

## Coronavirus Template for the Next Decade by Richard Cooper

January 10, 1920 was the official implementation of the Treaty of Versailles, which failed to adequately resolve socio-economic and political tensions after the First World War. It was also the founding of the League of Nations; whose purpose was peace. The following decades saw the rearmament of Germany, the Second World War and the establishment of the post 1945 world order. The United Nations took up the role of global governance in 1945. Both the Treaty of Versailles 1920 and the Coronavirus 2020, as with the aftermath of the First World War, now with the pandemic of 2020, the shock will subside yet the consequences will persist.

In the play *Julius Caesar* by William Shakespeare, Caesar says to the Soothsayer 'The ides of March have come'— whereby the soothsayer replies 'Aye Caesar but not gone'. In the scene of Caesar's assassination, Caesar is surprised when even his close friend Brutus delivers one of the 33 stabs that seals his fate. Are we equally confronted in 2020 by 'unprecedented' events, as if history would unbeknownst or unable to be known, would simply 'arise' out of chaos? Many people, now strangely 'cocooned' in their own homes, watch this transition to a 'new normal'.



**Julius Caesar at Her Majesty's Theatre 1908.**

As a result of the 2020 pandemic, the UK, Switzerland, Germany, the United States and Australia, to name just a few, all have financial assistance or 'furloughing' packages in place; yet it is questionable whether these measures will enable small businesses, individuals and the self-employed to survive. In light of impending disaster to the world economy, in March 2020, the US Federal Reserve Bank granted more than \$3 trillion in loans and asset purchases to again, as in 2008, to stabilize the economic system. Rather than reference to the Financial Crash of 2008, comparison was initially made to the Great Depression, of 1929, where unemployment at the time rose in the United States to 25%.

### **The Fourth Industrial Revolution**

Plans for a restructuring of the global economy, detailed in 'Agenda 21' (the United Nations blueprint for socio-economic development for the twenty first century), were established as far back as the 1992 'Earth Summit' in Rio de Janeiro: updated as 'Sustainable Development Goals 2030', or '2050: how the world will look'. Aligned with Agenda 21 and Sustainable Development 2030, the Coronavirus crisis will be used to help society transition to the next phase of global economic growth known as the 'The Fourth Industrial Revolution': comprising technologies such as the Internet of Things (IoT), robotics, virtual reality (VR) and artificial intelligence (AI). The way societies are being prepared for this change is through the overarching concept of *Sustainability* and the closely aligned *Climate Change* agenda. Alongside, financial institutions are seeking to transform the global monetary system with the deployment of a central bank digital currency

(CBDC). Further information can be read on various the various websites and publications of affiliated global NGOs (non-government organizations).

When carrying out research into Agenda 21, in 2014, it was a shocking surprise to find that many Agenda21 policies and changes to law had been implemented on a local level. The agenda somehow supersedes sovereign nation states. In other words, ‘think global act local’, as epithet for the application of this United Nations global governance program. So, with the preceding in mind, a number of pillars of the twenty -first century United nation’s agenda come more distinctly into view:

1. Sustainability / Climate Change.
2. Fourth Industrial Revolution.
3. The Great Reset of the world economy.
4. Medical / Scientific State Control.

“Big Climate” profiles the climate-industrial complex that has emerged in response to the subsidies and incentives lobbied into place by Climate Change campaigners. Tens of thousands of businesses build and install wind turbines, solar panels, electric vehicle chargers, biofuel digesters, etc. Best estimates place the climate-industrial complex’s revenues in the \$1.5 trillion a year range. This commercial activity simply would not exist but for the Climate Change campaign.<sup>i</sup>

The additional element that now in 2020 comes more starkly into view is how the media facilitates these processes. The pandemic offsets criticism of the social effects of laying off workers. Furthermore, it enables certain changes to be brought about far quicker than otherwise the case. Digital records of transactions and ‘contact tracing’ enable the move toward a form of ‘social crediting’. In China, a ‘social score’, provided digitally, is closely aligned with surveillance of the population. Benefit payments or a universal basic income may be made to ‘good citizens’ (well rated ones) social interaction and travel can be restricted accordingly to enforce compliance; while a time limit can be placed on spending. ‘Emergency situations’, provide the necessary boost of economic activity, and justify the intended changes.

It is important to understand the term ‘*resilience to shock*’. When businesses realize that the world can at any time experience a further ‘lockdown’, companies have to confront the risk of pandemic by drastically changing their business strategies. Those businesses able to align themselves with a ‘planned’ future in this way economically prosper. Outlined in the following quote from business consultancy McKinsey the Coronavirus crisis can therefore be seen as an opportunity to further economic aims through increased efficiency, justifying a layoff of relatively ‘inefficient’ human workers, to be replaced by artificial intelligence, robotics, and enhanced automatization.

“The crisis will reveal not just vulnerabilities but opportunities to improve the performance of businesses. Leaders will need to reconsider which costs are truly fixed versus variable, as the shutting down of huge swaths of production sheds light on what is ultimately required versus nice to have. Decisions about how far to flex operations without loss of efficiency will likewise be informed by the experience of closing down much of global production. Opportunities to push the envelope of technology adoption will be accelerated by rapid learning about what it takes to drive productivity when labor is unavailable. The result: a stronger sense of what makes business more resilient to shocks, more productive, and better able to deliver to customers.”<sup>ii</sup>

## Globally-Established Agendas

New state regulations have one thing in common, they enable a greater integration and financial benefit for corporate stakeholders. The now notorious Bill and Melinda Gates foundation took part in the ‘practice’ pandemic events of October, 2019.<sup>iii</sup> They were also involved in the Economic Forum meetings of Davos meetings of January 2020 leading up to the global lockdown.<sup>iv</sup> Bill Gates has been eager to promote his ID2020 initiative for a global immunity passport linked to the pharmaceutical companies looking to develop the vaccine. Bill Gates works under the umbrella of a group of interests surrounding the World Health Organisation, Agenda21 and the Sustainable Development 2030 projects of the United Nations. He has also been found to work in close collaboration with the British government, and numerous universities, providing significant and substantial funding.<sup>v</sup>

“Vaccines, for Bill Gates, are a strategic philanthropy that feeds his many vaccine-related businesses (including Microsoft’s ambition to control a global vaccination ID enterprise) and gives him dictatorial control over global health policy—the spear tip of corporate neo-imperialism,”<sup>vi</sup>

The unanimity of view of other world ‘leaders’ can be clearly seen in their pronouncements on Climate Change. A cursory look at quotes from the Dalai Lama to the Pope to Angela Merkel and Michael Gorbachev, all advocate the precepts of Agenda 21 and the future outlook of the United Nations. The esoteric worldview of the United Nations has since its inception been materialistic. It sees the problem of control of the masses and the problem of global governance beyond nation states, as a politics of non-participation, to be decided on by powerful industrial interest groups. William Kay has

extensively documented how the elite use the green ideology to channel their investments. He defines this as the 'landed interest'.

'Land is the most basic commodity but nowhere is there a transparent, fair market in land. This key commodity, in this mis-described capitalist system, is controlled by secret coalitions. Half the world has either no land registry or ones that count only small fractions of the land. Everywhere one finds bent dealerships and monopolistic control. The 1 billion acres of urban land (3% of the earth) is mostly owned by slumlords, authorities and aristocrats. At best 10% of urban land is held in forms of ownership guaranteeing basic rights and allowing market participation.'<sup>vii</sup>

Essentially reactionary, and in perpetual fear of new social impulses, the establishment's use of the Sustainability ideology is a means by which they seek to corral the masses to a system where economic and political reform take a back seat to consolidation of corporate governance. In deference to new technologies that provide new financial possibilities to existing industries: ideology and public relations thereby shield established economic interests from wider social reform.

### **The 'influence' of events**

Rudolf Steiner warned of the coming manipulation of world historical events in his *Symptomatic Observation* series of lectures post World War One.<sup>viii</sup> It was in the run up to the lectures of 1916 that he had seen the need to expose the machinations of Freemasonic and Jesuit impulses in the world after the catastrophe of World War One. The Freemasonic ritual work that he had engaged in up until that point he stopped in favor of these new revelations about global spiritual control. This had previously been part of the motive for Steiner's move from Theosophy to Anthroposophy. He sought to offer a new spiritual impulse to the political occultism embodied in the British Nationalism of the Theosophical Society. Steiner emphasizes that while containing an important impulse for the future, the Freemasonic tradition had failed to adapt to the needs of the time, and would increasingly embody Luciferic impulses from the past. Hence, in light of the events of the twentieth century we have seen a continued re-expression of the Roman Empire in an over-determinate economic focus and the assertion of an increasingly technocratic society to enforce it.

One prominent characteristic of current events in relation to the pandemic is the culture of fear, promoted by the mainstream media. Let us take one specific aspect, the lockdown bans on going out. Since exercise and sunlight are known to increase immunity and staying at home with potentially sick others could enhance infection, the lockdown is essentially a contradiction. A further contradiction is that the majority of fatalities had other preexisting conditions or were elderly in the first place. Both positions have swiftly become a 'taboo' view to take in society at large. Any position outside of the established narrative can be condemned and dismissed.

Rudolf Steiner drew our attention to how occult lodges, hidden away from scrutiny, nevertheless are able to work through the media. Ritual and spiritual work may have an effect on wider circles of people, by means of psychological dynamics perhaps best understood under the term 'the collective unconscious'. Steiner however raises this to clear knowledge. Understood in previous historical periods such as Greece, or Egypt, the use of dramatic events, entertainment on the world stage, can function as a kind of ceremonial magic, to manipulate the populace in favor of a social 'agenda'. This may be overtly the formulation and content of stories from Hollywood or popular literature, or it may more covertly apply to how the mind of a specific period of history is more subtly influenced. In Shakespeare, we may be aware of how alchemical, occult and mythological lore was woven into the plays, but less aware of how such plays through their occult nature can affect the consciousness of those that 'participate' in them, as the audience. Such knowledge is now however well researched, updated and reflected in the extensive marketing and public relations industries. As Rudolf Steiner highlighted, the key to recognising what he calls 'symptoms' and 'motifs' in the construction of stories and narratives in the media.

When reflecting on longer-term spiritual aspects of history, and their more modern adaptations, dominant ideologies can come sharply into focus. Firstly, as identified by many other writers and researchers of Hollywood and popular culture, is the striving toward Transhumanism, the interweaving of man with machine. Secondly, underpinning this move is the promotion and celebration of exclusively materialistic science that sees mankind as an over-population problem for the world and its 'scarce' resources. Scientism as materialistic scientific ideology then forms a kind of religion, where assertions of scientific authorities take over and dominate other social and more spiritual scientific considerations. Thirdly, the individualism of traditional western European nations and culture are perceived as a particular problem to be overcome. Much as communists and totalitarian regimes of the past in Russia and China tried to do, the aim would be to start afresh, by establishing a new form of consumer culture, where political and indeed spiritual consciousness would be submerged in conformity and subservience to state control, acquiesced with material comfort and entertainment.

### **Transforming Society**

Ongoing from 2020, with courage, individuals may wake up to the need to reassess their view of life, politics, economy and society. High unemployment, an even greater rise in inequality, and an erosion of independence in favor of increased state power will inevitably prompt people to ask questions. In coming times, will we also have to confront questions of

mandatory vaccination and restrictions on travel and work that will only be justified from the viewpoint of materialistic science, how will we respond? Rather than 'hoping' for some form of utopian spirituality, anthroposophy is able to state how society needs to be formed to reflect spiritual ideals and embody the ideals of spiritual activity and freedom. Such a system would inevitably mean a dissolving of existing monopolies of group interest and would not have to be revolutionary. On the contrary, for many, a new system would facilitate exciting possibilities for transformative business and culture.

There is a spiritual dimension clearly here at play: to maintain our 'healthy' perspective on life amidst the various assaults on our psyche. Collectively, we would do well to recall to mind the jealousy of those 'honorable men', Brutus and Cassius the principal conspirators in Shakespeare's play. Brutus and Cassius, who in their assassination of Caesar won the short-term command of Rome were defeated soon after by the army of Marc Anthony, loyal to Caesar's good name. On the eve of the conflict, Brutus receives news of his wife's suicide in Rome. He then sees Caesar's ghost as he is unable to sleep, foretelling his own coming ill fortune.

Our struggle in modern times is understanding how to redeem powers that seek to deny the Spirit. With the advent of new spiritual possibilities for mankind, the times we are in call us to bring what is evil back into the order of the cosmos. In this task we recognize Rudolf Steiner's emphasis of the great need of our time, to understand the nature and mystery of Evil. It is a process of education and activity in the world that anthroposophy is well placed to offer. Its insights have to be brought to life imaginatively, in careful observation of historical events; but then they may offer valuable practical perspective.

Directly counterposed to the Treaty of Versailles and the League of Nations in 1920 was the opening of the First Goetheanum, on 26 September 1920. While witnessing Europe destroying itself, people had come from across the globe came to build a new alternative, inspired by Rudolf Steiner's anthroposophy. In response to the First World War, Rudolf Steiner had sought to bring in the Threefold Social Order, where Economy, Politics and Culture could function in free and independent balance. Rudolf Steiner's impulse failed to be taken up, while the plans of vested interests, the so-called New World Order, have been the vain attempt of economic interests to protect and consolidate their power. As priest of the eternal flame of the temple of Vesta, Julius Caesar might have counselled us: "The fire of loyalty can only ever be as strong as the survey of our spiritual adversaries". The failure, now twice, of elite global governance in 1920 and 2020, present an historic call for transparency and reform of the United Nations, and the socio-political consideration of new alternatives.

---

<sup>i</sup> William Walter Kay, **A Primer for the Paris Climate Talks** (<http://ecofascism.com/article31.html>), 2015.

<sup>ii</sup> March 2020 McKinsey & Co: "**Beyond coronavirus: The path to the next normal**".

<sup>iii</sup> **October 18, 2019 Event 201**. New York. Coronavirus nCoV-2019 Simulation and Emergency Preparedness Task Force, John Hopkins Bloomberg School of Health Security. Big Pharma-Big Money Simulation Exercise sponsored by WEF and the Bill and Melinda Gates Foundation.

<sup>iv</sup> **January 21-24, 2020: Consultations at the World Economic Forum, Davos, Switzerland** under auspices of the **Coalition for Epidemic Preparedness Innovations (CEPI)** for development of a vaccine program.

<sup>v</sup> YouTube **UK Column 13 April 2020** <https://www.youtube.com/watch?v=TkoK9kdi6xA>

<sup>vi</sup> Jose Hermosa, **Robert F. Kennedy Jr. answers Bill Gates on dangers of mandatory CCP vaccine (April, 2020)**

<sup>vii</sup> William Walter Kay, **a Review of Kevin Cahill's Who Owns the World** (2010). Land economics, in particular the realm of the land magnate, are evidently topics too sensitive for public scrutiny. However, every environmental issue, from global warming to biodiversity loss, can be understood only in the context of the political economy of landownership. This abridgement deals with who benefits from environmentalism.

<sup>viii</sup> Rudolf Steiner **The Karma of Untruthfulness Volume 1 and 2** (13 Lectures from GA 173, 1916)