**CONCEPTUAL MAP**

**Body technology**: connected to the control exerted by the government over people. Medical control and social control. Foucault and bio-power. Panopticon as a way of regulating social institutions. There is an inspector who may be inspecting or not.

**Pandemic narrative**: Scientists and people have different timing so the government is using pandemic narratives to contain the panic more than the virus.

**Loss of trust in the Social Contract**: it the first time in history that people have rejected the vaccine in this way. Social media play a role, people feel they can educate themselves.

**Pandemic and its representations**: generated by the interaction and mismatch between the individuals’ own set of beliefs, the specific social contexts they live in, the level of or access to scientific knowledge, government’s measures, role of communication via media.

**Immunity and Invulnerability**

They can be subjected to marketing techniques. Imagined immunity: sense of safety that comes with belonging to a certain community. Being or not being immune and being or not being vulnerable are scientific concepts that resonate across many other domains: society, class, culture, country, historical period.

**Compliance**

Whether you comply or not in medical terms will increase or decrease your chances of survival or healing. Compliance has been questioned during the Covid-19 pandemic. People misunderstand science. And science misunderstands people.

**Cure and Care**

**Being Alerted, Not Alarmed: Preparedness**

These preparedness messages asked publics to temper overreaction (alarm and panic) with vigilance and readiness to act (be alert). *Pandemics, Public and Narrative*. […] These “Be alert, not alarmed” messages indicate that, in general, public authorities are invested in an ideal pandemic citizen, ready to act and not complacent, but also not so worried as to be likely to overreact. p. 47.

**Risk Society – Risiko Gesellschaft**