

From: [tjanimanya](#)
To: [Committee, MHSP \(REPS\)](#)
Subject: Inquiry into Mental Health and Suicide Prevention
Date: Saturday, 27 February 2021 5:51:46 PM

Comrades,

No doubt there will be strong calls from vested interests to privatize the commons. An increase in coercive, violent and torturous measures to be perpetrated and authorized by the state using tax payer funds in order to offset the liabilities of medical professionals, government supported entities and insurance companies. The state directly subsidizes and authorizes violence at the behest of private interests.

General Practitioners are totally ill-equipped to respond to patients with suicidal ideation. As a result, patients with suicidal ideation are completely blocked from accessing any medical care. Often such suicidal ideation stems from the refusal to provide medical care. In such a situation, a patient reporting suicidal ideation due to that patient being refused access to medical care, the only legal option is to perform a K-10 or equivalent questionnaire and refer the patient to a psychologist for indefinite interrogation and, "monitoring," instead of addressing the core issue of a lack of medical care. The criteria of negative emotions or the apathy of learned helplessness is derogatorily defined as depression and the constant fear of extra-judicial punishment arising from the whim of the interrogator and their constant threats of violence in response to the expression of suffering are interpreted as anxiety, thus the depression-anxiety axiom that underpins the practice of clinical psychology is self-reinforcing.

According to Neibuhr, "There is, in the moral attitudes of the aristocracy, a curious confusion of manners and morals which expresses itself in interesting ambiguities in every language....(pp.126) We have previously suggested that philanthropy combines genuine pity with the display of power and that the latter element explains why the powerful are more inclined to be generous than to grant social justice....(127) ...the middle-class idealist may, and probably does, live under illusions. He is too completely an individual to be conscious of the most significant behaviours of groups. He does not suffer enough, in his comfortable position, from the brutality of collective man, fully to understand his dominant impulses. He may have separated himself from those impulses and detached himself psychologically. But he is not detached economically and therefore does not feel the full force and the real meaning of the impulses of dominant groups. He sees moral forces working efficaciously within the confines of his group, and erroneously imagines that they can be extended until they resolve all group conflict."(pp.178)

When applied to the would-be mental health professional, the mental patient is inherently immoral and this immorality can be repaired by the teaching of manners. The coercive powers of state violence are thus enlisted. The mental health professional, granted the authority of office under conditions permitted by the aristocracy, under the necessary self-delusion that etiquette is morality finds their group in service to the aristocracy and thus completely immune from state discipline. Thus the problem of non-violent resistance and class-consciousness among the disinherited(pp.245) is resolved. Unfortunately, among the most infamous profession, willful resistance can be confused with physical incapacity to comply* supporting the pseudo-religious belief that illness is caused by spiritual weakness. Generosity is performed in such a manner so that the resources and power remain within the privileged class so that they may perform services from which the disinherited do not benefit.

The problem is not suicide. The problem is intolerable suffering. State violence is simply

an instrument used to repress expressions of suffering. Only the prohibition against the use of state violence to prevent the expression of intolerable suffering via suicide will clarify the problem. Given such a condition, the root causes may only be lawfully addressed by the institutions that previously were permitted to demand state violence as a solution for the problems of their own making.

*1931 'MEDICAL TOOLS OF THE BOSS.', The Workers' Weekly (Sydney, NSW : 1923 - 1939), 11 December, p. 4. , viewed 27 February 2021, <http://nla.gov.au/nla.news-article209418864>

Neibuhr, R.(1932) Moral Man & Immoral Society: A study in Ethics and Politics.

Robert Heron

