

Interview with Craig

Recorded 03 Nov 2021

R: All right, I think that's good to go. So yeah, the recordings on. So, you know, we know where we're at. So yeah, what this is all about then, like, how much have I told you about this already?

C: Not too much, just that you're kind of looking to show a bit more of a personal side for those who are skeptical. But not much further than that.

R: That's pretty much it because I don't really know what I'm doing either. So, yeah, I mean, it kind of came out of we all know that there's a monopoly on the truth here, shall we say; there's a monopoly on the reporting of what is essentially a very ferocious argument. And as part of that monopoly, a lot of bile has been directed towards people they term as anti-vaxxers or lockdown skeptics.

C: Yeah.

R: I've seen op-eds which advocate for the loss of employment for those who are anti-vaxxers. Apparently, we wish to kill babies and other such things.

C: Obviously, of course.

R: And, obviously, that ain't right, and it doesn't sit very well with me. So, one aspect of it is to sort of showcase the human side. And what's kind of emerged from sort of four interviews I've done already and the fifth is just the trends that bring people to this side of the argument, you know, what exactly are they? So, I'm kind of amassing a dataset, which hopefully, I'll analyze and be able to get kind of summarized and written up within the next month or two.

C: Yeah.

R: People have very kindly agreed to help in various capacities, be that being interviewed, and so on, so forth. And I think it'd be interesting because we've had a lot of academic studies from universities, and as far as I'm concerned, anything that's affiliated with an academic institution coming at this from a sort of sociological perspective is not worth it's weight in shit. You know, is it going to get fucking funded like, if it doesn't have the right answer?

C: Exactly.

R: I think a grass roots thing is needed. So, it just felt like the right thing to do. And so here we are.

C: Yeah. Yeah, cool. I'm happy to help in any way I can.

R: Cheers, I appreciate it.

C: Yeah, it seems like a big task you're taking on.

R: I didn't quite realize how big it was going to be until I started doing it.

C: Yeah. Yes. It is quite a lot.

R: Say again?

C: -needs to be done. It's appreciated. It does need to be done.

R: Yeah, yeah, here's hoping I can come good on it. I mean, at the end of the day, most of the stuff I use to engage my extracurricular activities, like my squat rack and my bar, is in storage. I've got no room in this room to get the music production gear out. So, there's not much else for me to do fun wise in this place then to read and to write. So here we go.

C: Yeah. Yeah. Cool.

R: Yeah. So, that's that. So, the way this kind of works is we'll have a chat. It's technically a semi structured interview. But I think by the time that people are finished, they kind of view it less as that, and people do seem to come away having enjoyed the experience, so fine. Within like a week or so, I'll get a transcript done. So then, what you get and what I get, first off, is the raw audio recordings so that you can check them against yourself. And you know, it's a barrier against misrepresentation. You know, if you don't feel that something has been transcribed correctly, you can tell me, and I expect you to do so. And then yeah, transcript, and then I kind of look for like kind of common themes and so on and so forth. I haven't started yet because I've been fucking lazy. But, you know, that's what comes out and some common themes are

starting to emerge, and then that's what gets written up. Yeah. So that's kind of- that's just, that's just kind of how it goes down.

C: Yeah, cool. Sounds good, mate. Sounds good. Yeah.

R: So, as regards names then, so do you want yours withheld or-?

C: You can use my first name. That's fine. Yeah.

R: It's actually the first time I've heard somebody not quite wanting to fully conceal their name, but also not wanting to fully reveal it either.

C: Really?

R: Can you tell me a little bit about that?

C: Well, I mean, I'm fairly comfortable with, you know, people knowing about my views. I'm pretty confident that everyone around me has a pretty good idea. I'm just, I'd like to leave it, you know, half enclosed so I can potentially protect myself if there ever is a time where I do need to conceal it somewhat. But it's not really a concern of mine, so.

R: Yeah, I think that's sensible.

C: Yeah. I'll go half in.

R: Say again?

C: We'll go half in on that just to keep it safe.

R: You're going to completely fuck the analysis, aren't you? Just like there are clear trends emerging, and then you've blown them all out of the water. All right then, so in the spirit of blowing things out of the water, let's start. So, who are you in your own words?

C: Well, there's not much to say on that really. You know, I'm a young man, if I can say that about myself. I spent, you know, most of my adult life trying to make sense of the world really. You know, I feel like I've made some ground in that respect. And yeah, I mean, this whole situation has kind of hit like a freight train really. Yeah, I'm just a pretty regular guy. You know, I enjoy music, playing sports and watching sports, and a bit of socializing, you know, I'm mostly introverted. But, yeah, just a pretty normal bloke really.

R: Okay. So, when you talk about trying to make sense of the world, like what sort of didn't make sense about it to you? Like, it suggests that you're coming at it from a sort of perspective of this doesn't add up almost, you know?

C: Yeah. Well, I guess, you know, it all began in my early 20s when I started to become really politically engaged. And that was around the time of the Iraq and Afghanistan wars. And I remember kind of being taken by the, you know, by the kind of whole sweeping of the WMDs and the fact that it was a necessary evil. And then fairly shortly, you know, just a few short years after that, it became apparent that we weren't going to be leaving anytime soon, even though the job was supposedly done.

And there were no WMDs, and all of this, you know, started to come out. And once I started to learn all of that, it was the first time that I was open to the possibility of our, you know, our kind of mainstream media network openly and willfully lying to us. And I was just, it just put me into- I was so shocked and horrified by it all.

I made a decision at that point to try and work out what was going on in the world, you know, to try and understand it. And from there, I might kind of find some purpose in my own life, you know, try and figure out what it is that I wanted to do going forward. And yeah, you know, I can never, never fully understood at that time where that journey was going to lead me to. But, yeah, you know, I'm grateful that I made that decision. But, yeah, yes, it's been an interesting journey to say the very least.

R: So, where did it lead to? Obviously, you know, we're having this conversation about the COVID bomb and so on, so forth, right. But, you know, there's been a lot of time between Iraq and COVID bollocks. So-

C: Yeah.

R: What's changed between then and now?

C: I don't necessarily believe anything's really changed, other than the fact that things are just coming to the surface. You know, I don't think we're seeing anything different. I think things are just more obvious now. But yeah, I guess, you know, for me, the way I saw the world changed dramatically in almost every way. But mainly, I have become, you know, very distrusting of our government and the media. I mean, I don't know how you could ever have trust in the media after having told the lies they

told to get us into those wars. But once you start to see through those lies, then you start to question everything they say. And it doesn't take much questioning really for it to fall apart, and it's quite shocking how willfully and readily they lie to us. So that kind of set me on a whole path of asking, you know, question after question, and it just leads you to all kinds of crazy places.

R: Okay, no, I mean, certainly a theme has been emerging. So, now's a good time to ask, where do you normally get your news from? And has it changed since this stuff broke? Was the kind of end of the love affair with the BBC, Sky News, whoever, you know, the MSM as it were, I guess the end of the love affair sounded like it was around Iraq, but was-?

C: It was, yeah.

R: Okay.

C: Yeah. You know, I do, I suppose you could say I get, you know, my news from alternative sources. But even that, you know, I take with a big pinch of salt because there's just so much information. And there are certain places I would say are, you know, consistently pretty reliable. Like The Corbett Report, I don't know if you've ever heard of James Corbett, really decent.

R: Yeah, I have.

C: Yeah.

R: I can't listen to him for very long. It's not to do with his content. It's just the voice. It's kind of like-

C: His voice.

R: It's like, you know-

C: Nasal.

R: It's not even that.

C: It's not even that?

R: So, like, he's quite clear about the fact that we're going to hell in a handcart, right? Well, he sounds so bloody cheery about it. And I find it quite hard to deal with.

C: Yeah, I can see that. [inaudible 12:43].

R: Everything is terrible; it will be fine!

C: I think he does- He does often convey a message of hope, you know. Obviously, we've got to be realistic about what's going on. But there are, you know, he does do quite a few streams on being productive and proactive, which I find quite unusual, actually, in that kind of alternative media scene. A lot of people are very doom and gloom, which is understandable to an extent, but obviously, we, you know, we really have to focus on some kind of solutions now, you know. It's obvious things are bad. You know, it's, you don't get any prizes for just going on about it all the time. But yeah, I think he's, you know, he can be pretty positive. I think the main thing is he's just very well researched. And, you know, he's always very forthcoming with all of the necessary references. So, yeah, I think, you know, I could quite reliably trust in what he says. Yeah, so I think he's one of the better sources. But yeah, there's a few decent ones. But as I say, you know, I try and limit how much information I'm taking in now because it's just a bit much. It's distracting a lot of the time.

R: Yeah, yeah. And I think, you know, I've started to give a lot of the stuff that's coming from our side a lot shorter shrift now, sort of like it's quite unlikely they're going to stage a Marburg pandemic, because to do that would require a lot of literal blood being literally shat. That's kind of hard to fake.

C: A what pandemic? Sorry.

R: Marburg.

C: Marburg?

R: Yeah, the Marburg hemorrhagic fever. There's stuff on telegrams and stuff like that.

C: Right.

R: Saying, oh, they're going to try hiding vaccine adverse events under the guise of a Marburg pandemic. And I was kind of thinking, well look, right, this just doesn't add up. And the reason it doesn't add up is because we've had Marburg and hemorrhagic fever outbreaks in the 70s and stuff, we know quite well what the disease course looks like, and it does not look like this series of vaccine adverse events.

C: Right.

R: You know? And the other thing is like Marburg and Ebola aren't all that transmissible because they kill their hosts.

C: Right.

R: So, yeah. There's things like this which do turn me off. But anyway.

C: Yeah, there's a lot of crazy stuff out there. Certainly, most of it is crazy. And yeah, I just find a lot of people are just kind of attaching to the craziest sounding theory of, you know, you know, the latest, greatest, most crazy sounding theory out there. And it's, it does get a bit tiring. I think, you know, for a lot of people it does become quite addictive, you know. It's, I guess, maybe it's that kind of a, you know, creates a bit of a rush or something like that, I don't know. But some people just seem to obsess over the most extreme sounding revelation. And obviously, it's extremely unhealthy, even if it was true, to be constantly reading about these things. As I say, there has to come a point where you just you start taking care of yourself and start thinking seriously about solutions.

R: Yeah, so Corbett's Solutions Report- Solutions Watch is nice.

C: Yeah.

R: Yeah. I agree. There's been a lot of kind of stuff. David Icke is pretty bad for this where it's just kind of, oh, this is what's happening, this is what's happening.

C: Yeah.

R: You know, at this [inaudible 17:05] pub that I go to, there was one guy who said I should quit my job in a certain industry and go live in a tent because, apparently, I'm part of a

transhumanist conspiracy. This is news to me. I haven't genetically modified any humans in quite a while, if ever.

C: That's good going. I'm proud of you, man.

R: Yeah, yeah, and the best thing is the sheer lack of effort required to, you know, maintain this upstanding moral character.

C: Yeah, well, I mean, honestly, I think you can go crazy trying to get yourself away and not be a part of this agenda. Ultimately, we're all part of it. We're all part of this machine. And, you know, saying stuff like quit your job and go live in a tent, it's just madness. You know, it's not going to get anyone anywhere. You know, we might- it might come to that; you know, we might not be able to work at some point. That is a real possibility, unfortunately. But, you know, we're not there yet. And we might not get there at all. So that would just be extremely hasty to be kind of living in a tent somewhere at this point.

R: Yeah, I'll leave my kind of wandering philosophy thing until necessity demands it.

C: Yeah.

R: So yeah, I mean, so you were weaned off the teat of the BBC and Sky, just for the purpose of the record, a long while ago?

C: Yeah.

R: Okay, cool. So, I mean, as regards the family situation then, so sort of do you live with any members of your family? And are they of a similar outlook to you and how you navigate disagreements if they aren't?

C: I don't. I haven't lived with any member of my family for quite a while. But I'm quite close to my mom and my sister as well and fairly close to my old man. And, yeah, my dad has been mostly very skeptical the whole way out. He has had his vaccine because he wants to go on holiday, which is something I've heard way too often now. Yeah, it's so depressing.

R: Shit isn't it.

C: Yeah, it is. It is shocking. But he agrees, you know, the measures are completely insane. But he did actually lose a friend, so he got spooked by that. And yeah, that kind of abated his skepticism for a while, but you know, he's kind of come back round to that side of reason now again.

My mother is, has never been skeptical. She's, I think she's- she can be quite a fearful person. So, for her, you know, it's just too much to comprehend the possibility that the government's not working in our best interest and they're doing this to subjugate us and to control us. For her, that's just, it's just too much. So, my mom is just kind of going along with it almost by proxy because she just doesn't want to cope with the reality of this not being a true threat to us.

And my sister, I haven't really managed to have a good conversation about it with her. She's just recently moved back from Rwanda. I know the measures out there were really strict; it was really intense. I think they had to apply for a permit to leave their house to go food shopping. So that was, you know, that kind of ruined the experience for them. So, they've recently moved back the last couple of months. So, I'm going to be seeing them soon.

And I'm kind of trepidatious about what their position is on it all. I know she said a few things that implied that she was, you know, a bit skeptical about the harshness of the measures. But she was also very, very fearful about the virus itself. So, yeah, I'm really not sure. So, it's a bit of a- bit of a weird one when it comes to my sister.

R: Does it just not kind of come up in the normal flow of conversation about what's going on?

C: We don't get that much chance to talk. She's extremely busy, and she's quite hard to get a hold of. But there's only certain moments in which you can bring up difficult conversations. Otherwise, the topic gets changed very quickly. So, I just haven't had the chance to have a proper conversation about it. But she'll know from what I've said that I'm skeptical. And I've gotten the impression from those exchanges that she's not, nowhere near as skeptical and therefore probably will be taking the vaccine. Which is, yeah.

R: Okay. And then, what about the sort of- I can see your mother's fearfulness like causing some degree of tension almost. Does it? Or how do you navigate that?

C: I wouldn't say tension. I think it's certainly- there may have been a time where it would have, but I kind of, you know, made my peace with it all now. You know, they'll all do what they will, and there's nothing I can do about it really. All I can do is try and talk to them. And if it's not possible, then I shouldn't stress about it. Obviously, it does, you know, it does definitely weigh on my mind a lot, especially when you see things about, you know, how these vaccines are going to affect people going forward. You know, your mind always jumps to your close family. Especially with my sister, you know, she's got two young girls. And she's also, she's got another one on the way. So that is a concern. You know, we do worry about that. But it is what it is. You know, you just have to- it'd be too easy to kind of, you know, try and jackknife the conversation in at every opportunity and just destroy the relationship

because I know them well enough to know that it's not possible to force the conversation. It's just not. Yeah. So just have to take it as it comes.

R: It's probably quite a pragmatic outlook and probably a lot- something that I can learn from actually.

C: Well, I think there's, you know, different tacks for different people, you know.

R: Yeah.

C: I've certainly tried the brash approach and failed enough times with my mother and my sister. So yeah, just taking a- try and take a more subtle approach now for what it's worth.

R: Okay. So, one of the things that I also want to ask you about is it's been said by people like Matthias Desmet that the people who really go in for the Covid stuff have a certain spiritual outlook or lack thereof. So, I've been asking people the question of what is your spiritual outlook, if any, in the first instance? Could you tell me more about that?

C: Yeah, well, you know, I definitely take that stuff very important. I believe in a creator. I believe we are created. The world is a created world. Yeah, I guess you could say, you know, I'm a Christian, though you know, I'm very distrusting of the institution itself.

R: I don't blame you.

C: But yeah. But certainly, yeah, I believe in an order to the world. And, yeah, I'd absolutely agree in the assertion that people who've really been swept up with all of this stuff tend to be, in my experience, spiritually devoid, you know, people who don't take that seriously at all. They see, you know, their world is just entirely material, and therefore, you know, just superficial. So, they're going to take, you know, whatever kind of manmade resolution that comes forward because that's the only hope. Certainly, I feel with those who do profess Christianity that I've seen being taken by this stuff, they are themselves very, very fearful, or they certainly appeared that way to me. And obviously, you know, the Bible teaches you to be God fearing, and therefore, you fear nothing in the material world. You know, once you have faith in God, then you need not fear anything at all. So, yeah, I certainly see, you know, a genuine fear in people who are taken by this thing who still profess faith in God. It's obviously it's not for me to comment on other people's faith. But, you know, fear is one thing that you should, you know, a God-fearing person should never really be vulnerable to. Obviously, we're all weak. But, yeah, you know, that's, it's pretty fundamental as far as I'm concerned to have faith in God.

R: Yeah, a lack of fear in the world of man.

C: Yeah.

R: Okay. So how does that tie in with your understanding of sickness and death?

C: Well, I see it's, you know, it's just a passage. Sickness is obviously, it's just a sign that something is in disharmony with your body or your way of life. And often, these things appear random. But, you know, as I say, I do believe in an order to things, so everything happens for a reason. So, when these things happen, you know, it may not make sense at the time, but they do always happen for a reason. And it's, you know, death is not the end. So, it's not a tragic event as far as I'm concerned. You know, certainly not something I would invite. But, yeah, it's not, not something I would ever be scared of. So, sickness, you know, I try to look after myself, you know, try to be healthy. But if I do fall ill, then I have faith that whatever needs to happen will happen. And yeah, I certainly, you know, don't want to be messing with any medical interventions unless it's an absolute emergency, you know.

R: Yeah, yeah, I got you. So in regards to us being kind of created human being- well, created human being, created beings and us being in a created world, and sickness being an element of disharmony, something which you don't really use a mechanical definition of, can you tell me about what your perspective of a human is? Is a human like a walking talking bag of cells that responds, inclines to give an input? Or is there something beyond that? And what is that beyond if you believe it to be the case?

C: Well, you know, I think we're obviously having the experience of being a walking talking bag of cells. But there's clearly something far more, far beyond that, you know, the experience that we're living through. We have, you know, a nature that is completely distinct from our primal nature. And it's almost as if these things are at odds with one another a lot of the time. So, yeah, I think, you know, spirituality, I think is kind of the fundament to our entire experience. You know, it's the spiritual world is from where, you know, everything comes forward. So, everything is intertwined. And I believe there's, you know, there's a reason why we don't interact with the spiritual world as we do the physical world, because we have, you know, we have fallen from grace. So, we are like spiritual infants now. And I think the way people behave just shows that. You know, people are just very self-interested. Most of the people I grew up with are just, have just become, in their older age, just very debauched and just kind of doubled down on their Hedonism. I spoke to you about that one friend who was starting to agree with my skeptical views. And it got too much for him because it was all just too scary for him. So, he openly said he was gonna bury his head in the sand, you know. People are just not willing to stand up, stand for something, you know, worth standing for, you know, make their life mean something because people have no concept of right and wrong anymore as far as I'm concerned. I think it's the existence of morality that proves a god, you know, proves a creator. Because there's no reason really for us to believe in morality. But it is an undeniable urge that we're all subject to.

R: And do you believe that's divinely ordained, a kind of ten commandments type thing to take from on high?

C: Absolutely, yeah. Yeah, I think we're, you know, it's written into our hearts. We all know what right and wrong is and what that looks like. And, you know, people who take pleasure in doing things that the vast majority of us would agree are wrong, these people are either spiritually sick, or they've been seriously traumatized.

R: Okay. So just as a bit of a diversion here then. What about a Covidian who believes that they're acting in the best interests of us, shall we say? How would you square that up?

C: Well, it would have to come from a lack of faith in God to me, you know, the fact that we could be subject to this, and there'd be no way out other than a serious medical intervention. Either that, or it's something that we don't need to be subjected to, if you see what I mean. So, the fact that, you know, this could happen just randomly, and it's something that we can avoid by medical intervention would not be consistent with faith in God either. You know, if it has to happen, then it will happen either way. So medical intervention is never going to be the solution on a mass scale.

R: Because to do that would be to be playing God?

C: Yeah, exactly. Yeah.

R: Okay.

C: Yeah. So, while I'm not against medical interventions, you know, I think on a mass scale, it can never be, it can never be right. So, you know, if the whole of humanity needed a vaccine to survive, then it was, it's the end for humanity as far as I'm concerned, you know. I don't want to live in a world where medical intervention is the only way, you know, our species can survive. That, to me, seems pointless. And it would, you know, it would be at odds with my faith in God.

R: So, that's very much the tenor of the current vaccination drive, isn't it? There's no one is safe until everybody is safe. I think it's been bandied around, or Uncle Joe calling whatever's going on a pandemic of the unvaccinated. I'm interested in hearing what your thoughts are on the messaging surrounding this current vaccination drive?

C: Yeah, well, I mean, the messaging to me proves unequivocally that this is not about protecting us, this is not about our health, this is not about saving us from a deadly virus. It's just been appeal to emotions. You know, we've- we haven't seen any, anything compelling as far as the efficacy of these vaccines is concerned, almost nothing at all. There's been a few, a few tiny little tidbits that were, you know, merely just coincidental. We haven't seen anything even remotely compelling. And not only that, but they started with the rhetoric saying that it's only going to be vulnerable people, we only need a small portion of the population. And then in no time at all, the likes of Boris Johnson were telling us that every single person on the planet is going to be vaccinated within two years.

R: Yeah.

C: You know, so where is that coming from? You know? You know, obviously, some people will say, it's money; obviously, money is playing a big part of it. But I think there's something much more insidious going on here. You know, and I think this is a, you know, this is a spiritual battle thousands of years old, and these people are truly evil. So, I think they, you know, they hate us for being who we are because they don't have the humanity that we have, you know, not, you know, the average person, you or I, can barely conceive of carrying out these levels of evil. So, something, something severe has happened in these people's life. Either that, or they are just not like us in the ways that are most fundamental to our being. So, yeah, I think the rhetoric surrounding the vaccine rollout has just proved beyond any remaining doubt that this is not about protecting us.

R: Okay. Yeah, I mean, you've got the 15 million jabs to freedom. And yeah, there's been a certain function creep about it. So, what about vaccination as a medical practice in itself? So COVID vaccines aside, if you could call them that, if you want to call them that, what about other the vaccine technologies that have come before? What's been your take on them?

C: Well, you know, I'm definitely not against vaccinations wholesale, you know. I think there is scope for vaccines being useful. I'm not necessarily convinced by vaccines having been as effective as they're touted as having been. But I do think, you know, there is definitely scope for that kind of thing being available. There's just a lot of, you know, a lot of strange things. I mean, I remember reading that the vaccine companies were almost going out of business in the 90s before it was ruled that they would no longer have to be liable for vaccine injury, because they were going out of- going out of business in the 90s for all of the lawsuits that were being brought against them and won against them. So, this is why when people were saying about how the vaccine companies this time around wouldn't be liable for vaccine damage, as far as I was aware, that's always been the case since the 90s. At least in the US – it may just be the US. But I was under the impression that it was over here as well.

R: I'm not sure. I think there's some sort of special, some sort of small claims court that covers vaccine injury that's convened every so often. But who pays? Is it the company or is it the state? I have no idea. I mean-

C: Yeah.

R: Even if you were to leave vaccines out of the equation, a lot of pharma companies do kind of live and die by their patents, and they live and die by their IP.

C: Yeah.

R: So, you'll see like layoffs and so on, so forth. And you know, the story of a lot of people is that they start work in one big pharma company, big pharma company decides to have some layoffs, because the books aren't looking too good, and they get displaced. It happens all the time. So yeah, I mean, vaccine or no vaccine, like I can believe they're bleeding money.

C: Yeah. And I mean, they're just, I mean, when you look at their track record, they're just not the kind of companies I'd ever really consider trusting. Certainly not with, you know, a vaccine is a big decision really; it should be a big decision to take a vaccine. And I don't think, you know, people are really given the amount of information required to take an informed decision. So, you know, that's just, it's just very suspicious to me. It doesn't make me rule out the possibility of a vaccination. But obviously, you know, it is very different with these so-called vaccines, because they're completely different in nature. So, it's a bit different. You know, I certainly wouldn't even consider taking whatever these things are because we just have no idea of what the long-term consequences are. For a virus with a, you know, survival rate high on 100% for most age groups, it's an insane risk. It's just completely insane.

R: Yeah, and there's been- there's certainly been a warping of the perspective of mortality and risk attached to this thing. The perceived sense of personal threat is not sufficient, it must therefore be increased using hard hitting messaging or whatever it was.

C: Yeah.

R: So, can you tell me a little bit about how you've perceived and what your thoughts have been on the messaging surrounding the events of the past – I can't believe I'm saying this – twenty odd months?

C: Yeah. It's hard to fathom that it's been that long, really.

R: Yeah.

C: It's been a bit of a blur. Yeah, I mean, I think I mentioned before I was taken. You know, the first few weeks, I was concerned. When they started talking serious about lockdowns and the like, I thought surely not. But yeah, when you- seeing all of these other countries shut their borders and lock their people down, it suddenly started to become real. And obviously, you know, the rhetoric at that time was as severe as it gets really, wasn't it? You know, they were suggesting huge numbers of deaths were on the horizon. But, yeah, even that withstanding, I still thought the, you know, the suggestion of lockdowns was absolutely insane. I didn't think they'd do it, to be honest. And I was aware of the Rockefeller Institute document from 2011 or 2010. It spoke about getting governments to act in lockstep. And one of the scenarios they put forward was a pandemic, creating a pandemic situation whereby all governments of the world would surrender their sovereignty to these global organizations, like the WHO and, you know, similar sort of organizations. So, I was kind of expecting something like that to happen at some point. I just thought we had a lot more time, you know. I know that they wanted to achieve all of these things by 2030. But, yeah, even knowing all of that, it was still shocking. So, for me to have been, you know, pretty intimidated at that time kind of says something about what it must have been like for people who weren't aware of these things and were never expecting anything like that. I guess there's not much else you could think other than believing in the, you know, the risk of this deadly virus.

R: So, let's just zoom out a little here as well, just because it's important to get the definitions matched to the person who's given me the definitions, if you know what I mean.

C: Yeah.

R: Can you sort of tell me what COVID is? And can you tell me what a lockdown is? Can you please define those terms?

C: Yeah, so I guess COVID is, you know, whatever this kind of flu like condition is that does seem to be somewhat distinct from what we know as the flu previous to 2020. Whether it's a new viral strain, I don't think that's particularly clear, but it's certainly something distinct from what's come before. It's certainly also not anything like as threatening as it's being made out to be, which is, I guess, the key here. But yeah, it's not that clear to me exactly what it is and what's causing it, but it is definitely something, you know, something distinct from what we've had before. And a lockdown, obviously, a lockdown is, you know, language you'd use for prisoners previous to 2020. So now, it's just, you know, normal government policy. Yeah, lockdown is just the restriction of people's rights essentially, a completely unnecessary and unscientific- it's- it obviously has nothing to do with stopping the spread of a virus. We know long term lockdowns may well be making that much worse from what I understand from people who do seem to know what they're talking about. Yeah, I mean, a short-term lockdown might have been something they'd have considered in a really extreme scenario. But yeah, what we saw in 2020 was just a clear attack on the people as far as I'm concerned. Yeah, and it's, I think it's just a Mad Max

destruction of the global economy, which is something I think they've also been working towards for a long time.

R: I have heard it proposed that the economy wasn't shut down because COVID. COVID was the excuse that the economy was required to be shut down.

C: Yeah. Yeah. The economy, you know, the collapse of the economy has kind of, has been- it should have happened a long time ago, you know. The economy has been propped up for a very long time now. So, the collapse was always coming. You know, given the nature of our debt-based currency system, it was inevitable. But obviously, they want to maximize that collapse to their benefit, which is what we're seeing, you know, the establishment of a digital currency is the clear next step, once the, you know, the currency completely loses its value. Or perceived value – obviously, it does, it's never had any value ever since it was, you know, backed by debt. So, yeah, it seems to me just to be a willful destruction of the global economy. And obviously, lockdowns are a fundamental part of restricting our rights and our movement. So that's just going to help them, you know, curtail the resistance, which is also inevitable once things become really bad.

R: So, while we're on the subject then, can you tell me about what the new normal entails? I mean, it seems like central bank digital currencies is part of that and movement away from cash. Anything else you'd like to add?

C: Yeah, well, yeah. I mean, it's, I guess it's just the dystopian nightmare that I feel we've been kind of conditioned for through books, like, you know, I'm sure you've heard *1984* too many times now.

R: Yeah.

C: Books like Aldous Huxley's *Brave New World*, and all of these other dystopian books, I believe that, you know, they're just kind of conditioning us for a world where things do fall apart. Because in that world, when we're, you know, people are deprived and no longer have access to resources, have their movements restricted, you know, we are then, you know, completely subjugated, which is the end goal. So, the new normal, I guess, is just complete subjugation. You know, they now want to, they're talking seriously about mandating these vaccines, and only God knows why because they are, you know, we have no idea- we know these vaccines are, you know, not evidenced as being effective. So, there's clearly something else going on here. You know, no one really knows what, but it certainly involves them subjugating us further. And I think we have enough emerging data now to show that, you know, they're doing people very serious harm. So, there's a whole host of interesting takes on that. So, it's difficult to know, to say really what the new normal is going to look like. It's one of those things. It's not going to be pleasant, that's for sure. And it's certainly something that it's, I think it's upon all of us to

resist with absolutely everything we have. So, just something we want to avoid, that's all I know about it.

R: Well-

C: I hope I'm not bumming you out here, mate.

R: No, no, don't worry. I do a perfectly good job of that myself.

C: Yeah. Yeah, I think ultimately things are going to be okay. I think this is a definitely a time for, you know, for men to be men. Yeah, I think this is probably one of the hardest times humanity has ever faced. So, in a way, we're kind of, we're lucky to have the opportunity to live and stand up and be counted in times like this.

R: I mean, I have a gut feeling that, yeah, things will be okay. I don't know how or why, but okay. The path towards okay may not be entirely pleasant, and some people are gonna have to suffer. It might be you or me.

C: Yeah.

R: But I get the feeling that eventually things will be okay. Yeah, maybe not for you or for me, but for somebody.

C: Yeah. Absolutely. Yeah, no, I totally agree. Things will be okay. We just got to persevere.

R: Indeed. I mean, so I already know the answer to this, but again, for the sake of the record, so what got you into any kind of activism surrounding this stuff? You know, was there a kind of this has got to stop moment? Or was there a slow build?

C: Yeah, it was definitely a this has got to stop kind of sentiment. I've, you know, I've done quite a bit of activism in the past. But for me, when this stuff all kicked off, and, you know, within a month or two, I'd kind of realized what was going on. I realized that this was, this was it, you know, this was the hill, this is the line in the sand. Nothing else matters now, other than what I do regarding this situation.

And that's, you know, that's when I started to talk very seriously with my friends and things like that. Because I thought, you know, I can no longer worry about what people think. Obviously, you know, when I'm at work, it's a bit different. I have to be a bit more careful because I need to earn money. But, yeah, it was just the realization that this is it. This is the kind of, the final push. I think this is, you know,

this encapsulates the evil of the world in which we live. It's like, it's kind of there for the taking now almost, you know. We're seeing the very worst of it, and it's all coming to the surface.

You know, we're seeing these things come out all the time now. It's all being exposed. It has been there for thousands of years. So, it's like, it's almost as if, you know, we're collectively being called to the greatest battle of all time. Yeah, it was just because it's something I was kind of expecting, these kind of like chaos causing events. As I say, you know, the Rockefeller Institute spoke about a pandemic situation specifically. So, once, yeah, once I kind of got the measure of what was going on, I knew I had absolutely no choice, and, you know, my life would be defined going forward by what I did regarding this situation.

R: So, I mean, we've got the Rockefeller document, but can you tell me a bit more about how you knew this was it as you say?

C: Well, I mean, the fact that they were, you know, legislating- well, going to legislate to lock people in their houses, well, you know, have people essentially not leave their houses other than for allotted times, that was just such a huge escalation of what had come before that, you know, things were accelerating like never before. Things are already quite bad. You know, the economy was looking really bad for a while. You know, things have been bad for a very long time. But this was a clear act of aggression. To me, it just showed intent that they were looking to get things done very quickly now. And yeah, so essentially, to me, it was just a message that we've got way less time than I previously thought before all of this kicked off. When this all started, it was just a realization for me that time is extremely short.

R: Okay. So, when Bo Jo went on TV, assuming you've got a TV, on the 23rd of March 2020, what was your reaction to that announcement? You know, when you saw that go down, what was it like? Because I remember, you know, the moments before and after and definitely feeling very weirded out. How about yourself?

C: Yeah, well, I actually don't have a TV. I haven't had one for a few years now. But obviously, you know, it was unavoidable, you find out almost immediately about what's been announced because of social media and things like this. So yeah, I was quite similar. You know, for a good week or two, I was in just a bit of a malaise really, just a kind of state of inertia, and was just a bit scattered. I don't really know what to think of it all. It was just, I guess, such a shock. And yet, it took at least a week or two for it to kind of, you know, to settle. Yeah, it was just that, you know, that state of having no idea what was ahead. You know, we were in completely unknown territory. And you just had no idea at that time what was going to happen in the next week or two, you know? Yeah, it was just a huge shock, really. And it took a short while to kind of collect myself, for sure.

R: And sort of by collecting yourself, I guess, you're kind of thinking, putting in perspective, putting this in perspective of what's come before, was this lock step type thing?

C: Yeah. Yeah. You know, I was thinking about that the whole time but just didn't really want to believe it. As I said, in my head, I'd kind of just decided I had a lot more time. So, I thought we had a good few more years. I knew that I needed to kind of mentally and physically prepare for this kind of situation. But at that time, I wasn't remotely mentally or physically prepared. So, it's just a shock, maybe kind of- Yeah, I guess it was just, yeah, it was a struggle to kind of comprehend what was going on, essentially. Yeah. Yeah.

R: So, in addition to the shock, you know, how was your experience of the lockdown measures? How disrupted was your life and those close to you?

C: I mean, once the kind of dust had settled on the initial announcement, life has, you know, things are pretty good. I mean, once I'd kind of realized what was going on, I kind of made my peace with it and knew what I had to do, which was as much as I possibly could in the shortest amount of time possible and be as productive as I could. So actually, it really, it was hugely motivating for me. And it, you know, ended up being a life changing experience for the better for me, which is kind of strange. It's almost morbid for me to admit. You know, I feel kind of uncomfortable saying it because it's such a horrific thing. It's caused such huge amounts of damage, and there's been a genuine, you know, human cost to that. But, you know, 2020 in general was a really good year for me. You know, it really spurred me on to do things that I should have been doing many years ago, really. So, the lockdowns just kind of translated into, to me really kind of getting serious with myself. So, yeah, I guess I matured a lot once I'd kind of made my peace with what was going on.

R: So, can you give me a few examples just to help me along?

C: Well, as I mentioned earlier, you know, I started being a lot more upfront with people around me, specifically my friends who kind of knew my position on, you know, lots of political fronts, but I'd always kind of beaten around the bush with them, just for the sake of kind of having fun. I knew things were a great deal more serious now. So, you know, fun wasn't a priority for me anymore. And that led me to kind of making lots of new friends who were much more serious about things. So, that's been, you know, incredibly transformative. Also, in terms of work, you know, I've been a lot more motivated to kind of find work for myself. And, yeah, it's, you know, I've learned, I feel like I've learned so much about the world around me and the people in it. You know, I feel definitely stronger for having gone through all of this. Yeah, it's a strange, strange dynamic to find myself in. And I guess it is kind of hard to articulate. But it certainly made me feel, you know, much more, much more headstrong about what needs to be done [cuts out 1:07:13]. You still there?

R: Yeah, I lost the last bit of that.

C: Yeah. So, it's just made me more sure of what my purpose is in life. Yeah, which has made me a lot more kind of a lot more motivated and headstrong, generally.

R: Okay. So, there was no sort of breaking point as it were? There was no kind of like decision to not comply and not speak out? It was no incremental build up, it was literally 23rd March and-?

C: No, I'd say it was a week or two, I was shocked and a bit scattered for a good week or two. But then, as I say, the dust had settled within a couple of weeks, and I was fairly resolved as to what was going on. And, yeah, I really started to get serious about things.

R: So, what about your perspective on other people's responses to these measures? So, what I mean by that is, you know, what were you thinking when you hear people sort of say, oh, they didn't go far enough, or they went too far? Do you know what I mean? Like when you hear snips of a conversation or when there are people who are close to you, and they're saying they're two pence about whatever's going on, what was your read on those people's response to this?

C: Well, I mean, it's just ridiculous. You know, it's just coming, coming so obviously from a place of irrational fear, especially given that we haven't seen any discernible benefit from these measures, to then go on to say that, you know, we should have doubled down on the measures, which we haven't seen any benefit from, is just, it's so absurd and has to be coming from a place of, you know, absolute hysteria. So, yeah, it's just ridiculous. I think the, obviously the media is giving a platform to those kind of absurd views, which is obviously more the issue. And that's just the subversiveness that we should expect from a media who's just lied pathologically and been exposed for doing that time and time again. And it's the same people giving us the news, you know, time and time again. What do we expect? You know, they're just justifying more tyranny all the time. And that's the one, you know, one of the few things we can depend on from those guys. So, yeah, it's just a complete absurdity, really, to say that the measures should have been harsher. It's just completely insane.

R: Yeah, and you're reading that kind of like, you know, the body count is as it is, or indeed as it is not, depending on your view of the tests.

C: Yeah, that's a whole nother thing, yeah.

R: Yeah, there's the whole aspect of sort of seasonality and a whole bunch of variables that have not been taken account of, and without that, you can't really assess whether these things are proportional or necessary.

C: Yeah. Yeah, exactly. And we've also seen other parts of the world where they've fairly suddenly and drastically stopped all measures. And we didn't see any- you know, there wasn't any noticeable impact in doing that. Like in Florida, they suddenly stopped mask mandates and the lockdowns and all of that stuff. And, you know, within a very short time, they were having comparatively really low cases of COVID. And, yeah, I mean, it's obviously Sweden never locked down at all. They had social distancing measures, but they weren't really enforced. Again, you know, there wasn't any dramatic impact from them not doing that. Those are just a couple of examples. But there's loads of examples like that. Why aren't we talking about these places? You know, the elephants in the room really, aren't they?

R: Oh, absolutely. Absolutely.

C: Yeah.

R: Yeah, so a couple of things though. So, if you were in a position to run things, how would you have- What policy, if any, would you have implemented in response to whatever this is?

C: Maybe if I was, you know, genuinely concerned about the threat, obviously, you know, you have to give people the choice, ultimately. I would have perhaps put measures in place so people could be supported if they did want to isolate and take measures for themselves. But, you know, it has to be in such a way that it doesn't dramatically impact everyone else. You know, if people want to do that for themselves, they should be supported, but they should also have to deal with the consequences for themselves. So, you know, make some allowances for people to do the things they need to do. But, you know, if it's going to dramatically impact those around them, then they're going to have to kind of deal with those consequences rather than impose them on everyone else. Like if they want to take time off work, they, you know, can perhaps do it for longer than their normal holiday allowance without repercussion, but it has to be within a reasonable limit, you know. And, obviously, you can't, you know, stop employers from, you know, taking recourse if people just do that consistently. So, people just have to, I think, you know, try and encourage people to be sensible, essentially. And make sure that the facts of the matter are out there in the public domain as quickly as possible. And there is open debate, you know which we haven't seen. It's been just a few people calling all the shots the entire way. You know, it's the same old faces. So, I certainly wouldn't have that situation going on.

R: Yeah, I mean, the sort of soft censorship has been off the charts, and certainly you could- A lot of the sage reports basically read like a policy manual. I remember when they closed schools the second time last January, and that was coming from a recommendation from the Bill and Melinda Gates funded LSHTM who said you need to close schools. And you know, that they went and did was of no surprise whatsoever, it was pretty mad.

C: Yeah. Yeah. I mean, that's just, it's such a strong indication that these organizations were already embedded in these, the kind of, in these positions in order to be able to levy that kind of authority. The problem was, the problem had been, had started a long time ago, you know, when Bill Gates supposedly gave his life to philanthropy, you know, just another one of these billionaire philanthropists whose wealth just seems to grow and grow all the time. And so, his influence is just completely obscene now. As you say, that's a perfect example of it. There was no- there was no science whatsoever to support the efficacy of lockdowns. None at all. And they just did it essentially on the whim of a Bill and Melinda Gates funded organization. And they all work the same way. None of those organizations are entertaining the possibility that lockdowns were a mistake, you know, and that in itself is very compelling, as far as, you know, a kind of wider agenda is concerned.

R: Absolutely. I mean, before we move on to that then, one of the most acrimonious subjects of debate between Covidians and not Covidian people is that the mask. And so, can you tell me in your own words the purpose of the mask and your perspective on it?

C: Well, the masks, as far as I can see, are just a means to reinforcing the existence of a crisis for, you know, the average person. Again, you know, there's no evidence for the efficacy of masks. In fact, there's a huge wealth of evidence and a lot of it suggests that masks do a great deal more damage. So, yeah, it seems fairly clear to me that it's just about the symbol, the symbol is not- it's about reinforcing the idea of the crisis in the average person as they go out and go about their daily activities. Because if they were to go out and no one was wearing masks, people would very quickly and easily forget what's going on. But now, you can't forget, because you're always going to see someone wearing a mask, one of those silly things over their mouth. So, it's constantly reinforcing the propaganda. And it's also dehumanizing for people. And I think a big part of this agenda is about breaking down our social bonds. It's because that's part of what makes us human. And that's, you know, I think fundamentally, their system is about undermining our humanity because that's what they want to attack first and foremost, because they hate that in us because they don't have it themselves. So, masks dehumanize people. I've definitely noticed it, you know, talking to a masked person, I find it hard to, to have some, you know, personal interaction with them, you know, if they say a joke or, yeah, I just don't feel like joking with the person. I like to kind of, you know, quite enjoy having a bit of banter with strangers or people at checkouts, where if they're wearing a mask, I just don't feel compelled to have any kind of meaningful interaction with them. To me, it's just kind of like a symbol that they're not interested in interacting.

R: They've given up their humanity.

C: Yeah, yeah, essentially. So yeah, I think it serves two ends in reinforcing the pandemic situation and dehumanizing us.

R: So, what do you think motivates us all? You've alluded to it. Let's kind of-

C: Yeah, well. Yeah, I mean, as I say, I think ultimately everything is a spiritual battle. Everything is being fought first and foremost on the spiritual plane. And you know, I think these are, you know, these people are the enemies of God. They are themselves either not human or they're, you know, severely traumatized. So, it is first and foremost a spiritual battle and this is, you know, people who hate us for being made in the image of God. But yes, superficially, I think it's all about establishing global governance, breaking down nations, breaking down, you know, the beautiful tapestry of human nature. Obviously, nations is a part of what makes the world a beautiful place, you know, having all of these- having this huge variance of cultures, and they want to destroy that. They want us all to be exactly the same, just kind of consumerist drones essentially. So yeah, it's all about just destroying what makes us, you know, destroying the image of God, essentially. And that, you know, in my heart, that's what I believe about these vaccines is they change the way our, you know, our human body works. You know, I can't articulate that because I don't understand the technology well enough. But it seems to me it's kind of replacing- it's almost kind of seeking to replace a fundamental part of your own function. So, yeah, I think it's essentially all about breaking down humanity and what it is to be human, which is made in the image of God.

R: Okay, I mean, that must then lead to quite some degree of polarization. And obviously, if you believe, and I think it's quite hard to disagree that there is a war on what makes us human, how has this affected the way that you relate to others? So, we've heard about your friend who has buried his head in the sand. So, are there any other kinds of examples of spring to mind about how your perspective on people in your life has changed?

C: Yeah, I mean, you know, a few situations- I've seen people very dear to me, like my mom, wear a mask, and that was, you know, it's kind of a disturbing image to me. It's hard to, you know, it's kind of you have to fight the urge to lose respect for someone when they do that. So, that's kind of been a struggle for me. And obviously, it doesn't cause me to lose respect. It's just, it's just very sad for me to see that. Because to me, it is just a sign that that person is living in fear, you know, a person is fearing something. So, yeah, I guess the biggest thing for me is, it's been, you know, hard to not lose respect for people. Because I find, you know, when I lose respect for people, I don't, you know, I don't take the time that I feel we should take with people. You know, I think when people come before you in your life path, it's up to you to kind of, you know, make something out of that interaction. So, yeah, I guess maintaining respect for people has been the biggest challenge and how I regard other people.

R: And so, does that sort of expand- Does that sort of extrapolate a map onto people who you've never met before? So, like when you when you see like a group of people or just members of the public walking down the street, has there been like a change in your sort of response to them, almost your automatic thoughts towards them? Do you see what I mean?

C: Yeah, yeah, definitely. Can you hear me?

R: Yeah, I got you.

C: Yeah. Yeah, there's definitely been a change. I guess, you know, it almost feels like the likely default for people now is fearful or, you know, self-righteous over things that they've got completely wrong. It's just normal for me to see people that way now. Whereas before, I might have been, you know, a bit misanthropic at times. But it's kind of more of a mood state, whereas now it just feels like the norm, you know. So, yeah, you know, it's definitely an ongoing struggle in that respect.

R: Yeah, and I mean, I guess a lot of what motivates all of this is the fear of social exclusion. I think many would rather be dead than have the wrong opinion really.

C: Absolutely.

R: So, could you tell me a little bit, you know, are you more comfortable in groups or on your own? So, let's say you have a social event going on that you know you've been ostracized from, like a party. You know, how would you feel about that and that kind of group-y stuff?

C: Yeah. Well, you know, I describe myself as more of an introvert than an extrovert, but I do enjoy social situations. You know, I don't, I definitely don't hide from them. And, yeah, you know, I definitely don't feel like kind of cowering from people, you know, because I think, I think a lot about the positions I hold, and I'm always open to being wrong about them. So, you know, I think people do recognize that in me. So, I'm never kind of fearful of kind of group vitriol or anything like that. It tends to be just kind of, you know, personal dramas that people might have with me for making them feel a bit uncomfortable. So, yeah, you know, I don't really avoid these situations. I just don't desire them as much. You know, I feel there's a lot to be done now. And kind of socializing with people who have no concern about the world around them, you know, other than their own kind of personal experiences is not so much something I really want to do anymore. You know, not to say that I never want to do it because it is fun to just kind of forget about things every now and then and just have a laugh.

R: I completely understand, completely understand. Yeah, I think that's most of it actually.

C: Yeah. Cool.