, to be so completely oblivious to not only the 'abusive' system they had set in motion but to be so completely oblivious to their role in nurturing that abuse.

In later years, Professor Zimbardo will interpret the experiment as one in which the 'experimenters' as well as the subjects came under the gravitational influence of the situation. However, what Professor Zimbardo still does not seem to understand is that the process of coming under the gravitational influence of a situation is a function of people – each for different reasons – making a decision to cede their intellectual and moral agency to the forces inherent in that kind of a situation.

A situation by itself is powerless. It requires the co-operation of someone with agency ... that is, someone with the capacity to make choices about whether, or not, to cede agency to some situation, individual, or group.

At one point in *The Lucifer Effect*, Professor Zimbardo indicates that it "seems" that some of the 'guards' have been denying the 'prisoners' access to the bathroom after the order for 'lights out' has been given. One wonders why the term 'seems' is used ... how did Professor Zimbardo acquire the information to which the term "seems' is affixed?

According to Professor Zimbardo, the 'prison' area is beginning to smell like a subway washroom. Somehow, he knows that the 'guards' have been requiring the 'prisoners' to relieve themselves into buckets that are in their cells.

In the same section of his book, Professor Zimbardo discloses knowledge about how some of the 'guards' have been reported to be tripping blind-folded 'prisoners' as the latter individuals make their way down a set of stairs leading to the bathroom. In addition, these same guards apparently enjoy poking the 'prisoners.'

One of Professor Zimbardo's observations concerning the foregoing pieces of information is that some of the 'guards' have transcended mere role playing and, instead, have "internalized the hostility, negative affect, and mind-set" qualities of actual guards in real prisons. Nothing has been internalized.

The individuals displaying the pathological behavior brought that potential with them when they entered the experiment. Neither the allegedly in-depth interviews, nor the psychological tests that were given, were able to detect the presence of those pathological inclinations.

The foregoing sort of pathological inclinations were not the result of role-playing or any mechanism of internalizing the mind-set of actual guards. Those inclinations were nurtured – unknowingly perhaps – by the manner in which the people running the experiment failed, among other things, to enforce the rule requiring 'guards' not to be physically violent toward the 'prisoners.'

Some 'subjects' came to the Stanford Prisoner Experiment with a potential for certain kinds of abusive behavior. The individuals conducting the experiment provided that potential with the opportunity to be expressed within the context of the experiment and, then, the people running things did nothing to curb that behavior once it started to be manifested.

The prison-situation, per se, did not induce such a dispositional potential to surface. What caused that behavior to be expressed was the intervention of the experimenters through their acts of commission and omission with respect to their rule about physical violence and their failure to hold the 'guards' accountable for the latter's repeated transgression of that rule.

Professor Zimbardo indicates that the 'prison' and the 'prisoners' will have to be put in a better light when the parents, friends, and girlfriends of the 'prisoners' visit the prison. In other words, according to Professor Zimbardo, the experiment requires not only for the 'subjects' to be manipulated, but, as well, he believes that the impressions of visitors will have to be managed ... after all, Professor Zimbardo is of the opinion that: "As a parent, I surely would not let my son continue in such a place if I saw such exhaustion and obvious signs of stress after only three days."

The foregoing admission is disturbing on a number of levels. For instance, if as a parent, Professor Zimbardo would not permit his son to continue on in such a set of circumstances, why does Professor Zimbardo suppose it is okay for him to put his subjects in 'harm's way given that he – unlike the forthcoming visitors -- is actually somewhat cognizant of what is taking place in the 'prison'? Secondly, knowing what he knows about the situation, apparently Professor Zimbardo feels it is okay to manipulate the impressions of the visitors so they won't constitute a threat to the continuation of the experiment.

On the day when parents, friends, and girlfriends are supposed to visit the 'prison,' the facilities and the 'prisoners' are washed, disinfected, and spruced up. The smell of urine and feces are covered up with the scent of a deodorizer, and the 'Isolation Room' sign is taken down.

'Prisoners' are told that if they complain to the visitors during the visits, the visits will be terminated prematurely. The instructions resonate with what the Nazis used to do when the Red Cross showed up ... making threats to the prisoners in order to prevent outsiders from coming to know what actually was taking place in a given stalag.

That the people conducting the experiment apparently found it necessary to dupe the relatives and friends of their 'prisoners,' is extremely disconcerting. Manipulating and betraying their subjects is bad enough, but, they also felt compelled to manipulate and betray people outside the experiment, and the reason the deception is considered necessary is because – on some level -- the people running the experiment were aware that something pathological was taking place during the experiment, but, unfortunately, they weren't ready to close down that kind of process.

Professor Zimbardo recounts how the people conducting the experiment came to the conclusion that they had to bring the visitors under situational control. This meant that the experimental staff was tasked with having to induce the visitors to believe that they – i.e., the visitors – were nothing but guests who were being extended a privilege.

The foregoing is an exercise in dissembling. The idea of bringing something under "situational control" is merely a euphemism for lying to people and misleading them, and through such a process, inducing outsiders to cede their sense of personal agency to the experimenters through the manipulation of trust.

The experimenters should not have been trusted by the visitors. Furthermore, in a number of ways, the experimenters were aware that they should not have been trusted, and this is why things had to be brought under so-called "situational control."

Despite the experimenters' best efforts to cover up the pathology taking place within the prison, some of the reality leaked through the attempts of the experimenters to take situational control and mislead the visitors about the nature of what was transpiring in the basement of the psychology building. Following the 'visitor night,' Professor Zimbardo received a note from a mother of one of the 'prisoners.'

She remarked that she had been troubled by the appearance of her son during the visit. She also indicated that prior to the experiment neither she nor her son had contemplated that anything so 'severe' would be involved with respect to the experiment.

Several more days of experimental treatment had to take place before a decision was made by the experimenters to release her son. Apparently, they concluded that the young man was exhibiting signs of acute stress ... a diagnosis that the mother had tried, in her own words, to communicate to the experimenters a few days earlier – too bad the experimenters hadn't hired her as a consultant for she seemed to have more sense than they did.

On the fourth day of the experiment, Professor Zimbardo has arranged for a real priest to come to the 'prison' in order to interview the 'prisoners.' The priest has had experience as a prison chaplain, and Professor Zimbardo wants to get some feedback from the priest with respect to how 'realistic' he feels the experiment is.

The interviews take place in the 'prison.' One at a time, the 'prisoners' come and talk with the priest.

Many of the 'prisoners' introduce themselves by reciting the number on the front of their 'hospital-like' gown. According to Professor Zimbardo, the priest displays no indication that he finds the behavior of the guards in this respect to be odd.

Professor Zimbardo considers the priest's lack of reaction to be surprising. The professor concludes that: "Socialization into the prisoner role is clearly taking effect."

Although the section in which the foregoing quote appears is somewhat ambiguously written, apparently Professor Zimbardo is of the opinion that the priest has been socialized into the role of the prisoners by not reacting to their manner of introducing themselves by number rather than name. In other words, Professor Zimbardo is surprised by the behavior of the priest and seeks to explain it by claiming that the priest has been socialized into the mind-set of the prisoners.

The foregoing account of things is consistent with Professor Zimbardo's belief that people adapt to social situations because their

natural dispositions come under the influence of situational forces. Absent from such a perspective is an explanation about how anyone – for example, the priest -- comes under the influence of those forces.

Socialization is not an automatic phenomenon. Interpretations, judgments, and choices are made concerning whether, or not, to cede one's agency to the forces of socialization.

Professor Zimbardo already has ceded his moral and intellectual agency to the prisoner experiment – which is why he is willing to let abusive behavior take place. He would only be surprised by someone else also ceding their sense of agency as well if he is inclined to ignore the nature of the process through which a person's sense of personal agency is ceded to a given situation and, instead, believes that a process of 'socialization' has somehow mysteriously taken effect sooner than anticipated.

The priest played his role to the hilt. He asked the 'prisoners' about bail conditions, whether, or not, they had lawyers or if they would like him to contact anyone on the 'outside' for them.

Professor Zimbardo assumed that the priest's offer to contact people on the 'outside' was merely a façade with respect to the role the priest was playing. When the priest is questioned by Professor Zimbardo about the offer, the experimenter is surprised to discover that the priest considers it a duty to follow through on his offer to the prisoners.

The foregoing incident demonstrates one of the differences between the priest and Professor Zimbardo. The priest has not ceded certain aspects of his moral agency to the experiment, and, therefore, unlike Professor Zimbardo, when the priest promises something, he feels obligated to follow through on the promise.

On the other hand, the priest has ceded some degree of agency to Professor Zimbardo because the priest seems to accept certain things that are going on in the prison but, presumably, believes that Professor Zimbardo is not the sort of person who would place students in harm's way ... in other words, the priest has conceded a certain amount of trust to the professor, but like the visitors the night before, the priest should not have trusted the professor because the experimenter has imprisoned the 'subjects' in a highly abusive situation.

While the priest is interviewing one of the 'prisoners,' the subject complains of a headache and indicates that he feels anxious and exhausted. Following some questions by Professor Zimbardo directed toward the 'prisoner' in order to discover the cause of the headache, the 'prisoner' breaks down in tears.

The priest speaks to the 'prisoner' and indicates that, perhaps, the prisoner is bothered by the unpleasant smell that pervades the 'prison.' He considers the smell rather toxic in nature, but he also believes that it helps lend a sense of realism to the experiment.

The priest doesn't know how that smell came to permeate the atmosphere. If he did, he might not have been so willing to merely comment on the smell and, then, move on to other things.

The priest has been asked to comment on how realistic the 'prison' experiment is relative to the real thing. He hasn't been asked to make an evaluation on whether, or not, the 'prisoners' are being treated properly.

He trusts that they have been treated properly because he believes that Professor Zimbardo is the sort of person who would not permit students or subjects to be treated in an abusive manner. Since the priest is not willing to entertain the possibility that something pathological is taking place, he misdiagnoses the breakdown of the 'prisoner' as possibly being a reaction to the unpleasant smell in the 'prison.'

After interviewing the 'prisoners,' the priest provides his overview of what he has observed. He indicates that the experimental prison seems to be operating much as a real prison does and, as a result, many of the 'prisoners' are exhibiting what he refers to as "first-offender syndrome" – that is, the 'prisoners' are exhibiting signs of: irritability, if not rage, as well as depression and confusion.

The priest indicates that the symptoms are likely to dissipate after a week, or so. He refers to the behavior as being effeminate in nature and comments that inmates in real prisons learn that such conduct is not conducive to long-term survival.

What the priest does not suspect is that what he refers to as "first-offender syndrome" is actually a function of another kind of phenomenon altogether. The priest is looking at the behavior of the

'prisoners' through the lenses of actual prison life – and the priest has been induced to do so due to the manner in which the experimental situation has been presented to him by Professor Zimbardo.

The professor believed he had to take situational control of the visitors the night before because he knew that the parents would never approve of what was taking place in the prisoner experiment if they were to come to know the truth of what was transpiring in the 'prison.' Obviously, if Professor Zimbardo knew that what was going on in the prison was sufficiently problematic for it to be necessary to manipulate the impressions of the visitors, then he is not likely to be willing to confess to the priest concerning the pathological character of what has been happening in the basement of the psychology building ... the impressions of the priest have to be managed just as the impressions of the visitors had to be handled through the process of taking situational control and, thereby, using disinformation and misinformation to shape people's understanding of the situation.

If the priest knew about the actual nature of the betrayal, and ensuing abuse, that was entailed by the prisoner experiment, would he continue to say that the behavior of the 'prisoners' was merely a reflection of the "first-offender syndrome" that takes place in actual prisons, or would he be prepared to state that what was going on in the experiment was abusive and pathological. One would like to hope that the priest would have been willing to change his opinion about what was transpiring in the 'prisoner' experiment, but in the light of what has taken place in the Catholic Church concerning the issue of sexual abuse, one is not entirely sure what the priest might have done.

According to Professor Zimbardo, the priest's visit helped demonstrate the progressive nature of the conflation and confusion that is occurring with respect to the character of the relationship between reality and delusion during the prisoner experiment. He claims that the priest played his role of prison chaplain so well that the performance has helped transform the fiction of an experiment into a reality of its own.

Like the 'prisoners' and the 'guards', Professor Zimbardo had ceded his moral and intellectual agency to the delusional pathology that had taken over the experiment. The priest, on the other hand, was merely fulfilling a request by Professor Zimbardo to assess what was

going on in the 'prison' and whether, or not, those conditions reflected actual prison life.

In order to gather the data necessary to make such an assessment, the priest played a role. As soon as the priest walked away from the role, he provided Professor Zimbardo with a comparative analysis of the situation.

The priest might have been operating under a misunderstanding with respect to what actually was going on in the 'prison' experiment, but he had not confused delusion with reality. With the exception of the issue of trusting Professor Zimbardo when, perhaps, the priest should not have done so – although such acts of ceding agency through trusting others often takes place in society every minute and hour of the day -- the priest had not ceded his sense of personal agency to the prison experiment except to the extent of temporarily playing a role that he knew was just a role.

The foregoing cannot be said with respect to Professor Zimbardo. He had ceded away his sense of personal agency to the experiment and, as a result, he permitted events to take place in the experiment that might not have occurred if he had not ceded such agency and, thereby, permitted himself to become entangled in a delusional world.

To be fair, there were times during the experiment when Professor Zimbardo reclaimed some degree of his sense of personal agency and disengaged from the delusional world of the prison experiment. For instance, on one occasion he found a 'prisoner' -- who previously had been exhibiting signs of acute stress – in a condition of hysterical meltdown, and Professor Zimbardo reminded the 'prisoner' that he was a student with a name and not just a number and that the 'prisoner' should withdraw from the experiment and go home. Professor Zimbardo wants to take the individual to see a doctor on campus.

The 'prisoner' stops crying and trembling. He stands up and insists on going back into the experimental prison.

The 'prisoner' says that he does not want to leave under circumstances in which he is being labeled by the other 'prisoners' as a 'bad' prisoner and whose behavior might result in the other 'prisoners' being harassed by the guards. Unlike all too many of the

guards, perhaps the 'prisoner' has not ceded his sense of moral decency to the experiment, and, consequently, he wants to do the 'right' thing by the other 'prisoners,' himself, and the experiment.

On the other hand, maybe the desire of the 'prisoner' to remain in the experiment is merely a variation on the 'Stockholm Syndrome.' In other words, perhaps, the allegiances of the 'prisoner' have been captured by the delusional nature of the 'prison' experiment, and, as a result, the 'prisoner' is having difficulty understanding that his desire to do 'right' by the experiment might merely be an expression of how much agency he has ceded to the experiment and why he feels inclined to remain in the experiment when he has the opportunity to escape an abusive situation.

On another occasion, Professor Zimbardo also reclaims a certain modicum of the moral and intellectual agency that he has ceded to the idea of the experiment when he intervenes with the 'guards'. He instructs them that they must not interfere with visiting hours.

Apparently, the 'guards' are upset with this sort of limitation that has been placed upon their conduct by Professor Zimbardo. However, they comply with the directive.

One wonders why Professor Zimbardo didn't take the steps necessary to rein in their power with respect to far more serious instances of abusing the rights of the 'prisoners. Perhaps, he was beginning to become a little more aware of the injurious impact that the abusive treatment of the 'guards' was having on the prisoners.

Professor Zimbardo might have had some assistance with respect to his condition of possibly enhanced awareness concerning the issue of abuse. After a number of 'prisoners' were permitted to withdraw from the experiment, Professor Zimbardo added a new 'prisoner.'

Despite the 'prisoner's' fear of the guards – he had been struck on the leg by a nightstick while being stripped naked and deloused – once initiated into the experiment, the new 'prisoner' went on a hunger strike. The hunger strike was intended to protest the manner in which the 'guards' were violating the conditions of the contract with respect to, among other things, the use of physical violence.

The 'prisoner' indicates that when he signed the contract to participate in the experiment, there were certain provisions in that

document concerning the conduct of the guards. The 'guards' were violating those conditions, and the 'prisoner' made sure that everyone heard him with respect to that issue.

At least some of the 'guards' don't seem to care about the part of the contract that concerns their own behavior. They are only interested in the parts of the contract that cover the conduct of the 'prisoners' since violation of those portions of the contract enable the 'guards' to rationalize their abusive treatment of the 'prisoners.'

Such 'guards' have a vested interest in selectively reading the contract for the experiment because, apparently, they have begun to enjoy the abuse that they are inflicting on the 'prisoners.' However, the 'experimenters' also have a vested interest – namely, to keep the experiment going – to look the other way when the 'guards' violate sections of the contract (few though these sections might be) that govern the conduct of the guards.

During most of the first five days of the prison project, the experimenters have enabled some of the 'guards' to believe that the contractual rules that addressed the behavior of the 'guards are not relevant to what goes on in the experiment. Only very occasionally – such as when Professor Zimbardo instructed the guards not to interfere with the visiting hour arrangements – did the experimenters honor the contract that they, themselves, had drawn up, and, quite possibly, the fact that at least one of the experimenters reclaimed some semblance of moral and intellectual agency with respect to the experiment was triggered by individuals like the new 'prisoner' who kept reminding the 'guards' – and, perhaps, Professor Zimbardo -- that their behaviors were violating the terms of the contract.

The experiment begins to crumble toward being shut down when someone with whom Professor Zimbardo is romantically involved begins to insert a few rays of moral agency into the darkness of the 'prison' project. Previously, she had played only a small role in the drama when she served on the Parole and Disciplinary Board, but she had never visited the 'prison' or had any inkling of what actually was taking place there.

On the fifth day of the experiment, she is invited down to the 'prison.' Prior to reaching the 'prison' she has a conversation with one of the 'guards,' and based on that conversation, she comes away with the impression that the individual seems to be a very nice young man.

A short while later she is observing the 'prison' experiment through the hidden portal that is near the video camera. She is appalled that the individual whom just a short while earlier had left her with such a favorable impression is now engaged in mean and abusive behavior.

The transformation in conduct seems incredible. The individual is: talking, walking and acting in a manner that is completely different than had been the case when he was outside the building talking with her.

Professor Zimbardo tries to direct her attention to something that is going on in the 'prison.' She seems uninterested in what he is excited about, and, in response, Professor Zimbardo tries to justify what is going on as constituting a phenomenon involving human behavior that, up until then, was unknown and unsuspected ... other members of the experimental staff who are present take the professor's side in the matter.

Tears are streaming down her face, and she tells Professor Zimbardo that she is going home. He catches up with her outside the building and begins arguing with her and barraging her with belittling remarks concerning her potential for ever being a competent researcher if she can't manage her emotions better than what she is presently doing.

He explains to her that many people have visited the 'prison' and none of them have reacted to the situation in the way she has. He claims that they didn't find anything wrong with what was going on in the prison experiment.

The fact of the matter is that Professor Zimbardo is not being honest when he makes the latter sort of claims. First of all, no one outside of the experimental staff actually witnessed the sort of abusive treatment that was being inflicted on the 'prisoners' by the guards.

The priest who had been permitted into the 'prison' for a short time only interviewed the 'prisoners.' He did not observe any of the

'normal' interaction between the 'guards' and the 'prisoners' ... although the priest did smell one dimension of that interaction.

Moreover, the relatives and friends who had attended the 'Visitors Night' did not witness any of the pathological behavior that was taking place in the prison. However, one of the mothers wrote a note to Professor Zimbardo indicating – based on the appearance her son – that she was concerned about her son's mental and physical health.

By his own admission, Professor Zimbardo had to take situational control of such situations. Otherwise, people might become aware of the abuses that were taking place in the basement of the psychology building and, therefore, he believed he had to manage people's perceptions about what was actually happening in the experiment ... a tacit acknowledgement that the experiment was not as 'innocent' as he was attempting to convince people – including himself -- was the case.

For five days, Professor Zimbardo carried around within him knowledge – at least on some level – that what was taking place in the 'prison' was pathological and abusive. It took only a very short time for the woman with whom he was romantically involved to recognize and understand some of the unseemly underbelly of what he had been up to in his experiment.

The two had further arguments about the matter. She told Professor Zimbardo on several occasions that the young men in the experiment were suffering and that terrible things were being inflicted on those "boys."

She was extremely concerned because like the guard with whom she had talked prior to venturing down into the 'prison,' she had viewed Professor Zimbardo as someone who was caring, kind, and compassionate. Yet, Professor Zimbardo was supervising an experiment in which there seemed to be little evidence that could demonstrate the presence of such a caring, kind, or compassionate person, and, like the guard, the individual (i.e., Professor Zimbardo) that she thought she knew was actually acting in a way that was contrary to what she had expected.

Following their discussion, the professor decides to end the experiment. When Professor Zimbardo returns to the 'prison,' he discovers that the 'guards' have invented a new form of abuse in

which the 'prisoners' are required to mimic sex acts with holes in the floor and with one another whenever the 'prisoners' displease the 'guards.'

Professor Zimbardo concludes that most of the 'guards' were unable to resist the situational temptations of control and power. On the other side of the ledger, Professor Zimbardo feels that most of the 'prisoners' had suffered varying degrees of physical, mental and emotional breakdown under the situational forces that impacted on them.

Unfortunately, Professor Zimbardo does not seem to understand that what has gone on for five days has little to do with people being transformed by situational temptations and forces. Instead, the experimenters enabled the entire pathology of the 'prison' experiment to occur as a result of their failure to enforce the contractual 'right' of the 'prisoners' to be free from physical violence as well as their failure to hold the 'guards' accountable for their many transgressions against that 'right'.

The experimenters were caught up in the delusion that they were objective researchers who were pursuing noble, ground-breaking ends. Consequently, they were more interested in keeping the experiment going than they were concerned about the welfare of their subjects – whether 'guards' or 'prisoners' -- and, as a result, they continued to permit the areas of 'problematic conduct' in relation to the 'guards' to be broadened ... for to have done otherwise would have prevented the 'guards' from doing what they did, and what they did were the sorts of behavior that not only seemed to intrigue the experimenters but which had such 'interesting' effects upon the 'prisoners.'

One of the questions hovering about the Milgram and Zimbardo experiments is the following one. Why did both experiments, each in its own way, permit abuse to be perpetrated in relation to subjects?

If either of the foregoing researchers had, to a sufficient degree, critically reflected on their respective experiments prior to the fact of those experiments being run, they might have considered the possibility that there were abusive dimensions to their research

projects. In other words, whatever the 'teachers' might have 'done' (or believed they were doing) to the 'learners' in the Milgram experiment, and whatever, the 'guards' might have done to the 'prisoners', both Professor Milgram and Professor Zimbardo should have understood that the experimental process to which they were going to expose their subjects was inherently abusive ... if for no other reason than that the trust which subjects placed in the people conducting the experiment (and if trust had not been present, the subjects are not likely to have been inclined to participate in such a process) would be betrayed when, in one way or another, the subjects' sense of personal agency was manipulated, and then, the two experiments – each in its own way -- proceeded to hold that sense of agency hostage to the agenda and purposes of the various researchers.

Neither Professor Zimbardo nor Professor Milgram had a right to the sort of intellectual freedom that entitles them to abuse other human beings for the purposes of discovering something that might be of interest or even of value. The law of ignorance says that the boundaries of one's right to push back the horizons of ignorance extends only to being provided with a fair opportunity to do so, and this sort of fairness entails a reciprocal obligation not to undermine anyone else's right to have the same kind of fair opportunity to be able to proceed in a similar fashion.

When people are deceived and manipulated, the quality of fairness is significantly degraded if not entirely eliminated. What the alleged purpose of such deception and manipulation are is irrelevant to the issue of fairness and its inherent quality of reciprocity.

Just as the Milgram learning/memory experiment carried many implications for issues of governance, there also are many parallels between the Stanford Prison Experiment and the issue of governance. While there were many mistakes made in the Zimbardo experiment that are important to grasp because that sort of understanding might serve to guide one in relation to how not to conduct research, the prisoner experiment might be more important as an illustration of the pathological dynamics that often occur within almost any framework of governance.

For example, the Philadelphia Constitution is often portrayed as an experiment in democracy. However, like the Stanford Prisoner Experiment, the people who dreamed up the idea for such an experiment didn't necessarily know what they were doing or how things would turn out.

During the ratification process, when people asked questions about how the Philadelphia Constitution would work, the supporters of ratification had worked out stock, theoretical answers and these were fed back to the people asking the questions. Those answers were entirely theoretical and speculative because no one had previously tried such an experiment, and, consequently, there was little hard data to support any of those contentions.

Whenever Professor Zimbardo was asked what his experiment was about, he claimed that it was an exploration into what 'prisoners' would do to reclaim control of a situation in which their freedoms had been stripped from them. There was no hypothesis ... just a fishing expedition for data.

The people conducting the Stanford Prison Experiment had no idea how their project would turn out. If they did understand what might ensue from their project, they would either not have run the experiment at all or they would have not been surprised when things had to be shut down after five to six days.

Similarly, the individuals conducting the Philadelphia Constitution Experiment had no idea how their project would turn out. They wanted the power to try certain things – i.e., go on a fishing expedition for data that might confirm their speculations concerning democratic governance – and the deeply flawed ratification process provided them with the opportunity that they sought ... just as a deeply flawed system of ethical oversight (with respect to the sort of psychological experiments that should be given the green light) enabled Professor Zimbardo to have the opportunity and power to run with his ideas.

People suffered as a result of the Stanford Prison Experiment. People also have suffered as a result of the Philadelphia Constitution Experiment.

Blacks, Indians, women, poor people, Chinese immigrants (as well as many other immigrant groups), Japanese-American citizens, the

disenfranchised, and blue-collar workers have all been abused by the system of governance put into play by the Philadelphia Constitution Experiment. The people conducting that experiment have known about such abuses, but like the individuals running the prisoner experiment, they have been too caught up in their own delusional systems to fully appreciate, or care about, what they were doing to other people.

The environment – both locally and internationally -- has been progressively degraded under the 'watchful' eye of the inheritors of the Philadelphia Constitution Experiment. In addition, millions of people in other parts of the world have been slaughtered, their lands confiscated, and their resources plundered in order to keep the Philadelphia Constitution Experiment running ... just as young male subjects had to be abused in order to keep the Stanford Prisoner Experiment going.

Professor Zimbardo utilized various experts – in the form of prison consultants, a prison chaplain, and people who conducted various psychological tests and interviews – to help inform the manner in which his experiment was conducted. None of those experts prevented what transpired. In fact, in many ways such expertise merely helped color the delusional character of the understanding through which they perceived their experiment.

Similarly, the people who started running the Philadelphia Constitutional Experiment – as well as their subsequent successors – employed lawyers, leaders of various descriptions, economists, media experts, educators, corporate and business executives, bankers, and military strategists. Yet, none of this expertise prevented the abuse that is continuing to be perpetrated through the legacy of the Philadelphia Constitution Experiment.

Like the Stanford Prison Experiment, the people conducting the Philadelphia Constitution Experiment know that pathological things are happening within the context of their experimental operation. However, just as the people conducting the prison project decided that they had to manage the perception of the 'visitors' to their prison, the individuals handling the constitutional project also have decided they must take 'situational control' and, as a result, they lie to people and hide things from the 'outsiders' who come to them and are concerned

about what is taking place within the context of the constitutional experiment.

The people who conducted the prisoner experiment had sufficient awareness to understand that if the parents and friends of the 'prisoners' were to find out about the actual abusive character of the experiment, they would pull their loved ones from the experiment. As a result, they set about trying to mask the odor of corruption that had crept into their experiment, as well as attempted to clean up the physical appearance the facilities and the 'prisoners.'

The people conducting the Philadelphia Constitution Experiment also have sufficient awareness to understand that if 'We the People' were to find out about the actual abusive nature of the constitutional experiment, the people would pull out of that project. As a result, the people conducting the Philadelphia Constitution Experiment spend a great deal of time, energy and resources attempting to mislead, misinform, and spread disinformation among 'We the People' with respect to the 'state of the nation.'

Just as keeping the Stanford Prisoner Experiment going was more important to the individuals conducting that project than was the physical and mental welfare of the 'subjects' participating in their experiment, so too, keeping the Philadelphia Constitution Experiment going is more important to the people running that experiment than is the physical and emotional well-being of the 'subjects' – i.e., 'We the People' – who have been induced to participate in the constitutional experiment.

The people who conducted the prisoner experiment were so caught up in their own delusions concerning what they believed was transpiring in their experiment, that they argued with any 'outsider' – and there was only one such 'outsider' -- who was permitted to peek behind the curtain of secrecy surrounding the experiment and expressed shock with respect to what was taking place. The 'outsider' was told that she didn't have what it takes to be a psychologist, and the 'outsider' was told about the groundbreaking research that was going on and how no one had ever witnessed what was taking place within their experiment, and the 'outsider' was told that no one who been a witness to what was transpiring within the 'prison' had objected to what was taking place.

Similarly, the people conducting the constitutional experiment are so caught up in their own delusions concerning what they believe is transpiring within the context of their experiment, that they argue with and ridicule any 'outsider' who comes along and, somehow, gets to look behind the 'wizard's curtain,' and, as a result, begins to take issue with what is transpiring there. Such 'outsiders' are told that the constitutional project is the greatest experiment the world has ever known, and the 'outsider' is told that groundbreaking, breathtaking progress has been achieved because of that experiment – the sort of progress that the world has never before witnessed – and the 'outsider' is told that no one who has witnesses what is transpiring within the constitutional experiment has ever objected to what was taking place there.

To those 'outsiders' who are able to witness the tremendous abuses that are taking place within the context of the constitutional experiment and as a result of that project, such arguments are nothing more than attempts to rationalize the indefensible. If people have to be abused in order for progress to be achieved, then there is something inherently pathological about that notion of progress.

Unfortunately, the people conducting the constitutional experiment are too entangled in their own delusional thinking in relation to their project to understand that they don't have the right to abuse people ... any more than the individuals running the prisoner experiment had a right to abuse their subjects in order to serve the purposes of that project. There is no justification concerning those experiments that can demonstrate beyond a reasonable doubt that abusing people is okay and, therefore, the individuals conducting the experiment should be permitted to continue on with their pathological activities.

The individuals conducting the prisoner experiment might have had the most noble of intentions when they began their project. Similarly, the individuals conducting the constitutional experiment might have had the most noble of intentions when they began their project.

None of the foregoing matters because irrespective of whether the people conducting the respective experiments understood it or not, their intentions – noble though they might be -- led to the deliberate

abuse of other human beings. Moreover, when those abuses were brought to their attention, they retreated into various delusional systems of thought in order to justify to themselves that the abuses that were occurring as a result of their grand experiments were something other than what they were.

Whether by design or out of denial, Professor Zimbardo and other staff members in the Stanford Prisoner Experiment lied to the 'prisoners' and told the 'prisoners' that their troubles were of their own making. The people conducting the experiment had ample evidence on video and audio tape, as well as through their own direct observations, that not only were the 'guards' behaving in ways that were not permitted by the contractual conditions governing the prisoner experiment, but as well, the 'guards' were inventing reasons and justifications for punishing the prisoners in ways that were disproportionate to anything done by the 'prisoners.'

Similarly, whether by design or out of denial, the people running the constitutional experiment have lied again and again to 'We the People' and have sought to justify such lying by claiming that the people are the authors of their own misfortune. For instance, those who, over the years, have conducted the constitutional experiment have set forth a mythology (a mythology rooted in misinformation and disinformation of one kind or another) which claims that: It was necessary for the Philadelphia Convention to be secretive and for everyone but the would-be architects of the propose constitution to be kept away from the experiment in constitution-making, and it was necessary for the participants in the Philadelphia Convention to disregard the wishes of the Continental Congress, as well as the provisions of the Articles of Confederation, and it was necessary to induce the members of the Continental Congress to be derelict in their duties under The Articles of Confederation, and it was necessary for the states to be derelict in their duties under The Articles of Confederation, and that it was necessary for many facets of the ratification process to be rigged in favor of those who supported the idea of adopting the Philadelphia Constitution, and that it was necessary for the flawed ratification process to be imposed on people, and that it was necessary for everyone to feel obligated in relation to the results of such a process ... and that whatever abuses have

transpired in the context of such a constitutional experiment are entirely the fault of 'We the People' and has nothing to do with the structural character of the constitutional experiment and has nothing to do with the pathological conduct of the people who are overseeing that project.

The people conducting the Stanford Prisoner Experiment claimed that experiment was about what steps the 'prisoners' would take to reclaim their sense of personal agency after, or while, they were made to feel powerless through the actions of the 'guards'. The individuals running the prisoner experiment went to considerable lengths to enable the 'guards' to abuse the 'prisoners' ... even to the extent of permitting the 'guards' to continuously push the envelope on the issue of physical violence despite the fact that the 'guards' were contractually obligated to observe the rule concerning no physical violence.

The individuals conducting the Philadelphia Constitutional Experiment claim that their experiment is about self-governance – that is, the co-operative exercise of the sense of personal agency of 'We the People' – and the constitutional experiment is about what 'We the People' (i.e., the subjects) will do once constitutional arrangements have been made to make 'We the People' feel as powerless as possible through the actions of the Executive, Congress, the Judiciary, and the state. In addition, the people running the constitutional experiment have gone to considerable lengths to enable the constitutional system to abuse 'We the People' ... even to the extent of letting the 'guardians' of the government continuously push the envelope with respect to violating their contractual obligations concerning the 'rights' of 'We the People' in relation to, among other things, the issue of self-governance.

Just as the individuals running the Stanford Prisoner Experiment told their experimental subjects that they would have the right to withdraw from the experiment at any time, so too, the people conducting the constitutional experiment point to the Declaration of Independence and indicate how that document addresses the right of the people to abolish governments that are not serving the proper ends of governance. Moreover, just as the people running the prisoner experiment sought to manipulate their 'prisoners' when the latter

individuals sought release from the prisoner experiment, so too, the individuals conducting the constitutional experiment manipulate 'We the People' by indicating that with respect to the basic issues of governance, "you can check out any time you like, but you can never leave" – '*Hotel California*,' The Eagles.

The people conducting the Stanford Prisoner Experiment claimed that they were the most qualified, objective individuals to evaluate what was taking place in their experiment. Yet, they didn't have a clue what they were doing, for if they did, the experiment would not have been terminated eight days earlier than scheduled.

The people who initiated the Philadelphia Constitution Experiment claimed that they are the most qualified, 'disinterested,' republican individuals to judge the character of their experiment. Nevertheless, within ten years of the inception of that experiment, people such as Madison and Hamilton who had been allies throughout the Philadelphia Convention, as well as during the ratification process (in the latter case, they, among other case, wrote the vast majority of the essays that would become *The Federalist Papers*), turned into the sort of enemies they might never have considered possible a few years earlier.

Such transformational shifts are suggestive. They indicate that one, or more, of the two aforementioned individuals didn't necessarily understand the nature of the experiment they had set in motion.

Professor Zimbardo's romantic partner broke with him over the prisoner experiment and couldn't understand how the person she believed she loved could permit such abusive things to happen to his subjects. Professor Zimbardo belittled his romantic partner and questioned her capacity for objectivity and research

Similarly, although Madison and Hamilton were not romantically involved, nonetheless, as fellow overseers of the constitutional experiment, they could not understand what had come over their former traveling companion along the path of republicanism. They soon were belittling one another in relation to the manner in which they respectively considered the other person to be guilty of betraying the principles of the Philadelphia Constitution Experiment ... despite the fact that the principles of that document were never actually justified beyond a reasonable doubt -- not even to individuals

participating in the Philadelphia Convention given that they all had agreed there were many problems inherent in the constitutional experiment they had devised, and given that at least six individuals (George Mason, Elbridge Gerry, Edmond Randolph, John Lansing, Jr., Robert Yates, and Luther Martin) rejected what was transpiring in the Philadelphia Convention.

The people conducting the Stanford Prisoner Experiment induced the subjects who would become 'prisoners' to cede their sense of personal agency to the individuals running the project. Out of a sense of trust – along with other motivations – the subjects who were to become 'prisoners' did cede their sense of personal agency to the people conducting the experiment.

The people overseeing the prisoner project permitted the 'guards' to have an enhanced sense of personal agency by permitting them to have physical and emotional authority over, and control of, the 'prisoners.' In order to accomplish this, the individuals conducting the experiment had to cede some of their own agency – after all, they were the ones who supposedly were running the experiment – to the 'guards.'

Once enabled in the foregoing fashion, the guards – or, at least, some of them -- leveraged the agency that had been ceded to them by the experimenters and set about abusing the 'prisoners,' and began to push the envelope with respect to the rule which indicated that physical violence could not be used in the 'prison' by either the 'guards' or the 'prisoners.' Thereafter, the violent activities of the 'guards' were re-cast by the experimenters as something other than the abuse and contractual violations that they actually were.

The sorts of things that have noted above also have taken place -- and are continuing to occur -- in relation to the Philadelphia Constitution Experiment. The provisions of the Philadelphia Constitution – as interpreted by the Executive, the Judiciary, Congress, and the states -- have been used to cede an enhanced sense of personal agency to the 'guardians' of the constitutional experiment ... which, unfortunately, happens to be the: Executive, Judiciary, Congress, and states, and, therefore, contrary to the principles of republicanism, they all have become judges in their own causes.

Once enabled in the foregoing fashion, the 'guardians' of the experiment in democracy have proceeded to leverage the power that has been ceded to them through elections. As a result -- and as was true in the prisoner experiment -- the constitutional 'guardians' began – almost from the outset of the constitutional experiment -- to treat the 'prisoners' (i.e., We the People) in arbitrary and abusive ways as those 'guardians' sought to push the envelope with respect to violating the rights of the people in relation to the issue of self-governance – that is, the co-operative exercise of their sense of collective and individual personal agency.

The word "arbitrary" is used in the previous sentence because whether one is talking about the Executive, the Judicial, the Congressional, or the state branches of government, none of these facets of governance has been able to demonstrate beyond a reasonable doubt that their respective interpretations of the Philadelphia Constitution are viable ways of serving the purposes and principles that were set forth in the Preamble to the Constitution, or that their interpretation of governance can be justified, beyond a reasonable doubt, with respect to the 'original right' to which Justice Marshall referred in *Marbury v. Madison*. Consequently, the very fact of the arbitrariness surrounding those interpretive activities makes them abusive in relation to each human being's basic right of sovereignty – that is, the right to have a fair opportunity to push back the horizons of ignorance with respect to the nature of reality. Any interference with that sort of sovereignty that cannot be justified beyond a reasonable doubt is arbitrary.

In the Stanford Prisoner Experiment, the behaviors of the 'guards' and the 'prisoners' are said to give expression to the manner in which situational forces come to dominate the dispositional tendencies of individuals, thereby, inducing individuals to behave in ways that would not otherwise occur. Entirely left out of the foregoing account is the manner in which the people running the experiment manipulated the sense of personal agency of both the 'guards' as well as the 'prisoners' and, in addition, ceded their own sense of personal agency to the kind of delusional understanding of the experiment that would permit fundamental violations of the contractual rules supposedly

governing the experiment to occur in order to keep the experiment going.

In the Philadelphia Constitution Experiment, the behaviors of the 'guardians' of democracy are said to give expression to the manner in which the situational principles of the Constitution come to dominate the dispositional tendencies of individuals, thereby enabling individuals to behave in 'civilized' and 'democratic' ways that would not otherwise occur. Entirely left out of that kind of an account is the manner in which the people running the constitutional experiment have manipulated the sense of personal agency of the 'prisoners' (i.e., We the People) and induced them to cede such agency to the 'guardians' of democracy who, then, proceed to leverage that power to serve their own delusional understanding concerning: 'sovereignty,' rights,' 'justice,' 'liberty,' 'welfare,' 'tranquility,' and the 'common defense.'

Finally, during the Stanford Prisoner Experiment, there came a point during their project in which the individuals conducting the experiment convinced themselves that one of the 'prisoners' whom they had permitted to be abused and, then, subsequently released was going to come back with a gang of friends and free the remaining 'prisoners' as well as trash the 'prison.' They became so obsessed with the idea that they sought to move their experiment to an 'out of use' jail facility outside of the university, and when this plan did not work out, moved all the 'prisoners' to a windowless, poorly ventilated storage facility for three hours in order to foil the fiendish plans of the former 'prisoner.'

The foregoing delusional fantasy was set in motion by: (1) several 'guards' claiming that they heard the 'prisoners' talking about such a plot, and (2) one of the 'guards' claiming that he had seen the released 'prisoner' skulking about the halls of the Psychology Department. Rather than investigating to determine whether, or not, there was any truth to the various allegations of the 'guards', the experimenters entered into a paranoid delusional state and took steps that were consistent with such a condition – that is, they did what they thought was necessary to preserve their own experiment no matter how it might affect the 'prisoners.'

Eventually, the experimenters returned the 'prisoners' to the 'prison' facility in the basement. They had come to the conclusion that the whole 'plot' was nothing but 'rumor,' and failed to understand that their behavior was a function of delusional thinking that was present long before the 'rumors' surfaced and that the 'rumors' had been given credence because they were filtered through the lenses of a delusional system of thinking.

Similarly, the 'guardians' of democracy tend to operate out of a delusional framework that is based on arbitrary and abusive interpretations of the Constitution that often compels them to filter unsubstantiated rumors – for example, those connected with Afghanistan in 2001, or those connected with Iraq in 2003, or those connected with Vietnam in the 1960s – through such delusional thinking in a way that has (and has had) terrible consequences for many people ... both Americans and people elsewhere in the world. Furthermore, the purpose underlying those exercises of paranoid delusions is not to protect the 'prisoners' (i.e., We the People') but, instead, is directed toward keeping the experiment going in a fashion that will permit that project to remain completely under the control of those who are conducting the constitutional experiment while operating out of a delusional framework concerning the sovereignty of the 'prisoners' (i.e., We the People') that they are abusing in arbitrary ways ... that is, in ways that cannot be justified.

Chapter 12: Democracy and Arbitrary Governance

The idea of democracy conjures up an array of conceptual possibilities among people. In fact, the degrees of freedom swirling about that word are so amorphous and flexible that the term tends to become virtually devoid of meaning.

Although the impression that many people have in connection with the notion of democracy is rooted in the idea of 'majority rules', one of the primary motives that pushed James Madison to draft a constitutional document in the first place was his abhorrence of what took place within state legislatures as well as the Continental Congress when majorities wielded power. Given those concerns, he began to prepare for the Philadelphia convention with the goal of providing a framework for governance that would be able to protect minority interests from being overrun by majority rule, and, therefore, Madison tried to envision a system that would contain a variety of checks, balances, and principles that would be able to constrain majorities from merely riding roughshod over minority considerations.

The republican notion of tripartite government was intended to serve as a source of checks against any one branch of government being able to take control of the political process. However, equally important – if not more so – was the expectation that government officials would conduct themselves in accordance with a set of republican moral values involving: Impartiality, objectivity, disinterestedness, independence, honor, fairness, integrity, selflessness, and refraining from being a judge in their own causes.

Article IV, Section 4 of the Constitution entailed both of the foregoing senses of republicanism. However, while many of the details of a tripartite government were spelled out in the Constitution, the moral dimension of republicanism was not elaborated upon within that document even though those moral principles were understood and practiced throughout the colonies in 1787 by anyone who wanted to think of himself as a member of the class of gentlemen that constituted the elite echelon of society from which political leaders would arise.

During the ratification conventions, many participants voiced concerns about potential loopholes they detected in the Constitution that seemed ripe for exploitation. In response to those concerns,

Federalist proponents responded by either pointing out how the checks and balances inherent in the Constitution would be able to handle those sorts of problems, or the pro-Federalist forces indicated that the sense of duty, honor, integrity, and independence of government officials – i.e., their commitment to republican values -- would prevent any sort of exploitation from occurring.

Unfortunately, the fact that the delegates to the Philadelphia Convention had permitted slavery to be incorporated into the text of the Constitution indicated that something was seriously askew with the set of republican values that supposedly characterized the approach to life of some gentlemen and which – at least theoretically – was supposed to protect the proposed system of constitutional governance against abuse, corruption and exploitation. Consequently, from the very beginning, the Framers of the Constitution had shown themselves willing -- in the spirit of compromise -- to sacrifice the welfare of one group of people in order to advance their own interests, and that precedent did not bode well for the future of the Republic.

Another red flag that arose in conjunction with the ability of government leaders to be able to realize the promise of a republican form of government that Article IV, Section 4 of the Constitution was guaranteeing to each state -- and the citizens thereof -- had to do with the conduct of many proponents of Federalism during the process of ratification. More specifically, contrary to the requirements of republican moral values, all too many proponents of Federalism showed themselves willing to try to manipulate ratification delegates as well as to rig the ratification process in as many ways as they could conceive in order to gain victory … and, indeed, without that manipulation and process of rigging the ratification process, one might legitimately question whether the 1787 Constitution would have been ratified at all.

Regrettably, the foregoing behavior has served as an alluring precedent for a great deal of subsequent political manipulation in relation to the American people, and as well, such conduct has served as an early 'how to" case study for rigging the process of governance in America. The foregoing kind of conduct stands in stark contrast to the principles that are inherent in Article IV, Section 4 of the Constitution.

Instead of over-delivering on their constitutional promises and, in the process, setting the stage for politically and legally unpacking the treasures of sovereignty, the Framers over-promised on what they were capable of delivering, and, in the process, set the stage for political devolution. The history of governance in America is a record of the downward process of degeneration -- sometimes gradual, sometimes rapid -- in which the potential of Article IV, Section 4 is continually thwarted and undermined.

If anyone wishes to argue that Article IV, Section 4 of the Constitution does not refer to republican moral principles such as: Impartiality, disinterestedness, independence, honor, fairness, integrity, honor, selflessness, and refraining from being a judge in one's own cause, and, instead, refers only to purely structural features of government (such as having three branches), then, the Constitution becomes an extremely arbitrary document that lacks the sort of moral constraints that are capable of preventing the purely structural features of a republican form of government from being abused, corrupted, and exploited by those who have acquired power.

Indeed, three branches of government cannot serve as non-arbitrary checks and balances with respect to one another unless the individuals who occupy those branches operate in accordance with a set of common moral values that are capable of constraining arbitrary, self-serving behavior. In other words, if the individuals who are members of Congress, the Executive Branch, and the Judiciary are not committed to values of: "Impartiality, objectivity, integrity, honor, fairness, disinterestedness, independence, selflessness, and a willingness to refrain from being judges in their own causes, then, how will such a system of government be able to avoid making political decisions that are completely arbitrary in nature -- that is, how will that kind of system of government be able to avoid making decisions that are prone to being based on whim and personal interest rather than rooted in a systematic and principled exploration of any given issue that might be confronting the country?

Why should anyone feel obligated to adhere to a Constitution that is devoid of the very principles that are needed to differentiate between constructive and problematic ways to: Form a more perfect union; establish justice; ensure domestic tranquility; provide for the

common defense; promote the general welfare, and secure the blessings of liberty for ourselves and our posterity? Why should anyone feel obligated to adhere to a Constitution that is completely arbitrary in the way it parses problems and that is not subject to the constraints offered by the sort of guiding principles that are entailed by Article IV, Section 4?

Notwithstanding the purely procedural facets of the Constitution, there are only two precedents that are of value in the entire history of American jurisprudence. Firstly, everything that is done by government must give demonstrable expression to principles of: Impartiality, objectivity, independence, integrity, honor, selflessness, disinterestedness, as well as fairness, and, secondly, the foregoing principles must be actively and concretely applied to a process of advancing and enhancing the principles inherent in the Preamble to the Constitution.

A republican form of governance is rooted in the foregoing two precedents. Everything else that is worthy of being referred to as a precedent either must be capable of being reconciled with those two, aforementioned sets of principles, or those so-called precedents are devoid of constitutional value.

The continuity of governance is dependent on the two previously mentioned precedents being concretely instantiated within the activities of government officials. The source of political and legal obligation arises from a citizen's recognition that the aforementioned officials are sincerely attempting to operate in accordance with the principles inherent in Article IV, Section 4 with respect to the potential present in the Preamble to the Constitution, and in the absence of that sort of recognition, there is nothing – except coercive force – to tie a citizen to the Constitution.

Forms of governance that are rigorously committed to actively applying the foregoing two sets of principles require little use of force or compulsion except in relation to those who insist on operating without: Honor, integrity, impartiality, objectivity, selflessness, and fairness, and, as well, except in relation to those who seek to undermine the ability of society to work toward realizing the two, aforementioned sets of Constitutional principles. On the other hand, forms of governance which are arbitrary in nature – even if they are

referred to as democratic – tend to be immersed in, and preoccupied with, issues of force, compulsion, and oppression.

The rule of law only has value when it is dedicated to advancing and enhancing the sovereignty of every human being within its sphere of influence. The principles of sovereignty outlined in Chapter 1 give expression to a rule of law that is based on applying republican moral principles to the exploration of principles inherent in the Preamble to the Constitution.

Unless the rule of law operates in a manner that assists people to realize their sovereignty in accordance with the moral dimension of a republican form of government and for the purpose of advancing and enhancing the principles inherent in the Preamble to the Constitution, then whatever rule of law that is present will operate in a manner that falls outside of the foregoing considerations, and, as a result, is arbitrary. Furthermore, even if such an arbitrary rule of law is referred to as democratic, it lacks the essence of anything that is worthy of being considered to be truly democratic in nature because any form of so-called democracy that does not advance the cause of sovereignty for its citizens is democratic in name only.

The remainder of this chapter will outline some of the ways in which processes that, ostensibly, are considered to be democratic in nature are, actually, quite arbitrary. Such arbitrary processes – which are only superficially democratic in nature -- will be contrasted with a variety of ideas that are more conducive to promoting the issue of sovereignty in a manner that is consistent with the two sets of principles noted previously that encompass, respectively, a republican form of government and the Preamble to the Constitution.

Elections are considered to be the life-blood of democracy. Yet, many people feel drawn – consciously or unconsciously -- to the following idea: “Don’t vote, it only encourages them.”

Who are the ones who should not be encouraged? Primarily, Democrats and Republicans but, actually, anyone who is involved in party politics should be rebuffed by means of the election process.

Political parties constitute a violation of Article IV, Section 4. A person cannot be an advocate for the philosophy of a given political

party while simultaneously also claiming that if elected that individual will operate with: Impartiality, independence, disinterestedness, objectivity, fairness, and, in addition, one will not seek to be a judge in one's own causes.

Like any good scientist or philosopher, someone running for office must begin with as few assumptions as possible, and the assumptions with which one does operate must be demonstrably capable of serving the principles inherent in the Preamble in a selfless manner. Individuals who are to be candidates for public office -- whether elected or selected -- should be sufficiently free of ideological encumbrances that they can easily move in any number of directions as a function of rigorously engaging in a rational process that is guided by qualities of: Impartiality, independence, objectivity, fairness, honor, integrity, and not serving as a judge in one's own cause.

Unfortunately, democracy in America does not function in the foregoing manner. Instead, the electoral system is rigged in a variety of ways.

For example, by federal law (1975), the members who make up the Federal Election Commission must consist of three Democrats and three Republicans. Which part of the Constitution justifies limiting the membership of the Federal Election Commission to only two parties … or, for that matter, justifies requiring any party affiliation at all?

The Federal Election Commission is supposed to serve as an independent body responsible for regulating campaign finance laws. How can one possibly be independent as long as one's views are – to varying degrees – a function of the philosophy that governs a political party?

By legally requiring the Federal Election Commission membership to consist of an equal number of Republicans and Democrats, one is not regulating campaign finance. Rather, such activity is about controlling what takes place with respect to that Commission in a fashion that meets the approval of Republicans and Democrats.

For instance, according to the Federal Election Campaign Act, the two major parties are eligible -- prior to an election -- for millions of dollars in public funds that can be used to underwrite the costs associated with primaries, national conventions, and presidential

elections. However, third-party candidates are not entitled to have access to public campaign funds until after an election has taken place, and, then, only if that third party has been able to capture five per cent, or higher, of the total vote.

The foregoing requirements place third-party candidates at a tremendous disadvantage. In other words, while the two major parties get to divvy up public funds that, to a considerable degree, will subsidize their political activities prior to an election, third-party candidates must come up with independent sources of funding prior to an election that are unlikely to come close to the amount of money that publically is being made available to the majority parties.

Without access to public funding prior to an election, a third-party candidate is unlikely to be able to capture at least 5% of the vote. Consequently, election campaigning tends to be more expensive (prohibitively so) for third-party candidates unless – and this is an unlikely event – they can manage to match, or exceed, the 5% threshold set by the Republicans and Democrats and, thereby, become eligible to be reimbursed for their campaign expenses (or some of them). In effect, for the most part, the rules of the Federal Election Campaign Act reduce the American election process to a two party co-monopoly.

The Federal Election Campaign Act and the Federal Election Commission -- which is an amendment of the aforementioned Act – both violate Article IV, Section 4 of the Constitution. They do not constitute impartial, objective, independent, fair ways of organizing and funding political activity … and, in fact, any process that publically subsidizes partisan, political parties or empowers such groups to have control over the election process constitutes a violation of Article IV, Section 4 of the Constitution.

The political biases present in the Federal Election Campaign Act and the Federal Election Commission are further strengthened by means of the Commission on Presidential Debates. This Commission was incorporated in 1987 when the Republican and Democratic parties jointly sponsored the formation of that Commission, and it is funded by a variety of corporations.

The Commission is supposed to be non-partisan and independent. However, the organization is staffed largely by Democrats and

Republicans and, consequently, one has difficulty believing that the decisions concerning debates that are made by the Commission are both non-partisan and independent of political interests.

The Commission has prevented third-party candidates – such as Pat Buchanan, Ralph Nader, Jill Stein, and Ron Paul – from participating in Presidential Debates. As a result, the public is exposed to only a limited set of perspectives and will not have the opportunity to consider other possibilities.

The process of redistricting – and gerrymandering is a special form of redistricting – is another way through which the electoral process can be manipulated. State legislative districts and their federal congressional counterparts are determined every ten years in response to census results.

Ostensibly, whatever changes occur during redistricting should be done only to reflect transitions in the population which have taken place over the course of a decade. However, many people in power use that process as an opportunity to draw up districts that confer advantages on their parties by politically diluting or strengthening various segments of the political spectrum in different districts and, thereby, increasing the likelihood that a given party will fare better or worse in forthcoming elections.

Under Article IV, Section 4, the federal government cannot provide a republican form of government if it permits the process of redistricting to be done in a partisan or biased fashion. Although redistricting is done through state legislatures and subject to the approval of the governors in those states, nonetheless, there should be some means of oversight (whether by means of the Judiciary, Congress, the Executive Branch, or some other body) that monitors the redistricting process in order to try to remove as much political influence as possible from that process.

Money is a significant means through which elections are skewed. There is nothing impartial, objective, fair, or honorable about the way in which money determines what does, or doesn't, occur in conjunction with elections.

Consequently, when it comes to elections, the spending or donating of money should not necessarily be a protected form of

speech. This is especially the case with respect to corporations since those institutions are not persons but, instead, they are nothing more than organizational permissions that have been granted by one state or another to enable those chartered organizations to engage in certain kinds of activities.

Political activity should never be one of the activities that a chartered organization is entitled to pursue … whether financially or in other ways. For example, to permit a corporation to make contributions to a political party or candidate enables the individuals who control that organization to have an unfair advantage over other individuals because the individuals who control a corporation get to influence elections not only through the activities of the corporation but, as well, through their lives outside of the corporation, whereas individuals who are not affiliated with a corporation – or who have no say with respect to what a corporation does with which they are affiliated – have only one channel of political influence … namely, their own.

Soft money is a form of political contributions that, generally speaking, is raised by corporations such as businesses, political parties, unions, wealthy individuals, or political action committees. Although soft money cannot be given directly to a candidate's campaign, nonetheless, that money can be used to promote a candidate as long as that promotional message does not overtly recommend voting for or against any candidate.

During every election cycle, the airwaves are inundated with the political sounds and sights that are funded by soft money. Since the purpose of that sort of advertising is to induce the public (indirectly rather than directly in order to satisfy the requirements of campaign laws) to vote for, or against (negative advertising), a given candidate, then the intent of much of that advertising – not necessarily all of it -- violates the spirit of Article IV, Section 4 since such material often tends to seek to prevent voters from engaging the electoral process in an impartial, objective, independent, and fair manner so that the voting process reflects demonstrably accurate information rather than propaganda, and, consequently, permitting corporations to attempt to influence elections through soft money undermines the ability of the

federal government to provide a republican form of government to each state.

In Maine – where I live – voters approved a Clean Election Act in 1996. If a candidate refuses to accept private contributions, then the state government will underwrite the costs of that individual's campaign.

All elections in the United States should be governed by some version of a 'clean election law'. On election day, every registered voter has the opportunity to support the candidate of his, her, or their choice, and just because someone has money – or can raise it -- should not entitle that individual to have some means beyond a single vote to be able to influence elections because, in effect, unless one can ascertain that all candidates have access to the same amount of money from the same source (i.e., public funding), then, permitting private donations into the election process tends to diminish, if not largely eliminate, the 'one person, one vote' principle since the whole purpose of private campaign contributions is to fund activities that are intended to entrain other individuals to vote in concert with those who have money and, thereby, generate votes that will serve the interests of people with money rather than serve the interests of sovereignty.

Private campaign donations also limit the choices that the public will have on the day that votes are cast – whether in a primary or an actual election. More specifically, individuals who receive campaign contributions are not necessarily those people that will best serve the Constitution – and, therefore, the entire body of citizens – but instead, they are individuals who are more likely to serve the interests of those who are making financial contributions, and, therefore, a variety of potentially worthy candidates might never get to be considered by the public because those individuals lack the funds needed to gain entry into public awareness, and, under those circumstances, private campaign donations tend to reduce electoral choices rather than enhance them and, in addition, campaign donations don't necessarily guarantee that the choices money does provide will best serve the Constitution or citizens.

Despite often promoting itself as the greatest living example of democracy on the face of the planet Earth, America has one of the world's lowest rates of citizen participation in the electoral process.

Some people believe that those who do not actively participate in the political process are not fulfilling their civic responsibilities, and, yet, perhaps, the ones who are not -- and have not -- been observing their civic duties are the individuals who have tried to rig the system to favor only certain groups of people … a process that has been taking place since the Philadelphia Convention of 1787, then, promptly carried over into the ratification process that ensued, and, then, spilled over into the succeeding 227-odd years of political history that followed.

Previously discussed topics involving: The Federal Election Campaign Act, the Federal Election Commission, the Commission on Presidential Debates, redistricting, campaign finance laws, and two-party monopoly practices are just a few of the examples that might be cited to explain – at least in part – why the rate of political participation in the United States is consistently low … usually running less than 50 % of the individuals who are eligible to vote. One doesn't have to be a genius to realize that all of the foregoing activities are designed to rig the political system so that only certain groups will be able to control the process of governance, and, consequently, many of those who refrain from becoming involved in political activity do so out of an understanding – however inchoate this might be -- that the political process is (and has been) deeply entangled in a pathology that manifests itself through a desire to control other human beings and deny them the opportunity to realize their own sovereignty

The foregoing pathology is not a recent development. Its seeds were present in the Philadelphia Convention of 1787 (as evidenced by, among other things, the manner in which slavery was permitted to enter into the Constitution) and such a pathology was permitted to develop further during the ratification conventions that followed due to the way those meetings often were surrounded by, and permeated with, a diverse array of manipulative tactics and strategies … mostly – but not entirely – organized by Federalist forces.

Once the Constitution was ratified, the aforementioned pathology not only survived, but it began to flourish in a variety of ways that. The foregoing pathology has been enabled to survive because federal officials from all three branches of government consistently violated the principles entailed by Article IV, Section 4 of the Constitution and,

thereby, prevented governance from providing each state -– and its citizens -- with a republican form of government that rigorously pursued realizing the principles inherent in the Preamble to the Constitution purposes of enhancing the sovereignty of everyone and not just the liberties of a few.

The First Amendment indicates that: "Congress shall make no law … abridging the freedom of speech, or of the press." A distinction is being made between free speech and a free press.

Virtually everyone has the opportunity -- within certain parameters -- to exercise free speech. However, not everyone is necessarily financially able to operate a press, and, therefore, if freedom of the press is not to become a preserve of only those who possess the means to do so and, in the process, be restricted to the ideas and opinions of the wealthy, then, clearly, freedom of the press must be capable of being modulated in certain ways to ensure that such a right serves the interests of all citizens.

While Congress is constitutionally prohibited from abridging freedom of the press, the wording of the First Amendment does leave some degree of wiggle room for either the Judicial or the Executive branches of government to weigh in on matters involving that form of liberty. Nonetheless, the extent and character of the foregoing sort of intervention is constrained by the Constitution itself because neither Judicial nor Executive activities can violate the requirements of Article IV, Section 4 and, as a result, whatever contributions might be made by the Judicial or Executive branches, those contributions must not only be filtered through qualities of: Impartiality, objectivity, disinterestedness, independence, integrity, and not acting as a judge in one's own cause, but, as well, the aforementioned interventions must be capable of being shown to advance and enhance the realization of principles that are inherent in the Preamble to the Constitution … otherwise those interventions tend to be arbitrary in character and, therefore, unjustified.

During the administration of John Adams, the President used the Alien and Sedition Acts to suppress information – being published mostly by Thomas Jefferson or those who were aligned with him -- that was critical of government policies and actions. When Jefferson

became President in 1801, he arranged for a variety of printing contracts – such as in conjunction with the *National Intelligencer* that was operated by Samuel Smith – to promote Jeffersonian ideas and policies and, as well, to counter the Federalist perspective,

Both President Adams and President Jefferson were wrong with respect to the ways in which they engaged the First Amendment. This is because no matter how fervently Adams and Jefferson might have believed that their respective policies were capable of advancing and enhancing the realization of principles inherent in the Preamble, nevertheless, each of those individuals violated Article IV, Section 4 of the Constitution because they were both serving as judges in their own causes, and, in addition, they were not acting in an: Impartial, independent, objective, disinterested, or fair manner.

Furthermore, even if Adams and Jefferson had been complying with the moral requirements of Article IV, Section 4, nonetheless, believing that one is serving to advance and enhance the principles inherent in the Constitution is not the same thing as being able to demonstrate that what one believes is true or justified. Presumably, one of the purposes for having three branches of government is to provide independent sources of confirmation for the viability of any given belief … irrespective of whether a president, the judiciary, or Congress advocates those beliefs.

In order to provide a republican form of government to each state, and the citizens thereof, the officials in all three branches of the Federal government have a duty under Article IV, Section 4 of the Constitution to protect those states and their citizens from invasions … including invasions of ideas that are demonstrably antithetical to realizing the principles inherent in the Preamble to the Constitution. However, one should not interpret the foregoing statement to mean that the federal government has the right to censor speech or the press but, rather, the previous sentence is intended to allude to the idea that the federal government has a duty to ensure that the public arena in which ideas compete against one another is regulated with: Impartiality, objectivity, independence, fairness, and integrity.

The public has a right to hear, see, and have access to an array of opinions, perspectives, and conceptual possibilities that enjoy roughly equal time and attention relative to the views that are being presented

through a press that has been established by those who command the wealth and power to do so. Consequently, in accordance with the requirements of both Article IV, Section 4 of, as well as the Preamble to, the Constitution, the Federal government should be subsidizing a variety of television stations, radio stations, newspapers, magazines, and books that are capable of competing with the media that are serving the interests of corporations.

Unfortunately, for most of its existence, the Federal government has not only been derelict in its duty with respect to providing a republican form of government in the foregoing sense, but, actually, all three branches of the Federal government have done a great deal to ensure that a corporate perspective has become the dominant framework through which media is engaged in America. As a result, the sovereignty of Americans has been diminished and undermined in a variety of ways.

The conflict-laden dynamic between, on the one hand, the right of the people to be afforded access to accurate information as well as a diversity of opinion concerning an array of issues, and, on the other hand, the desire of commercial interests to control the media in order to be able to serve their own agendas has been in effect for a long time.

For instance, Seth Cotlar provided evidence in his book: *Tom Paine's America: The Rise and Fall of Transatlantic Radicalism in the Early Republic* concerning a newspaper battle that had taken place during the early 1790s that pitted a combination of Federalist, business, and property-rights perspectives against various alternative ideas that championed exploring issues involving sovereignty that raised questions which those with Federalist, business and property-rights inclinations did not want the public to consider or reflect upon.

By the mid-1790s, the foregoing debate had largely disappeared from public view because money flowed into the former side of the discussion rather than into the latter. However, the aforementioned debate didn't end because the Federalist/business/property-rights side of the interchange necessarily encompassed better ideas than the alternative side did but, instead, alternative points of view disappeared because those who had money and political power were able, in a variety of ways, to prevent those ideas from reaching the public, and when people are denied access to certain kinds of food for

thought over a sufficiently long enough period of time, then eventually, people often lose their appetite for those kinds of conceptual foods.

A relatively more recent illustration of the foregoing dynamic -- which pits alternative approaches to the issue of sovereignty against the ideas of those who are proponents of corporate and property-rights -- surfaced in the form of two Supreme Court decisions that were handed down in 1969 and 1974. The first decision involved *Red Lion Broadcasting Co. v. FCC*, while the second decision addressed the *Miami Herald Publishing Co. v. Tornillo* case.

According to the Supreme Court ruling in *Red Lion Broadcasting Co. v. FCC*, the First Amendment gives expression to a social right in which all citizens should have access to a system of radio and television networks that primarily serve the interests of democracy (e.g., a free flow of diverse, quality information) and only secondarily serve commercial interests (profits and corporate agendas). The Supreme Court indicated that part of the trade off for granting certain companies monopoly media licenses required those companies to serve public interests and needs.

On the other hand, in the matter of *Miami Herald Publishing Co. v. Tornillo*, the Supreme Court ruled that a Florida law was unconstitutional which required newspapers to offer political candidates equal space for responding to political editorials and opinions written by the newspaper concerning those candidates. In addition, the Court indicated during the course of its decision that the First Amendment protected the right of newspapers to exercise editorial judgment, and given that newspapers only have a finite amount of space, the Court maintained that requiring newspapers to provide an equal amount of space for political candidates to counter the newspaper's views would have a chilling effect on speech because under those sorts of circumstances, the Court felt the tendency of many newspapers would be to avoid controversial, political issues in order not to have to be required to provide space to the politicians being criticized.

Although: *Red Lion Broadcasting Co. v. FCC,* as well as: *Miami Herald Publishing Co. v Tornillo* are often seen as being on the opposite ends of a legal spectrum concerning the media, the two decisions actually appear to be quite compatible with ideas that were expressed

several pages earlier in the present section of the current chapter of the book. More specifically, as was affirmed in *Red Lion Broadcasting Co. v. FCC*, freedom of the press is a social right, but in addition – and as the *Miami Herald Publishing Co. v. Tornillo* decision asserted -- exercising editorial judgment should be a protected right under the First Amendment, and, therefore, the American people would be best served if privately owned newspapers had the right to voice their editorial opinions in a Constitutionally regulated context that contained provisions for the opinions of private newspapers to be countered through media outlets that were subsidized – but not controlled – by the federal government.

If exercising editorial judgment constitutes a protected right under the First Amendment in conjunction with commercial-oriented interests, then, the right to exercise editorial judgment should also be a protected right under the First Amendment for other, less wealthy citizens as well. Moreover, since -- as is the case with private newspapers -- the space in government subsidized media outlets is finite in character, then not all citizens will necessarily be able to express their editorial opinion within such a context, but, nevertheless, steps could be taken to ensure that a representative array of alternative editorial opinions are provided to the public as a means of countering, to some extent, the influence of privately owned media outlets and, thereby, enhancing people's sovereignty.

Unfortunately, for the most part, the history of media in the United States has not been characterized by concerns about sovereignty but, instead, that history has been regulated largely in accordance with commercial interests. For example, consider the following information.

During the early part of the 1920s, there were many nonprofit organizations engaged in radio broadcasting. The idea of using radio as a means through which to generate advertising profits had not, yet, emerged.

However, because there were so many groups and individuals that either were, or wanted to become involved in, radio broadcasting, the airwaves were becoming overly crowded. Consequently, the Radio Act of 1927 created the Federal Radio Commission in order to regulate broadcasting.

Although the FRC had been authorized to award broadcast licenses for the purpose of serving – in some undefined fashion – the 'public interest,' nonetheless, very quickly, the process of awarding licenses soon began to be controlled by commercial interests. For example, in the late 1920s, CBS and NBC started to exploit the potential of broadcasting to generate advertising revenues, and, as a result, those companies not only induced the FRC to assign the best wavelengths to CBS and NBC affiliates, but, as well, under the influence of companies like CBS and NBC, the FRC began to operate according to a model that considered advertising to be the preferred – if not only -- means of subsidizing the process of broadcasting.

In the mid-1920s, nonprofit groups were responsible for approximately 50% of radio broadcasts. Ten years later there were relatively few nonprofit broadcasters still operating, and the foregoing transition occurred in large part because the FRC – despite its congressionally mandated purpose to serve the 'pubic interest' -- had permitted commercial interests to shape the activities of that government agency.

The Radio Act of 1927 was replaced with the Communications Act of 1934. Just as the FRC had been established through the 1927 legislation, the Federal Communications Commission (FCC) came into being through the 1934 legislation.

Between 1927 and 1934, a rigorous debate had arisen concerning use of the airwaves. On one side of the debate were commercial interests -- represented by the National Association of Broadcasters – which not only argued that radio broadcasting should be limited to commercially oriented operations but doing so was an inherently democratic thing to do, while on the other side of the debate were an array of educational, journalistic, religious, agricultural, labor, and women's groups which maintained that the United States should follow the example of the CBC in Canada or the BBC in England and make room for government subsidized, non-commercial forms of broadcasting.

On Capital Hill, the financial and political clout of the National Association of Broadcasters overwhelmed the non-commercial groups aligned against it. Moreover, in 1933 – the year before the Communications Act of 1934 was passed -- the NAB negotiated an

agreement with the American Newspaper Publishers Association in which the members of the NAB would refrain from reporting the news if the NPA would refrain from using their pages to support groups that were interested in non-commercial uses of radio, and, as a result, the NAB and NPA were able to frame the broadcasting issue for Congress in a way that favored a commercial, profit-based perspective.

Once the Communications Act of 1934 was enacted, the National Association of Broadcasters proceeded to characterize any attempt by the federal government to limit or restrain corporate control of radio broadcasting as an assault on the First Amendment rights of those broadcasters. Such characterizations exhibited considerable chutzpah since the members of the NAB were being granted licenses that cost those companies nothing while simultaneously denying non-commercial groups their own First Amendment Rights … and, in addition, commercial corporations are not persons in any non-arbitrary sense and, therefore, are not entitled to First Amendment rights.

The pro-commercial orientation through which the FCC regulated radio broadcasting became the template for regulating subsequent media technologies involving: Television, FM radio, shortwave, cable, and microwave forms of transmission. Yet, from its inception the FCC was operating – and continues to operate – in violation of Article IV, Section 4 of the Constitution because the federal officials who are responsible for operating that agency have often not been conducting themselves in accordance with a republican form of government because in view of the manner in which many officials at the FCC have adopted a favorable bias toward commercial uses of the airwaves, their policies often have not been formulated with: Impartiality, independence, objectivity, integrity, or fairness.

To reference just a single aspect of the foregoing problem, one might consider the case of Charles Denny … a former chairman of the FCC during the mid-1940s when television was beginning to acquire a higher profile on the media landscape. More specifically, chairman, Denny ignored the requirements of Article IV, Section 4 of the Constitution and proceeded to devise a policy that awarded monopoly control of the television industry to CBS and NBC, and, then, less than a year later, was rewarded for his corporate favoritism by being

provided with an executive position at NBC that tripled his government salary.

The foregoing example illustrates how the FCC -- as is true of many government agencies -- tends to be what is referred to as a "captured" regulatory body. In other words, FCC policy is often formulated by, and enacted for the benefit of, those companies that the FCC is supposed to regulate, and, as is true in relation to many other governmental regulatory agencies, there is a revolving door linking the government agency with the industry that the government agency is supposed to regulate through which individuals -- like the aforementioned Chairman, Charles Denny -- go from, for example, the FCC to lucrative jobs in the media industry, or individuals from private industry become Commissioners and Chairmen of the FCC and use their government positions to maintain or increase the control of corporations over the activities of the FCC.

From time to time – depending on who the people are that are serving as Commissioners, as well as who occupies the office of Chairman – the FCC does seek to place constraints on commercial use of the airwaves. For example, in 1975, companies were not simultaneously permitted to own both a daily newspaper as well as have a broadcast license within the same market, and, in addition, broadcast companies could not possess monopoly cable rights for a given market while also owning a television station in that same market.

Yet, 14 years later, in 1989, just 23 corporations controlled most of the media in the United States. By the year 2000, the foregoing 23 companies had been whittled down to eight organizations.

Today there are five conglomerates that control the vast majority of media that exists in the United States (encompassing movies, television, radio, magazines, books, newspapers and much of the news content that is accessed through the Internet). Those organizations are: The News Corporation -- overseen by Rupert Murdoch; Spectrum (formerly Time Warner); Viacom (formerly CBS), Disney, and the German corporation Bertelsmann.

In addition to the aforementioned companies, there also are several corporations – notably Knight-Ridder and Gannett – that control approximately 80% of the newspapers circulating in the

United States. As a result, just 20% of the newspaper markets in the United States offer consumers choices involving alternative and independent sources of news and opinions.

Aside from the aforementioned five conglomerates that control much of the media in the United States, Viacom now controls NBC (previously owned by General Electric). NBC is one of the four major television behemoths that have been permitted by the federal government to usurp the airwaves for corporate purposes.

If an individual were to try to broadcast on a wavelength that has been assigned to a media corporation, that individual would be subject to prosecution. Yet, corporations are permitted to broadcast at specified wavelengths without having to reimburse the American public for being granted monopoly access to the air through which electronic signals are transmitted despite the fact that the air – and its capacity to carry electronic signals – is part of the commons to which everyone ought to have equal access and be able to use.

Some people claim that the present arrangement in which only a handful of corporations have emerged to control the vast majority of media-oriented services in the United States is a natural outgrowth of a free-market system that has evolved over-time through the process of competition. However, there is nothing very competitive about the federal government assigning monopoly licenses (e.g., in conjunction with radio and television) to some individuals and not others, and, furthermore, there is nothing very free about the manner in which the federal government intervenes in the marketplace in order to place constraints on commerce in conjunction with, for example, copyrights and patents, as well as by establishing a judicial system that enables those with more wealth to take greater advantage of such a system by being able to exploit to their advantage a variety of issues surrounding matters of copyrights and patents.

Many, if not most, media companies could not have survived without the foregoing sorts of government intervention. Moreover, many of the mergers and acquisitions that have led to virtual monopoly-like control in various sectors of the media are not based on free-market economics but, instead, are, to a considerable extent, a function of government-supported economics.

To add insult to injury, the corporations that control the media are not necessarily interested in transmitting the truth. They are primarily interested in maximizing their Return on Investment, and, therefore, whenever necessary (and this is often considered to be necessary), they are prepared to sacrifice the truth in order to enhance, or protect, their financial bottom line.

Furthermore, for the most part, the foregoing organizations are not in the habit of promoting material that is critical of corporate: Practices, agendas, and values. Occasionally, those sorts of businesses might permit alternative viewpoints to surface into the public arena, but these are exceptions to the rule that enable those companies, on the one hand, to claim that they do not engage in the process of censorship even while, on the other hand, the vast majority of what sees the light of day in the media is compatible with, or can be tolerated by, the corporate interests that control that media.

Thus, the corporate controlled media gives very little attention to the existence of white-collar crime even though such crime is far more deadly, costly, and destructive -- by many orders of magnitude -- than is street crime. Similarly, the corporate controlled media offers little, or no, insight into the manner in which nuclear, oil, and gas conglomerates have fought tooth and nail to prevent alternative and renewable forms of energy from being able to reach the public, nor does the corporate controlled media spend much time elaborating on the manner in which a variety of financial institutions, in conjunction with predatory forms of capitalistic ideology, are responsible for a great deal of the unemployment, inflation, and poverty that has occurred in America over the last 227-plus years.

The foregoing strategy illustrates the principle that information which can be communicated multiple times a day, many times a week (and which tends to sing the praises of corporate activity), is far more likely to be remembered and, as a result, possess a greater capacity to shape public opinion in powerful ways than will information concerning the dark side of corporate activity -- which is considerable -- that is presented only occasionally, if at all. In other words, media conglomerates get to frame a wide variety of issues and problems by selectively promoting the ideas, perspectives, “facts”, principles, news,

opinions, and personalities that they consider will best serve their short-term and long-term purposes.

In 1996, the Telecommunications Act was passed by Congress and signed into law by Bill Clinton. The legislation reformatted the rules that were to regulate media involving: Television, radio, cable, phones, the Internet, and satellite communication.

There was no debate on the floor of Congress concerning the essential features of the foregoing legislation. Many members of Congress voted on the bill out of ignorance which is not the same thing as engaging that piece of legislation through qualities of: Impartiality, objectivity, independence, integrity, selflessness, and fairness, and as a result, those members of Congress violated Article IV, Section 4 of the Constitution when they voted in favor of that Act.

The Telecommunications Act was supposed to bring free markets and new technologies together in a manner that would jettison much of the regulatory principles that allegedly had been shaping government policy previously. The working theory underlying the 1996 legislation was that free market competition -- rather than the government -- could better regulate what transpired within the media industry, and that the primary role for government in conjunction with the media should be one of protecting the interests of corporate property.

Supposedly, the intent of the foregoing legislation was to provide consumers with a greater array of choices, as well as to lower the costs of phone and cable services. However, more often than not, that Act has resulted in higher costs for phone and cable services.

Furthermore, while consumers might have been provided with more choices, many of those choices have little value to the consumer. For instance, consumers are provided with several hundred channels of television viewing from which to select, even though – at best – merely 15-20 of those options might be of interest to the majority of consumers, and consequently, while consumers are given more choices, nonetheless, most of the choices available to them – and for which they are paying -- are unwanted.

During the three-plus decades that have passed since the Telecommunications Act was enacted in 1996, there have been in

excess of a thousand mergers that have taken place in conjunction with radio stations. As a result, more than half of the nation's 10,000-plus radio operations are controlled by a relatively small number of corporations, and, therefore, listeners tend to be exposed to a fairly limited array of choices with respect to the conceptual possibilities and political opinions that are being made available to them.

The federal government has permitted the communications industry to be taken over by corporations that have little interest in assisting the vast majority of citizens to realize the actual principles that are inherent in the Preamble to the Constitution. Instead, those organizations want to restrict the meaning of ideas -- such as: 'Establishing justice', 'ensuring domestic tranquility', 'providing for the common defense', 'promoting the general welfare', and 'securing the blessings of liberty' -- in ways that serve corporations rather than citizens.

Thus, the idea of "establishing justice" becomes a function of the sort of substantive due process that allows corporations to illicitly exploit the 14th Amendment. Or, the notion of "ensuring domestic tranquility" is code for inducing Congress, the Executive Branch, and the federal courts to oppress workers in a variety of ways – ranging from: Inadequate wages and health care, to: Being forced to work in hazardous and unhealthy working conditions. Or, the concept of "providing for the common defense" is interpreted to mean the 'right' of corporations to be able to call upon the military to advance and protect the interests of such businesses around the world and, if necessary (and it is almost always necessary to do so), to start wars in order to accomplish those goals. Or, the principle of "promoting the general welfare" is understood to be synonymous with corporate welfare (often in the form of government subsidies and tax concessions), and, finally, the idea of "securing the blessings of liberty" tends to translate into the Potomac two-step in which the revolving door linking the federal government with the corporate world increases the capacity of corporations to have greater degrees of freedom through which to control what goes on politically, economically, financially, legally, educationally, environmentally, and medically.

By permitting a very limited number of corporate conglomerates to acquire control of the media rather than taking measures to ensure that responsibility for developing alternative modes of communication opportunities are distributed across, and get contributions from, a broader spectrum of the population, all three branches of the federal government have violated the principles inherent in Article IV, section again and again. Enabling a small set of corporate conglomerates (even the 23 corporations that controlled the media in 1989 are too few but far better than the situation that exists at the present time) to gain a stranglehold on the nature of the information that flows through America, tends to be antithetical to realizing the purposes set forth in the Preamble to the Constitution because those purposes will be filtered through, and framed by, the interests of the corporate entitles that control the flow of information to the general population.

Furthermore, one has difficulty reconciling alleged qualities of: Impartiality, objectivity, disinterestedness, integrity, fairness, honor, and selflessness that should be present in federal officials with the tendency of those same individuals to make decisions concerning the media that consistently come down on the side of corporate interests. While commercializing the media might lead, among other things, to various efficiencies and economies of scale, nonetheless, there also often is considerable collateral damage inflicted on the quality and diversity of information that is force-fit into a profit-driven business model that is intended to serve the interests of corporations rather than people.

More than 80 years ago, Smedley Butler – a two-time recipient of the Medal of Honor and, at the time of his death, the most decorated man in U.S. military history – had warned America that war is a racket sponsored by business interests. Based on his own decades of military experience in Latin America, the Caribbean, and the Philippines, Butler was a first-hand witness to the fact that wars were rarely, if ever, about righting wrongs or defending democracy but were, instead, initiated for the purposes of advancing the interests of businesses at the expense of common people … both foreign and domestic.

Thanks, in part, to a corporate-dominated media, relatively few people are aware that Butler voiced the aforementioned concerns

nearly a century ago. Furthermore, thanks, in part, to a corporate-dominated media, even fewer people are aware today that in the 1930s Butler claimed that he had been approached by a variety of business interests that sought his participation in a plot to overthrow the United States government and that when Butler reported the foregoing plot to the government before several Congressional Committees, such was the influence of the corporate and business world upon the members of government and the news media that no one seemed to be interested in pursuing the matter … and in the case of federal officials, the foregoing sort of reluctance constituted a clear violation of their duties under Article IV, Section 4 of the Constitution.

A little over a quarter of a century later, Dwight Eisenhower – another military hero – gave his farewell speech as President and voiced yet a further warning concerning the dark side of the military and its connection to the world of business. He stated:

"This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence – economic, political, even spiritual – is felt in every city, every Statehouse, every office of the Federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources, and livelihood are all involved; so is the very structure of our society.

"In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.

"We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals, so that security and liberty may prosper together."

The military-industrial complex does not consist of just the military and its corporate contractors. That complex also encompasses a variety of intelligence agencies … especially the operational arm of the CIA that specializes in: Assassination, engaging in extreme rendition and enhanced interrogation (i.e., torture), destabilizing

governments, rigging elections, running drug operations, training "death squads", and working with corrupt, foreign leaders to oppress their people in order to protect corporate interests.

The operational facet of the CIA is distinct from its analytical aspect. The latter dimension of the CIA gives expression to the primary reason for having created that agency on September 18, 1947 (via the National Security Act).

More specifically, four of the five tasks that had been assigned to the CIA, through the National Security Act, involved gathering, analyzing, and distributing information that might be relevant to formulating and conducting government policy. The fifth function of the CIA was vaguely worded and referred to intelligence activities that might bear upon national security, and from that function, an array of clandestine activities ensued that more often than not have violated both Article IV, Section 4 of the Constitution and, as well, tended to subvert the principles inherent in the Preamble to the Constitution.

The Central Intelligence Act of 1949 pushed the organization deeper into secrecy and, as such, that Act often undermines the ability of the government to provide a republican form of government to each of the states and their citizens. At the very least, accountability of any kind becomes something of a will-o'-the-wisp … in fact, Congress did not acquire any oversight of the CIA's activities – limited though such oversight might be -- until the mid-1970s when the findings of the Church Committee led to the Foreign Intelligence Surveillance Act of 1978 and the establishment of intelligence oversight committees in both the House and the Senate.

Within a relatively short period of time after the CIA's inception, the operational branch of that agency began to assume dominance. By the mid-1960s, the highly secretive, lethal, intervening side of the CIA was consuming more than two-thirds of the billions of dollars a year that were being funneled to the agency through congressional budgets … and, as the Church Committee discovered, one can fund a lot of mischief unconstitutional activities with billions of dollars at one's disposal.

Although Gerald Ford established the President's Intelligence Oversight Board as a means of reviewing the activities of the CIA with respect to possible instances of unconstitutional behavior, and while

Ronald Reagan provided that group with permanent status, nonetheless, there was very little actual oversight exercised by the aforementioned board. For example, throughout the administration of George W. Bush, the aforementioned agency failed to question, examine, or report on any of the activities of the CIA despite the fact that the latter organization was often deeply mired in constitutionally questionable activities.

Many of the operational actions of the CIA, as well as the lack of activity exhibited by the President's Intelligence Oversight Board, have violated Article IV, Section 4 of the Constitution. In other words, the conduct of many of the members of both of the foregoing agencies often tends to be devoid of qualities such as: Impartiality, objectivity, integrity, honor, and fairness that are necessary if the federal government is going to be able to provide each of the states -- and the citizens thereof -- with a republican form of government that is capable of helping people to realize the principles inherent in the Preamble and, thereby, to enhance the sovereignty of American citizens.

Few people heeded Smedley Butler's previously noted warnings concerning the nature of the relationship between the military and business. Furthermore, while Eisenhower's phrase: "military-industrial complex" -- which resonates with the earlier words of Smedley Butler indicating that war is a racket -- has become well known, nonetheless, for the most part, the significance of Eisenhower's words (like those of Butler before him) have, in many respects, been swept to the sidelines of history.

Since the end of World War II the United States military and various intelligence agencies have joined forces with corporations at the direction of officials in the Federal government to engage in an array of hostile activities (e.g., regime change, assassination, subversion, invasion, bombing) against countries that have not attacked America. All of the ensuing instances were instigated without any formal declaration of war being passed by Congress: China, 1945-1949; Greece, 1947-1949; Philippines, 1945-1953; South Korea, 1945-1953; Palestine, 1947 to the present; Albania, 1949-1953; China, 1950-1953; Iran, 1953; Guatemala, 1953 through the 1990s; Indonesia, 1957-1958; British Guiana, 1953-1964; Vietnam, 1950-

1973; Cambodia, 1955-1973; Cuba, 1959-2015; The Congo/Zaire, 1960-1965; Brazil, 1961-1964; Dominican Republic, 1963-1966; Laos, 1964-1973; Indonesia, 1965; Chile, 1964-1967; Greece, 1964-1974; East Timor, 1975-present; Nicaragua, 1978-1989; Grenada, 1979-1984; Libya, 1981-1989; Panama, 1989; Iraq – throughout the 1990s; Afghanistan, 1979-1992 ('Charlie Wilson's War'); El Salvador, 1980-1992; Haiti, 1987-1994; Yugoslavia, 1999; Afghanistan, 2001 to just a few years ago; Yemen, 2002; Philippines 2002-2013; Columbia, 2003 - 2015; Iraq, 2003-present; Liberia, 2003; Haiti, 2004-2005; Pakistan, 2005-present; Somalia, 2006-present; Syria 2008-present; Yemen, 2009 and 2013-present; Libya, 2011-present.

The foregoing examples constitute a subset of a much longer list of hostilities initiated by the United States. For instance, the Federation of American Scientists has identified more than 200 occasions between 1945 and 2001 in which American forces either initiated or engaged in hostilities against foreign countries.

Not even one of the foregoing 200 incidents involving American military forces led to the establishment of democracy as a result of those interventions. On the other hand, millions of people died, were wounded, or became refugees as a result of those hostilities.

Furthermore, none of the foregoing countries landed troops on American soil or bombed American cities. Instead, the foregoing conflicts arose as a function of the assistance being given by the United States to those (whether in the form of corrupt, foreign officials or corporations) that sought to undermine, or prevent, common people from gaining, or reclaiming, their sovereignty.

The United States military-industrial complex has aided and abetted a menagerie of brutal dictators or insurgents who have sought to make things safe for American corporations as those companies have been enabled by the reality -- or threat -- of military force to be able to exploit the resources and people of numerous countries around the world. Smedley Butler's experienced-based, 1935 assertion that war is a racket conducted on behalf of business remains highly relevant more than 80 years later … as relevant as the words of Dwight Eisenhower concerning the military-industrial complex that were spoken on January 17, 1961.

According to multiple editions of the *Base Structure Report* that is issued each year by the Department of Defense, the Pentagon rents or owns over 700 bases that are distributed across approximately 151 countries (out of a total of 196 nations). There are more than a half a million uniformed personnel (including ships at sea) that service the foregoing bases at a cost -- both for the bases and the personnel -- that runs into the hundreds of billions of dollars.

The base-totals indicated in the aforementioned Defense Department reports are not necessarily complete because there are a variety of American bases, outposts, and garrisons in places such as: Kyrgyzstan, Uzbekistan, Qatar, Iraq, Jordan, Israel, and Kuwait that -- for a variety of reasons (usually having to do with secrecy and political sensitivities of one kind or another) -- don't always appear in those documents. In addition, there are billions of dollars worth of military and intelligence supplies that are housed at locations in Britain that are referred to as Royal Air Force bases but have a strong American presence.

There are more than 4,000 military bases that are located in the United States or its territories. The costs associated with building, maintaining, and staffing these latter installations amounts to three or four times the hundreds of billions of dollars that are required to build, maintain, and staff overseas bases.

The foregoing military operations -- both domestic and foreign -- are not about defending America against attack. For example, if the "official" narrative concerning 9/11 is to believed -- and there are many reasons not to accept that narrative (e.g., see *The Essence of September 11th, 2nd Edition and Framing 9/11*) – then, despite a variety of governmental obfuscations (such as *The 9/11 Commission Report* and a series of evidentially and analytically challenged reports from NIST – National Institute of Standards and Technology) the military failed miserably to defend America on September 11, 2001.

Instead, the collective military operations of the United States are directed toward exercising hegemony or control over the rest of the world. The foregoing bases, personnel, and costs are concerned with establishing and maintaining empire rather than being dedicated to helping Americans to realize sovereignty. Indeed, if the American government actually had been interested in enhancing and advancing

the cause of sovereignty for individual Americans, then, the trillions of dollars that have been spent subsidizing military adventurism on behalf of corporations over the last seventy years would have been allocated far more efficaciously if that money had been invested in projects such as: A single-payer health care system, universal higher education, and revitalizing the crumbling domestic infrastructure of America.

Another indication that the U. S. military is engaged in hegemony and empire building involves the draconian and self-serving Status of Forces Agreements (SOFA) that America imposes on the countries in which it establishes bases. Among other things, the foregoing SOFA arrangements absolve the military forces that are based in foreign lands from being held liable by those countries in conjunction with criminal acts, environmental damage, or atrocities that are perpetrated by American forces while stationed in those nations.

If American military forces were really concerned about the issue of sovereignty, then, steps would be taken to ensure that everything they did in other countries – including the Status of Forces Agreements -- served the interests of all of the citizens in those countries. Unfortunately, most of what the military does in -- and to -- those countries is for the benefit of the few (the military) and at the expense of the many (the people in 150 other countries).

Furthermore, if defense were really the motivating purpose of the United States military, then, there would be no need to establish and maintain hundreds of bases around the world. For example, the U.S. Navy has the ability to deploy 11 task force groups (and each group contains a nuclear-powered aircraft carrier) that are fully capable of protecting America from attack, as are the 4,000-plus land bases in the United States.

Then, of course, there are a variety of questions one might ask about the extent to which the military's policies concerning the use of nuclear weapons can be said to actually defend Americans. For example, some 8,000 nuclear strategic weapons and 22,000 tactical nuclear weapons have been manufactured by the United States, yet, if even a small sub-set of those weapons were leashed upon other countries and even if no nuclear detonations occurred in the United States as a result of retaliatory responses to those strikes, nonetheless,

Americans stand a very good chance of being adversely affected from not only the fallout generated through the denotation of the aforementioned nuclear explosions in foreign lands, but, as well, Americans very likely would be adversely affected as a result of the manner in which those foreign nuclear explosions might lead to significant disruptions in the world economy and agricultural production.

On the other hand, if the countries being attacked managed to release their own nuclear weapons in response to the actions of the American military, then, the lives of millions of Americans could be lost both directly through nuclear detonation and, as well, through the destruction of our domestic infrastructure that would give rise, among other things, to starvation and disease. Moreover, everyone -- on all sides -- loses if the exchange of weapons leads to nuclear winter.

Nuclear weapons do not provide for the common defense. Rather, they make possible our common demise, and, unfortunately, currently there are so-called strategic thinkers in the military who believe (based on speculation and game theory … with the emphasis on 'speculation', 'games,' and 'theory') that the United States could win a nuclear war … although one might question the meaning of the term "win" under those circumstances.

In the world of conventional weapons, thousands of American military personnel have been killed and millions of foreign nationals have died (many, if not most, of the latter individuals are innocent of any wrong-doing). In addition, millions more foreign nationals have been wounded, millions of refugees have been displaced, trillions of dollars have been spent, millions of unexploded landmines lie buried in a variety of countries, and tons of depleted uranium are poisoning both people and lands (Depleted uranium consists of Uranium 238 which is a waste residue emanating from nuclear reactors that is being used in the manufacture of many different kinds of munitions not only because depleted uranium is over one and a half times more dense than lead, but also because those munitions have the capacity to become candescent and burrow through metal … furthermore, munitions containing depleted uranium have radiological properties that can compromise biological systems that are exposed to them and,

as a result, can continue to cause harm long after those munitions have been fired.).

Yet, despite all the foregoing kinds of devastation, the world has not become a safer, more stable place. In fact, if anything, the world has become less safe and less stable as a direct result of the way in which the United States military (in conjunction with an assortment of intelligence agencies) has recklessly invaded, bombed, subverted, terrorized, and oppressed many parts of the world by means of the operations that are being run out of the bases it maintains in more than 150 countries.

Almost nothing that the U.S. military has done over the last 70 years has furthered the cause of peace, democracy, or sovereignty either in relation to the citizens of the United States or with respect to the citizens of other countries. Indeed, there is little, or nothing, of constructive value that the military-industrial complex has to show for its efforts that can justify the damage, casualties, chaos, and costs that have emerged as a result of U.S. military activities around the world over the last seven decades … except, perhaps, in conjunction with the bottom lines of corporations that have been engorged as a result of the foregoing policies that encourage destruction, mayhem, and carnage.

The mind-set of many U.S. military leaders seems to be akin to the perspective given expression by former Secretary of State Madeline Albright during a 1996 *60 Minutes* interview, and later echoed by Bill Richardson, a former member of Bill Clinton's cabinet, in conjunction with his appearance on the television program *Democracy Now*. When each of the foregoing individuals was asked -- in light of the fact that 500,000 Iraqi children had died as a direct, or indirect, result of that invasion – whether they felt that the invasion of Iraq by the United States had been worth it, both Albright and Richardson said that despite those sorts of costs, they thought the invasion had been worth it.

Yet, neither one of those two individuals proceeded to expound on the nature of the moral calculus that justified drawing the conclusion they did. Similarly, despite the fact that over the last 70 years U.S. military leaders (and their civilian enablers) have let loose the dogs of war upon the world again and again, one has difficulty understanding how any of those leaders might be able to justifiably reconcile the

death, destruction, costs, and turmoil that their decisions have generated with the miniscule positive results – if any such results can be determinately and demonstrably established -- that might have occurred in conjunction with their decisions and actions.

Both military leaders and their civilian enablers are bound by the requirements of Article IV, Section 4. They each – in his, her, or their own way -- must provide a republican form of government to the states (and the citizens thereof) by exhibiting qualities of: Impartiality, objectivity, integrity, honor, fairness, and so on, and, yet, on what basis can government and military officials claim to be impartial, honorable, fair, and acting with integrity when they bomb innocent people, or destroy the infrastructure of the latter's country, or poison the lands being invaded with depleted uranium, or deprive innocent people of food and medicine by imposing sanctions, or torture those individuals in order to force them to pay for the alleged sins of their overlords?

In many instances, the federal government and its military are guilty of committing war crimes. For example, when innocent people are bombed, tortured, and starved to death for merely living in the same country as the foreign leaders to whom the military-industrial complex is opposed, then, this constitutes a collective form of punishment or reprisal in which innocent people become surrogates for those who are on the enemies list of the federal government, and, as such, this constitutes a war crime.

To say that: "War is Hell" doesn't resolve the foregoing problem. One has to be able to justify inflicting Hell on innocent people, and unfortunately, neither military leaders, nor their civilian enablers, are capable of putting forth a justification that is capable of viably defending what they have done or are doing.

Over at least the last seven decades – and, very likely, for a much longer period of time -- military leaders and their civilian enablers in America have consistently violated the provisions of Article IV, Section 4 of the Constitution by failing to exercise the qualities of: Impartiality, objectivity, disinterestedness, independence, integrity, honor, as well as by refraining from being a judge in their own cause in a manner that is capable of demonstrably justifying the decisions they have made to wreak havoc upon, and destroy the lives of millions of people who neither attacked the United States nor had any intention (capable of

being rigorously demonstrated) of attacking the United States. Moreover, by violating Article IV, Section 4 of the Constitution in the foregoing way, military leaders and their civilian enablers also have betrayed the principles inherent in the Preamble to the Constitution because those individuals cannot plausibly demonstrate – in a non-arbitrary manner -- that their destructive, lethal, militaristic actions have been able to enhance and advance the foregoing Constitutional principles more effectively than might have been possible if the money used to subsidize armed conflict had been used, instead, to subsidize the sovereignty of people in the United States by means of an array of: Healthcare, educational, and domestic infrastructure programs that are capable of constructively contributing to the lives of people in a direct, concrete fashion.

Almost invariably when federal officials mention the notion of 'national interests' as the reason for conducing themselves in a certain manner, they are referring to scenarios that involve protecting the material, economic and financial properties of various individuals and corporations that are ensconced within the military-industrial complex. Nonetheless, the only defensible version of 'national interests' is one in which the principles inherent in the Preamble to the Constitution are engaged through a republican form of government such that qualities of: Impartiality, objectivity, independence, integrity, and fairness ensure that the sovereignty of the people considered as a whole is enhanced and advanced, as well as ensure that the activities of corporations constructively contribute to the realization of the foregoing sort of sovereignty.

To a hammer, everything looks like a nail, and to the military-industrial complex, everything looks like a matter of national security. Year after year, the federal budget allocates more discretionary spending for the military than that budget assigns to all non-military domestic programs, and, yet, if the federal government's addiction to military spending could be significantly curtailed (by, among other things, eliminating all oversea bases), then, domestic issues involving hunger, poverty, and health care might be better addressed … indeed, making the world safe for corporate exploitation of the world's resources does nothing to help, for example, the tens of millions of

poor people in America who are sick, hungry, homeless, or unemployed … or who suffer all four indignities at the same time.

In fact, a fair amount of evidence is available which shows that a differential exists between the number of jobs that can be created through military spending and the number of jobs that can be generated through non-military spending. For instance, if one were to spend a billion dollars on the military, this might lead to the creation of 20-25,000 jobs, and, yet, if one were to take that same amount of money and spend it on civilian projects, one could almost double the number of jobs created in areas such as education and health care.

Furthermore, if the federal government were to reduce, by just a few, the number of new, high-tech jet fighters that are ordered, it could subsidize a program of modernizing mass transportation for many major cities. Or, if the federal government had reduced – by just half -- the trillions of dollars that have been spent on nuclear weapons over the last 70 years and re-purposed those funds to non-military projects, a great deal might have been accomplished in areas involving: Domestic job programs, education, alternative forms of energy, and environmental renewal.

In other words, increasing employment among the general population has the potential to serve as a far better means through which stability – and, therefore, security – can be enhanced than can be accomplished by the military. Consequently, military solutions are not necessarily the only way to provide for the common defense.

In 1953, Eisenhower gave a speech in which he asserted:

“Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. The cost of one modern heavy bomber is this: A modern brick school in more than 30 cities. It is two electric power plants, each serving a town of 60,000 population. It is two fine, fully equipped hospitals. It is some fifty miles of concrete pavement. We pay for a single fighter plane with a half million bushels of wheat. We pay for a single destroyer with new homes that could have housed more than 8,000 people.”

The military-industrial complex has been committing theft in the foregoing sense for many decades. The United States would be a more secure and safer place if it were to follow Eisenhower's foregoing suggestions and take the money that is being lavished upon the military-industrial complex and, instead, direct those funds toward: Feeding, housing, educating, and healing the American people.

There is a direct link between the foregoing excerpt from Eisenhower's 1953 speech – given early in his first Presidential term – and his words concerning the military-industrial complex that were voiced in his farewell address eight years later in 1961. More specifically, the first speech referred to earlier provided an outline of what needed to be done – namely, to repurpose military spending in order to improve American society -- whereas his farewell speech – rooted in his eight years of experience as President -- identified the forces that were stealing the aforementioned opportunity for improvement from the American people by entangling America in unnecessary hostilities and military spending.

Eisenhower, however, bears a certain amount of responsibility for enabling the foregoing process of theft and, as a result, thwarting the promise contained in the words of his aforementioned 1953 speech. Throughout his eight years in office, he became increasingly aware of the presence of the military-industrial complex and its devastating impact on the pursuit of real sovereignty on behalf of the American people and, yet, Eisenhower did little or nothing about the problem until his farewell speech in 1961.

All three branches of the federal government have been derelict in their obligation to provide each of the states with a republican form of government. This becomes very evident when one analyzes the manner in which, again and again, those branches -- each in its own way -- subsidize and favor the machinations of the military-industrial complex while undermining the sovereignty of the American people in the process, and, therefore, they fail to engage a variety of domestic and international issues through the qualities of: Impartiality, objectivity, fairness, integrity, independence and so on.

For example, the United States is one of the leading -- if not the leading -- arms merchants in the world. Since much of the foreign aid that America gives to other countries assumes the form of military

equipment and assistance, the American people end up subsidizing the arms industry and defense contractors to the tune of billions of dollars each year … such money might be used more judiciously if it were spent providing domestic aid to the American people.

Furthermore, every year, tens of billions of dollars that are associated with military spending go missing in action (and, on occasion -- e.g., 2001 and 2016 -- trillions of dollars have gone missing). That money has not merely evaporated but, instead, someone -- or a collection of someone's -- is (are) the recipient(s) of those funds, and it seems odd that a government that was sufficiently sophisticated to allegedly send men to the moon seems incapable of accurately accounting for the money that has been entrusted to it by the American people.

Considerable sums of money go missing every year because various federal officials are not exhibiting due diligence with respect to their jobs. This is just another way in which the requirements of Article IV, Section 4 are being violated, and, as a result, the principles of the Preamble to the Constitution are not being served.

One might also note that even when the Pentagon is trying to be financially responsible, there are other members of government who engage in wasteful spending. On occasion, Congress and/or the President advocate budgeting money for weapons system and equipment that the Pentagon does not need and for which it has not asked … for example, during the 1990s, Congress proposed spending money for C-130 cargo planes that the air force was not seeking, and Bill Clinton championed equipping the air force with additional B-2 bombers even though the air force had not requested those planes.

Of course, government officials are not the only miscreants when it comes to creating problems for the American people. There are numerous reports detailing the manner in which defense contractors falsify data and rig tests in order to make various weapon systems or military equipment appear to be safer or more effective than they actually are, and, moreover, there are many accounts concerning the manner in which various defense contractors over-charge the military – or, actually, the American people -- hundreds of dollars for toilet seats that cost less than $20.00, or for light bulbs that normally carry a price that is less than a dollar, and so on.

Another set of costs that is generated through the military -- and against which one must weigh whatever alleged value supposedly accrues from those forces -- involves the environmental degradation that is perpetrated by the military even in times of relative peace. The atmospheric, land, and water resources of the Earth are under constant assault from the toxic substances (lead, depleted uranium, spent fuel residues, oil, exhaust fumes, plutonium, Agent Orange -- along with other color-coded agents -- that have been, or are being, spewed into the environment on a regular basis by the military as it goes about its "business".

Any federal official who operates out of one, or another, of the three branches of government and reflects on the information that has been explored during the last 12 pages and does so in a manner that is characterized by qualities of: Impartiality, objectivity, independence, integrity, fairness, and honor would have difficulty concluding that the federal government has provided the states -- and their citizens -- with a republican form of government in relation to the foregoing issues. Thus, the discussion during the last 12 pages of this chapter indicates that Article IV, Section 4 of the Constitution has been violated on a consistent basis by a variety of federal officials from all three branches of government, and, as a result, the principles inherent in the Preamble to the Constitution have been compromised and thwarted.

In the opening chapter of Andrew Bacevich's book, *Washington Rules: America's Path to Permanent War*, the author mentions the idea of "semiwar" … a term coined by James Forrestal, America's first secretary of defense. Semiwar refers to a condition in which federal authorities have become inclined to perceive threats to the security of national interests everywhere in the world, and 'national interests' usually is defined in terms of what is of value to corporate and military agendas involving hegemony over others.

In order to cope with the foregoing sorts of perceived threats -- and some might refer to the condition of 'semiwar' as a virulent form of paranoia -- federal authorities have demonstrated a readiness to use military force in order to resolve most of the foregoing kinds of threats. Consequently, as pointed out earlier in the chapter, since the end of the Second World War, there have been more than 200

documented cases in which the United States government has used force of one kind or another in an attempt to impose its will on some other part of the world.

If one were to view the actions of post-World War II U.S. Presidents through the lenses of, say, the principles governing the Nuremburg trials, then most -- if not all -- of those individuals would likely be found guilty of war crimes. In addition, those presidents also would have violated the Constitution -- especially Article IV, Section 4 -- and, in fact, what made the contravention of international law possible was the failure of those individuals to adhere to the moral and epistemological principles that are inherent in Article IV, Section 4 of the Constitution.

For example, Eisenhower was responsible for the overthrow of democratically elected governments in both Iran (1953) -- which led to a quarter century of oppressive dictatorship under the Shah -- as well as Guatemala (1954) -- which, eventually, brought about the deaths of tens of thousands of Guatemalans and laid the foundations for more than half a century of tyranny that continues to the present day. In addition, Eisenhower directed the CIA (1957) to undertake a number of clandestine operations in Indonesia for the purpose of bringing about the overthrow of President Sukarno and enabling corporations to gain access to the resources that are present in the outer islands of the Indonesian archipelago.

The only 'crime' committed by Iran, Guatemala, and Indonesia had to do with the efforts of those countries -- each in its own way -- to democratize their countries through processes such as land reform and enabling the poor to have greater participation in the political process. None of those countries was threatening to attack America, but the process of democracy being pursued in those three nations did constitute an obstacle for American corporations who wanted to exploit the natural resources possessed by those countries at the expense of the inhabitants of those nations.

In addition, during Eisenhower's Presidency, the United States became involved in Vietnam following the French withdrawal from Vietnam as a result of France's defeat at Dien Bien Phu. In 1954, under President Eisenhower, America took a course of action that blocked what could have become a political settlement for Vietnam's problems

and, instead, began to support an oppressive, tyrannical government in South Vietnam that brought about the death of approximately 60,000 Vietnamese people.

Not long after John Kennedy succeeded Eisenhower, the new president proceeded to invade South Vietnam because the foregoing policies of Eisenhower had generated blowback in the form of a movement of armed resistance that opposed the joint venture in terrorism that was being perpetrated by the United States and South Vietnamese governments. Using planes that bore the insignia of South Vietnam but operated by American military personnel, Kennedy ordered the use of both napalm and other chemical weapons to be dropped on certain segments of the Vietnamese people and countryside.

Kennedy was deploying US troops in Vietnam without Congressional authorization and in violation of international agreements. He was using those military forces to commit aggression against people in a country that had not committed aggression against the United States but, instead, the resistance forces in that country were merely trying to establish their own sovereignty -- both nationally and individually.

President Kennedy, of course, also attempted to commit the same sort of congressionally unsanctioned aggression against the Cuban people by way of the Bay of Pigs fiasco in 1961. As was the case with respect to Vietnam, Cuba had not attacked the United States, and, therefore, neither of the foregoing acts of belligerence that were committed by the United States had been done for the purpose of defending the United States against invasion.

Like Eisenhower before him, Kennedy was acting as Commander in Chief for corporate interests. Neither of those presidents was engaged in defending the sovereignty of the vast majority of Americans but, instead, each of the foregoing presidents was merely trying to clear the way for corporations to be able to exploit the resources of other countries and, in the process, prevent the citizens of Vietnam from being able to have control over their own resources.

Consequently, both of those presidents violated the provisions of Article IV, Section 4 of the Constitution because their decisions involving countries such as Iran, Guatemala, Vietnam, and Cuba were

not carried out: Impartially, objectively, fairly, or with integrity in order to better realize the principles inherent in the Preamble to the Constitution on behalf of the American people, but, instead, those acts were done in order to advance and enhance corporate interests with respect to the aforementioned countries. Furthermore, those actions also constituted violations of international law, but the latter was made possible because each of those individuals first failed to provide the citizens of America a republican form of government.

President Johnson expanded on Kennedy's aggression in Vietnam by -- among other things -- staging a false flag operation in relation to the alleged Gulf of Tonkin incident that was used as a pretext for escalating hostilities in Vietnam and that Robert McNamara, Johnson's Secretary of Defense, later confirmed was bogus and intended to mislead Congress and the international community. The hostilities to which the foregoing fraudulent act gave rise led to the death of millions of Vietnamese people and more than 50,000 American soldiers.

Being Commander in Chief does not entitle one to lie to Congress or to the American people. Being Commander in Chief does not entitle an individual to violate Article IV, Section 4 of the Constitution by failing to exhibit qualities of honor and integrity while acting as Commander in Chief, and, in the process, deny Americans (e.g., the 50,000 American military personnel who gave up their lives prematurely in the unknowing service to a lie) an opportunity to enhance and advance realization of the principles inherent in the Preamble to the Constitution within their lives.

While serving as President of the United States, Johnson also commanded the military to invade the Dominican Republic. This military operation was not carried out to protect American soil and its people from an imminent attack at the hands of soldiers from the Dominican Republic, but, instead, the invasion was instigated because there were fears in the corporate world that a process of democratization was beginning to take place in that island country, and such a movement constituted a potential threat to corporate interests involving that nation.

The military's invasion of the Dominican Republic did not constitute an instance of providing for the common defense of America

and Americans. Rather, just as Smedley Butler had indicated roughly three decades earlier, such invasions are about defending the common interests of a variety of corporations.

Consequently, Johnson's invasion of the Dominican Republic was a violation of Article IV, Section 4 of the Constitution. The decision to invade that country was not made: Impartially, objectively, independently, fairly, or with integrity but, instead, was the result of a bias that favored the interests of corporations over the interests of the American people considered as a whole … as well as favored the interests of corporations over the interests of the Dominican people.

Moving on from Johnson to Richard Nixon, the latter individual's violations of the Constitution were numerous. However, while many individuals remember the crimes surrounding Watergate, fewer people recall that Nixon engaged in a series of illegal bombing campaigns in conjunction with, among other places, Cambodia.

Operation Menu -- a covert policy ordered by Nixon and implemented by the Strategic Air Command -- took place between March 1969 and May 1970. This operation expanded on the tactical bombing raids that had been instituted under Johnson by, for the first time, employing long-range B-52 bombers to carpet bomb eastern regions of Cambodia.

Operation Freedom Deal followed Operation Menu and continued until 1973. Operation Freedom Deal expanded the targeted areas in Cambodia beyond the bombing perimeter that had been established during Operation Menu.

By acting in the foregoing manner, Nixon failed, in a variety of ways, to provide the American people with a republican form of government. In the process of violating the Constitution, Nixon also transgressed against international law and committed war crimes.

Article IV, Section 4 of the Constitution represents a source of moral and epistemological restraint concerning arbitrary and ill-considered actions on the part of officials from all three branches of government. When the principles inherent in Article IV, Section 4 are ignored, then not only are the goals that are set forth in the Preamble to the Constitution undermined and thwarted, but, when the Constitution is violated in conjunction with mattes of foreign policy,

then, quite frequently, this leads to violations of international law, including prohibitions against the commission of war crimes.

Although Gerald Ford occupied the Oval Office for only a relatively short period of time, nonetheless, he was there sufficiently long enough to contravene the Constitution in a number of ways. For example, President Ford authorized the U.S. military and various intelligence agencies to assist the Indonesian government's invasion, occupation, and near-genocide of the people of East Timor … not because Americans or the United States were going to be attacked by East Timor but because there was oil and other resources located in that region that were of interest to the Indonesian government and various corporations.

Once the foregoing invasion was underway, the United States managed to join other countries in voicing condemnation at the U.N.'s Security Council in relation to Indonesian aggression against East Timor. Yet, U.N. Ambassador Moynihan later revealed that he had been instructed by Ford to take whatever steps were necessary at the United Nations to ensure that Indonesia would not suffer any adverse repercussions as a result of its actions in East Timor.

Furthermore, publically, the United States had announced that it was instituting a weapons boycott against Indonesia. Covertly, however, the United States actually increased the amount of weapons it was supplying to that country.

Acting in a Janus-like manner in conjunction with Indonesia/East Timor -- as Ford and Moynihan did -- in which one thing is said for public consumption while those individuals are simultaneously engaged in secretly supporting that which is being publically condemned lacks both integrity and honor. Consequently, that sort of duplicity constitutes a violation of Article IV, Section 4 of the Constitution, and their unconstitutional behavior enabled the United States to provide logistical, military, and intelligence support to help promote an illegal invasion of, as well as genocidal-like acts in, East Timor and, consequently, constituted gross violations of international law.

When Jimmy Carter became President, he not only continued on with Ford's Indonesian policy, but, in addition, Carter actually increased the supply of weapons to Indonesia. The increase in U.S.

weapons sales to that country during Carter's administration coincided (late 1970s) with an increase in the terror and atrocities that were being perpetrated against the people of East Timor by the Indonesian government.

When Congress insisted on attaching various provisions concerning human rights to any potential sale of advanced weapons system to Indonesia, Carter evaded those provisions by way of subterfuge. More specifically, Carter ordered his Vice President, Walter Mondale, to request Israel to provide Indonesia with Skyhawks (a single seat attack aircraft capable of carrying bombs, missiles, and other munitions), and the Indonesian military used those airplanes to decimate the population of East Timor.

Supplying an array of weapons and munitions to countries such as Indonesia so that they can bully and devastate another country like East Timor does nothing to enhance or advance: The establishment of justice, or ensure domestic tranquility, or provide for the common defense, or promote the general welfare, or to secure the blessings of liberty for ourselves or subsequent Americans. Instead, all that supplying the foregoing sorts of weapons and munitions accomplishes -- other than the destruction of places such as East Timor -- is to enrich the companies that manufacture weapons, and, therefore, this sort of foreign policy becomes little more than a form of corporate welfare in which government officials -- such as the President and Secretary of State -- become middlemen who are brokering (enabling to go forth) an arms deal between a supplier and a buyer despite the fact that the country to which the weapons and munitions are being sold is being condemned at the United Nations for its commission of atrocities and aggression.

After Carter's one-term occupancy of the Oval Office ended, Ronald Reagan continued on with what seems to have become a presidential tradition – namely, violating the U.S. Constitution … violations that become a prelude to contravening international law. For example, Reagan was the first president of the United States to be condemned by the International Court of Justice for his unlawful use of force against Nicaragua.

One might also mention the Iran-Contra affair that occurred during the Presidency of Ronald Reagan. Under the Boland

Amendment, Congress had prohibited further financial aid from being given to the Contras in Nicaragua, but a group of officials in Reagan's administration negotiated a covert deal in which arms would be sold to Iran -- that was operating under the constraints of an arms embargo -- and, in exchange for those arms, the Iranians would supply cash that would, in turn, be used to fund the Contras.

Although there are those who claim Reagan was not involved in that scandal, those sorts of claims tend to stretch credulity, or, at the very least, portray Reagan as someone who was oblivious -- dangerously so -- to what was taking place all about him by a covey of administration officials (Fourteen of whom were indicted, 11 were convicted, a few were released on appeal, while the remaining individuals were pardoned by President George H.W. Bush during the waning days of his administration … and some commentators have suggested that the foregoing pardons were given in order to prevent Bush, himself, from being implicated in the Iran-Contra scandal by Casper Weinberger, former Secretary of Defense.).

Even if Reagan was not involved in the Iran-Contra scandal, nonetheless, there were eleven administration officials – including Casper Weinberger – who did participate in that affair. Those individuals conspired to deny Americans a republican form of government.

Aside from the issue of President H.W. Bush's possible involvement in the Iran-Contra scandal, there is also his invasion of Panama in 1989 during which thousands of Panamanians died. Prior to the capture and removal of Noriega from office, Noriega not only had been an intelligence asset for the U.S. government since the 1950s, but, as well, Noriega served as a conduit for the supply of weapons from the United States to various death squads and fascist dictators in Latin America.

Furthermore, Noriega was a cocaine dealer. A variety of officials in the United States -- including George H.W. Bush when he was Director of the CIA -- were well aware of Noriega's status as a major player in the illicit drug trade, and, yet they turned a blind eye to those activities because of the value Noriega had for the CIA as an intelligence asset, together with his ability to facilitate the sale of weapons throughout

Latin America on behalf of the United States and a variety of corporations.

Whatever animosities might have fueled President Bush's sudden change of heart concerning Noriega, Bush violated Article IV, Section 4 of the Constitution when he authorized the invasion of Panama because that decision was devoid of qualities involving: Impartiality, objectivity, fairness, honorableness, or integrity. One cannot arbitrarily bring about the deaths of thousands of innocent people and the wholesale destruction of considerable property in Panama (especially in relation to some of the poorest sections of that country) while, simultaneously, claiming that one is conducting oneself with honor, integrity, and fairness.

In addition, President Bush violated international law when he invaded Panama. More specifically, Bush initiated the formation of a plan that involved kidnapping a purported criminal (i.e., Noriega) who allegedly had committed the vast majority of his crimes while working for, and being paid by, the CIA, and in the process of carrying out that kidnapping operation, President Bush caused the deaths of thousands of people.

In other words, by failing to comply with the requirements of Article IV, Section 4 of the Constitution, Bush proceeded to violate international law in conjunction with his invasion of Panama since the thousands of Panamanians who died pursuant to that invasion had nothing to do with Noriega's alleged crimes. As a result, Bush's unnecessarily broad and highly destructive aggression toward Panamanians in general constitutes a form of collective punishment involving thousands of innocent people and, as such, constitutes a war crime.

Like Noriega, Saddam Hussein, had been accorded favorable treatment by the United States (e.g., during the Iran-Iraq War, the United States supplied Hussein with the chemical weapons that he used to gas Kurds). Hussein and the United States benefited from their relationship right up to the time when Hussein no longer served the interests of the United States government. At that point, like Noriega, Hussein became expendable.

The United States had a number of opportunities prior to the first Gulf War to settle its dispute with Iraq in a peaceful fashion but

discarded each of those chances. Bush was insistent on a military solution to the problem.

A form of Kabuki-like theater was orchestrated in Congress in which a young girl -- who turned out to be the daughter of a high-ranking Kuwaiti government official -- claimed to have witnessed Iraqi soldiers smashing new born infants on the cement floor of a Kuwaiti hospital. The event being described did not actually take place, but -- as was intended by its perpetrators -- the emotional impact of that young girl's fabricated testimony helped induce members of Congress to authorize military action against Iraq.

Furthermore, the Bush administration also knowingly fed false information to the Saudi government -- and members of Congress -- when it claimed that Iraqi troops were massing on the Saudi border and were preparing to invade Saudi Arabia. Independent satellite photos of the border staging area where the Iraqi troops were supposedly gathering showed that no Iraqi troops were present.

There was nothing impartial, objective, fair, or honorable about the way either Bush or Congress deliberated with respect to their decision to invade Iraq. For instance, no one took the time to investigate whether, or not, the young Kuwaiti girl's story was true, and no one in the Federal government took the time to investigate that girl's background (or, perhaps, more disturbingly, there were people in the federal government who were well-aware of that Kuwaiti girl's identity and might also have been aware that her story was not true, and, nevertheless, they proceeded to keep that information from Congress and the American people).

Finally, few members of Congress, if any, took time to determine if the intelligence concerning the alleged massing of the Iraqi military along the Saudi border was actually true. As a result, there was a morally and epistemologically challenged rush to war by both President Bush (who knew he was lying) and Congress (which failed to exercise due diligence), and in the process, the American people were not provided with a republican form of government … either by Bush or by Congress.

Moreover, President Bush's attack against Iraq was in contravention of international law. For example, among other things, the bombing campaign that was carried out by the United States under

his direction targeted Iraqi infrastructure (which includes water supplies, sewage disposal facilities, and electrical transmission stations), and under the rules of engagement that have been established through international agreements, the foregoing sorts of attacks are prohibited because they help create conditions that are conducive to the rise and spread of a variety of diseases and, therefore, constitute a form of biological and chemical warfare.

President Bill Clinton continued on with Bush's economic sanctions against Iraq and helped to enforce those policies. As a result of those sanctions, hundreds of thousands of Iraqi citizens -- many of them children -- died because they were deprived of food, clean drinking water, and medical supplies.

There is no integrity, honor, or fairness present in a sanctions program that results in the deaths of hundreds of thousands of people, including many children. Consequently, participating in such a program -- as Bill Clinton's administration did -- constitutes a violation of Article IV, Section 4 of the Constitution, and, moreover, by becoming entangled in the sanctions program against Iraq, the federal government used resources -- financial and otherwise -- that should have been directed toward helping Americans realize the principles inherent in the Preamble to the Constitution and, consequently, violated the Constitution in that respect as well.

The willingness of Clinton's administration to violate the Constitution in the foregoing fashion led to the violation of international law. In other words, Iraqi children did not invade Kuwait and were not responsible for the political policies of Saddam Hussein, and, therefore, pursuing a sanctions program that adversely affected Iraqi children as well as other innocent parties in Iraqi society, entailed a form of collective punishment, and, as such, constitutes a war crime.

In 1998 Clinton also ordered a missile attack on the al-Shifa pharmaceutical plant in Khartoum North, Sudan. The strike was supposedly in retaliation for several truck bomb explosions that had taken place earlier that year in conjunction with U.S. embassies located in Nairobi, Kenya and Dar es Salaam in Tanzania.

Although the U.S. government alleged that the al-Shifa facility had ties to Usama bin Laden and was engaged in the production of the

lethal nerve agent known as VX, the so-called evidence on which the foregoing allegations were based was, at best, dubious, and, at worst, known not to be credible. Moreover, according to the German Ambassador and the regional director of the Near East Foundation who was engaged in fieldwork within Sudan during that period of time, the cruise missile strike on the al-Shifa plant led to the deaths of 10-20,000 individuals.

Clinton had failed to exercise: Integrity, fairness, honor, or objectivity in conjunction with the foregoing attack on the Sudanese pharmaceutical plant. In doing so, he simultaneously violated Article IV, Section 4 of the Constitution as well as committed a war crime.

While President, Clinton also helped orchestrate -- at U.S. taxpayer expense -- massive increases in spending with respect to new Israeli settlements in the West Bank. The foregoing subsidization policy reached its highest level during the last year of Clinton's administration.

Channeling U.S. taxpayer money to Israeli settlements rather than ensuring that those funds are used to meet the needs of U.S. citizens constitutes a violation of Article IV, Section 4. In other words, by failing to display qualities of: Impartiality, objectivity, integrity, honor, and fairness in the Palestinian-Israeli conflict, President Clinton failed to give each of the states a republican form of government since the citizens of those states were deprived of the resources that went to support Israeli citizens rather than being released for the support of U.S. citizens.

During Clinton's final year as President (1999), the Balkans erupted once again. This time the flash point enveloped Kosovo.

Earlier in the decade, hostilities had broken out in Bosnia-Herzegovina with Serbs attacking Muslims and Croats, while Croats targeted Serbs. A variety of massacres ensued.

Following a Serbian attack on, and siege of, the city of Srebrenica, the U.S. military began bombing Serbian positions. Eventually (1995), negotiations involving the foregoing conflict took place in Oslo, Norway.

Although a truce was finally reached in which Bosnia-Herzegovina was divided into Serbian and Croatian sectors, the region of Kosovo

was left out of that agreement. The majority of people who lived in Kosovo were Albanian and they were seeking their independence from Serbia.

The Serbian President, Slobodan Milosevic, responded to attacks from Kosovo nationalists by invading Kosovo. Several thousand people died and several hundred thousand people were forced into refugee status.

Diplomatic meetings were conducted in Rambouillet, France to try to resolve the Kosovo issue. However, NATO wanted to impose unacceptable terms on the Serbs – such as, NATO would become an occupying force within the entire region – and, as a result, the Serbian National Assembly proposed a counter offer in March of 1999 that advanced the idea of working out some sort of diplomatic solution that would provide the people of Kosovo with enhanced autonomy over their lives on a variety of fronts.

On the very next day, NATO forces (consisting of individuals drawn mostly from the U.S. military) began to bomb various regions of the former Yugoslavia. Several weeks later, the *New York Times* reported that more than 350,000 people had been forced to leave Kosovo as a result of the NATO bombing campaign, and several months after the inception of NATO bombing of, among other places, Kosovo, the number of refugees had more than doubled to somewhere north of 800,000 people.

NATO forces also bombed the city of Belgrade. Numerous civilian casualties resulted.

On June 3, 1999, after more than two months of bombing, a peace accord was struck. Clinton, like so many of his presidential predecessors, had chosen to pursue military options rather than diplomatic ones, and, as a result, the lives of hundreds of thousands of people had been disrupted or terminated.

The alleged purpose of the Clinton bombing campaign was to prevent ethnic cleansing. However, Clinton's policies actually made that problem worse, not better.

Clinton's decision to bomb rather than negotiate lacked qualities of impartiality, objectivity, honorableness, integrity, and fairness. Not

only did Clinton violate Article IV, Section 4 of the Constitution, but he very likely committed war crimes as well.

Interestingly, Slobodan Milosevic was tried for war crimes by the International Court of Justice but was exonerated. However, as has been true in the case of so many other U.S. presidents in previous conflicts, Bill Clinton never faced prosecution for his deeds and misdeeds in the Balkans, and, so, one might never know what an independent panel of judges might have determined about Clinton's culpability for his actions in the former Yugoslavia.

Following Clinton, President George W. Bush repeatedly violated Article IV, Section 4 of the Constitution in all manner of ways. For example, despite the absence of concrete evidence capable of demonstrating that Afghanistan had attacked the United States on 9/11, nonetheless, Bush proceeded to launch an invasion against the Afghan people.

Prior to the aforementioned invasion, Afghanistan officials had indicated their willingness to cooperate with America and turn over Usama bin Laden to U.S. authorities if the United States could provide Afghan officials with evidence that Usama bin Laden had been responsible for the events of 9/11. The United States failed to provide the requested evidence, and even Robert Mueller, the Director of the FBI, indicated at that time -- prior to launching an invasion of Afghanistan – that there was no evidence or paper trail which tied bin Laden to 9/11.

The United States also sought to induce NATO to participate in the Afghan War. However, under NATO rules of engagement, a member country (in this case, the United States) requesting NATO military assistance is required to provide the other members of NATO with evidence that a country – e.g., Afghanistan – had attacked a member country (i.e., the United States).

Although Colin Powell promised to supply NATO members with the foregoing kind of information, he did not do so. As a result, the U.S. and NATO invasion of Afghanistan did not satisfy the conditions that are required for authorizing the use of force by NATO members against another country, and, consequently, the U.S. led invasion of Afghanistan constitutes a violation of NATO's rules of engagement.

A year and a half later, the Bush administration fabricated evidence concerning, among other things, the existence of weapons of mass destruction in Iraq. In addition, various federal officials also alleged – on the basis of highly questionable information – that Iraq had played a role in the events of 9/11 … a contention that even President Bush subsequently admitted was untrue.

Hundreds of billions – if not trillions – of dollars have been wasted on the wars in Afghanistan and Iraq. Thousands of innocent people in Afghanistan and Iraq have died, thousands of refugees have been generated, and thousands of U.S. military personnel also have died.

President Bush and his administration failed to provide each of the states with a republican form of government in conjunction with the foregoing two wars because, among other things, their decisions concerning those conflicts were not made in accordance with qualities of: Impartiality, objectivity, disinterestedness, independence, fairness, integrity, honor, or refraining from being judges in their own cause … and the members of the Bush administration all had an agenda concerning Iraq and Afghanistan that had nothing to do with whether, or not, those two countries had attacked the United States -- which they hadn't – and everything to do with the exploitation of resources and the establishing of hegemony in the region.

Furthermore, the two foregoing wars diverted trillions of dollars away from the American people for the purpose of causing death and destruction for arbitrary – and, therefore, demonstrably unjustifiable – reasons rather than invest that money to benefit Americans through programs that assist them to work toward realizing the principles inherent in the Preamble to the Constitution. Consequently, once again, the Bush Administration failed to provide each of the states – and the citizens thereof – with a republican form of government.

The Bush Doctrine of preventative war is a policy in which the United States allocates to itself a unique, unilateral right (i.e., no one but America -- and, perhaps, Israel … with U.S. permission -- has the right to engage in preventative war) that permits the use of force whenever and wherever the United States perceives the existence of a possible threat to American interests. The term "American interests" usually refers to corporate interests and/or military interests that are of tactical or strategic importance for gaining hegemony over – or

control of -- some part of the world rather than being a process of providing for the common defense of all Americans, and this latter meaning is the sense that is intended in the Preamble to the Constitution.

Moreover, the aforementioned notion of "possible threats" does not refer to on-going, direct attacks of American soil and its people, but, instead, the term "possible threats" alludes to various gaming scenarios in which even though an actual attack has not materialized, nonetheless, someone in power -- e.g., Bush, 'The Decider' -- wants to take military action in order to forestall the possibility that some set of circumstances might occur in the future. Bush's foregoing Doctrine is rooted in an array of presumptions and ideological inclinations that are in fundamental opposition to what the Constitution requires from federal officials.

More specifically, one cannot pursue the Bush Doctrine and simultaneously provide each of the states -- and the citizens thereof -- with a republican form of government because the Bush Doctrine lacks objectivity, fairness, honor, and integrity and, instead, gives emphasis to the pursuit of ideological agendas. In addition, complying with the Bush Doctrine tends to require federal officials to become judges in their own ideological causes and agendas at the expense of both the American people and whoever is attacked.

President Barack Obama not only continued on with the militant policies that had been initiated by his predecessor, but, among other things, also significantly expanded the military's drone program in conjunction with half a dozen countries (Yemen, Somalia, Pakistan, Afghanistan, Iraq, and Libya). Thousands of innocent individuals have been killed as a result of the foregoing actions.

Consequently, Obama, like many other presidents before him, failed to give each of the states a republican form of government based on qualities of: Impartiality, objectivity, fairness, honor, and so on. As a result, President Obama not only violated the Constitution of the United States on multiple occasions, but violated international law and, in the process, committed war crimes as well.

The foregoing litany of presidential problems stretching from Eisenhower to Obama gives expression to only a very small sub-set of the total number of instances involving unconstitutional behavior on

the part of an array of presidents that could have been mentioned but were not. Furthermore, the foregoing brief overview of presidential misbehavior that has been itemized over the last 10 pages, or so, represents only a very small sampling of the many instances in which U.S. presidents (including Trump and Biden and Trump again) have been actively engaged in violating international law and, frequently, perpetrating war crimes.

During a tour of Monticello (the former Virginia home of Thomas Jefferson) President Barack Obama (accompanied by French President Francois Hollande) broke with a minor issue of protocol in order to be able to better view some feature of the historic site and -- presumably in jest -- he is reported to have said: "That's the good thing as a President, I can do whatever I want." Although there is much talk by some individuals concerning the allegedly imperial, king-like powers that are -- according to the theories of some individuals -- associated with the office of the President, nevertheless, the President of the United States is subject to the same constraints on his or her exercise of power as are Congress and the Judiciary.

George W. Bush stirred up controversy during his two terms as President by issuing more than 750 signing statements (unfortunately, none of them were in jest) in which he stipulated that he would not abide by – and, therefore, despite possibly being in non-compliance with his oath of office, he would not "faithfully execute" -- this or that portion of Congressionally approved legislation that arrived at his desk for signing. Although Bush would proceed to approve bills that came to him from Congress by adding his signature to them, nonetheless, there were facets of those pieces of legislation (and, sometimes, the entire contents of legislation) that he refused to endorse -- and would identify by means of signing statements -- because, according to Bush, those sections of the legislation (or the legislation in its entirety) infringed -- allegedly -- on various dimensions of his power as Executive or Commander in Chief.

In reality, Bush merely affixed his name to signing statements that had been drafted for him by, among others, David Addington who was legal counsel and chief of staff for Vice President Dick Cheney. Cheney had established a policy in which all Congressionally approved legislation were to be funneled through his office so that such material

could be critically analyzed for possible constitutional infringements on the powers of the Executive Branch before the that legislation was passed on to the President for his signature.

In effect, Bush was claiming, based on the counsel of people such as David Addington, that he had the right to determine whether, or not, legislation, or some aspect thereof, was constitutional, and in this respect Bush was claiming that he had the right to do whatever he considered to be constitutionally appropriate. Whatever degree of legitimacy -- if any -- that might be entailed by the foregoing signing statement policy is not a matter of what Bush, Cheney, or Addington believe about the powers of the Executive Branch, but, rather, is dependent on the extent to which the claims made by Bush in his signing statements could be shown -- based on concrete arguments -- to be in accord with (a) the moral and epistemological qualities of Article IV, Section 4 (e.g., Impartiality, objectivity, disinterestedness, fairness, integrity, honor, and not serving as a judge in one's own cause), and the extent to which Bush's claims in his signing statements could be shown to (b) enhance and advance the principles inherent in the Preamble to the Constitution.

In short, the Constitution is not necessarily what Bush (or Cheney or Addington) say it is. Rather, Bush must be able to demonstrate the legitimacy of his claims by means of concrete evidence and arguments that are persuasive beyond a reasonable doubt as to whether, or not, his claims satisfy both of the conditions that are outlined in the foregoing paragraph.

Consequently, the Constitution is not a function of hermeneutical theories and belief systems. The Constitution requires proof and demonstration that its woof and warp -- namely, Article IV, Section 4, together with the Preamble -- are weaving a constitutionally legitimate tapestry instead of being leveraged to serve someone's arbitrary whims and ideological agendas.

Nearly a century (May 3, 1907 in Elmira, New York) prior to Bush's use of signing statements and over a century before Obama's aforementioned remark at Monticello, New York governor Charles Evans Hughes [who subsequently served as a member of the Supreme Court -- once as an associate justice (1910-1916) and, then, later as Chief Justice (1930-1941)] is reported to have said something similar

to both of the aforementioned Presidents. Hughes claimed: "We are under a Constitution, but the Constitution is what judges say it is …"

The first part of his statement – namely, "We are under a Constitution" -- is correct, but precisely because that segment of his statement is true, the latter part of his statement is incorrect … that is, the Constitution is not what judges say it is. Rather, the Constitution constrains -- both morally and epistemologically -- what judges can say and do.

What does it mean to be "under a Constitution" if the law is whatever judges say it is? From such a perspective, the Constitution merely becomes tautologically synonymous with a given judge's view of things and, as such, tends to be arbitrary in character.

We are under a Constitution because Article IV, Section 4 of that document, along with its Preamble, establishes the framework through which the rest of the Constitution is to be engaged and assumes significance. More specifically, each of the three branches of the federal government must filter everything they do through the lens of Article IV, Section 4 of the Constitution, and, in addition, Article IV, Section 4 -- that is, the guarantee of a republican form of government -- must be in the service of the principles inherent in the Preamble to the Constitution.

In other words, if one were to ask why qualities of: Impartiality, objectivity, independence, disinterestedness, integrity, honor, and refraining from serving as a judge in one's own cause (which all are at the heart of a republican form of governance) have constitutional importance, then the answer is fairly straightforward. More specifically, the only way to rigorously and critically engage issues involving: Forming a more perfect union; establishing justice; ensuring domestic tranquility; providing for the common defense; promoting the general welfare, and securing the blessings of liberty for ourselves and our posterity is through qualities of: Impartiality, objectivity, independence, disinterestedness, integrity, honor, and refraining from serving as a judge in one's own cause.

Any other way of engaging the Constitution will be arbitrary. That is, any method other than the one being outlined above will be based on whims and biases of individuals that cannot be plausibly and viably

defended beyond a reasonable doubt to the satisfaction of the vast majority of other citizens.

According to the Constitution, a person who becomes President must recite the following oath. "I do solemnly swear (or affirm) that I will faithfully execute the office of the President of the United States, and will to the best of my ability, preserve, protect, and defend the Constitution of the United States."

When Presidents violate Article IV, Section 4 of the Constitution (as Eisenhower, Kennedy, Johnson, Nixon, Ford, Carter, Reagan, Bush I, Clinton, Bush II, Obama, Biden, and Trump have all done), then, they also are violating Article II, Section 2 of the same document. This latter violation reflects the fact that individuals who have transgressed against Article IV, Section 4 of the Constitution have not faithfully executed the office of the President, and, as a result, they have not been able to successfully "preserve, protect, and defend" the very principles that they have solemnly sworn to uphold.

Upon entering into an elected office involving either of the other two branches of federal government, one is required to swear to, or affirm, a similar oath to the one quoted earlier in which, among other things, one affirms that one will protect and defend the Constitution of the United States. At the heart of those oaths are Article IV, Section 4 of the Constitution as well as its Preamble since the duties of every office in the federal government can only be faithfully executed if an individual does so through qualities of: Impartiality, objectivity, integrity, honor, and so on for the purpose of enhancing or advancing the principles that are present in the Preamble.

The bond that provides – or should provide -- any given citizen with a sense of fealty toward the Constitution is whether, or not, federal officials will execute their duties of office faithfully in accordance with qualities of: Impartiality, integrity, honor, fairness, and the like. In the absence of the foregoing qualities, a chaotic, arbitrary vortex of moral and epistemological ambiguity forms that is incapable of serving as a source of fealty for citizens with respect to the Constitution.

If -- as some people wish to argue -- Article IV, Section 4 is reduced down to purely structural features (such as, whether, or not, a given form of governance is characterized by three equal branches of power

that constitute a system of checks and balances) then, the very moral and epistemological principles that are needed to make those sorts of purely structural features work for the benefit of all those who are being governed -- and not just for the benefit of the few -- are missing. As a result, there is no workable system of checks and balances unless the individuals who are executing those checks and balances do so in accordance with constitutionally mandated qualities of: Impartiality, objectivity, independence, integrity, selflessness, fairness, and refraining from serving as a judge in one's own cause, and there is no workable system of checks and balances unless the aforementioned qualities are pursued for the purpose of helping citizens work toward realizing the kinds of principles that are inherent in the Preamble to the Constitution.

When the qualitative dimension of Article IV, Section 4 is reduced down to purely structural features (that is, when the moral and epistemological properties of that Article are absent), then, the Constitution becomes completely arbitrary. Under such circumstances, the meaning of -- among other things -- the key clauses of the Constitution (such as: The "commerce" clause; the "necessary and proper" clause; the "contract" clause, or the "supremacy" clause) become a function of the whims of whomever is exercising authority in any of the three branches of government, and, consequently, there is no set of demonstrably reliable moral and epistemological principles capable of regulating the decision-making process in a manner that can be recognized and agreed upon by the vast majority of citizens … everything becomes arbitrary.

In effect, Hughes aforementioned statement indicating that the law is whatever judges say it is tends to doom law to become nothing more than a function of the arbitrary, ideological and philosophical assumptions, whims, and biases of a judge. Hughes apparently failed to understand that the Constitution places both moral and epistemological constraints on judges in order to constrain those individuals in a way that requires them to operate in accordance with the moral and epistemological qualities inherent in Article IV, Section 4 as those qualities are applied to the principles inherent in the Preamble, and if the decisions of a judge do not give expression to the foregoing conditions, then, what the judge says violates the rule of law.

The rule of law refers to a process in which the moral and epistemological constraints of Article IV, Section 4 are rigorously applied to the principles inherent in the Preamble to the Constitution. When members of any of the three branches of government deviate from the foregoing context surrounding and permeating the rule of law, then, law becomes arbitrary and, as a result, citizens lose their sense of connectedness to, and loyalty toward, that sort of law and, in the process, everything -- on both sides of governance (the governed and those who govern) -- becomes regulated by the rule of arbitrary whim.

Democracies that are rooted in rule of law that is being outlined in the first part of the previous paragraph are systems of governance that are dedicated to promoting the sovereignty of its citizens. Systems of governance that lack the aforementioned rule of law tend to be opposed -- in arbitrary ways -- to enhancing and advancing the sovereignty of its citizens and, therefore, do not qualify as genuine democracies.

Unfortunately, for much of its existence, the United States has not been a genuine democracy. The evidence to back up the foregoing claim is distributed across the pages of the present chapter.

Chapter 13: The Essence of the Problem

The First Amendment of the U.S. Constitution states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof …" There are, at least, three questions which tend to arise within me when I read the foregoing words.

Once those three questions have been asked and answered – and this will require some time to properly address even in the form of an overview -- a new perspective will be introduced that might permit us to critically engage much of what is transpiring today in the United States and, in fact, has been taking place in America since, if not before, the Philadelphia Constitutional Convention of 1787. In short, the three questions that are to be asked and answered in the following exploration will serve as a staging area from which to launch an analysis that, I believe, will give expression to a very clear understanding concerning what the essence of the problem is with which we are confronted and which is adversely affecting virtually every aspect of our nation, and, as a result, has been leaking into the world like some form of toxic waste release.

Let's begin constructing the staging area for the subsequent analysis by noting – as stated previously -- that the First Amendment begins in the following manner:

"Congress may make no law respecting an establishment of religion, or prohibiting the free exercise thereof … ."

Nothing is said in the foregoing wording about the Executive or Judicial branches of the federal government, and since both the President (through, for example, Executive Orders – as well as the Judiciary – via, for instance, the setting of precedents) are considered to have the capacity to issue edicts that supposedly carry the weight of law despite being done through extra-legislative means, then, one wonders whether, or not, either the Executive or Judicial branches has the authority to establish religion or prohibit its free exercise thereof.

Thus, we come to the first of my three questions: Although Congress is constitutionally forbidden to make laws involving either the establishment of religion, or the prohibition of the free exercise of religion, nevertheless, should one conclude that the wording of the

First Amendment is such that it leaves open the possibility that the Executive and Judicial branches are, in fact, entitled to issue executive orders or render judicial decisions, respectively, concerning either the establishment of religion and/or the prohibition of the free exercise of religion?

A second question also arises in conjunction with the foregoing considerations. For instance, although the following sentiment remains unspoken in the federal constitution, nonetheless, one might wish to argue that if the notion of a centralized form of legislative activity (e.g., Congress) is explicitly prohibited -- via an amending process that required state ratification -- from establishing religion, then, this would appear to serve as a prima facie case in support of, if not constitute a precedent for, the idea that the right to establish religion or prohibit its free exercise thereof should also be denied to non-federal forms of law-making activity as well – such as, for example, the legislative assemblies of the various states.

Consequently, another question (a second one) tends to emerge with respect to the First Amendment's pronouncement on religion, and this question emerges primarily because of what is not said by the establishment/prohibition clause of that amendment. In other words, does the aforementioned prima facie case involving Congress serve as a precedent with respect to whether, or not, state legislatures should be forbidden –- as Congress is -- to make laws concerning an establishment of religion or to make laws which prohibit religion's free exercise thereof?

Finally, a third question that arises in conjunction with the establishment clause of the Constitution's First Amendment has to do with the nature of that to which the word "religion" refers. In short, what is the character of the phenomenon or concept with respect to which Congress is being constrained from making laws concerning its establishment or prohibition?

As far as the first of the aforementioned three questions is concerned (i.e., whether the Executive and Judicial branches of the federal government can establish or prohibit the exercise of religion), perhaps the best place to begin critically reflecting on matters is to engage the last of the original ten constitutional provisions that,

collectively, are referred to as the Bill of Rights. More specifically, according to the Tenth Amendment:

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."

If one consults the pre-amended Constitution, one learns that there is nothing in that text which specifically delegates any sort of explicit power to either the Executive or the Judicial branches with respect to the "establishment of religion," or "prohibiting its free exercise thereof." In addition, given that the colonists had already fought an eight year War of Independence (1775 to 1783) in order to liberate themselves from not only the English Parliament's arbitrary forms of taxation and its problematic modes of representation (or lack thereof), but, as well, fought such a costly war in order to extricate themselves from the tyranny of monarchal rule, the Framers of the Constitution were not inclined to replace one form of monarchy with another (i.e., the Executive Office), and, consequently, a great deal of care was taken by the Framers in order to make sure that this branch of government would not just be a reincarnated form of monarchy which had the power, among other things, to summarily and arbitrarily impose a given kind of religion on citizens.

For example, according to the Constitution, the primary executive power of the President does not consist in a capacity to pursue whatever national interests he, she, or they consider to be important, nor does such a power entitle the President to lend support to or protect the purposes of corporations. Rather, the primary responsibility of the President is to: "… preserve, protect and defend the Constitution of the United States."

The Constitution has delegated authority to the Executive to serve as commander in chief of the Army, Navy, and the militias of the several states. However, such authority can only be used to carry out the functions to which the President, prior to assuming the duties of that office, has sworn to faithfully execute – namely, to: "…preserve, protect, and defend the Constitution of the United States."

The President also has the power to make treaties as well as appoint ambassadors … both of which are to be executed in conjunction with the advice and consent of the Senate. In addition, the

President has been granted the power to appoint: "… public ministers and counsels, judges of the Supreme Court, and all other officers of the United States whose appointments are not … otherwise provided for" by the Constitution "and which shall be established by law." Notwithstanding the granting of all of the foregoing powers, there is nothing in the aforementioned discussion which indicates that either the President, or the treaties and appointments that are made with the advice and consent of the Senate, or any of the other appointments that are made by the President have the capacity – either directly or by proxy of appointment – to either establish religion or prohibit the free exercise thereof. Indeed, since treaties and ambassadorial appointments, as well as other appointments that "are not … otherwise provided for" by the Constitution, but which, nonetheless, are a function of the laws that are made by Congress, then, since the First Amendment states that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," then, the treaties and appointments that the President makes are also constrained by the First Amendment since those treaties and appointments must be done in accordance with the laws that Congress has passed.

Furthermore, while some of the following themes will be explored in greater detail a little further along in this commentary, one should also point out that since appointees to the Supreme Court must be done in conjunction with the Senate, and, as well, since all other inferior courts that from time to time might be ordained and established also arise through the activities of Congress, then, none of the courts can serve as vehicles for establishing religion, or preventing the free exercise thereof because "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof," and, by implication, this also applies to whatever courts – Supreme or inferior – that are made possible via the laws that Congress makes.

In whatever way the power of the Supreme Court or other inferior courts may "extend to all cases, in law and equity", and in whatever manner the Supreme Court is considered to have either original or appellate jurisdiction in law and fact, what the courts can, and cannot do, is constrained by the way in which their activities are entangled

with, and, to varying degrees, are a function of the deliberations of Congress. Consequently, the federal Judiciary cannot be engaged -- either directly or indirectly -- in decisions, rulings, or judgments that establish religion or prohibit its free exercise thereof.

So, the clear answer to the initial question that was raised in conjunction with the First Amendment would seem to be that not only is Congress to be constrained from making any "law respecting an establishment of religion, or prohibiting the free exercise thereof," but, as well, the Constitution does not assign any specific powers to the Executive branch or the Judicial branch which clearly indicate that either of those branches has the right or power to issue, respectively, either, Executive orders or judicial rulings that constitute what, in effect, amounts to processes of making "law respecting an establishment of religion, or prohibiting the free exercise thereof."

Furthermore, one might presume that due to the absence of any explicit powers concerning the establishment of religion or its prohibition having been assigned to either the Executive or Judicial branches by the Constitution, such a lack of authority should hold irrespective of how one characterizes the meaning of "religion." However, this is a presumption to which we will return during the discussion which occurs a little later in the present commentary and which will address the previously noted third question concerning the nature of religion.

This brings us to the second of the three questions that were alluded to earlier. Given – as previously stated -- that the Tenth Amendment stipulates how any "powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people," and given, as previously stated, that the Constitution has not delegated specific powers to any of the three branches of the United States government concerning the establishment of religion or prohibiting its free exercise thereof, can one assume that, therefore, the Tenth Amendment has assigned states the power to make laws concerning "an establishment of religion or prohibiting the free exercise thereof"?

The initial answer to the foregoing question can be stated in the following manner. Given that the Constitution has not assigned to any of the three branches of federal government the specific power to

make laws, executive orders, or judicial rulings concerning the establishment of religion or the prohibition of its free exercise, and given that the Tenth Amendment specifies that whatever powers have not been assigned to the United States or prohibited to the states, are reserved for the states, or the people, one cannot necessarily assume that the power to establish religion or prohibit its free exercise has been reserved to the states.

To be sure, certain powers – i.e., those that have not been assigned to the federal government or prohibited to the states -- have been reserved for the states or the people. Nonetheless, nothing is said in the Tenth Amendment concerning: (a) what the nature of those reserved powers might be; or, (b) what the method will be for lending specificity to such reserved powers; or, (c) how those reserved powers are to be exercised or realized by either the states or the people … that is, whether such powers will be exercised by the states and the people in concert with one another (and if so, then, how?), or whether those powers will be pursued by the states and the people independently of one another (and, again, if so, then in what way?).

Some individuals might wish to argue that the use of the phrase: "the states respectively," together with the term: "or the people" are just different ways of referring to the same thing. However, such a view does not seem to be tenable.

To begin with, if one were to suppose that the use of the terms: "states" and "the people," which appear in the Tenth Amendment were intended to convey the notion that the two terms are merely different ways of alluding to the same referent, then, the process of mentioning both "the states respectively" as well as "or the people" would seem to be rather repetitious and unnecessary. This sort of excess verbiage seems to be at odds with the wordsmithing predilections that tend to characterize the individuals who put the Constitution together.

Consequently, one is inclined to suppose that the reason why the foregoing terms are mentioned so closely together is intended to suggest that each of those phrases should be understood as indicating that both referents are, to varying degrees, related to, as well as independent of, one another. The foregoing idea that the notion of "the people" is a concept that should be considered somewhat apart from, if

not independently of, the concept of "states" also tends to be reinforced by the Ninth Amendment.

In other words, before even noting that states – as well as the people – are entitled to an unspecified set of powers which have been reserved for them under the Tenth Amendment, the Ninth Amendment acknowledges -- rather than grants -- the principle that the people possess rights beyond those that have been enumerated in the amended Constitution and such rights cannot be denied or disparaged simply because they are, for the moment, unspecified. Moreover, the significance of the word "retained" which appears in the Ninth Amendment is to acknowledge that the people have the right to hold on to that – namely, certain rights – which they already possessed independently of the Constitution and which will not be affected by anything that exists in the Constitution.

If one were to suppose that "the states respectively" as well as "or the people" were merely different ways of making reference to the same entity, then, why risk misleading anyone by mentioning only "the people" in the Ninth Amendment, while mentioning both "the states" and "the people" in the Tenth Amendment? For example, one would like to know why both of the aforementioned amendments just don't speak in terms of either, on the one hand, "the states respectively," or, on the other hand, "the people" in an exclusive fashion in order to substantiate that the same referent -- whether states or the people -- is being identified in each of those amendments?

The people – not state governments per se – voted during the process of constitutional ratification. This tends to indicate that "the people" have a standing with respect to the issue of rights and powers that exists apart from the notion of states (whether federal or non-federal).

Presumably, one of the fundamental reasons why Congress was precluded from making any "law respecting an establishment of religion, or prohibiting its free exercise thereof" is because this is one of the unspecified, but generally acknowledged, rights that is retained by the people. As such, and in accordance with the Ninth Amendment, this would be a right that cannot be denied or disparaged simply because it does not appear among the enumerated rights that are mentioned in the Constitution.

The Ninth Amendment addresses the people. States are not mentioned in that amendment, and, therefore, there are no unspecified rights which have been retained by the states which cannot be denied or disparaged simply because those rights do not appear among the rights that are enumerated in the Constitution.

Furthermore, as indicated previously, although the Tenth Amendment supposedly reserves powers for the states or the people which have not been delegated to the United States or prohibited to the states respectively, the Constitution has nothing to say about what the nature of such powers are (only what they cannot be). Moreover, the Constitution has no authority to say how such unspecified, reserved powers should be divvyed up between, or understood by, the states and the people because, in effect, the Tenth Amendment declares that powers which are not assigned to the federal government nor prohibited to the states effectively fall outside of the jurisdiction of the federal government, just as the unspecified rights to which the Ninth Amendment is alluding also fall beyond the jurisdiction of the federal government, and, perhaps, as well, the state governments.

Under the Ninth and Tenth amendments, establishing religion or pursuing its free exercise could be a right, as well as a power, that have been retained by or reserved for "the people" respectively. However, under the Tenth Amendment, there is nothing which demands that such a power should be reserved for the states, and, in fact, in order to try to argue that states should have the power to establish religion or prohibit its free exercise thereof, one would have to not only be able to demonstrate why the states should have the power to deny the people a right that, under the Ninth Amendment, has been retained by the people (yet not retained by the states), but, as well, one would have to be able to put forth a defensible argument as to why, under the Tenth Amendment, powers (in this case having to do with establishing religion or prohibiting its free exercise) are being arbitrarily reserved only for the states when the powers being alluded to in that amendment are clearly reserved for both the states or the people.

On the one hand, the Ninth and Tenth Amendments give expression, respectively, to the existence of rights and powers that are not, yet, specified. However, on the other hand, the Ninth and Tenth

Amendments also seem to indicate one cannot presume that "the people" and "the states respectively" are necessarily equivalent terms or synonyms for one another.

The latter possibility is given further support in light of the manner in which many states developed constitutional frameworks – both prior to, as well as following the 1787 Philadelphia Convention -- which stipulated how the citizens of those states – i.e., the people -- were recognized to have the right, within certain negotiated parameters, to be free from governmental intrusions concerning the establishment and exercise of religion. Consequently, irrespective of whether, or not, states can claim the power, under the Tenth Amendment, to establish religion or prohibit its free exercise thereof, nonetheless, states seemingly were quite willing to cede away to the people even the possibility of such a state power when they set about, via state constitutions, safeguarding the right of people to be able to establish religion and its free exercise thereof.

The states were not granting people the right to establish religion or freely exercise it. Rather, the states were merely acknowledging the same fundamental principle that the Constitution clearly recognized in both the First Amendment as well as the Ninth Amendment – namely, that the people had rights … one of which concerned the establishment of religion and its free exercise – that were quite independent of the powers of either the federal or state governments.

However, if one were to assume, contrary to what has been set forth previously in this commentary, that states did have the power, under the Tenth Amendment, to establish religion or prohibit the free exercise thereof, then, one is presented with a substantial problem. More specifically, if "the people" have been accorded an array of unspecified rights under the Ninth Amendment and also have been accorded certain unspecified powers under the Tenth Amendment (i.e., those which have not been delegated to the federal government nor prohibited to the states), then how are the conflicts to be resolved (and who does this and through what methods and with what justification?) that are likely to arise when – in conjunction with the "rights" that are "retained" by the people (meaning that they have always had such rights) under the Ninth Amendment, as well as in conjunction with the "powers" that have been "reserved" for the

people under the Tenth Amendment, -- "the states respectively" attempt, under the Tenth Amendment, to either establish their own religion or prohibit the free exercise thereof with respect to whatever sorts of religious activities are being pursued by the people?

The simplest way of resolving the foregoing sorts of problems is to merely accept the principle that is implicit in, at a minimum, the First, Ninth, and Tenth Amendments as well as the traditional practice of state governments -- both prior to, as well as following, the ratification of the 1787 Constitution. More specifically, governments (whether federal or state) should not have the right or power to make laws (irrespective of whether this arises through legislative, executive, or judicial proceedings) "respecting an establishment of religion, or prohibiting the free exercise thereof".

Notwithstanding the foregoing considerations, the issue of who has the power or right to undertake "an establishment of religion" might not be as straightforward as the previous discussion seems to suggest. For example, some individuals have argued that there are implied powers contained in the Constitution by virtue of such features as, among other possibilities, the "necessary and proper" clause that is found in Article I, Section 8 of the Constitution. Conceivably, such alleged implied powers might have consequential ramifications for, among other things, how the First, Ninth, and Tenth Amendments play out within a given existential framework involving, for instance, the establishment of religion or prohibiting its free exercise thereof.

The fuller context in which the aforementioned "necessary and proper" clause appears is:

"The Congress shall have Power to: ... make all Laws which shall be necessary and proper for carrying into execution the foregoing powers vested by this Constitution in the government of the United States, or in any department or officer thereof."

Unfortunately, nowhere in the Constitution is one given guidance concerning the nature of the specific criteria that are to be used to identify or justify what is meant by the terms: "necessary" or "proper"

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Furthermore, the Ninth Amendment would appear to have a potential for placing constraints of one kind or another on any notions of ‘‘necessity’ and ‘propriety’ that might be invoked by the federal government as the government seeks to act upon the authority which the Constitution lends to it. In other words, as previously noted, the Ninth Amendment stipulates that:

“The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.”

So, one can’t help but wonder what the nature of the rights are that are being alluded to in the Ninth Amendment that cannot be denied or disparaged. In addition, one can’t help but wonder about how the unspecified rights that are potentially present in the Ninth Amendment might have the potential to serve, in various ways, as a source of possible constraint on what is considered to be “necessary and proper” with respect to the dynamics of federal government.

When one takes the vagueness of the “necessary and proper” clause of Article I, Section 8 and juxtaposes it next to the constitutional allusion, vague though this might be, concerning the unspecified rights in the Ninth Amendment that belong to the people, then one encounters a potential for considerable conflict. This is because one does not know whether, or not, what is considered “necessary and proper” by the federal government will end up denying or disparaging the sort of rights that, nonetheless, according to the Ninth Amendment, are still retained by the people despite not having been enumerated.

Article 8, Section 1 of the Constitution does indicate that among the powers of Congress is one that involves the capacity:

“… to lay and collect taxes, duties, imposts and excises to pay the debts and provide for the common defense and general welfare of the United States … .”

This, however, seems to accomplish little except to make the political waters even murkier since, as previously indicated, not only is nothing said in the Constitution about what the properties are that one should consider in order to be able to identify what is either “necessary and proper” in order to “provide for the common defense and general welfare”, but, perhaps, even more importantly, the Constitution offers little help with respect to identifying what is meant,

or entailed, by the notions of "general welfare" and "common defense". Consequently, until one knows what is actually meant by any the foregoing terms, as well as what justifies such an understanding concerning those notions, then, one is not really in any position to be able to argue for what is "necessary and proper" with respect to those notions.

People are likely to generate different theories about what constitutes the "general welfare" or the "common defense. In addition, for each theory concerning what is meant by those two terms, there will be accompanying theories about what might be "necessary and proper" with respect to the process of bringing to life notions such as the "general welfare" and the "common defense".

How does one go about justifying whatever determinations that might be made with respect to any of the foregoing constitutional vagueness? And, how does one go about justifying how such determinations impinge on, or are constrained by, the existence of possible rights that are not specifically mentioned in the Constitution but which, nonetheless, according to the Ninth Amendment, cannot be denied or disparaged merely because they have not, yet, been enumerated?

The Constitution does have something of potential importance to say concerning the general nature of the process through which one should engage the foregoing questions and problems, but such guidance does nothing to address substantive issues of content concerning, for example, what is meant by "necessary" or "proper" in relation to, say, issues of "common defense" or "general welfare" The aforementioned constitutional assistance comes in the form of Article IV, Section 4 which gives expression to the only guarantee that is present in the Constitution. More specifically:

"The United States shall guarantee to every state in this union a republican form of government, and shall protect each of them against invasion, and on application of the legislature, or of the executive (when the legislature cannot be convened) against domestic violence."

There were, and are, some who believe that nothing much is entailed by the sort of "republicanism" that is being guaranteed in Article IV, Section 4. If such people are correct, then, one must consider the possibility that the people responsible for drawing up the

Constitution knowingly sought to mislead existing and subsequent generations of the American people by guaranteeing something that, essentially, was devoid of any value and, thereby, create the impression through such a guarantee that something of significance was being offered when this was not true, and such duplicity was pursued in order to try to sell to the American public a set of ideas concerning government about which many people in America at that time had questions and doubts, and, therefore, toward which they harbored a healthy amount of skepticism because of concerns that, possibly, a political system was being foisted on them which might undermine, among things, their rights and liberties.

However, notwithstanding the foregoing perspective, there also were, and are, others who believe, contrary to the foregoing hermeneutical orientation, that what is being guaranteed in Article IV, Section 4 of the Constitution gives expression to something of essential importance. In fact, this latter group of individuals might be inclined to argue that if the Constitution is going to work at all, then such success would be predicated on the idea that those who participated in government were going to be constrained by a set of principles and values in which the people could have confidence and which had the potential to set the American form of government apart from any other mode of government that was known to human beings at that time.

Republicanism was a philosophical world-view that emerged within the context of the 17th and 18th century Enlightenment. This perspective was characterized by a set of epistemological and moral precepts that were intended to help assist human beings to make sound, defensible, equitable kinds of decisions … the very sort of decision process that might be of assistance to individuals during the course of everyday life but, as well, republicanism gave expression to a way of engaging life that could help those who were engaged in government to make decisions that, if properly executed, might be devoid of, among other things, partisan interests.

To act in accordance with republican values, one had to be: Impartial, disinterested in personal gain, unbiased, selfless, objective, fair, honorable, given to reason, compassionate, inclined toward self-sacrifice, committed to the idea of liberty, a person of integrity,

independent, egalitarian, and unwilling to serve as a judge in one's own causes. Given the nature of the foregoing sorts of qualities, the guarantee of a republican form of government to each of the states gives expression to nothing less than the moral obligation of every member of the federal government (thereby encompassing the Legislative, Executive, and Judicial branches) to be entirely devoted to the process of serving the interests of all the people in the United States while being entirely disengaged from one's own personal interests except to the extent that the latter interests were concordant with the interests of everyone else.

The foregoing considerations still do not resolve the difficulties that surround trying to determine what is meant by the ideas of "necessity" or "propriety" in the "necessary and proper" clause, nor do such considerations resolve the problems which tend to permeate the process of trying to determine what is meant by "the general welfare" or what is meant by "the common defense" that are mentioned in both the Preamble to the Constitution as well as in Article I, Section 8. Nonetheless, what the guarantee in Article IV, Section 4 does do is to specify that the only permissible manner through which, among other things, the aforementioned sorts of social, political, economic, and legal difficulties and problems can be addressed is by means of republican principles that are rooted in values of: Objectivity, reason, independence, lack of partisanship, integrity, honor, honesty, objectivity, compassion, fairness, nobility, and an absence of self.

Having set the stage in the foregoing manner, let's return to the third question mentioned toward the beginning of this commentary. What is the nature of the religion that Congress is forbidden to establish, and which the Executive and Judicial branches are not entitled to establish because this is not among the enumerated powers that have been afforded to those branches by the Constitution?

The individuals who helped shape and refine the Madison-based constitutional template during the Philadelphia Convention of 1787 were, to some degree, familiar with a wide variety of religious orientations, ranging from: Deism, to: a multiplicity of Christian sects, and this extended, as well, not only to some of the spiritual traditions of indigenous peoples of North America, but also included a certain amount of information, or misinformation, about Islam and Buddhism,

together with a passing acquaintance with various polytheistic traditions associated with Egypt, India, Greece, Rome, Africa, and various pagan traditions.

Despite whatever differences might exist among the foregoing religious traditions, there are, nonetheless, some themes that are held in common by all of the foregoing possibilities. For example, there is a sense of the sacred or the holy that is associated with such traditions, and in addition, adherents of different religious traditions tend to have their lives organized by the sense of reverence, belief, faith, awe, meaning, purpose, identity, morality, obligation, and devotion that are developed, or expected, with respect to one's religious orientation and which are given expression through the forms of worship, prayer, service, ritual, obedience, and practice that are used to cope with, if not provide a narrative for, the contingencies of life as well as for whatever, if anything, might lie beyond the present life.

In short, religion gives expression to an individual's way of understanding the nature of one's relationship with Being or Existence. Religion gives expression to one's understanding of reality and how reality should be engaged. Religion goes to the heart of what one believes to be true concerning the nature of existence and how one should proceed in life.

Given the foregoing generalized understanding of religion, and given that the individuals who were responsible for generating the 1787 Constitution were aware, to varying degrees, that people in different parts of the world, including America, pursued religion in accordance with the variety of sentiments, interests, activities, commitments, and orientations that have been touched upon earlier, one comes face to face with a rather substantial problem. More specifically, how does one differentiate religion from the public policy of a government irrespective of whether, or not, such policy is couched in overtly religious terms?

Public policy encompasses the political system of ideas, beliefs, values, purposes, meanings, duties, and principles that are used to promote what is considered to be in the interests of the people with respect to issues of common health, welfare, and safety. Yet, isn't the foregoing observation on public policy similar to, if not resonantly reflective of, the general stance of most religions which tend to be

characterized as constituting systems of ideas, beliefs, values, purposes, meanings, duties, and principles that are followed in order to promote what is considered to enhance, or lead to, that which is deemed to be in the interests of people with respect to issues such as their common health, welfare, and safety?

If the answer to the foregoing question is "yes", then whenever governments (via legislative assemblies, executive actions, and/or judicial review) set about trying to put forth policies that require the people to conform to, comply with, or obey some given set of political, economic, social, scientific, medical, and/or financial perspectives concerning the nature of, say, the "common defense" or the "general welfare," and whenever such officials seek to do so in accordance with whatever they believe to be 'necessary' and 'proper' in order to bring to bear the properties and qualities of such perspectives upon, among other things, the common defense and the general welfare, then, how is this any different than what various religions attempt to accomplish as well?

Furthermore, to be religious might involve, but does not require one to accept, either the idea of one God or a multiplicity of gods. To be religious, is to establish a framework of beliefs and conduct concerning one's understanding about the nature of the relationship among the self, the universe, and that which makes the self and the universe possible.

Like religion, the idea of government involves establishing a framework of beliefs that give expression to an individual's understanding concerning the nature of the relationship among the self, the universe, and that which makes the self and the universe possible. Like religion, the idea of government may involve, but does not require one to believe in, the idea of God, or a multiplicity of gods, but, nonetheless, with, or without, God or gods, there is a sense of sacredness that tends to pervade one's beliefs about how the self, the universe, and that which makes everything possible are related to one another which is considered to be worthy of one's veneration and commitment.

In both government and religion, the sacred is that which is inviolable. The sacred is that which gives purpose, meaning, direction,

and value to existence, and, therefore, the sacred gives expression to what seems to be essential.

For some, the sacred is a function of the Divine. For others, the sacred is a function of whatever is believed to make that which is possible, possible and, in addition, is a function of whatever is deemed "necessary and proper" to help government officials and religious leaders realize such possibilities.

Both government policies and religious perspectives often tend to share a common orientation with respect to the dynamics of leading or guiding people toward what is considered to be the nature of reality. For instance, both government officials and religious clerics believe that they are operating in accordance with the requirements of truth, and, therefore, each of the two approaches associates feelings of awe, value, respect, authority, absoluteness, reverence, and adoration concerning their understanding of the nature of those requirements.

As a result, both government officials and religious clerics tend to believe that compliance with, respectively, government policies or a given religious perspective are characterized by a need for forms of: Commitment, duty, submission, obligation, subservience, self-sacrifice, obeisance, and morality that are mandatory in nature. Consequently, breeches of the aforementioned sorts of qualities are perceived in terms of: Infidelity, iconoclasm, betrayal, treason, sedition, unbelief, ignobility, sin, pathology, and crime.

People who turn away from, or reject, what is considered to be the truth of things are perceived by government officials or religious clerics as lacking in character and reason. Such supposedly destructive, selfish, ignorant purveyors of allegedly false doctrines cannot be trusted; they are disloyal, traitorous, and evil. As a result, they must be punished, ostracized, oppressed, censored, shunned, ridiculed, tortured, imprisoned, or killed.

Both government officials and religious clerics tend to make promises concerning the felicitous rewards awaiting those who are compliant with, and subservient to, the truths that give expression to government policies or a given religious perspective as understood, respectively, by government officials and religious clerics. Both government officials and religious clerics warn their respective congregations about the terrible calamities that are fated to befall

people if the latter individuals will not adhere to the truth as promulgated by their governmental or religious leaders.

Both government officials and religious clerics often try to seek to control their respective flocks in various ways. Both government officials and religious clerics often believe that propaganda, indoctrination, censorship, manipulation, undue influence, intimidation, threats, bribes, penalties, operant conditioning, classical conditioning, infantilizing, and, if necessary, force are all legitimate ways of seeking to implement the aforementioned sort of control.

Both government officials and religious clerics often seem to be preoccupied with establishing, perpetuating, and using the way of power to advance their policies and perspectives … that is, they appear to be preoccupied with the development and implementation of policies or theologies that induce people to be willing to subjugate themselves to servicing the interests and agendas of government and religious leaders. Rarely do government and religious clerics seek to encourage and support the efforts of individuals to establish the sort of conditions of sovereignty that would actually assist people to better be able to seek the truth by being permitted to acquire and operate in accordance with the qualities of character that are inherent in, say, the republican values that are supposed to be guaranteed by Article IV, Section 4 of the Constitution.

The principles of republicanism tend to resonate with the moral precepts advocated by many, if not most, spiritual traditions and humanist orientations. Thus, in one way or another, republican, spiritual, and humanist traditions all tend to encourage individuals to be: Objective, impartial, unbiased, noble, honest, compassionate, fair, rational, selfless, and to not become engaged in conflicts of interests that will adversely affect one's judgment, and, yet, nonetheless, many public officials and religious officials seem disinclined to operate in accordance with such principles and values.

Government officials and religious leaders often tend to be evangelical, imperialistic, and tyrannical with respect to establishing the scope and realization of their policies and perspectives. The First Amendment's stipulation that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" acknowledges the truth that is inherent in the foregoing claim. There

are secular religions involving theories about: Economics, politics, financial and monetary policy, medicine, law, science, philosophy, and humanism in which people actively worship, and have reverence for, whatever truths are considered to be at the heart of the foregoing sorts of perspectives. There also are non-secular religions such as: Taoism, Judaism, Christianity, Islam, Buddhism, Hinduism, Sikhism, and so on.

As the Declaration of Independence indicates, everybody has the inherent right to search for the truth concerning the nature of his, her, or their relationship with reality through either secular or non-secular means. However, no one has the inherent or derived right to seek to impose her, his, or their way of seeking such truth onto other people.

The condition of certainty that exists in many government officials and religious clerics tends to be rooted in a delusion that they are right. However, a healthy sense of doubt and critical reflection is needed in order to give expression to a cautionary principle in which one realizes there needs to be some sort of balanced dynamic between, on the one hand, being free to make choices intended to assist one to be able to advance along one's chosen path in search of the truth while, on the other hand, simultaneously understanding that there also is a need to exercise care with respect to how the ramifications of such choices might affect other people in problematic ways. Unfortunately, government officials and religious leaders are often too ensconced in their own sense of certainty to be sensitive to the damage that can accrue to other people as a result of the unbridled convictions of such officials.

Article III, Section 2 of the United States Constitution stipulates that the judicial power that is to be vested in one Supreme Court: "… shall extend to all cases in law and equity" involving: the Constitution; the laws of the United States; treaties; matters which affect Ambassadors, public ministers, and consuls; affairs arising in conjunction with the admiralty and maritime jurisdictions; controversies to which the United States shall be a party, as well as has responsibility for an array of possible controversies consisting of states and states, individuals and states, or individuals and foreign nations. Nothing is said in any of the sections of Article III in the Constitution about how the Supreme Court – or how any of the other,

"inferior courts" that Congress ordains and establishes "shall extend" to the cases for which they are deemed to have responsibility. Moreover, nothing is said in Article III of the Constitution about the nature of the controversies in which the United States might be a party, or the nature of the controversies in which two or more states might be involved, and so on, or, just as importantly, how such controversies might conflict with the exercise of any of the powers that have been delegated to the Congress or the Executive, or the rights and powers that are to be "retained" or "reserved", respectively, under the Ninth and Tenth Amendments, for the people or the states.

Article III, Section 2 does say:

"In all cases affecting ambassadors, other public ministers and consuls, and those in which a state shall be party, the Supreme Court shall have original jurisdiction. In all the other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations as the Congress shall make."

What does it mean to have "original jurisdiction" or "appellate jurisdiction, both as to law and fact"?

If a jurist is to exercise judicial power in relation to both law and fact with respect to either matters of original or appellate jurisdiction, then, presumably, some sort of overarching hermeneutical method for engaging cases is going to be used in order to ascertain the nature and significance of whatever laws and facts are being considered. What will be the conceptual basis for such a method of determining the significance of any given set of laws or facts, and how does one justify the foundational concepts that are to be used in the generation of such modes of determination?

The Constitution does indicate in Article IV, Section 4, that: "The United States shall guarantee to every state in this union a republican form of government." However, to say that a government official – for example, a jurist -- should be: Objective, impartial, non-partisan, fair, rational, noble, self-less, compassionate, or unbiased, doesn't really resolve what it means to be objective, impartial, fair, rational, and so on. The substantive content of the aforementioned republican qualities have to be established. Objectivity, impartiality, fairness, rationality, as well as other qualities that are associated with republicanism require

one to have a theory about the nature of reality and how objectivity, and so on, fit into, or gives expression to, that theory.

To use such a theory is to set forth a framework for understanding the nature of objectivity, rationality, non-partisanship and other republican qualities. To use such a theory requires one to develop a framework for how such qualities are to be used to "extend" to "all cases in law or equity", or how such qualities are to be used in conjunction with determining the nature of "law and fact" in cases of either original or appellate jurisdiction, or how those republican qualities are to be used in a manner that does not conflict with the rights and powers that, under the Ninth and Tenth Amendments, have been "retained" or "reserved", respectively, by the people and the states, or which have been assigned to the Congress or the Executive.

One has difficulty understanding how the aforementioned sort of overarching hermeneutical theory of judicial understanding concerning, say, the meaning of the principles of republican government that are being guaranteed to the states -- and, therefore, the people of those states -- via judicial review, ruling, or precedent does not also constitute a form of establishing the very sort of religion that Congress has been prohibited from undertaking. Religion is the process of seeking to discover, and act upon, the truth concerning the nature of one's relationship with oneself, the universe, and that which makes it all possible, and when a jurist goes about determining what the law and facts of a case are through engaging events in accordance with her, his or their understanding of republican principles, then, such a person is making a statement about what that individual considers the truth to be with respect to what the nature of the relationship is among individuals, the universe, and what makes such relationships possible.

One can refer to the foregoing activities as a process of judicial review, or a philosophy of law, or a form of constitutional hermeneutics, or a legal theory, or the rule of law. Nonetheless, irrespective of the words that might be used to describe those sorts of conceptual dynamics, the individual who is pursuing such a course of action is engaged in a process of establishing religion of either a secular or non-secular nature in order to be able to impose that conceptual orientation on a given population of people.

All the qualities that are used to refer to the process of religion are also present in conjunction with the aforementioned sorts of judicial activities. More specifically, one speaks about the rule of law as: Binding, obligatory, consecrated, essential, fundamental, true, necessary, moral, absolute, transcendent, traditional, and worthy of a person's reverence, awe, devotion, and obeisance. The foregoing terms are the same sorts of words that are used to describe the foundations of one's alleged duty with respect to acting in accordance with the requirements of religion.

The rule of law is a form of religious doctrine. The manner in which individuals petition the hierarchy of power within government in order to address their grievances resonates with the manner in which a person is allegedly required to petition the hierarchy of power in religion … namely, with fear, trembling, and hope in relation to such presumed courts of last resort.

The notion of "extend" that appears in Article III, Section 2 of the Constitution could be – and, perhaps, should be -- understood to refer to processes that involve non-adversarial modes of mediation and/or negotiation that are brought to bear on problems in order to resolve such "controversies" in a constructive manner for all parties concerned. Such a process of mediation and negotiation could be conducted in accordance with the requirements of republican government.

However, if one were to understand the term "extend" in Article III, Section 2 as referring to a process of interpretation or hermeneutical dynamics that reflects a jurist's way of understanding the nature of people's relationship with reality, then this is tantamount to trying to resolve problems by imposing judgments that reflect the personal religious predilections of the ones who are imposing judgment, and this is nothing other than a process of establishing religion under the pretext of delineating the rule of law.

Article III, Sections 1 and 2, assign powers to The Supreme Court and, as well, assign Congressionally legislated powers to all inferior courts, and all such powers could be understood as processes for extending jurisdiction by means of a system of negotiation and mediation in relation to various kinds of cases of controversy. To have jurisdiction in law and fact could be – and, perhaps, should be --

understood to be just another way of saying that the Supreme Court and all inferior courts created by Congress have the authority to bring people together to collectively work out the facts of a case and, as well, to collectively work toward determining the degrees of Constitutional freedom and constraints within which people are to mediate and negotiate solutions concerning their cases and controversies.

The foregoing scenario is consistent with the guarantee of republican government that is given in Article IV, Section 4. However, to engage in judicial review for the purposes of imposing on American citizens what amounts to the religious perspectives of one, or more, jurists and in the process, generate precedents that are entirely arbitrary (that is, done without specific Constitutional authorization) which people must follow, is to be engaged in establishing religion or prohibiting its free exercise thereof.

Furthermore, given that Article III, Section 1 refers to: "such inferior courts as the Congress may, from time to time ordain and establish," this means that the prohibitions that the First Amendment imposes on Congress to refrain from establishing religion or prohibiting its free exercise thereof, also extends to the inferior courts that Congress may ordain from time to time. In other words, because the federal court system has been created by Congress and because Congress has been prohibited from making laws that establish religion or that prohibit its free exercise thereof, then the courts that are created by Congress are also not permitted to engage in any action that entails processes of making laws that establish religion or prohibit its free exercise thereof because to do so would be a process of making judgments that involve interpretations of the Constitution which reflect a jurist's understanding concerning the rule of law according to that individual's beliefs, or according to the beliefs of a group of such individuals, with respect to the nature of the relationship among individuals, the universe, and that which makes it all possible, and to do this is to engage in the establishment of religion or the prohibition of its free exercise thereof.

Since the times of Chief Justice John Marshall, members of the legal profession have deluded themselves – and evangelically sought to infect outsiders with this same delusion – that the judiciary and the legal system are the best way of engaging the Constitution in order to

ascertain its meaning (For a more in depth exploration of these issues, please read my book: *Beyond Democracy*). Yet, the American form of governance is also frequently described as consisting of three separate but equal branches of government, and, thus, the judicial delusion of interpretive supremacy concerning the meaning of the Constitution cannot answer – in any non-arbitrary or non-partisan manner -- how there can be three separate but equal branches of government if one of those branches gets to determine what the different branches can and cannot do.

The many books of laws which are filled with case descriptions, proceedings, and judicial decisions establishing this or that precedent are nothing more than ways of obfuscating the fact that there can only be one precedent in the American system of governance and that is the Constitution itself. Judicial systems of constitutional meaning are rooted in theories of hermeneutical valuation which are capable of generating precedents that are little more than arbitrary, legal fictions concerning the possible meanings of the Constitution that serve to impose (i.e., make law) the jurist's understanding of human beings and their place in the scheme of things onto others – and, therefore, establish the religious beliefs (whether secular or non secular in nature) of the jurist or jurists who are issuing a judgment.

The very act of making a judgment that is to be imposed on others is to be engaged in making laws that establish religion or prohibiting its free exercise thereof. This takes place in the form of a jurist's beliefs (or set of jurists' beliefs) about, and understanding concerning, the nature of the relationship between human beings and reality.

There tends to be a fundamental disconnect between, on the one hand, the qualities that are necessary to give expression to a republican form of government (one that is, for example, unbiased, impartial, objective, compassionate, noble, fair, as well as unwilling to serve as a judge in its own causes) and, on the other hand, the qualities that are exhibited by most jurists. For example, one of the most fundamental values in the observance of republicanism indicates that one cannot serve as a judge in one's cause, and, yet, every exercise of judicial review, precedent, or decision is nothing less than a violation of the aforementioned republican principle because the processes of exercising judicial review, or issuing legal rulings, or, making

precedents are all instances in which jurists are serving as judges in their own cause.

What is the cause which jurists are serving – but should not be serving -- in their capacity as judges? Their cause is to serve as the primary arbiters of meaning with respect to the Constitution despite the fact that the Constitution does not actually authorize jurists to serve as interpreters concerning the Constitution's meaning.

Their cause is to interpret the power that is being granted to them by the Constitution (for purposes of extending to, and having jurisdiction in law and fact in conjunction with, various kinds of cases and controversies) as consisting of more power than it actually does. In fact, this is the mistake that John Marshall first made in Marbury V. Madison and which he, his associates, and successors on the Supreme Court continued to make for more than two hundred years.

The courts – consisting of both the Supreme Court and whatever inferior courts are ordained by Congress from time to time – are being called upon by the Constitution to resolve various cases and controversies. This must be done in a manner that is consistent not only with, among other things, the unspecified rights and powers that are retained and reserved, respectively, by the people and the states under the Ninth and Tenth Amendments, but, as well, must be consistent with the guarantee of republican government that is stated in Article IV, Section 4 of the Constitution. While processes of negotiation and mediation would be forms of judicial activity that, as noted earlier, are quite consonant with the Ninth and Tenth Amendments as well as Article IV, Section 4 of the Constitution, nonetheless, undertaking judicial review as a process of hermeneutics that supposedly determines the meaning of the Constitution as a function of a jurist's understanding of the nature of the relationship that ties together, (1) individuals, (2) the universe, and (3) that which makes individuals, the universe, and such relationships possible is to engage in making arbitrary laws that establish religion or prohibit its free exercise thereof.

Just to identify a few problems that have been created by both the Congress and the Judiciary in relation to (a) the prohibition against making laws concerning the establishment of religion or its free exercise thereof as well as violating the requirements of Article IV,

Section 4 of the Constitution, or (b) failing to properly acknowledge the rights and powers that have been retained or reserved by the people and the states under the Ninth and Tenth Amendments, one might consider:

The Federal Reserve Act of 1913, along with: the National Security Act of 1947 (together with its pathological spawn, the CIA), the NDAA (National Defense Authorization Act of 1961), the War Powers Act or Resolution of 1973, the Children's Vaccine Injury Act of 1986, the Patriot Act of 2001, the Model State Emergency Health Powers Act of 2001, the PREP Act of 2005, and the John Warner National Defense Authorization Act of 2007 – to name but a very few – all constitute violations, of one kind or another, with respect to the prohibitions against making laws that establish religion – whether of a secular or non-secular nature – or which affect the free exercise thereof, and, in addition, run contrary to the requirements concerning the guarantee of republican government that is given in Article IV, Section 4 of the Constitution, and, as well, problematically impinge on the rights and powers that have been retained and reserved for the people and the states under the Ninth and Tenth Amendments.

Capitalism, socialism, libertarianism, and communism all constitute attempts to establish religion or prohibit its free exercise thereof. The democrat, republican, and green parties – to name just a few possibilities -- also seek to lobby government officials to establish their respective forms of religion or prohibit the free exercise of other forms of religion, or they seek to induce government officials to act contrary to the requirements of Article IV, Section 4 with respect to the guarantee of a republican form of government.

When companies such as Google, YouTube, facebook, and Twitter censor people for violating community standards, those companies are operating out of a framework that seeks to establish a framework that aspires to control how people think, feel, or act, and this is effectively religious in nature because it purports to put forth a theory concerning how people, the universe, and that which makes everything possible are related, and, therefore, how people should think, act, and conduct themselves. Consequently, since the FCC is a creation of Congress, and since the aforementioned companies are only permitted to do what they do as a result of laws that have been passed by Congress, and

since the FCC, as a legislatively enabled entity, is, by Constitutional proxy, required under the First Amendment not to establish laws that would enable others – whether biological organisms or legal fictions (i.e., corporations) – to establish policies and protocols that are, effectively, religious in nature and which are being imposed on other human beings, then, neither Google, YouTube, facebook, Twitter or other telecommunication companies are entitled to try to use their Congressionally enabled platforms for purposes of establishing religion, whether of a secular or non-secular nature, that can be imposed on other people.

In fact, since courts have been ordained and established through Congressional legislation, and, therefore, cannot engage in actions that establish religion or prohibit the free exercise thereof, and since the Supreme Court has not been given specific and clear-cut authority by the Constitution to extend its powers or jurisdiction in law and fact to processes that are entangled in the dynamics of interpreting the meaning of the Constitution, and, thereby, make laws which establish religion – whether of a secular or non-secular nature -- or which prohibit its free exercise thereof, and because the Supreme Court has not been given authority to engage in processes – such as Constitutional interpretation -- which also would require the Supreme Court to deviate from operating in accordance with the requirements of Article IV, Section 4 concerning the guarantee of republican government, none of the aforementioned courts are entitled to create the legal fiction of corporations as artificial persons that are entitled to rights of one kind or another. This is because such legal fictions give expression to a theory about how individuals, the universe, and that which makes the universe possible relate to one another, and this is nothing other than a process of making laws establishing religion or which prohibit the free exercise thereof.

Corporations are nothing more than a religious doctrine -- whether of a secular or non-secular nature – that are camouflaged in the rituals and traditions of legal fictions generated by an arbitrary framework known as the rule of law which seeks to impose its view of the nature of reality onto other people. Corporations are merely one more way in which government officials seek to make laws that effectively establish religion or prohibit the free exercise thereof, and,

in the process, violate, among other things, the principles inherent in Article IV, Section 4 of the Constitution, as well as undermine the rights and powers that have been retained and reserved by the people, but which have not been retained or reserved for non-biological legal fictions that seek to deny or disparage the rights that are retained by human beings .

When companies seek to obtain the assistance of the federal government to develop and deploy systems of artificial intelligence or arrays of robotic dynamics in order to serve corporate purposes, or when companies are enabled by the federal government to engage in the installation of electromagnetic systems on Earth or in space that will envelop human beings in radiation that can be demonstrated to be harmful, or when companies seek the support of the federal government in order to create and distribute GMOs that could carry problematic ramifications for human beings or other naturally occurring living organisms, or when companies seek to induce the government to pass laws that mandate vaccines or which indemnify the manufacturers and administrators of those vaccines, then such companies are engaging in a process of trying to establish a religion which seeks to impose on others the company's vision concerning the nature of the relationship among human beings, the universe, and that which makes such things possible. Since commerce is one of the powers that has been invested in the Congress, and since "Congress may make no laws respecting an establishment of religion or prohibiting the free exercise thereof," then, Congress may make no laws involving commerce that would enable any of the participants in commerce (corporate or otherwise) to use commercial activity as a means for establishing religion of either a secular or non-secular nature, and, therefore, a great deal of corporate commercial activity actually should be constrained by, among other Constitutional provisions, the First Amendment prohibition concerning Congress's capacity to make laws that establish religion or prohibit its free exercise thereof, and this prohibition extends to all facets of legislation affecting commerce or any other kind of legislation that is issued by Congress affecting education, energy, affairs of state, housing, the environment, defense, labor, the interior, banking, finances, and so on which is capable of impacting the lives of citizens in a manner in which the vision of one, or more, government officials, concerning the nature

of the relationship between human beings and reality is being imposed on the people and, therefore, constitutes a process of making laws to establish religion or prohibit its free exercise thereof.

When Presidents such as: Eisenhower, Kennedy, Johnson, Nixon, Ford, Carter, Reagan, GHW Bush, Clinton, GW Bush, Obama, Trump, or whomever else one wishes to consider, issue Executive Orders that seek to impose on citizens a given President's vision concerning the nature of the relationship between human beings and reality, then, such government officials are seeking to establish a form of religion that is intended to be incumbent on everyone, and, as a result, at a minimum, violates the requirements of Article IV, Section 4 in which a republican form of government that has been guaranteed to each state by every member of the United States federal government, and, in addition, seeks to deny and disparage the rights that have been retained by the people in the Ninth Amendment or to ignore the powers that have been reserved to the states and the people under the Tenth Amendment.

When the military lobbies Congress to declare war or sanction hostilities (and short of a declaration of war, Congress has no power to sanction hostilities), one must be certain, in accordance with Article IV, section 4, that such lobbying is not a function of the beliefs of one, or more, members of the federal government, concerning the nature of the relationship of human beings with reality – as opposed to a clearly delineated need to protect citizens against an imminent attack and for no other reason – and, therefore, does not give expression to the desire of government officials to have laws made that establish religion, or which prohibit the free exercise thereof. A great deal of militarism is nothing more than religious doctrine – of a secular or non-secular nature – that masquerades in various forms of patriotism, or alleged concerns about national defense, or proclamations involving national interests when, in reality, those sorts of activities are often only undertaken in order to protect and serve the wishes of various government officials – military or otherwise – who desire to impose their own mode of religious orientation -- concerning people, the universe, and that which makes both possible – onto everyone else.

To this point, there has been nothing said in the present commentary which explores whether, or not, the coup to which the

Philadelphia Constitutional Convention of 1787 gave expression was legal, ethically valid, or, even, very republican in nature relative to the Articles of Confederation which the aforementioned convention sought to disestablish as the prevailing rule of law. Moreover, there is nothing, to this point, which has been said in the present commentary which explores whether the many Machiavellian tactics that were employed by factions favoring the idea of federalism against the people of New Hampshire, Massachusetts, Connecticut, Pennsylvania, and elsewhere in the Colonies might have cast more than a few fundamental doubts on the integrity – and, therefore, validity -- of the results that were generated during the ratification conventions that occurred over a period of several years following the Philadelphia Convention.

In addition, although the following issue has been alluded to during the present commentary, very little has been said at any point in the previous discussion about the vast conceptual area of the unexplored possibilities for establishing conditions of sovereignty that exist in relation to the 'unspecified' nature of the rights that have been "retained" by the people (that is, which existed prior to any formal declaration by government) in relation to the Ninth Amendment and which also exist in conjunction with the unspecified nature of the powers that have been reserved to the states respectively or the people by the Tenth Amendment and which given expression to those powers that have " not been delegated to the United States by the Constitution, nor prohibited by it to the states." States have had a 233-year history of presuming – rather unwarrantedly – that when it comes to the sort of unspecified, reserved powers to which the Tenth Amendment alludes, states believe that they, and not the people, should have priority and preference with respect to claiming and activating such powers … perhaps even to the exclusion of "the people" for whom unspecified powers are also, supposedly, reserved in the Tenth Amendment.

The Ninth Amendment is an acknowledgement of unspecified rights that belong to, and have been retained by the people (in the sense of always having had such rights), and, consequently, that amendment cannot be understood to constitute a process for denying and disparaging an array of unspecified rights in relation to the people.

However, more often than not, states have tried to bully and intimidate "the people" in relation to the latter's attempt to realize their unspecified rights that have been acknowledged to exist under the Ninth Amendment, and, among other tactics, the states have sought to harass the rights of the people by using the federal court system as a way of trying to deny and disparage the unspecified rights of the people that the latter have retained in (and, therefore, possessed independently of) the Ninth Amendment, and, unfortunately, more often than not, the federal court system – including the Supreme Court -- has allowed itself to be used as a means of denying and disparaging the unspecified rights that have been retained under (and, therefore, existed prior to) the Ninth Amendment (see my book: *The People Amendments*) because such unspecified rights are as much a threat to the way of power in which the federal government is entrenched with respect to the people as those unspecified rights of the people are a threat to the desire of state governments to have hegemony over their citizens.

The same set of problematic dynamics between state governments and the people that are being outlined with respect to the Ninth Amendment also exist within the fabric of the Tenth Amendment. What are the unspecified powers that are being reserved for the states respectively or the people?

Is the word "or" intended to be an exclusive conjunction, and, if so, then under what circumstances do the people get to exercise the powers that have been reserved for them under the Tenth Amendment and what justifies such an arrangement. Alternatively, is the word "or" intended to be an inclusive term, and if this is the case, then, how do states and the people work out the power-sharing arrangements that have been reserved for them?

Finally, and perhaps most importantly, nothing has been said to this point in the present commentary about whether, or not, decisions that were made 233 years ago have any valid, binding, legal or moral authority over subsequent generations. The possible meaning and nature of the Constitution is one thing, but whether, or not, people today have any obligation to abide by its conditions – as opposed to being forced to abide by it under threat of punishment or penalty of some kind – is an entirely different matter.

The discussion throughout the present commentary has focused exclusively on: (a) the nature of various aspects of the framework to which the amended-Constitution gives expression, and (b) the character of some of the rights, powers, entitlements, or responsibilities that are entailed by the sort of constitutional framework that is being engaged. The working assumption of the current commentary is that given such a constitutional structure exists, then, what are some of the possible implications inherent in such an arrangement.

With respect to both (a) and (b), special attention has been given to the nature of the role that the initial statement concerning religion in the First Amendment might play in various constitutional considerations. In addition, special attention also has been directed toward considering the possible relevance that the Ninth and Tenth Amendments, as well as Article IV, Section 4 might have when trying to critically reflect upon the nature and potential of the U.S. Constitution.

If one believes that the U.S. Constitution has the kind of heuristic value that is capable of meeting the needs of people in America, then, there are some features of that constitution which one needs to take into consideration which -- although, seemingly largely misunderstood for 233 year – nonetheless, entail qualities and principles that appear to go to the heart of whatever heuristic value the Constitution might have at the present time, and such possibilities have been explored during the present commentary. However, if one does not believe that the U.S. Constitution is capable of adequately resolving current exigencies, then, some other arrangement will have to be considered.

If one were to try to reduce the thrust of the present commentary down to its simplest formulation, one might say something along the following lines. From very early on during the Constitutional history of America – perhaps even from the very beginning – people (both government officials and otherwise) have failed to come to terms with the depth, breadth, and rigorous nature of the dynamic potential that the opening statement of the First Amendment has for what can, and cannot, be done by government officials, and, as well, government officials and others also appear to have misunderstood the rich potential that is inherent in Article IV, Section 4 of the Constitution, along with the Ninth and Tenth Amendments to that Constitution, for

placing constraints on what governments can, and can't, do which go far beyond what most observers might have supposed to be possible.

The individuals in Congress that discussed, debated, constructed, and, then, voted on the components of the First Amendment failed to define what was meant by the notion of religion. Nonetheless, most, if not all, of those individuals were aware that the idea of religion extended to a wide variety of possibilities, and, therefore, to be properly understood, that term had to be understood in its most generic, broadest sense.

Furthermore, many, if not most individuals in the different states who subsequently voted to ratify the First Amendment also were aware that the idea of religion could encompass considerable conceptual latitude. Religion wasn't restricted to churches, temples, synagogues or other kinds of buildings and institutions.

In addition, religion in all manner of forms, rituals, observances, and peculiarities existed among Native people, as well as was understood to be present in ancient Roman, Norse, Greek, African, and pagan societies. Religion might involve gods, a God, or no god at all.

Religion in its most generic sense gave expression to a person and/or society's search for, and application of, the truth concerning the nature of his, her, or their relationship with Reality, or Being, or the Universe. Moreover, whatever the nature of that relationship might be, it was considered to be sacred, essential, fundamental, and necessary existential Ground that entailed binding responsibilities which shaped, colored, and oriented how one engaged life or how one thought that life should be engaged.

People might have supposed that politics, economics, science, law, education, and philosophy were capable of being compartmentalized and treated as something other than religion. However, those topics were all part of the same underlying search for the truth concerning the nature of one's relationship with reality.

Furthermore, whatever the political, economic, philosophical, legal, or scientific nature of that relationship might be, such a relationship gave expression to what the proponents of those views considered to be sacred, essential, fundamental, and necessary existential Ground that entailed binding responsibilities. This sacred

Ground of understanding shaped, colored, and oriented how one engaged life or how one thought that life should be engaged.

In other words, whether the aforementioned individuals (sometimes known as Framers) were, or were not, prepared to admit as much, their political, economic, philosophical, legal, and scientific activities were all expressions of religious dynamics of one kind or another. The beliefs, values, principles, duties, obligations, observances, and rituals that were entailed by those forms of engaging existence were nothing other than manifestations of various religious doctrines and practices.

The individuals who discussed, debated, reflected upon, codified, voted on, and ratified the First Amendment might have allowed themselves to suppose that religion is something apart from the activities of politics, economics, law, science, banking, and so on. However, if they did permit themselves to proceed in the foregoing manner, then, they were merely deluding themselves and didn't properly recognize, understand, or appreciate what they were doing, or what – in a very religious, evangelical manner -- they were seeking to impose on their own generation of citizens, as well as all subsequent generations of citizens.

If good government is limited government, then, one needs to understand how the Constitution has the potential to provide precisely that – namely, limited government. However, to accomplish such an understanding, requires a person to critically reflect on the possible meanings of a few essential terms such as: "religion," "retained rights," "reserved powers," "the people," and "republicanism", and, engaging in such a process of critical reflection is primarily what the present commentary has sought to do.

I believe that everyone has the retained right (that is, a right which exists independent of government) to seek the truth concerning the nature of one's relationship with: the universe, or Being, or that which makes everything possible. I also believe that everyone should have the right to pursue the foregoing sort of truth in accordance with whatever manner of secular or non-secular orientation one feels best reflects such truth as long as such a pursuit does not adversely spill over into how other people wish to pursue such matters.

Nonetheless, governments do not have such rights. Thus, governments do not have the right to impose religion of any kind – whether secular or non-secular – on other people, and, unfortunately, as I have endeavored to delineate through the present commentary, governments have a tendency to make laws that establish religion, or prohibit the free exercise thereof, but, then, try to disguise the presence of such religious sentiments by using terms like: "Government policy," "national security," "rule of law," "public health," "too big to fail," "banking," and so on.

Chapter 14: Constitutional Gaslighting

Thesis: The unspecified "retained rights" of the Ninth Amendment and the unspecified "reserved powers" of the Tenth Amendment are independent of the jurisdiction of both the federal government as well as state governments. Therefore, the executive, legislative, and/or the judicial branches of federal and state governments do not have any constitutional standing or authority with respect to identifying, designating, defining, or making rulings concerning the conceptual structure and/or content that might be entailed by either the "retained rights" or "reserved powers" of the Ninth and Tenth Amendments respectively.

Another way of stating the foregoing thesis is the following. Anyone (whether government official, lawyer, judge, media personality, senator, representative, corporate official, or academic) who tries to claim that the Constitution recognizes only the rights, powers, and sovereignty of federal or state authorities, and, thereby, allegedly establishes that individuals do not have "retained rights" and "reserved powers" under the Ninth and Tenth Amendments that give expression to a separate, independent venue of rights, powers and sovereignty which is not subject to the authority of either the federal or state governments is engaging, knowingly or unknowingly, in a process of seeking to gaslight whomever they are addressing.

To restrict the nature of the Constitution to being the exclusive function of either federal or state rights and powers is to significantly distort the character of what is being said in the Bill of Rights facet of the Constitution. Unfortunately, the foregoing, erroneous, binary reading of the Constitution not only began to increasingly manifest itself after 1791 when the Bill of Rights had been ratified, but, in fact, constitutes a perspective that can be traced back to the various Ratification Conventions that were subsequently convened in order to consider, discuss, as well as vote upon the acceptability of the constitutional document that emerged from the Philadelphia Convention of 1787.

More specifically, during the aforementioned ratification conventions, the statements of many participants in those gatherings concerning individual rights and powers were consistently ignored or

dismissed by those individuals who were in favor of a binary axis of authority that was to be divided between federal and state governments and, therefore, who sought to rigorously resist all efforts to have any of the ideas about individual rights and powers included in the text of the pre-amended Constitution that was to be ratified.

Promises to address the foregoing sorts of concerns were made by those who were in favor of a binary division of power between federal and state governments, but those promises were soon forgotten when the constitutional document of 1787 was ratified by the requisite number of conventions … a number which was arbitrarily fixed by the Philadelphia document that was to be ratified. One might also note that the various ratification conventions which took place following the public release of the 1787 constitutional document consisted entirely of people who had been appointed by an array of communities, villages, towns, and cities rather than by state governments.

In short, state governments were not ratifying the 1787 constitutional document. That document was being ratified by people who were serving as representatives of other individuals rather than their state governments, although, as the activities of the ratification conventions unfolded, the fact that quite a few of the representatives in the conventions being held in various states were serving as lobbyists and power brokers for state and federalist interests soon became quite clear.

As indicated earlier, promises that had been made during different ratification conventions concerning the issue of individual rights and powers were forgotten once the Constitution of 1787 had been ratified. Those concerns might have remained in the dustbin of history if a variety of individuals had not persistently reminded an initially resistant James Madison about those promises and, as a result, induced him (some might say guilted him) to put together a number of rights concerning people and bring those ideas to Congress for consideration.

One might also note in passing the following piece of history. When the wording of the Tenth Amendment was being discussed by the members of Congress, the following version of the Tenth Amendment had, more or less, been agreed upon – namely:

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved for the states respectively."

After some collective reflection on the foregoing, Roger Sherman, of Connecticut, added: "or to the people", to the foregoing. His offering was accepted without discussion.

Roger Sherman is the only individual in American history to have been part of the processes that led to the signing of: (a) the Continental Association; (b) the Declaration of Independence; (c) the Articles of Confederation, and (d) the 1787 Philadelphia Constitutional Convention, and, as well, participated in the official Congressional formulation concerning the Bill of Rights. Furthermore, one should keep in mind that Sherman, along with many of the other participants who helped bring the United States of America into formal existence, tended to be wordsmiths, and, therefore, in light of his experience throughout the early history of America, the fact that he added the words "or to the people" to the aforementioned preliminary text of the Tenth Amendment indicates that "or to the people" means something that is different from, and not identical to, the term "states". Moreover, given that the addition of the four words which he was suggesting should be added to the end of the Tenth Amendment were accepted without comment by his Congressional colleagues indicates that most, if not all, of them understood the significance of what he was proposing.

The foregoing comments are intended to provide a context through which the concepts which are about to be explored in this essay are to be engaged. Although the principles that are to be examined in what follows are implicit within -- if not specifically stated, in one form or another, during the pages of a previous essay: namely, "*The Essence of the Problem* -- nonetheless, perhaps a more nuanced and direct rendering of those ideas, along with an application of those ideas to various current events, might be of value. To begin with, and as noted previously, while many commentators often approach Constitutional issues through the either-or formulation of federal versus states rights, the aforementioned essay indicates how, from a number of vantage points, that sort of characterization of the Constitution is inappropriate.

For example, the first ten amendments -- known as the Bill of Rights -- are almost entirely committed to stipulating that the people (qua people and not considered as citizens of this or that state) have a standing in matters of government that are quite independent of both the federal and state governments. For example, the term "state" appears only three times (2nd, 6th, and 10th Amendments) in the Bill of Rights, while the remaining contents of those ten principles concerning rights are focused on the people and not the states.

Even when the term "state" appears in the amendments within the Bill of Rights, the term tends to play a contextual role rather than conveying a sense in which the state is to have a role of primary and overarching authority or centrality with respect to the rights and powers of the people. Thus, in the second amendment, one discovers that:

"A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed."

The foregoing amendment does not identify the state as having the right to keep and bear arms. Rather, the amendment identifies the people as the resource which is needed to keep a state free, and, thus, the people -- not the state -- are the ones who are being given the right to keep and bear arms. Consequently, the presence of the term "state" in the 2nd Amendment plays a purely secondary, contextual role with respect to the identity of those who have authority concerning the keeping and bearing of arms.

In the 6th Amendment one encounters the term "state" within the Bill of Rights for a second time. Thus, one reads:

"In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law …"

The phrase "state and district" that appears in the foregoing amendment refers to a geographical location where a given crime is supposed to have occurred. Nothing is said about whether the alleged crime in question constitutes a violation of principles that have been established by the people -- operating in accordance with the rights

and powers of, respectively, the 9th and 10th Amendments -- or whether such an alleged crime is considered to constitute a transgression of the statutes that have been passed into law by the state within which a given crime supposedly has been committed.

Furthermore, although the term "district" in the 6th Amendment is qualified by the following:

"… which district shall have been previously ascertained by law",

nothing is said about whose law – i.e., laws of the state or laws of the people (a possibility to which allusions are made in both the 9th and 10th Amendments) and, therefore, laws which would be independent of the states -- is responsible for having ascertained the nature of such a district.

Once again, the term "state" – or a given geographical "district" that has been ascertained by the laws of either the people or the state – which appears in the 6th Amendment is merely playing a secondary, contextual role. In other words, there is nothing in the foregoing amendment which indicates that the state –- as opposed to the people (under the provisions of the 9th and 10th Amendments) -- has primary authority in such matters.

What is stipulated, however, is that irrespective of the nature of the alleged transgressions (i.e., independently of whether those supposed misdeeds are said to be crimes against a state, district, or the people), the accused is entitled to certain protections. Among these is the right to:

(1) "be informed of the nature and cause of the accusation"; (2) "to be confronted with the witnesses against" one; and, (3) "a speedy and public trial, by an impartial jury of the state or district wherein the crime shall have been committed."

Although the 6th Amendment does indicate that an impartial jury must be selected, nonetheless, the amendment does not specify whether the forming of such a jury should be done in accordance with, on the one hand, the authority of the state or district wherein a crime is alleged to have been committed, or, on the other hand, whether such a jury might be formed in accordance with the authority of the people living within that state or district in which a crime is alleged to have been committed … a Constitutional authority that has been established

through the 9th and 10th Amendments. All that the aforementioned amendment stipulates is that the jury – by whomever it is organized -- must be impartial and drawn in some fashion from among the people who reside in that state or district.

Moreover, while the 6th Amendment stipulates that trials must be public, the foregoing amendment does not indicate how such trials should be organized or conducted. In addition, the amendment does not indicate who should have authority to establish the framework through which such a public trial takes place – that is, whether such authority is to be exercised by, on the one hand, the state, or, on the other hand, by the people, independently of the state governmental machinery, as they seek to operate in accordance with the Constitutional standing to which the 9th and 10th Amendments give expression.

The third, and final, use of the term "state" which occurs in the Bill of Rights takes place within the 10th Amendment. More specifically:

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."

The 10th Amendment is not an assertion of states' rights. Rather, the amendment is about the existence of powers that have been reserved to either the states or to the people as long as those powers have not been "delegated to the United States by the Constitution, nor prohibited by it to the states."

The first use of the term "state" in the 10th Amendment is a reference to considerations of governance that have been prohibited to the states. The second use of the term "state" is an allusion to the powers (which have not been specified) that have been reserved for "the states respectively, or to the people."

Given that the first nine amendments of the Bill of Rights are almost, if not, exclusively about the rights of people – rather than about the rights of states – and given (as outlined previously) that the use of the term "state" plays an entirely secondary and contextual role in those first nine amendments, one cannot suppose, in any rigorous or well-reasoned sense, that the Tenth Amendment should be understood to be exclusively about the "rights" of states since the Bill of Rights was

intended by Madison (who introduced into Congress the original list of possible amendments … a list that was subsequently modified in various ways) to address the concerns voiced by many people throughout numerous ratification proceedings with respect to the need to include in the Constitution a set of principles that safe-guarded the rights of people over against the activities of any given form of governance -- local, state, or federal. Consequently, the phrase: "Or to the people" is not just an alternative way of talking about "states" but is, instead, a phrase that continues to develop a constitutional framework which began during the first eight amendments and has been extended by alluding to the rights that have been "retained" by the people (in the 9th Amendment) as well as to the yet-to-be determined "powers" that have been "reserved" for the people and to the respective states in the 10th Amendment.

Some might wish to suppose that the Constitution has given ultimate jurisdiction to the Supreme Court in conjunction with the many issues that are touched upon during the foregoing discussion concerning the Bill of Rights. Nevertheless, notwithstanding the long-standing policy (more than two hundred years) of being governed by, and steeped in, precisely that sort of supposition with respect to who has the authority to determine the meaning of Constitutional provisions, such a perspective is problematic, and this is so for a number of reasons.

First, if one assigns powers to the Supreme Court that permit it to have preeminent authority in relation to determining the meaning of the Constitution, this tends to undermine the idea that the Constitution gives expression to a republic that consists of three separate, but equal branches of the government, as well as runs contrary to the idea that the Constitution constitutes a method of governance which provides a tripartite set of checks and balances to ensure that government will serve the interests of the people rather than the interests of the people in government (and these two sets of interests, unfortunately, are not necessarily co-extensive).

If one of the three branches of government -- e.g., the judiciary -- gets to have the final say about what the Constitution means, then the three branches of republican governance are no longer equal. In addition, if one of the three branches of government -- e.g., the

judiciary -- has the capacity to assign meanings to the nature of the Constitution, then, the other two branches (namely, the legislative and the executive) have no effective way to check such a process of rendering Constitutional meaning, and, in effect, are held hostage to those judicial determinations.

Article III of the Constitution stipulates that:

"The judicial power shall extend to all cases, in law and equity, arising under the Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority; - to all cases affecting ambassadors, other public ministries and consuls; - to all cases of admiralty and maritime jurisdiction; to controversies to which the United States shall be party; - to controversies between two or more states; - between a state and citizens of another state; - between citizens of different states; between citizens of the same state claiming lands under grants of different states, and between a state, or the citizens thereof, and foreign states, citizens or subjects."

One might note that there is nothing in the foregoing section of Article III, nor any of the other sections of Article III (either preceding the quoted section, or following it) that defines what is meant by the notion of "judicial power".

Judicial power could involve various modes of consultation, arbitration, mediation, or what might be termed "methodological validation" (more on this shortly) rather than primarily being focused on issues of interpretation concerning "the meaning" of the Constitution … a process which was arbitrarily invented by John Marshall. For instance, with respect to the aforementioned notion of 'methodological validation', the power of the judiciary might only give expression to a process which concerns itself with trying to ensure that the cases which came before it -– whether original or appellate -- would have been conducted, or are being conducted, in accordance with the provisions of Article IV, Section 4 which:

"… guarantee to every state in this union a republican form of government"

… that is, a form of governance which must abide by the principles of republicanism that require government officials to be individuals who are: Impartial, disinterested in personal gain, unbiased, selfless,

objective, fair, honorable, given to reason, compassionate, inclined toward self-sacrifice, committed to the idea of liberty, as well as require individuals in government to act with integrity, independence, egalitarianism, and who are opposed to the idea of serving as judges in their own causes.

When Justice John Marshall decided to relegate to himself and his fellow jurists on the Supreme Court the power to interpret the meaning of the Constitution -- as was first evidenced in Marbury v. Madison and which constituted a form of hermeneutics that dominated the dynamics of the Marshall Court for the next three-and-a-half decades -- he (and all those who, subsequently, followed in his hermeneutical footsteps) violated one of the central precepts of republicanism since every decision which he rendered served to make him a judge in his own causes … namely, to attempt to impose on everyone else in America an understanding of the Constitution that gave expression to his political, economic, social, and legal philosophy concerning the nature of life.

In his own way, he -- along with his fellow cohorts on, and subsequent members of, the Supreme Court –- attempted to establish a form of religious philosophy which specified how people should, and should not, engage life. However, whereas the 1st Amendment specifically constrains Congress from establishing religion or prohibiting religion's free exercise thereof, nonetheless, when one considers members of the judiciary (as well as members of the executive branch) such individuals are prohibited -- through the provisions of Article IV, Section 4 of the Constitution which guarantees a republican form of government -- from engaging in forms of governance in which they serve as judges in causes that are shaped by their own set of legal, political, economic, scientific, philosophical, and/or religious orientations. Indeed, to advance interpretations of the Constitution that are shaped by one's legal, economic, or political philosophy concerning the nature of the Constitution is to serve as a judge in one's own personal cause and, therefore, is contrary to the requirements of republicanism … a principle that is guaranteed by the Constitution -- indeed, it is the only principle that is guaranteed by the Constitution.

In addition to the foregoing considerations, there is another limit or restriction on judicial power that is of fundamental importance. For example, reflect on the list of circumstances that are cited in Article III, Section 2 of the Constitution for which the Supreme Court has either original or appellate jurisdiction. More specifically:

"The judicial power shall extend to all cases, in law and equity, arising under the Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority; -- to all cases affecting ambassadors, other public ministries and consuls; -- to all cases of admiralty and maritime jurisdiction; to controversies to which the United States shall be party; -- to controversies between two or more states; -- between a state and citizens of another state; -- between citizens of different states; between citizens of the same state claiming lands under grants of different states, and between a state, or the citizens thereof, and foreign states, citizens or subjects."

The foregoing section of Article III makes no mention of circumstances involving an individual (or individuals) within a given state who is (are) seeking to exercise the nature of one's (their) retained rights under the 9th Amendment or one's (their) reserved powers under the 10th Amendment but who are not (as outlined in Article III, Section 2) engaged in: (1) "claiming lands under grants of different states," or (2) who are not involved in matters "between a state, or the citizens thereof, and foreign states, citizens or subjects," or (3) who are involved in controversies "between a state and citizens of another state," or "between citizens of different states." In other words, what about an individual or a number of individuals within a given region -- which happens to be part of the area that is encompassed by a specific state -- who are attempting to seek or to explore the possible parameters and degrees of freedom entailed by the retained -- but unspecified -- rights of the 9th Amendment or the reserved -- but unspecified -- powers of the 10th Amendment?

One cannot claim that the foregoing possibilities fall under the purview of a judicial power that "shall extend to all cases, in law and equity, arising under the Constitution, the laws of the United States" since the very essence of the rights that are retained under the 9th Amendment and the powers that are reserved under the 10th Amendment is that those rights and powers fall beyond the scope of

the federal government's capacity or authority to regulate. In other words, the federal government does not have the Constitutional authority or standing to make laws -- via the legislative, executive, or judicial branches -- concerning the nature of the unspecified rights or powers to which the 9th and 10th Amendments refer respectively.

Furthermore, the rights and powers of the 9th and 10th Amendments do not give expression to "controversies to which the United States shall be party" (Article III, Section 2). The federal government gave up being a party to whatever controversies might arise in conjunction with the two aforementioned amendments when the 9th and 10th Amendments were formulated and approved by the two Houses of Congress, agreed to by the executive branch and, subsequently, ratified by the citizens of various states.

In addition, the judicial power -- as well as the power of the legislative and executive branches -- concerning the first 8 amendments of the Bill of Rights is, as previously indicated, also circumscribed by the requirement of Article IV, Section 4 of the Constitution which indicates – as noted earlier -- that the United States

"shall guarantee to every state in this union a republican form of government."

Therefore, among other things, the federal government – including the judiciary – is prohibited from advancing any policy, law, program, decision, order, or judgment in which members of the judiciary will serve as judges in their own causes, and, therefore, through which the federal government will seek to impose its own personal political, economic, legal, religious, or social philosophy concerning, or orientation toward, life on the citizens of the states to which such a guarantee is being given.

What is the principle, or set of principles, that supposedly justifies the judiciary's self-assigned authorization in, say, Marbury v. Madison for engaging in a process of interpreting the possible parameters and degrees of freedom, or restraints, which arise in conjunction with the provisions being given expression through the Constitution (including amendments)? How does one seek to justify such an alleged constitutional standing without wading into theories concerning legal, political, social, economic, religious, and philosophical perspectives that entail members of the judiciary (at whatever level) serving as

judges in causes that advance their own set of personal beliefs and values, and, consequently, transgress against the guarantee of republican government which are stipulated in Article IV, Section 4 of the Constitution?

The states (both the original thirteen as well as all subsequent additions) have sought to leap into the power vacuum to which the 9th and 10th Amendments give rise. As a result, states have attempted to usurp authority with respect to all issues arising out of the 9th and 10th Amendments, and, consequently, unfortunately, states have sought to create a proprietary Constitutional standing for themselves through their confiscation of the aforementioned unspecified rights and powers at the expense of the rights which have been retained by the people (and not the states) under the 9th Amendment as well as at the expense of the powers that have been reserved for the people – and not just the states – under the 10th Amendment.

The problem -- as was indicated previously -- is that the federal government has no constitutional standing to adjudicate the usurpation of rights and powers by the states that have been acknowledged as belonging to the people under, respectively, the 9th and 10th Amendments. On the other hand, the states cannot constitutionally justify their power grab and subsequent denial of the rights and powers that belong (according to the Constitution) to the people quite independently of the states, and, as such, this dynamic of power politics has been a cancer eating away at the soul of American social, political, economic, educational, and legal existence for more than two hundred and thirty years.

For instance, during the current COVID-19 controversy -- many states and local districts have implemented a series of mandates concerning the wearing of masks, together with social distancing provisions, as well as policies involving the locking down of various facets of society for different periods of time, and, finally, a push toward -- teetering on the edge of compelling -- a society-wide implementation of programs involving experimental treatments which give expression to, among other things, various forms of gene therapy (which are not vaccinations in any traditional sense of that term). The states and districts that are engaging in the aforementioned sorts of practices claim to have a Constitutional right as well as the

Constitutional power to pursue those kinds of policies, but, in point of fact, the 9th and 10th Amendments do not acknowledge that any such rights or powers exists independently of, or in preference to, the retained rights –- under the 9th Amendment -- and reserved powers -- under the 10th Amendment -- of the people to be able to deal with such issues in a manner that is determined by individual choice rather than collective, state-sanctioned impositions.

The essence of the challenge that lies before us is the task of working out an arrangement involving individuals, states, and a federal government that, among other things, acknowledges and enables the Constitutional standing of individuals to explore -- free from unnecessary and oppressive interference by local, state or federal governments -- the significance of the unspecified retained rights of the people that are established through the 9th Amendment, as well as determining the degrees of freedom that might be entailed by the reserved powers of the people who have been assigned equal Constitutional standing with the states under the 10th Amendment. This remains one of the great, unresolved issues that are a natural consequence of the structure of the amended Constitution.

Article III, Section 2 indicates that:

"In all cases affecting ambassadors, other public ministers, and consuls, and those in which a state shall be party, the Supreme Court shall have original jurisdiction. In all other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions, and under such regulations as the Congress shall make."

What is the nature of the "original jurisdiction" -- "both as to law and fact" -- with respect to cases in which a state is a party but, as well, an individual (or individuals) also is (are) a party (or are parties) but the latter individual (or individuals) is (are) <u>not</u> engaged in the sorts of cases over which the Supreme Court has jurisdiction -– namely: (1) "claiming lands under grants of different states," or (2) cases involving matters "between a state, or the citizens thereof, and foreign states, citizens or subjects," or (3) cases involving controversies "between a state and citizens of another state," or "between citizens of different states," but who, as a person or persons, is (are), instead, seeking to establish the nature of his, her, or their unspecified, retained rights

and unspecified, reserved powers under, respectively, the 9th and 10th Amendments of the Constitution? The Supreme Court might have original jurisdiction with respect to states -– because Article III, Section 2 says as much –- but it has no Constitutional authority or standing (whether original or appellate) with respect to an individual or individuals who are seeking to assert their retained rights under the 9th Amendment or their reserved powers under the 10th Amendment but who do not fall under any of the previously noted exceptions [namely, instances (1), (2), and (3) stated earlier] that are identified in Article III, Section 2, of the Constitution.

How does the Supreme Court exercise judicial power in mixed cases involving not only entities (i.e., states) over which it does wield Constitutional standing but, entities (individuals pursuing their 9th and 10th Amendment rights and powers) with respect to which it has no Constitutional standing or authority to make judgments concerning either law or facts? And, moreover, given that the Supreme Court is constrained by the guarantee present in Article IV, Section 4 of the Constitution and, therefore, cannot serve as judges in their own causes (i.e., whatever the nature of their judicial philosophy might be concerning the nature of the Constitution), what, exactly, would the role of the Supreme Court be in the foregoing sorts of mixed cases involving a given state and an individual (or individuals) who is (or are) seeking to realize some of the retained rights of the 9th Amendment or the reserved powers of the 10th Amendment?

Conceivably, under the aforementioned set of circumstances, the Supreme Court could serve as some kind of a consultative or mediating body. As such and for reasons stated previously, its task would not be to generate legal decisions that are binding on either states or an individual (individuals) who are engaged in trying to work out the boundary dynamics of the 9th and 10th Amendments between a state and an individual (or individuals), but, rather, the task of the Supreme Court would be one of trying to facilitate constructive discussions concerning, and explorations of, a variety of possible arrangements in conjunction with the 9th and 10th Amendments by organizing a consulting and mediating dynamic of some kind that is operated in accordance with the constraints that are imposed on the Supreme Court (as well as on Congress and the Executive) through the

principles inherent in the guarantee of a republican form of government.

Unfortunately, notwithstanding whatever common sense might be present in the foregoing considerations, there is a game that has been played within America for more than 220 years. It is called the game of "the rule of law."

This game seeks to give the impression that the society operates in accordance with a set of rules that are Constitutional in nature and, which, therefore, are entitled to claim the status of law. In point of fact, almost none of the elements or dynamics of that game can be reconciled with the provisions which are set forth in the amended Constitution, especially in conjunction with its provisions which stipulate: (1) that there are constraints concerning any kind of legislation that seeks to establish and/or prohibit the exercise of religion; (2) that the members of government -– irrespective of branch -– must operate in accordance with the moral requirements inherent in Article IV, Section 4, and (3) that both federal and state governments are constrained by the potential for self-governance that is inherent in the people's retained rights under the 9th Amendment as well as their reserved powers under the 10th Amendment.

However, the inertial momentum that has been generated through the activities of more than 220 years of federal and state bodies of governance and the manner in which those dynamics have transgressed against, ignored, and sought to undermine the aforementioned principles of constitutionality (i.e., the First Amendment provisions concerning religion; Article IV, Section 4 of the Constitution prior to being amended, as well as the 9th and 10th Amendments), and in the process of ignoring or dismissing such constraints on government, a playing field has been established in which federal and state governments get to do pretty much whatever they want while actively denying the retained rights and reserved powers that could form the foundation of a process of sovereignty that would enable people to exercise more self-governance -– independently of the federal and state governments -- than is currently permitted by the game known as the "rule of law".

Many lawyers, judges, political organizations, educational institutions, corporations, and forms of media are entangled within the

different facets of the foregoing game. Those individuals and groups are often quite talented and have many resources on which to call when it comes to playing the game known as "the rule of law," and as a result, they are able to realize their interests at the expense of the people's ability to pursue forms of self-governance -– independent of the federal and state governments -- that might protect against the gaming activities of those who have a deep, vested interest in ensuring that the pathological and oppressive forces of inertia which are present in the rule of law game continue on unabated no matter what the costs to the generality of people might be.

Notwithstanding the manner in which many non-governmental entities have discovered ways through which to derive benefit from skillfully playing the rule of law game, nevertheless, the chief architects of that game are also the creators of the rule books (on both a federal and state level) that govern the game, as well as serve as the referees who have assigned themselves to be the sole interpreters concerning the meaning and application of those rules, and such individuals are none other than the many men (mostly) and some women who have become justices on the Supreme Court (on both the federal and state level of government) and, in the process, have invented a game of their own making that often has very little to do with the actual provisions of the amended Constitution.

The rule of law game is possible because, on the one hand, jurists -– along with members of Congress and the Executive -– refuse to act in accordance with the principles of morality that are inherent in republicanism, and, on the other hand, refuse to acknowledge, via a process of willful blindness, the unspecified, but potential, "retained rights", as well as the unspecified, but potential, "reserved powers" of the people that are quite independent of both federal and state governments. The rule of law game has led us into the political, economic, legal, educational, media, military, corporate, and institutional cul-de-sac in which we currently find ourselves.

Of course, all of the game players being alluded to in the foregoing considerations are likely to complain loudly concerning the current critique of their game. After all, their vested interests -- whether in the form of finances, resources, property or power -- are being threatened.

Nevertheless, none of those game players -– not even the inventors, rule makers, referees, and custodians of that game -- has a rigorous, plausible, justifiable basis for asserting (let alone compelling) that the rule of law game deserves everyone's moral, political, or legal allegiance. One simply can have no respect for a game that ignores -– if not actively evades -- the requirements of character, integrity, and fairness that are present in the principles of republicanism which are guaranteed in the Constitution, nor can one have any respect for a game that seeks to prevent individuals from being able to lay claim to their retained rights or reserved powers under the 9th and 10th Amendments respectively.

For instance, among the retained rights and/or reserved powers of the people – considered independently of the spheres of authority and influence that give expression to the activities of federal and state governments -- one might find the following issues: Education, travel, military conscription, and medicine. The foregoing four issues do not exhaust the possibilities for the kinds of activities over which the people –- as individuals -– might have the sort of constitutional standing and authority that is independent of federal and state constitutional authority, and, therefore, are merely intended to be suggestive.

Chapter 15: A Fate Worse Than Death

The following essay first appeared in a book on spiritual abuse. However, its contents have relevance to issues involving political and technological abuse. Whenever the term "spiritual abuse" appears, in this essay, try to reflect on what is being said in terms of what, if any, implications that which is being said has for the issues of political and technological abuse.

Several frequent, and related, questions concerning the experience of spiritual abuse are the following: (1) how does one become entangled in such abuse in the first place; (2) when one begins to see possible evidence for the presence of spiritually abusive activities, why is there an inclination to stay within such an environment; and, (3) once one decides to leave, why are there so many emotional, psychological and spiritual problems that tend to arise in conjunction with such a decision -- why is parting from an abusive context so sorrowful and difficult?

If one takes a look at the available literature, from: Robert Jay Lifton, to: Margaret Singer, Steve Hassan, the Cultic Journal, and beyond, there are a multiplicity of theories that are offered as ways of providing answers to the foregoing questions. Although all of these theories have their strengths and heuristic value, nonetheless, for a variety of reasons, I have never been completely satisfied with most of the explanations that are being, and have been, offered in these areas.

Consequently, I would like to outline another approach to the aforementioned questions. This new framework doesn't necessarily explain everything that goes on with issues of spiritual abuse, moreover, there might be some individuals whose experiences do not resonate with what is about to be proposed, but I still believe that such a different perspective might lend, hopefully, a certain amount of insight into some of the dynamics that might be present in conceptual, emotional, and behavioral control.

Before beginning to lay down some of the foundation stones for the new conceptual paradigm, there are one or two comments that need to be made about the possible role of psychology in issues of spirituality. On the one hand, although my undergraduate training is in

the area of social relations, with a special emphasis given to clinical settings, and despite the fact that I have a fair amount of experience in actual clinical environments, I also harbor a healthy amount of skepticism concerning a lot of the theories that are bandied about with respect to the character of human nature -- especially those that are heavily imbued with the biases of modern Neo-Darwinian evolutionary theory and/or that are highly reductionistic in favor of some particular theory of psycho-dynamics such as that of Freud, Jung, Adler, Rank, Reich Erickson, Horney, Sullivan, and so on.

All of the foregoing theorists, along with many others working within this general area of psycho-dynamics, have many interesting insights to offer and some of them might even be true in certain respects, but, on the whole, I find these theoretical frameworks far too simplistic to be accepted as serious models of human nature. One might be able to come up with a reasonably serviceable working model, if one were to: Choose carefully from among the many theories of classical psychoanalytic thought, and, then, add certain components from Jung's break-away responses to the Freudian school, together with the ego-focused contributions of a later generation of theorists (e.g., Erickson, Horney, Anna Freud, Sullivan), as well as some of the work of the existentialist and phenomenological writers (e.g., Binswanger, Laing, May), plus throw in a little of the ideas of the self-realization crowd (e.g., Maslow, Rogers, Perls, Frankl), along with various studies from social psychology (e.g., Festinger, Milgram, Schachter, and Zimbardo), the cognitive explorations of people like Jerome Bruner, George Miller, Roger Sperry, Howard Gardner, John Lorber, Michael Gazzaniga, and Elizabeth Loftus), together with a dash of neurobiochemistry (e.g., Candace Pert, Paul Pietsch,), and, naturally, some of the work of the trans-personal schools of psychology (e.g., William James, John Lilly, Charles Tart, and Robert Ornstein).

There are numerous other names that could be added to the above list of individuals who have constructive, useful things to say about the complex, subtle, layered nature of being human. But, to all of this, one would have to include the writings of the great spiritual psychologists -- such as, in terms of the Sufi mystical tradition (the one out of which I seek to operate): al-Muhasibi, al-Ghazali, Rumi, Ibn al-'Arabi, and others (may Allah be pleased with them all), but one could add many

individuals from other spiritual traditions as well -- in order to get a more fully rounded portrait of human nature and potential. Unlike some individuals, I am neither ready to accept nor reject the findings of modern psychology, holus-bolus. Everything needs to be examined on a case by case basis.

Furthermore, just as, up to a point, modern physics might reveal certain laws and principles that are inherent in the way physical nature works, so too, there are facets of modern psychology that are reflective, to varying degrees, about some of the truth concerning the way human nature operates under certain conditions. However, in neither case, would I wish to reduce reality down to the limitations of the theories involving either modern physics or psychology.

In the light (hopefully) of the foregoing qualifying considerations, let me leap into the breach, so to speak, of the great unknown. This is sometimes referred to as 'adding my two cents worth' (after reading the following, some might feel that two cents is an over-valuing of the material), and as is the case with everything else that comes through me, if you like it, use it, and if you don't, then, place it gently in the circular file cabinet.

Let us begin with an observation. Under many circumstances, there seem to be, at least, two sets of, seemingly, antagonistic forces at work in human consciousness. One set of such forces is given expression through our struggle to discover the truth of things, while the other set of opposing forces is a manifestation of a tendency to hide, distort, or rebel against whatever the truth might be.

Deciding which is which in any given instance is not always an easy or problem-free task. Consequently, various kinds of methodologies are sought and/or developed in order to deal with the problem of trying to differentiate that which is true from that which is not true.

There are philosophical, scientific, theological, mathematical, psychological, mythological, sociological, political, economic and mystical methods for engaging the challenge of determining the truth. We tend to derive paradigms of meaning through the exercise of these methodologies, and these frameworks generate, organize, shape, color, and orient our interpretations and understandings of where we feel truth and falsehood are to be located within the realm of experience.

In addition to the aforementioned two, broad, kinds of forces, there also is a third set of forces at work in consciousness. This involves a tendency toward dissociation – which is neither a function of truth nor falsehood, but is, instead, an attractor-like basin that constantly pulls at us like a maelstrom via the currents from certain facets of the horizons of our awareness.

Dissociation is an experience consisting of a pervasive sense of having lost essential contact with: Meaning, purpose, direction, belonging, acceptance, identity, and reality. The presence of dissociation gives rise to intense, often overpowering and debilitating, feelings of: Anxiety, fear, depersonalization, de-realization, alienation, emptiness, disconnection, cynicism, doubt, depression, sadness, hopelessness, and anomie.

The foregoing sorts of conditions need to be distinguished, to some extent, from many of the traditional, psychiatric modes of referring to the phenomenon of dissociation in which so-called dissociative disorders tend, in a sense, to be equated with the experience of dissociation. I would like to differentiate between, on the one hand, the trauma of the dissociative experience, as outlined in the preceding paragraph, and the pathological coping strategies and defense mechanisms that might arise in response to the trauma of dissociation.

From this perspective, the so-called dissociative disorders are an individual's maladaptive responses to the continued presence of the intense pain of dissociative phenomenology. Dissociative disorders are the problems that arise -- such as multiple personality disorder, fugue states, and the like -- in reaction to the presence of dissociative trauma, but there is a difference between the trauma (over which the person might have little control) and the disorder that arises in relation to that trauma -- a disorder whose characteristics might reflect choices, such as they are, as well as individual vulnerabilities and/or inclinations of the person who develops such disorders. These disorders entail life problems for the individual because of their debilitating quality, but the existence of such problems seems to be a better proposition for an individual than the intense pain of the dissociative trauma that leads to the formation of symptoms inherent in a given disorder.

We seek meaning in our everyday lives and in relation to the big questions of existence because, among other things, if we don't, we tend to drift into the gravitational pull of dissociation. In fact, the experience of dissociation is so painful (and we all have had encounters with this condition) that, in many cases we might not care whether the meanings through which we run our lives are true, or not ... just as long as the howling, vicious dogs of dissociation are kept at bay.

Philosophy, science, technology, hobbies, games, careers, television, athletics, politics, social relationships, shopping, war, religion, therapy, and addictions are among the ways we use to, on the one hand, avoid listening to the call of dissociation, by, on the other hand, seeking to invest our lives with meaning, irrespective of whether such meaning structures might, or might not, have relevance to the truth in some ultimate sense. Truth might have priority in the scheme of things, but living in accordance with falsehood, whatever the associated problems might be, beats having to deal with the extreme unpleasantness and debilitation of dissociative states.

Whenever the promise of meaning enters our lives, we are induced to cross an emotional/physiological boundary that, to varying degrees, brings feelings of direction, purpose, identity, value, pleasure, happiness, belief, and motivation in conjunction with whatever the nature of such meaning might be. The more essential we feel a given sense of meaning is, the more intense are the emotions that are experienced in conjunction with such meaning.

In some instances (but not all) the rise of an interest in mystical pursuits might occur in individuals who currently are struggling, or have been struggling for quite some time, with the currents of dissociation. For such people, the usual array of meanings associated with society, family, career, education, activities, as well as relationships have lost their attractiveness or appeal, and, at the very least, are seen as being unable to provide answers to the great questions of life -- such as: Who am I? Why am I here? What is the purpose of life? How do I find the truth about Being? To what should I commit my time, energy, and resources?

If such people are strong, they might have tried a variety of different things in a search to distance themselves from the intensely

uncomfortable feelings of dissociation. Yet, in one way or another, if what has been tried has not been successful in assuaging the demons of dissociation, then, individuals might be left with a taste of disappointment and promise gone astray as they continue to manage the rest of their lives as best they can amidst the undertow of dissociation.

Some people refer to this quest in terms of a 'holy longing' -- a desire for direct experience of the sacred realms and the Divine. One feels within oneself a deep thirst and hunger for an ineffable 'something' -- something beyond the ordinary doors of experience and perception ... something more essential and satisfyingly meaningful ... something life-defining.

Quite a few individuals spend their whole lives in pursuit of this elusive mystical will-o-the-wisp. When, for various reasons, the quest gets bogged down in one way or another, they might wonder if, perhaps, it is all just a figment of the imagination.

Then, it happens. They meet up, somehow, with a person or group that seems to offer an antidote to the poisons of dissociative trauma, and it is important to understand just how central and important such an event is in the life of an individual.

More specifically, all of us are a lot closer to dissociative dissolution than we might care to admit. We busily fill up the hours of our life with all manner of activity -- much of it senseless, and there often is a frenetic quality to a great deal of our behavior in which issues of education, career, work, home, politics, hobbies, and leisure time become the basic sources of meaning-giving in our lives ... after all, if we don't derive essential meaning from such activities, then, really, who are we and what is life actually about and what should be our true purpose and how is one to fill up all the time which is pressing in on one?

For most of us -- some, sooner than others -- the capacity of normal life to supply us with the kind of meaningfulness into which we can sink our essence or soul begins to suffer from the law of diminishing returns. The more this sense of dissolution takes place, the more the threat of the pain of dissociative trauma looms on the horizon.

Some people, when they face this Rubicon of life, retreat into ever more frantic commitment to the surface features of life -- such as career, politics, family, home, and community activities. Other individuals, however, cannot go back and need something deeper in their lives to provide them with a sense of essential meaning, purpose, and identity, and so they cross into a battle with the unknown.

With respect to the latter group of people, there tends to be an urgency about their search. Part of this urgency comes from a vague sense of the enormity of the task in front of them and the concomitant realization that they cannot do what they need to do without some expert help -- someone to guide them through the unknown territory on the far shore.

Another part of the aforementioned urgency arises from the ominous threat of dissociative trauma nipping at their soul. They have sailed into the unknown, and they don't know if they will find anything on the other side – that is, something that might help defend them against the maelstrom of dissociation that could suck them down into a bottomless abyss arising from a loss of meaning, identity, purpose, peace, and stability with respect to lived existence. Yet, when someone who, supposedly, is a spiritual guide or teacher enters their lives, an, apparently, viable solution to the impending threat of dissociative trauma appears to take concrete, accessible form. When such an alleged guide appears to be charismatic, interesting, warm, friendly, compassionate, entertaining, wise, calm and in control of her or his life, it seems like manna from heaven.

They experience -- and it makes no difference, at the time, whether such experiences are rooted in truth or falsehood -- a deep, powerful, intense sense of apparent (possibly real) love, acceptance, purpose, direction, honesty, compassion, kindness, generosity, identity, integrity, commitment, happiness, and community at the hands of a 'teacher' or those who are influenced by such a 'teacher' tends to arise. Among other things that are going on emotionally and psychologically during this period of time, enkephalins and endorphins begin to flow in such substantial quantities that one might feel an encompassing sense of joy, ecstasy, happiness, well-being, peace, and security.

One feels one has arrived at one's metaphysical, cosmic home. Furthermore, everything that is happening is framed in a way that suggests that what is going on is an expression of the presence of spiritual or mystical truth -- and such a framing might be accurate, as far as it goes, or it might be false, but, in the beginning, the individual has no way of knowing for sure what is going on except that the demons of dissociation have dissipated, and the presence of a dynamic paradigm of meaning has entered one's life.

In the imagery of the *Velveteen Rabbit* by Margery Williams, one feels that the presence of love, and associated qualities, has, finally, made one 'real', whole, alive, aware, and integrated. Whether this is really so, remains to be seen, but considerable time, experience, inquiry, and reflection will be necessary before one has enough information to be able to arrive at a reasonable assessment of the situation -- especially if certain facts are being actively kept from one's awareness, as is generally the case with respect to fraudulent spiritual guides.

There are people who claim that they could tell, instantaneously -- or within a very short period of time -- whether, or not, a given individual is an authentic, sincere teacher. There might be some people who are sufficiently gifted, by the Grace of Allah, to do this, but there are, I believe, far fewer people who actually are capable of this than there are individuals who are making claims in this regard on their own behalf (and, in the present context, I would eliminate from consideration those individuals who reject all possibilities simply because they are inveterate cynics and skeptics concerning everything spiritual and/or mystical, and, therefore, are in no position to make a fair and knowing discernment about such matters since their perceptions are colored and shaped by the constant presence of cynicism and skepticism).

Toward the beginning of his search, Hazrat Ahmad al-Alawi, (may Allah be pleased with him) the Sufi saint of the 20th century about whom Martin Lings wrote, did not know the difference between someone who was a snake-charmer and someone who was a spiritual sage. Similarly, Hazrat al-Ghazali and Jalal-uddin Rumi (may Allah be pleased with them both) each took time to find his way to the truth of things with respect to mysticism.

For every rule of thumb one can come up with as a line of demarcation for discerning true teachers from false ones, there are exceptions to such rules -- both on the side of legitimacy, as well as in relation to spiritual charlatans. In instances where the quality of spiritual counterfeiting is poor, many of us might be able to gauge that some sort of fraudulent activity is going on, but when the quality of counterfeiting is high, distinguishing between the real and the false is very problematic.

Consequently, becoming entangled in a false modality of mysticism is not all that a difficult thing to do -- some people's opinion to the contrary notwithstanding. More importantly, once one's life has become immersed in such a group and with the 'right' sort of dynamic 'guide', there are many emotional, psychological, and social forces that are capable of deepening such entanglement in very complex, subtle, and problematic ways.

For example, if one is faced with the prospect -- whether through personal choice or the decision of the group/teacher -- of leaving one's association with a given teacher or group, then, an individual is very much aware that waiting for one on the other side of the boundary -- which marks the boundary separating those who are within the group and those who are without -- is the abyss of dissociation. Under such circumstances, the threat of the terrors of dissociation are even more ominous because of an intense sense of relative deprivation that is experienced in being disconnected from a way of life through which one previously derived the sum total of one's orientation to: God, meaning, purpose, identity, truth, reality, community, commitment, trust, love, self, direction, acceptance, peace, happiness, the world, and the life to come, as compared to the painful offerings of dissociation – such as: Anxiety, fear, alienation, meaninglessness, purposelessness, depersonalization, de-realization, depression, sadness, grief, and so on which are beckoning to one due to one's departure from the aforementioned group.

When I first began to explore the dynamic character of the relationship between various kinds of meaningfulness and the threat of dissociation, one of the images that came to mind was the following:

The line in the middle constitutes the potentially neutral ground between dissociation and meaningfulness. This middle area gives expression to the activities through which we seek to determine the way to meaning, objectivity, and 'truth' -- it is the area within which we struggle for understanding and knowledge about how best to proceed.

When the methodological and hermeneutical activity of this middle area is successful, it helps to serve as a defense against the threat of being pulled into one, or another, state of dissociation. When such activity is not productive, then, we struggle to resist the slide toward dissociative states involving anxiety, alienation, anomie, overwhelming stress, fear, loss of identity, and so on, that, in turn, might open us up to more pathological states such as P.T.S.D, an anxiety or dissociative disorder, or some other problematic condition.

With respect to the foregoing diagram, it is important to understand, that meaningfulness and/or altered states do not necessarily equate with the truth of things. Rather, we seek meaning and altered states in order to protect ourselves against being consumed by the ravages of one species, or another, of dissociation.

Furthermore, the phenomenology of going across the boundary into the realm of meaningfulness and/or altered states is experienced as being very pleasurable, if not given to ecstasy. In addition, this boundary crossing is also felt to be tremendously liberating, as if one were 'born again' or had come to see 'reality' for the first time.

Once one has undergone such a boundary transition, one seeks to maintain it or re-invoke it because this realm, when it is intensely felt -- as is the case in many instances of experiences of conversion or initiation into a new spiritual tradition -- brings one into a state of awareness that tends to dissolve many concerns or worries. One feels like one is a dream-like state that is both very real and, yet, somehow removed from the rest of life.

Similarly, but in an opposite, antagonistic manner, the phenomenology of traversing the boundary into the realm of dissociation is experienced as being extremely painful and debilitating. In many ways, the emotional, existential, and spiritual pain, together

with the dysfunctional life, that arise through conditions of dissociation such as: Alienation, anomie, de-realization, depersonalization, stress, confusion, uncertainty, loss of identity, purposelessness, and anxiety is so intense, that for many individuals, dissociation is a 'fate worse than death'. Moreover, many people prefer the problems of experiencing some kind of pathology -- in the form of a maladaptive coping strategy -- to the presence of dissociative pain simply because in such pathology there is a certain buffering quality against the felt presence of dissociation.

Phenomenologically, when an individual travels from within the arc of meaningfulness back across the boundary toward the center portion or toward dissociation, this process is felt to be quite disorienting, difficult, stressful, and emotionally painful. Alternatively, when one journeys from within the arc of dissociation toward either the center portion of the diagram or toward the boundary-arc of meaningfulness, this process is experienced as being very positive, liberating, and happy.

Given the choice between having meaning -- even if possibly false -- and being engulfed in a dissociative condition, not everyone will opt for the latter, even though it might be closer to the current truth of things than the former condition is. Given such difficult choices, one might wish to linger over the decision and not rush to judgment.

Given the stark nature of the alternatives facing one, an individual might desperately try to reconcile seemingly disparate experiences, events, or pieces of information in a manner that favors perpetuating meaning (even if false) over the possibility of dissociation. Confronted with such extremes of emotional consequences, a person might be forgiven if she, he or they wished to extend a few degrees of freedom to the inexplicable and, as a result, give the current framework of meaning -- problematic though it might be -- the benefit of a doubt, rather than plunge into the cold, dark waters of dissociation ... even though the latter action might be the step that is most courageous, honest, sincere, and truthful.

In the face of such diametrically opposite possibilities, one lives in the interstitial shadows of: Ambiguity, uncertainty, doubt, ignorance, the unknown -- a harbinger of things to come if one should move further across the emotional and psychological boundary that marks

departure from the teacher and/or group. This is an extremely painful position to be in, and the motivational forces are extremely strong in relation to inducing one to not only refrain from crossing the aforementioned boundary, but, as well, to get rid of the doubts and suspicions one is entertaining, for occupying a state of emotional limbo is almost as bad -- but not really -- as entering into the state of dissociation on the other side of said boundary.

In most cases, unless a person can be motivated to trust the reasonableness of moving into dissociation -- and the move is very counter-intuitive for most of us -- then, there is a strong likelihood that a person will stay with a paradigm of meaning that, though flawed, in substantial ways, seems to be more emotionally satisfying than does the prospect of dissociation -- especially, if the individual sees no readily available hope for finding a worthwhile exit from the condition of dissociation, once the current source of meaningfulness is left behind. Furthermore, the threat of continued dissociation is one of the primary reasons why some individuals, even after they manage to escape from a environment of thought control and spiritual abuse, will tend to seek out further abusive relationships, just to get another fix of the emotional and psychological 'Baba juice' (see the next paragraph) that often is associated with the crossing-over of the boundary that separates meaningfulness from dissociation -- the same boundary that, when re-crossed in the opposite direction (i.e., from meaning to dissociation), causes withdrawal-like symptoms due to the debilitating character of the dissociative symptoms that are encountered by an individual.

'Baba' means spiritual father, and the phrase 'Baba juice' is a term I have coined to allude to the trance-like state of ecstasy, liberation, contentment, and sense of well-being that occurs in some people when they are in the presence of a fraudulent Baba. It is a very pleasant altered state of consciousness to be in but it is not a spiritually constructive condition ... in fact, quite the opposite.

Patterns of attitude formation, motivational networks, and habits tend to be rooted in what operant learning theorists refer to as a variable, intermittent schedule of reward contingencies. That is, something of a rewarding nature occurs in conjunction with a certain kind of activity, but, in subsequent life experiences, such rewards

might not occur, except occasionally, if at all, but one continues on with such activity in the hope that such a reward will be forthcoming.

Once established, such learning linkages are very difficult to break. The gambler who rolls the dice one more time, the addict who seeks to recreate the first high, the promiscuous lover in search of the chemistry of that initial encounter of intimacy that came through the gaze or touch of another person, the seeker who longs for the return of an earlier feeling of: Ecstasy, well-being, peace, innocence, purpose, and meaning that occurred in relation with the meeting of a given 'teacher', are all potential examples of the principle of the a variable, intermittent reinforcement contingency in action.

Although, ultimately, the only thing that can extricate someone from such forces is the Grace of God, if one looks at the dynamics of the phenomenon from a lesser perspective, then, oftentimes, the only way to break free of the gravitational pull of such a set of circumstances (that is, the presence of variable, intermittent schedules of reinforcement, together with the desire to retain a sense of meaning, even if false, over the threat of impending dissociative states) is through the experience of traumatic events. In other words, if something happens between an individual and the teacher and/or group with whom that person is associating that violates, in no unmistakable way, the trust that ties that individual to the teacher, then, the trauma of that betrayal of trust might supply enough impetus to help the individual to cross the boundary into the dissociative condition and accept the reality of the latter state rather than continue on with a meaning system that has become spiritually bankrupt.

The process of grieving that accompanies the move across the border that demarcates previous meaning (false though it might have been) and present dissociation which often involves a profound sadness and depression when a person begins to disengage from a teacher and/or group is an expression of the individual's sense of having been disconnected from the feeling of being 'real' and brought in touch with the truth, if only in a passing, indirect, and limited fashion.

At times, the pain that is felt in this condition of essential, dissociative betrayal is so intense that a person becomes vulnerable to being induced to re-crossing the boundary back into what is perceived

as the framework of meaning that, previously, was associated with the alleged spiritual guide or group. Oftentimes, one will see an individual bounce back and forth across this boundary line before some final context of relative stability is achieved on one side, or the other, of the boundary line that separates continued association with the teacher and/or group from emotional and psychological disengagement.

There are a variety of techniques that are used by a so-called “spiritual” teacher and/or group to induce people to cross the boundary line that demarcates being initiated into a framework of such pseudo-meaning (as opposed to the real and essential meaningfulness of truth) from a condition of dissociative vulnerability are numerous. These include: Ericksonian-like hypnosis, trance inductions, or other forms of altered states of consciousness, love-bombing, isolation, sleep deprivation, neurolinguistic programming, various forms of variable, intermittent schedules of reinforcement, re-framing, misdirection, disinformation, prolonged conditions of ambiguity or tension, disruption of normal forms of social support, as well as the use of one's dependence on processes of consensual validation to undermine one's sense of reality.

The foregoing are but a few of the techniques that are employed to open up unsuspecting people to the 'joys' of being released from a condition of dissociation, The term “joys” is a collective way of referring to the administering of the 'Baba-juice' that takes place when one is given a new paradigm of meaning in an apparently extremely attractive package by someone called a 'shaykh' (or leader) who seems to be the best friend one could ever have hoped for, and an immense 'blessing' that has come to one, by the Grace of God, that is so great that, heretofore, one could never have imagined it possible for such a person to be in one's life.

The above characterizes one’s experiences until one learns otherwise. However, coming to know the ins and outs of this ‘otherwise’ might be quite a few years down the road when, once again, one stares into the abyss of dissociation -- an abyss that has been made deeper, darker, and more hostile by the fact that one seemed to be so close to the truth, only to find one has been kept far from the truth of many things, including the actual nature of the teacher and, most importantly, one's own relationship with one's

essential potential since a fraudulent guide cannot help one realize that about which such charlatans are fundamentally ignorant, though they pretend otherwise, and, for a time, we trusted that they were telling the truth.

For lack of a better phrase, the foregoing approach to the issue of spiritual abuse is known as the “mirror image theory”. It bears this name because of the character of the dynamics that occur at the boundary marker of demarcation between meaning and dissociation.

As one goes from relative dissociation into meaning, there is a gaining of a sense of: Freedom, release, peace, security, purpose, identity, acceptance, belonging, commitment, and so on which was not present in the condition of dissociation. As previously indicated, this is experienced as being joyful, happy, ecstatic, unburdening.

However, as one crosses back across the boundary in the opposite direction -- that is, from meaning back to relative dissociation -- one experiences the pain of losing a sense of: Freedom, release, peace, security, purpose, identity, acceptance, belonging and commitment. Instead, one feels: Shame, anxiety, guilt, depression, grief, sadness, depersonalization, de-realization, as well as a sense of loss of identity, purpose, motivation, and the like. In other words, one's feelings and condition in this situation of dissociation are the mirror image of, or a direct reversal of, what was experienced as one crossed over into the so-called meaning side of the boundary marker.

When an individual comes to understand the nature of the spiritual abuse that has been perpetrated upon him, her, or them, there often is a new realization that occurs ... however inarticulate and vague this sort of realization might be. In this awareness, there is a sense that by having permitted oneself to be induced to cross the boundary from dissociation, or threatened dissociation, to the promised land of meaningfulness in the form of a relation with a certain alleged teacher or guide, one has made a maladaptive choice in coping strategy vis-à-vis the issue of dissociative trauma. Moreover, from a certain perspective, one's situation is worse than it was prior to one's encounter with the fraudulent teacher, and one has gone from the frying pan into the fire.

Prior to the appearance of the so-called teacher, there was a certain innocence, and, perhaps, naiveté, to one's search for

meaningfulness. But, once betrayed in an essential way, one feels cast adrift in the middle of nowhere with nothing to defend one against the approaching storm of dissociation. One is left with a feeling that there is no safe harbor to protect one, and no direction that one can trust. These are intense, destabilizing, and debilitating emotions that were not there prior to the advent of the so-called teacher.

Any program of counseling or therapy that does not take into account the profoundly intense dynamics of this boundary crossing phenomena and what is entailed going in either direction will have a difficult time helping a person to develop survival strategies with which to cope with the condition of dissociation. Moreover, failure to take such boundary dynamics into account might do considerable spiritual damage to the affected individual by leaving unaddressed the essential dimension of the grief that is at the heart of the re-entry process involving the condition of dissociation.

Although the mirror image theory that has been outlined above has been applied to a context of spiritual abuse, the potential relevancy of this framework does not end there. In whatever set of circumstances the issue of abuse arises -- spousal, sexual, political, educational, technological, or spiritual -- the dynamics of the mirror image phenomenon are present, and if one wishes to gain insight into the nature of such abuse one should look at the way the threat of dissociation plays off against the struggle for meaning -- even of a pathological kind -- in the structuring of relationships.

Finally, from the perspective of this mirror image theory, there is a potential vulnerability in all of us with respect to the possibility of being induced to flee from the threat of dissociative trauma and into the embrace of paradigms of meaning which might, or might not, be true. On the surface, such frameworks of meaning might appear to be a God-send, but, in reality they might turn out to be just another expression of the sort of problems that arise when we are trying to elude the undertow of the maelstrom of dissociation that haunts consciousness, and, as a result, we do not clearly see the nature of the alternative we are selecting as our way of responding to the presence of dissociative pain in our lives.

Under the right set of circumstances, almost all of us are vulnerable to committing such a mistake in judgment -- not necessarily

because of any personal failing within us, or due to stupidity, or insincerity, or any other defect of character. Rather, we are all vulnerable to such a possibility, because of the very nature of being human -- a nature that is constantly being stalked by the very real threat of dissociative trauma, and with respect to which, we are constantly under pressure to discover viable ways of dodging such an existential bullet.