
From Inoculation to Indoctrination: A Review Essay on Vaccination, ‘Science’ and Ideology

by Richard House

Claims that vaccines “undergo rigorous and extensive testing”, that they “are held to the highest standard of safety”, etc. are utter lies. The fact that these claims [are] made by distinguished state institutions, charged with vaccine safety surveillance and monitoring, makes these lies absolutely inexcusable.

Mateja Cernic

The excellence of science is *assumed*, it is not *argued for*. Scientists and philosophers of science act like the defenders of the One and Only Roman Catholic Church acted before them: Church doctrine is true, everything else is Pagan nonsense.... In society at large the judgement of the scientist is received with the same reverence as the judgement of bishops and cardinals was accepted not too long ago.... Scientists quite often just don’t know what they are talking about.

Paul Feyerabend

The case against science is straightforward: much of the scientific literature, perhaps half, may simply be untrue. Afflicted by studies with small sample sizes, tiny effects, invalid exploratory analyses, and flagrant conflicts of interest, together with an obsession with pursuing fashionable trends of dubious importance, science has taken a turn towards darkness.

Richard Horton, editor-in-chief of *The Lancet*

Through my regular sampling of the British media world, I thought I’d seen the worst of establishment propagandising in recent years – but that was before the ‘pandemic’ and the covid vaccine ‘putsch’ came on to the scene. In my sixty-something years,

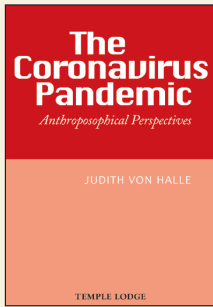
I have never experienced a more disgracefully one-sided propaganda narrative in our mainstream political system, and in media culture more generally, than that centred on the covid-19 vaccine(s). Though we like to believe, and are continually reassured, that we live in what is putatively called a ‘democracy’, this increasingly strained claim is rapidly moving beyond any credibility. I will put my cards on the table from the outset: I am far, far more scared of the loss of democracy and of free thought, and our society’s rapid descent into insipient authoritarianism, than I am of the ‘virus’.

Nowhere is this descent more obvious than in the

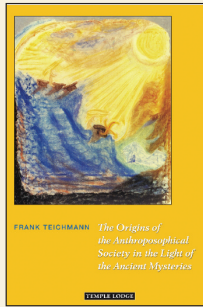
case of the virus, the vaccines that are being championed as our salvation from it, and ‘the science’ that is continually being reverentially invoked to underpin what I will show below is a threadbare and bogus narrative – even by the narrow standards of this very same ‘science’. I am not anti-science; but I am against bogus and authoritarian ‘science’; and it is the latter that is the focus of this essay. My main vehicles for this discussion will be the late, philosopher of science, Professor Paul K. Feyerabend (1924–94) and his 1970s writings on the authoritarian tendencies of mainstream science; and the research sociologist Dr Mateja Cernic, a Slovenian university educator whose recent 2018 book, *Ideological Constructs of Vaccination*, is an extension of her voluminous Ph.D. thesis of the same title.

In what follows, then, I will show how, far from being the objective practice that it claims to be, ‘the science’ informing and underpinning the current putsch to vaccinate the country – and, indeed, the world – is bogus, disingenuous, and hopelessly compromised by infusions and abuses of institutional power, quasi-authoritarian ‘regimes of truth’ and vested material interests. It is important to emphasise at this juncture that I have no need whatsoever to invoke or deploy ‘conspiracy theory’ narratives to make my case – for the case can be convincingly made simply by virtue of turning the cannons and truth-aspirations of modern mainstream science against itself, and exposing the hopelessly incoherent ‘scientific’ case that is being made to support mass covid-19 vaccination.

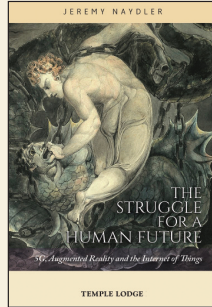
As a psychologist, I am also very interested in trying to understand just how, precisely, this disgrace to democracy has happened, and continues to unfold as I write, with many very intelligent people uncritically colluding and complying with it. To what extent *might* there conceivably be a genuine conspiracy happening? Or is the unfolding madness far more to do with the internal processes of scientific (human) institutions in the face of *uncontainable anxiety and fear*, with a kind of mass unconscious hysteria having taken hold? – with minds comprehensively closed, whereas *authentic* science should always strive for genuine open-mindedness as a fundamental axiom. Or how else might we account for the current extraordinary collapse of ‘science’ into what is nothing short of ideological propaganda? I hope some possible answers



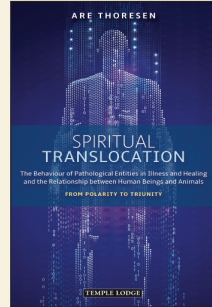
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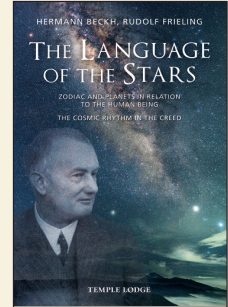
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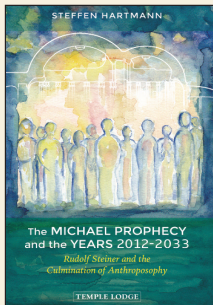
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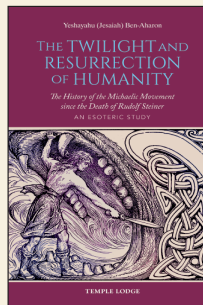
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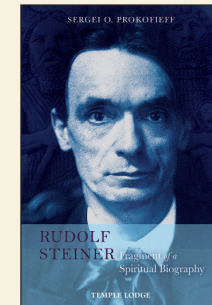
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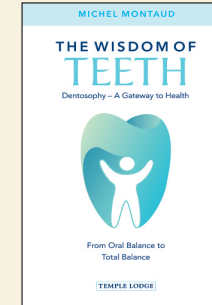
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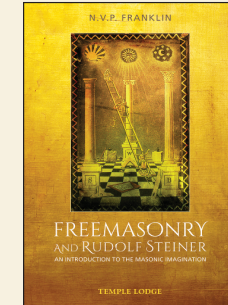
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to these urgent questions might emerge in the following discussion; for unless we can begin to expose what is happening to freedom of thinking and association in these grave times, it is the freedoms and democracy that we have arguably taken far too much for granted that are at stake, and which are under severe threat.

But first, I want to give a few examples of the media propaganda assault I referred to earlier, to illustrate just what we are up against. First, across BBC radio on Thursday 3 December we heard their Disinformation Correspondent¹, Marianna Spring, waxing lyrical about “conspiracy theory”. The self-congratulatory smugness and condescension with which Ms Spring and her show-host interviewers speak with such utter certainty about what constitutes “mad and disreputable conspiracy theories” beggars belief on a public-service broadcaster which claims to be objective and balanced. In their world, *anything* that challenges the mainstream narrative immediately gets silenced by playing the ‘conspiracy theory’ trope, thus labelling and therefore condemning it as such. And hardly ever is anyone with a view challenging their mainstream narrative given a voice. This must be pretty much what the state media was like in East European Communist countries before the Iron Curtain fell in 1989. But this is the world-renowned BBC in so-called democratic Britain! What on earth is going on?

Next, on the BBC Radio 5 ‘Breakfast’ show of Friday 4 December,² a professor of cognitive psychology

was a guest – Professor Stephan Lewandowsky³ from Bristol University. As a backdrop to the interview, show co-presenter Rachel Burden asked: “...What can the government do to stop us being fed duff information [on the vaccine] from Facebook, twitter or whatever...?”. The professor wasted little time before getting to the required narrative: he said,

...The public is entitled to having information from reliable sources... but what we also have to do is to make the vaccine easily and readily available... . We also have to focus on telling people how the vaccine is our ticket to freedom at the moment: if we want the pandemic to get behind us, then vaccination really offers the only route out for society. And so that’s another thing we have to tell people because we know that vaccine uptake increases when we remind people that they’re doing it not just for themselves, but they’re also taking the vaccine for their grandparents and other loved ones to keep them alive.

...It’s very important for people to realise that in the medical community there is a consensus about the effectiveness of vaccines – there really is no debate within the NHS or within the medical scientific community about vaccinations; and so people have to know that as well. And I know from talking to my NHS colleagues here in Bristol that of course they’re all lining up to have the vaccine as soon as it’s available, and I think that’s also an important message to give to people, that the medical professionals are fully behind this.

...We have to educate the public about who the good sources of information are, and why some people might be objecting to the vaccination, and how they then mislead people... [Anti-vaccination sentiment] has never kept us in the past from vaccinating the public and saving millions of lives over the years – because vaccinations are probably the most important invention ever to improve public health; and if you look at the diseases that have been eradicated through vaccinations and the suffering that has been avoided, the track record is just stunningly positive.

...The only time there was a dip [in public confidence about vaccination] was when all this false information was spread in the late 1990s about childhood vaccination [the MMR vaccine], which was completely false. That took quite a bit of time to recover from, so misinformation *can* be harmful; but ultimately in the long run and in the aggregate, people do the right thing in favour of their own health and public health.

Research sociologist Dr Mateja Cernic, author of the book *Ideological Constructs of Vaccination*, would strongly refute much if not all of the professor's opinion-masquerading-as-'science'; but more on this later.

And as a final example of arrant media propaganda on the covid-19 vaccine, late-night phone-in host Jim Davis on Radio 5 Live on Saturday 5 December did a very good job for the cause.⁴ Mr Davis's first question of the night for his callers was: "Who should be the first in line to receive the covid vaccine?" Notice how this question takes as an unquestioned datum the reality of the vaccine – from which the only question is the order in which people will have it. Within the confines of this narrative, nowhere is there any space to think about whether we should even be having a mass vaccination process in the first place. Somewhat exasperated (yet again), I sent in this text to the show, which – with utter predictability – was not read out:

Re vaccination: your question on "Who should have the vaccination first?" cleverly sidelines between a quarter and a third of the population which, surveys show, will refuse to have the vaccination – and surprise, surprise, we are never given a voice on the BBC, even though we are a substantial minority of the population holding scientifically based views that the mainstream "science" selectively ignores and silences. Those who should be inoculated first should be all Members of Parliament and their families, all Sage Committee advisors and their families, and all BBC staff – all on camera. Then, citizens will be able to see which of you is walking their propagandist talk about "the vaccine", and which of you are declining to have the jab, for some mysterious reason.

From Richard in Stroud – a Ph.D. and a chartered psychologist

Having provided a sobering backdrop to the rest of this article, I would now like to introduce the late philosopher of science, Paul K. Feyerabend. Feyerabend challenged society's most cherished and taken-for-granted beliefs – not least that of the sanctity of science; and he has been a personal hero of mine ever since I came across his iconic 1975 book *Against Method: Outline of an Anarchistic Theory of Knowledge* while studying for my Ph.D. in the late 1970s. In 1974, Feyerabend gave a talk at the University of Sussex, provocatively called 'How to defend society against science'.⁵ It is extraordinary the extent to which Feyerabend's 'extreme' controversial views from 45 years ago resonate today. In that lecture, he said:

I want to defend society and its inhabitants from all ideologies, science included. There is nothing inherent in science... that makes it essentially liberating... *Science has now become as oppressive as the ideologies it had once to fight...* Heretics in science are still made to suffer from the most severe sanctions this relatively tolerant civilization has to offer... *Science has become rigid, [and] it has ceased to be an instrument of change and liberation... Modern science... inhibits freedom of thought...* There is no "scientific methodology" that can be used to separate science from the rest. Science is just one of the many ideologies that propel society and it should be treated as such... There must be a formal separation between state and science... The competence... and the successes of science are vastly exaggerated... The progress of... good science depends on novel ideas and on *intellectual freedom...* Most scientists today are devoid of ideas, full of fear, intent on producing some paltry result so that they can add to the flood of inane papers that now constitutes "scientific progress" in many areas.
(my added italics)

These criticisms are searing and uncompromising – yet many of the tendencies we can observe in science today are observable in these comments of nearly half a century ago. In the first part of this article, I have given specific examples of, and commentaries on, the way in which the bogus science surrounding mass vaccination has comprehensively captured the psyches of scientists, medical professionals, politicians and the mainstream media – and I invite readers who haven't done so already to start listening to the pervasive cultural narrative on 'the vaccine' through this critical lens.

Several years after his 1974 talk, Feyerabend wrote his most controversial book – *Science in a Free Society (SFS)* – a book I love in many ways. It is here that Feyerabend starts talking about the insipient *authoritarianism* of the scientific attitude and its associated practices. I have recently conducted a long interview with philosopher and eminent Feyerabend scholar Ian James Kidd,⁶ which goes into Feyerabend's provocations to our thinking about science and society in much depth. For Feyerabend, rather than being a liberator

of thought as it has long claimed, scientific rationality today acts as a form of suppression, often inhibiting and silencing any rivals to its narrowly positivist, dogmatic worldview, imposing a set of doctrines and procedures administered and institutionalised by ‘experts’ that effectively stifle most if not all criticism. In short, then, he believes (writing in the late 1970s) that science – just one ideology amongst many – has become authoritarian, with an out-of-control scientific rationalism threatening democracy itself by the way in which what he calls “an unholy alliance of science, rationalism and capitalism” (*SFS*), an “intellectual fascism”, crushes all opposition to its hegemony. Feyerabend champions, instead, a society of free interchange in which science is but one of many voices, and he thus advocates a fundamental reassessment of the role of science in modern culture.

For Feyerabend, then, freedom is the ultimate human value, and he is challenging a core Enlightenment premise – namely, that intellectual and societal progress can only be achieved through the control of reason with the help of science. Feyerabend does not *reject* the use of reason, notice; but he does deny that it should be considered independent of, or superior to, practice. In all this he is shaking the uncritically complacent confidence in rationality and science to their foundations. And he writes of “the preservation of old traditions [being more important than] the charades of our hyper-modern intellectuals”.

Some especially evocative provocations from his book (*SFS*) will help to illustrate these views; and I will select quotations that have particular relevance to the mass-vaccination question. Feyerabend insists, for example, that non-scientific alternatives may sometimes work as well *or better* than mainstream scientific procedures. We read that “Man once possessed complex knowledge concerning his place in nature, [but this] knowledge has been replaced by abstract theories he does not understand and *must take on trust from experts*” (my italics). Later, we read that [scientific] “unanimity is the result of shared prejudices: positions are taken without detailed examination of the matter under review... A unanimity that rests on ‘internal’ considerations alone often turns out to be mistaken”

Feyerabend also refers to “*the incompetence of scientific medicine as a whole*” (his italics): “every patient must be the supervisor of his own treatment... just as every group of people and every tradition must be able to reject [government] projects [they] do not regard as adequate” (p. 97). And he further implores us to use experts, but never to *trust* them, “and certainly never to *rely on them* entirely” (ibid., his italics). And much later, he refers to the “fantastic incompetence of modern scientific medicine remain[ing] hidden from the public”.

Next, “research is not always successful and often produces monsters... Comprehensive mistakes

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involving the ‘basic ideology’ of the field can be often revealed only by outsiders or by scientists with an unusual personal history”. And “an independent science has long ago been replaced by the *business* science which lives off society and strengthens its totalitarian tendencies”. Much later, Feyerabend refers to “many parts of science now [becoming] businesses when the aim is no longer to find truth... but to keep the money coming in”. Thus, “*today science prevails not because of its comparative merits, but because the show has been rigged in its favour...*”. The superiority of science is not the result of research, or argument, it is the result of political, institutional, and even military pressures” (his italics). And in comparing scientific and “non-scientific” cosmologies, Feyerabend maintains that

...non-scientific ideologies, practices, theories, traditions can become powerful rivals and can reveal major shortcomings of science if only they are given a fair chance to compete. It is the task of the institutions of a free society to give them such a fair chance.... Our ancestors and “primitive” contemporaries had highly developed... medical theories and biological doctrines that are often more adequate and have better results than their Western competitors and describe phenomena not accessible to an “objective” laboratory approach.... We know what science does, we have not the faintest idea whether other traditions could not do much better. (his italics)

In a direct reference to the epistemic power and “narcissistic chauvinism” of science, we read further that “scientists have now the power to impose their ideology on almost everyone... – with a large part of the general public [being] hypnotized by science... [They] are parasites of the mind and they will continue in their path until democracy puts them in their place... [with] the technological approach with its inbuilt distrust of nature, its conceited belief in the excellence of science, and its determination to remake man and nature in its own image”. This is an extraordinarily prophetic reference to the “technocracy” that some fear is heralding “the march of the inhuman” in society.⁷ And in a characteristic provocation, we read that “killing in the scientific manner is legal while healing in the non-scientific manner is outlawed”. Jumping to Cernic’s *Ideological Constructs* for a moment, this searing comment reminded me of the extraordinary data she reveals about deaths from Adverse Drug Reactions, estimated to be some 106,000 in the USA in 1996, and 197,000 in the European Union in 2008. These are also if anything *conservative* estimates, based only on people taking their prescribed dosage.

We also read in an interesting footnote that “scientific empiricism eliminated its spiritualistic rivals... not by giving a better account of a world *that existed independently of either view*, but by using a method that did not allow ‘spiritual’ effects to arise. It *removed* such effects and then described the impoverished world *insinuating that no change had taken place*” (his italics). And we also read of Feyerabend favouring “imagination and emotion”, limiting but not replacing reason – as was the intention of “true Romantics like Novalis...”⁸

These, then, are dramatic provocations to the scientific worldview that underpins vaccination ideology – and they form a very helpful bridge to considering the brilliant book by research sociologist Dr Mateja Cernic, *Ideological Constructs of Vaccination*. Rarely have I been more impressed by a book than this one – a veritable tour de force against the anti-science ideology represented by industrial, mass vaccination. Alas, I cannot remotely do anything like justice to this book here.⁹ What I will do is highlight Cernic’s main and most damning findings about mass vaccination’s ideological empire. Her 480-page book covers the following broad issues, framed by an Introduction (Part 1) and Conclusion (Part 4):

Part two contains a sophisticated discussion of discourses, ideologies, power and abuses of medical and state power, as a theoretical backdrop to her study of mass vaccination – including how vaccination’s critics are represented, dominated and silenced.

Part three consists of eleven major sections within which we find, for example, a detailed historical analysis of the mortality time trends for each of ten infectious diseases, in relation to the date when mass vaccination

programmes were introduced (including the “manipulation and deception in scientific papers”); the deleterious effects of aluminum; the immaturity of the infant immune system; injuries to the brain and nervous system; autism; a devastating critique of the UK’s Joint Committee on Vaccination and Immunisation; vaccinees as vehicles and agents of infections; economic and political power of the pharmaceutical industry; and pharmaceutical companies and organized crime. The book also contains detailed tables, graphs and references (mostly to medical, research and government bodies’ publications).

Cernic maintains that vaccination as a medical and cultural phenomenon is based on a number of claims – like ‘Vaccines are safe and efficient’, ‘Vaccines do not cause illnesses and long-term damage to the body’ and ‘Vaccination is the best protection against infections’. Yet for Cernic, these and other claims are nothing more than ideological constructs, not scientific realities, and they have gained their hegemony and pre-eminence through the great social, political and economic power of vaccination’s promoters.

Some of the author’s key and most damning arguments and findings are as follows – illustrating Cernic’s robustly direct and unequivocal writing style. Early on, we read that “globally, vaccination enjoys the status of ‘a sacred cow’”, with “the necessity and... benefits of vaccination [having] practically gained the character of ‘a natural law’”. Echoing Feyerabend, we read that discourses “strive to become dominant and hegemonic, restricting and discrediting other, alternative discourses and promoting themselves as the representation of the absolute and final truth” (quoting Erjavec & Poler Kovacic, 2007); and “doctrine binds individuals to certain types of enunciation and consequently forbids them all others” (quoting Michel Foucault, 1981). Readers might immediately recognise in these descriptions the unfolding media, scientific and political “regime of truth” surrounding the Covid-19 vaccines – and the fate of those professionals who dare to challenge the regime of truth’s sacred dogmas suddenly “no longer [being] an expert..., and becom[ing] an outcast” – with “the requirements of unanimity, obedience and an absence of autonomous and critical thinking that permeate medicine”.

Readers may well also be aware of what Cernic refers to as “the extremely aggressive hate speech and hostility towards vaccination critics and people who have not been vaccinated”, with opponents of the regime of truth being discredited, but “without [counter] arguments of any substance”. *Ideological Constructs* goes into exhaustive empirical detail to show that, contrary to the mainstream establishment narrative:

It is not true that mortality fell due to vaccination. It is not true that vaccination is the only way (or a way) of controlling diseases. It is not true that “we will all die” if we stop getting vaccinated. It is not true that individual

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diseases can be rooted out with vaccines. It is not true that those who are unvaccinated are a threat to “public health”. And the myth of vaccination-based collective immunity is not true at all.

These myths, and more, are patiently and comprehensively refuted in the book’s long Chapter 3.

I cannot even scratch the surface of the breadth and depth of this extraordinary book here. The author’s conclusions about vaccination are unequivocal and robustly expressed. We read that

The pro-vaccination side... possesses enormous amounts of socio-political and economic power, which they use zealously and systematically to improve and consolidate their position, as well as to ultimately discredit and incapacitate all other positions and actors.... Representatives of governmental and scientific institutions present the critics of vaccination in the media as deluded, ignorant, irrational, uninformed, emotionally and mentally immature, infantile, incapable of judgment, irresponsible, unconstructive, dangerous, lacking empathy and sense of community... putting all of “us” at risk, endangering “our” lives.

Sound familiar?... Alas, yes it does. Cernic ends the book by listing, and refuting, 20 of “the most typical constructs/myths about vaccination... which prevail in society” like “Vaccination has considerably reduced mortality from contagious diseases”; “Adverse effects

are rare, mild and temporary”; and “Vaccines (almost) never cause death”. And she resoundingly finishes the book thus:

A fascist, totalitarian system in which the state claims the right to decide about our bodies is unacceptable.... It is high time for the general public to start asking questions [about vaccination]. And demand answers. It should also obtain a full access to safety and efficacy studies (including... unpublished studies and data).... The right of an individual to accept or reject any kind of vaccination... without any sanctions... is undoubtedly one of the most fundamental human rights that we must all fight for.

There are a number of further important issues which I can only flag up here because of space constraints – viz. the enormous, usually unconscious metaphysical assumptions being made about ‘reality’ by vaccination discourse; the issue of science being fundamentally *patriarchal* in nature; the question of what impact a narrowly materialist worldview has on “the science”, and on what is deemed to count as legitimate “scientific truth”; the *ecological* impact on humanity and on the human and natural ecosystem of mass vaccination programmes; the role of psychology and psychodynamics in the mass cultural compliance to vaccination ideology; the place of animal-trial research in the vaccination industry; the nature and motivations of the actors behind the putsch

for “the vaccination of everyone” – including insight into the malign spiritual forces that might be at work; and the place of so-called ‘conspiracy theories’ in the whole picture. Any one of these issues deserves an article in its own right, and for me the philosophical deconstruction of the metaphysical assumptions underpinning and directing materialist science, and the ways in which *patriarchal ideology*¹⁰ saturates mainstream science and technology, are especially important.

All told, two metaphors come to mind when I think about vaccination ideology – that of finding oneself in a hole and digging all the more furiously; and in the words of the psychologist Abe Maslow, “If you only have a hammer, you tend to see every problem as a nail.” Or in other words, patriarchal, control- and domination-obsessed science *par excellence*. I am also reminded of Francis Bacon’s chilling quotation from the dawn of Modernity, when he wrote of nature being ‘bound into service, hounded in her wanderings and put on the rack and tortured for her secrets’. *Plus ça change...*

Both Cernic and Feyerabend have a great deal of complementary light to shed on these vitally important questions – the former from a direct engagement with the “science” of mass vaccination, and the latter through a bold philosophical critique of the nature of modern materialist science and its limitations, distortions and power games that leave any aspiration to scientific objectivity in ruins. Cernic and Feyerabend are compelling enough on their own; but bring their brilliance together as I have tried to do here, and we have the most potent cocktail imaginable for taking on and exposing the anti-scientific ideological commitments and insipient authoritarianism underpinning the global march of mass vaccination.

Above all, one thing is clear: if Cernic is anything like right in her exhaustive doctoral analysis, *mass vaccination constitutes a public and global health scandal of quite unimaginable proportions*.

To close, let me be clear, I have no wish to jump to the opposite polarised position, and replace monological pro-vax propaganda with exclusively anti-vax propaganda. Rather, I wish to champion *Feyerabendian diversity* and an open democratic conversation about vaccination, with *all* views being allowed the space to present and develop their arguments and be respectfully listened to, free from the silencing manoeuvres of Thought Police on *either* side of the divide. For Feyerabend, rather than trying to eliminate and replace competing theories, science and society should actively encourage their proliferation, diversity and abundance. As he evocatively wrote:

The scientific approach to reality only respects efficiency and theoretical adequacy no matter what damage this does to the spirit of man, while older traditions try to preserve the integrity of man and nature. There is much we can learn from non-Western traditions both in efficiency and humanity....¹¹

Amen to Feyerabend’s deep wisdom of what science

in a genuinely free, democratic society needs to aspire to.

At present, alas, such respectful diversity is demonstrably not happening in relation to the Covid-vaccines question, as this article has shown. To the extent that this continues to be the case, the grave dangers about the slide towards intolerant authoritarianism that Feyerabend warned us about all those years ago are ever more likely to become reality. Embracing and making sense of the polarities without lapsing into a polarised thinking-free zone, is surely one of the great challenges of our age – and is something that all thinking people can and must embrace.

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Endnotes

1. I think the grotesque irony of this correspondent’s journalistic label is probably lost on BBC executives and managers.
2. Nickie Campbell, “Breakfast” show link at <https://tinyurl.com/y5r2je6f> (available online for 30 days from 4 December); start at around 2 hrs 39 mins.
3. On the Bristol University website (<https://tinyurl.com/y6gsvh4z>), the professor writes: “...I try to understand how the mind works by writing computer simulations of our memory and decision-making processes. Recently, I have become interested in how people update their memories if things they believe turn out to be false. This has led me to examine the persistence of misinformation in society, and how myths and misinformation can spread. I have become particularly interested in the variables that determine whether or not people accept scientific evidence, for example surrounding vaccinations.”
4. Jim Davis programme link at <https://tinyurl.com/y57h4cxb> (available online for 30 days from 5 December).
5. Published in Nigel Warburton (ed.), *Philosophy: Basic Readings*, Routledge, London, 1999, pp. 261–71; originally published in *Radical Philosophy* journal, 11, 1975, pp. 3–8.
6. See “‘We’re all Feyerabendians now!’: Where science and society meet – the contemporary relevance of Paul K. Feyerabend, 1924–94”, forthcoming in the *Association for Humanistic Psychology Magazine for Self & Society*, 6 (Winter), 2020–1; see www.ahpb.org.
7. See, for example, Jeremy Naydler, *The Struggle for a Human Future: 5G, Augmented Reality and the Internet of Things*, Temple Lodge, Forest Row, East Sussex, 2020; Nicanor Perlas, *Humanity’s Last Stand: The Challenge of Artificial Intelligence – A Spiritual-Scientific Response*, Temple Lodge, Forest Row, East Sussex, 2018; and Stuart Sim, *Lyotard and the Inhuman*, Icon Books, Cambridge, 2001.

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8. It is also interesting for readers of this magazine that Feyerabend launches a strong defence of Aristotle's approach to science, in his section titled "Aristotle not a dead dog" (pp. 53–65). We read, for example, that "the empiricism of Aristotle was more sophisticated than either his critics or some of his followers seemed to realize" (pp. 59–60).
9. We owe Dr Mateja Cernic an enormous debt of gratitude for having written this relentless Ph.D.-based exposé of the threadbare case for mass vaccination, and for having fearlessly exposed the Emperor's New Clothes nakedness of mass vaccination's and Big Pharma's ideological empire. It is quite impossible to do justice to this extraordinary book in the limited space I have available here. At nearly 500 pages of forensically acute analysis and fearless scientific commentary, there is a great need for a *comprehensive summary* of the book's contents which is of a manageable and readable length, and which can be widely circulated for the benefit of those who have neither the finances nor the time needed to acquire, and then read and fully assimilate, her book. I am currently writing a detailed and exhaustive "summary review" of Dr Cernic's *Ideological Constructs of Vaccination*, which will be available from me in electronic format by the end of 2020 at: richardahouse@hotmail.com.
10. See Miki Kashtan's outstanding article "The power of the soft qualities to transform patriarchy", *Self & Society*, 48 (2), 2020, pp. 5–15; available at <https://tinyurl.com/y2jknz42>.

11. *Science in a Free Society*, 1978, p. 178.

The books reviewed in this article:

- Paul Feyerabend, *Science in a Free Society*, New Left Books, London, 1978, 221 pp, ISBN 86091 008 3
- Mateja Cernic, *Ideological Constructs of Vaccination*, Vega Press, Newcastle Upon Tyne, 2018, 479 pp, ISBN 9781909736108

Appendix: "Pausing for Thought about Vaccination"

An information leaflet, "Pause for Thought on Covid-19 Vaccines", has been written by a research colleague, thousands of which have already been distributed across the town of Stroud, Gloucestershire, England. When faced with the monological media, political and "scientific" propaganda narrative favouring mass vaccination, as outlined in this article, truth seekers and defenders are left with little choice but to take to the streets and the letter-box in order to give people a balancing alternative perspective on the vaccination phenomenon. Readers who would like a pdf of the leaflet can download it online here – <https://tinyurl.com/Pause-update1>, or obtain it from me by email – and do please share it as you wish.

Errata: Our apologies to Diana Reynolds for including as part of her poem, rather than its title, 'Did You Know' in the paper copy of the *New View* Autumn 2020 issue on page 13.