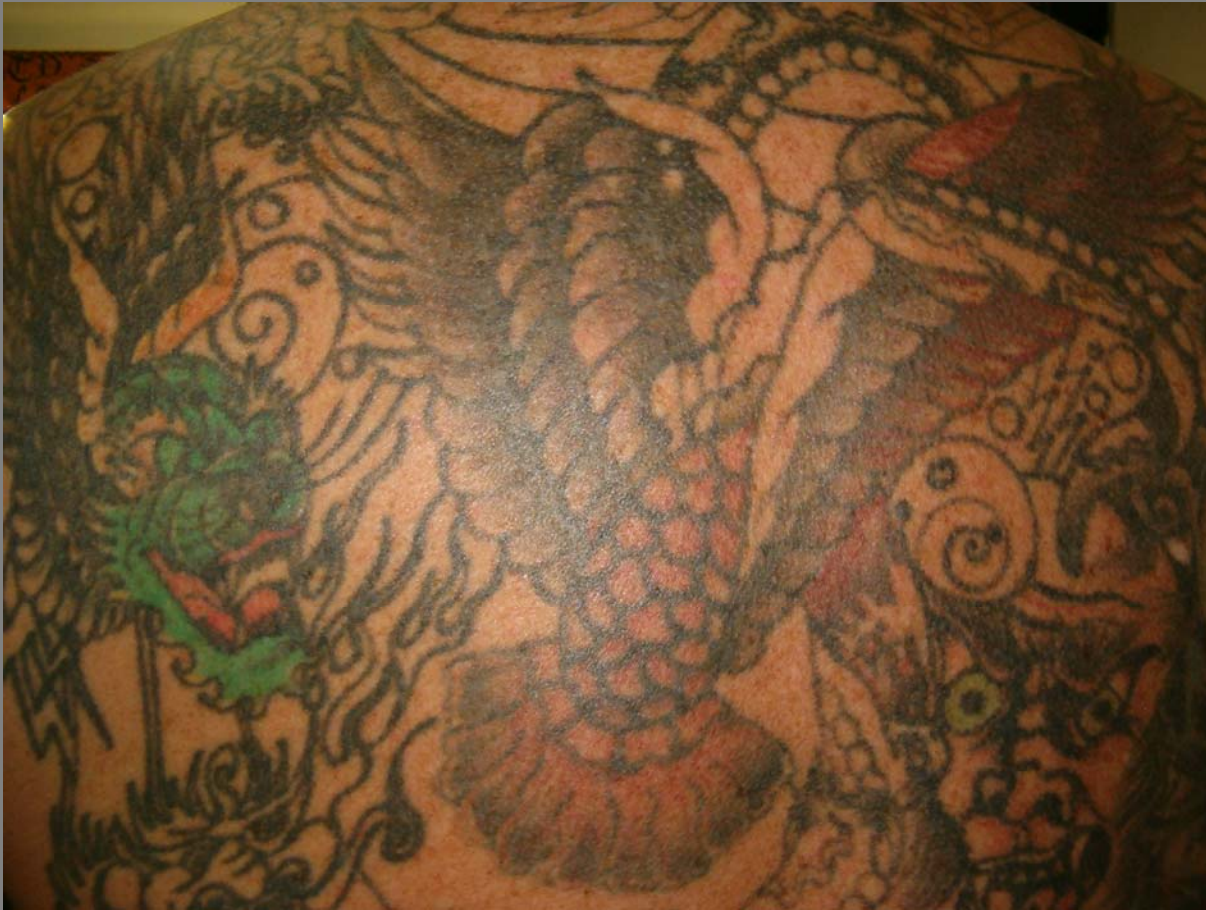


OARS SA

'Marked for Life'









Memorial to John







‘I’m tired.....me too!’



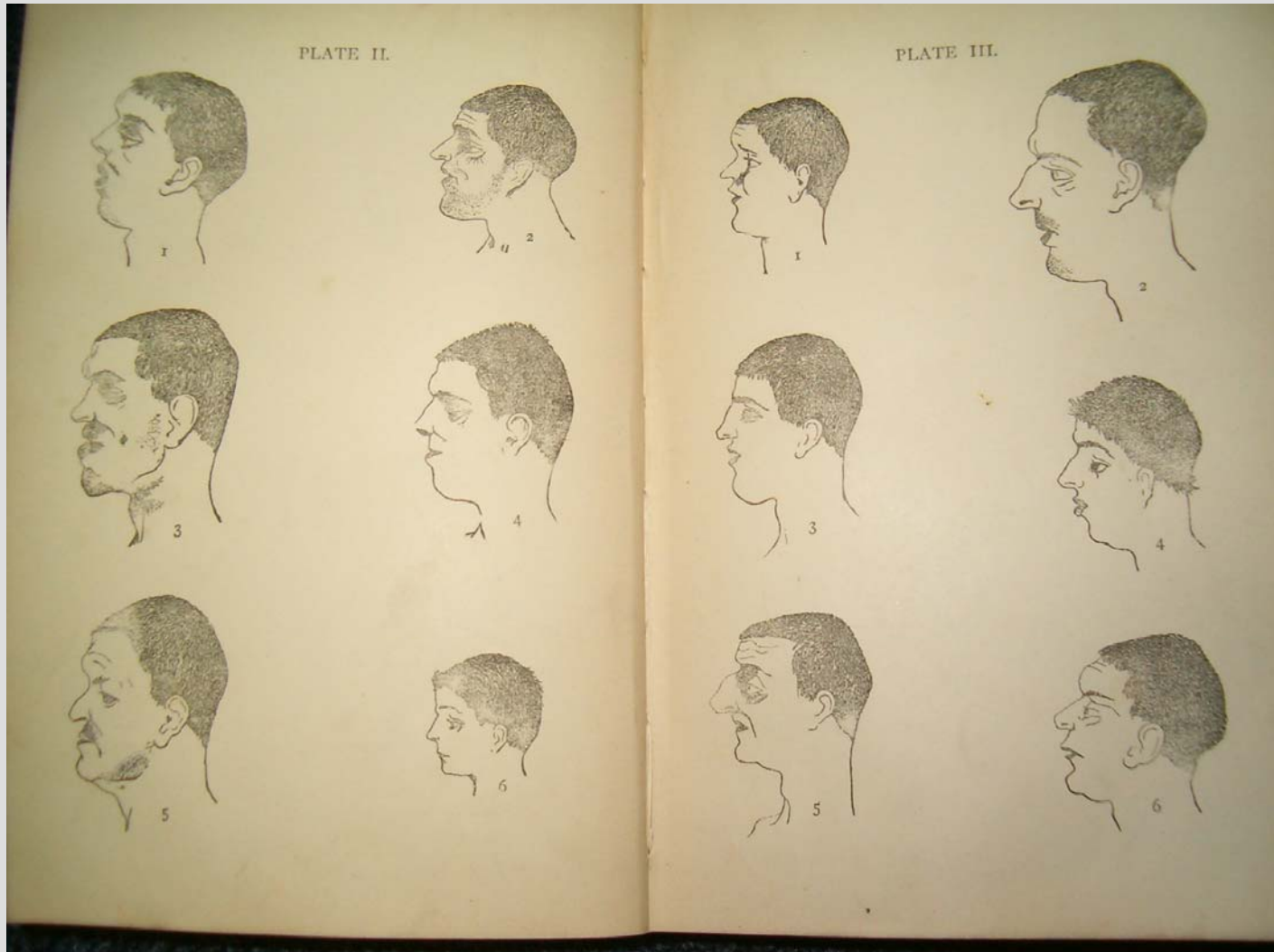
- **“...those who manifest acute sorrow and real remorse after a criminal act, have committed that act either under the influence of a violent passion which has momentarily stifled the moral sense, or by accident, without intention...The two great psychological conditions for crime are moral insensibility and perversity, with two accessory moral anomalies, imprudence and lack of foresight.” H. Ellis, 1890, ‘The Criminal’, p.126**

Ellis was also a supporter of the philosophy of eugenics and wrote in his 1912 work *The Task of Social Hygiene*,

“Eventually, it seems evident, a general system, whether private or public, whereby all personal facts, biological and mental, normal and morbid, are duly and systematically registered, must become inevitable if we are to have a real guide as to those persons who are most fit, or most unfit to carry on the race.”

Historically, a criminal was identified by physical appearance....

“I have generally seen with strong animal passion a tendency to high cheekbones...but I generally confine this generalisation to women and those who are dark complexioned.” H. Ellis, 1890











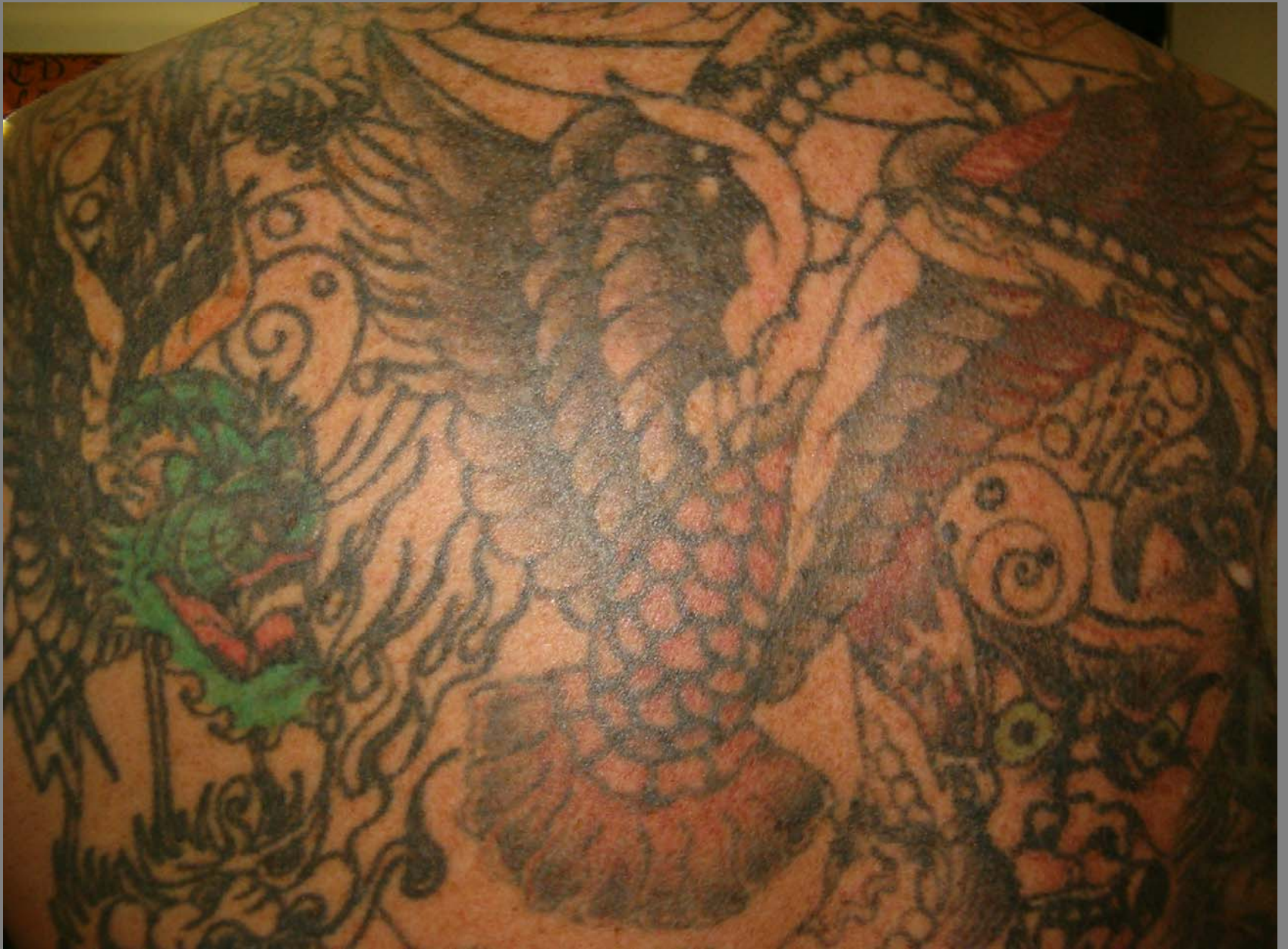
Thich Nat Hahn in his book 'The Art of Power', describes this approach as taking care of nonbusiness. He says,

“Business can't exist without nonbusiness elements. Your co-workers are part of your work environment, but they are also people, a non-business element. The piece of paper you write on is made up of tree, sunshine, and water, as well as all the work that went into making it; these are some of the non-paper elements of a sheet of paper. Seeing the nonbusiness elements in business is the teaching of inter-being. Nothing can exist by itself alone. Everything depends on everything else in order to be” (2007, p.137).











I would like to end with a quote from Starhawk;

“ A liberation psychology, like liberation theology, maintains an “option for the poor.” It allies itself with the dispossessed, with those resisting oppression, not with the forces of control. It must be useful to those who may not have formal education, or state-issued licenses. Therefore, it must be understandable. It is not anti-intellectual, but it realises that intellect divorced from feeling is itself part of our pain. Its insights are conveyed in a language that is concrete, a language of poetry, not jargon; of metaphors that clearly are metaphors; a language that refers back to the material world, that is sensual, that speaks of things that we can see and touch and feel. It is a vocabulary not of the elite but of the common, and its concepts can thus be tested by experience.” (1990, Starhawk, ‘Truth or Dare’, p.21)