

## **Clare Mann - Understanding the Psychology of Oppression: Awakening out of Mind Control**

Dr. Will Tuttle:

Greetings, this is Will Tuttle, your host for The Worldwide Vegan Summit for Truth and Freedom. We now have the precious opportunity to learn from the many years of accumulated wisdom of Clare Mann, in the fields of psychology and vegan living. Clare is a vegan psychologist, psychotherapist, trainer and author originally from London, UK, and now living in Sydney, Australia, in the countryside outside Sydney, I should say. Having originally trained as an organizational psychologist, she held a number of lectureships in universities around the world and has continued to provide in-house, public and personalized training to enhance communication, team building and culture.

Her work now focuses mainly on providing vegans and animal advocates worldwide with tools to live in this not yet vegan world, and to communicate more effectively the imperative of veganism. She coined the word *vystopia*, the mental anguish of knowing about the systematized abuse of animals within a hidden dystopian world, and as the author of several books, including *Vystopia*, also *The Myths of Life and Choices We Have*, and *Communicate: How to Say What Needs to Be Said, When It Needs to Be Said, In the Way It Needs to Be Said*. She co-founded the Vegan Voices online training, and is a co-contributor to Vegan Education Australia's 30-Day Vegan Challenge and to numerous books, including *Plant Powered Women* and *Everyday Vegans*.

With our freedom of thought, speech, and movement now under serious threat, she co-hosts with the esteemed Australian vegan advocate, Mark Doneddu a webinar series entitled *Second Stage Vystopia - What Else Don't We Know?* Their aim is to help vegans continue to challenge societal norms and discover the truth. So again, I'm delighted to be able to introduce Clare Mann. And we've worked together quite a bit over the last year and a half to help raise awareness about some of these issues. And Clare, I'd like to ask you, please, if you could address a little bit some of the main ideas in your book *Vystopia* which is the psychology in our society and also among vegans and not only the benefits, but the difficulties and challenges we face as vegans living in our world today.

Clare Mann:

Thank you, Will. And what a timely event to be running this summit when almost our vegan community, as we know it, is in disarray, certainly. And a lot of people feel they've found their tribe through the process of veganism, and then there's this great polarization. This is so timely and each of us really have to play our part in really ushering in the true spirit of veganism in practice, as well as philosophy. And I guess the word *vystopia*, whilst I created the term, I certainly didn't create the experience. I found when I became a vegan 11 years ago, having been a vegetarian for 30 years, I started to speak out at the same time, speak at rallies, particularly about animal social injustices. We had a huge issue in Australia at the time to do with the live

export trade. And it was very public and a huge shift in our society and the awareness of what was happening behind closed doors. And so, I started to speak out.

And then vegans came to me who had likewise heard about what was happening to animals and said, "Well, I've got all of life's problems, but now I've got this other problem, is everything I knew or thought to be true isn't quite true. And so I would prefer to see a vegan psychologist." And really over the last 10 years or so, I started to do a lot of research and see a pattern emerge. And most concerningly, which is relevant of what's happening in our world today, the pathologizing of the vegan's plight, so the vegan that is dealing with an anguish of knowing about that systematized and legal cruelty behind closed doors for our food and experimentation labs and whatever, they were being labeled as having eating disorders. Some might do, but they certainly weren't because they weren't eating animals. Social adjustment disorders. And also, which was most concerning to me was, self-harming in finding out about this information it's because they had such low self-esteem.

I really felt we needed a word to stand up to those organizations to say, "Well, no, this is an experience, an anguish that if you don't feel it when you find out about these things, there is something seriously wrong." As my colleague and friend Michael Klaper says. I give a definition of this. And I think it makes sense to us all, highly relevant for now, because most people stop at the first stage. So dystopia is the mental anguish a person feels at finding it about the systematized and industrialized cruelty towards animals. And when they try to tell people, instead of people changing immediately, there's this almost what I call a trance-like collusion with a dark and dystopian world they're not even aware of. And then when the vegan goes, "Well, if I didn't know about all this and it was hidden in plain sight on my meal plate three times a day, what else don't I know?" And then they're called a conspiracy theorist. Where have we heard that?

Dr. Will Tuttle:

Right. That's so funny. Yeah, so that's really so brilliant that you've been able to make those connections. But through the experience of actually talking to a lot of vegans who go through this. I know I went through, and we all go through this as vegans. We see it, and it seems like nobody else does see it.

Clare Mann:

That's right. And so many vegans stop at that point, I guess. And this is what is so intriguing to us in our current times, of course. Is if that was hidden in plain sight, do we think it stops there? And I say to people a dark and dystopian reality they're not even part of, that doesn't just mean the testing lab or the slaughterhouse. I think a lot of people in the last couple of years have woken up and said, "There's something not right, but I don't know what it is." And there's this existential scrabbling to go back to normality. Whereas I guess people who have been looking at this probably for 10, 20, 30, 40 years and are starting to realize if you understand the destination, you kind of understand the journey.

And if we look at any civilization, it's almost we're heading towards an end of a civilization, whether there's this breakdown. And we think it's not going to happen in our lifetime, I don't certainly don't want to go back to what was normality, because that certainly wasn't working for the vast majority of people, certainly not animals in our planet. What if we could create

something very, very different, but we do have to stand up and be counted when we're in that situation.

Dr. Will Tuttle:

Right. I think what you're talking about at the very end there, a positive future. We've talked about that on some of our recordings together, the importance of vegan living, because if we're going to be insisting on imprisoning animals and sowing the seeds of that, then pretty soon we're going to find the same thing happening to ourselves or forced medicating them and so forth.

Clare Mann:

Yeah.

Dr. Will Tuttle:

But I'm wondering if you can say some more about the actual rollout that we've been seeing over the last year and a half of the measures, the medical devices, like masks and so forth, and the interactions that we've been having to undertake. And now of course, with vaccination and passports and tracking and social distancing, I mean all these different things. How does this relate really to your understanding of our society and where it is right now and what's actually going on? I would love to hear your perspective on that.

Clare Mann:

Sure. I think it's surprising to a lot of people. They almost think they're still waiting for something to change. You've got people that are in fear of some deadly virus and almost an inability to apply any critical thought to actually look around and say, "Well, what is happening here?" You turn off the television and social media and you walk outside, nothing's changed actually. And I think that's been quite alarming to people. But we've had this shift, which has almost become normal, is the imperative of social distancing, of wearing a mask or a face nappy as I call it, to cover up one's face, to realize that everyone else is this yucky individual who's carrying all these germs with them. With real scant attention, to even understanding what a virus is, understanding what pathogens are, understanding the very nature of our immune system. And almost as if something could leap from one to another. And therefore, suddenly everyone else is your enemy.

And I've started to see shifts in society. I'm not going out a lot at the moment because we're actually under martial law in Australia, we've got roadblocks at the end of streets and things. This is really akin to Nazi Germany. And there's no doubt about this whatsoever. Every day, we're seeing major changes in legislation in Australia to curb the freedoms of movement, of thought. Something is just coming out, the disrupt law or something, came out on Wednesday, where a platform can be taken down immediately if it is in any way challenging what is happening at the moment. Now all these things are happening without any discussion, any public oversight, we've got a rogue government effectively actually making things up. Whereas the public, I think, are locked in this psychology of almost this paternalistic, "The government will take away the problem for us and solve it for us."

And we are really being called to take ownership and responsibility for our own health, our own families, our communities. And we're not seeing that happen quick enough, I don't think. But of course, systems have been in place a long time through schooling, through people having bosses

and jobs and the economic system which makes people to date reliant on the system. "What if I lose my job?", people say. "What if I get pushed out of my social group? What if I get canceled or if I don't conform?" I think there's a lot of shaming that goes on. And so we've got this social shift towards people going along with, in the hope that someone will come and save us. It's saviorism almost.

Dr. Will Tuttle:

Wow. I've talked about that a little bit before all this happened in regards to the fact that we're eating animal food. I mean, most of the people are eating animal foods and there's a sort of implicit, I think, with eating animal foods that we're trusting the authorities. It's not a free choice, we're just eating what we've been told to eat. And especially when it comes to dairy products. Dairy is obviously a mammary secretion. What are we doing eating mammary secretions, drinking milk when we're an adult? It's like this yearning to be infants and the yearning to just trust whatever the authorities say, our parents, the government, is becoming apparent in a sense. And just giving away our responsibility medically.

So yeah, what you're saying, I think, is really interesting because you're saying this has been going on for quite a while. It's been going on for decades, but now it's really suddenly, quickly being accelerated and it's catching I think a lot of people off guard. But it's like people have been massaged into place so that they have a hard time actually fighting against it. So what in your experience are the actual psychological drivers that make it hard for people to resist? Or why do they comply? What kind of fears do people have in this whole thing?

Clare Mann:

Yeah. Well, it's probably easy to sort of look at it under three different levels because if we look at veganism for a moment, as you say, a hundred percent of us are told three times a day through our media, through our television, through subsidies, through education that we have to eat a diet that is effectively killing us. And the ludicrousness, as you say, of drinking the reproductive secretions of another mammal. If we see the extent to which people are actually in a trance, and I think there is like a trance-like collusion with a much bigger agenda, which is what we're seeing at the moment.

So I think if we see it under three different levels, what are these psychological drivers? I think at a personal level, there's people afraid to speak out, because they'll lose their job. I hear so many people go, "Well, I don't really want to wear a mask. I know it's a lot of nonsense, but I will because it makes the girl in the coffee shop feel more comfortable." I see that as a relinquishing of responsibility, if you want to make the girl in the coffee shop comfortable, you tell her you'll speak to her boss and you'll explain the situation. It's but it's that sort of, "I'll go along to get along. I don't want to be part of the solution. I don't want to stand out. I don't want to be attacked in public."

We've then got this huge canceling that goes on if people speak out against the narrative. We know what it's like when we speak out to a family about not eating the traditional Sunday lunch, the laughing, the being told we're preachy or whatever is, but that's now happening in what we're seeing at the moment with someone who says, "Well, hey, just a moment, what about this?" And they want a dialogue about something. But they're either a pro- or an anti- person. So you've got that very binary sort of solution, which is given. You're either with us or against us. And I'll come back to that one and look at the social in a moment. You've got this punishment and

rewards system that's happening in our society where, in fact in Australia at the moment, if somebody is able to explain to the authorities that their neighbor, for instance, went outside their five kilometers allowance at the moment, whilst we're in this lockdown, if they complain to the authorities and as we say in Australia, "dob that person in," and it all goes through to the person being charged, they will be given \$300.

Dr. Will Tuttle:

Wow.

Clare Mann:

Now, given that a lot of businesses have closed up, they've lost their jobs, they're boarded up, they're in debt, they're in danger of losing their homes, \$300 actually puts food on the table. And so you've got that personal level. Because I think we've got such a breakdown in society and community, people often feel alone, is they may go along with that. But I'd like to give a little bit of a personal example here. I recently posted about a freedom march. I've been to several of them. I physically wasn't able to get to the last couple. I don't think in and of themselves they're going to change things, appealing to a government that has little interest in giving us back our freedoms in this way. But I think it signals to other people that there is a voice to be heard and there's others questioning it.

I just posted that this happened and, "Well done Sydney, and don't let the media say there were only 300 people." That's all I said. Apparently, there were 1,500 comments of such a heinously cruel and vicious nature that I didn't see them, I still haven't seen them. Actually, what people think of me is none of my business. As long as I speak in integrity, I'm happy about that. But I was overwhelmed with messages saying, "Are you okay? Why has this happened? What a horrible thing people are saying." But it made me realize it's it was purely coming from that sort of fight and flight reaction, when the blood rushes to the back of the brain we're unable to access any critical thought or ability to see another position or ask a question. Pure unbridled emotion. And the lack of shame at actually people presenting themselves in that way over someone who's just said, "Don't let the media tell you there were less people there."

So I think that gives us an example of the whipped up nature of emotion that's almost what we call the hive mind or this tribal mentality where people are at a personal level, "You're challenging something that I am already finding a little bit uncomfortable because I'm staying at home. I can't leave my house. I'm socially isolated. And Clare, you're causing us a problem because if we all just behave ourselves and go back to normal, we'd all be free again." What was even more alarming is a lot of people said, "Well, I'd love to actually say something in support, but I can't because I'm so isolated anyway, I really can't take that backlash." And so you've got a silencing, a canceling at a time when we should be coming together and having the dialogue, particularly in the vegan community when we know we've been so lied to.

So at that personal level, I think there comes the relinquishing of responsibility. People going along with what I call the myths of choice, the shoulds, the oughts, the musts. "If I do what everyone else does, I'll be happy." We see everyone going along with the status quo on how they live their lives, what they eat, the jobs they have, the responsibilities they have. They might moan about their in-laws at the weekend, but they still go there at the weekend rather than realizing they do have a choice to negotiate that relationship. And so at a personal level, I think we've got this lack of integrity and ability to stand up and actually say, "This is what I'm a about.

I'm doing it in all good spirit and I'm not going to go along with what other people think just because I don't want to be excluded." So I think we've got that sort of level there. The lack of ability to do that.

But I'm also seeing in a professional level, Will, is doctors, nurses, social workers, MPs, if they come out and say, "Well, hey look, this is a little bit different than the Health Department's" say my experience is in Australia, they're getting enormous lashback. Now I'm hearing personal stories of colleagues ringing a former doctor a retired doctor colleague of mine and saying, "I really don't agree with what's going on. I don't believe that the threat of this alleged virus is greater than the consequences of the lockdowns." And my colleague says, "Well, why don't you speak out?" "Well, no, not after what happened to you. You were suspended for speaking out." And so we have this enormous number of professionals who have been given such privilege and they're not showing the responsibility to go along with that. So they are becoming silent really to keep their jobs or not be kicked out from the club.

And people have said to me, I mean, in speaking to you now, Will, I'm putting my, "position", in jeopardy just belonging to some psychological group. Well, if I lose my job, well then so be it. I'm an independent worker, I guess contributing to the world, trying to make it a better place and empower people. But I will not be silenced over something that I feel is damaging other people, which is taking away their freedom of thought, movement and speech. But I'm not seeing enough people do that, Will. And when they are, they're deplatformed, they're taken away, they're taken out of their jobs, they're quietly retired. And I think the more we speak out, we give other people permission to do this. So I think this is important. I'm sure you've seen that over in America as well.

Dr. Will Tuttle:

Right. Thank you so much ... Boy, that's a whole lot to really contemplate. But those different types of social pressure, financial pressure, governmental pressure, all of these things, both externally and within oneself, we want to be part of the tribe, we want to go along, we want to be included. And of course, as vegans, we are used to not really being necessarily part of that tribe. We're used to questioning these things. And I want to get to that in a minute, but I just want to say that we're seeing the same thing all over the world. Here in the United States, for example, the Federation of State Medical Boards, which basically runs all the doctors and the nurses and so forth, they've just come out with a ruling, a new regulation that anyone who questions the official narrative about this disease and the protocols will lose their license. That's it. You're done. So they've actually made it so that if someone does speak up, they could be losing their livelihood.

And these people, most of them are, they're only trained for one thing. They know how to be a doctor or a nurse. If they don't get to do that, they're going to be working at McDonald's or I don't know what. They don't have any other abilities really. And so it's very frightening for them, and I think their identity. But what you're saying is that, look, this is our life, we can't allow ourselves to live as slaves to a system that absolutely seems malevolent. What's unfolding certainly does not seem benevolent in any way because it keeps taking away our freedom. In the way that I would say if I was a cow or a pig or a chicken in a factory farm and they're feeding us for a while, everything seems quite benevolent, it's quite nice, they're taking care of us, they give us our injections. Every third Tuesday, we get injected again. And then at a certain point, it's

time to do the actual work. And suddenly what seems benevolent ... we realize they never had our best interest at heart at all.

Clare Mann:

That's right.

Dr. Will Tuttle:

And that's I'm seeing people, even vegans who should know better, I think, it seems to me who should be used to questioning official pharmaceutical narratives, official government narratives suddenly, "Oh no, the pharmaceutical industry, the government, they have our best interests at heart. They always have. We can trust them." What is that all about, do you think? Why is there such a divide within the vegan movement and so many people who you would think would be capable of critical thinking just abandoning that even without too much difficulty?

Clare Mann:

It's interesting, Will. I'm alarmed, firstly, to say that your boards have gone that far of officially saying if you question the narrative, you're out, almost. Similarly, things are happening here. They're just not perhaps saying that as loudly. And the reality is though, it's not a case of, "Let's be quiet now and you'll all back to normal." The reality is everybody's going to be pushed to the edge on this one. You either stand up and be counted now, or you allow it to happen to you. And I say it's coming for you, in the sense of not just in terms of one's jobs, you'll be asked to do things that will be so out of sync with your values to not have any applied responsibility or professional judgment. And we've got a really question why are we doing the work we do. There's definitely a question to be asked there.

But I think it's alarming to us, isn't it, as vegans when people... Call it stranger in a strange land. We lift the veil, we wake up one day when we walked through a shopping mall or we sat having coffee with a friend or we sat on their new sofa, everything was fine. And then one day we don't see a leather sofa anymore. We see an animal's body. We don't see a cup of coffee; we see the dairy industry. We don't see a shopping mall; we see the use of fur and experimentation labs. And we can't believe we didn't see it the week before, before we had that veil lifted it.

Dr. Will Tuttle:

Right.

Clare Mann:

And really, you and I and others are imploring others to say, "Well, if that's happened, what don't we know now?" It's not that one person's got the answer, they're right and you are wrong it. But we have to live in the question. We have to say, "What else don't we know? What questions are we not asking?" What happened if we became really curious? And I know Mark Doneddu and myself in our webinar series, Second Stage Vystopia, we say to people, if you really want to apply critical thought, you have to say, "Well, where do I stand on this? Okay. Well, I actually think..." Somebody might say, "Well, I really think there's a deadly virus." Okay. Well, your job as a critical thinker is to actually look at the complete other side and find everything you can to prove that. Okay?

And also, for the person that actually thinks there is no deadly virus, this is all a shift towards losing our freedoms and it's all been planned well out, it's a greater reset, it's to do with a World Economic Forum, your job is to look the other way and look for absolutely everything to say there is a virus, it's killing people, people dying in the streets. We need to look at the autopsies, which of course aren't really being done, I don't believe. We need to look at the medical information. We need to look at health to prove that there definitely is a virus. Until we apply that level of critical thought, all we're doing is literally just trying to reinforce. We're looking for information to confirm our already, what we call it in existential terms, our sedimented beliefs.

Dr. Will Tuttle:

Right, yeah.

Clare Mann:

Add a big dose of emotion to that-

Dr. Will Tuttle:

Confirmation bias, basically.

Clare Mann:

Confirmation bias. You're absolutely right. And a lot of people hear the word cognitive dissonance. And I think there needs to be another word really, emotional dissonance. And really that happens when our thoughts, feelings, and actions... there's a desire by humans to have some sort of congruence. And we know this with veganism, of course, is we emotionally find out what's happening to animals and the cruelty and the effect on our environments, and we are shocked and upset by that. We find out the facts, figures and whatever, and we feel uncomfortable if we're eating the diet that contributes to that or making those life choices. And so to align our thoughts, feelings, and actions, we can either dispute all those facts and look for something that says the opposite, "Can't live without animal foods, or it's not as bad as that, is it? The government would never allow it. So just a few bad apples." Because then we don't have to change.

But the vegan, of course, to align that they say, "Oh my gosh, I can't play a part in that." So they shift that. What actually I think is happening at the moment is we have pure emotion fueling so many people's decision-making processes. It's purely in the fight or flight, the blood at the back of the brain, which also has a contagion effect, that's why people are getting into so many fights. Neuroscience tells us this. We gravitate to if people are in angry arguments, those sort of things, or if people are calm and relaxed, they're able to bring their blood to the front of the brain and encourage that talk. But what we're missing here I think, Will, is the lack of ability... Honed muscle that has not been used enough is our intuition.

Dr. Will Tuttle:

Right.

Clare Mann:

When we tap into our intuition and we get this real sense of, "There's yes and everything else is no." And then we look for information to support that with an open mind. I think we're using a set of tools that seems to be lost to so many, which is, "Show me the science. The science is settled." We hear all these wonderful phrases. Science is never settled.

Dr. Will Tuttle:

How can science be settled?

Clare Mann:

Yes.

Dr. Will Tuttle:

As soon as someone says, "The science is settled." I mean, science isn't something you have opinions about; it's supposed to be about actually uncovering the truth in a transparent way.

Clare Mann:

Absolutely.

Dr. Will Tuttle:

That's so interesting. The thing, I guess, it's interesting with your work is that you're a psychologist, so you are a scientist in that sense. You're looking at evidence and you're trying to evidence based in what you're doing. But I have a feeling that also as a human being, you are very interested in spiritual matters as well. And I guess you'd say psychological growth or psychological healing or illumination. And one of the things I feel, I'm not sure if you agree with this, but that a lot of people go vegan and they do it because of the animals and they care about the animals, but they don't question beyond that too much and they don't really question the cultural narratives around pharmaceutical medical industry, which basically we've been indoctrinated from the time of little kids that soon as anything happens, you just trust the doctor, go to the doctor, have them take care of it.

And so what do you think in terms of that idea that vegans in a sense, many of them haven't made enough progress in a sense to question the deeper narrative in our society that is part of animal agriculture? The domination of nature and the separation from nature, the fear of viruses, the fear of anything outside of us that's nature like, "Bacteria and viruses, oh my. Ooh, lions and tigers and viruses, oh my." This idea that since we're dominating and exploiting so many animals, we are actually so separate from the natural world. And it seems like putting on masks and social distancing and all these things just further reinforces that, doesn't it?

Clare Mann:

Yeah, yeah. It's extraordinary, isn't it? Because I came into veganism, and actually vegetarianism, by daring to look inside a slaughterhouse 40-odd years ago. And that's a wonderful example as well, of course. How could I be vegetarian for 30 years and not know about the dairy industry? Now as you know, when you became a vegan all those years ago, it wasn't actually talked about in the same way. I actually became vegan before I knew there was a word for it, for instance. That was only 11 years ago. I thought it was an extreme diet probably,

but I didn't realize it's a whole philosophical underpinning. It's interesting. So I've worked on a one-to-one basis and collectively with vegans all over the world, people that lift that veil.

And I think a lot of people, when they come to it through animal social justice, they, at some level they haven't done a lot of work on themselves really. They're coming from trauma in their own lives. They know what it's like to be a telling witness, to have their power removed, to have their bodies abused, to be incarcerated in some way, either physically or emotionally. And I think there's this empathy with the suffering of the animal in the cage. And beyond that, we then get this misanthropy, as we know, and this, "I don't like human beings and how can they be like that?" And this rage against the slaughterhouse worker and these very simplistic interpretations. "I would never work in that, if it was the last job on earth." Well, when you are an immigrant worker who can't properly speak English, who has come from a war-torn zone and is trying to feed their children, you might actually realize that they're not a psychopath. They're actually being further abused and used in this system.

Dr. Will Tuttle:

Right.

Clare Mann:

But I'd say, we've got to expand our notion of veganism to include humans. It's not just about animal social justice. I love your article you wrote, *The Spooks: Herding of Humanity*. And that drew that real alignment between we are seeing it here, people are losing control over, they're losing their freedoms, they're losing their children and they're losing their lives. We are seeing children herded up into stadiums here and the parents aren't allowed to go in for their vaccine shots. If we can't see the like images that are happening, absolutely.

Dr. Will Tuttle:

You know, I saw that yesterday. Madeleine and I saw some images of these children in these stadiums that somebody had taken, I guess, with a cell phone. And it looked just like people catching little pigs and to bring them into the slaughter line. These little kids were running and trying to get away and the authorities were chasing them and grabbing their shirts and pulling them and they were squealing like, "No, no help. No." And they were squealing and trying to get away. And these big men were grabbing them and saying, "No." They're going to inject them forcibly with needles. It was just like a scene out of a slaughterhouse or a factory farm, exactly. Humans to children. This is so horrifying. And yet people, how is it possible that we allow this? I guess that's the big question really, as a social psychologist, how do we get to this point?

Clare Mann:

Well, it's interesting, isn't it? I keep coming back to this relinquishing of responsibility, from cradle to grave almost. "If I've got a sore throat...", someone says, "... I go to the doctor." That wouldn't even come into my awareness or yours. I'm sure if I broke my leg or something, I would probably seek out some help. But for other things, it's, you know, if you've got a sore throat, you're probably a little run down, you've got a headache, you're not drinking enough water. But as you know, when you have an organic whole food plant-based diet, you get run down, but your vibrancy, your energy is so much different, we're back to treating ourselves. And I think veganism has to start with ourselves, as I know you write about an enormous amount.

But it's interesting, we have situations here that would make your hair curl. We've had newborn babies that the mother has apparently tested positive, with a test that we much proclaim has about 94% false positives, who is actually separated from a newborn baby for eight days. And press conferences being held by the Victorian government. Well, it's the worst thing in the world, we know. "But it has to be done for the child's safety." ...who has just been carried in the body of their mother. This is absolute ludicrously. And only last week, three newborn babies died because they needed heart surgery, but they couldn't go across the border to the hospital that did that sort of surgery on newborn infants. And I think when we see that, as vegans we've tried to expand people's compassion to include animals, it's been very challenging. For them to actually realize that the pig, the chicken, the horse, the dog, is exactly the same as their cats and dogs, but now they're allowing that to happen to humans.

And I keep waiting for the day, I'm still bewildered after probably 30 odd years of being a psychologist, when is the day when people will open the doors and say, "We're not having this." But I think we've got that sort of a... And that's another part of this, Will, is this applied behavioral psychology principles deliberately informing units, informing governments of the language they should use to get people to shift and go along with the narratives they're creating. And there are some really... And I was just doing a little research earlier on this. I don't know if you know about a program which has been called Common Purpose, started off, I believe, in the UK. And it was deemed to be one of the biggest leadership development programs in the world. But it actually functions as a charity with all the benefits of that. But it hosts leadership programs all over the world in both, I think. I'm looking for my notes here. It's trained leaders in all areas from the military to the police to the government, to health to councils in over 100 countries in six continents.

And the aim of that is the UK government, and I read it out, it's a reframing network that includes the Behavioral Insights team, or what's called the nudge unit and COVID reframing specialists. And even WikiLeaks talked about it, the hidden virus in our governments and schools. It recruits and trains leaders to be loyal to the directives of common purpose and the EU, the European Union, instead of to their own departments. So it's almost like a MK-Ultra sort of brainwashing of individuals. And the documents I'm looking at using neurolinguistic programming techniques, "The deadly variants." "What we know so far." "The science is settled." "We're all in this together."

The biggest concern to me, Will, was in an actual document called the MINDSPACE document, which you can download off their website, it says, "We can get people to police each other, but we have to be very careful because if we do this too quickly, they will turn on each other." So as people listening to this, it's not a case of a few people not just taking responsibility for themselves or not being able to stand up. If we watch social media, if we watch the mainstream narrative where there is this repeating of this, it is almost like this hypnotic spell that is happening. You're working with the psychological principles of mind control to actually get people to think there's not even a question to be asked. And that's what we've got to break through if we're going to create the world to which we all want to belong, which is truly a vegan world, is the non-initiation of harm in its widest sense.

Dr. Will Tuttle:

Wow. Right. I think you've really honed in on it here. What was the name of that?

Clare Mann:

It was actually called Common Purpose.

Dr. Will Tuttle:

Common Purpose, right.

Clare Mann:

And then in the UK, the Behavioral Insights team.

Dr. Will Tuttle:

Right. But it seems like the underlying research has been going on, I think, probably for decades into how to control human beings. Remember this Stanley Milgram experiments, where basically you can get very kind, apparently caring people to inflict enormous amounts of pain on other people when they're told to do that by a trusted authority, like someone in a white coat. And I think the underlying idea is that you can push people way beyond what we would call ethical decency to do terrible things to each other, and they'll justify it and rationalize it because they have to do that because of the human... I think it's somewhat of a human thing to follow an alpha male or the tribal leader in some way. And so now we're finding that this is being deliberately manipulated and mind control has been laid out.

So I guess the question comes when someone is mind controlled, they don't know they've been mind-controlled. That's the whole point. And my own background was spending thousands of hours as a Zen monk meditating, and actually realizing I'd been mind-controlled since I was born and working hard to undo that. But most people, of course, never go through that kind of a training to undo all that. So it's very difficult, I think, for vegans or non-vegans to even comprehend the degree to which listening to media...

One of the things that I would love for you to talk about, maybe just briefly, is your lifestyle. I think you and I are similar in the sense that I haven't had a television in 50 years. We grow our own food. I haven't been to a drug store in 50 years. We just don't deal with doctors and we just stay out of it. I completely, and Madeleine too, we just take care of our own health. That's it. We never had health insurance. And so for me, the whole idea that I'm going to get sick from a virus is a fairy tale, a ridiculous story. I would never believe it for a second. But I realized to my shock that, gosh, all these people, they're afraid of a virus and they believe these things. And I think it's what media we stream, we're actually drinking, it's that we're not just eating food, we're eating media. Can you talk about that, the way you live and ways that people can maybe heal their mind from this mind control, perhaps?

Clare Mann:

Yeah. No, I think you're absolutely right. We need to look at what is our mental diet, really? What are we consuming? Are people watching television? Are they on social media? You see someone on a train or something, I haven't been on a train for a while, but holding their phone and just streaming past. There's this constant feeding subliminally, as well as this... As we know, if you actually look at a couple of documentaries there, which is on social media, I think... Their names will come to me hopefully in a moment. But they were all applied behavioral psychology principles to modify people's behavior. And then a huge amount of censorship. I would say, get

off social media, get rid of your television, start reading books. There are different things that happen in the brain when we hold an actual book and actually read it, rather than that sort of blue screen behind us looking at that.

In terms of my own life, I live out in the country. I live off the grid with solar. And when I lived in New Zealand, my partner, Brendan and I lived off the grid for a long time, we had hydroelectric power. We grew a lot of our own food. We're quite minimalists, really. We like quality, but we don't need to have a lot of consumer things. I don't have health insurance. I never have. I remember Gandhi saying one of his regrets was he had an insurance policy apparently for a very short amount of time. And he realized in that moment he gave his power away. "Oh, now my health's going to be okay." And I always remember reading that. I haven't been to a doctor, I don't have a doctor. I had to get one to come to this country. I had to have medicals and whatever. But it just doesn't fit into my mindset, that relinquishing my health to someone else.

I have primarily an organic whole food plant-based diet. I've worked for myself for over 20 years. I've done yoga for 40 years. I meditate. I walk my dogs out in the country. Yeah, I read books and I have good people around me.

Dr. Will Tuttle:

Wow. Right. Those are the keys to health, aren't they?

Clare Mann:

I think so.

Dr. Will Tuttle:

Yeah, good relationships, connecting with nature, connecting with animals.

Clare Mann:

That's right.

Dr. Will Tuttle:

Connecting with your spirit, your body.

Clare Mann:

Yeah.

Dr. Will Tuttle:

Feeling grateful and connecting.

Clare Mann:

That's right.

Dr. Will Tuttle:

Why aren't the authorities talking about these? These we know. Evidence based medicine. We know that these are the keys to health. Why aren't they talking about that?

Clare Mann:

That's right. Yeah. Well, you've hit it on the head there because there, and this is a wake up for some vegans who are not asking the question is, we have heard nothing in the last two years about those principles of health, to eat more fruit and vegetables, to get out and have sunshine, the effect of vitamin D. We know the first thing when people are under stress or the dangers to do with suiciding, the first thing we find out is what are their social support systems. A person who has had a previous attempt, who has the plan all made, they are at far less danger if they have social support around them, a neighbor, an animal, a partner, somebody looking after them, than the other way around, without social support. And yet people are isolated, people are dying in hospitals on their own, they're losing their livelihoods, they're told that people are a danger to them. That should make us put a little chill down our spine. Actually, is this really to do with health? I don't think so. Because we're hearing nothing.

Dr. Will Tuttle:

Think what it's doing to children at a young age to be being basically brainwashed that they're going to make everybody around them sick just by being, just by breathing. And people around them can make them sick and they can't see the expressions of their friends or their teachers. And basically, you're teaching a whole generation shame and fear of each other. I can't imagine the long-term impacts, the hideous impacts of this psychologically and on their health. And now they're being vaccinated at the young age with we don't know what's in these vaccines. There's a tremendous amount of very dark stuff happening.

Unfortunately, we're kind of at the end of our time, and I want to also focus on the positive here too, maybe to close, because I think it's important for us to stay positive and to build something. So maybe in closing, can you just give us a few number one ways that people can reach out to you, the work you're doing to help raise awareness, and anything you can think of that would help empower people during this time?

Clare Mann:

Yeah, absolutely. Well, let's use Gandhi as an example. He said, "If you think something small can't make a difference, try going to bed with a mosquito tonight." And so these little acts of wisdom and kindness to ourselves and to others is incrementally moving into a greater consciousness really, it's all contributing to something really... I mean, part of the solution. The more we entrain to the fear mongering and the debate in trying to influence people, we're actually feeding that negativity. I want to be over on this other side is resonating with lightness, and starting with ourselves is making the changes in our own lives, looking at our... 90% of serotonin, one of our happy hormones, is created by the gut microbiome, is looking at our diet, looking at our practices, looking at our sleep and looking at our mental diet. That's going to be very important.

And so people can contact me obviously through [www.veganpsychologist.com](http://www.veganpsychologist.com) and there are a number of programs on there. There are free meditations. There's a program called *Dispelling the Myths*, really is to start to look at where perhaps you're limiting yourself and maybe not asking those bigger questions, little four-part program there. But I'd also encourage people to access that Second Stage Vystopia - What Else Don't We Know? That's the side of educating yourself, becoming more able to have some of the dialogue with other people. But realizing that change begins with ourselves is how do we start to create the life, whatever your circumstance, if you're

living in a high-rise building, what can you do in your closest environment to actually start resonating, really raising consciousness? Because I think we are all consciousness having this experience.

Dr. Will Tuttle:

Right.

Clare Mann:

And putting those principles in play is still communicating with others. First thing people are talking about is this current crisis we're in. And that is all part of that mind control. It's amazing how all the other problems in the world have gone away, isn't it, Will? There's nothing to be talked about. We have a choice there, so look at your diet, put in practice meditation, exercises, relaxation. Put away your television. The world will continue in that way. All those little practices. Surround yourself with good people. And something I have become very interested in, I'm going to be speaking a lot more on, is the philosophy of agorism, the non-initiation of violence. Have a look at Freedom Cells, have a look at The Conscious Resistance. There was one of our webinars we did with Derrick Broze, the founder of that. What we're trying to do with non-vegans, as we know, we're trying to expand their awareness to include animals and to not be part of that. Agorism is a philosophy of the non-initiation of violence. How wonderful that we as vegans could expand that awareness for people to include animals too.

So that's a principle. Already people are talking about their own freedoms. Let's actually get people to embrace that so that we, in its true sense, can create a vegan world. I think it's more difficult changing some vegans to encompass humans than the other way around, it would seem. So be part of this, collaborate. I'm collaborating with... I'm now going directly to farm door and picking up boxes of organic veg. And we have a distribution area in our local area because the farmer's markets don't work anymore. And some of those people are non-vegans. Their diet is changing, of course, because they're realizing the benefits of this. Is collaborating with local community because for food preservation, start growing your own food, even if it's in a little window box on your window. Be part of the solution.

Dr. Will Tuttle:

Right. Well said. Those are all really important things. Getting down to the basics. And like you say, being more self-sufficient for energy and for food and for relationships, for information. Not depending on these centralized powers, that really in many ways I think are taking away our power. This has been really enlightening. I wish we had more time. There's more I'd love to get into. But I want to just encourage everyone to go to [www.veganpsychologist.com](http://www.veganpsychologist.com) and you can find out about the work that Clare's doing there. And also [www.veganpsychologist.com/2ndStage](http://www.veganpsychologist.com/2ndStage) -- that gives a lot of these interviews and the webinar series to go more deeply into this. But I think each one of us can be part of the solution and you've been a huge part, so thanks so much your efforts, Clare, and looking forward to continuing.

Clare Mann:

Yeah. Thank you, too.