

Dear All

Here are some historical texts that announced, wished or denounced the World we are living in and we have to fight. Spread them widely, to your dears or important people, open their eyes, be sure that, whatever they say, they will register and think. They are an excellent way of awakening people and fighting debunkers and fact checkers. François-Marie Périer, president of EFVV, November 28, 2025



Alexis de Tocqueville, *Democracy in America*, 1840, Volume II, Book 4, Chapter 6

“Such a power does not destroy, but it prevents existence; it does not tyrannize, but it compresses, enervates, extinguishes, and stupefies a people.”

“I seek to trace the novel features under which despotism may appear in the world. The first thing that strikes the observation is an innumerable multitude of men, all equal and alike, incessantly endeavoring to procure the petty and paltry pleasures with which they glut their lives. Each of them, living apart, is as a stranger to the fate of all the rest; his children and his private friends constitute to him the whole of mankind. As for the rest of his fellow citizens, he is close to them, but he does not see them; he touches them, but he does not feel them; he exists only in himself and for himself alone; and if his kindred still remain to him, he may be said at any rate to have lost his country.

Above this race of men stands an immense and tutelary power, which takes upon itself alone to secure their gratifications and to watch over their fate. That power is absolute, minute, regular, provident, and mild. It would be like the authority of a parent if, like that authority, its object was to prepare men for manhood; but it seeks, on the contrary, to keep them in perpetual childhood: it is well content that the people should rejoice, provided they think of nothing but rejoicing. For their happiness such a government willingly labors, but it chooses to be the sole agent and the only arbiter of that happiness; it provides for their security, foresees and supplies their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property, and subdivides their inheritances: what remains, but to spare them all the care of thinking and all the trouble of living?

Thus it every day renders the exercise of the free agency of man less useful and less frequent; it circumscribes the will within a narrower range and gradually robs a man of all the uses of himself. The principle of equality has prepared men for these things; it has predisposed men to endure them and often to look on them as benefits.

After having thus successively taken each member of the community in its powerful grasp and fashioned him at will, the supreme power then extends its arm over the whole community. It covers the surface of society with a network of small complicated rules, minute and uniform, through which the most original minds and the most energetic characters cannot penetrate, to rise above the crowd. The will of man is not shattered, but softened, bent, and guided; men are seldom forced by it to act, but they are constantly restrained from acting. Such a power does not destroy, but it prevents existence; it does not tyrannize, but it compresses, enervates, extinguishes, and stupefies a people, till each nation is reduced to nothing better than a flock of timid and industrious animals, of which the government is the shepherd.

I have always thought that servitude of the regular, quiet, and gentle kind which I have just described might be combined more easily than is commonly believed with some of the outward forms of freedom, and that it might even establish itself under the wing of the sovereignty of the people.

Our contemporaries are constantly excited by two conflicting passions: they want to be led, and they wish to remain free.”



Friedrich Engels: A call for the genocide of traditional people, in the *Neue Rheinische Zeitung*, (The New Gazette of the Rhine) No. 194, January 13, 1849, *The Magyar Struggle*

There is no country in Europe which does not have in some corner or other one or several ruined fragments of peoples, the remnant of a former population that was suppressed and held in bondage by the nation which later became the main vehicle of historical development. These relics of a nation mercilessly trampled under foot in the course of history, as Hegel says, these *residual fragments of peoples* always become fanatical standard-bearers of counter-revolution and remain so until their complete extirpation or loss of their national character, just as their whole existence in general is itself a protest against a great historical revolution.

Such, in Scotland, are the Gaels, the supporters of the Stuarts from 1640 to 1745.

Such, in France, are the Bretons, the supporters of the Bourbons from 1792 to 1800.

Such, in Spain, are the Basques, the supporters of Don Carlos.

Such, in Austria, are the pan-Slavist Southern Slavs, who are nothing but the *residual fragment of peoples*, resulting from an extremely confused *thousand years of development*. That this residual fragment, which is likewise extremely confused, sees its salvation only in a reversal of the whole European movement, which in its view ought to go not from west to east, but from east to west, and that for it the instrument of liberation and the bond of unity is the *Russian knout* — that is the most natural thing in the world. (...)

The next world war will result in the disappearance from the face of the earth not only of reactionary classes and dynasties, but also of entire reactionary peoples. And that, too, is a step forward.

<https://marxists.architexturez.net/archive/marx/works/1849/01/13.htm>



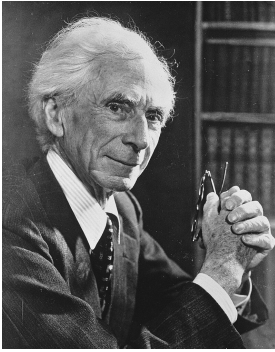
Ernest Renan: “The Intellectual and Moral Reform”, *La Réforme intellectuelle et morale*, 1871

Globalisation and scientific dictatorship announced in the 19th century

"Nature has created a race of workers. It is the Chinese race, with its marvellous manual dexterity, but with almost no sense of honour; govern it with justice, taking from it for the benefit of such a government a large dowry for the benefit of the conquering race, and it will be satisfied; a race of workers of the soil is the Negro: be kind and humane to him, and all will be well; a race of masters and soldiers is the European race. Let each do what he is made for, and all will be well." *La Réforme intellectuelle et morale*, 1871.

‘We aspire not to equality, but to domination. The country of the foreign race must once again become a country of serfs, agricultural labourers or industrial workers. It is not a question of eliminating inequalities among men, but of amplifying them and making them law.’ *La Réforme intellectuelle et morale*, 1871.

‘The purpose of humanity is to produce great men; the great work will be accomplished through science, not democracy.’ *Dialogues et fragments philosophiques*, 1876



Bertrand Russell, *Icarus or the Future of Science*, 1924

A World government cruel and despotic because of the folly of men and eugenics

"I believe that, owing to men's folly, a world-government will only be established by force, and will therefore be at first cruel and despotic. But I believe that it is necessary for the preservation of a scientific civilization, and that, if once realized, it will gradually give rise to the other conditions of a tolerable existence."

"This situation will lead to a tendency —already shown by the French—to employ more prolific races as mercenaries. (...) The result will be an immense numerical inferiority of the white races, leading probably to their extermination in a mutiny of mercenaries. This is another reason for desiring a world-government. Passing from quantity to quality of population, we come to the question of eugenics. We may perhaps assume that, if people grow less superstitious, governments will acquire the right to sterilize those who are not considered desirable as parents."

Bertrand Russell, *The Impact of Science on Society*, 1942:

"Diet, injections, and injunctions, from a very early age, to produce the sort of character and the sort of beliefs that the authorities consider desirable"

"Although this science will be diligently studied, it will be rigidly confined to the governing class. The populace will not be allowed to know how its convictions were generated. When the technique has been perfected, every government that has been in charge of education for a generation will be able to control its subjects securely without the need of armies and policemen." p. 43

"The social psychologists of the future will have a number of classes of school children on whom they will try different methods of producing an unshakable conviction that snow is black. Various results will soon be arrived at. First, that the influence of home is obstructive. Second, that not much can be done unless indoctrination begins before the age of ten. Third, that verses set to music and repeatedly intoned are very effective. Fourth, that the opinion that snow is white must be held to show a morbid taste for eccentricity. But I anticipate. It is for future scientists to make these maxims precise and discover exactly how much it costs per head to make children believe that snow is black, and how much less it would cost to make them believe it is dark grey." p. 65

"It is to be expected that advances in physiology and psychology will give governments much more control over individual mentality than they now have even in totalitarian countries. Fichte laid it down that education should aim at destroying free will, so that, after pupils have left school, they shall be incapable, throughout the rest of their lives, of thinking or acting otherwise than as their schoolmasters would have wished. But in his day this was an unattainable ideal: what he regarded as the best system in existence produced Karl Marx. In future such failures are not likely to occur where there is dictatorship. Diet, injections, and injunctions will combine, from a very early age, to produce the sort of character and the sort of beliefs that the authorities consider desirable, and any serious criticism of the powers that be will become psychologically impossible. Even if all are miserable, all will believe themselves happy, because the government will tell them that they are so." p. 66

*"Gradually, by selective breeding, the congenital differences between rulers and ruled will increase until they become almost different species. A revolt of the plebs would become as unthinkable as an organized insurrection of sheep against the practice of eating mutton."*p. 67

"I do not pretend that birth control is the only way in which population can be kept from increasing. There are others, which, one must suppose, opponents of birth control would prefer. War, as I remarked a moment ago, has hitherto been disappointing in this respect, but perhaps bacteriological war may prove more effective. If a Black Death could be spread throughout the world once in every generation survivors could procreate freely without making the world too full. There would be nothing in this to offend the consciences of the devout or to restrain the ambitions of nationalists. The state of affairs might be somewhat unpleasant, but what of that? Really highminded people are indifferent to happiness, especially other people's. However, I am wandering from the question of stability, to which I must return." p 165



H.G. Wells, *The Open Conspiracy: Blue Prints for a World Revolution*, 1928

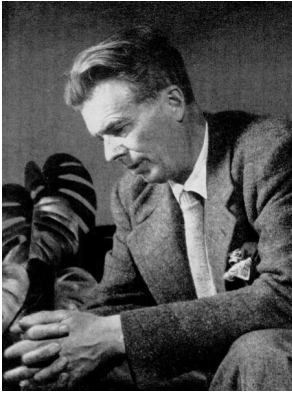
"All the weight of the Open Conspiracy will be on the side of the world order and against that sort of local independence which holds back its subject people from the citizenship of the world."

"All the weight of the Open Conspiracy will be on the side of the world order and against that sort of local independence which holds back its subject people from the citizenship of the world.

But in this broad prospect of far-reaching political amalgamations under the impulses of the Open Conspiracy lurk a thousand antagonisms and adverse chances, like the unsuspected gulleys and ravines and thickets in a wide and distant landscape. (...)

While the Open Conspiracy is no more than a discussion it may spread unopposed because it is disregarded. As a mainly passive resistance to militarism it may still be tolerable. But as its knowledge and experience accumulate and its organization become more effective and aggressive, as it begins to lay hands upon education, upon social habits, upon business developments, as it proceeds to take over the organization of the community, it will marshal not only its own forces but its enemies. A complex of interests will find themselves restrained and threatened by it, and it may easily evoke that most dangerous of human mass feelings, fear."

The book is, in Wells's words, a "scheme to thrust forward and establish a human control over the destinies of life and liberate it from its present dangers, uncertainties and miseries." It proposes that largely as the result of scientific progress, a common vision of a world "politically, socially and economically unified" is emerging among educated and influential people, and that this can be the basis of "a world revolution aiming at universal peace, welfare and happy activity" that can result in the establishment of a "world commonwealth". This is to be achieved by "drawing together a proportion of all or nearly all the functional classes in contemporary communities in order to weave the beginnings of a world community out of their selection." This will ultimately "be a world religion." (Wikipedia)



Aldous Huxley, *Brave New World*, 1934:

Mandatory erotic games for children a World dictatorship, synthesis of Capitalism, Marxism, Technoscience, desired by human after a long war

"From a neighbouring shrubbery emerged a nurse, leading by the hand a small boy, who howled as he went. An anxious-looking little girl trotted at her heels.

"What's the matter?" asked the Director.

The nurse shrugged her shoulders. "Nothing much," she answered. "It's just that this little boy seems rather reluctant to join in the ordinary erotic play. I'd noticed it once or twice before. And now again to-day. He started yelling just now ..."

"Honestly," put in the anxious-looking little girl, "I didn't mean to hurt him or anything. Honestly."

"Of course you didn't, dear," said the nurse reassuringly. "And so," she went on, turning back to the Director, "I'm taking him in to see the Assistant Superintendent of Psychology. Just to see if anything's at all abnormal."

"Quite right," said the Director. "Take him in. You stay here, little girl," he added, as the nurse moved away with her still howling charge. "What's your name?"

"Polly Trotsky."

"And a very good name too," said the Director. "Run away now and see if you can find some other little boy to play with."

The child scampered off into the bushes and was lost to sight.

"Exquisite little creature!" said the Director, looking after her."

Aldous Huxley, *Brave New World Revisited*, 1958

"Under a scientific dictatorship, education will really work' with the result that most men and women will grow up to love their servitude and will never dream of revolution.

"In 1931, when *Brave New World* was being written, I was convinced that there was still plenty of time. The completely organized society, the scientific caste system, the abolition of free will by methodical conditioning, the servitude made acceptable by regular doses of chemically induced happiness, the orthodoxies drummed in by nightly courses of sleep-teaching -- these things were coming all right, but not in my time, not even in the time of my grandchildren. (...)

"Brainwashing, as it is now practiced, is a hybrid technique, depending for its effectiveness partly on the systematic use of violence, partly on skilful psychological manipulation. (...) Conditioned from earliest infancy (and perhaps also biologically predestined), the average middle- or lower-caste individual will never require conversion or even a refresher course in the true faith. The members of the highest caste will have to be able to think new thoughts in response to new situations; consequently their training will be much less rigid than the training imposed upon those whose business is not to reason why, but merely to do and die with the minimum of fuss. These upper-caste individuals will be members, still, of a wild species—the trainers and guardians, themselves only slightly conditioned, of a breed of completely domesticated animals. Their wildness will make it possible for them to become heretical and rebellious. When this happens, they will have to be either liquidated, or brainwashed back into orthodoxy, or (as in *Brave New World*) exiled to

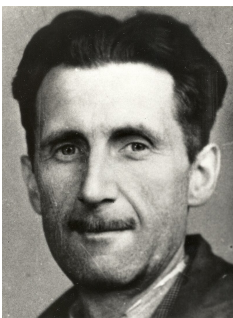
some island, where they can give no further trouble, except of course to one another. But universal infant conditioning and the other techniques of manipulation and control are still a few generations away in the future. On the road to the Brave New World our rulers will have to rely on the transitional and provisional techniques of brainwashing."

"Under a scientific dictatorship, education will really work' with the result that most men and women will grow up to love their servitude and will never dream of revolution. There seems to be no good reason why a thoroughly scientific dictatorship should ever be overthrown. "Meanwhile there is still some freedom left in the world. Many young people, it is true, do not seem to value freedom. But some of us still believe that, without freedom, human beings cannot become fully human and that freedom is therefore supremely valuable. Perhaps the forces that now menace freedom are too strong to be resisted for very long. It is still our duty to do whatever we can to resist them."



Julian Huxley, *The Uniqueness Of Man*, 1941

"Dean Inge writes in one of his essays, is capable of becoming the most sacred ideal of the human race, as a race; one of the supreme religious duties. In this I entirely agree with him. Once the full implications of evolutionary biology are grasped, eugenics will inevitably become part of the religion of the future, or of whatever complex of sentiments may in the future take the place of organized religion. It is not merely a sane outlet for human altruism, but is of all outlets for altruism that which is most comprehensive and of longest range."



George Orwell, *1984*, 1948

"In the long run, a hierarchical society was only possible on a basis of poverty and ignorance. (...) All that is needed is that a state of war should exist.

"In the long run, a hierarchical society was only possible on a basis of poverty and ignorance. (...) Since no decisive victory is possible, it does not matter whether the war is going well or badly. All that is needed is that a state of war should exist. (...) A member of the Inner Party (...) may often be aware that the entire war (...) is being waged for purposes quite other than the declared ones: but such knowledge is easily neutralized by the technique of doublethink."



Jacques Attali, *L'Express*, may 2009

Taking advantage of a pandemic to settle a World government

“History teaches us that humanity only evolves significantly when it is truly afraid: it first puts defence mechanisms in place; sometimes intolerable (scapegoats and totalitarianism); sometimes futile (distraction); sometimes effective (therapeutics, setting aside all previous moral principles if necessary). Then, once the crisis has passed, it transforms these mechanisms to make them compatible with individual freedom and incorporates them into a democratic health policy.

The pandemic that is beginning could trigger one of these structural fears.

If it is no more serious than the two previous fears linked to the risk of a pandemic (the mad cow crisis of 2001 in Great Britain and the avian flu crisis of 2003 in China), it will first have significant economic consequences (decline in air travel, tourism and oil prices); it will cost around \$2 million per infected person and cause stock markets to fall by around 15%; its impact will be very short-lived (China's growth rate only fell during the second quarter of 2003, before skyrocketing in the third); it will also have organisational consequences (in 2003, very strict police measures were taken throughout Asia; the World Health Organisation set up global alert procedures; and some countries, particularly France and Japan, built up considerable reserves of medicines and masks).

If it is slightly more serious, which is possible since it is transmissible between humans, it will have truly global consequences: economic (models suggest that it could lead to a loss of \$3 trillion, or a 5% drop in global GDP) and political (due to the risk of contagion, countries in the North will have an interest in ensuring that those in the South do not fall ill, and they will have to ensure that the poorest have access to medicines currently stockpiled for the richest alone); a major pandemic will then raise awareness, better than any humanitarian or ecological discourse, of the need for altruism, at least self-interested altruism.

And even if, as we must obviously hope, this crisis is not very serious, we must not forget, as with the economic crisis, to learn lessons from it, so that before the next inevitable crisis, we put in place prevention and control mechanisms and logistical processes for the equitable distribution of medicines and vaccines. To do this, we will need to establish a global police force, global storage and, therefore, global taxation. This will enable us to lay the foundations for a true global government much more quickly than economic reasons alone would have allowed. It was, in fact, through hospitals that the establishment of a true state began in France in the 17th century.

In the meantime, we can at least hope for the implementation of a genuine European policy on the subject. But here again, as on so many other issues, Brussels remains silent.”

Scenario Narratives

Lock Step



LOCK STEP

A world of tighter top-down government control and more authoritarian leadership, with limited innovation and growing citizen pushback

In 2012, the **pandemic** that the world had been anticipating for years finally hit. Unlike 2009's H1N1, this new influenza strain—originating from wild geese—was extremely virulent and deadly. Even the most **pandemic-prepared** nations were quickly overwhelmed when the virus streaked around the world, infecting nearly 20 percent of the global population and killing 8 million in just seven months, the majority of them healthy young adults. The **pandemic** also had a deadly effect on economies: international mobility of both people and goods screeched to a halt, debilitating industries like tourism and breaking global supply chains. Even locally, normally bustling shops and office buildings sat empty for months, devoid of both employees and customers.

The **pandemic** blanketed the planet—though disproportionate numbers died in Africa, Southeast Asia, and Central America, where the virus spread like wildfire in the absence of official containment protocols. But even in developed countries, containment was a challenge. The United States's initial policy of "strongly discouraging" citizens from flying proved deadly in its leniency, accelerating the spread of the virus not just within the U.S. but across borders. However, a few countries did fare better—China in particular. The Chinese government's quick imposition and enforcement of mandatory quarantine for all citizens, as well as its instant and near-hermetic sealing off of all borders, saved millions of lives, stopping the spread of the virus far earlier than in other countries and enabling a swifter post-**pandemic** recovery.



China's government was not the only one that took extreme measures to protect its citizens from risk and exposure. During the **pandemic**, national leaders around the world flexed their authority and imposed airtight rules and restrictions, from the mandatory wearing of face masks to body-temperature checks at the entries to communal spaces like train stations and supermarkets. Even after the **pandemic** faded, this more authoritarian control and oversight of citizens and their activities stuck and even intensified. In order to protect themselves from the spread of increasingly global problems – from pandemics and transnational terrorism to environmental crises and rising poverty – leaders around the world took a firmer grip on power.

At first, the notion of a more controlled world gained wide acceptance and approval. Citizens willingly gave up some of their sovereignty – and their privacy – to more paternalistic states in exchange for greater safety and stability. Citizens were more tolerant, and even eager, for top-down direction and oversight, and national leaders had more latitude to impose order in the ways they saw fit. In developed countries, this heightened oversight took many forms: biometric IDs for all citizens, for example, and tighter regulation of key industries whose stability

was deemed vital to national interests. In many developed countries, enforced cooperation with a suite of new regulations and agreements slowly but steadily restored both order and, importantly, economic growth.

Across the developing world, however, the story was different – and much more variable. Top-down authority took different forms in different countries, hinging largely on the capacity, caliber, and intentions of their leaders. In countries with strong and thoughtful leaders, citizens' overall economic status and quality of life increased. In India, for example, air quality drastically improved after 2016, when the government outlawed high-emitting vehicles. In Ghana, the introduction of ambitious government programs to improve basic infrastructure and ensure the availability of clean water for all her people led to a sharp decline in water-borne diseases. But more authoritarian leadership worked less well – and in some cases tragically – in countries run by irresponsible elites who used their increased power to pursue their own interests at the expense of their citizens.

There were other downsides, as the rise of virulent nationalism created new hazards: spectators at the 2018 World Cup, for example,

CIA Report 2010

LOCK STEP A world of tighter top-down government control and more authoritarian leadership, with limited innovation and growing citizen pushback

<https://www.rockefellerfoundation.org/wp-content/uploads/Annual-Report-2010-1.pdf>

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The Johns Hopkins Center for Health Security in partnership with the World Economic Forum and the Bill and Melinda Gates Foundation hosted Event 201, a high-level pandemic exercise on October 18, 2019, in New York, NY.

<https://centerforhealthsecurity.org/our-work/tabletop-exercises/event-201-pandemic-tabletop-exercise>

The exercise illustrated areas where public/private partnerships will be necessary during the response to a severe pandemic in order to diminish large-scale economic and societal consequences.

[Statement about nCoV and our pandemic exercise](#)

In recent years, the world has seen a growing number of epidemic events, amounting to approximately 200 events annually. These events are increasing, and they are disruptive to health, economies, and society. Managing these events already strains global capacity, even absent a pandemic threat. Experts agree that it is only a matter of time before one of these epidemics becomes global—a pandemic with potentially catastrophic consequences. A severe pandemic, which becomes “Event 201,” would require reliable cooperation among several industries, national governments, and key international institutions.

About the Event 201 exercise

Event 201 was a 3.5-hour pandemic tabletop exercise that simulated a series of dramatic, scenario-based facilitated discussions, confronting difficult, true-to-life dilemmas associated with response to a hypothetical, but scientifically plausible, pandemic. 15 global business, government, and public health leaders were [players](#) in the simulation exercise that highlighted unresolved real-world policy and economic issues that could be solved with sufficient political will, financial investment, and attention now and in the future.

The exercise consisted of pre-recorded news broadcasts, live “staff” briefings, and moderated discussions on specific topics. These issues were carefully designed in a compelling narrative that educated the participants and the audience.

The Johns Hopkins Center for Health Security, World Economic Forum, and Bill & Melinda Gates Foundation jointly propose these [recommendations](#).

Purpose

In recent years, the world has seen a growing number of epidemic events, amounting to approximately 200 events annually. These events are increasing, and they are disruptive to health, economies, and society. Managing these events already strains global capacity, even absent a pandemic threat. Experts agree that it is only a matter of time before one of these epidemics becomes global—a pandemic with potentially catastrophic consequences. A severe pandemic, which becomes “Event 201,” would require reliable cooperation among several industries, national governments, and key international institutions.

[Recent economic studies show that pandemics will be the cause of an average annual economic loss of 0.7% of global GDP—or \\$570 billion](#)

The players' responses to the scenario illuminated the need for cooperation among industry, national governments, key international institutions, and civil society, to avoid the catastrophic consequences that could arise from a large-scale pandemic.

Similar to the Center's 3 previous exercises—[Clade X](#), [Dark Winter](#), and [Atlantic Storm](#)—Event 201 aimed to educate senior leaders at the highest level of US and international governments and leaders in global industries.

It is also a tool to inform members of the policy and preparedness communities and the general public. This is distinct from many other forms of simulation exercises that test protocols or technical policies of a specific organization. Exercises similar to Event 201 are a particularly effective way to help policymakers gain a fuller understanding of the urgent challenges they could face in a dynamic, real-world crisis.

Scenario

Details about the [scenario](#) are available here.

Recommendations

The next severe pandemic will not only cause great illness and loss of life but could also trigger major cascading economic and societal consequences that could contribute greatly to global impact and suffering. The Event 201 pandemic exercise, conducted on October 18, 2019, vividly demonstrated a number of these important gaps in pandemic preparedness as well as some of the elements of the solutions between the public and private sectors that will be needed to fill them. The Johns Hopkins Center for Health Security, World Economic Forum, and Bill & Melinda Gates Foundation jointly propose

When/where

Friday, October 18, 2019

8:45 a.m. – 12:30 p.m.

The Pierre hotel

New York, NY

Audience

An invitation-only audience of nearly 130 people attended the exercises, and a livestream of the event was available to everyone. Video coverage is available [here](#).

Exercise team

Eric Toner, MD, is the exercise team lead from the Johns Hopkins Center for Health Security. Crystal Watson, DrPH, MPH and Tara Kirk Sell, PhD, MA are co-leads from the Johns Hopkins Center for Health Security. Ryan Morhard, JD, is the exercise lead from the World Economic Forum, and Jeffrey French is the exercise lead for the Bill and Melinda Gates Foundation.

Exercise team members are Tom Inglesby, MD; Anita Cicero, JD; Randy Larsen, USAF (retired); Caitlin Rivers, PhD, MPH; Diane Meyer, RN, MPH; Matthew Shearer, MPH; Matthew Watson; Richard Bruns, PhD; Jackie Fox; Andrea Lapp; Margaret Miller; Carol Miller; and Julia Cizek.

Event 201 was supported by funding from Coefficient Giving.



Alexandre Adler, French Public Senat website 24 March 2020, (Rebecca Fitoussi)

‘Corona’ is a code word used by epidemiologists in America to refer to what they considered to be the ultimate pandemic.

In 2005, Alexandre Adler wrote the preface for Robert Laffont's publication *‘The New CIA Report – What Will Tomorrow's World Be Like’*, the result of two years of work by dozens of experts assessing the global situation over the next fifteen years (2005-2020). The experts predicted the Covid-19 crisis with striking accuracy. Alexandre Adler revisits this report and looks ahead to the post-crisis period. In his view, this epidemic will be a turning point for the future of the world and heralds profound changes.

Could you first give us some context on the publication of this report, which predicted a global epidemic, and how you came to comment on it?

Yes, I owe our readers some explanations about this CIA report, which gives me something of the status of a prophet. [laughs] First of all, I would like to point out that the CIA reports were regular, and they used to discuss the geopolitical situation with questions such as ‘Will Russia remain a semi-democracy or will it experience a period of authoritarianism? Or other questions such as ‘Does China represent a threat? These were questions on which I had some expertise. Robert Laffont publishers then asked me to write introductions in which I took a position on what the CIA was saying. This was of great interest to many people; it was a very clever idea on the part of the CIA. Instead of sending this type of report to a few hand-picked personalities, the idea was to address public opinion and make it a witness, to serve the public.

What did this report predict? What was the scenario?

I had forgotten it myself, but the term ‘corona’ appears in this text written in 2005. ‘Corona’ is a code word used by epidemiologists in America to refer to what they considered to be the ultimate pandemic. From pandemic to pandemic, we were going to have a pandemic that would truly spread across the entire globe. Why? Well, because globalisation had reached a very advanced stage. The CIA was warning us, and I rather agreed. I was quite critical, not of globalisation, which I considered an inevitable phenomenon with many

very positive aspects, but it also had negative aspects. For example, and this was something the CIA was already aware of, the fact that the United States, for reasons of short-term costs, had completely placed itself at the disposal of China, which manufactured virtually all the pharmaceutical products America needed. The country had virtually given up on its pharmaceutical industry, which it was outsourcing abroad. The CIA said in this report that this was not very wise. In my comments at the time, I agreed with this because I knew that France was tempted to do the same. Unfortunately, it did. It was necessary to maintain a certain amount of strategic production and necessary stocks on site.

In this report, the details about the virus and how it spreads are striking... ‘the emergence of a new virulent, highly contagious human respiratory disease’, ‘travellers with few or no symptoms’ who ‘could carry the virus to other continents’. How was this possible?

Because it had already happened. This brings us back to the books of Tom Clancy, who also wrote based on the expertise of the CIA. He gave a frightening account of an Ebola epidemic. And indeed, at the time, Ebola was not under control at all. In the meantime, the Pasteur Institutes and their equivalents have found a vaccine for Ebola, which is almost a miracle. We no longer have Ebola, but we have this disease, which is frightening because we have not yet found a vaccine, but much less dangerous in terms of mortality.

When this report was released, what were the international reactions? Was it taken seriously by the authorities in different countries?

There was no reaction! None! Because it was just one report among many. And certainly not in France. Nothing in particular was done, and that's true of all European countries. It was every man for himself, and everyone was completely carefree. There was a feeling, as always when we move forward, that this only happens to other people.

In this report, the predicted outcome is chilling. It mentions new cases of coronavirus appearing in waves, very regularly, and eventually killing millions of people... How much credence can we give to this theory?

I think the CIA wanted to provoke an emotional shock in its readers. Telling them that if they do nothing, these tragedies will come, and not just once but repeatedly. This is entirely possible, except that now that we have experienced this period of global pandemic, with the first global situation affecting the entire Earth, this may change the situation. It is still mind-boggling to think that we are all, at the same time, in the same place, at a standstill. And here I am reminded of the words of my teacher Louis Althusser (editor's note: philosopher), who read this in Hegel, the German philosopher: ‘Humanity always advances, but always through its negativity.’ In other words, it is always through a negative phenomenon that otherwise overwhelmingly positive phenomena occur, such as the fact that humanity is One and that we are now all in the same boat. And to get there, we had to go through this pandemic.

How do you feel about the way the world is organised in the face of this crisis? Many countries have closed their borders... Economies are closing in on themselves... Is it time to retreat? Does this crisis spell the end of globalisation?

Not at all! People can see how serious the retreat, which is essential at the moment to prevent the epidemic, is for societies and economies. People are certainly protected from the worst scourges, but they are poor! They are impoverished, just as we are today throughout the French economy, by these necessary containment measures. All the companies that are going bankrupt or those with appalling debts can see this clearly today. So we understand how protectionism, short supply chains, etc. are mainly short-sighted, short supply chains!

The entire French political class, right up to the highest level of the State, is announcing an 'After'... Different in ideological, economic and social terms... Do you believe in a revolution? A turning point? Does that seem possible to you?

Yes, I believe so. We are on an upward slope. I can feel it. During the war, we saw so many French people and good people who, without orders from resistance organisations, which were still in their infancy, did the right thing. Hiding Jews, hiding resistance fighters, hiding supplies that the Germans were shamelessly looting... All of these were acts of survival by society that created a different society in 1945. We had a much more fraternal and courageous society in which young people replaced those who were too old and breathed life into what we call 'Les Trente Glorieuses' (the thirty glorious years). We have already experienced this kind of phenomenon. And dramatically so, since it was an unprecedented tragedy. You can imagine the shock that 1940 was for a France that still thought of itself as a great world power. And then, overnight, this fall! Then the recovery with General de Gaulle. There is no De Gaulle in France today, even though I think our President Macron is handling a very difficult situation with great courage and composure. And the polls prove it. The French are saying to themselves, 'Thank goodness he's there!' A number of quarrels are dying down and will not return. This period of deep bitterness that you see around the world is coming to an end.

What could be the political and geopolitical consequences of this global crisis? Can you imagine a rise in populist leaders? Totalitarian states? Who or what will people want to turn to?

They will turn to rational politicians who have not said anything stupid, who have not succumbed to hysteria, who have not rolled around on the floor in front of the public. They will turn to politicians who, while being reasonable people, are also people who know how to show authority. Authority is not dictatorship, and that is exactly what we want today. We saw clearly in the United States how Franklin Roosevelt – whose reactions were not always very good and who was not an exemplary man – maintained the United States as a democracy where elections were held and freedom of expression was not stifled, even though he led the most important war in American history and won it. This example, which is also that of Winston Churchill in Great Britain, is proof that democracies are capable, in exceptional circumstances, of making sacrifices and exercising a certain form of authority without sacrificing fundamental freedoms. We live in a pluralistic world, a world that is not yet unified by a single, universal democracy, but which is clearly moving in the right direction!

Don't you see the Covid-19 crisis as a risk of geopolitical destabilisation and an increase in armed conflicts?

No, on the contrary, I see the opposite. I see, for example, that in the face of the difficulties in the Middle East, we have cooperation, obviously forced and obviously grumbling, but which is emerging today between Israelis and Palestinians, for example, because they are in exactly the same boat, because the disease is the same. There are as many Israelis travelling to the United States or India or elsewhere as there are Palestinians in contact with Lebanese, Syrians or Iranians, but the result is the same: the disease is throughout Israel, and Israel is in lockdown like everyone else, and they are finding a path to national unity and compromise.

In light of what you know, what you observe, and to end this interview as we began it, that is, with a look to the future: how do you imagine the world in 2040?

I think that between now and 2040, we are heading for enormous changes. Hitler, who was very superstitious, believed in the Thousand-Year Reich because a number of clairvoyants had told him that after the great ordeal of war, he would lead a thousand-year world and it would be Germany's great era. In fact, Germany exploded as a result of his follies and we did not have that thousand-year world. But at the same time, what is true is that in the aftermath of these terrible trials we are facing, something else was brewing.

And that 'something else' is here now. We are in a world that is going to free itself from hydrocarbons, that is going to find ways to produce much more cleanly, that has understood that nature does not belong to us... In short! We are in a world that is becoming aware of a number of our follies, and our greatest folly, which we have always known, is the Promethean folly: the one that gave fire to mankind, which is good! Even giving us the atom wasn't bad! But with very great dangers! We are finally aware of these dangers, and this is what is happening on a global scale. Published on: 24/03/2020 at 09:12 - Updated on: 03/04/2020 at 16:24
24/03/2020 à 09:12 - Mis à jour le : 03/04/2020 à 16:24 - Crédits photo principale



Edward Snowden, April 10, 2020, interview with Shane Smith in *Shelter in Place*

"This kind of emergency powers that are born out of crisis have a perfect history of abuse."

"This kind of emergency powers that are born out of crisis have a perfect history of abuse. I mean, down the board whenever you look at these things, emergency never ends, it becomes normalised. As authoritarianism spreads, as emergency laws proliferate, we sacrifice our rights, and we also sacrifice our capability to arrest the slide into a less liberal and a less free world.

Do you truly believe that when the first wave, this second wave, the 16th wave of the coronavirus is a long forgotten memory, that these capabilities will not be kept? That these memories will not be kept ? No matter how it is being used, what's being built is the architecture of oppression.

These systems, if we do not change them, will not simply be used to monitor our health. They are going to make decisions for us on an automated basis to determine who gets the job, who goes to school, who gets a loan, who gets a home and who does not. And we today are being asked in a moment of extraordinary fear : what do we want these systems to look like And if we don't make this decision ourselves, it will be made for us."

