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Partial History of the Neuroscience Boom: Analysis of Humans Who Survive Experimentation

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Abstract

The study sought to analyse the history and effect of the neuroscience and survivors of human experimentations. The existence of telepathic communications is generally questioned. Sometimes, the civilian requests to report paranormal experiences are declassified. The study demonstrated that human experimentation is harmful and a breach of human rights. Findings show that such experimentation causes significant damages to the body and organs like hair loss, vision, teeth; increases depression, homicide and suicide. The study recommends the general signing of a petition started to promote the Human Brain Project's effort to end the use of neuroweapon assaults and experimentation on civilians.

Keywords: Neuroscience, Radiation, Human Experimentation, Hypnosis, Telepathy

Introduction

The radiation mind control program came online in the 1940s and derived from a loose quote from Valerie Wolf during the Mind Control Hearings from the President's Advisory Committee on Human Radiation Experimentation (Wolf, n.d). What Valerie referred to then, is a program that was, and still may be used, to control the human mind. The program rooted in neuroscience began as some sets of smaller experiments that are declassified in the CIA Library. Science is used nefariously to command biochemical systems to perform to the will of artificial intelligence programmed to assist intelligence operations.

There are fractions of a sequence of projects that led up to total domination of biochemical systems. One is the ability to put people to sleep and wake them up telepathically from a distance of a few yards to over a thousand miles. Telepathy became the most thoroughly tested and perfected contribution of the Soviets to international parapsychology. It is reported (CIA Library) that the ability to control a person's consciousness with telepathy is being further studied and tested in laboratories in Leningrad and Moscow. The work started in the early 1920s but was not publicised until the early 1960s, according to the CIA Library.

Mind control or hypnosis is the next form of human experimentation. George Estabrooks, a Rhodes Scholar and chairman of psychology at Colgate University, Canada, is the exclusive mind control doctor who has publicly admitted conducting extensive hypnosis work for the CIA, FBI, and military intelligence. In the 1940s, he had boasted: "I can hypnotise a man — without his knowledge or consent — into committing treason against the United States (CIA Library). However, <https://ahrp.org> posits that Estabrook (Bowhart. Operation Mind Control), in 1943 states Alliance for Human Research Protection. Moreover, MKUltra Subproject 119 draft in 1960 introduced another project intended for: a critical review of the literature and scientific development regarding the recording, analysis, and interpretation of bioelectric signals from the human organism, and activation of human behaviour by remote means (MKUltra Subproject 119).

The existence of telepathic communications is usually questioned in the three sequences. None of these occurrences is publicly reported, and the victims suffer in silence. The CIA Library declassifies request for civilians to report paranormal experiences. When these reports are made, the weapon system, or the staged "trick," that is associated with the paranormal experience is uncovered by intelligence agencies. The occurrences can also be known as remote viewing, psychoenergetic schemes, or psychotronic weapons. CIA physicists have calculated that it is impossible with the forces associated with the nervous system for natural telepathy to exist (<https://www.cia.gov>). The associated magnetic fields of the brain in Shayla (n.d) mindset are too small to excite another brain. These claims of paranormal experiences are, however, allowed to persist in society. The victims can either be taken into evaluation by psychiatry or evaluated by intelligence agencies as a locus to complete a neuroweapon scheme.

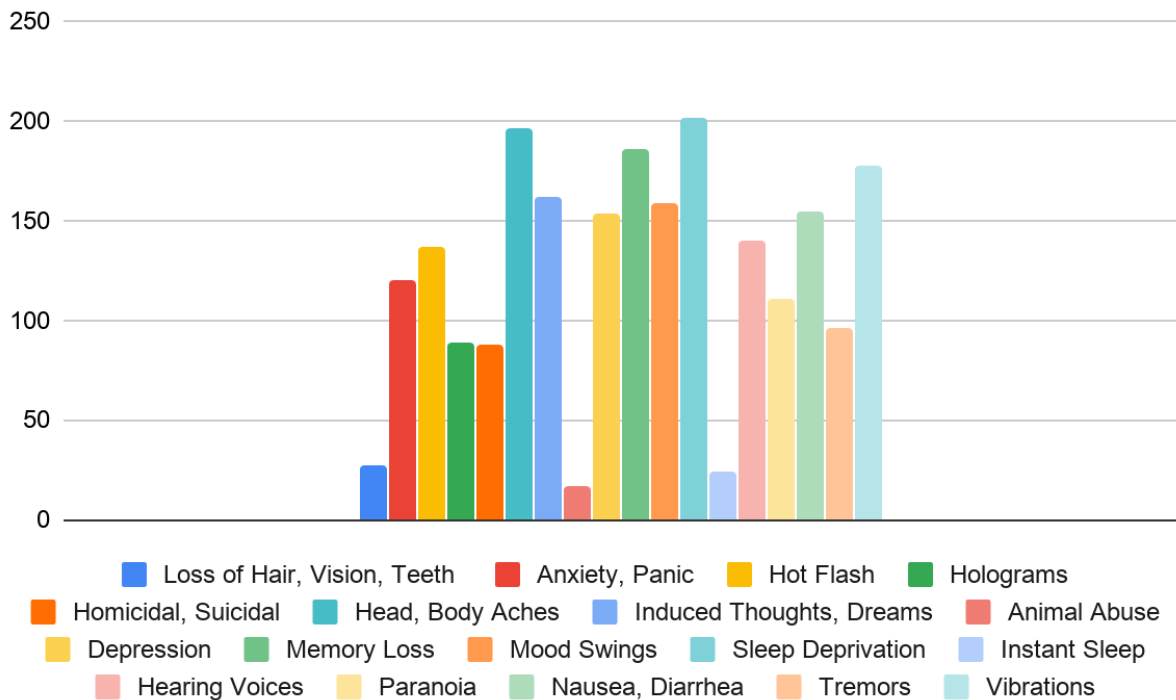
The Problem & Objective

Why are some claims of paranormal experiences glorified while other claims are condemned? The best-case scenario is that a self-professed psychic can make a business from an understanding of the four fundamental forces that they were given with their minds to predict the future for others or equal. The worst-case scenario is mass shootings that are associated with claims of the suspect hearing voices or having their bodies controlled to kill. The ranges of extremes in human experimentations are tremendous and should be adequately investigated to ascertain its extent. The research sought to analyse the impact of the neuroscience on survivors of human experimentations. The study also adopted critical discourse analyses to investigate its objective.

Findings & Discussion

The study deployed a discourse analysis of some relevant documents on human experimentations. According to Shayla (n.d), 265 victims claim the following symptoms are associated with the experience of human experimentation. Below is a chart from Shayla’s findings on the impact of human experimentations on its victims :

Chart 1. Impact of Human Experimentations on Victims



Source: Shayla (n.d)

The locations of these victims appear to be limited to countries who are allowed to have internet access. Therefore, it is possible to assume that if a victim does not have internet access, they cannot report the crime using the internet. These assaults may occur in all countries since the internet is not available in all parts of the world, including the United States (Shayla’s map data). Claims by civilians who have made efforts towards these projects of neuroscience also surface throughout the web. Resumes exist where professionals claim to have business models constructed with the same terms the CIA Library uses to declassify their mind-reading technology. Whistleblower claims that the US government illegally tortures the minds of civilians exist in personal testimony. For instance, Lucas Pomeroy attests:

I previously worked for Parsons Corporation, a principal federal contractor, and was involved in superior technology at the company. My first day on the job was September 10, 2001. We all know what happened the next day. After some

disagreements over some issues, I left Parsons but have continued to be involved in a Special Access Program based on psychotronics, sometimes called neuro weapons. While at Parsons I was approached by several military men and was inducted into a program that, not to my knowledge at the time, was using humans as guinea pigs for the mind-bending psychotronic technology (Pomeroy, n.d).

Pomeroy's (n.d) viewpoint on using humans as guinea pigs might hold some water, and to some extent rather obvious. The United States Psychotronics Association (USPA) for example, was partly originated by an expert in the field of psychotronics Charles Whitehouse. His resume consists of but is not limited to, experience with psychotronic weapons used to modify the human mind and to modify the fields of the earth. The USPA educates about the use of these weapons. There is, however, no available resource for civilians to have protection against these weapons. Methods of escape, such as Faraday cages and saltwater enclosures, are proven useless. CIA Library states that "Faraday cage or seawater electrical shieldings are not effective shields." Countermeasures for assaults are intentionally omitted from declassified documents leaving targets without suggestions as to how to protect themselves. It seems that reports by health care professionals are not adequate to stop these tortures. Because, such reports might be complemented with investigations into government agencies though the journalists are fearless, and targets outspoken. It is, therefore, not uncommon for a target to identify as a Targeted Individual.

DARPA's RadioBio is a program that exists to discover the biochemical system's capacities to use the electromagnetic spectrum (<https://www.darpa.mil/>). The history that is associated with intelligence agencies leaves one to believe that biochemical systems have a new scope of non-consensual experimentation to experience. Data about how this program, and equal, aligns with the right of humans globally to bear arms or to have protection schemes against arms is absent. Such absence is commonly noticed with the announcement of any defence research scheme. What evidence is there to believe that these programs have an end date? Surviving victims, according to <https://www.cbc.ca/news/>, can be forced into a gag order to encourage the cycle of suffering.

The United States government, on their part, declassifies that it is designed into their programs for biological targets to be informed of mind control weapon schemes in some cases. In line with COMM 12 Briefing states, "implementation with this purpose in mind is achieved through purposeful covert introduction into the population areas. In some cases, it is achieved through deliberate overt introduction through the exposure of consumption on behalf of the population base in daily usage of airborne pollutants, public water supplies, and chemical agents in a wide variety of foodstuffs."

COMM 12 Briefing states that many (but not all) of the subject files, many who were selected without their knowledge or consent were purposely selected because they showed absolutely no prior prejudices against any particular race, religion among others. It was done to rate the ability of success of these early programs to, therefore, encourage future program funding for this area of applied technologies under the auspices of the CIA and Military Intelligence, particularly that of Naval Intelligence and S-Force Operations.

Reports of neuroweapon assaults and experimentation are not given the level of urgency they deserve worldwide. The Human Brain Project Subproject 12 attempts to put ethical hinges on operations from the research bench to the battlefield. The Ethics and Society page on the Human Brain Project's website states, "The Ethics and Society group of the Human Brain Project (HBP) has just published its opinion on "Responsible Dual Use" including recommendations for dealing with dual-use concerns about misuse of brain research and new computing technologies. As a consequence, the Human Brain Project has established a project-wide dual-use working group to evaluate the research carried out within the project, and to disseminate the recommendations from the opinion, as well as experience accumulated through the work of the group itself. Target audiences include national governments, the European Commission, national and international research associations. The recommendations on the document on responsible dual use should be applied across all social structures (<https://www.humanbrainproject.eu/en>).

Conclusion & Recommendations

The study has demonstrated that human experimentation exists, is harmful and a breach of human rights. A petition started to promote the Human Brain Project's effort to end the use of neuroweapon assaults and experimentation on civilians can be found at petition2congress.com. The petition title is, "Call to Action based on Opinion on Responsible Dual Use from the Human Brain Project." The data associated with this petition is acceptable in democracies outside of the United States. Any citizen can take the data associated with this petition to argue a case for human rights to their government. The only requirement to participate is a valid zip code (<https://www.petition2congress.com/>). The study, therefore, recommends signing of this petition as a means of curbing and ending the menace of human experimentation.

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God is Dead, Psychology is Dead and Fear is Dead: A Global Worldview Critical Analysis

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Abstract

One cannot ignore the juxtaposition of sustaining an African future with sustaining a Western civilization future. It has to be troubled from the start, that any assertion that Africa or any other nation in development ought to necessarily follow the way of the so-called First World nations (Western civilization). Under pressures globally of a loss of future(s) on many fronts, exacerbated by careless and unjust development policies in the West, one has to question if anything like sustainability is even possible. What does that term mean anymore? It is a term that invokes a future; but what is this future coming? What can one in any nation, but particularly in Africa, do to re-vice the imperatives of Western civilization and the Western knowledge pursuit, especially since 17th century European Enlightenment? The study critically sought to provide an insight on how to sustainably develop Africa in the Covid -19 periods through fear management.

Keywords: Fear, Psychology, Transdisciplinarity, Sustainability, Africa

Introduction

The discourse will begin and focus on the use of "dead" in this provocative title. Based on the famous quote from existential philosopher Fredrich Nietzsche, father of postmodernism, one must be more than cautious about the nature of the Enlightenment motivations and pursuits—that is, knowledge quest for "progress" (and sustainability). Ultimately, Nietzsche is more famous for his quote "God is dead." The American contemporary Integral philosopher Ken Wilber has said "psychology is dead" with a provocation to re-examine everything we think we know about psychology. All of the old assumptions need to be upturned and re-examined as the world we are living and going to be living, with cascading crises (e.g., Coronavirus pandemic). Are worlds of futures demanding more than our enlightenment psychologies, or religions, are capable of handling well? Why? The reason is simply because fear management/education is very far behind the times.

Moreover, it is this last point the researcher made from his 31 years of research into the Fear Problem. So, it is appropriate in the indictments of Nietzsche with Wilber to then add the authors view to the trio of calls for a severe (but not nihilistic) indictment of Western civilization and its (Dominant) worldview. From the researcher's perspective, "*fear is dead*" Furthermore, although this is not the main focus of this article, it is underpinning of its entirety and, arguably, it underlies the iconic statements by Nietzsche and Wilber.

The Problem

It is imperative to portray and analyse what human species are facing in the era of Covid-19. The researcher has not taken time to articulate the cascading crises of what is now dubbed the Anthropocene era. The thought here are somewhat mute and wholly insufficient to the demand to critically analyze the world's problems and put those in the context of analyzing Africa's problems.

Literature Review

Form the foregoing idea that "fear is dead" *Fear knowledge is dead*, is the more accurate description of the researchers assessment *via* the Fear Problem on this planet. Understanding the Western worldview, before (and underlying) diverse "cultures," "religions", "ethnicities", "politics" among others is the source of interest in this study. The *worldview* idea stands for the underlying assumptions of the nature of the universe, of one's place in the universe, of the role one is supposed to play in that worldview (i.e., ethics) and all values and beliefs, discourses, fall within the architecture of an adopted worldview. All worldviews are constructed socially, and in many ways, are arbitrary. However, also they provide 'substance' of meaning and purpose, of which cultural anthropologist Ernest Becker would call "buffers" to the raw human condition with its concomitant (unpleasant) knowledge that 'you are going to die' eventually. He called it "death anxiety" at the root of human behaviour, individually and collectively (e.g., Terror Management Theory). A good deal of research on worldviews is worthy of study, and the study will only briefly discuss those studies and findings that are most pertinent to this discourse on fear and the future.

The accumulated knowledge on fear (and our *fear education* process) has failed us as a species, with the Western civilizing (conditioning) at the forefront of the failing (if not distorting) evolution of knowledge/culture and economic progress. At least, that is where the researcher starts as a proposition. So, the research draw from many works of other scholars and sources holding this proposition. For one, we ought to turn to the great late existential philosopher-artist Albert Camus, who wrote of the fate of the Western knowledge quest since the Enlightenment.

1. 17th century was of the century of mathematics,

2. 18th century was that of physics,
3. 19th century of biology, and
4. 20th century is the century of fear (c. 1946)

Besides the 21st century is the century of terror. Turn to Y2K global fear of a collapse of computers and clocks, and such with the turn of a new millennium (2000) and then 9/11 and then the ongoing "War on Terror" declared by the USA (and supported by its military allies)—the world's futures changed and were lost on many levels of existence. We have not as a civilization and globalizing world recovered from those events of traumatic and iconic nature—affecting everywhere and everyone. Africa's future is tied in with these events, like it or not. Nevertheless, the point of Camus' is the focus. It seems he is saying that it is modernism that needs revisioning, needs deconstruction, and needs to ask itself "why has a century of fear" become the actualized product of our good intentions of the Western Enlightenment to set us all free (from premodernity)?

The researcher's theory: the very Western Enlightenment (and civilizing) agenda, unfortunately, was deluded from the start, because it underestimated the nature and role of the fear of death in shaping all human activity—including the 'scientific' pursuit—and, before that, likewise the 'religious' pursuit for freedom/transcendence, among others was also motivated by fear—that is, a fear-based worldview. It is this fear-based worldview that has dominated humanity, especially in the Western worlds for so long it has become the water we swim in, and thus it is invisible (virtually). We do not recognize that the fear of death led to knowledge and in ignoring the 'betterment' of fear management and fear education, we repressed death and repressed fear with it for the most part. The duo came back to haunt the world in the 20th century, as Camus so nicely expressed. The basic 20th-century Freudian psychoanalytical principle of, 'return of the repressed' (but going back to Nietzsche's writings as well in the 19th century) is apt. Ignore fear in your knowledge pursuit and fear will be the result of your knowledge pursuit—and, add to all that, fear will be the result of your "development." From individual to group to nation—all have been infected by this viral fear-based worldview.

A colleague Four Arrows' has given an account in detail of the Indigenous Worldview that operated reasonably well for 99% of our history as a species of *Homo sapiens*, and he contrasts that with the fear-based Dominant Worldview of 1% of our history (modernism, postmodernism). He asserts, as the researcher do, we are now being called to recognize the "diagnose" of a sick worldview and, we ought to not spread it one bit further before it is too late. The researcher has a different theory and psychology from Four Arrows' proposition, but collaborates with his works and ideas. This is a fearlessness worldview (philosophy and

psychology) which is awaiting birth in a post-postmodern (i.e., Integral) worldview. The study of fear, in this context, has to be a complicated one, defining fear from a transdisciplinary perspective (e.g., *via* fearology). This definition all can add a critical worldview analysis and new solutions to Africa's future if it so chooses to do the inventory of its history and fear-based worldviews—and re-discover and integrate the ancient wise worldview(s) of ancestors (e.g., Yoruba tradition). However, going only back to the past will not be enough either, the danger there is always a romantic nostalgia for 'the good old ways.' However, that cannot be the only way to rebuild a healthy, sustainable and sane worldview for the 21st century, a century of terror.

Conclusion & Recommendations

Four Arrows' concluded: "our worldview, not our technologies, can save us." Furthermore, the study agrees in principle—and, we will have to build a worldview for our times consistent with the advance of fear education for everyone. The influence from many sources in how best to understand and analyze the deeper motivational core of our guiding worldviews, to mention only a few directions of my influences is obviously expressed. It would include research on worldviews, aesthetic research (my A-ness vs D-ness experiments), Ken Wilber's "spectrum" for new epistemologies founded on a theory of consciousness, development, evolution of multiple holoarchival levels of progress, the relational (and feminist, post-colonial) turn in philosophy and postmodernism, and matrixial (mother-child based) theories like Bracha L. Ettinger and Four Arrows' Indigenous worldviews (based on his "point of departure" theory).

Besides, the views of the Terror Management Theory (Sheldon Solomon's work) and the engagements with the philosophy of fearism (Desh Subba) is also important. Such gives one a sense of the diversity to develop the topic of worldviews and philosophies related to fear and fearlessness. It is up to each of us as futurists, personally and professionally, to pursue study and follow-up as collaborations IF we genuinely want to revise the very worldview that got us into such a mess. If not, we will repeat history and re-create the same problems, just different in form, from that, we are trying to solve in the first place.

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