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The wiring under the bored

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With the worldwide impact of the Covid19 pandemic, the value of 'Public Health' policies has never been under greater scrutiny. Examining other instances of systemic societal conditioning reveals potential agendas.

Scotland *Knife crime* *Society* *Mind Control* *Trust* *Psychology*

A standardised attitude toward health in society now represents a widespread presence across most of the Earth. Recent developments in 'public health' municipal management have left a single, solitary state standing in opposition to this widespread convergence. It is really very ironic that the only state in the world declaring abstention from the recent W.H.O Covid19 pandemic conflagration is Belarus, the last European dictatorship.

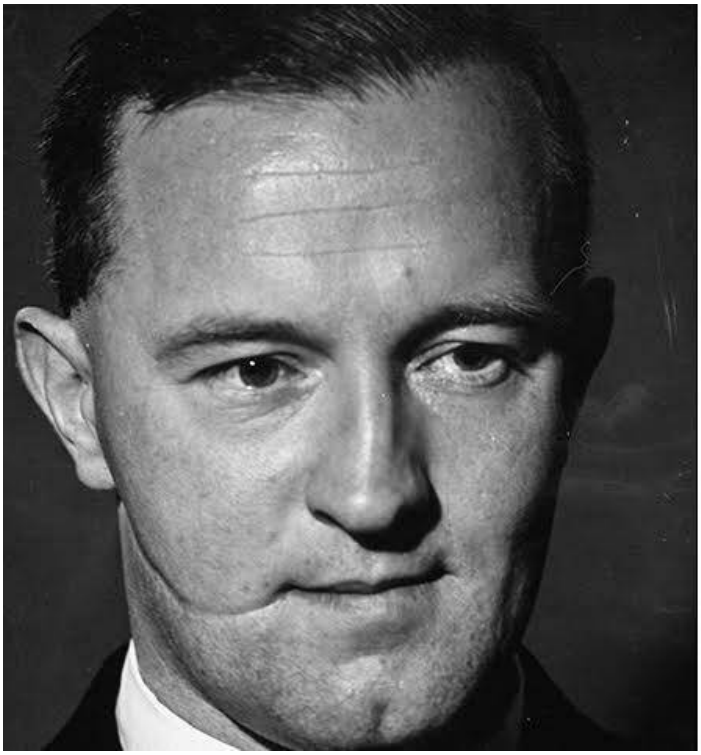


There is a recent microcosmic precedent of this 'public health' method being employed to control populations. In the Strathclyde area of predominantly protestant Scotland, there is a sizeable community of Roman Catholic inhabitants. The majority are descended from the Irish labour force attracted to the city during the 1800's ship building era. The two tribes of football supporters demonstrate a visceral sectarian rift in the Glaswegian community. Anyone familiar with the phenomenon of 'Old Firm' matches will testify to the profoundly adversarial relationship between the Protestant supporters of Rangers FC and the predominantly Catholic supporters of Celtic FC. In addition, the municipal state is primarily aligned with the protestant Church of Scotland. Conversely the Roman Catholic Church is invested in the beliefs of the 1800's migrant Irish population and Celtic FC.

Beyond the spectacles of the Orange Walks and Old Firm matches, there lies another social phenomenon synonymous with life in Glasgow. For the best part of a century, the men of the area have adhered to a culture of knife violence. Taking a walk down any outlying high street in the late 1980's or early 1990's would reveal that approximately one in four young men would be sporting a large and highly offensive facial scar. Unlike the dueling scars of former centuries and other cultures, these scars had been inflicted in order to deny the victim the trappings of societal cooperation. Sustaining a razor slash to the face in 20th century Glasgow essentially cast the victim into an underclass or untouchable substrata of society. Slashing victims would not be admitted entry to nightclubs or controlled entry bars. Neither would they receive polite service in retail establishments. Tellers in banks and post offices would avoid looking them in the eye and the checkout staff in supermarkets would hurry them along just to get them out of their sight.



Basically the philosophy was that anyone with a facial scar must be someone of bad character and ill repute. Clearly this was not always the case and many people have known, respected, admired and even loved those with heavy facial scarring sustained during incidents of ultra violence.





Examining the causality of this regional punitive phenomenon demonstrates a rather unsettling correlation with the sectarian nature of the population. Broadly speaking the majority of scars inflicted have been the result of the ongoing distinction between social profiles. In Glaswegian culture there is a clear boundary between a 'hard man' and a 'fly man'. The former being someone of some moral fibre who does not flinch under pressure and is not scared to get their hands dirty. The latter being someone who uses guile, deception and underhand tactics in order to gain advantage. The predominant philosophy of violence centered around a lack of tolerance for 'fly men'. Any culture that is marginalised and suffers from the social issues associated with poverty, requires substantial trust mechanisms in order to avoid societal collapse. Consequently a minority of 'fly men' represented a direct threat to the greater community and were not to be tolerated by the majority. Consequently they had their faces marked in gratuitously violent ways to visibly signal their lack of trustworthiness. In this way, anyone with a facial scar was automatically assumed to be a 'fly man'.



DETECTIVE INSPECTOR GEORGE JOHNSTON DISARMS A MAN WITH A RAZOR WHO ATTACKED PROTEST MARCHERS IN RENFIELD STREET DURING AN IRISH SOLIDARITY PARADE, 1971

The predominant attitude of secret societies is to rely on subterfuge, deception and perception management. It is not to openly challenge detractors in debate, nor to meet them on open ground in any conflict. This would in essence be the precise definition of a 'fly man'. There are clearly individuals who practice beta plus behaviour in any social construct. The majority of persons associated with secret societies in Glasgow would either be Protestant members of the Orange Lodge, or support groups concerned with fund raising for the anti British rule movement in Eire. While both of these demographics relied on underhand and shadowy tactics, the Irish republican attitude was broadly one of uncompromising retaliation. Conversely the more covert clandestine practices could be associated with the Orange Lodge. It could also be interpreted that this division was reflected in the facial scarring of the population.

This self policing, violent phenomenon is not limited to Strathclyde and is seen in other urban areas of Britain. In London there have been increasing spates of acid attacks which deliberately target the victims face. In addition, many of these attacks have been committed against victims of ethnic minorities with dark skin. The vast majority of the attacks are perpetrated by other persons of ethnic minorities - who also have dark skin. Among gang culture there is a trope which states that "snitches get stitches".



Cue the W.H.O influenced 'public health' intervention of the 21st Century. Under the auspices of a regional psychological and societal health issue, far reaching legislature changes could be justified. To summarise, this essentially meant that anyone caught carrying a knife in the Scottish central belt could expect to have anywhere up to a three year sentence handed down to them. Unsurprisingly this lead to a major downturn in the number of young men carrying knives or improvising attacks with glass bottles, ashtrays, pint glasses etc. Consequently the streets gradually began to reflect this dramatic intervention. Now the high streets of outlying areas are not quite free of slash marked men, but they are all of an older generation. With time, these men will die and the generations replacing them will be free of slash marks.



All things considered this would appear to be a successful approach to the situation. Tourism gains a boost due to visitors not being so offended by the facial scars of the population and overall the city looks less scary for potential investors. However this optimistic outlook belies a greater behavioural issue. With the removal of a deterrent as serious as major facial scarring, there is less to prevent a widespread acceptance of 'fly man' values. Consequently a predatory and parasitical minority would be increasingly able to dominate within a notoriously impenetrable society. Unsurprisingly this would represent a fertile ground for the beta plus methods associated with secret societies.



From a certain perspective, it appears that the publicly expressed requirement to *clean up* the city, has manifested a removal of a natural counter force to the spread of particular mindsets. Rather than investigate the root causality, the public health methodology has targeted a specific symptom. The other aspects to the public health approach have had a less significant impact than the sustained and arguably draconian campaign of incarceration.

Again it seems oddly relevant that a public health initiative would specifically target issues pertaining to the faces of the population. The recent W.H.O conflagration tackling the Covid19 pandemic essentially sought to hide the faces of the global population for the best part of two years. There are occult practices which specifically focus on the wearing of masks for the purposes of illusion, removing accountability and also encouraging distraction. This method is accepted as featuring in the practices of certain clandestine societies such as the Venetian Black Nobility

This correlates with the language of trust subject raised in article 24 "The Great Precept" and also the reading of micro expressions in article 58 "The Black Sea Diaspora"