

26 November 2014

Chris Bentley,
received 03/12/14

Letter No 31

Ashling,
Justice Action.

Dear Ashling,

Thank you for your letter dated 20 November 2014. I trust you and everyone within the Justice Action team are well and in good spirits. I am in the process of having my discourse Dated 19 July, copied then sent for the 3rd time. I am begging to have concerns again because letters and info that I have sent to Edith Cowan University, (The Innocent Project) do not seem to be reaching their destination either.

You mentioned you study psychology rather than philosophy. Try not to limit yourself with just one construct, with one field or school of thought.

In the Macquarie Dictionary 2nd edition:
Psychology: 1, the science of mind, or of mental states and processes; the science of human nature. 2, the science of human and animal behavior.

Philosophy: 1, the study or science of the truths or principles underlying all knowledge and being (or reality).

The reality Ashling is that I do not know that much. At least not in an erudite manner. No matter how obstruce or different my studies have been, when being viewed through Western

mores of knowledge, one thing has remained constant and served to strengthen my knowledge base: Patterns and threads. Although not being in a textile sense - it does weave and interesting tapestry of life. It weaves the bigger picture.

(Mandabolt was on to it in a way.)
Psychology and philosophy - why is there a dis-connect? Why in deed.

One studies human nature the other studies what it is to be human. Western

Psychology tends to pigeon hole things, where philosophy thinks outside the box. I don't like to be pigeon holed. Do you Ashling?

Would you like someone stomping all over your painful memories or who you are now? Everything we have learnt from the past is already within our sub-conscious; existing now as our conscious reality. Realization of certain things will bring forth a clearer understanding. But our awareness needs to expand before that happens. And it is happening - all the time. That time is only ever now. We expand from here. It is a universal principle.

Growth, - expansion

Help me grow, don't remind me of how wrong things were. Come with kindness, not with a nightmares.

Psychology - fascinating and wonderful,

Western / existing psychology?; invasive, ignorant and unkind. Even a weapon. Swung around by blind intruders.

There is certainly a pattern there Ashling & pattern of my disdain for ignorance.

However there is no real disconnect between the two - psychology / philosophy. It is only people who feel they need to control others that make the separation. Make a science of it, an industry. Some people are attracted to medical and psychological fields because they offer power over man.

I have a feeling you're not one of those people. And I do understand how people need to make sense of things from their past. Someone to walk back over things with you, with another perspective or understanding can be a wonderful, kind, and healing thing to do. However that involves trust and the right environment, time etc. Isn't that why we have lovers and friends? Is it not ~~that~~, why we are here, to help and serve one another?

Without those things it would be a very dry, arid and barren place to exist.

Anyway Ashling, we didn't get much into patterns and threads, and it was probably hard for you to make a

lot of sense out of what I have written. However I'm sure you get the impression I do make broad strokes at times and I apologise.

The copies of discourse from 19 July have come back. Also there is a more recent entry dated: 24 November. Would you please update both of these entries for me. Thankyou.

Thankyou again for your letter. How far into your studies are you? Your name sounds very mystical to me - what does it mean?

Take care
Kind regards
with love



24 November 2014. 1/
Entry.

We announce it at darkness that we will not be diminished by the gravity of our lives. That we will not there by be made less.

Foucault: The body of the condemned.

'In modern justice and on the part of those who dispense it there is a shame in punishing, which does not always preclude zeal. This sense of shame is constantly growing: the psychologists and minor civil servants of moral orthopaedics proliferate on the wound it leaves.'

Foucault uses the word 'proliferate', and undoubtedly the industry of the confined intellect is spreading. However, I would suggest to the budding young psychologists that a career path based on current Freudian type psychoanalysis will not flower into a fruitful life for them. If your career takes you down the path to a government run facility such as the prison industry, then you will be used as their instrument of punishment.

Foucault moves into a deeper reality by saying: 'If the penalty in its most severe forms no longer addresses itself to the body, on what does it lay hold? The answer of the theoreticians - those who, about 1760 opened up a new period: that is not yet at an end - is simple, almost obvious. It seems to be contained in the question itself: since it is no longer the body, it must be the soul. The expiation that once rained down upon the body must be replaced by a punishment that acts in depth on the heart, the thoughts, the will, the inclinations. Mably formulated the principle once and for all: 'Punishment, if I may so put it, should strike the soul rather than the body' (Mably, 326)

It was an important moment. The old partners of the spectacle of punishment, the body and the blood, gave way. A new character came on the scene, masked. It was the end of a certain kind of tragedy; comedy began, with shadow play, faceless voices, impalpable entities. The apparatus of punitive justice must now bite into this bodiless reality:

Foucault was derided and disregarded by many of his contemporaries. Now, however, he is regarded as probably the most influential thinker of the twentieth century - his work

is studied across the humanities and social sciences, among other disciplines.

The reason that I take interest in people such as Michel Foucault and many of the philosophers from the past is primarily to validate my discourse. If I were to express myself and try and deliver an opinion based only upon my own experience, then it would become very easy for 'professionals' within this current system to perpetuate their opinion that I am a delusional person. Delusional is one of the nicer assessments. It is one however that is their trump card. Within that one word capsulates the cognitive dissonance that is the primary weapon of psychologists and psychiatrists within, as I have termed; 'the industry of the confined intellect'. In short: the current knowledge base being implemented.

To say to a person that they are delusional is intended to create doubt in that persons mind. Particularly if it is said by a professional who is making assessments that have ramifications in the future of that persons life. It causes the person to question everything he thinks, says and does. It also causes the person, more often than not, to defend themselves.

If you are passionate in your defence, that will be interpreted as anger. So then, you are now an angry delusional and possibly violent offender.

That is through the use of one word within the repertoire that is psychoanalysis, I am sure that the descriptions used are often correct in the world of mental illness. That is not my argument. My argument is that the knowledge base is being used to punish, discredit and harm the individual. This application of knowledge is there by a form of torture.

As Mably (326) puts it: 'Punishment, if I may so put it, should strike the soul rather than the body.'

Once these descriptions are placed on file within the prison system it sticks. Everyone who has influence and an opinion amongst the 'authorities' there after perpetuates the reference and very often adds to it. There after everything you do, or say however innocuous is seen for something other than it is. This is the ~~mechanism~~^{mechanism} that is used to validate the inhumane treatment of a prisoner.

How do I know these things, and why do I come against them so strongly?
Because I am that prisoner.

19 July 2014.

If you treat me like a dog, keep me locked up in a cage, I am not relaxed or comfortable, I am aggression and rage: powderfinger.

Imprisonment is an injury no matter what your perspective of it is. There are constant humiliation tactics and psychological domination methods woven through reisons that prison authorities impliment to make even the most passive person contemplate thoughts of aggression and fill his heart with pain and hate. If you are not a strong person to begin with, your spirit will be crushed in a very short period of time. You will be shown as much disrespect as prison authorities are permitted to get away with.

Of course this treatment is not constant. The only thing that is constant is the provoding undercurrent of resentment and distrust that both officers and prisoners feel toward each other. We as prisoners know that there are genuine and kind prison officers and people in this system - right up until the time that they are ordered to perform some act of subjugation to a prisoner. Whether physical or psychological. These days unless you are a very angry violent person, it is mostly psychological, which eventually will make you into the latter; in time.

Then after a period of time - up come the courses - enter the psychologists and facilitators. It would be all good if in fact they were there to help. Only; they are not. Please allow me to explain in just a few words: These people ^{choose to} mistake 'submission as a sign of change', 'compliance as healing'. You may as well be in a Government run goulag in China.

For those who are unaware of what a goulag is; (by the way they are still very functional aspects of China) it is where any form of dissent towards the Government is systematically removed from the psych of the said offender. Dissent is seen as a challenge to the control of the ruling faction.

If you spoke of being an autonomous recalcitrant in China you may get some unwanted attention.

But we are not in China, we are in prison, and why should you be concerned about treatment that you have been conditionally trained to believe is what we all deserve? This is why:

Because one day, possibly today, some of us will be released into your community. If you are able, please check out the stats of reciditive offending in W.A. alone. I would hazard a guess that they will be notably higher in the numbers than other states in Australia.

So even statistically prisons are getting it wrong. Unless of course politicians are well aware of this, and it need not to be addressed because it suits a developing agenda.

This system either crushes your spirit, ~~and~~ humanity, and individualism or it fills the hearts of its prisoners with pain and hate.

Absolute compliance V absolute resentment. Or a mixture of both, the later, resentment, being repressed, covered, and masked.

However, there is something else that can happen. It is very rare. It is not because of a situation; not because of antecedent events; it is in spite of them. A person can develop the strength and awareness to become more than adversity dictates him to be. There are 3 things required for that to take place: awareness, experience, and knowledge.

Knowledge being central to it all. The problem/challenge with the last situation is that knowledge can be seen as the biggest threat to the existing status Quo. These past 2 years of my imprisonment have demonstrated that. Even as I write to you today I am on a 23 hour lockdown regime and have been for 19 days now. I have been informed that this will continue until comply. It has little to do with the

current situation that was created as an excuse to fetter me. It is because of the course I participated in. I mentioned this in my last discourse. They will keep doing it no matter if I comply to their recent demands of me, or not. The authorities can mask the reasoning with as many situations as they chose to create. However, it will never change the fact that this system of imprisonment increases the likelihood of offending and compounds the severity.

A few things I discussed on a course were deemed such a threat to the system that I have had cause to take my concerns and evidence of systematic abuse into the Supreme Court in an attempt to have it stopped. The abuse being my treatment from authorities after being removed from the course.

That is the amazing thing about the truth, it resonates.

'Most psychologists consider it a personal insult to have philosophical thoughts.'