

# Raminder, W and E

Interview recorded 28 Nov 2021

**R: So got [W and E] here. And could you tell us a little bit about yourselves? So who are you in your own words?**

E: Christ! I don't know!

W: Well, I'm an accountant by trade. Been an accountant for about 35 years, I suppose.

E: I'm an engineer, We've known each other—[inaudible] early, early 90s. Since the early 90s.

W: Yeah.

E: Married in 2000. Teenage daughters. Fairly sort of standard run of the mill people really.

W: Very average! (laughs). We're not particularly political, we're not—

E: Well, we're probably more right leaning than—

W: Yes, but politics isn't something that we're particularly interested in.

E: Getting less interested in it.

W: Yeah, but it's not something that we sort of ever really discussed before this. Yeah, we're just normal people (laughs)! We think we're normal!

**R: Everybody thinks they do, everybody thinks they are [normal]. OK, that's good. So you've just said about who you live with and so on, so forth. So, what's your relationship with the family, and within the household like?**

W: Within the household, one daughter is completely onside. The other one won't engage. We don't really know what she thinks, she just doesn't want to talk about it because it's too divisive. So she doesn't like to talk about it. So within the house, we'll talk about things with the daughter that is onside, but we just try and avoid the subject with the other one. So that's inside the house.

The external family: My mum doesn't really want to talk about it, but at the same time, she believes none of it makes sense. We were talking today and she said: "it just doesn't make sense. None of it makes any sense." So she hasn't had the jabs and things and she doesn't want to wear a mask in shops and things like that. So that's OK, so she's on our side and at least we don't have to worry about her having the jabs and things. E's family:

E: Yeah, my parents were initially sceptical weren't they, certainly my mum was. she's an ex nurse who was certainly sceptical to start with, at the beginning of it, and all of a sudden they had a change of heart. I think the fear got to them. They've got a computer, but they don't use it to look anything up. Or, they'll just watch the BBC and believe everything. Dad, he's given up now but he used to get quite annoyed at me. He said if he had the power, he made me have it [the jab].

**R: Wow.**

E: Yeah, boosters and all. My sister, my brother, he'll just go along with it. Don't really about it. But he's all jabbed up, but he's worked all the way through. He's worked in a supermarket. He just stumbles along. My sister, she was initially sceptical, she's getting health problems herself and her husband has health issues and she eventually after a bit of research, decided to go for the Pfizer one.

And since then they both caught COVID anyway, so I think she's getting a bit more sceptical about all this now. She certainly didn't want to have her boys vaccinated, that's for sure.

W: She now really doesn't want to have the booster.

E: Well she says she doesn't, But then again, she said she didn't want to have the vaccine. So if the pressure gets to her, I don't know. But I think she's starting to question a lot of this stuff, yeah.

**R: Well, OK.**

W: So family wise, we're not too sort of split really. My brother is completely onside and has been for donkey's years. So I mean, I'm getting on better with him now than I was before. So, silver linings. But we're not as badly divided as a lot of people are.

**R: Yeah.**

E: My parents didn't want to see us for ages, did they? Not because we weren't jabbed. They were convinced they'd give it to us. That's what they said anyway. And yeah, they just refused to...I think a bit of emotional blackmail on my aunty's part managed to bring them round! (laughs).

**R: So how did it feel, to not be wanted to be seen?**

E: I just felt they were daft. It's almost like they changed. You know, they'd become different people compared to the parents I knew when I was growing up. All of a sudden they were sort of—

W: Taken over.

E: Taken over. Yeah. Strange.

**R: More fearful?**

E: Yeah, definitely. But they won't admit it's fear for themselves. My dad said it's because "we don't want to give it to you." You don't go anywhere. You don't do anything. You only go to the hospital, that's the only place that's gonna give it to you.

**R: So they're in that kind of bracket of, I suppose being "at risk," in the sense that well, hospitals are pretty good way of catching COVID.**

E: Yeah.

W: Yeah. I think that was his reasoning.

E: We said, "well, we don't care—"

W: He knows that we're going out to work, going out and seeing other people, it still makes no sense because we're still seeing far more people than he is.

E: He said "I wouldn't be able to forgive myself if I give it to you."

W: How would he know it was him that gave it to us?

E: If he didn't see us, then he definitely couldn't have given it to us. Conscience is clear. Hasn't seen us for two years, but you know!

**R: Yeah....**

E: It was nearly two years wasn't it, with the girls.

W: 20 months.

E: Yeah. I'd seen him over a year ago, he let me and my brother sit in the conservatory. Nothing since.

W: You did feel a bit sort of not hurt, but it was sadness. Wasn't it really, that you know, the idea that you might never see them again?

E: Yeah, that's how I felt. You know, they're old and frail, they could catch it, or catch something. In fact my mum did collapse didn't she, she caught a virus, not that one, she caught one from nowhere. She got diagnosed laryngitis over the phone, didn't she?

W: Yeah.

E: And then she was a bit ill with that. And then recovered from that, and then got something again and ended up collapsing. She's alright now but yeah.

**R: OK, and so—**

E: She can't understand, You can't understand where she got it from.

**R: That's 'cos virus is gonna virus, right? I mean, contact tracing only works with things which are very, very slowly spread. This is not very slowly spread.**

W: No.

**R: OK. So would you say then, that just sort of keeping away from the subject for a lot of the people who aren't necessarily on side in the family has worked to stop tensions being inflamed?**

W: I'll say something to E or whatever And it does create— Well, [daughter] just keeps out of it. She just keeps out of it, doesn't she? She literally just doesn't talk about it. So, it does to an extent, but I think it's harder kind of for her really, because the three of us [W, E and Daughter 2] feel the same. so I guess she feels a bit outside in that respect, so it's kind of harder for her to live in.

I think perhaps, she would be the person to ask about that because at least the three of us have got something we talk about that she doesn't. So that sort of sense of isolation is harder in that respect is harder for her.

E: She's at an age isn't she where it's harder to go against the grain if you did feel like it. A lot of peer pressure.

**R: Both daughters are right?**

E: Sorry?

**R: Both daughters are, right?**

W: Yes, they both are at that age.

E: Yeah. It's been more than that. [inaudible]. [Daughter 1, one who doesn't engage] is quite strong willed.

W: She is, in her own way. It's difficult to—

E: [Daughter 2] is not afraid to speak out, or to be different.

W: She's not as afraid to be different, no.

**R: Alright, then. So, actually, while we're on the subject, do we want to use real names or not?**

W: No, probably not.

**R: OK. So I always ask. Reasons why?**

W: It's difficult to— reasons why? Well, just in case—

E: Somebody puts two and two together.

W: Well, yeah, I mean....certainly don't want the kids names going in.

**R: Oh the kids' names definitely aren't going in.**

W: It's hard not to say them though. I did start when I said “daughter and younger daughter and older daughter.”

**R: Well, we'll edit it out the transcript.**

W: Yeah, yeah.

R: Yeah, so I guess It's just just in case things do kind of come back to bite as it were.

E: Yeah.

**R: OK. Yeah, sure. Um, so, next thing then. So, you did talk about sort of being something on the political right. And I think we've talked about it before, about where you're getting your news from. So could you tell me a little bit about that and how it's changed, if it has at all over the past couple of years?**

E: I still look at the BBC and other mainstream stuff just to see what they're saying. I don't cut myself off because I like to see what they're saying and what the other side's saying. Looked at Guido Fawkes for some time now.

**R: He was, quite Brexit wasn't he?**

E: Yeah.

W: Yeah.

W: Well we kind of had to move away [from mainstream sources]. This time last year I was I was still looking at the spectator, which I'd signed up for in the summer because of the BLM stuff and the bias.

We'd been anti BBC for a long time, all through Brexit, all through the four years since the referendum and before, because of the bias.

E: I think that bias might be we why we came round to this way of thinking so quickly. From our experience of that [perceived bias], you see how it works maybe.

W: But really before that, it was mainly the BBC. We didn't watch ITV News. We didn't watch Sky News or anything like that. I mean, we listened to a bit of Talk Radio, but not all, GB News.

E: Before I always used to listen to Radio 4 every morning. I can't now. Can't stomach it.

**R: Yeah, I'm much the same. Used to listen to Radio 4 religiously. The Today programme was very, very good. But yeah, certainly a sense of alienation there. Yeah, that's quite interesting and we could go into that a little bit later.**

**There's a lot of initial distrust of [mainstream] sources, which is kind of where people have started become quite sceptical. For some people, that's around now and for others, it's gone back for over a decade.**

W: I wasn't sceptical a decade ago, definitely, but as we went through that long drawn out period with Brexit, it just got worse and worse and worse. Even a couple of years, more than a couple of years ago, I'd said: "I just can't watch them any more. because everything they say is just so biased."

E: But because of the Brexit thing, I think we started looking at politics and the MP or whatever, more closely. Like I said, I'm a fan of Guido Fawkes and they give you the lowdown on everything, and we started watching more and more of these MPs in action. Didn't really take much notice did we, but you end up focusing in on it, because of Brexit and yeah, didn't like what I saw. And it's just carried on into this now.

**R: As in, like the conflict of interest type thing, or just the fact that what you were seeing on alternative [didn't match what you were seeing on mainstream?]**—

W: Yeah, the dishonesty and the way that they use language and words against us is particularly bad now. I mean, politicians have never been good at answering questions, they never answer a question. I mean that's been a joke for years and years, I mean, that's not a new thing. But now when they when they do sort of, you know, everything's vague, and you can twist it or add another meaning to it or, or it's ambiguous or, or, you know.

E: It was the thing with Brexit. They asked the question, they got the answer. They didn't like the answer because they tried every way to weedle out of it, didn't they? Rather than just getting on with it. Again, you'd get all these funny surveys wouldn't you: The typical Brexit voter never went to university, never did that, never did this, you know, they don't travel they don't do you know.

It's sort of trying to paint and put people in a box you know, trying to I don't know, discredit them in some way, that they didn't know what they were voting for. That old chestnut, yeah.

**R: Yeah, I think there's some degree of overlap here as well—**

E: Again, it's just gone from one thing, straight into this now.

**R: Yeah, except this time the politicians and stuff don't have to hem and haw and pretend like they give a damn. So yeah, I mean, the veneer is off. So we've sort of moved away from the BBC, more towards Guido Fawkes, And how about now? what's the newsfeed composed of?**

W: The Daily Sceptic, and you know, videos, reports and things, actual doctors and scientists talking, you know, talking about things to do with this, I'm really not interested in anything else that's going on at all, because nothing else matters. So I'm only looking at stuff that is to do with to do with COVID around the world, not just here, but you know, Australia, Austria, New Zealand, Canada, but picking up on little reports, I see, news reports and things that I see that are being passed around, links to videos and things. I don't actually watch any news on the television or read, you know, newspaper articles, unless they're linked in, in something.

E: I'll still look at the BBC every day just to see, you know, pick up on the headlines, then look elsewhere; "is this true?" and check with other sources and very quickly you see the typical BBC bias on it, but you have to keep an eye on the enemy. What you just said then, about taking over your life, it has, it literally has, it's very difficult to get on with normal stuff, isn't it? it's all absorbing and it's been like like that since the Brexit thing. It's a real impact. Yeah, it's consuming. So there's loads of other things we want to think about and getting on with, it just just interferes with everything.

[It] drains your energy. Drains your energy, It's very sad. We shouldn't be in this situation.

**R: No, we shouldn't.**

E: We're wasting our lives. Literally wasting our lives. Well they're wasting our lives. It's very difficult to see a way out isn't it?

**R: We'll have to revisit this a bit later Once we've sort of defined a few basic things as well. It's [the fact that it is all consuming is] a fair point. I wholly get what you're saying, right, I do. But it's also for the purposes of the tape that we also need to define what "this" is. So we'll get to that in a sec... We'll do that now, actually.**

**So this is what I'm talking about with semi-structured interviewing. It's the right time. So yeah, we're talking about "this," we're talking about "the situation," but we haven't actually clarified what "the situation" is. So can you define what COVID is and what a lockdown is? So what do these terms mean to you folks?**

W: COVID is a virus, a not particularly...it's a virus that has been completely over exaggerated and overblown for purposes unknown or unverified or unverifiable. I do believe that there is a virus, there is

an illness going around, but I...I've not been fearful of it at all. ...we've looked at the data from from the word go, and it's—

E: The government themselves said right at the beginning—

W: It will be a mild illness and that's what I believe it is for most people. The people who succumb to it, it does for them the same as perhaps pneumonia or something like that would do it. It's like the last straw for them. They've already got other other illnesses and COVID is the last straw for them.

E: And all the statistics bear that out.

W: So COVID is a virus that mainly affects the elderly and other particularly, specifically vulnerable people. For the vast majority of us, I don't know, for some people it's a bit worse than flu, some people don't feel it, so.

Lockdown: It was an absolutely horrendous idea that somebody thought up, should never have happened. Some people don't see that we are still in lockdown, but we do feel that, because it's a constant threat. We have Damocles sword of lockdown being held over our heads constantly, so to me I believe that while that is there then we are still under lockdown, because we shouldn't have that threat. shouldn't be there. It should never have been there.

So lockdown isn't just a case of you're only in lockdown if you're staying at home. it's whenever there are any restrictions around and we've had restrictions around now for 20 months. And now we've got the masks back again. That to me, that is all part of lockdown, that is all part of it. It doesn't just mean you're working from home.

E: Lockdowns are the infection, lockdowns are the infectious thing. Say once China and Italy did it, then everyone started doing it, didn't they?

W: So what would you say? What would you define it, lockdown as then?

E: It's basically, what you've just said, but I'd say it was unnecessary.

W: Yeah. Completely unnecessary.

**R: OK.**

W: Does that cover it?

**R: There's no right or wrong answer. because you know, I've got my own opinion on what a lockdown is, but I'm not the one who is being interviewed. And it's also about the way that people approach the terms, right? So some people approach them in quite an emotive way, and others are very literal. So both descriptions, both kinds of description are fine.**

E: Yeah. It's a curtailment of personal liberties, for something that really shouldn't be there and has never been done before....and I'm amazed, I just don't know how they managed to get away with it. And now that they have, they're going to do it forever. And people seem to go along with it.

**R: Well, I mean, Neil Ferguson did say that China “showed us what was possible” in that interview with The Times, which was actually put out on Christmas Day [2020]. And he said: “We will not hesitate to use these things again.” So there you go. There it is.**

E: So they'll be here forever, masks, lockdowns, all these sort of things, as long as people go on with it. And of course, the longer it goes on, the more used it people get, and it becomes the normal doesn't it. Yeah, and they don't seem to care, do they?.

**R: So what is the new normal then, by way of definition?**

E: Well, The New Normal is these type of interventions as and when they feel like it.

R: Right.

W: it's having our liberties removed on a whim.

E: Yeah. And it literally is a whim isn't it.

W: And living with as I say, living under threat, constant threat of having, you know...not being able to plan anything, not being able to be spontaneous with anything because everything has to be booked and you don't know whether a rule is going to change.

Not that not that we necessarily live by them, but the fact that other people do still affects us.

E: You want to be able to go to the shops without a mask on and not feel like you're gonna get in a punch-up, or a situation that could lead to something like that.

W: Or feel that there's conflict everywhere.

E: Setting people against each other.

**R: So yeah, having described these things, these parts of the lexicon, why your opposition to these curtailments? You've alluded to it briefly, you know, in terms of severity, not matching, necessity—**

W: Proportionality.

**R: Yes.**

E: It's exactly that.

W: It's completely out of proportion with the threat of the virus. The threat of the virus is nothing, nothing compared to what it's being pretended to be.

E: And if we don't push back, they'll just keep doing it for even more spurious reasons, it's, you know, like, the one they've just done now, this new so-called variant they don't know anything about.

W: They've said, it's basically the symptoms are cold symptoms and no worse than that. They've said that the jabs that we've got probably won't work, but go and get your booster anyway, regardless of the fact that it probably won't work.

E: This is the bit that kills me. The politicians can say all this absolute rubbish—

W: And people just believe them.

E: They don't believe them, they just don't question it! They just go along with it. That is the real tragedy, isn't it? It's seeing the, you know—

W: The trust they've got.

**R: So is there anything more about the kind of response of others to these things that you'd like to go into? Just the surprises, the compliance? What did you kind of think about seeing other people respond to this stuff? Was it disappointment, frustration? Anger?**

W: Yeah. Frustration and anger, the frustration, because they simply will not, they don't realise that there even is another another side of the argument. They won't accept that there's another side of the argument. They they have white coat syndrome, they think Chris Whitty and Vallance are absolutely wonderful and national treasures and don't see the fact that these people are making millions out of this as a problem.

And if you question it, you get you get slammed in every way. And the media has made absolutely sure of that as predicted by people, it has got a lot worse...I mean, we went into town today and, you know, they've only mentioned that, there was a lot more masks there yesterday than there has been in the last month or so. All straightaway, as soon as much as soon as they come out on a press conference and say that, they just do what they're told.

Without, like you say without questioning anything. There's no critical thought about anything. They just see the numbers, they see the graphs and they go, "Oh, well, that must be right then because it's on the telly."

E: Yeah but if they look at the graphs properly [inaudible]

W: But they don't. Because they can't question and now that they've had the jabs, that's even harder for them, they can't question it, because it's gonna be too hard for them to accept that they've done the wrong thing.

E: They're all sanctimonious.

**R: Sanctimonious?**

W: Yeah. Because they think that you're stupid. They think that we're stupid—

E: That they're right and they're holier than thou.

W Because they're being "good." And...you know, they're caring about other people. The virtue signalling side of it, you know, in that in that we're all in this together. And you know "we're doing this for you, so you should be grateful that we're that we're being nice, and look at the NHS and how wonderful it is, and how great they all are."

But yeah, so frustration and massive anger. I've never been so angry. And that anger only ever increases. I never feel less angry at them for being, for their—

E: They just don't think do they?

W: Well it's the cognitive dissonance. They won't even engage, I mean, I've got people at work and when I say, I'll say something, you know, not something contentious or particularly controversial and they literally won't even engage.

It's like I haven't said anything. They literally blank me and ignore that I've said anything. That I find so frustrating. Not just not being listened to. It's not that they listen and then ignore. They just literally don't even listen, they will not acknowledge that you've even said anything. It's bizarre. It's like a hypnotic state.

E: So you can quote the government's own statistics, and they still won't believe it!

**R: And how has this affected the way that you relate to other people then? Because you mentioned about colleagues and they freeze over, so yeah, what's it like to be W and E in the street or at work? And what's changed with the way that you're engaging with colleagues, friends, and just people in general? How has that altered?**

E: Well, I'm quite fortunate, I could discuss this at work. Most of the people aren't on my side, but at least they'll hear me out. I don't know what they say behind my back (laughs), but, they will hear me out. I've shared a few things with them and they seem to be coming round a bit. I mean, they've still

gone and got the jabs, they know they don't need it, but they wanted to go travelling or they wanted to go to the rugby or whatever. But I think, you know...the trick is not to rant or get too, you know, in their face about it, just just drop little things here and there. Had a bit more success with the footballers dropping down this week, one lad sort of mentioned...they've noticed footballer has dropped down or whatever.

So, I've managed to get a few links sent to them...if you can get them from a mainstream media site where you know, it doesn't doesn't say that they, they've collapsed because of the jab, but if you can get enough of these stories to them, they start thinking "hang on a minute," you know, but I think the trick is to enable them to come to their own conclusion, rather than—

W: Handing it on a plate.

E: Yeah, let them work it out for themselves. I think that's the thing.

W: I can't do that.

E: But it's like you say, go on another level, they'll switch off. But I think [because] the people I work with are a bunch of engineers, they tend to think more than other people. I think, anyway, they are more critical. Part of the job, perhaps.

W: My work colleagues, I mean, it's like being in a parallel universe. It's like being at work, I'm on a different planet to being out of work. So the two things are just completely separate. And I just don't talk about this at work at all. And if I do, I'm afraid, I do get a bit, you know.

E: But it's like you say, you meet somebody in the street. It's the elephant in the room isn't it—

W: Yeah, for us, but not for them because they don't think about it all the time. But my friends...I came off Facebook in December last year because I'd seen a few things going round, where I could see that people who were not in agreement with lockdowns at that point. And especially you know, we were coming into the vaccinations, or jabs being ready.

There was a couple of people that you know, forwarded stuff just angered me, so I just left and I haven't really contacted anybody since. I literally have no contact with my old friends now because the gap's just too wide...I just don't want the conflict. Every single conversation is a potential for conflict, that I just don't want. So I would rather not contact them and not risk that conflict. So I just don't speak. I just don't contact them anymore.

And they haven't contacted me either.

E: Yeah. I think they thought you were mad.

W: Yeah but I didn't share anything that was mad or untrue.

E: Didn't share any fake news.

W: No, I didn't. Although one of them did try and call me out on something I posted as if it was fake news, but it wasn't, it had a source. Anyway, So that's really hard, because I had about 80 or 90 Facebook friends, some of which were my choir members and stuff. And I just don't I just don't interact with them at all now, haven't done for over a year. I've made my new friends, then I can speak to and that's fine. But I appear to have nothing in common with anybody I knew before.

**R: Do you think you'll go back your old friends if and when this all blows over?**

W: Yeah, some of them. Most of them, probably not, because your Facebook friends, a lot of them are sort of acquaintances rather than friends, aren't they. But some of them, yes, but only when the threat of conflict has gone somewhat and things are a lot less heated, and I feel less angry.

Thing is, I'm not angry at them particularly. I'm angry at everybody as a group, but not individuals. I'm angry at the way that they can just — they don't see that their liberties have been taken away, they don't understand that they're losing their freedom. They don't get it. And that makes me really frustrated. So I'm frustrated with all of them as a group, but not as individuals.

E: And once it's gone, it's gone.

W: And if it goes, then I can relax a bit. But until then...You can't. I just can't talk to them, because there's just no point...I didn't realise that I was the only one of my friends who valued liberty. I just didn't realise that. I kind of assumed that everybody valued liberty just like me.

E: I think they do. They just don't, they don't realise it's been taken

W: They don't though, because we spoke to two of the choir people when we came across them and one of them actually looked, there was two of them together and one of them looked at the other and said: "Well maybe freedom isn't as important to us."

E: Oh yeah.

W: And I was gobsmacked—

E: They're of a certain type though.

W: Yeah. I don't know. But anyway. So I think that's what's really shocked me, is how little people value freedom and liberty. And they don't see the correlation, when you say to them: "people fought for our freedom," they don't they don't get it. They just don't even get it so there's not really much point even trying to explain it to them, because if they don't get it, it's within you, isn't it? There's just no point. So that's why I don't talk to them, because there's just no point (laughs)!

**R: OK, yep. And then people in general? I remember sort of looking at people in the street and just thinking: "I dunno, they'll probably be OK, maybe not my cup of tea but OK, and I wish them all well." Has that changed, or has it not in your experience?**

W: That rather depends whether they've face knickers on. If they've got face knickers on then they're definitely not worth it. And other people ...yeah I suppose I am less generous than I was, because I feel like I was one to give people the benefit of the doubt. But now my expectations are just so low (laughs)!

**R: And even then you might be giving them the benefit of the doubt! I mean, yeah, that might not be such a good thing, but it is what it is.**

E: Well...I always said that unless somebody actually did something to prove me wrong, then you know they were OK, sort of thing, regardless of what other people said, even. If somebody was alright, behaved all right to me, then they were OK until they proved otherwise —

E: Unless they're wearing a face nappy!

W: Wearing a face nappy, they're definitely off the list! Yeah, definitely.

**R: All right. So there's a couple of things there then. We'll go on to face naps in a sec. But I just want to quickly ask about why you value freedom?**

W: Because what have you got if you haven't got freedom? what is there? there's nothing! you've got nothing if you're not free to work, to go out, when you want to, to travel, what is there? There is nothing. what is the point of anything?

E: You're existing, you're not living.

W: It's not living. If you aren't free to do...within the normal bounds, obviously not free to go around murdering people, but you know, free to free to do those things, which should be your inalienable right —

E: It's been, built up over hundreds of years—

W: Well, your human and inalienable rights, if you're not free to do those things then what is there? There's nothing else, there's nothing worth having. All the money in the world doesn't doesn't help if you can't do the things you want, the things that you treasure.

E: People have fought, died, suffered to get to this stage and people are just prepared to give it all away.

W: Chuck it all away. Chuck it all away.

**R: I mean, yeah. That's a debate for a different day. I personally don't believe that they died and suffered for that, they probably just died and suffered because they—**

W: They thought they did. I did hear somebody the other day that said that: "if in all of those wars, the soldiers turned round and shot the people in charge, they wouldn't have all died." The world would be a better place, you know, a more peaceful place wouldn't it? Wouldn't have happened if they hadn't followed the orders. It's not something I've ever really thought about.

**R: Yeah. It's a debate for a different time, but it's something that I kind of wonder about.**

E: Yeah, they may be fighting for their mates or their country or whatever, but the result was that they still end up dead in this and if they hadn't have done, or we'd have lost, who knows where we would have been? I can't imagine we would be any better.

**R: Yeah. You've got me there, You've got me there. So, there's been a lot of messaging, and a lot of information that has been disseminated on either side about what this thing is and so on, and it's caused a lot of division, a lot of friction. And amongst all of that division and friction, perhaps the most bitter disagreements are among those on masks.**

**So I did ask [friend] about this, obviously with [another friend] in the room and—**

E: You ran out of tape?!

**R: Oh, man, like, I felt for the poor transcriptionist because I'm going through her thing, just dressing it up a little bit just to put the quotation marks in and making it a bit more, something that I'm happy with? You know, little stylistic things and I'm just thinking like: "you can just you can just feel the fire come off the page."**

**[We talk about this mutual friend for a few minutes.] Yeah, so masks are pretty divisive and for some people it causes some degree of profound distress to talk about them. But, can you tell me about your own perspective of the mask?**

W: My problem with the mask, is that the absolutely only possible reason for having them is to perpetuate fear. There is no other reason. As we all know, there is nothing anywhere to say for definite that they do anything more than nothing as far as stopping a virus virussing. Absolutely nothing.

We know that the purpose of them in surgeries and things like that, is for bacteria, not viruses. We know that there have been randomised trials, the big one last year in Denmark, we know that there have been so many reports and studies over God knows how many years proving and showing that they do absolutely nothing. So the only possible reason for them is to perpetuate fear, and my god they do that because they are visible everywhere.

They are absolutely the biggest visible threat that everybody can see around them: "look, we're still in a pandemic because people are wearing masks." I absolutely hate them. it's not wearing them. It's not

the wearing of them, although I don't like wearing them either...when I have worn one; I had to wear one, I wore one in a hairdresser...so I was having my hair coloured at the time, so I was in there for two hours and I sat in front of a mirror and I cried for two hours, because I had to look at myself wearing a mask and other people around me. And I cried literally solid for two hours and I don't cry often. I don't do crying. It's not a thing I do. But I absolutely hated it. And it's not just the wearing of them. I hate seeing them around me, not because I'm fearful of the virus which is obviously what the intention is.

They are for subjugation, they are to make people feel and look dehumanised. They are to make the world look dystopian. There is no other reason for it. There isn't. There isn't. And that I find the most sinister thing that the governments around the world are doing. It's the one of the most sinister things they're doing, is to keep people face napped up. I absolutely hate them. There are no words to express that any anymore.

E: Our own leaders right at the beginning, they said: "Don't wear them, they don't do any work. That's all out there, that's on record as I'm saying that, and you point that out to people who are all for the masks—

W: Oh yeah, they must do something(!)

E: No, no, no, no, no, this is what they said, they told us in the start, they don't do any good. "Oh, well, yeah, they just told us because they didn't want people buying them and taking them away from the NHS." So what you're saying is: "They they do do good, they could have done you some good and they told you not to [buy any]," they lied to you.

But either way, it's not good. They could have just said: "don't buy the surgical masks, make your own." Do something like that. But they said "no, don't wear anything." If you say this to people? They say "oh, it's because they didn't want everyone buying up the masks." And they're all right with that!

Can't you understand what you just said there? You're happy to be lied to, and your health put at risk. You're fine with that. I just, I just can't get my head round the thinking: "They only said that because they didn't want people buying up the masks."

W: As far as you're [E is] concerned, they were happy for you to die?

E: Yeah, yeah. They could they could have said "make one out of a handkerchief, or do something." But they didn't even do that, so work that one out.

**R: I mean, if they're lying to you about that, what else are they lying to you about?**

W: Exactly. That's the point. That's what I keep saying "it is what it is." Somebody else said that to me "it is what it is." I said: "no, it is it is only what it is because you are OK with them lying to you."

E: Slightly off topic, but it was one of my successes. This week, I shared the mindscape, SPI-B thing with a chap at work and to his credit, he did go away and read it. He came back to me and said, he came back to me and said: "if that's the stuff they're prepared to let you know about, what are they doing that they're not telling you about?"

**R: Well as we've established, I mean Professor Michie, well, let's not give her title because I know that people like that don't like having their titles withheld. Michie. She's been trying to figure this stuff out for a long time. A lot of these public health freaks have been. So I wanted to go a bit deeper then. Why then W, the profound upset at wearing a mask for two hours?**

W: I realised the other day, I've always hated the face coverings. I used to get cross when I saw, you know, ladies wearing the whatever they're called, the Hijab or the Naqib? [ed. Niqab].

**R: The Niqab I think is the one which is across the face. The Hijab is over the head.**

W: Right. OK, so it's the Niqab then. I mean, I've always hated that as well. I just always saw it as oppression. I used to want to say to these women: "you're living in a country where we're not oppressed." Obviously we are now, but I've always seen it as a sign of oppression, always. And I've never liked it, and I realised that the other day. It never really occurred to me, but it's the oppression.

It's the: "cover your face. You're a slave, you're not worthy to have your face being shown." I think that's probably what it is. And it is visceral thing. It is visceral. It is a physical, inside sort of hatred and anger that I feel, when I see them. Hate it. And I always have done. I don't think it was obviously as bad with the niqab because it wasn't me. I wasn't being threatened. But I didn't like seeing it, because to me it all it shows is that those women are happy to be oppressed, because they didn't need to wear them.

Where in the countries where they sort of originated from in like Saudi and places like that, I guess they've had to wear them, but they don't have to wear one here. That's their choice. That that kind of negates what I'm saying doesn't it? Because they've chosen to wear something that makes them look oppressed, which didn't make any sense to me (laughs)!

E: Gotta be careful here, you're in Islamophobic territory!

W: It's not Islamophobic, it was Niqab-o-phobic! I just hated the face coverings.

**R: And as it goes, you can generalise this. And I think it was Simon Elmer from Architects for Social Housing, who put something out. It wasn't about Muslims, but it was about slaves. So we're talking plantation slaves and stuff, and how face covering and slavery have got quite an intimate relationship.**

W: Yeah, well, yes. Because I mean, we've since seen the pictures of the inmates at Guantanamo Bay. I mean that was well before COVID They make them wear them, and they make them wear them in order to make them feel dehumanised and oppressed. That's why they do it. It's a form of torture.

**R: Yeah. Yeah, like I say, it's been it's been used before.**

W: Yeah. And that's how I see it. It's a form of torture, to me. It's torture. Yeah. And Oppression.

E: The masks themselves, we know are futile. That's what makes me angry, seeing people going along with something, that literally makes no sense and is pointless. It's pointless, and yet they go along with it—

W: Because there's no harm in it, well there is because they're pointless, so why are they doing it.

E: And the longer it goes on, the more normal it gets, lots of children growing up, that's all they see. It's almost like brainwashing, especially for the for the young. It's conditioning people, isn't it?

W: It's sinister, it's sinister and dystopian. And it is a visible sign that people have given up their liberty as well to me. That's what it is. They they claim not to see it like that, but that is what it is. It is the visible sign that they're complying with something that makes no sense, but they're doing it anyway because they've been told to do it and they're doing it.

E: I can't look at them as individuals. You can't see them as individuals anymore.

W: Well you can't can you? if you can't see their face.

**R: It does screw with facial recognition and I think that's fairly well validated now.**

W: It does. My mum has problems, I mean, look at all the people that have been cut out. I mean, 10% of the the population, or possibly more is either deaf or very hard of hearing. You know, they're completely cut out. My mum is 78 and she struggles without seeing people's mouth moving. She struggles to, although she's not deaf, she does have a hearing aid now and she struggles if she can't see the shape of somebody's mouth when they're talking and I do too. I'm not deaf—

E: It's not just that, facial movements, can mean just as much as the speech itself. You can see *how* somebody's saying something, if you can only see their eyes, it's not enough. Quite a lot of the time, it comes across as being angry, I think.

**R: Well, yeah, I mean, even now, it's probably a bit different hearing me as a disembodied voice and I you, because we have our gesticulations and we have our micro expressions. That's taken for granted.**

W: Yeah. And all the babies that are not picking up on those things, how dysfunctional are they going to be? We will only see that in six or seven years time how badly it's affected the babies that have been born over this time. When I walked down [the street] today and there was women pushing prams and they had masks on.

And as I walked past them, I say “babies need to see faces,” but they don't hear me. I think it blocks their ears as well. I think their masks block their ears as well.

E: I think the mask, its a visual manifestation of everything we hate about this nonsense that's going on now. It's the symbol. Sum it all up with that.

W: It's on the front of Laura Dodsworth's book “A state of fear.” There's silhouettes of people, but they've got masks on. So it is the biggest symbol of the whole fiasco. The whole farce.

[We talk more about Laura Dodsworth's position on masking]

**R: So yeah, it's part of a uniform thing of messaging, right? It's part of a phenomenon of messaging. So can you talk to me a little bit more about your views on how the messaging surrounding the COVID phenomenon has been handled?**

E: Oh, absolutely brilliantly!

**R: Excellent! Fantastic!**

E: Well, I say brilliantly, in my mind, it isn't. It makes literally no sense. And yet, people seem to go along with it...I've got another theory, going back to [W's brother], he's been on board with this for 14 years, my brother. We didn't have any time for it, and I think it was literally that— most people literally don't have time to look at this.

At the time, we had two small kids...we had other things to be getting on with. I think the difference with this now, is it's a major impact. Whereas “that” was something that was happening in the banking world, something which we didn't realise, or we didn't think affected us in any way...most of these people perhaps haven't got time to look at it.

W: No, they haven't got time. But also I think I do remember saying to [my brother], “but why would they do that?” And I get people saying to me now: “Why would they do that? Why?”

E: We don't know, but that doesn't mean to say they're not doing it, just because you don't understand. But yeah, there's so much messaging, you can't take it all in. Not everyone can, spend the time looking at it and you've got to be looking at it, picking up all the nonsense they're coming out with: “Hang on, you've just criticised, You've contradicted yourself, that you said that after saying this—”

W: In the same press conference even.

E: ...Well, I say they haven't got time to look at it. They don't think it's important enough to look at it.

**R: You make time for the things that matter.**

E: Sorry?

**R: You make time for the things that matter.**

W: But that's the thing, isn't it I guess. We know this matters, they don't think it does. They think it's just gonna, it's just going to end at some point. And that's the one thing I do say at work is: "Why do you think that? Why do you think it's going to end? There's no intention for this to end."

And so I do say that and people, I think people will remember that as time goes on, they will keep remembering that. or keep so alone. [Inaudible] I get people saying to me: "What can I do? I can't do anything, can I?"

But the messaging is, I guess, they've done a pretty perfect job of it, haven't they? I think, as far as they're concerned, as far as we're concerned it's rubbish isn't it?

E: It's not convinced me at all. In fact—

W: Everything they say pushes me away.

E: But yet, it seems to work on everyone else.

W: Yeah. The messaging, the propaganda, the horrific and the money that they've spent on the propaganda that they've...I mean how do people not recognise propaganda how can they not see it?!

E: We thought there was something funny going on, but since we've looked at people like Laura Dodsworth, [she] pointed in the right direction, official government documents and things telling you exactly how they do this, and what the formulas are and how to achieve it. It's incredible.

**R: And they've been in development for quite some time, as we've discussed before.**

W: Yeah.

E: Mindspace—

W: David Cameron.

E: Yeah I think Mindspace, I think was published 2012, or was it 2008? Probably 2012.

W: David Cameron started up what is now the Nudge Unit didn't he? The Behavioural Insights Team. He started that up way back.

R: That was in 2010, I believe.

E: We didn't know any of this existed, did we? Mind you, we should have done from watching old episodes of yes, Minister. It's all there. It's all there. Do you watch that, Yes, Minister?

**R: I've only watched a few clips, just when it's on telly but not enough to follow it, If you know what I mean?**

E: You need to watch that, it's all there.

W: But what that says, you see, is that it's actually the civil service that are the problem. Not the politicians themselves.

**R: Sorry, if I recall correctly, a lot of this stuff is coming from Whitehall, according to Dodsworth.**

W: Yeah, that's right. So it's the civil servants that are, and now because we've got this problem with these corrupt scientists as well, the SAGE committee and to an extent the JCVI, although they have tried to head a little bit off, but not enough.

But conflicted scientists and how many civil servants, we won't even know about them? We know that the SAGE committee is conflicted but we don't know what civil servants are behind that do we, and how conflicted they must be as well.

E: Well, that chap from the JCVI as well, forget his name.

**R: The Chinese chap? The Pfizer guy?**

E: Yeah. Pfizer guy, wasn't it? Yeah. He's on their books, isn't he? As a— I forget what they said he was now.

**R: He's a grant recipient. Yeah, I mean, it can mean quite a lot. Or it can mean quite a little. like, in one of the papers that we submitted recently, we had to declare some conflicts of interest. They didn't change anything, but there were conflicts of interest. So—**

E: But do you think in the old days, the tabloids would have picked up on that and put it in the paper anyway?

W: But they did!

E: Did they?

W: Yeah, there was a big full page spread, this time last year or perhaps yeah, probably about this time last year with all the follow up with the cronyism when they bought out all the [inaudible], so it has been in the mainstream media.

E: I'm thinking this particular bloke from the JCVI, in the olden days, the tabloids would have picked they'd have run with those stories, whether there was anything in it or not. They'd have just stuck it in, they would have done wouldn't they? Anything like that, it's a story, they'd have put it in, but there's nothing.

**R: It seems like they tend to go after the politicians but not the scientists.**

W: Yeah.

E: Yeah.

W: Yeah. They've got White Coat Syndrome.

E: So there was there was a thing I read today, that was the press briefing. They're not allowed to question anything that relates to the public health, or messaging or anything like that. They're not allowed to question it.

**R: Oh, that's been in place last year.**

W: Yeah. But somebody did try to question something yesterday, and apparently it was the only question that didn't get answered.

E: Yeah.

W: Boris gave him a withered look, didn't answer it apparently. I didn't look at it.

E: That's probably one of your other questions isn't it? That's a scary thing, the censorship that's going on.

W: Horrendous.

**R: Yeah, yeah. I mean, so it has been a phenomenon of messaging, modification of physical appearance, a phenomenon of behaviour and so in the spirit of talking about messaging then, while we're on the subject of white coats, what is your take on the current vaccination drive and the messaging behind it?**

W: The messaging behind it makes absolutely no sense whatsoever because they keep telling us that they wane after a few months so why would you bother keep doing them—

E: Well, it goes back further than that, it's the fact that they keep changing it. It was initially going to be just the elderly and the vulnerable and that'd be great. And they're just creeping down the age range. That was never on the cards and the science doesn't back that up, either. Why would you be doing that? They're just, going with an expression, moving the goalposts. They're constantly moving them.

W: But without any actual scrutiny, without any parliamentary scrutiny or anything.

E: Yeah. Why? Why do you keep doing this? Why are they doing it? Why? It makes you suspicious, doesn't it? Why'd you keep—

W: Well I've seen something back in. I saw when I was still on Facebook, in about September last year, there was something that came out of Ireland, Ireland, were a little bit ahead of us on things, and they were talking about the COVID passes. And I said: "track and trace leads here." And I didn't get anybody say anything. But that was exactly what it was. So it wasn't a conspiracy theory. It was a spoiler alert.

But people don't remember that stuff. And it's clearly the whole point of the vaccine drive is to get everybody on digital ID, on the vaccine passports. That's the purpose of it, there is no other because it's not to do with the virus, it's not to do with our health is it? Otherwise Austrians wouldn't be enticed into brothels to have it would they?

**R: No. And that's one of the many inducements.**

W: Yeah, that's right. Burgers and Fries and ice creams and all sorts of things we've had all over the world. None of them good for you, so how can it be to do with your health?

E: But you said about people not remembering you saying something? There's a reason for that, I think. It's because they're coming out with so much stuff. You can't retain it all.

W: I don't remember everything. Sometimes people will come out with something and say "do you remember this?" and I won't remember.

[inaudible] The fact that we know that we are being deliberately confused, at least regardless of what we can remember and what we can't remember, at least we know that that's what they're doing if we're aware that that's what they're doing.

E: But that doesn't help everybody else does it? They forget, they just go along with it.

**R: And what about vaccination as medical practice in itself?**

E: Until now, we haven't had a problem with it.

W: What's happened now is, I don't trust anything medical now. I said to E today: "if I have a heart attack, please don't send me to a hospital, I'd rather die just where I am than go into a hospital."

E: This is one of the things they were worried about was...people lose faith.

W: That's what's happened. I have lost faith. I'm very I'm now very disappointed in myself for allowing the kids to have the HPV vaccine, because I wish I'd have not trusted them then. Because I did, it was four or five years ago now. And apparently younger daughter did have a convulsion bathroom floor and I thought they were just you know, being hypochondriacs, but I now think that maybe she did.

E: Let's hope it's nothing—

W: Yeah, but yeah, I will never have another injection, now.

E: It's had the reverse effect on us hasn't it? It's really dented our— we did the MMR and everything.

W: We've had everything and when my eldest was having the MMR, all the Andrew Wakefield stuff was happening. And I thought he was just—

E: A Nutter. And yet all all the ante-natal group—

W: They were against it, but it'll be the other way around now. I'll be the only one that's going against this, they will be taking all the injections God gives them. God being—

E: But can you imagine, [with] these vaccines, the truth can never be allowed come to come out. Because everyone will question everything won't they.

**R: There's too much money in it.**

E: Yeah and people will stop taking all the other vaccines.

W: They're never gonna have another one again, ever because you just don't know what you're gonna pump in.

E: So these vaccines, whether they're rubbish or not, they can't be seen to fail, they can't.

**R: You can kind of see that as part of the messaging drive in my view.**

E: Yeah?

**R: If Omicron is a vaccine escape mutant, then surely it suggests that the vaccine has gone and defeated itself?**

W: Yeah.

E: But the answer to that is another vaccine, or more of the same!

**R: Yes, of course, of course.**

E: They can get it done in 100 days can't they?

**R: I mean, I think it's perfectly possible to develop a drug in 100 days, as to whether it's safe or effective is a different story.**

E: Could you give that, within 100 days of someone who's had the other jab?,

**R: Oh, that's their problem.**

E: Exactly, yeah. But you know, the boosters, you're supposed to have six months or five months after.

W: I mean, we haven't even talked to...we're talking about vaccines here. It's not a vaccine, as we know, they've changed the definition in order for it to be classified as such. But they shouldn't even be giving them, because there are treatments that, that we know, work, that credible and uncorrupted doctors and scientists were using, have used and done trials, well not trials but they've, you know, they've had patients that are alive, that wouldn't be if they hadn't used their medical experience and knowledge and actually been allowed, well they weren't really allowed to be doctors, but they went ahead and proved themselves to be good doctors anyway and saved their patients.

So these these things shouldn't even be under emergency authorisation. They shouldn't be, because there are valid treatments out there that can be used and used safely as they have done in India, and, and other places. I mean, it's just—

E: I mean, we've been keeping an eye on the yellow card system and thinking: “bloody hell, this doesn't look good.” But if anyone you talk to has had the vaccine they've never been made aware of it. It's not mentioned to them.

**R: And quite often there's no interest in carding. As I was saying to somebody like, well, if they've gone 30 years in their career without carding anything, including drugs prior to this, which have killed people and been taken off market for having done so, why would they start now?**

W: For killing only maybe 10 or 20 people and this one's allowed to kill as many as they like.

E: I've stood at the vaccination centre in Boots and eavesdropped. It's all quite open up there. Just pretended I was looking at something and I could actually hear what was going on the other side of the panel. There's no mention of the yellow card system or anything like that.

[We talk about how the messaging surrounding the latest variant has been used to drive booster uptake]. E: “Some people will be alright with that because they think: “well anything that gets more people jabbed, is for our [own] good.”

W: Certainly, Susan Michie will be alright with it.

**R: Susan Michie came up with it, of course she'll be alright with it. I mean, I have talked to some people who said that “we needed an amplification of the fear to get idiots to comply.”**

E: Yeah.

**R: So the implication there is, so long as you agree with the cause, it's OK to psychologically torture people.**

W: Yeah.

E: Of course, yeah. All's fair in love and war. Fair means or foul.

W: This is a war. This is definitely a war.

E: That's my dad's attitude as well I think...if he could, he'd make have the jab. He would by any means possible. He can't, but he's he's all OK with that.

**R: I mean, that's quite unsettling.**

E: It is. It is. It's not the man I remember.

**R: Maybe just maybe the presentation of your dad up until now, hasn't shone a light on this aspect of his personality. And maybe he was always this way. Do you know what I mean? There's so many ...it could not necessarily be a transformation so much as you seeing him in the cold light of day,**

W: A Manifestation, yeah.

E: He's always been authoritarian.

**R: There you go. There you go. But yeah, I mean, so you talked about God and a sort of sense of disgust at what is going on. So I think now's a good time to ask you about your spiritual outlook, if any. Can you tell us a little bit about that?**

E: Not very spiritual at all.

W: Not really at all, no. Not religious and so religion doesn't figure. I don't really understand spiritual—there's different kinds of it, isn't there? This modern this “Neo-Spiritual” stuff with all the the light and energy and crystals and all that stuff, I don't get that at all. That might as well be a different language. I literally don't understand any of that, at all.

I don't know what people mean when they talk about vibes and high energy and light and all that, I just don't get it. It doesn't mean anything to me, at all. So I must be quite shallow I think (laughs)!

E: I think you probably feel it in a different way. You don't understand what they're talking about. But thinking you're out on a nice walk or something like that, like those starlings we saw the other day. Fantastic. You got a buzz out of that sort of thing.

W: Yeah I suppose, or when I'm walking on a beach because I can see the sea.

E: That could be classed as spiritual or something?

W: Yeah, it's what makes you feel good I suppose. I don't do the language side. So neither of us are...we like going for walks, we know what we like and we like simple things. We like simple pleasures. So you know, walks, beautiful countryside, landscapes, beaches, things like that. Simple pleasures. But we don't go too heavy into the meaning, or any of that stuff. So yeah, it doesn't really mean anything to us does it, spirituality as such.

**R: OK, so—**

E: Sorry!

**R: No right or wrong answer! So then, given your position on spirituality, or a lack thereof, Where does morality, Where do right and wrong come from?**

W: Oooh. Well, for me, I suppose it's your conscience, isn't it? It's the little good angel on your shoulder telling you that you're doing— I am not somebody that ever likes to do, or could do wrong things. My conscience won't let me, that's why I can't understand how these politicians can sleep at night, because I wouldn't be able to do the things they're doing to people.

If something you're doing is harming somebody, then you're doing something wrong, aren't you? And I couldn't do that. So I suppose it's in you, isn't it? Whether you're—

E: I don't know, it's probably a combination of nature...I don't really know. You're brought up a certain way. But it's not just that. It's like you say, you know. It is within you, isn't it? It's what it feels like, yeah.

W: You can, show somebody, when you bring your kids up, you'll can say "you must, be good and do do this and this," you know, "you don't say that to somebody because that's not very nice," or whatever. So you can point people in the right direction, but at the end of the day it's still within them, whether they, whether they choose to follow that or whether it doesn't really bother them to be horrible to people.

It's within you, isn't it? It's something within you. I think some people get a kick out of being horrible, or they must do, mustn't they?

**R: It's all personality disorders and stuff, isn't it? Sadism, psychopathy, whatever.**

W: Yeah, so I guess. Yeah. I think you can be shown, given an example. But but it's still up to you to choose whether you follow that or not, isn't it.

E: We're back to good and evil again aren't we? Heaven and hell! You can see how they came up with it, couldn't you.

**R: And so, to digress a little bit then, what is your perspective on sickness and death? What role are they in life? What's your opinion on them?**

E: It's just part of life, isn't it?

W: Death is part of life. I'm not frightened of death at all. And I'm less frightened of it now than I ever was. Because, if anything can be learned from this, it is: what is the point of existing, which is what lockdown is. It's existence. What is the point of that, if you can't live, if you can't do what you should be free to do, then that's not that's not living. And death would be actually preferable (laughs) to being locked down for the rest of your life.

I put out on Facebook fairly early on that I'm not scared of dying, I'm scared of not living. That is my thing. I'm very pragmatic about death, as long as it's not painful. I don't like pain. If I could if I could die in my sleep peacefully, it wouldn't matter when it was. I don't really have a "I've got to get to 95," you know, but I do want to do things. I did want to do things before I die. And now it doesn't look like I'm going to be allowed to do those things, because most of them involve travel and that's taken me well over a year to even start to come to terms with, the fact that I'm probably never going to leave these shores again.

But I don't care. I'm still not doing what they want done. I will give up that travel, but it does take away my reason for having a longer life to fit that bucket list into. I...because I've E and the kids over the last year, that I don't want to live. I don't want to see this world that they want, that appears to be coming about. I don't want to see it. I'm actually not interested in it. So for me now, it's kind of a hard thing for people to hear, and a hard thing for people to understand. But I actually don't, I don't care if I die now.

It wouldn't bother me. I don't care. Because at the moment, from what I can see that is the future, I just don't want it. I don't want that future. There is no compromise for me. It's not a future that I want to— I don't feel as bad now, as I did six months ago, because I really didn't...I just didn't want to live.

E: Yeah, and the reason for that is?.

W: What do you mean?

E: The reason you don't feel as bad now?

W: The reason I don't feel as bad now—

E: Was because of the people

W: Well yeah, the people we've met, we're not alone. No, *I know*, we're not alone.

E: And potentially, if it does go as bad as you think, they may be able to carve out a different way of life, maybe I don't know. I don't think I'd want to, but that's got to be preferable to dying.

W: I don't know. I'm less worried about death than I was a year ago. It means less to me, death. Because living means less.

**R: OK.**

W: If you see what I mean.

**R: I see what you mean. Yeah, like the relative value of everything has gone down.**

W: Yeah.

**R: OK. And what about being ill?**

W: About what?

**R: Being ill? Being sick.**

W: Being ill?! I mean, that's what everybody's absolutely terrified at and again it doesn't bother me. I'm not ill very often, so it's not something I think about. I'm out of touch with. I mean, I don't want to suffer, I don't want an illness that makes me suffer, and that kind of bothers me, because there's not going to be the treatments, the hospitals. I don't want to go into hospital.

I don't want to have anything to do with doctors or hospitals. Not that anybody does particularly, but I literally don't want to have anything to do with them ever. So that's kind of a bit of a worry. But I guess we'll just have to cross that bridge when we come to it, I don't know.

E: We're taking steps now aren't we?

W: Well to stop getting viruses and things we are, but we can't stop getting—

E: No, but we're also trying to eat better, trying to take that more seriously. Should have been doing it all along really.

W: [to E] So what do you think about death? What's your—

**R: You mentioned it was part of life, But if E wants to elaborate on that, then—**

E: I don't really. I'm not scared. I'd like to live a bit longer, see me kids grow up and whatever, perhaps grandkids. Again, it's probably me getting older as well. Wouldn't say we've lived a full life yet, but I'm not—it's difficult. I think when you're younger, there's more, sounds really bad doesn't it? There's more to look forward to when you're younger. When you get older. It's more behind you, isn't it?

**R: No, I get that, I understand that.**

E: It's very difficult to explain. We've had our children, we've passed our genes on—

**R: Now what?**

E: Yeah, exactly, I'm looking overall: "what is the point of my life now," sort of thing? It's, done my job, now what's left to do? We are all part of a chain as it were. Just a link.

W: Yeah.

E: I didn't realise that until [eldest daughter] was born, the minute she was born, it suddenly occurred to me. Was quite a moment.

R: Oh, I've heard that—

E: You just see yourself in the grand scheme of things as just this chapter or link or whatever. And it's actually quite comforting, oddly enough. It's like the Total Perspective Vortex in Hitchhiker's Guide, you see yourself in relation and far from being a horrible thing, it was it was strangely quite comforting.

**R: Sounds like quite a profound experience. I must say.**

E: It was, It really was. Sorry about that, I've gone off topic! Alright. So death is—

W: I'm laughing, because it was actually quite funny, because I'd just given birth. And I'm saying to E, "are you alright?" Instead of it [being the other way]. It was quite an ironic situation because I was asking him if he was OK (laughs).

E: "It's OK dear, just seeing myself in relation to the rest of the whole of the universe!"

[we briefly touch on the subject a little further]

**R: So, it's a bit of a kind of roundabout question, though. But are you more comfortable in groups or on your own? So how would you feel if you weren't invited to a party, let's say?**

W: Oh, I don't like missing out on things. Or rather, I don't like knowing I've missed out on something. So what you don't know doesn't hurt you, does it? I don't like my own company, literally on my own, although, now, often that's preferable to being with other people who don't think the same way.

But as far as groups of sceptics our little groups and things. Yeah, I like being in groups of them. But, yeah, so I don't like missing out on things. I would feel a bit hurt if I were left out or not invited to a party or something that everybody else was going to. E's a lot more comfortable on his own.

E: Yeah but I'm also OK in groups as well, either or. Depends on the group I suppose. Don't know.

**R: Alright, home stretch now, you'll be glad to know. So this has gone on for quite a long time, hasn't it. What do you think motivates it all? Or what's behind all of this, that we're seeing before us?**

W: Well, I think the fact that they started talking about the "new normal" within a couple of weeks, says that there's obviously some massive plan and it's obviously global, because it's hitting everywhere, or the Western world, well everywhere else [too]. But but the main players are sort of Canada, Australia, it's all the of big Commonwealth, Anglophile sort of countries isn't it mainly. And the US.

E: The strange thing I can't understand is if it was just aimed at the West by the Chinese and the Russians, they're well with it aren't they. They're normally the opposite from each other. It really is worldwide.

W: I think there's obviously some sort of global takeover bid by a mixture of people and the fact that we've got all the censorship says that the media, social media, big companies that run those are all linked, because it's just so obvious, the fact that anybody that comes out with any truth whatsoever is being censored, and they're calling it misinformation. The fact checkers are literally that, they check facts and then remove them. You've got the massive censorship of anything that's against Big Pharma, Big media—

E: You don't even have to be against it, you literally just have to question what the government's doing.

W: Yeah just even ask a question. The fact that also that the richest people in the world, have just increased— I saw something today, somebody showed me at the stand today that Jacinda Ardern, her net worth before the pandemic was 800,000, presumably New Zealand dollars and it's now 25 million New Zealand Dollars.

It's not really that much of a surprise that she's all in for it is it, if she's timesed her wealth more than 25 times over the course of two years. So there is clearly corruption, there is clearly conflict, massive conflict of interest, that is clearly a stripping of wealth from all of the poor people in the world and giving everything to the richest people in the world.

I mean, it's just so obvious. It can't be denied, because that's exactly what's happened.

E: Build back better.

W: Yeah, build back better . So there's clearly a global agenda of some kind, who exactly is behind it? I don't know. I've seen all the—you see all the theories, all the stuff about the World Economic Forum and the World Bank and you know, all that stuff, The World Health Organisation, everything with “World” at the beginning of it.

E: Before all this, you'd say, “well, this is nonsense, you know, people are never going to go along with this.” And yet, here we are. Nothing can surprise me. Absolutely nothing can surprise me.

W: it does. It does follow all of those, all of those things that people say, are conspiracy theories. But they're happening, so they can't really be conspiracy.

It's about controlling the masses. I think there are people who do want to depopulate and whether whether that is going to be borne out by the vaccination programme, I don't know. I mean, you know, Bill Gates is from a family of eugenicists. Prince Charles and Prince Philip have said things about you know [depopulation], these things have been said. It can't be denied that they've been said—who knows? We'll never know.

E: But keep changing their story every five minutes whether it's our government, someone else's government, the WHO, they change their story from week to the next and nobody notices, or says anything.

W: They change history as well, Because they keep changing definitions of things.

E: People keep going back to 1984. But it's uncanny, really. Some of it.

W: I don't know whether we'll know, exactly, but it's not good. Is it? Because what we're heading for is totalitarianism. Like a form of global totalitarianism, isn't it. That is what we're heading for, Because there is no other way out. What is the point of digital ID, if not to control people? What is the point of it? There isn't any other point to it.

E: Or they spent 37 billion the Track and Trace? Yet we were down Portsmouth On Monday, looking at one of these giant aircraft carrier which was 3.1 billion. Jesus, you could get 10 or 11. Have you seen these two new aircraft carriers we've got? Absolutely massive.

**R: I've not, but I know the size of an aircraft carrier and they're pretty big.**

E: I mean, you could buy 11 of them. The amount of personnel, the effort, the technology, the years of design, the building the manufacture—

W: And all they bought is a piece of useless software for 39 billion quid.

E: So it makes you wonder what the hell's going on there.

**R: Yeah.**

E: You get something physical, something tangible. As being in that sort of line of work, it will be a very small part, the amount of effort that we have to put in just for a tiny little part that might be used on the base of one of the radars or something that goes round. Then multiply that up. There must be hundreds of thousands of companies, doing all that work, before you even get to the stage of putting it together. Just compare the two—

W: How can a piece of software even be worth 39 billion quid?

E: Something else is going on here.

W: Yeah. Money. Follow the money. Join the dots.

**R: God Yeah. So how do you think this is all going to end? I mean, you talked about totalitarianism as being part of our future. Do you think that's where it stops? Or do things change from here? Where do you see things going?**

W: I'm not an optimist, so I don't.

E: I was, but seeing the compliance and everything at the moment, I don't see it falling.

W: I wonder whether people will only realise, when it's too late.

E: A lot of people won't. Younger people. Depends on how long this goes on for. If you're born and brought up in it, it's normal.

**R: Yeah It'll be fine.**

E: It'll be fine, you don't know any different.

W: It's not what you want for the next generations.

E: It's not what we want, but they won't know any different. It'll be normal. The New Normal. It's terrifying.

W: Yeah. It is terrifying. I can't see anything good, I can't see a good ending. Because I don't think although there are people like us, I mean, I *never* used to think this. I mean, I thought my brother was a nutter. I would never have, I would never have believed that this could happen in our — well, in any lifetime, not just ours.

I just wouldn't have thought that the powers that be were malevolent, but they are. They definitely are. Not only do they not care about us, they actually wish harm on us. And I wouldn't have thought I'd have

ever thought that. For me, for me to come around to that way of thinking is such a huge change to where I was two years ago. I knew our politicians were corrupt. I didn't realise that they were malevolent. I didn't realise just how corrupt and evil this all is. I think that's another I don't want to see it, because it's not the world that I know, or a world that I want to be a part of.

**R: Right.**

W: I'm scared to see where it's gonna go. I don't want to see it. Because I because I have no faith or hope that it's going to end well. It's like the horror, you know, the thriller films that you three [E and the children], like watching. I don't want to watch them, because I don't want to see what happens. And that's how I feel about the world now. I don't want to see it.

**R: OK.**

E: We've ended on a high note (laughs).

W: Well, I can't see how enough people are going to turn round that are going to switch now. Especially not in this country. Maybe they will in other countries, they will. I don't know. Where they've got harder lives. I think we're soft in this country. And I think people just think, "oh, well they're OK, we will come out of this." Whereas in other countries, where life is harder, they've got less to lose, but they've got more to fight for.

E: Well our generation is the first generation that's not known a war. Our parents were born into it, so they had to live with their parents who were in it, but yeah, we've had nothing like that that. [inaudible]

**R: So a couple of final questions. Final 2 questions. So what were your experience of the lockdown measures then, and after that, what is a human?**

E: Experience of the lockdown, well we were OK to start with initially, we sort of bought into it actually

W: And I think because the weather was so nice that year, if it had been like it was this year it would have been much, much harder. But we kind of made the most of the weather and going out for walks every day. Trying to have a little bit of something nice every day, you know, a nice walk or whatever. Nice food, you know, we'd sort of treat ourselves a bit.

But then as time went on—

E: We could see this isn't gonna last forever. We'll make the most of it. And everybody started to clap for the NHS and stuff. That was a real turning point. I never bought into that.

W: I did for the first couple and then that was it.

E: I used to find it funny [ed. As in strange]. Really funny.

W: So the measures themselves you mean?

**R: Yeah.**

W: I guess we just made the most of it to start with, until we then started looking into things and realised that it wasn't right. I mean, I knew it wasn't right from day one. Even on day one, I said: "this is just weird. We've never done anything like this. Why would we do this? How can an economy survive if you shut it down for three weeks? How can that happen?" But...OK, we'll give them the benefit of the doubt for three weeks and then when it didn't end, then we started looking at things we realised it didn't make any sense.

We realised that the data didn't match what they were trying to spin it as. It just didn't match, did it. And then, finding other clever people, the commenters on the Daily Sceptic, and on Lockdown Sceptics, you know, realising what we were feeling, other people were feeling too, and the clever people, looking *really* looking at the data. Some of those people on there are so, so clever, pointing out other things that we would never have noticed—

E: Just on the data side, once you know where to look, it's not hard to find and check these things, is it? I used to keep an eye on the all-cause mortality. There's a very good graph, it was just going down, and down, and down and down and it was it was going sort of negative at one point and I shared this with a chap at work and all of a sudden they stopped producing it!

W: Yeah. Hidden stuff. Keep hiding stuff. So yeah, I guess we sort of went along with it to start with, but grudgingly and then got more and more angry about it because we knew what we were being told wasn't true, and that they were manipulating all the graphs, that they were manipulating the data for their own ends to keep it going. So then we were just getting angrier, you know, more and more frustrated and angry. Because other people couldn't see it. But yeah.

E: And certainly, working from home was horrible.

W: Horrible Yeah. hated it.

E: I like my home and my work to be separate. I don't like it at all, there's no gap between the two.

W: So we were both back at work fairly— E, you were back at work in sort of October time.

E: No, it was earlier than that. It was in the summer that I was doing three days a week. Sort of late summer, maybe. Beginning of the the last lockdown. Second one, I think, I went back full time.

W: Yeah. And I was back in the December. So we both went back to the office a long time before other people did.

E: But we had a factory that stayed open all the way through. And none of them died!

W: And they've only been ill recently. Since they've had their jabs.

E: Yeah, there were one or two cases over Christmas but yeah.

W: They've been much more ill recently, since they've all had their jabs. And what is what is a human?

**R: Yeah.**

W: Blimey.

**R: Bizarre one to end on.**

W: You're deep you are.

E: Basically an animal, like everything else.

W: Yeah.

E: I mean, we're basically animals, of the ape family...I think it's a bit too deep for this time of night!

**R: You're OK to pass!**

E: I'll just say a naked ape.

**R: Alright.**

W: No idea....I probably should have looked at the list before we started. Not very good at those sorts of questions. Really hard.

E: No I'm just thinking, we're animals, like an ape or whatever. I think it must be the collaboration, guess we've got opposable thumbs and a brain, so do a lot of animals. It must be something to do with we've formed tribes.

W: We're a group aren't we. We're social animals—

E: But in a quite a good way. But it's an evolving thing, it's not like animals with a hierarchy and you get pack animals, but humans, I think it's evolving, but maybe it's just stayed the same. Maybe it stays the same, but we don't notice it. The tribe gets so big that there is a hierarchy there, but you're so far away from it that you don't see the hierarchy. I don't know. I don't know what I'm trying to say here, I'm rambling! Help me out here.

W: I don't know!

E: Well you've gotta try. You've got the pecking order, but this just gets bigger and bigger and bigger and you lose sight of that. But there is a pecking order. We've all got our jobs, our place, but it's so big, it's not so obvious to us any more. I don't know.

**As a post script, R asked W and E how their relationship with the state had changed over the COVID period: W wrote this in response and E assented to the contents of the statement.**

"As a direct result of what has been done for the last 20 months, I now don't trust anything or anyone in any area of so-called authority.

Not government/politicians (not that I've ever trusted them much anyway), police or judiciary, the NHS/doctors, or education. We aren't in this together, but they certainly are.

I can now see that far from protecting us, at best they don't give a monkeys for us, and at worst they wish us harm. We mean nothing. We are just vermin to them. Every single covid restriction and diktat has been about our health, that's for sure - our ill-health.

Every non-medical intervention dreamt up is to make us unfit or unhealthy in some way.

I will never trust any of them again. That relationship is dead - ruined. What they've done I can't ever forgive."