

## Preamble

*As a general disclaimer the following notations, observations, opinions etcetera of a fleeting, surface skimming nature of many various deeply complex issues and topics are mainly of an ad hoc personal nature that certainly are subjectively embedded with my own perspective although I do sincerely attempt to be objective and even-handed as much as humanly possible. (Yet, one knows how difficult it can be to not self-deceive and to speak even more generally, and being organic creatures, every human being can have the mutable tendency to increasingly vary their outlook on the world during the whole course of a lifetime. Thus I persuade myself to look outwardly from a humanitarian point of view rather than from an ideological one which as Hannah Arendt once stated can be a blinding one. A remark by her which I often aptly refer to more than once...almost as if a mantra...also one cannot help but feel that the somewhat static 'straightjacket' binary of 'left-right' as originally envisaged at the time of the French Revolution seems to be breaking down even further these days in the multi-polar aftermath of the Cold War as one's per usual traditional political binary position depending on the issue at hand may now be more randomly open to an unpredictable 'quantum super-positioning' outlook towards human reality). Thus I strongly encourage the reader to be cautiously discerning and to impeccably reference reputable sources to hopefully gain a lucid, in-depth understanding of any subject that is looked at in this now lengthy discourse. As it is the information presently compiled invariably also includes many other discussion points not directly related to the novella (but have arose from first looking at notions originally associated with it) have led to an addendum that is much longer in length than what was initially expected and is one reason why it seems best to provide it as a digital entity. I should make it clear that what is written in these notes is not essential reading and - as already said - especially when a sizeable percentage of these notes are not always wholly relevant to the novella per se – at least on first sight. Nevertheless, amongst a wide range of topics it may at least intrigue the historically curious that for instance I do look a little more in depth at German anti-Nazi resistance during the Third Reich period. (In regards to anti-Nazi resistance and Eastern Europe there is also the Polish officer and resistance fighter Witold Pilecki being a heroic case in point who deliberately ventured into the hell that was Auschwitz to then also escape from it so as to report on what was happening there to the Allies; who after the war during what would be the first years of the Cold War would be in Poland to deal with another adversary i.e. the Russians who would capture and execute him). Inevitably, what is presented here is to be seen as being as if 'in conversation' which then may more so elucidate further research into any any matter looked at rather than to view what has been written down here as a 'final word'; especially when in the years to come there will become available further readings, documents, historiographies etcetera to enhance or negate to what is presently perceived as known or understood in regards to any particular issue. (Towards this end is the inclusion of many links, references which may simply serve as 'jumping off points' to further knowledgeable, detailed discourses which may also share multi-viewpoints). Thus to reiterate, especially in regards to the endnotes, at 'first writing' of them as well as the other notations there was a sincere intent to be restrictive to what was only directed to the novella and yet it is clear to see that I have wantonly wavered away from this original aim such is the nature and freedom to write in the digital space which is a temptation I have fallen for and thus I dearly apologise for doing so. To also re-instate, I do not expect the reader to steadfastly go through the whole of this diverse discourse but rather to selectively peruse what arbitrary musings maybe found of interest. Also apologies for the somewhat rushed quality of the writing and it is also the case that while one can only work within the bounds of one's own technical ability it can become apparent that inadequate expression can lead to finer or nuanced points from not being properly explained which may lead to misunderstandings (thus it can be sorely felt that any literary inadequacy*

may actually work against adding - to thus detract – to a deeper, common understanding of the matter at hand. Hopefully, such a misgiving is mostly avoided in these notes and within this ‘smorgasbord’ of notations there are a few streaks of enlightenment amongst it all. An interesting quote to reflect on is one that was attributed to Marcus Aurelius but is apparently not by him but one can understand why it was thought so and it merely refers to the notion that – and to slightly paraphrase - everything we hear may only be an opinion and thus not a fact and so everything may only thus be seen as a perspective and not the truth). Lastly, it should be mentioned that unless otherwise stated that nearly all of the photos, etchings and any other images are by me. All the best. NN.

---

1. *The Meditations*. Marcus Aurelius. Book Two.

An internet archive of *The Meditations* with this page being Book Two.

<https://classics.mit.edu/Antoninus/meditations.2.two.html>

However, the reader may want to scour around for a particular translation that they prefer. As for me I like the Penguin Classics version that is translated by Maxwell Staniforth. *MEDITATIONS*. Marcus Aurelius. Penguin. (First published 1964).

2. I am not sure where I first came across Hannah Arendt’s remark as I believe it was on social media and have lost trace of it. Yet it may have been from her *Origins of Totalitarianism*. (1951). However, in regards to quotes by Hannah Arendt this common quotes website maybe useful to check out. (As it is I occasionally reference Hannah Arendt in the Notes).

[https://www.goodreads.com/author/quotes/12806.Hannah\\_Arendt](https://www.goodreads.com/author/quotes/12806.Hannah_Arendt)

The following podcast may also be of interest to listen too:

*Banality, deception and evil*. ABC Radio National. Philosopher’s Zone with David Rutledge, Presenter. Guest: Matthew Sharpe. (Nov. 10. 2023).

<https://www.abc.net.au/listen/programs/philosopherszone/banality-deception-and-evil/102961162>

There are also these three other links that in different ways somewhat relate to the above link which may also be seen as worthwhile to peruse:

*When is it right to call some act – or someone – “evil”?* The Minefield. ABC. Radio National. (February. 2024).

[https://www.abc.net.au/listen/programs/theminefield/when-is-an-act-or-person-evil/103422766?utm\\_campaign=abc\\_listen&utm\\_content=twitter&utm\\_medium=content\\_shared&utm\\_source=abc\\_listen](https://www.abc.net.au/listen/programs/theminefield/when-is-an-act-or-person-evil/103422766?utm_campaign=abc_listen&utm_content=twitter&utm_medium=content_shared&utm_source=abc_listen)

*The end of good and evil* | Slavoj Žižek, Rowan Williams, Maria Balaska, Richard Wrangham. The Institute of Art & Ideas. (February. 2024).

<https://youtu.be/sEoPDfuycrE?si=G06dZdjvgQlwTkK->

*Milgram Shock and Stanford Prison — what we misunderstand about the most infamous experiments in psychology*. All in the Mind. ABC. Radio National. (October. 2022).

<https://www.abc.net.au/listen/programs/allinthemind/all-in-the-mind-milgram-shock-unethical-experiments-evil/14091842>