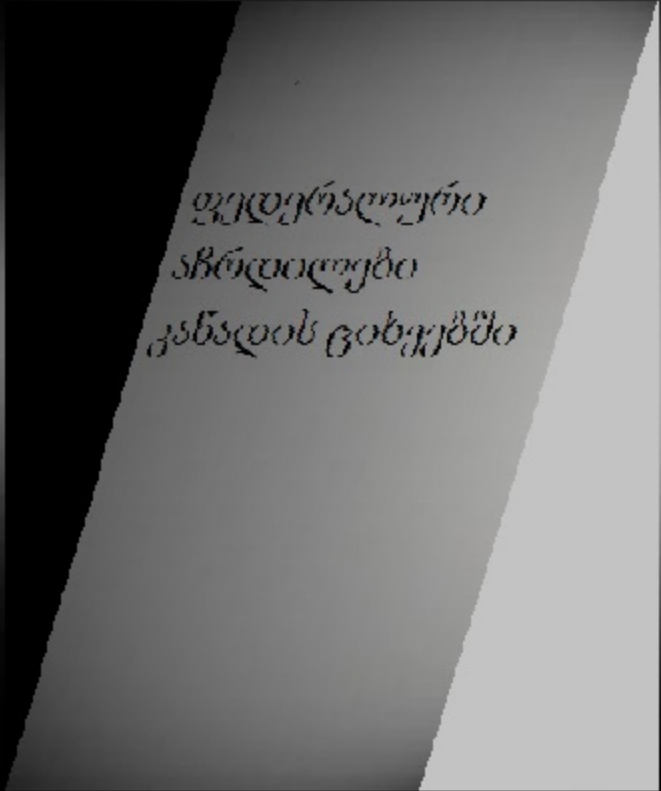


# Federal Shadows

In The

# Canadian Prisons

## The Case of Brainwashing



ფედერალური  
სწრაფები  
კანდაის ციხეებში

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**FEDERAL SHADOWS**  
in the  
**CANADIAN PRISONS**  
*The Case of Brainwashing*



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*For Lela*

This book has been written without special reference to Whiteheadian philosophy. Even so, reflecting on the content of this little autobiographical work, I tend to see the immanent relation of the narrative to the essentially Whiteheadian thought on the process and its endless varieties in the world of change and identity. The relation between the forms of externally engineered change and the role of personal self-determination -- the theme, diffused throughout the story -- makes it possible to wish that the book be read as a dedication to the Process Philosophy as well.

*Vakhtang Makhniashvili*

*21.12.2015.*

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## INTRODUCTION

This is an autobiographical essay.<sup>1</sup> It deals with the fragment of my life that started in November 2010, in one of the provincial Canadian jails and ended in March of 2015, in the Federal correctional institution. When I ponder on what was the essence of the experience, I realize that the complexity of notions and thoughts make it difficult to put it in a sentence or two. It seems trivial to claim that the essence of the experience is definable in terms of the "death of privacy". Contemporary prison is a paradigm case of the institutions of total surveillance. Visible and hidden cameras, professional informers, profilers presenting as inmates, and other forms of live and technical surveillance is an aspect of the prison's daily life in the contemporary institutions of control.

Total surveillance -- passive forms of technological perceptions -- is only one component of the disciplinary systems. Contemporary panopticon -- a mobile instrument of multilayer surveillance -- is to be understood only within the context of active interventions practiced in the correctional structure. The latter is the essence of the system of total control.

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<sup>1</sup> In this documentary narrative most of the individual's names, except for Dr. Scott's and Dr. Yokubynas' and the two Toronto Star journalists', have been changed for security reasons. The names of the institutions, however, are authentic.



The perfected surveillance and active interventions constitute the field of the experience description of which is the end of this essay. The experience is definable in terms of "coercive persuasion", "psychological pressure" and "brainwashing". The problem with the latter is its vagueness and imprecision. Oftentimes it is used to cover quite different phenomena. The psycho-sociology of image-manufacturing of the contemporary media or advertising services and the institutional practice of Pavlov-Skinnerian principles of conditioning are not qualitatively same. However, they are based on the same foundations. Despite the lack of precision, "brainwashing" is chosen here as the best candidate if only because it better reflects, than the other two, the aspect of long-term applications of the manipulative interventional methods. I would not tarry on the terminological aspect here, for the definition of the concept of brainwashing constitutes an immanent part of the narrative.

Before I say a few more introductory words about the interventional program itself, I probably need to make the following statement. One circumstance which makes the case graver is the fact that it had a political aspect to it. Of course, it did have a criminal one as well. Without the knowledge of the latter it would be difficult for one to have proper perspective for the understanding of the former. It would be difficult as well to see that later both aspects turned towards the direction, which had determined the applicability of the concept of "prisoner of conscience" to the protagonist of my story. This was determined by my opinion

about the program, which I considered (and am considering) as illegitimate. It was determined as well by the fact that I had already reported about the program and its violations from the Toronto West Detention Center, in 2011 and from Warkworth Institution in writing in 2012. The Supplement of this essay also contains major storyline of the criminal and political aspects. I would mention as well that one can begin reading this work from the Supplement.

The program about which I am going to narrate here somehow reflects -- in a condensed form -- an essential tendency and nature of contemporary systems of social control and the methods used therein. Gary Marx's distinction of "iron fist" and "velvet glove" is helpful for understanding the newest methodological trends of the police and policing in the western world<sup>2</sup>. What he calls "velvet glove" -- a subtle, manipulative and covert means of treatment of potential and actual target individuals (or groups), could be one side of the story. The "iron fist" as a harsh and more or less plain approach of traditional or Orwellian totalitarian systems is somehow outpaced by the Huxleyan means of soft control -- psycho-behavioral manipulation, chemical treatment-persuasion, or covert indoctrination. However, one would be closer to the reality I am going to describe if one synthesizes the two notions.

Hard and soft methods -- the explicit power and the deceptive-manipulative applications -- are the tools of the

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<sup>2</sup> Gary Marx: *The Iron Fist and the Velvet Glove: Totalitarian Potentials Within Democratic Structures*; <http://web.mit.edu/gtmarx/www/iron.html>

program. Before embarking on the detailed explication of the program, however, few words are due for its general qualification.

The program, which is practiced in some Canadian correctional institutions, and which uses harsh behavior modification methods, seriously violates the Canadian law and the basic principles of international human rights. The program's use of methodical harassment, bullying, sleep deprivation and other forms of aversive conditioning as well as the pharmacological interventions without the knowledge and consent of the targeted individual is a neglect of basic obligations of the corrections.

What is more disturbing is that the program contains self-safety feature: if a targeted person decides to legitimately avoid the unlawful program, or tries to make it a public knowledge, he will be subjected to the harshest "leak-preventive" measures. Very sophisticated methods of fear-inducement, intimidation and aversive therapy will be the long term procedure designed for his silence conditioning.

The success or failure of such methods, as a rule, determines the possibility of timely conditional release of the targeted individual, or getting a denial from the Parole Board of Canada, which closely collaborates with the program management. My guess is that it was the unsuccessful application of the methods of the program and my "unpersuadability" that have determined the double denial of my request of parole with deportation -- in June of 2013 and December of 2014 -- I have received from the

Parole Board of Canada. The 2014 PBC denial is especially distinguished by its deliberate falsifications and unfairness (See the denial and my appeal of it in the Supplement).

One specific feature of the program must be mentioned in this introductory part. The fact that for behavioral assessment and conditioning of an individual one often needs a confederate -- a person, who performs pre-arraigned and staged action-role prepared by the psychologist -- would be familiar for anybody, who has read some textbooks of social or general psychology of western schools. However, it is not as easy to comprehend the claim that one of the main features of the program is the fact that a targeted individual (an inmate) is placed in the environment in which all other "inmates" in fact are behaviorists and their confederates, who conduct in vivo behavioral procedures without the consent or the knowledge of the target. It is hard to believe that use of this kind of massive human resources for the interventional purposes is real, or that it is even possible. Hopefully, the facts and the illustrations given in this essay would be sufficient to show the intrinsic and organic relation of this feature to the broader goals and methods of the program.

## DISCOVERY OF "OTHERS"

"The informer will have been specially planted in your cell and his purpose is to bring influence to bear upon you, by any means, to the KGB's advantage. His methods include persuading you to give evidence, to show sincere repentance and thereby win a pardon... He squeezes the information out of you which the investigator needs, creates an utterly intolerable psychopathic atmosphere in your cell, and prevents you from sleeping, eating, reading, etc. The investigator is, as you will quickly realize, organically incapable of keeping to the law in his actions; he will use persuasion, intimidation and blackmail, will infringe procedural norms for compiling investigative documentation, and so forth."<sup>3</sup> One of the purposes of this passage of S. Bloch's and P. Reddaway's book was to warn a potential inmate about the existence of "political hospitals" in the Soviet Union. But the main purpose of the book was to expose the practice and the abuse of psychiatry in the Soviet Union to the West. In this regard one could recall that just a few years ago in the Canadian and American psychiatric healthcare and research institutions -- in the Allan Memorial Institute, for example -- intense experiments for mind control and brainwashing were being conducted. And the potential targets of the results of the research were third world communists, revolutionaries and the dissidents of the right-wing authoritarian regimes.

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<sup>3</sup> Sidney Bloch and Peter Reddaway, *Russia's Political Hospitals: The Abuse of Psychiatry in the Soviet Union*, London, Gollancz, 1977, p. 434

However, the purpose of this reminder about the psychiatric abuse in the Soviet Union, or in the West, is not to find the similarities of the different social systems, but rather to point out one difference relevant to this story. One could assume that the KGB informant's methods, however similar to the methods of professional behavioral manipulators of the CIA funded mind control programs, were not based on scientific principles of behavior modification and brainwashing. It is one thing to create a "psychopathic atmosphere" in a cell of an inmate in order to work him up for a while for a KGB investigator, and it is quite different to base the similar methods of psychological disorientation and regression on statistical and other scientific tools in order to conduct a long-term psycho-behavioral management of the targeted individual. It is one thing to plant an informant into a political patient's cell to soften him up for a while, and it is quite different to place a political patient (or a criminal) among the team of professional behaviorists and their confederates -- both presenting themselves as inmates -- to methodically manipulate the person before, during and after the court proceedings. It is still something else to supplement this manipulation with the systemic goal to change the targeted individual's general persuasions. And if the purpose of the "change" involves making the person decline his moral principles, which defines the identity and the self-perception of a person -- including his political and ideological identifications -- the practice may legitimately be described in terms of brainwashing.

The use of psychological stress and shock, inducing a learned helplessness on the target for his re-conditioning is the main theme of William Sargant's searches for the mind recreation. But the meaning of his historical remarks is that intuitively, long before the pharmaco-behavioral theorists embarked upon the search for the mind control, it was well-known for the practitioners of persuasion that there is a relation between the psychological shock-and-terror procedures and the possibility of change and reconditioning of a person.

From the general remarks about the relation of the psychological disorientation and helplessness-inducing techniques to the possibility of conditioning a person it would not be easy to clearly imagine the particulars of the situation in which undercover behaviorists and their confederates during months and years target an individual for the purposes of the "change"; Then, in expectation of the "momentum of compliance" they observe the micro-behavioral changes of the individual with the microscopic precision, after which they begin the process of injecting new sets of attitudes and ideas into him, including the directions of the political loyalty.

\* \* \* \* \*

I was brought to the Toronto West Detention Center at 3 p. m. in November, 2010. The A & D guard asked me few protocol questions. After I have answered the last question with little irony that I was not suicidal, he issued me the jail suit ("jumper") and pointed toward the dressing area. I

quickly put the jumper on and the other guard took me to the unit.

The first mistake, as I realized later, was my irony. However mild, that component of human communication, which in some quarters at least, is considered as being among the essentials of liberal-spirited sensitivity, in that world of control and domination is perceived as a sign of undesirable independence, the lack of the sense of guilt, and often, as a hidden aggressiveness. It is the responsibility of the agents of control to have a sharp nose for that kind of attitude.

I did not know this at the time. Very soon I'll pay the price for my mistake. However, it will take a while, and some more experience, before I see the connection between the mistake and the punishment.

In the TWDC mainly there are thirty-man units. Understandably, at the time I did not know that the protective custody unit, where I was placed (unit C-2) was completed with undercover correctional workers (behaviorist and confederates), that I would be the only real inmate. I will realize this only gradually, during the next few months. I may admit, however, that at the beginning, during the first few months it was possible that there were some other real inmates in the unit-- one or two at most. But at the time it was difficult to know for certain who was it, because then I did not know yet the existence of the confederates either. And the only way how one may learn that one is among the undercover correctional workers is



their use of the behavioral methods, which also needs time to acquire the ability for the recognition of the latter.

However, it is important to emphasize once more that any inmate (except for one, of course) in this story referred as such is a confederate or other kind of undercover worker. And for this reason I will not be using quotation marks around the word "inmate" any longer.

As I entered the unit, several inmates greeted me with slight nod. One of them, a server as I learned later, asked me what my name was, and when he heard it he said: "you know, no one would be able to pronounce this in here. Do you mind if we call you Victor?" When I answered that I would not, I did not realize yet that renaming me as Victor was the first little behavioral thing designed for the positive conditioning. I'll realize this only after a while, when, for example, in about two months one more Victor will enter our unit and the inmates' talk to him often would be indirect form of communication with me, which sometimes in the psychology is called vicarious communication. I'll also realize this when, during the last two months of my being at the Toronto West, the unit inmates' main theme of suggestive conditioning would become the message "time served" which was designed to make me believe that on the upcoming sentencing day the judge would consider the fourteen months I had been in jail by that time as sufficient punishment, that no additional time would be added.

"Server" is an inmate who, because of his cleaning and other responsibilities, has some informal privileges

(additional food, choosing TV channels, etc.). The server, about thirty-year-old athletic black male by the name Peterson, introduced me with my cellmates and promised an additional blanket. Soon, at 6 p. m. we were locked in our cells. The daily evening lock up -- return of all inmates from the common room to the cells -- supposes staying in the cell until about 7 a. m. of a next day. The cells are located on the two walls of the triangular common room. The doors, which are made of metal bars, allow inmates to communicate with one another while locked up. But, for the same reason audio space of the unit is common whether one is in the cell or in the common room. One can hear any lightest sound from any cell in any other cell. This detail will have some importance in the place, where an audio-therapy -- the cycles of sound-deprivation and audio-overload -- is a functional component of the experimental procedures. One of the essential features of the unit's physical design is the fact that cell windows are not transparent. They are painted gray. One can not see the outside. While "population" unit inmates can see trees, the sky, the ground and, if the window looks towards the road, the cars, the protective custody inmate is deprived of these elements of outside reality. This fact generates increased feeling of isolation and disorientation in the real inmate when he stays there for months, and, very often, for years.

After the lock up, in about ten minutes, a guard approached our cell, pointed at me, and said that I needed to follow him. When I inquired as to where I was supposed to go, he answered: "in the suicide watch cell". At the time I

did not know what getting in the suicide watch cell meant, but I was sure I did not need one. I tried to inform the guard about my opinion, but his response was more convincing. "They know better..." His short note made with the proper intonation and facial expressiveness, where meaningful smile was dominant, persuaded me that any further verbal communication was pointless. I followed him in silence.

The suicide watch cell is located in the segregation area. The windowless cell does not have anything inside except for the open toilet and the stone-hard bunk, which is built on the wall. Inmate is supposed to leave all his regular jail clothes, including his underwear and shoes, outside the cell. He is issued a short dress-like shirt, which is made out of the thick and tight-knit linen. When the guard locked the cell door from the outside I felt that the dress was too small for me. It was difficult to breath in it. I looked out from the small surveillance cut located on the cell door to find out if any guard was around. After few minutes I saw one and asked him if he could change the dress on more appropriate size. Then I was offered a new dress.

Without anything to read -- in the suicide watch cell there is no TV or radio either -- time slowed down considerably. I tried to pass the time by walking on the bed. The cement floor was too cold for my naked feet. Then I did some Yoga and meditation. I think it was about 11 p. m. when I decided to lie down and use sleep as a means to shrink the time. The program management knew this better. Exactly at the time I prepared to close my eyes, I have heard the sounds of heavy rock music coming from the next door. I

found out later that it was the guards' room. My attempt to avoid the current of the intrusive sounds was not successful. Slowly, my hope for the soundless time turned into the realization that the expectation was unrealistic. It was probably about 5 a. m. when I noticed that the rock music and its diffused offensive became less aggressive. And I fell asleep.

They let me stay in the suicide watch cell for two days. The second night was the copy of the first. When I was thinking later about what was the reason they placed me there, I came to think that the only reason why the jail managers had made such decision was not because I was suicidal, but only because I had answered the reception guard's question about whether I was suicidal or not with little irony that I was not at all in that state.

A specific feature of the daily life during the first two months at TWDC was what could be described as a "regime of silence". Several servers would consistently monitor and enforce the principle of zero noise. No loud speaking was allowed. The whispering and sign language used by the inmates were giving the impression that the norm of quietude was the established fact of the jail. The TV used to be on music channel -- rap or other pop. But the sound was on the lowest level. After evening lock ups the unit would become a model of some kind of non-verbal hospital -- no talk or any communication was possible. And whisper was too risky.

This has changed after two months. In January 2011, a guard informed us that the other unit was going "to exchange" some inmates with ours -- ones on diet will go there and we would receive in our unit ones without dietary schedule. This was the time when some of the bigger and athletic prisoners were placed in our unit. This brought about complete change in our established form of life. The regime of silence transformed into the normativity of noise and disturbance. The server, whose main responsibility before was to maintain the sessions of quietude with perfect organizational skill, has disappeared from the scene and gave the way to the newcomers' organized chaos and euphoria. Boisterous speaking, jumping on and off the tables, periodic "snowballing" with toilet paper roles, and other infantile-euphoric activities became the regular procedures of our daily schedule.

This kind of change seemed strange even then, before I would learn that the contrasting changes were a systemic component of the program. It seemed unusual if only for the reason that no guards on the duty, who were hearing and seeing all the cacophony and the schizophrenia, would interfere with that systematic performance of the newcomers.

Only after a while would I learn that the purpose of rotating of contrasting environmental conditions, which is one of the methods used in the program, is to prevent a targeted individual to adapt to the environment. Along with other procedural components of the program -- such as sleep deprivation and pharmacological interventions -- this is one

more element within the method to achieve the psychological exhaustion, and the regression of the established rational patterns of behavior of the targeted individual. The purpose of this first phase of "working up" an individual is to generate higher suggestibility in the target and, ultimately, to prepare him for the compliance learning (See *Conceptual Insert*).

There may be short-term and long-term rotation cycles of the contrasting "signals". As an illustration of a short-term one, I could recall one occasion -- a morning "meeting" held in the unit by the inmates. After the breakfast the servers announced that we needed to have a meeting. The subject matter of the meeting was supposed to be "a return to the regime of silence". All four servers, one by one, made a speech in which they articulately discussed the advantages of the regime of silence. They advised us that it was the "duty of the unit" to have an exemplary order of quietude, etc. About two hours no one would produce any sound. This lasted until the lunch.

However, the end of the lunch and the start of the total anarchy were simultaneous. The servers were the first to give the example. The other inmates were quick to follow the suit and within the minutes the whole unit became the scene of irrationality and chaos, rampage and total noise. This, with some periodic intermissions, lasted until about the evening lock up. As we have entered the cells, the morning initiators of the meeting again began discussing the importance of the return of the "silence principle". This kind of dialectics of noise and silence and the surrealistic public

dialog among the servers as to the policies of the unit would repeat many times during the next few months. It would be done with perfect reproduction of the Kafkaesque atmosphere of the proceedings the essential features of which would be the theatricality of presentations, the divergence of the meanings of verbal and nonverbal communicative content, and the body language of the performers. All this constitutes the atmosphere of irrationality and the artificiality of the social space.

The meeting is an example of the presentations of collective irrationality. There were individual ones as well. And there will be many occasions ahead to survey them. But I need to repeat that the aim of such presentations is to "soften up" the critical faculties and the general rationality of the targeted individual in order to generate in him the desired level of suggestibility and compliance.

I am going to return to the January 2011, when the noise producing team of inmates were placed on our unit first time. One of the newcomers was a Portuguese Canadian, by the name David. He was of the most athletic built among the unit inmates and also was the main activist of the anarchic regime. Despite this, his somewhat infantile and direct character used to leave some positive feel in the unit. One day David approached me and told that in the unit form which he had been transferred recently there was "a good Russian guy". As he explained, the Russian did not know much English. "Do you mind if we get him on our unit so that he may have somebody to talk to...?" He knew that

Russian was my second language. So, I did not see why I might be against the suggestion.

Next day the Russian was in our unit and I have discovered as well that he in fact was Ukrainian. After two days the Ukrainian himself asked me to get in my cell if possible. "I am going to study English. Maybe you will help me during evenings..." I, again, did not see any reason why I should be against this friendly request. The Ukrainian became my cellmate within few hours.

As he entered my cell, his behavior has changed considerably. It was obvious that he was avoiding almost any communication with me. There was no mention about the English anymore. He used to browse the playboy magazines he brought with himself for hours from evening lock up to the bed time. When I offered him some English books, his cold reply was that he did not read "such books". I remember I had William James' *The Varieties of Religious Experience*, St. Augustine's *Confessions* and some medieval history of the author who I was not familiar with. It so happened that to this strange transfer of the Ukrainian in my cell coincided a three-day lock down -- lightless one as well. Because of the absent light, I was unable to occupy myself with reading except for a small period of time, when I would use the toilet seat as a chair and try to read on the weak light coming from the common room.

After the three-day lockdown which ended on Monday, we had a morning strip search. This was a regular procedure after the lock down openings during which the



guards would take inmates into the toilet area and "observe" their naked bodies. This also was accompanied with cell search after which the cells often were in complete disarray: mattresses turned upside down, books on the floor, etc. So, when we returned to our cells on that Monday, suddenly the Ukrainian broke the three-day silence. He threw his magazines on the floor aggressively and addressed me with obvious outrage. He told me that I have lured him to become my cellmate and that after that I would not talk to him at all; That I needed to broaden my narrow outlook on life and not be occupied with my own egotistic small things such as reading all the time, for example; He complained that I was not reading his magazines -- the fact from which he would deduce that I had "too high an opinion" about myself, etc.

The accompaniment for the Ukrainian's presentation was complete silence in the unit. I realized later that this was a very well thought out nuance. For it would not be difficult for the behavioral stage-manager to guess that Ukrainian's assault performed in front of the whole unit would be more dramatic and would infringe on my self-esteem more effectively. Even though the presentation was made in Russian, the tone and the voice quality would be enough for the observers to realize what it was about. All these would be a guarantee that the end result of the provocation would be successful. It was for the same end, as I realized later, that David was absent from the unit on that day. I was told he was in the court. Because David's relation with both of us (the Ukrainian and I) was good, in his

presence I might have more motivation for the self-restraint, which would infringe upon the goals of the provocation.

So, the three-day lock down, insulted self-esteem by the morning strip search, and the well-designed and professionally performed provocation was enough to achieve the end. As the Ukrainian's presentation entered its culmination phase and my plea to stop the thing did not make any difference, my patience got to its limit too. "Peterson, take this garbage from here! He is dumb." This unusual for me outburst quickly passed the bounds of my tensioned lips and reached the common room, where the server was cleaning the floor. The server did not say anything on this. But his quiet nod, which implied that he was prepared to satisfy my request, also helped me to regain the spirit of patience and self-control.

The Ukrainian's reaction was more interesting. It is much easier to imagine what could have been a reaction in a real jail of a real inmate. One could speculate with good reason that the freshly insulted inmate, especially when being in that level of the hysterical mode, would definitely react with strong aggressive presentation. The minimalistic version of this speculative exercise would be the scene of a strongest verbal confrontation. But, more realistic seems a physical fight. In a real jail the latter might be the obligation as well as a pragmatic need for the sufferer.

However, in the case of the Ukrainian, in that stage of the behavioral theater, this is what has happened. As the Ukrainian realized the message of my short outburst, he

stopped the presentation at once, froze on one spot, stared at a little point on the floor, and said quietly: "Нечего себе, я garbage... я garbage!.." After this Russian-English, expressing this way his surprise, and most likely, his covert satisfaction with his own good job, he set down and did not make any move until the guard came in.

It must be noted that this kind of failure of a nerve on my part was an exception. After the first few months, I have become provocationproof. However, this was not the result of my improved anger management or the conflict resolution skills. My tendency not to respond to the provocations could be described more properly as some kind of learned helplessness -- a state of apathy, which comes after multiple and unsuccessful trials to control the desired outcome by using alternative means.

On the other hand, the Ukrainian's reaction on my insult must be understood only within the context of the broader methodological perspectives of the program. Its form and content was defined by the fact that multiple, repetitive presentations of aversive-provocative situational games will produce in the targeted individual that particular state, which I have already named as a learned helplessness and psychological exhaustion.

When the guard came in and the server explained him my request and the reasons for it, the management have decided to transfer me instead of the Ukrainian, despite the fact that the Ukrainian was a one-week-old newcomer on

our unit and four-day resident in my cell. They took me to the similar, protective custody unit (D-6).

## COERCIVE PHARMACOLOGY AND CHEMICAL PERSUASION

A. Huxley's description of chemical persuasion as a feature of the future social engineering is mainly based on the idea that the use of various enhancers and happiness drugs would be the dominant form of social control.<sup>4</sup> However, conditioning of individuals for the happiness of others and for the happiness of themselves in the perfect security state may involve more than the drugs of happiness. The persuasive pharmacology of fear and trembling could be a better way to generate the appreciation of the well-designed opposite forms of life in the potential non-compliant subject. As W. Sargant once said, the two most disruptive emotions, and those producing the best effects from a therapeutic point of view -- to produce a conversion of an individual -- proved to be terror and anger (See Conceptual Insert).

From these remarks reader might see that my prison experience and the program's physio-pharmacological part should involve a story of chemical conditioning and dialectical process of mood manufacturing.

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<sup>4</sup> <http://www.huxley.net/bnw-revisited>

\* \* \* \* \*

It was December of 2010. I was in the basement cell of the court waiting for my lawyer. We were to discuss some details of my future court date. Few minutes before my lawyer Timothy Moles came to me, I felt that I was not well. A headache, feeling of heaviness, and oyster look clearly pointed that something was wrong. As Moles came in the booth accompanied with unfamiliar for me female, I sensed that the feeling of dumbness and headache had become pervasive. Moles' too familiar and unceremonious behavior and his facial expression made me suspicious that he might know about my state. When I asked him about the future court date -- at the time I still believed that we would go to the last, main stage of trial -- he did not answer my question. Instead, he proceeded with his offhand talk and misplaced jokes about some unimportant details concerning my case.

As I left the court and was sitting in the small metal box of the jail car, I realized how strange it was that I listened all of Moles' folksy jokes to their end and did not have any natural reaction to his resistance to answer my question for which I was there in the first place. Also, I noticed that all heaviness and ache have promptly disappeared when I was traveling back to the Toronto West. All these seemed strange and got me the idea that it was not accidental.

I have decided that I needed to check certain things. Next day, while in the breakfast line, I noticed that there was a tray or two placed apart from the other trays that were

distributed by the servers. As I approached the server, he passed the separately placed tray to me. This by itself might have been enough to get more pointed direction to my previous suspicion. But I decided to make some more investigative steps. Meantime, after the breakfast, I again noticed the familiar heaviness in my body, which lasted about an hour.

During the lunch time, when I again saw that the server gave me the separately placed tray, I did the following. With the tray in my hands, I approached one of the tables on which there was an unattended tray left. The owner, as I noticed, left for the toilet for a few minutes. So, I approached the table, and made a move as if I was going to change my tray for the one on the table. From the corner of my eye I was observing what would be the reaction of the servers if any. I was just about placing my tray on that table and pretending to be taking the other one, when one of the servers quickly made a step towards me and was about to make a sound when the other server, most likely realizing that his colleague's decision to give me a notice would amount to the disclosure -- the disclosure that they, the servers, knew about drugs being placed in my tray -- quickly made a gesture and prevented the other server from making the wrong move.

During the following period of my stay at the Toronto West, when I became more observant, I had many other chances to get convinced that placing drugs in the food of a targeted person without his consent and prior knowledge, was one of the commonest practices within the program. I

also discovered that drugs in the form of gas were in the use too. The latter was much more convenient in the situational tests, when spontaneously aroused context would require certain enhancers of stimulants as an additional means for the conducted tests.

One of the main reasons for placing the drugs in the food without individual's prior knowledge and consent, as I came to understand later, was that many of the drugs are used for behavioral testing and conditioning. In vivo performance of some tests and conditioning requires that the subject be prevented from knowing the real aims of the tests as well as from knowing about their existence. This covert programming immanently defines the fact that the subject would not be given the drugs in his possession, even if he were willing to cooperate in taking them. The importance of the spontaneity of in vivo behavioral procedures would be jeopardized. For example if the program behaviorist needs to test the subject for anger management, or for impulse control, the procedure would include giving the subject certain drugs to stimulate emotional-anger states while a confederate would perform some task (provocation, etc.). Subject's prior knowledge of the procedure or of the fact that he would be given the anger enhancer would make the test unproductive.

The fact of non-consensual drug use by itself is a violation of the essential principles of the medical ethics and of the Canadian law. I need to mention as well that later in the program, while in the federal institution, there were many instances of the use of other kinds of drugs on me, the

purpose of which was mood conditioning and, ultimately, the generation of compliance and “conversion”. One of the most impressive chemicals they used on me (without my consent) could be described as a "sublimity drug". The real context of its use is described in the later chapter (*The Church*). I can say that there were several occasions of the use of so called truth serum as well.

In order to see how much the program management has become concerned about the fact that I knew they were using the drugs, I need to tell the following story. It was a spring day of 2011 when in the morning hour a guard announced my name. At the door the guards informed me that there were some visitors who wanted to see me and that I needed to follow the guard. When we entered the small room located next to the unit entrance doors, I saw two males both about sixty. They presented themselves and told me they were volunteers from one of the Toronto churches. As they said, they have found my name by chance, in the inmate name list, and were willing to provide some spiritual help if I would not mind. After the guards left us the volunteers asked me to read some fragment from the Bible aloud. Next we spoke about some questions of religion and theology and they also informed me that they were very pleased with my knowledge of the questions of theology and philosophy. At the end of the meeting John and Tim -- these were the names of the volunteers -- asked me if would be willing to meet them again. My answer, of course, was positive.



Next meeting was in two weeks. We again spoke about some religious questions. The last part of the meeting was more open. The volunteers asked me about my future plans, where I was going to work, and what I would prefer to do if given the career options, etc. At the end I was not reluctant at all to answer their question about whether we could proceed with our meetings again in the future.

Next encounter was not any different except for this. After John and Tim spoke about some theological questions and we passed through the last phase of our more private conversation and it was time to say goodbye, one of them asked me this question. "So, how do you do in the unit? Did anything disturb you at night?.." The point of this question and its accompanying body language was very telling. But I did not have any time to say anything more than the short "not at all" to it. However, I realized the point of the question as clearly as one could. It was defined by the following fact.

Previous night I was sleep deprived mildly. But the difference of that night was in the fact that the agent of the sleep deprivation -- my cellmate -- did the job in very low-deniability key. The deniability is one of the main criteria for correct action in any secret service agencies. As a rule this criterion is followed very strictly by the program staff and management. However, the previous night this is how it happened. At about two o'clock I have got awoken by some noise. I noticed that the cellmate was "reading" a book browsing it with the unusual force. And, what was more surprising, he was doing this in an unbelievable speed --

about a page per two seconds, I think. I inquired about how he was managing to read the book that fast. I did not give him the other question, though -- about how he was managing to see the letters on that weak light coming for the night bulb of the common room. He said that he was not reading, but that he was just watching the pictures. One could put the two meaningful questions about that procedure too. But I realized the pointlessness of this attempt timely. He repeated the work three times that night.

So, when one of the volunteers asked me a question about the previous night, I knew that this time they have decided to present themselves and to inform that their visit was part of the program. This was not too surprising for me. At the time I already was accustomed to the fact that one always needed to have the question "who is who?" in mind within the program. But, it was not pleasant either to discover that they -- the amorphous program management -- have transgressed one more space of privacy with the same unceremonious easiness.

As I said the volunteers' story is related to the story of the use of drugs in the program. It was about midsummer of 2011. I had already met with John and Tim several times by then. At the same time, after I have become convinced that my admission of the guilt on a plea bargain, which happened on May 11th of 2011, has not changed anything, that I was still a subject of illegal drug applications and the program was being continued -- at the time I believed that the program will last no more than few months -- I have decided to make the information public by saying about the drug use

in the court, during one of the public hearings. So I did. The information went in some newspapers and other media outlets (Toronto Star, I remember and CTV).

Next meeting with the volunteers was important. As we greeted each other, John told me with proper intonation of dissatisfaction and surprise: "When we heard about what you did in the court [announcing about the non-consensual use of drugs at TWDC] we could not believe it. We were playing friends here and you would say in public such things!.." This kind of strait unmasking of their real motives was surprising even for me despite the fact that at the time I was already desensitized to the very unhealthy environment of that program, which was constituted by its covert nature. I realized unmistakably that their real purpose was to pressure me and to reinforce the leak-preventive measures already in place in the unit. By the plain remarks they have disclosed that their main concern was to persuade me not to talk about the non-consensual use of drugs and about the program in general. This was something new. The general modus operandi of the program agents when performing the "opening" of their identities, used to be partial retention of their primary roles while vicariously disclosing the real ones. In the case of the church "volunteers", however, the disclosure was complete.

After that we still continued meeting once in a while. The last meeting was memorable. Before leaving, one of them asked me: "Have you heard about G...?" When I answered that the name was unfamiliar, he said: "You should know about G. He was a German martyr." – When I asked

about what happened with G., he answered my question with the same sarcastic expression on his face and with proper body language: "He was deported and then hanged, I think." It was impressive to get this kind of "message" two weeks before the sentencing day, and to get it from the people -- that is, from the program management -- who had been sleep depriving, drugging illegally and conditioning during last twelve months by then.

### **SLEEP DEPRIVATION AND REALITY**

Borderline state of sleep and wakefulness is the typical daily condition of the targeted individual in the program. Partly, this might be the result of "chemical persuasion" -- the overdoses of various drugs. But, the other factor for this artificial daydreaming state is the systematic sleep deprivation procedures to which the targeted individual is subjected.

After the incident with the Ukrainian, as I said before, I was taken to the unit D-6. Two black cellmates nodded as I entered my new cell. The cell was larger than previous one. It was designed for four, but at the time there were three occupants only, including me. One of the cellmates, I have discovered the same day, was fond of collecting and singing church songs. When he learned that I was a former musician, he became exited, took the song book out from his pillow case, and next few days our main occupation in the

evening times became humming quietly the songs he had collected.

Idyllic could be a part of the program. Its main function is to prepare a target for the adequate perception of a contrasting signal. Intensity of the shock produced by the unanticipated perception of the difference is the criterion of the success.

After about five days, at about 3 a. m., I have heard strange howling sounds coming from the bedside of the singer-cellmate. As my bunk was the upper one, I looked down and saw the motionless body fully covered with the blanket. By this time I already was familiar with the variety of sleep deprivation methods: loud browsing of a book, doing push ups at night on the bed, dolphin jumps performed on the bed again, and talking to oneself. But the naturalistic imitation of a "wolf cry" was something new.

From the former experience I could learn at list this much: it was pointless to try to avoid the sleep deprivation procedure, or to intervene with the deprivation agents' work directly (by, "waking" him up, for example).

So, I have decided to wait patiently until the cycle would end. It was over in about fifteen minutes and soon after that I fell asleep until about 5 a. m. when the singer renewed his night cry once again. In the morning I tried not to say anything and keep the relation between us as it was before. However, it was obvious that the cellmate himself was avoiding an eye contact with me and that there was

some awkwardness in his behaviour. It was not difficult to predict that the little signs of guilt were not only the reference to the past night's event, but that it was pointing to the future potentialities.

The next night confirmed my prediction. This time the howling started even earlier -- at about 1.30 a. m. After the first cycle of it, I have tried to sleep. For about an hour I was half-asleep. At about 3 a. m. while my eyes were still half-open, I noticed that the cellmate got up for the toilet. Obviously, he did not notice my slightly opened eyes. So, when he was done with the toilet and returned to the bed, he lied down on it, covered his head with the blanket and started the howling immediately. This was a clear breach of the protocol. According to the principle of deniability he should have let more or less reasonable time span pass before he would start his job (howling). His mistake was a result of his carelessness -- his failure to notice my half-open eyes, and to realize I was not asleep.

So, the sleeplessness of previous and current nights and the gross violation of the protocol by the confederate made me change my decision not to interfere with the sleep deprivation procedure. I looked down and called the cellmate quietly. When he did not answer, I got up, stepped down, approached the cellmate's bed and renewed my call closer to his ear, which was hidden under the blanket. He took the blanket off his head and looked at me with the concocted expression of the newly woken up from the deep sleep. I informed him that he was howling.

Next morning, when he initiated the conversation, I told him that I noticed how he got into the bed and started the howling immediately. "One thing is that I do not believe in the possibility of instantaneous sleep-falling. The other one is that howling is very unusual form of human snoring." As the third problem, I have mentioned to him that he had not been howling before the two nights, and that his new undertaking was very strange one. His response, of course, was a denial: he has been always howling before; I could verify his claim with the other cellmate of ours. And that my implying that his howling was performed deliberately was a groundless charge.

After this, it became even harder to put up with the confederate's nightly sessions. I have requested a transfer to another cell, and when they did not satisfy the request I asked them to change my unit.

This was the time when I was placed into a specialized segregation cell, where they left me for eighteen days. The cell was windowless, similar to the suicide watch cell. But there were some differences as well. The airway installed in the wall, for example, was clearly used for some kind of audio effects at nights. Several times, in the morning I have discovered that there was unusually large amount of dust on the floor. It was also easy to notice that after I would clean it up, during the day no dust would accumulate on the floor or anywhere in the cell. So, it was clear that the dust was getting during the night and the difference in the quantity of it was very strange to explain except by admitting that something was happening either through the airway or

through the small gap below the door, where there were about five centimeter-long opening. My speculations as to the source of the dust were soon resolved.

Once, at about 1 a. m., I heard some very noisy, hurricane-like sounds, and also realized that extremely hot air was coming from the tube located high above the bunk. I did not know yet why, but I have got the suspicion that this was not some accidental malfunction of the airway. I verified this by seeing what would happen if I fixed the airway with the wet clots of the toilet paper. As soon as I did that successfully, I have heard the steps of a guard. He approached the door of my cell, muttered very quickly for himself "this guy!", and went back again. Within a minute or so, however, he was back with some kind of rolling, noisy mop basket. And he started rolling it back and forth in front of my cells for about twenty minutes incessantly, producing in this way pretty strong noise. He repeated this procedure three times during the night. It was clear that by fixing the tube with the toilet paper, I have infringed upon one more form of sleep deprivation procedure and maybe on some other psychological experiment too.

I need to mention as well that my guess that the hurricane effect was not the result of some accidental malfunction of the airway was also confirmed by the fact that in that cell the airway was located unusually high -- higher than in any other segregation or regular cell (by then I had seen at least four segregation cells and two blocks at TWDC). This indicated for me that the airway was meant



not to be accessible for "fixing". The latter is a regular occupation of most inmates in the segregation cells.

I would like to mention briefly one more case of sleep deprivation. When in 2011 May I have reported to my wife - and this was the second time I did it -- about the illegitimate covert program being conducted at TWDC, the same day a new inmate was placed in my cell, whose nightly activity was the following. He would shout very loudly in his "sleep". His chosen phrase for this form of somniloquy was F-word ("fuck you!") with some supplemental exclamation sounds. He would do this four-five times each night - two-three times at a time. Being a new inmate, his bed was on the floor. Mine was the bottom bunk. This meant that my head was located at a distance of two feet from his. I have been a subject to this form of sleep deprivation for thirty days in a row. After a month of this highly shock-inducing therapy the cellmate was transferred from my cell to the other cell of our unit. Next night his nightly shouting habit disappeared without a trace and he became a regular inmate of our block. (As I said before, one can easily hear sounds from other cells on that block because of the doors having bars.)

## THE PARALLEL FUNCTIONS

While I was at TWDC waiting for the trial, the program agents were used as a pressure tool to force me to change my decision to go on trial and present all the evidence and factors in my case. The pressure was systematic and contained both harsh methods such as covert threats and intimidation and the soft methods of suggestive manipulation and deception.

Sleep deprivation, illegitimate pharmacological interventions and general psychological pressure of the unhealthy environment of undercover behavioral manipulators would be enough to deduce that my pretrial process and the preparation for it must have been distorted and impaired. But, I need to present some particular forms and ways the agents of the program used in order to direct the process according to their interest.

During the daytime there were many micro-psychological games, which is difficult to present in some detail. I'll try here to give only one small example. It has some importance because of being an illustration of what I would call a formal training in conformism.

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"More subtle punishments have greater power. Stunned glaring silence for example or merely looking at the floor with shaking the head have a strong impact on the internal

feeling of the subject. Another way of accomplishing that silently is by raising the eye brows while moving the head slightly forward and accompanied by a smirk."<sup>5</sup> One could generalize the point of the passage from J. Ellis' book about perfected mind control. Facial expressions of disapproving surprise, or meaningful avoidance of an eye contact, encouraging smile, or denouncing frown, and all the in-between colors of facial expressiveness and social nonverbal signaling could be used by a mind manipulator as a weapon for psychological management of a target -- especially when the latter is available as a long-term subject for the procedure.

Drama performing and acting lessons, when used by professional secret service agents in the laboratorial conditions of interrogation room or a jail, could become a genuine instrument of the organized power. If one is set in the environment, where about thirty-member group of behavioral professionals build their coordinated facial signaling and communicative action in order to shape a single behavior of an individual, and this lasts for months, then it is quite likely that the result would be a successful management of the subject's compliance and a high level of deniability. Of course, this would be the case only if the subject does not have an independent investigator equipped with facial action coding system by means of which he

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<sup>5</sup>[https://books.google.ge/books?id=foDjBnbtA8UC&printsec=frontcover&dq=perfected+mind+control&hl=en&sa=X&ei=Z-peVbyUNYHZU5Togf-AN&redir\\_esc=y#v=onepage&q=perfected%20mind%20control&f=false](https://books.google.ge/books?id=foDjBnbtA8UC&printsec=frontcover&dq=perfected+mind+control&hl=en&sa=X&ei=Z-peVbyUNYHZU5Togf-AN&redir_esc=y#v=onepage&q=perfected%20mind%20control&f=false), p. 16

would analyze the physiognomic history of the manipulators, and if there is no proper legislature forbidding the institutional use of the nonverbal manipulative communication.

Shaping of one's behavior is a content-based procedure, in which the way to the end-product is sliced analytically and the goal is achieved by the principle of one-by-one approach. This content-based procedure could be aided by another form of shaping, which is directed not immediately towards the end result, but rather toward the habit of compliance as such. This could be called formal conformism training. Essential for the formal training in conformism is the deliberate unimportance of the chosen content of a particular demand. The procedure of formal training in conformism will be familiar to anyone, who went through some form of military training. The extreme examples of it may include such demands as a burial of the needle in the ground, washing clean dishes, or some other kind of nonsense-action.

At TWDC I used to brush my teeth twice a day – in the morning and in the evening. One day, sometime in the summer of 2011, I noticed that some of the inmates started brushing their teeth after lunch as well. After two days this small change became more noticeable. For this after-lunch dental hygiene activity was gradually taken up by many other inmates. Soon I became a witness of very theatrical ceremony. Most inmates would do the after-lunch teeth brushing while walking in the common room, some of them watching TV, or sitting at the table, etc. It was the third or

fourth day when one of them, while performing his cleaning ceremony, came closer to me and proceeded with his work. Once in a while he would turn his head towards me with slight disapproving look. When in addition to this, the other inmate has joined him in his observing the disapproving mimicry directed at me, I have realized that I did not have much choice left.

In that environment one's inclination towards the avoidance of conflictual situations is a natural one. At the same time, it is understandable too that no one would enjoy changing his or her habits under the illegitimate external pressure, no matter how small the demanded change is. It was difficult to say how much I could have been prevented by my reflective mind from conforming to that nonverbal pressure were I in some healthier environment -- without the sleep deprivation and the pharmacological manipulation. But the fact is that on fourth day, after most of the inmates were engaged in that afternoon dental hygiene, and the two of them plainly approached me with their demonstrative brushing performance, I have joined the collective action.

One of the aims of this kind of conformism training is to accustom the target to the procedures of conformity, to implant in him the habit of being attentive to the nonverbal demands of the program members. By the method of foot-in-the-door, gradually increasing the types of demands and expectations, an individual is supposed to learn that the habit of compliance and conformity is the main value to be maintained.

Regular procedures of formal training in conformism combined with particular direct and indirect demands, and other methods of psychological manipulation, may constitute very high level of irresistible pressure. When this manipulative treatment of an individual's will and rationality lasts long enough and it is based on gradualism, then in its effectiveness the psychological pressure may amount to the physical force. Main difference between the two is that the latter does not have the advantage of high level of deniability which the former has.

### **THE POODLE INCUBATOR**

This chapter will proceed with the description of manipulative methods of small things – procedures, which at first glance do not present as harsh methods of pressure, but which in combination with some other forms of control and rationality altering behavioral games, constitute very well designed instrument of coercive persuasion.

"In psychology and ethology, imprinting is any kind of phase-sensitive learning (learning occurring at a particular age or a particular life stage) that is rapid and apparently independent of the consequences of behavior. It was first used to describe situations in which an animal or person learns the characteristics of some stimulus, which is therefore said to be "imprinted" onto the subject. Imprinting

is hypothesized to have a critical period."<sup>6</sup> This notion of imprinting and its sub-concept of instantaneous learning is usually illustrated by such example as a graylag goose remembering its parent or some object from its immediate environment and acquiring the sense of attachment to it. It is important to note that there is some similarity between the critical period of imprinting and a sensitive period of suggestibility. Even though specific suggestibility in persons is more variable depending on social-environmental and psychological factors, it is similar to the imprinting in that it does depend on the biological and physiological factors as well. In one of the further chapters (*The Conceptual Insert*) we will discuss William Sargant's views about the role of "physical" methods in the psychology of conversion for which the notion of suggestibility is crucial one. Here, though, we need to take into account that suggestibility, or imprinting could be generated by certain interventional means, which in their nature have both physiological and psycho-sociological aspects as factors.

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About two month before my sentencing date I noticed at TWDC that any positive behavior of mine -- however minuscule in its importance (physical exercise, simple politeness towards any inmate, etc.) -- was rewarded by some inmates of our unit with thumbs up sign. At first

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<sup>6</sup> [https://en.wikipedia.org/wiki/Imprinting\\_\(psychology\)](https://en.wikipedia.org/wiki/Imprinting_(psychology))

nothing was exceptionally unusual in this small gesture of social approval. After about a week, however, this practice grew into the systematic ritual in which almost all inmates of the unit would participate. Everyone became busy with presenting their thumbs up sign to me. Soon I have become so accustomed to the ritual that I saw nothing wrong with the fact that not only were everybody busy with it, but that they would perform the thumbs up gesture directed at me without any "reason". This universalization of the message of the nonverbal approval made the thumbs up sign a total object of my consciousness. For about ten hours a day during mentioned period my mind was a field of projection, where the small material object accompanied almost all the other internal and external events of the consciousness.

Another essential aspect to be taken into account is that the described facts were happening during the well-chosen sensitive period for the "imprinting". As my sentencing date was approaching, my general mood used to have a strong euphoric-emotional color, and this was becoming pervasive. This partly was determined by the fact that I was prepared to view any decision of the court as a salvation. I perceived the possibility of escape from that castle of undercover phantoms, sleeplessness and pharmacopsychological manipulation as a way out even if I was going to some other institution. At the same time, parallel to that thumbs up ceremony, the confederates were performing other suggestive-communicative action. This was the insinuation that the court's decision in my case would be "time served", that the fourteen months I had been in the



detention center by the court date would be considered enough punishment by the judge. Even though I did not believe in the likelihood of such leniency, I could not imagine the other possibility either -- that the judge would add to my fourteen months five more years to be served in the federal institution.

In any case, the suggestive work did its job. It did provide the emotional form of hope and happy expectation. When joined with the chronic thumbs up symbolism, which I soon started to perceive as a part of the general insinuation of the "time served coming soon", it would constitute the major content and definition of my mind.

Large-scale and intense matching of my euphoric state of hope for salvation with the chronic perception of the thumbs up sign resulted, as I think it would in any other individual in that environment, into the strong, existentially charged field of inner perception. This abnormal, stealthy, and gradual association between the small thing and the meaning of hope, happiness and liberty in time will produce certain habits, which I was unable to predict at the time.

Generalization is a nodal act of mind. Soon my habit to watch or look for the thumbs up signs became so strong that, as I realized, I perceived it in any instance, where one's thumb was separated from the rest of one's palm.

This generalized pathology of approval-dependency would not be realized by me as such until the court day was still ahead. Soon, in the federal institutions the successful

thumb-imprint will be reinforced by further training. By rewording or disapproving any smallest and mundane act of my social behavior the group of behaviorists and confederates will generate in me a habit of instinctual conformity. It will take still some time before I realize that this was a way to micro-manipulate the autonomy and independence of an individual, awakening in him the archetypal phenomenon of the poodle-like creature.

One of the features of this form of control is what some researchers of psychological torture call self-inflicted pain. In this case the pain will be psychological, though, consisting in the realization of the fact that it is one's own self who has permitted to become a thumb-searcher, poodle-like unpersonality, who has exchanged his freedom and dignity for the pacifying conformity -- the conformity to the manipulative power of the dominator. The newly installed habit of searching for the thumbs will abolish the inner solitude necessary for any moral decision.

My hope that the installation would disappear in time, that it depended on the principles of conditioning in the same way as any other artificially attached stimulus, proved to be realistic. After returning to the normalcy of natural forms of social communication one will discover that with some internal effort the poodle will disappear, or most likely, go into the shadows of the submind.

This does not mean, however, that the factory designed by the specialized cognitive behaviorists is not meant to get the targeted individual retain the poodle-like

imprint as long as it is possible. I did have the impression that they would prefer to fully extinguish the habits of common sense independence in me.

## UNIFACE PHANTOMS AND THE LEAKAGE

Before I pass to the federal institutions, where I was transferred in December (30.12.11.), I am going to tell one more story, which happened at TWDC and which shows the ingenuity and the care with which the program management treats the question of leakage.

In TWDC, and later in the federal institutions, I noticed somewhat strange thing -- the presence of duplicates in the program, that is, people with high facial and physiognomic similarities. The use of duplicates in special services is not an unfamiliar fact. However, at the beginning I did not know what the specific reason for their demonstration was. What was the purpose of their placement in the same blocks and, often in the same units? And, why were they walking together as if they were in some promotional fair? I did not know the answer to these questions for a long time until one event gave my thinking a specific direction on the matter.

In TWDC I used to see reception (A&D) guards quite often. Each attendance of the court meant being in the A&D twice. Most of the guards of the A&D treated me quite well. But, from the first I had noticed one guard whose negative

attitude was pretty conspicuous. When I went to the court the second time I became convinced that the negative attitude of the guard towards me was a stable feature of the communication. I still did not know what the reason for his attitude was. However, since it never grew beyond his facial expressions or body language I did not bother to inquire about the guard's personal grounds for his unhappiness.

The puzzle was resolved the last day of my presence at TWDC, when I departed for the federal institution (Millhaven). Before I tell this part of the story I need to describe one more related detail.

In the program the inmates -- that is, behaviorists and their confederates -- do have assumed roles, which would include all kinds of realistic types, beginning from first degree murderer to petty thief and white-collar fraud specialist. But there was one more important division of roles. The presence of few "leaders" is an important aspect of the program. The leaders usually shape general atmosphere of the unit, they do bullying, set "order" and situational standards of behavior, organize unit "meetings" where they pronounce new rules, etc. Usually they come in into the unit without any special presentation, as regular newly arrested or transferred prisoners. But very soon they assume their roles.

One day a newcomer inmate was seated in front of me at the dining table. For a few weeks the newcomer mostly kept to himself. The only kind of thing he would say was his modest request of any leftover of my food. Once he asked

me to let him "clean" my soup plate, which was already empty. He swept it with a piece of bread and swallowed it with appreciation.

After a few weeks there was a meeting, and as one leader informed us, Willie -- this was the newcomer's name -- wanted to say something to us. The "leader" also advised us to listen to Willie attentively. From the first moment of Willie's presentation it was obvious that the performance was meant to generate a shock effect on "us," that is on me. He spoke very articulately and energetically about the need for new rules, that some people needed to have different attitude, that our unit might become a "model unit" if we wished and if we made some effort to that effect, etc. At the end he invited volunteers to express their opinions. One older inmate's short and approving comment, staged with expressive respect and even reverence, convinced me that the whole thing in fact was a carefully prepared ceremony of the leader recognition. My guess happened to be correct.

After that meeting Willie has been transferred to the server's table and he became one of the most aggressive leaders I have ever seen in the TWDC. Willie left the jail when I got the sentence and was waiting for the transfer. One day before his departure he approached me while I was sitting and said quietly: "when you get to Millhaven, they will ask you if you have any complaint. It is important not to say anything there." It was clear that the program management was concerned about getting leaked on a paper level at the federal institution. The words were spoken

without any trace of threat or hard warning. But the message was clear.

The day of my departure was important. The A&D guards searched me as it was the protocol requirement. Then I got into the bus, where some other inmates were already seated. A few minutes after I got on the bus I saw one inmate approaching the vehicle. Instantaneously his face caught my attention. He was a duplicate of the A&D guard whose negative nonverbal communication has been accompanying me during the fourteen month as I would go to and return from the court. The guard was absent on that last, departure day, though. The duplicate, while passing along of my sit in the bus, threw slight meaningful glance towards me. At Millhaven, when we were still in the A&D of that federal institution, he mostly sat behind me and once in a while would remind me by his facial expressiveness about the meaning of his presence.

Willie's verbal advice about the silence and the nonverbal communication by the duplicate's presence, which was based on the fourteen months of aversive conditioning of my associative memory for that face, would have been enough to silence me at the Millhaven if I myself did not decide that saying anything in that federal institution would have been meaningless. For, I thought, the institution had to be part of the same system too -- the opinion, which I found out later to be correct.

## MILLHAVEN

At MAU (Millhaven Assessment Unit) I stayed about four months. After the TWDC, the light colors of A&D of MAU and the attitudes of the guards there left the impression that I was in some sort of tourist-entertainment agency rather than in the prison. Putting the red jumper of the Toronto West in the garbage bag and getting brand-new jeans and running shoes had powerful symbolic charge too.

This mood, however, did not last long. The impression that the labyrinth of darkness and unknown was behind got a pause as soon as I had discovered that the federal shadows were still behind my back, and that professionally performed sleep deprivation was the occupation of my cellmates. But, the positive was still with me. For such details as movable and transparent window, which I have discovered in my new cell, and the big yard, from which one could see the wood of the surrounding countryside, was something I had not seen for fourteen months.

All the positive signals were outweighed by such little sign of social recognition as was getting my papers in my possession, which would tell me what was going to happen next and what to expect at present. The impossibility to acquire any paperwork in the TWDC was a part of the systemic disorientation and deindividualization. Getting the papers in Millhaven was the sign that I still existed and that the world of darkness has not extinguished the reality of my social self.

The large library of Millhaven was one more thing to be appreciated. After the mobile library of the Toronto West, which consisted of small rolling table and about fifty books on it we would get once in a fortnight, walking among the long rows of the Millhaven library bookshelves did have an intrinsic importance for me.

The library experience in Millhaven, however, was more than mere esthetic enjoyment of its space. I found there several books, which somehow helped me to conceptualize the experience, through which I have been going at that time and before in the Toronto West. M. J. Mahoney's and W. E. Craighead's book "The Behavior Modification Principles Issues and Applications" (The Pennsylvania State University, 1976) helped me to place into the proper categories the methods used in the program. Another book which was very helpful for mobilizing my hermeneutical attention and understanding was "Non Verbal Communication" edited by Robert A. Hinde and published at Cambridge University Press in 1972. This book let me concentrate on the fact that nonverbal communication - facial expressiveness, body language and even such forms of potentially semantically charged signals as body smell and the sound systems of its lower regions -- was a part of the research.

General knowledge of the fact that nonverbal communication can be, and usually is used as part of social communication does not require much scientific education. But the meaning of that topic in the world, where verbal and written-detectable for an outsider communications were



confined only to the smallest part of the reality, had some other dimensions for me. It was obvious as well that main appeal of NVC for that kind of covert program was the property of its high deniability. The formal training in conformism, which I have described in the previous chapter, and which was only one little example of the intricate manipulative practices in the program, was well contextualized by the semantic-syntactic questions of nonverbal communication.

One feature of the communication in the program is that undercover CSC workers (confederates) need to have the way for conveying the two sets of “meanings” – one is their performance of the front roles as inmates, the other is their messages as covert confederates of the institution. The rotation of the communication between their two roles -- the criminal inmate and the undercover behavior modification professional -- is easily implementable by means of rotating often opposite communicative meanings of verbal and nonverbal communications. One could say that saying one thing and "showing" another which is the common communicative style in the program, by itself would have been enough to constitute unhealthy manipulative pressure on the target individual.

Apart from the scholarly readings, I got some meaningful education from the reading of the classification report papers, which I have received at Millhaven sometime in April 2012, a month before my departure for Warkworth Institution, which was my destination prison. While reading the papers, one sentence on page six caught my attention.

"The subject (Makhniashvili) is closely monitored by the mental health team at Millhaven Institution." (See the copy of the page in the Supplement). The importance of this little sentence depends on the fact that, if by "mental health team" one understands overtly presented psychologists, or any other mental health workers, then I have never gotten anything like that in Millhaven. It was almost unbelievable that they had unintentionally leaked themselves by spelling out in the report paper the information about the undercover behaviorists. I tried to interpret the sentence and find out if there was any other possible understanding of it. I came to the conclusion that my reading of it was the most coherent and adequate interpretation. This gave me some hope that in the future, perhaps when I would get in Warkworth, I'd get some more hints like this. It was not quite reasonable to search explicitly the confirmation of my reading of that sentence from Millhaven authorities. This might have proved counter-effective and might have alerted the program managers.

Two weeks before my departure from Millhaven a new inmate was placed in my cell. As he told me, after a week he also was going to Warkworth Institution. After about two days he took out a book from his bag and put it on the table. The title of the book was "From Prison to Politics".

To understand the meaning of this detail, I need to return to the Toronto West. Several inmates in the TWDC were receiving newspapers and everybody could read them. Once, I remember, there was a story in the Toronto Star about an immigrant, who went through some personal

tragedy. The story described how she coped with it successfully and how she became one of the well-known figures of Canadian politics. It was a medium size article and I do not think its style and the dramatic form was much more impressive than the sketch I have brought here. In any case, the thing was that as I was reading the article, I became so emotional that I needed considerable effort to hide the external signs of my state. But you cannot hide wet eyelids from the professional behaviorists. "Good job!" one of them muttered for himself. I realized that they knew perfectly well about my state and what it was about.

Later, I also realized that the confederates not only knew about my reaction to the newspaper article, but that my reading of it was carefully prepared test. From this test one could learn at least that the following conceptual aspects had a highly suggestible meaning for me -- overcoming personal trauma (caused by my daughter's disappearance), becoming a politician of moral standing, etc.

It must be said that successful implementation of suggestive work involves very detailed research into the targeted person's subconscious needs, ideals and value images and the subtle manipulation of these. In general, one could say as well that the use of the hermeneutical methods by the confederates is one of the important tactical tools within the program. Building a net of certain thematic topics to be communicated to the target and their long-term reproduction helps them to articulate this or that particular message in the situational contexts without leaving much traces for an outside observer. The presence of the holistic

net as a paradigmatic background of the daily communications, make it easier to transform any vague phraseological or nonverbal message into the precision-targeted unit of meaning.

As an example, we could take the title of the book. The phrase "from prison to politics" would not have any particular intentional direction for one whose occupation or career prospects are not related either to prison or to politics in a specific way. Again, if one is in prison, one's cellmate often talks about his own future political activism, and then one sees one day that his cellmate puts a book with such title -- "From Prison to Politics" -- on the table, this may mean nothing particular of one's concern except that the cellmate most likely takes his own decision seriously. However, if one is in prison, one often hears from his co-inmates that there are good governmentally sponsored rehabilitative programs in the country which help relevant inmates to find proper job after the release, and it is already certain for one that the inmates in fact are governmentally sponsored program confederates, then the title may have pretty good intentional clearness and certainty for one. Especially so, when one's case has a political aspect to it.

So, when George -- my last week cellmate at Millhaven -- put the book on his table and accompanied this by the proper body language, it was not difficult to know that my TWDC file was well kept and better studied. It is also worth emphasizing that this form of communication -- "talking" with book titles -- is a special and not infrequent form of program communications system. Apart from

nonverbal and indirect (or vicarious) verbal communications, this silent form of messaging is used to constitute and develop certain suggestive themes and topics within the frame of program's larger manipulative context.

George promised me to "keep" a place for me in his cell when he would get in Warkworth Institution. He kept his word and when I got there, I became his cellmate. I need to mention as well another inmate, who came with me from Millhaven and who, as I realized later, was a profiler -- Lu. He would play an important role at Warkworth by daily monitoring my moods and dispositions, as well as in my church experience.

## **WARKWORTH – THE KITCHEN**

Warkworth Institution is located in about two hundred kilometers from Toronto. One can feel the Ontario Lake from the behind of the barb wire. The surrounding grove, the little hills and the strings of the Canadian geese set on the spring sky make an attraction of the Warkworth yard. The sunset visible behind the Indian tent is one more thing one can enjoy in the external environment of Warkworth Institution.

As for the WI's internal economy -- its interventional instruments and psych-modification methodologies -- the sentence I have found on the door of the psychology department of WI would do as an introductory word: "Civilization began when somebody realized that throwing a

stone could be substituted by an insult as well." A folkish interpretation of this proverb would not suffice for the explication of the deeper meaning it has within the context of that institution. It seems that for the unknown to me author of the behavioral epigram the problem with throwing a stone at someone is not the physical pain it will produce, but the poor deniability of the act. This is the aspect where the insult-based behavioural treatment takes its full advantage against the forms of mere physical techniques. One can be sure, however, that there are good motives too behind the implicit edification. The rubric "how not to get in prison" is a definite part of it.

After first four months at WI I began working in the kitchen. Even though I applied to the Corcan, I was not surprised when I received the "invitation" from the kitchen employment department. Nothing was strange in the fact that they would decide where to place me for "work". And this expectation of mine proved correct when I realized later that the kitchen was the main laboratory of in vivo behavioral testing and conditioning at WI. At the beginning I worked in the kitchen in dishwashing section. After a few weeks I was asked to perform some related job as well, which consisted in bringing used dishes form the counter to the dishwashing area. I was supposed to do this during the supper time.

Before proceeding with the description of this new duty and related to it one particular aspect, I need to provide an example from some psycho-physiognomic experimental research, which would be helpful for the story-telling at this

stage. This is a fragment from the book "What the Face Reveals: Basic and Applied Studies of Spontaneous Expression" -- edited by Paul Ekman and Erika L. Rosenberg. The fragment is a description of the experimental conditions of a research on the reaction of startle. One reason for giving the example here is to let one realize the difference between the laboratorial small-scale research based on the FACS (Facial Action Coding System) and the large-scale and long-term in vivo research of the same subject.

"22 caliber blank pistol shot was chosen to elicit the startle reaction, because Landis and Hunt reported it to be the most effective stimulus. The pistol was mounted on a tripod and placed 1.5 m behind the subject's chair. An experimenter sat directly facing the subject. A cinematographer was also present in the room, located 3 m from the subject. A 16-mm motion picture camera recorded behavior at 50 frames per second. This faster than usual (24 frames per second) rate of recording was adopted because Landis and Hunt claimed that the startle reaction is so brief that high-speed cinematography is needed to record its component facial and bodily changes.

### Experimental Conditions

#### *Unanticipated Startle*

Although subjects knew the pistol would be fired sometime within the 1-hour session, they did not know precisely when. After about 15 min. the pistol was fired

while the experimenter was giving instructions for a memory test.

### *Anticipated Startle*

After a short interview (approximately 5 minutes) about previous startle experiences, the experimenter explained the countdown procedure. Starting with the number 10, he listed numbers at the rate of 1 number per second. When he reached zero he fired the pistol.

### *Inhibited Startle*

Subjects returned on another day to participate in the inhibited and the simulated conditions. The instructions for the inhibited condition were as follows:

This time I want to see how well you can keep from showing any visible response. See if you can act so that someone seeing the film with the sound off won't know that anything has happened. Try not to let anything show as you wait for the gun to go off, and when it does go off, and afterward, until I say "cut!" Try to look relaxed all the way through. See if you can fool the person who'll be studying this film. Again I'll count down from 10.

### *Simulated Startle*

After about 5 minutes the experimenter said:

This time I'll count down from 10, but the gun won't go off. Instead, that little light, which you can see in the mirror will come on, like this.(demonstrates) When it does I'd like you to



pretend to be startled, just as though that light was an actual gunshot. See if you can act so that someone seeing the film without sound will think that the gun went off and you were really startled. See if you can fool the person who will be studying this film. During the countdown try to look relaxed. I'll say "cut!" to tell you when to stop pretending."<sup>7</sup>

\* \* \* \* \*

The additional duty in the kitchen, which lasted about two months at the beginning -- I returned to it at the end of my sentence as well -- deserves somewhat detailed description. As I said, I was supposed to bring the empty dishes from the counter to the dishwashing area. However, performing the main part of the task would take only a few seconds because bringing the dishes to the place required at most ten seconds and the dishes were emptied only once in a while. So, most of the time during supper, I would stand near the counter, where coming line of inmates would pass. In the institution there were about six hundred inmates.

From the first, I have noticed that while standing at the counter, approaching inmates would make more active eye contact with me and if I would respond in kind, I would

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<sup>7</sup>[https://books.google.ge/books?hl=en&lr=&id=fFGYs079-7YC&oi=fnd-&pg=PR13&dq=facial+action+coding+system&ots=ioOcGkPuVi&sig=Ramt73NH\\_yX26OI9sktu\\_e-WyLs&redir\\_esc=y#v=onepage&q&f=true](https://books.google.ge/books?hl=en&lr=&id=fFGYs079-7YC&oi=fnd-&pg=PR13&dq=facial+action+coding+system&ots=ioOcGkPuVi&sig=Ramt73NH_yX26OI9sktu_e-WyLs&redir_esc=y#v=onepage&q&f=true) p. 21-22

be rewarded by thumbs up sign. When you are a subject of behavioral conditioning or testing for months, it is almost impossible to make a mistake when some positive or negative signs for conditioning are present. However, in that case I did not know what the reason of the reward was. Why the inmates would actively approve my eye contact or nonverbal communication with them? I also tested my suspicion that the procedure was not just some accidental coincidence by the old method. One day I deliberately stopped making any eye contact with oncoming inmates. I looked either "at the ceiling" or elsewhere. As soon as I did such "unexpected" variation in my behavior, I noticed that either one of the inmates working next to me, or some other kitchen officer (steward) would try to "return" my attention to the standard pattern and as soon as I would resume submitting to the "look-at-me" signals of the upcoming inmates, the approving smiles and thumbs up signs would follow.

Two-three times of this kind of verification of my guess was enough to know that there was some sort of testing going on during my duty on supper. But what was it? I also noticed that where I was standing at the counter I was in the clear visual field of the two video cameras of the kitchen hall. It took a while -- and some more experimentation, observations and speculative pondering -- before I realized that some kind of computerized system of "face reading" program might be in place. At the time I did not have any information about Facial Action Coding System (FACS) programs and their use for certain types of

psychological researches. But the procedure at the counter was so clear and deliberate that the concept became active in my mind long before I have had a chance to read articles and books about it.

Later I also realized that studying an individual's static features and dynamic developments of his facial reactions to the group -- the group, which, by the way, consisted of highly variable faces (class, age, national, racial) -- by some kind of FACS was very important part of the study of the dynamics of the "change" -- the conversion -- of the targeted individual. This theory also fits well into the fact that at the counter -- the place where one sees all the inmates of the prison at one time -- I was placed to work at the beginning of my work at WI (about October-November of 2012) and at the end of it (about October-December of 2014).

When my parole officer, a young female about thirty, whom I have met before very few times, told me one summer day of 2013 that "the lack of empathy" was an issue, I knew what she was talking about. She knew that I did not have any general empathy problem, and even if I had one, there would be no reason or justification to inform me about this in that context. However, what she was informing me about, and she was clearly aware I would get the point, was that the process of my self-identification with the group of confederates, which was the part of the goals of the general "change", was not going properly and that this might determine the outcome of the upcoming parole hearing. By mentioning the word "empathy", she said in fact to me that my compliance to the expectations of the program would be

the main criterion for getting approved on the Parole Board hearing for the conditional release.

## **HYPODERMIC TERROR**

It was clear that the Warkworth kitchen was the main consciousness cookery. And the computerized facial reading system was the essential surveillance component of the process of mind-behavior modification. This chapter deals with some other forms of control and surveillance, which I have encountered and experienced in the institution.

In Millhaven I have already noticed that the confederates knew meticulously well all my "internal" emotional states and my reactions to any particular procedure of testing and conditioning. At first I tended to attribute this to the professionalism of the profilers and psychologists. This was correct, but only partly.

One of the standard and regular tests to which I have been subjected, was kind of provocation performed by some range mate of mine while I was in my cell. One of the examples of such tests was an inmate hitting the foot on the metal door of one's cell while I was preparing to sleep or having some "quiet time" occupation. After my reaction to it -- whether there was the slightest negative expression on my face, or something else, or "no-reaction" at all -- they would let me know if my "emotional performance" was proper or improper. Once, I have decided to check whether my

assumption about their direct knowing of my internal states was correct. While the test was being performed, I have covered my head with the blanket in order to prevent their reading of my face. They used to do the latter, I assumed, by hidden video camera located in my cell (which was undoubtedly present there). However, after I had covered my face with the blanket, I learned soon that they again knew my internal state with no less precision. I had tried to do some more variance. Next time I covered my head with the blanket again but in addition, I put my face on the pillow (face down) as well to prevent any possibility of reading the face by some sort of infrared camera, which would read the face through the blanket. My expectation that this would prevent the total penetration of my "inside" was proven false.

After experimenting with some more "theories", and after I have gotten some more experience, I realized that there was something else, which could "read" my internal states directly. The following example provides some clue how I got the idea. One day I was having a rest in my cell, when one black inmate on my range hit his door with his foot and added some cynical comment to it as well. As it was clear who it was meant for, I did respond with some Georgian "F" word, which I had muttered for myself in my cell. I was aware, however, that they would know what I said and for whom it was meant.

After two days we had a canteen. Canteen day usually was a day of long line and waiting. When I was standing in the canteen line and was approaching the window, suddenly

the inmate who was standing in line in front of me did not move forward when it was time to get to the serving window. He stopped and let somebody else who was not in line make a purchase. The out of line inmate was the black person, who hit the door two days ago. As he approached the serving window, he looked towards me, posed with certain expression on his face, and then turned to the window to make the purchase. But before that this is what happened. As he looked towards me, I felt very strong seizure in my left foot, the muscles had shrunk and very strong pain in the leg ensued. At the very moment I have heard from behind me a comment made by another inmate: "that's nothing. When, both legs start jumping and dancing you will see that that's much better!" The comment done with the precision-timing and with perfectly informative intonation, another inmate letting "the enemy" go in line in front of me to make a purchase, and the facial nonverbal communication of the black comrade -- all these have made up a perfect ceremony of staged psychological revenge.

However, the main part of the gang-style theatrical revenge was the fact that they informed me about the form of control of which I was not quite aware before. Until then I never concentrated on the possibility that there was a chance to implant in my body some kind of remotely controlled chip -- some sort of RFID, or somatic surveillance chips. It would take a while before I would have a chance to read articles about the somatic surveillance and technologies for reading internal states. At that time I needed to remain in the realm of my imaginative thinking and James Bond

series. In any case, after that incident I have had the chance to verify the suspicion that some internal control technology was used and that it was not just passive reader, but active electronic device, which could be used as a shock delivery instrument, or probably as total "traceless" annihilation device. In any case, the fact that my emotional states were perfectly accessible to the group and that several times I was delivered a message about the feedback possibilities was enough to convince me that such terms as "total control" and "absolute loss of privacy" did not belong to some totalitarian science fiction or to the superficial journalistic vocabulary. It was clear that I had a good reason to behave as if not only my body, but my soul as well, was placed on the universal x-ray stage, which was managed and monitored by the world surveillance phantom of the BB (big brother).

Anyway, the Orwellian humor would not help me to elevate the feeling of insecurity and vulnerability. The feeling was growing day by day after I had gotten such surprising notifications staged with perfect calm and professionalism of the shadow workers. The impeccable form of the psychological blackmail was adequately perceived.

## **THE PROGRAM**

The Violence Prevention Program (VPP) is one of the programs, which is conducted by the CSC (Correctional Services of Canada) in a school format. Usually, VPP lasts a few months -- moderate version takes three months and the

high intensity one about six months. An inmate is supposed to attend daily one or two hour classes and read certain materials, and most likely write little self-analyzing tests.

Anyone somewhat familiar with the methodology of behaviorism would realize that that kind of read-material process cannot be a real procedure of learning; That, there must be some empirical context of behavioral conditioning - - multiple enforcement and aversive procedures -- and its verification. This is the process in which a subject would acquire certain skills, such as impulse control, anger management in various real-life situations, stress coping and such through the experiential performance of adequate behavioral patterns. So, when one is told that a few questions in the paper file, which is given on the first day of the school, is the whole thing, one must know that one is being experiencing firsthand the governmental secrecy and violation of his or her rights on a level not quite prehensile in terms of mainstream media vocabulary of democracy and openness.

From this note it is not difficult to conclude that my claim would be that the school version of the VPP is only the "theoretical" part of the real VPP. The real one starts much earlier than the school version of it and includes all the methods, which I have been describing here up to now, and which I am going to present in the following chapters. But, this is not the main claim I would like to make here. In this chapter I'll describe the "real-life" context of the VPP, which lasted while I was attending the school in the autumn of 2013 (I need to note as well that even though I was not



formally required to attend the VPP because of my not having any previous criminal record, my parole officer convinced me to take it, for, as she said, it would make easier getting released on parole. Despite my successful completion of the program, I did not get the parole -- parole with deportation. And this was not surprising for me. For real expectation of the program was not what I was explicitly told).

As the program start day was approaching in September of 2013, the prison administration announced that there was some kind of virus in the institution and if any inmate got one, he would be placed on quarantine for three days, segregated from the rest of the population. Very soon, before the program has started, I realized I had some head ache, stomach ache, nausea, poor appetite and general weakness. Those symptoms soon became so strong that they forced me to overcome my hesitation. I went to the hospital and reported about the illness. I was surprised that, instead of promised three-day quarantine, which I did not want to get in, the nurse told me with a calm demeanor that I did not need to worry about the symptoms. "If you do not have strong diarrhea, then you do not have the virus. Diarrhea is the main symptom." I was glad about the fact that they let me stay without being segregated, but it seemed very strange to me that the nurse did not even consider the possibility of some illness other than the announced virus.

Soon after, the stomach ache and all the other symptoms became so intolerable that I thought something had to be done about them. I reported once more. The

reaction of the hospital was the same. I need to note as well that, by some accident, I have found a booklet about the virus and discovered that all the symptoms I had were "real" ones and that diarrhea was only at the end of the possible symptoms. So the nurse's misinformation and the hospital's general indifference made me think that some sort of deliberate procedure might have been in place. At that time I had not read William Sargant's and some other psychiatrist's ideas about the role of deliberate induction of stress and illness for "therapeutic" and conversion purposes. But it was clear I was dealing with some aspect of the program in my illness.

Soon stomach ache became unbearable. However, the strange thing was the fact that the ache would start only about 6 p. m. each day and increase gradually until about 11 p. m. Then it would remain in that pinnacle stage until about 5 a. m. During the daytime, while attending the VPP school sessions, I did not have the pain -- only short breath and general weakness. Before, I had never lost consciousness in my life. Once, during those nights, the stomach ache was so strong that I discovered myself on the bed coming back from the brief laps of consciousness and I remember it must have been few minutes I was without the awareness.

During that period -- which lasted about two months -- it was impossible at nights not only to sleep, but to lie down on bed as well. When I would try to get to bed, almost instantaneous feeling of suffocation or some sort of total discomfort would force me to jump up off the bed. So, until about 5 a. m., I would spend the nights in back and forth

pacing in my cell. At 5 a. m. probably because of the exhaustion, I would manage to get in bed, and approximately up to two hours I would fall into some delirious, semi-subliminal state.

During the daytime, as I said, there was no stomach ache. But, the breath shortage and the heart pace were extremely abnormal. I could not walk faster than quarter of my normal speed. It would take more than five minutes to cover about two hundred meters from my block to the kitchen. And I was able to do that hard job only with several stops. I could not eat in the kitchen because after the walk I needed to lie down. So, I would bring the food in my cell and instinctively fall on the bed. It would take at least five or seven minutes before I would regain a normal breath. This, as I have said, lasted about two month, while I also was attending the school version of the VPP.

After the two month the hospital called me and the nurse informed I was required to take a blood test. In two days after that I was informed as well that I needed emergency blood transfusion. The hemoglobin level was extremely low -- about forty eight. I concluded that, as far as the recovery process was on during the last week, when I took the blood test, and the shortage of breath was much better than before, I must had had much lower hemoglobin level in the blood during the hardest period of the illness. Anyway, they took me to the outside hospital (at Campbelford Hospital) and I have gotten nine hundred grams of blood transfused.

There were some other "coincidences" during my program period, which also deserves a mention. Just before the program start, people began talking about the possible strike. The prison inmates were planning it because of some financial questions. The strike had started exactly as the program went on and it lasted about one month. Because of the strike, the prison became the sight of filth. It looked like a shantytown garbage disposal scene. Food remains, plastic bags, some dirty papers and such were flying all over the places from the living block to the kitchen area. This would create a perfect impression of antisocial, chaotic space, together with which my slow walking and short breath -- and the realization that I could not do anything about the health condition -- only exacerbated my surrealistic feel and disorientation.

The other detail, which at first glance pales in comparison with the other two, was the fact that the SIS -- inmate closing and hygiene provider -- stopped giving razors for some time. As they said, the razors would come in soon. The "soon" lasted about two months. It so happened that the canteen, which used to sell razors for those, who preferred to have higher quality ones on their own, also stopped selling the razors for some unknown reasons just few weeks before the SIS did (and the canteen never resumed to sell them while I was there). The absence of razors naturally means absence of the means for shaving, which might be some ground for little discomfort for a person accustomed to daily shaving. More so if one is going to attend more respectable environment such as the school version of the

VPP. But, to be sure, one cannot even imply that that kind of discomfort is anything in comparison with the combination of the sleeplessness, stomach ache, and the shortage of breath with the organized chaos of the strike and sabotage.

Anyway, the full-scale aversive atmosphere was the perfect condition for the culmination of the real VPP, part of which was the school-paper version of it.

Here are due few more words as to what are the main reasons for the covert side of the program. The reason why the subject could not be told about the real process and the procedures of the program has two main aspects to it. One is that for pure psychological and methodological reasons a subject cannot be warned that he or she is going to be tested in a particular way. If she were to know about the concrete procedures, the efficacy of the methods would be impaired as it is in any "as if" situation game methodologies (the real impulse control, stress coping ability and anger managements skills would not be effectively testable). But the other difficulty is related to the legal side of the issue. The CSC is subject to strong human rights obligations. The methods used in the program are in clear violation of the principles of human rights, which is explicitly accepted and declared by the CSC. Such methods as are deliberate and constant harassment of a subject by the confederates, provocations, stress-induction and sleep deprivation, nonconsensual pharmacological interventions and other forms of psychological manipulation are the common practices and methods in the program. The disclosure of

these would make the CSC and relevant governmental structures in Canada subject to the harshest indictments and legal proceeding domestically and internationally.

However, the realistic part of the program culminating during the school period did its realistic job of testing and conditioning. But it would retain some symbolic meaning for the future conditioning as well.

## **THE CRIPPLES AND THE SEMANTICS OF SLOW DEATH**

"...Let us consider a well-run concentration camp with inmates spying on one another and the gas ovens smoking in the distance, and perhaps an occasional verbal hint as a reminder of the meaning of this reinforcer. It would appear to be an almost perfect world. ...Unwanted behavior would be eliminated from the start by the threat of the crematoria and the all-seeing spies."<sup>8</sup> This ironic remark made by Noam Chomsky in his well-known article *The Case Against B. F. Skinner*, is meant here to get a proper context for my claim that the realistic insert of the programmed medicinal terror, which lasted during the paper based VPP, will function for me as the smoking gas ovens in Chomskian perfect world -- in more humanitarian ways, though. The image of perfect aversive stimulus is enough for the unwanted behavior

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<sup>8</sup><http://www.ehu.eus/HEB/wp-content/uploads/2012/KEPA/The%20Case%20Against%20B.F.%20Skinner.pdf>. p. 10.

prevention. The economy of the imagery is clear -- one would not need to use the aversive stimulus itself. However, one need to make sure that there are some memory reinforcement measures around the targeted individual -- verbal hints or some nonverbal reminders -- to keep the economy going.

Crutches and casted legs do not mean anything except that the owner most likely must be having his or her mobility organs impaired. Such careless attitude towards the possible symbolic meaning of the surrounding objects and events may cost one dearly in the world where silent communication by book titles and by other nonverbal signals is the banal etiquette of the mundane existence.

When I first saw the crutches and the casted leg which, as I realized, one of my acquaintances had newly acquired, I did not give any special meaning to the event. After a while, though, I noticed that inmates with crutches and casted legs, as well as some wheelchair persons would regularly occur in close vicinity and that they would walk near me whenever I commit some unacceptable behavior, the worst of which was talking to my wife on the phone about the program and assessing it in terms of "human right violations". It did not take too long for me to learn the proper meaning of the symbolic reminders. It was clear that the enhanced vocabulary of crutches, wheelchairs and walkers together with the grammar of unimpaired-getting-impaired-and-back inmates and the precise timing of those occurrences with my unwanted behavior was a method of symbolic reference to the smoking oven, that is, to my

recent experience of medicinal terror. The economy of the symbolism was obvious.

Multiple repetition and precise correlation of the symbolism to the targeted behavior will make any inability to learn the symbolic meanings irrelevant. One can be sure that the program language will be acquired without much effort on the part of the targeted individual. The learning principles are the same as in any normal process of language acquisition: a gradual enhancement of the vocabulary and proper attention to the contextual qualities of the grammar. When the ability to read the symbolic meanings are developed enough, one can be taught as well to see the meaning of the onetime occurrences as well. That is also the principle of the acquisition of new meanings. For the accuracy of such onetime acquisition of new meanings of the events proper context is decisive.

Once, when I was returning from the kitchen, I saw on my way a female guard talking to a wheelchair inmate. As I approached them the guard asked the inmate about his deteriorating health. "So, you think you may recover soon?" She asked him. To get the point of the event I need to return to what had happened a day before that event. Previous day, which was Sunday, as I was passing along the football field in the prison yard, I saw a black football player running for the ball, which got outside the field. When I passed the ball, which rolled right at my feet, the black inmate thanked me and ran back to the field.



The black inmate and the wheelchair invalid talking to the female guard are the same. The manner of the conversation and the meaningful expressiveness of the participants made it easier for me to get the message. To see the nature of that kind of communication within the program it is important to realize that reading nonverbal and verbal cues is very important, but their place in a larger context of the thematic developments is much more decisive. Also, one needs to see that spontaneous construction of the thematic acts and scenes is the essence of that in vivo conduct of the behavioral conditioning. What happened on the football field previous day provided good context for the engagement of that black confederate in the role. The function of this spectacle of healthy and friendly sportsman turning into a wheelchair performer of the psychological terrorism was to get my mind engaged more imaginatively towards certain possibilities. The question about whether it was just a psychological game intended to "frighten" me a bit or it was a "realistic threat" is irrelevant here.

As the program (and my sentence) was approaching the end and it became clear for the program management that my "change" was not going to be successful, that the main targeted habit -- talking with my wife about the program in derogatory and unappreciative terms and being inclined to make it public -- was not going to "improve", I noticed that the quantity of the cripples of all kinds in the prison had reached the record level. Once, while going to the kitchen, I have counted next to me four crutch walkers

and two wheelchair inmates accompanying me like in the military ceremony. As we reached the kitchen, none has entered it turning back and walking away.

But I need to finish the story of the wheelchair football player, yet. It has some compositional completeness, which most of the other stories lack. Two days after I met the female guard and the football player, I heard that the inmate had died. The church had conducted the memorial funeral and the topic for the future thematic game was ready.

If one hears some people talking right behind his or her back about something, one does not need to give that event any special meaning. This is predictable comment. However, if that dialog occurs (a) behind your back, and (b) it has higher audibility than most private conversations have, and (c) its content is very relevant to your situation, and (d) there are some other signs that the dialog must have some other importance, then it must be in your interest to pay more attention to the event.

After the demise of the black football player, I noticed, some dialogs behind my back -- in the canteen line for example, or elsewhere -- becoming more clearly audible. Such dialogs would include phrases like "how did it happen", "what a pity he left so soon!", and "now he must be in heaven" with proper accompaniment of facial expressiveness, sarcastic intonations and relevant body language. The dialogs with the accompanying semantics of the cripples and other messengers did have perfect hermeneutical clearness in their ability of message delivery.

However, I need probably to note that talking about that kind of communication in this somewhat abstract and detached fashion might leave one with the impression that the play and fun could be the aspects of that semantics as well. This is a wrong impression. One needs to remember that all these is a part of the well-structured experience, in which what I have described as hypodermic terror, the chemical persuasion, sleep deprivation and the rest, are the concomitant components as well, and that all these constitute the surrealist atmosphere of the program, which is difficult to express.

### CONCEPTUAL INSERT

It is well-known that intelligence services do constitute major customers of the researches on psychological torture and on related fields. The psychology of compliance or coercive persuasion, or psychology in general, as a historian and the CIA researcher A. McCoy points out, is considered by some US military as an essential "military weapons system". Stanley Milgram's well known experiment on compliance and authority conformism, McCoy claims as well, was financed by the CIA project.<sup>9</sup> In general, we could specify too that the main customers of the

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<sup>9</sup> A. McCoy, *Science in Dachau's Shadow: Hebb, Beacher, and The Development of CIA Psychological Torture and Modern Medical Ethics* Journal of the History of the Behavioral Sciences, Vol. 43(4), 401–417 Fall 2007 p. 401.

researches on the brainwashing techniques as well as consumers thereof are the secret-military services of mentioned kind.

William Sargant has a special place among the researchers of the influence psychology and its radical form -- the psychology of conversion. His explicitness provides one more reason to make one of his texts the conceptual introduction, or a supplement of this biographical narrative. In the article *The Mechanism of "Conversion"* published in August of 1951<sup>10</sup> Sargant concentrates on the particular fact that reaching the limits of nervous arousal of an organism makes certain types of conditioning, or learning very different from the regular procedures of education, or persuasion. He considers Pavlovian notion of three phases, in which organism, before reaching the limit of arousal -- the transmarginal rapture -- switches on certain mechanisms of defense. The first one of these defenses happens during so called equivalence phase. On that stage organism reacts to the different intensities of the aversive stimulation with quantitatively the same kind of response. It loses the distinction between more and less. The second stage is called the paradoxical phase, in which an organism reverses the quantitative sensitivity to the outside stimuli: weak stimulus gets strong reaction from the organism and the strong stimulus makes the responsive faculties of the organism weaker. The last stage is called ultra-paradoxical. Here, the organism does not just lose the ability for adequate intensity

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<sup>10</sup> *The Mechanism of "Conversion"*, British Medical Journal, London, Aug. 11, 1951.

reaction on the external stimuli, but it gets already conditioned sets of skills reversed: positively conditioned reflexes and habits behave as if they were negatively conditioned and the negatively conditioned sets of habits and "attitudes" act as if they were positively conditioned. This is the stage when enemies may become friends and friends -- enemies, as Sargant says<sup>11</sup>. Then, Sargant considers the means for engendering the transmarginal excitement and the result of the rapture.

"A final set of observations particularly relevant to our problem was the means of breaking down those with stable nervous systems who were not unduly upset by excessive stimuli or conflict situations. Some animals proved remarkably stable under all sorts of experimental stresses. Patterns of behavior might be disrupted only when physical debilitation or castration, for instance, had weakened their nervous stability for the time being. When such measures had to be used, the new patterns implanted proved some of the most difficult to remove again later after the animal had had time to adjust to castration or recover from the debilitating process. They could persist despite all efforts to alter them. This was attributed to the basic nervous strength of the animal, which now helped the perpetuation of the new patterns.

A similar precipitation is also seen in humans... Prolonged nervous stress and exhaustion can also bring it about, and patients can often describe the exact time and

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<sup>11</sup> ib. p. 313.

date when symptoms became implanted and have persisted ever since."<sup>12</sup>

The ultraparadoxical stage and its concomitant state of transmarginal excitement is Sargant's main interest. His idea that generating the state of transmarginal excitement is the empirical ground for understanding the possibility of conversion -- radical reversion of value systems, worldviews, and more concrete attitudes in humans -- is the quintessential one. According to Sargant, there are two ways to generate this experience. Positive experience of aesthetic excitement and Dionysian euphoria would do the thing. Its only problem would be the fact that not many people have the ability to get a real transmarginal excitement from the aesthetic enjoyment. The latter is almost as rare as a real mystical rapture achieved through a religious meditation. That's why to find the instances of that experience one needs to attend not the concert halls or poetry reading events, but rather the modern war zones. Through the phenomenology of raptured bodies and paralyzed psyches, the modern war zone is the best place to understand the therapeutic mechanics of the conversion.

Sargant's conception of psychology of conversion is defined by his claim that the best two emotions for the therapeutic purposes are fear and terror. His historical remarks about the Wesleyan Methodism or about certain of his contemporary American churches are defined by his notion that the combination of the terror technics with the

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<sup>12</sup> *ib.* p. 313.

Dionysian aesthetic excitement is probably the best possible way to make a total transformation of a person.<sup>13</sup> A successful sermon about the original sin, god's wrath and the hellfire in combination with the ecstasy of musical enjoyment, jitterbug dancing and the word of salvation is the structure of realistic therapeutic treatment of a person to be transformed. But in the absence of the faculties necessary for higher level of aesthetic-religious excitement and positive emotional transmarginal bliss, the psychology of terror would do the job. If there were a laboratory of simulated war zone and suggestibility generating procedures of deliberate debilitation, or of psychological exhaustion, then the total transformation of individual lives would be a business of mechanical laboratories of the conversional therapeutics.

## THE CHURCH

The church of Warkworth Institution is located next to the kitchen building. Its garden, where in summer one can enjoy aromas of well-selected flowers, is designed to host inmates and the volunteers from the outside.

I attended the church from the beginning. Its small but pretty good-sounding ensemble and well-chosen repertoire of songs were the main appeal for me to become a regular of

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<sup>13</sup> ib. p. 315-16.

the church. Once, during one of the first services, the following fact caught my attention. Before the sermon the church chaplain would ask any volunteer to share his wishes or thoughts to the parish. One or two inmates would always be found to say something. At that time one inmate -- an aboriginal Indian, as I learned later -- came forward. As he started the speech, it was clear that his manner of expression had something different than any other inmates' previously seen. The content of his presentation was not as much memorable as his body language and effective gesturing, directing hands towards the skies, suddenly pointing fingers at the crowd, etc. He also had some logopedic defect I thought, which did have some attractiveness to it. It was clear that his very articulate facial mimicry and other forms of nonverbal communication functioned as the attention-traction mechanism.

After this first presentation of his, I learned that he was a regular volunteer and that his presentations and sermons were subject to a very intense clapping and approval. One day, as I was sitting and preparing for the next song, the chaplain invited a volunteer and the Indian came forward again. I need to mention that Lu, the inmate who came with me from Millhaven and whom I had already characterized as being a profiler, was sitting next to me, as he used to as a rule. After the Indian delivered the sermon, I realized that the speech was much more impressive and that his expressiveness reached the pinnacle of his theatrical skills.

The role of the peripheral vision in prison is invaluable. As I was preparing for the next song, I noticed



from the corner of my eye that Lu was making some facial signs to the one of the musicians on the stage. I was not quite sure about this, but the musician being within the field of my direct vision convinced me that that was the case. For a split second I also noticed that in this micro-dialog of the two there was the third participant -- the chaplain, who moved very brief eye contact to Lu. I did not have much time to think about this at the time. But, next was this. When the Indian returned to his seat in the hall and I heard the first chords of the music, I realized that the wave of my emotional eruption was uncontainable. My voice, which I have tried to join to the chorus of singers, started flickering. I was unable to produce any calm sound. I tried to look at the floor. Then I started deep breathing. All this was pointless. The ecstatic-emotional state and the feeling of the sublime was so powerful that I could not return to singing until the end of the song, when I joined last few words to it with my shattered voice. Lu made the face as if he did not know anything about my emotional state.

When, later during the day, I tried to analyze what might have been the reason for such unusual reaction of mine to the song and most likely to the Indian's sermon, I came to some conclusion. Some premises of that conclusion were the following. I had listened to that song before and it never aroused in me that kind of unrestrainable aesthetic enjoyment. The song was good by itself, but it would not suffice to get at the top of the aesthetic bliss. I knew the possibilities of my ecstatic experiences and the one in the church seemed somewhat abnormal. The doubt engendered

by these negative premises was also fortified by Lu's strange communication with the musician and the chaplain.

I would probably never come to any positive conclusion about the church incident if not the fact that during the following few months I had become a witness of my transmarginal exaltation, which would repeat with laboratorial regularity and preciseness. It was evident that the Indian was some sort of hypnotist and Lu was using some sort of "happiness" drug on me in a form of gas. I checked this hypothetical conclusion about the Indian by varying my habit of watching him in his eyes. The more attentively -- that is, without interrupting -- I watched him in the eyes during his preaching, the more emotional and transmarginal I would become during the next song, no matter what that song might have been. Lu, it was also clear, was working hard to make sure I would get as much experience of the transmarginality as possible, probably defined by the program management's hope to get me to the point of ultra-paradoxical transformation, when A becomes Non-A and Non-A -- A, to say it in Sargant's terms.

In any case, that was the conclusion I arrived at and there were some more circumstantial evidence for that, which I would not enumerate here.

Lu and the Indian were the factors in my religious experience. But not the only ones. From the previous chapter one will also know that the phenomenology of terror and trembling also must be playing the role in that experiment of transmarginal. Here I'll add some more details

by providing the descriptions of the living unit in Warkworth and of its particularities.

One of the differences of lock downs at Warkworth -- most of them lasted about six-seven days at a time -- was what I would call sessions of heavy noise induction. This consisted mainly of group-banging by the feet on the metal doors of cells, which was done by the inmates (confederates). As a rule, each procedure of conditioning requires some real life justification. It was not difficult for the program management to come up with the justification for the noise sessions. This could be accidental delay of food delivery, "because of which" some inmate would start hitting the door with his foot and all the others -- except of the real inmate (me), of course -- would join instantaneously the action. It might as well have been something else (expression of a general "protest", for example). The technical part, though, of the sessions required more careful preparation of it with the silence sessions. The later would precede the noise session and would last about two hours (morning hours). In real jail one would expect that during daytime, while inmates are in their cells, one would be able to hear some sounds -- TV, radio, talk, or something else. The cell doors are not hermetically attached to the cell and that means easy penetrability by the sounds. However, during the silence session you could not hear anything except for periodic tiptoeing of the guards doing the protocol checkup. No other sound.

After this kind of audio-vacuum simulation, the range inmates, with the same organizational order, would start

hitting feet at the doors, which would produce a perfect simulation of a war zone. This was probably the worst aversive experience apart from my stomach ache and hemoglobin-breath shortage I have described in the previous chapter. After one of the noise sessions lock downs, which lasted about nine days I was so disoriented in terms of space perception that walking on the yard ground would resemble first parachute jump, rather than walking of the solid ground.

Here I'll give a list of aversive stimuli, which a real inmate may experience on the systematic bases in the prison. The described noise sessions are the most aggressive instances of the audio experience. But one may encounter real automatic gun shooting, which may be done under the pretense of guards exercising in shooting behind the yard. One would know that it is not "accidental" shooting by the good old verification method. The shooting would always coincide with his being in the cell where there is the best hearing condition. And before the shooting "season" starts, which may last about three or more months depending on the conditioning requirements, the target's working hours at his workplace would be changed, as this was done in my case, so that he is in his cell during the shooting time (guards cannot pretend they are exercising during evening or night times. This would be morning hours). One will also experience some small noise sessions, which after a while will most likely generate what is sometimes called misophonia. If you notice that your neighbor drops a metal fork, for example, on the floor and he keeps doing this for

about two hours, you will know that this is not the way he entertains himself, but that he is doing his job. His job might as well be dropping small stones on the floor when the floor is located on the ceiling of your cell (He is your upstairs neighbor).

It is worth to separate from the non-musical audio experiences the musical ones. It goes without saying that if one loves rap music one's lot most likely is going to be Mozart's symphonies and Chopin's piano pieces. But if one hates rap music, I might have advised him not to disclose this to anybody in the prison if that kind of manipulation of the manipulators were possible. But, most likely that kind of counterstrategy would bring about a double portion of the aversive experience. So, the lot of the rap hater would be delicately chosen composition consisting of an atonal roar and perfectionist ribaldry, which he would regularly hear from the closest inmate's open door.

The variety of audio stimuli is indefinite. But the same could be said about the olfactory experiences. One will be convinced about the infinite perfectibility of the aversive potential of the stinks and odors when one's main occupation would become the disposition of food remains in the kitchen and that he realizes that the carrying the spoiled food would be his main occupation. I would not separate smell from taste because in that context the intensity of one makes one feel the presence of the other.

The structure of color stimuli is more or less simple. Red means emergency, or strongly undesirable; Black is sign

of threat (blackmail); Green is approval; Yellow may mean "be careful!" (warning). And white is "peace".

Manipulation of time – unexpected delays and suspended or chaotically rescheduled daily events – is a norm. On the background of this, any particular instance of timely and orderly daily event(s) would be perceived by the target as a reward, which would be very methodically matched on his "proper" conduct. But the systematic presence of the temporal chaos would help him to see the effectiveness and the reality of what is described by A. McCoy in his *Cruel Science: CIA Torture and U.S. Foreign Policy*.<sup>14</sup>

However, pure sensory stimulation and temporal manipulation are not the main qualification of the WI conditioners. The thematic games are. Here is one more example (the cripple game was the other one). Returning from the kitchen I needed to pass a metal gate, where guards' checkpoint was located. At the time I used to leave kitchen before lunch, at eleven thirty, until after the lunch I would go back to the work. At times, the checkpoint gate was open. Most of the time, it was not, though. Returning inmates would need to wait about five-ten minutes before the guards would open the gate.

Once I noticed that a couple of inmates standing nearby me began talking to each other. The talk was louder

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<sup>14</sup>[http://scholarworks.umb.edu/nejpp/vol19/iss2/15/?utm\\_source=scholarworks.umb.edu%2Fnejpp%2Fvol19%2Fiss2%2F15&utm\\_medium=PDF&utm\\_campaign=PDFCoverPages](http://scholarworks.umb.edu/nejpp/vol19/iss2/15/?utm_source=scholarworks.umb.edu%2Fnejpp%2Fvol19%2Fiss2%2F15&utm_medium=PDF&utm_campaign=PDFCoverPages) p. 221

than usual and it was about someone who was going to be an informer (to be a "rat"). "Yes he is... But he does not realize that when he does that, he will need the witness protection program; name change or else..."

-- I don't think this will help him.

-- ...agree. When you do not know who you are ratting on, the risk is much higher... He will be killed and that's what he deserves.

This dialog, presented in this abstract way, might be seen as a realistic dialog between the two inmates. However, in that context it was much easier to perceive it for what it was -- a dialog of the two with the third. One can always verify that kind of interpretation by the old methods. These are mainly two: what follows immediately if you vary the reaction, for example, if you react to the dialog with some negative and indirect nonverbal communication. The other one is just to wait and see if the same dialog repeats and what would be the regularity of the performance. I have tried both. It was enough to show some negative reaction -- for example, if I would mutter for myself some Georgian word, or stand with my back to the conversants -- that immediate response upon my return to the range would be ready. One standard of such response was, for example, the cleaner of the range standing right in front of my cell, not moving from the place, and without looking at me cleaning a little spot on the floor for some time. Another standard, which would accompany the first one, was a block guard not opening my cell door despite seeing I was waiting for it and

letting me stand there for a while. If my negative reaction to the dialog was somewhat less standard, then more active forms of aversive signaling might follow including a week-long lock down of the whole block accompanied by the noise sessions.

The verification by the criterion of regularity of the event was not less telling. The dialog would repeat with monotonous regularity during about two month, with few days of intermissions. And it would be performed by the variety of inmates where the only constant passive participant would be the real inmate -- I.

Was this one more explicit form of intimidation, along with the cripple messaging? Or maybe it was just my preparation for the transmarginal experience and suggestibility training, which was supposed to end up in my ecstatic "transformation" during one of the session in the church? This false dilemmic questioning would be easily resolved if one sees that one project does not cancel the other. The conversion is the best leak-preventive achievement. But the intimidation, if not productive in terms of conversion generation, will be effective in its direct practical meaning.



## HOLISM

Aversive sensory therapy and more complex thematic games, as we have seen, make up an essential part of the program. There is one more aspect, which needs to be emphasized as well. All the particular conditioning procedures and separate game-themes are submitted to more fundamental aim-units given within the program. This unity requirement can be called here the principle of holism. The pluralistic holism determines the fact that the hierarchy of various processes sometimes becomes very inscrutable to the subject. It is not as easy to see the aim of more complex, or covert conditioning and shaping procedures as it is in the case of more simple thematic ones.

To understand this higher manipulative order of the program, one must take into account such terms as reactance, reverse psychology and paradoxical intervention. Very schematically, reactance means individual's tendency to react to certain demands, or pressures from others by choosing the opposite of the requested asserting in this way his "freedom" and "independence". This phenomenon, well-known from the child psychology, is related to what is called reverse psychology and its "paradoxical interventions". Again, very briefly, the point of the two interrelated concepts is that if one has a tendency to act reactantly with respect to certain demands, then it may work if the requester would ask the subject the opposite of what he or she intends to achieve from the subject. The expectation is that the subject will react to the reversed request reactantly

again and in this way the requesting party will get what she needs to get.

The conceptual structure of the paradoxical intervention is not difficult to see clearly. However, its successful application requires more complex steps to be taken by the manipulator of the reactant subject. The reason why I do not intend to give any particular examples of paradoxical interventions from my experience at Warkworth, to which I have a good reason to think I had been a subject at some point in the program, is that the example to be convincing would require presenting very long story-line. This remark itself, however, has some hermeneutical value. Its point is that the paradoxical intervention must be prepared long before the potential subject articulates for himself his real interests and in this way becomes automatic-reactance behavior proof. That is, he will realize he does not need to be reactant on that particular request, which the potential paradoxical intervention is going to present. This long preparation process of the paradoxical intervention may involve very specific research of the real interests of the subject to be manipulated as well as of his more formal inclinations in terms of his potentialities for reactance.

It may also involve what we might call reactance training: choosing specific small demands and manipulatively encouraging the targeted individual to act reactantly. This is similar to what we have termed formal conformism training (see *The Parallel Functions*). As long as conformism and reactance are opposite behavioral

tendencies, and the conformism training is within the central goals of the program, it would be important for the program managers to monitor the intensity of the "reactance training" carefully in order to avoid the conflict between the two. The formal reactance training must be very contextual and small scale. One must also note that the main difference between the two kinds of training is that the "encouragement" in the case of reactance training must be covert -- the individual should not realize the real point of the demand, that it in fact is to let the subject defy the explicit request.

As for the post-reactance stage of the paradoxical intervention, it must be said as well that, after an individual has responded reactantly to the paradoxical demand, the dynamics of the subject's further reactions should be carefully monitored in order not to allow him to change his decision.

The holism of the program is most clearly visible -- not for the subject while he is still in the process of shaping, though -- from the procedures of paradoxical interventions.

## IN THE CELL

It was autumn of 2014. The end of the sentence term was approaching. I have decided to organize my "anti-imperialistic" dialogs, which I have published as comments on some articles on the internet magazine "Pressa ge" in 2010, before getting in the prison. I thought it would make a sense to publish them after my release from the prison. While I was making some editing of the dialogs, I came to think that it would be better to organize them as one dialog piece and maybe to put all of it as a drama-play. While trying out these possibilities, I arrived at the idea that I could add to the dialog some sub-plot, which would make it more readable and interesting. I am going to sketch the sub-plot here because it reflects my psycho-political attitude of that period well.

The comments, which audience would see on a big screen hanged on the stage, start with some remarks made by the dialog participants about the fictional newspaper article "American Imperialism and Georgia". After few remarks one of the commentators notes that there were arrests made in Tbilisi (Georgian capital) and that arrested persons are charged with spying. The two arrested Americans are embassy representative and some church priest (it so happens that the embassy representative does not have a diplomatic immunity). There is another arrest made of some Nadia fortuneteller or seer. This brings about some additional news. The seer, whose political visions had been spreading in Tbilisi proves to be a collaborator of the

two American agents. She admits that her "visions", in fact, were the implementation of the orders of the Americans. It is revealed that the anti-American content of the seer's political visions, in fact was a false flag propaganda, which was a part of a larger preventive counterrevolutionary program conducted by the American secret services in Georgia designed to provoke and subvert dissident leftists in the Caucasus region.

During these revelations the audience also learns that there is some missing student case, which is related to the unfolding story. The second part of the play is set a year earlier in the conference hall of the Tbilisi State University. This is a meeting between Georgian students and the representative of American embassy. Audience learns that the missing student of the first act is present at the meeting. A brief exchange between the student and the embassy representative shows that the naive student is a victim of the seer's anti-American phantasies. The play ends with the scene in which two American agents secretly detain the student outside the university campus and put him into their car. The implication is that the missing person of the first act is most likely still alive and is detained at some of the covert prisons of American security agencies.

## FAILED CONVERSION

Sometime in the summer of 2014, there was an incident, which is to be told here. One day, an elderly inmate, which spoke to me several times before, approached me in the church yard and informed me that next week there was going to be some baptism in the church and that it would be interesting to attend. I agreed and replied that I was going to be present anyway, even if there were no baptism. After few minutes of talk, the old man asked me if I was going to be baptized. I explained that I belonged to the orthodox Christian church, that I was baptized in my childhood and that this was why I would not need it. "Sometimes second one is more important." As he made this comment, I knew that he was not informing me about certain Baptist traditions, but rather, he was just checking current state of affairs -- my level of noncompliance or the tendency to change my "attitude".

By that time my file would most certainly contain the profile information that I was "changeproof", that I was not going to "play the game" as they would say. But, radical empiricism also means the admission that even established opinions has to be checked once in a while. Maybe procedures of sleep deprivation, "he is informant-would be killed" blackmail sessions at the gate, and the simulated war zone therapy would generate proper suggestibility and thus condition me for "the change"!

I have attended the church on that Sunday. In front of the stage there was coffin-like, wooden bathtub. After general ceremony and the service, the chaplain informed us about the baptism. He invited the inmate to be initiated. A male about thirty came forward. He stepped over the bathtub his feet one after another, and with the help of the chaplain immersed himself in the water. Then he came out of the bath and dried his wet clothing and the body with the towel. Few more ceremonial acts, and the service was over. We went to the other building for the coffee-chat break, which we were allowed for about twenty minutes, before we would return to our cells.

The old man came to me again with inquiring stare. In a minute, his talk returned to the question of the possibility of my baptism. When I did not reply anything to his question, he also allowed some quiet time to pass. I broke the silence by noting that I had seen "recently" some cucumbers in his garden. In the yard there was a garden space in which any inmate could rent little spot for summer gardening, and cultivate in it whatever vegetables he wished. I knew the old man had a spot there and knew which one it was. In a second, the old man supplemented his mild smile with the note that he even wanted to invite me before for a tomato harvesting. I informed him that I would prefer cucumbers to the tomatoes, but could help him to collect both. Of course, there are green tomatoes and yellow cucumbers too. But the dialectics of the red and green and their place in the phantomic dictionary of the shadow workers defines the fact that all such exchanges would be

read and understood only through the established vocabulary of that place.

After that Sunday I attended few more baptism ceremonies, which have convinced me that it was time to choose between my need to have some aesthetic enjoyment, which the church provided, and the need to be more sensitive towards more internal things, which was disturbed in the church because of the messages about the baptism ("the change"), which I would regularly receive there. I realized that I needed to sacrifice the aesthetics. So, sometime in July 2014 it was the last Sunday I attended the church, until my leaving the institution in March of 2015.

One week before leaving the institution I went to the church to express in this way my opinion that it still was remaining as a special place within the institution. When I entered the church yard, I noticed some strain on the faces of some inmates standing nearby. As I entered the church itself, I saw almost empty seats in the hall. The attendance on that Sunday was unusually poor. When the service started, the chaplain's somewhat pail face and his manner of avoiding an eye contact with me convinced me that there was something, which was disturbing them and that their worry was related to my presence. Strange thing was the fact that all these emotional cues seemed very authentic. They did not have the slightest tinge of the histrionic mimesis so familiar in that world of games.

Slowly I have realized what the worry was. As the service came to an end and their faces cheered up a bit, I



guessed that what disturbed them at the beginning of the service was their expectation that on that last Sunday -- and they knew I was leaving next week -- I would belatedly succumb to their former pressure and *play* the conversion or some "change". I could not but appreciate the manifestation of this kind of authenticity at the place where manipulation and simulation is the primary *modus operendi*.

## DEPARTURE

Early in the morning of March 19th I had already packed my luggage and was awaiting the paper of release from my parole officer. At about 9 a. m., I got the paper. When I was walking through the gate #2, the emptiness of the place was what struck my attention. I gave the luggage to the two immigration officers and they put shackles on my legs and hands.

Arriving at the Toronto East Detention center was not of any interest. Five days I spent there were not distinguished with any particular or noteworthy events. On March 25th I had a chance to meet my wife and son at the Pearson airport for about half an hour. I had not seen George for several months, since his last coming at the Warkworth Institution through the private family visit program. We spoke until the immigration officer asked me to prepare for the departure.

When the Polish stewardess announced the flight details and the rules of emergency conduct the reality of that non-barbed world was not yet a definitive object of my mind.

## EPILOGUE

The purpose of this essay was to show the nature of the program. When I reflect about the difference between the purpose and the achieved result, one thing is noticeable: the difficulty of articulating nonverbal and phantomic aspects of the program. The use of the terms "shadows", "phantoms", "phantasmal" and "dream-like" was meant to catch the elusive aspect of the program, which is constituted by the surrealistic performance of the inmate-confederates and their behavioral trainers. It seems that the elusive is the part of the velvet glove technologies.

The failure of catching the elusive, however, does not mean that the presented and articulable aspects of the program are not enough to say that the program and the federal institutions, which patronize it, in that particular capacity, are a nest of law-breaking and illegitimacy.

Here, on the bases of given facts and speculative guessing, I can present a few conclusions. It seems almost trivial to say that such programs would not be confined to mentioned institutions only and that there must be systemic application of the same or similar practices in many other penitentiary institutions in Canada. The claim that Canadian correctional institutions are oriented on heavy programing, the claim which we can find in the Canadian media as well as on CSC web site, refers to the publicly accessible part of the programs (School-paper version of it). However, this claim may also be the bases for the prediction that the

publicly non-accessible part -- the practice of undercover behaviorists through in vivo environment -- should be the modus operandi of that institution.

It is also essential to see that the practice should not be confined to the closed institutions. The open social environment is as well amenable to that instrument of undercover behavioral monitoring -- to the surveillance and intervention -- as is the barb-wired space of total institutions. The possibility of covert testing and shaping of targeted individual's behavior in vivo must be related to the use of entrapment and other targeting methodologies in order to understand the nature of the contemporary institutions of control.

The next can be the claim that the described level of intensity of the program must be only one instance among the spectrum of the program varieties. It is more likely that there must be more heavyweight and full-fledged versions of the program elements which would more easily invite the application of the term "torture" which I tried to avoid in this essay.

From this it seems easy to infer that between authorized penitentiary institutions and the extralegal "black sites" of the American (and Canadian) security services there must be a graduated hierarchy of various institutions, which would fit into the described category of covert and illegal programing.

An epilogic comment is due about the term "brainwashing". The term itself is formal in a sense that it does not suppose any particular set of ideas or attitudes to be "washed out". However, in relevant literature it tends to be a prerogative of the traditional narratives about the soviet-communistic stories with occasional insertions about the American religious cults. This comment does not apply to the CIA use of the "enhanced interrogation" techniques because, as far as I can judge, the practice is never placed in the context of questions about broader ideological manipulations of the subjects. The content approach to the term brainwashing is facilitated by the fact that it is easier to announce the practice of brainwashing accomplished when somebody accepts some Marxist fundamental propositions or viewpoints. It is more difficult to say that brainwashing has been applied when the ideology is more complex and it does not allow to be formulated in a few foundational sentences. One cannot claim with relevant credibility that ideas of John Stuart Mill, Bentham or John Dewy have been successfully implanted as a result of brainwashing. Liberalism and pluralism in their classic forms are immanent critique of brainwashing.

These conceptual difficulties in explaining the applicability of general brainwashing within and for the liberal-pluralistic culture will disappear when one goes from these theoretical issues to Sargantian narrow empiricism, which in essence is the emphasis on the formal aspect of brainwashing. Deliberate stress and terror induction and the psycho-physiology of transmarginal rupture present a

possibility to convert any set of ideas and attitudes into its opposite without having the difficulties of verbal indoctrination and educational inculcation. A particular feature of Sargantian brainwashing is the fact that the pragmatics of the foundation-propositions stay beyond the communicative relation between a polit-patient and a cognitive-behavioral healer. The washing becomes more like dry cleaning. The invisible pharmacological interventions and phantasmal imprintings conducted by the shadow workers displace the heavy industry of the communistic indoctrination.

## **SUPPLEMENT**

### **1. Immigrant**

On May 24th, 2009 I and my wife arrived at Toronto Pearson airport. We had just received our Canadian permanent resident status in Los Angeles. This was the first opportunity for us to bring our children from the republic of Georgia. It had been five and a half years since we saw them -- without Skype. Our excitement about the prospect made it difficult to wait for one more month which we needed to find relevant quarters for family dwelling and the place for the children's education.

The latter criterion, which has determined our option for the Forest Hill Collegiate Institute located in one of the central regions of Toronto, also prompted us to opt for the apartment on Shallmar Boulevard. The distance between the

apartment and the school was about four minute-walk. On 18th of June, 2009 our children, George sixteen and Mariam seventeen, arrived. The prospects of Canadian life and the new educational opportunities were no less thrilling for us than for the children. Encouraging was Mariam's orientation on mathematics and natural sciences -- the subjects she enjoyed as much as she succeeded in them. George's abilities in music and his artistic interests also proved to be in one of the most proper spaces possible. These exiting circumstances were enhanced during the first weeks of the arrival by the possibility to have more time for sightseeing and entertainment before the school season would start in September. Both children knew the Languages -- English (good) and French (fair). So, instead of spending time on some mandatory language preparation courses during the summer, we could fully enjoy the experience of real Canadian life.

We have spent a month and a half of the summer in the most intense sightseeing activities including almost daily Ontario Lake trips, Niagara Falls and many rich art houses and exhibitions in Toronto.

It was fifth day of the school, September 14th. In the afternoon, when the time for children's return from the school approached and only George came back, I immediately felt that something irreversible has happened. George did not know why Mariam had not met him at the school entrance after the classes, where they used to until then. When I rushed to the Forest Hill Collegiate and the Director tolled me that Mariam was not present at school

that day -- and she advised us to wait until the night before we would call the police -- my and Lela's alarm reached the pinnacle. I called the police (911) immediately.

Months were passing and there were no sign of Mariam's whereabouts. The police have only found Mariam's school bag in which untouched lunch was in the same place where Lela put it for the child. All the frustration and anxiety of the unsuccessful search for the child was exacerbated by the fact that the police and the media, by indirect means, tried to direct Mariam's case within the rubric of "runaway" child. To see the irrelevance of that misplaced myth one needs to take into account both the situation of the family and Mariam's personal character. New immigrant family, no relatives or acquaintances, conservative traditions, and Mariam's very mild and homey character -- all these and many other, more specific circumstantial facts were against the possibility of admitting the myth of "runaway".

Parallel to these there was some developing story, which did not have any special importance at first, but which, as it happened, has determined later the course of the events. At the Shallmar apartment there was a young family of two with a baby and a dog. The family was the source of noise and disturbance: late-night noisy feasts, leaving the entrance door open for hours while the dog would bark, slamming the door, etc. These started before Mariam disappeared. The regularity of the neighbor's disturbance forced me to decide one day to approach them and ask about the possibility of reducing the noise. When I told them about my concern, I did not notice

anything unusual. When Mariam disappeared, the problem of noise also went in the background of our awareness.

However, after a few months the problem with noise reoccurred again. There was some additional news. The husband's behavior has changed. He began slamming the door even more forcefully than before, stopped saying hello to me, sometimes would bang on the common wall we had in the kitchen, and would show some other signs of irritation. Our units were located at the end of the hallway and that is why the part of the apartments were joined by one wall. All these became so annoying that one day, on May 3rd (2010), when Mariam had been missing for eight months, I decided to complain about the noise to the landlord formally. I took a written complaint to the apartment administration office and a copy of it to the police as well. We did not get any response or reaction either from the apartment administration or from the police.

After about five days since my complaint, a representative of one of the Canadian TV (CP-24) programs called us in the morning and informed that in one of the Toronto parks the police had found some remains and that they suspected it might belong to Mariam. We did receive before some unverified information from the media, which would later prove to be incorrect. This was the reason why I and my wife have decided to stay at home, sit next to phone, and wait for the police call. The police did not call. However, until about 5 p. m. we were getting the phone calls from different media outlets inquiring about the news. At last, we got a word from the same reporter, who had



informed us about the news in the morning. This time she told us that the police knew already that the remains belonged to somebody else (later we learned the remains were of a male).

However difficult it might be to realize that you can not see your child any more alive, the possibility to know that the child was not suffering anymore, at that point, somehow proved to be acceptable. When we received that last phone call and once more lost the hope -- the hope for knowing that Mariam was not suffering any more -- the familiar feeling of total despair and frustration had returned to us.

It was exactly at this point that I heard the sounds of drinking-bout and banging coming from the neighbor's apartment and the common wall. I do not know how much I was realizing that there were no more patience and rational control of emotions left. But the fact is that I had said to my wife that I needed to go for a walk. I put a knife in a sheath on the belt, which I would carry with me at the time, and left the apartment. I was just about moving towards the elevator, when I saw the slightly open door of the neighbor from where the noise was coming louder than before. I remember how my right foot struck the neighbor's door with full strength. When the husband in the family came out and answered my question with aggressive denial that it was not him who was making the noise, I lost the patience. He got a cut in his stomach, from which, as I was told later, he recovered within four or five days.

I spent the night in the police station. Next day, in the court basement cell, a lawyer who was unfamiliar to me came, presented himself as my defender, and said that David and Rosita were willing to bail me out. When I asked who the mentioned individuals were, he made a surprised face and told me that I could ask my wife. I did not have a chance to speak to Lela while I was in the court basement. Also, it seemed obvious that we did not have any acquaintances in Toronto, who would bail me out on their own initiative. But faced with the fact, I speculated that maybe the volunteers were people from the church, which Lela would attend on Sundays.

In a few hours I was out and sitting in the car with my newly acquainted benefactors. While driving towards their house, I learned that David and Rosita Tomkins did not belong to the parish of the church. They informed me that they were licensed private investigators "just interested in our case" and that they had bailed me out for fifty thousand Canadian dollar bond. I have learned in the car as well that David Tomkin was the same person as some Robert Friedman, who called me on the phone previous November and talked about Mariam's disappearance. I actually recalled that I did receive the call from certain Friedman. I also remembered that the caller left somewhat strange impression because of his insistence that my daughter might have been a victim of international kidnapping and that ultimate destination of her whereabouts must be searched in Israel. When I asked why he would think so -- why Israel? -- he did not provide any specific reason for his idea, but would insist again about the possibility. In addition to this, there was one little nuance about the phone conversation.

At the beginning of our talk, as the caller presented himself, I asked him what the spelling of his name was, Friedman or Freedman. And I spelled the alternatives for him. The caller responded with some hesitation and strain in his voice that my spelling his name was correct. But he did this with some delay. Also, his tone and the manner of the response left the impression that he was slightly confused by my question and was unable to spell the name himself. These details I recalled later.

The spouse of David Tomkin also informed me that she was the same person as some Trixie Trix -- someone, who with that alias would make some comments on the Facebook page dedicated to Mariam's disappearance.

All these revelations did not impress me at the time as something to deserve any special attention. Being an immigrant may also mean that one may have certain stereotypical, and often, distorted opinions and images of the new reality. And during that period of extreme anxiety and despair, obviously I was not alert enough about the possible outcomes of being bailed out by the complete strangers.

I started noticing certain strange things in Tomkins' behavior only after I discovered that my assumption that I would rejoin my wife and son as soon as I would find a new apartment -- the bail conditions forbade me to return to our old apartment on Shallmar -- was against Tomkins' interests. They did not express their intentions about this aspect directly, because the court conditions were explicit about my right to live with my wife, who was my surety as well.

But, as soon as I found the apartment, it became obvious that Tomkins' plans were built around other possibilities.

In any case, after the two weeks of living at Tomkins, I left the house and rejoined my family. This was sometime at the end of May (2010). It is this period when certain strange things started to appear. One day, in that summer, I discovered that there were some child pornography pictures placed on the Internet on my daughter's name (when one would enter my daughter's name, the pictures would come out). Also, somebody on the sleuth web site, which seemed to be Canadian and possibly American police sleuthing website, made some cynical comment about that pornographic picture. Then, after about two weeks, some "fortuneteller" placed an insulting "reading" on her web page saying that there must have been "cowardice at [Mariam's] home" and that this might have been related to her disappearance. After few more weeks, this time on you-tube video dedicated to my daughter's disappearance, was made very malicious comment that Mariam had to be in Israel as a sex slave and that ultimately she was going to be murdered there. And the commentator was adding some more cruel things to his predictions.

The coincidence of these harassing comments with my leaving Tomkins' house and their withdrawal of the bail -- after which I was rearrested and re-released, my wife becoming the only surety -- together with some other circumstances, which I am going to mention below, made me think that it was they who were conducting these harassment campaign on the Internet.

The additional circumstantial thing contributing to my suspicion about Tomkins is following. During the bail hearing in the court -- which by the way was done in my absence -- the judge ordered my psychiatric evaluation. One might think that there was nothing surprising in this decision, for I was going through the strongest personal tragedy at the time (my daughter's disappearance). However, the other circumstances point to the different direction. The fact that the court not only ordered the psychiatric evaluation, but that the judge provided a particular name of the psychiatrist (Dr. Z.), could be nothing special by itself, but the fact that this psychiatrist happened to be specializing on national security matters, and that he knew about my political publications very well without me telling him anything about them, tells the different story.

Without going too far in the future, I need to mention one particular detail which happened during one of the meetings with Dr. Z. I had just left Tomkins' house for my new apartment, and met Dr. Z. only twice, when David and Rosita Tomkin appeared on one of my appointments with the psychiatrist. The stranger thing happened when David Tomkin, without explaining to me his motives for coming at my personal meeting with the mental health professional, started speaking with the doctor. He spoke with irritation and certain tension about things he had noticed in my behavior while I was living in their house. One of the strange things, he said, was the fact that I would not sit on the chair in the house. The other one was the fact that I would not eat the food, which Tomkins would prepare, and

that I would only satisfy myself with the food, which my wife would bring for me daily. There were few more strange and unexplainable things with my behavior, such as cleaning the toilet on the last day, when I left their house.

I mentioned these details of Tomkin's speech because they are very good examples of well-prepared demagoguery. I'll discuss only one of them here in some detail -- the one about not sitting on the chair. We need to note that this is a general statement: "He would not sit on the chair". In fact this is what happened. First time I arrived at Tomkins' house -- the bail out day -- and was shown the room I was supposed to occupy, I did not have anything but the feeling of gratitude towards them. The room on the second floor of the three-story house was sparsely furnished: a "quinn" bed, a wardrobe and a small table. David Tomkin noted that they were having little repair in the house and that that was the reason why they were unable to put everything "in order". And he added that if I needed some chairs, he could furnish them as well. My answer to this suggestion was determined by two motives. One was the fact that because of my feeling obliged to them, I did not want to start my short-term occupation with the request. The other one was more pragmatic. I knew that I would be out most of the days for the search for apartment. That was why I answered David Tomkin's offer with in-kind politeness. I said to him that I was going to be out most of the days for the search of the apartment and that "most likely I would not have time for sitting on the chair".

When my simple gesture of politeness, due to Tomkin's ability to twist things, turned into the strange generality of problem-behavior, I was not aware yet that I was dealing with a form of framing. But, even more interesting was the fact, which I discovered much later, that these "psychological observations" of the licensed private investigator, who most likely was being employed by the police, was taken up by the forensic psychiatrist with full seriousness. And they became the essential part of Dr. Z.'s diagnosis ("delusional disorder").

Here, it is not possible to discuss the question as to what the relation between Dr. Z. and Tomkin was. But, we need to remember that Tomkins' coming on my meeting with the doctor coincided with the period when the harassing internet posts started to appear on the web. And this was the time as well when Dr. Z. told me once that if I noticed anything noteworthy -- especially anything negative -- I needed to report to him. When I inquired about what he meant in particular, his response was very general: "anything".

The series of harassing messaging reached its culminating point in November, when the Toronto Star article appeared. But I need to briefly describe what happened before. On November first, 2010, our son George went to school and did not return. About fifteen hours we were in complete confusion and horror. The media and the police in full presence surrounded our apartment.

At about 5 a. m. the police called us and informed that George, with guitar in his hand, has decided to see nightly Toronto and that he was coming home very soon. When one of our former investigators brought George home, in private conversation he also said that, after that kind of difficult year and psychological pressure "this one-time occurrence should not be a matter of big concern. ... a teenager thing". In the morning I thanked the media and the police for their one more support and they left.

It was about afternoon, when I received an e-mail message from the Toronto Star reporter (Isabel Teotonio), who had published several articles in the newspaper about Mariam's case before. She asked me if she could come for the interview. I apologized and said that I would not be able to satisfy the request. After few minutes she called me on the phone and asked the same. My answer was negative again. Within half an hour I heard the sound of the bell on the door. When I opened and saw the same reporter, I did not know what to do. I was unable to invite her because of my wife as well, who after the sleepless night, was having a nap on the couch in the living room. I offered the journalist to quickly answer few questions in the door. And then I said goodbye to her.

The visit of the Toronto Star journalist at my home is related to the story, which unfolded during the following two days. Next day, I saw an article in the Toronto Star, in which a journalist that was unfamiliar to me discussed George's fifteen-hour disappearance. She was connecting it to Mariam's case and was concluding that the proper



question must be about whether we deserved to have the second child at home or not. The article's cynical comments and suggestions were precision-targeted to the traumatic experience of our family. The previous day's horror, even though it had had happy ending, had exhausted our energies. This, combined with the unfamiliar reporter's sinister insinuations was enough to get me into the despair. Before, even during the hardest days of Mariam's disappearance and unsuccessful search I did not have the signs of depression. This time it was different. I felt that the ability to cope with the stress was disappearing. I could not sleep at night.

Next morning, while I was rereading the Toronto Star article, suddenly I noticed very strange thing, which obviously slipped through my attention the previous day. The first name of the author of the article was Rosi. Also, the first name was highlighted in the bold. These details had sudden importance for me for the following reason. Rosi is the name of Rosita Tomkin as well -- I remembered this well because this was how her husband (David Tomkin) addressed her while I was living with them. At the same time, I knew that Rosita (Rosi) Tomkin -- her last name being Demores -- also used to publish articles under different pseudonyms, in different newspapers. I also was told about this by her. The highlighted first name being of the person, whom I have been suspecting of being the author of various harassing posts (including the pornographic pictures) on the web, was even more aggravated by one more little thing. Trixie Trix, which, as I said before, was the Facebook alias of Rosita Tomkin, while

George was still missing, published the following comment on the Facebook page of my wife's friend in Georgia: "Before they had one missing child only. Now, they have two. Is not this funny?" Within the context of all concomitant events of those days, this comment was perceived as one more straw, which was promptly overshadowed by the Toronto Star article.

These were the reasons of what has happened on November 4th, when I have discovered the first name of the reporter and identified it with Rosi Tomkin's. I went to latter's house and assaulted them.

I also need to note that the reporter -- Rosi Demano -- as I have discovered later, was a real identity of the reporter. The mistaken identification of the reporter and of the former surety (Rosi Demores-Tomkin) might have been the result of many factors including, but not limited to the exhaustion of my stress-coping faculties. But, the other side of the story is related to the facts, which have unfolded after my arrest on November 4th (when, after stubbing David Tomkin, I came to the nearby police station and told them what I did).

This side can be dealt here only very briefly. The fact that Dr. Z., when he met me once in the Toronto West Detention Center, did not ask me about the details of why I did what I did -- he never asked about it afterward either -- and that he, at the same time, included very distorted and simplified explanations about why I identified the two "nonidentical" names of the reporter and the private investigator, made me think that the doctor somehow got

the message from the proper quarters to "fix" this aspect. Also, the fact which needs to be emphasized here was that the doctor, while I was attending his office, never told me that he thought there was any need for either pharmacological intervention, or indeed, for any specific psychological or psychiatric attention. At the same time, he concluded his diagnosis long after I have ceased seeing him - - in the summer or late spring of 2011. One more fact to be taken into account is that, according to our "retainer contract", Dr. Z. could disclose his diagnosis to the court only after my explicit consent for it. Obviously, on the same ground he was obliged to disclose his results of the psychological/psychiatric evaluation to me first.

What happened in this regard, somehow sheds the light to my suspicion that the doctor was following the instructions from specific services and that his falsification of the diagnosis was not the result of some accidental failure of the professional judgment. Sometime in July, 2011, on the court day, I knew that the psychiatric evaluation was ready, but did not have any information what it was. When in the morning, before the court hearing started, my lawyer Timothy Moles saw me in the court basement, he did not say anything about the content of the diagnosis, and based on the previous insinuations or plain remarks of the lawyer, I assumed that there was nothing special to be said about it. I heard about the "disorder" from the judge, during the public court hearing, and in front of the media. This deliberate and well-contrived publicity of the "psychiatric issue" in my case was complete violation of my

legal rights and ethical codes of the profession. But the timing of the publicity is even more important.

It coincides with the fact that by then I had been reporting about the illegitimate behavioral program from the Toronto West Detention Center for a few months. It was after this that the diagnosis was announced. To see the broader picture related to these events, I need to mention as well that this was the time when I was receiving at the Toronto West strong messages about the unacceptability of the "leak" – unacceptability of divulging the information about the program -- from the program confederates and managers. In this respect, the following story is also relevant.

I have not heard from the author of the Toronto Star article -- Rosi Demano -- any more, until May 15th. Just four days before that date, on May 11, I had admitted the guilt in the court (through the "plea bargaining" procedure). However, as I saw that nothing changed in the Toronto West, and that the sleep deprivation and various provocation tests and the rest was still in full swing, on May 14th I reported to my wife from the jail about the program -- this was the second time I did it -- and advised to make the information public. It was the next day when Rosi Demano's one more Toronto Star article about me appeared. The article again was emanating personally harassing language and tone. In the morning, as I came out of my cell, one of the confederates passed me the newspaper with innocent expression saying: "It seem they had prepared one more article for you..."

The timing is the essence. For this reason, I would recall as well that that was the morning, when I had spent my first night in the cell together with the "shouting" cell-mate (whose nightly F-word therapy lasted one month).

These diversified small-messaging technique combined with the broader thematic games of the program provides quintessential background through which one must understand the other details as well -- in particular, Dr. Z.'s and my lawyer's decision to make the psychiatric diagnosis public without my consent and prior knowledge. On May 15th, after reading the Toronto Star article, it was not difficult to see who was behind Rosi Demano's "journalistic activity" related to our family and me.

## **2. Political**

The claim that one could be arrested by the American or Canadian security services because of some newspaper articles of political importance does not seem convincing. Free speech and the freedom of expression not only belongs to the frame of the constitutional first principles of the democracy, but also is an essence of folk culture of that social space. One could, of course, qualify these statements by recalling those periods of history, when special or extraordinary circumstances make the state, or certain groups within it, curb the constitutional principles of the nations. The activation of war measures act in 1970 by Pierre Trudeau's government is one example. And the other might be cited within the frame of George W. Bush's Patriot Act,

which does not directly restrict the principle of free speech, but definitely gives the instrumental means to the state to monitor the borders of the speakable and non-speakable.

I would be closer to reality if I say that certain political articles of mine were only one factor among the others, which in combination with the tragic personal circumstances, made it possible for me to become a target, or a focus of the attention of American and Canadian security services. The latter defined the fact that I have become a subject of very specific, covert program in the prison.

Before I deal with the circumstances mentioned above, I need to outline the major statements of the article I published in Georgian newspaper and internet site *Caucasia Experts* during the spring of 2010, few weeks before of my arrest (the first case). One of the main claims of the American Political Micro-surgery in Georgia is that the Rose Revolution of 2003 in Georgia was engineered and organized by the American intelligence services. Similarly, I was also accusing the American intelligence-military services, as well as certain political groups in Washington of instigating Saakashvili's government to engage in 2008 August military-adventurist campaign with Russia. I also discussed how the corpus of alumni of the American educational programs in Georgia were used as a political and practical tool by the foreign power to manipulate Georgian state interests, especially in respect to its relation with Russia. In general, I was emphasizing the importance of the public awareness about the presence of strong American interest in president Saakashvili's government.

The context of the publication also has some relevance. The article came out after Georgian TV station "Imedi", in 2010, during one of the news program, presented half an hour simulated invasion of Georgia by Russian troops. The TV program managers manipulatively employed the scenes from the 2008 war. The article was a reaction on that demagogic propaganda ploy and was implying that in fact the ploy was a projection of the real American intentions in the region.

\* \* \* \* \*

When, in December 2003, I arrived in California, my main goal was to do a research on A. N. Whitehead's philosophy at the Center for Process Studies located in Claremont. Claremont is a small academic town, built on one of the south Californian deserts, which because of the botanical perceptiveness of its population and the perfected irrigation, is distinguished by its herbal fragrances and the greenness of the environment.

The academic life of Claremont is one of the best examples of that space, which Jean Baudrillard has called American oasis, and beyond of which there are many other forms of life including the spaces of the homeless of LA downtown and multimillion villas of the mountains of Pacific Palisades and Malibu shores. My Californian life comprised observing and experiencing most of the forms of Los Angeles life.

Another fact, which most definitely determined certain movements in my personal perceptions and in the dynamism

of the worldview was the fact that in Claremont I did not confine myself to sheer philosophical-academic research of the abstract Whiteheadian ideas. When, in 2001 I attended the Iowa State University for doing a research in philosophy, my main occupation was to collect and bring back to Georgia as many philosophy book and copies of the articles as possible. In California this has changed. I absorbed myself in the darkest waters of the American imperial history. These included, for example, the dialectics of Hooverian and Black Panther conservatism-radicalism, criticism of American imperialism in Latin America or elsewhere, the CIA's adventurism, and the post 9/11 conspiracy theories. The reading of the materials, which no Georgian library could afford before, and no vast spaces of the internet web would allow to clearly distinguish as a point of my personal interest, were best placed in the context of my Californian experience. This contextual placement and the emotional absorption of the new worlds of history and power structure as opposed to the previous purified occupation with conceptual analytics of the metaphysical, has somehow transformed my former vision of America in which chaotic sounds of Parker-Gillespie's fast swing and the twilight lyricism of Miles Davis' jazz ballads used to constitute the primary colors of the image of the country.

The aim of these remarks is to facilitate my claim that it should have been already in the United States where I might have become an object of an attention of the Services. It could not be difficult to imagine that for one, who takes the American Patriot Act seriously, and whose professional obligation it is to do so, the fact of the Californian immigrant



turning from aesthetic pro-American into the critic of American imperialism would have provided good reason to pay more attention to the events surrounding the traveler. Especially so, when the immigrant also happened to be a former grantee and alumnus of one of the programs sponsored by the department of state of the USA (Regional Scholar Exchange Program).

I would add that it seems most likely that that attention should have grown in Canada, when the passive reader and the oral critic of the American imperialism became an active writer of anti-imperialistic papers, which although very modest in terms of quantity, was quite clear in their statements and assertions. In any case, I also need to say that I believed and still believe that above described story-line about the perception development combined with the tragic circumstances of my later personal life has determined that I became the subject of the special behavioral program, which I described in this essay.

### **3. Documents**

#### *a) The Copy of the Correctional Plan*

The following part of the correctional plan provides one of the few traces, which point to the presence of the covert behavioral confederates and workers in the institutions. The meaning of the phrase "mental health team" which we see in the text below is defined by the fact that if it refers to formally or explicitly presented mental health workers, then I have not

# Plan CORR/CORR

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PERSONAL INFORMATION BANK

FPS 594941F	NAME MAKHNIASHVILI, VAKHTANG
DOB 1960/01/03	LOC. MILLHAVEN ASSESSMENT UNIT

The offender believes that his actions were a result of his daughter's disappearance and that he does not have a delusional disorder. He refuses medication.

The subject is being closely monitored by the mental health team at Millhaven Institution.

#### ABORIGINAL HEALING PLAN:

MAKHNIASHVILI is not an Aboriginal inmate.

REINTEGRATION POTENTIAL: Medium

The Reintegration Potential of High has been automatically determined in OMS by the electronic calculation of the Custody Rating Scale result of MINIMUM, the SIR-R1 score of 18 and the Static Factor Rating of HIGH.

This writer is not in agreement.

OMS does not take into account the offender's high need for psychiatric counselling and monitoring both in the institution and follow-up in the

had any contact with any such team in Millhaven. This is the reason which defined my belief that by that reference the program management has leaked themselves admitting the presence of the undercover workers.

case. Therefore the Reintegration Potential has been varied to Medium. The OSI has been varied from Minimum to Medium in this case.

SENTENCE PLANNING:

MAKHNIASHVILI is assessed as a Medium security offender with Moderate Escape Risk, High Public Safety and Low Institutional Adjustment.

MAKHNIASHVILI will demonstrate the following observed changes which will further increase his ability to obtain support for consideration for ETAs, UTAs, Work Releases, reduction in security, and will increase his success when being considered for conditional release by the National Parole Board:

1. Comply with his correctional plan;
2. Reduce risk factors through program participation and self-help initiatives;
3. Remain drug and alcohol free as per CD 585 (National Drug Strategy); "Administrative consequences shall be based on consideration of a person's safety, Institutional security and/or operational requirements. They are intended to manage the risk presented by the Inmate and may be applied when there is a clear link to the use and/or trafficking of drugs."
4. Refrain from incurring institutional incidents and charges;
5. Develop insight into his offence cycle; and
6. Demonstrate a commitment to adopting change.

UTA authority in this case is PBC as per CD 710-3.

The offender advises that he has appropriate identification. He advised that his identification is currently in possession of his wife for safekeeping.

The subject's full parole eligibility date is not within 6 months. Therefore a

b) *The Denial of my 2014 Parole Request by the PBC (Parole Board of Canada)*

The following text of PBC should be read within the context of my appeal of it, which is given in the next section of this supplement.

You are a 54 year old, first time federal offender sentenced to 4 years and 11 months on 8 December 2011, following your guilty plea, for Aggravated Assault (x3). Your index offences comprise the only convictions on your Canadian criminal record.

According to file information, subsequent to the unexplained disappearance of your daughter in September 2009, you began to suspect that your neighbour was involved in her disappearance. On 7 May 2010 you forced your way into the male victim's apartment, pulled out a butcher's knife from your belt and stabbed him in the abdomen resulting in cuts to his liver and the front wall of his stomach. Following arrest you were released on bail with your sureties being a couple you did not know, and your wife.

You claim that you later discovered the couple were investigators who were working on your daughter's disappearance. Within a few weeks of your bail, the couple applied to be relieved of their surety responsibilities in June 2010. Your file indicates that you were not willing to comply with the rules of their household and invariably the conditions of your release. Today you told the Board you assumed your sureties were arranged through your wife and were generous benefactors from her church.

In November 2010 you became enraged by a newspaper article you found derogatory to your family which you believed had originated from the couple who acted as your sureties; you attended their residence and attacked both victims with a knife inflicting severe psychological and long lasting physical harm. In brief, the male victim suffered cuts to his small intestine, left hand and feet, as well as a fractured and dislocated shoulder; the female victim suffered defensive cuts, as well as arterial and nerve damage due to a stab wound to her left forearm. Impact statements from the victims attest to the trauma they suffer as a result of your attacks. Today we listened to one of the victims at your hearing and she described the ongoing impact your attack has caused her and her family.

While discussing your index offence, you informed the Board that you met with Dr. Gojer on November 3<sup>rd</sup>, had reviewed the article that discussed your family with him, and the very next day, November 4<sup>th</sup>, you committed the attack. You claim you had re-read the article online and noticed the name of the author was bolded, and this identified the victim of your assault as the author. Immediately after reading the article, you attended the victims' residence and you claim the attack was impulsive.

institutional parole officer you advised that you do not currently present with psychological/psychiatric problems. Regardless, your stated belief that you received 'too much' time for seriously harming three victims and that you pose no current risk to society, your rigid belief that the victims were harassing you, and your inflated view of yourself, are issues considered to reflect your delusional thinking. You recently stated that upon release you will consult with an outside specialist regarding your psychological history; however, your reluctance to engage in a treatment plan while incarcerated raises doubt that you would seek support in the community. Your CMT notes that you are unable to find the link between your offence and violence. Today the Board inquired if you believed you have a mental health condition and you claimed you do not. Yet, when asked what you would do differently, you claimed you would seek help from a mental health professional.

A psychological activity note authored in October 2014 states that the March 2013 psychological risk assessment remains valid. This assessment rated you as a low risk for both general and violent recidivism and opined that the assaults were likely the product of a Delusional Disorder induced by the incredible stress you were experiencing due to the disappearance of your daughter. The October 2014 Psychological report further noted that a psychiatric assessment (Scott, August 2013) validated Dr. [redacted] diagnosis of "Delusional Disorder, with a differential diagnosis of Major Depressive Disorder with psychotic features". At that time, Dr. Scott found no evidence of Major Mental illness and as such, did not recommend any treatment because you were currently considered to be asymptomatic. You commented to the Board that the stress of missing your daughter is much less than the stress you have experienced being in prison.

With respect to your institutional behaviour, there is one unsubstantiated allegation on your file of you assaulting a cell mate, which you deny. Otherwise, your institutional adjustment has been deemed exemplary. You have not incurred any institutional charges or administrative interventions. You maintain employment in the institutional kitchen with favourable reports. The Board acknowledged your positive behaviour and you commented that living in the institution has allowed you time to focus on your problems.

According to file information, you are subject to a deportation order to the Georgia Republic. If granted full parole to your home community you plan to contact previous employers/colleagues to secure employment and also plan to "do some library work (research) in order to restore some professional level". You may also consider giving private guitar lessons and wish to attend to the gardens at your countryside home. You note that your "essential priority" is to restore ties with your relatives, friends and acquaintances. You state this "will be the healthiest environment for my [your] psychological and social rehabilitation".

*Copy sent to [redacted]*

*2014/11/13*

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The Board discussed your release plan and what measures you have in place to mitigate your risk and you were vague in your response. You have not reached out to any family members, previous employers, or mental health professionals to confirm their support for you. Effectively, you did not present a structured plan to the Board for consideration, even though you were advised to do so by your institutional parole officer. You were unable to confirm if your spouse plans to relocate to Georgia with you and the community parole officer was unable to gather any firm commitment of her plans.

Your CMT notes you lack insight into your criminal behaviour. You also lack insight into your mental health issues elevating the risk you pose to public safety in the absence of a concrete supervision strategy that includes mental health intervention. In light of the above-noted concerns and your failure to provide your CMT with a detailed and viable release plan, risk is not believed manageable on a full parole release for deportation to the Republic of Georgia. Correctional Services Canada (CSC) recommends denial of full parole.

The Board has considered the negative and positive attributes of your case. You have taken some programming with limited gains, and your institutional behaviour is appropriate. However, your refusal to acknowledge your mental health issues is of great concern to the Board. The Board finds that you minimize your offences and lack insight into the reasons for your violent attacks on the victims. Your institutional parole officer commented that once you learned a victim would be in attendance at today's hearing, you remarked about "being retried" suggesting to the Board your remorse is not genuine. Without addressing your mental health, the Board cannot be confident that you will not focus your delusions on another victim. Since you have not pursued psychological counselling within the institution, the Board is not confident you would seek the assistance of a mental health professional upon release. The Board also noted that you met with a medical health professional the day prior to your second assault. Such interventions failed to help you identify your symptoms within a day of your index offence. As a result, the Board is not confident you would be able to determine the onset of mental health symptoms and/or seek mental health services in the community to mitigate your risk when exposed to stressors. Your continued denial to

FP5 : 594941F

Name: MAKHNIASHVILI, VAKHTANG

File No. 594941F

PBC 82 (14-03) OMS

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Court ordered psychiatric reports suggest diagnoses of Delusional Disorder in the persecutory domain (June 2010) and Delusional Disorder, persecutory type, with possible paranoid personality traits (October 2011). Dr. [redacted] noted that your risk to the community could not be accurately predicted and would be dependent on how well you respond to treatment. He opined that it would be worthwhile to try you on an antipsychotic drug and see how your thought processes would respond; concomitant use of an antidepressant was also seen as advantageous. Psychological testing was strongly recommended. Dr. [redacted] noted that individuals who suffer from Delusional Disorder generally do not have insight into the nature of their mental illness, thus compliance with medication treatment is often poor.

Your file indicates that you are not currently taking medication or meeting with a mental health professional. When asked why you have not addressed concerns with your mental health you told the Board that you believe you have addressed your emotional issues through the Moderate Intensity - Violence Prevention Program (MI-VPP).

You were last seen by the Board on 12 June 2013, at which time you were denied full parole. In its decision the Board noted the premeditated nature of your offences and your unwillingness to engage in psychological counselling or pharmacological treatment plans to deal with personal/emotional needs, violence prevention, or your diagnosed mental disorder. Despite some personal insight into your criminal offences, remorse for the victims, and an appreciation of the consequences of your actions on your family and yourself, in the absence of completion of any necessary prescribed psychiatric/psychological treatment risk was found to be undue.

Since your last parole hearing, you have attempted to address your identified risk/needs areas of emotions management and problem solving through some institutional programming. To your credit, you successfully completed the Moderate Intensity - Violence Prevention Program (MI-VPP) in January 2014 with gains achieved in all deficit treatment targets. During programming you examined your offence path and violent behaviour, developed strategies to address these areas and demonstrated proficiency in applying the learned skills. Maintenance programming was not deemed required. Based on your progress, the dynamic risk domain areas of personal/emotional orientation and attitude have been reduced from high to moderate need.

However, your case management team (CMT) notes concern regarding your continued denial of the diagnosis of Delusional Disorder, and the fact that you have not incorporated any concrete risk management strategies to address your mental health issues into your self-management and relapse prevention plans. During a recent interaction with your

*c) My Appeal of the 2014 PBC Decision*

From: Vakhtang Makhniashvili

FPS: 594941F

Warkworth Institution

To: Parole Board of Canada

Appeal Division

410 Laurier Ave. West

Ottawa, Ontario

K1A 0R1

Dear Sir/Madam:

Sections (a) and (c) below will deal with "erroneous or incomplete information category; Section b) would go under the category of "fundamental justice" of my application for Parole Board of Canada) PBCD) decision appeal.

a) The PBCD bases the denial of my full parole on the psychiatric report of my case. However, there is major



mistake in the quotation made by the PB member(s) from the latest institutional psychiatric/psychological report (of Dr. Scott). The PBC members falsely restate the opinion of the institutional psychiatrist (Dr. Scott) and then base their arguments for the decision on that false statement. The mistake basically defines the PBCD assumptions and assertions about the mentioned aspect.

First, I'll quote the relevant passages from both the PBCD and from Dr. Scott's report and show the mistakes of PBC. Then, I'll point out the importance of the error the PBC has made.

PBCD reads: "The October 2014 psychological report further noted that a psychiatric assessment (Dr. Scott, August 2013) validated Dr. Z.'s diagnosis of "Delusional Disorder, with a differential diagnosis of Major Depression Disorder with psychotic features"".(PBCD, p4)

However, the mentioned psychological report states: "Dr. Scott validated a history of Major Depressive Disorder, with psychotic features, which he noted is "now resolved". He found no evidence of Major Mental Illness; therefore, (he) recommended no treatment needed". (Psychological/Psychiatric Report. Locked 2014.02, p.1)

The difference is clear. PBCD says that Dr. Scott validated both the Delusional Disorder and the Depressive Disorder; the psychological report says: Dr. Scott validated a history of Major Depressive Disorder with psychotic features "which is

now resolved". This means that Dr. Scott did not validate the Delusional Disorder.

Why this difference—the PBCD error-- is important? One relevant side of its importance is the fact that the depressive disorder, or more simply, depression, caused at the time of my offences by my daughter's disappearance, is a mental issue, which usually disappears, when its immediate cause is either removed or becomes distant past. More so when concerned person (myself) does not generally suffer from depression (I have never had it before). And this is only one side of the importance of the error. It is worth noting that above quotation from PBCD starts as a paraphrase of the relevant part of the psychological report and then proceeds as an exact quotation. The mistake comes on the end of paraphrase part, where the word "validated" replaces the word "provided".

I would not point out this specific verbal aspect, unless it has had some additional relevance to PBCD in its other part. In particular, when PBCD restates Dr. Yokubynas' diagnosis-assessment, it omits the most relevant word, which, in fact, is the essence of Dr. Yokubynas' assessment: "Dr. Yakubynas' opinion is that my mental health issue was induced by considerable situational stress at the time" (Dr. Yokubynas, Psychological report 2013, p.7). In PBCD the word "situational" disappears and we have this: "...the assaults were likely the product of a Delusional Disorder induced by the incredible stress you were experiencing..."(PBCD, p.4).

These errors and omissions are relevant for the general assessment made by the PBCD as well as for their more particular statements.

For example, on page 4 of PBCD (the end of first paragraph), it is implied that there is some contradiction between my opinion that currently I do not have "mental health condition" and my willingness to contact mental health professional upon release.

If one disregards tense qualifiers, as PBCD seems to do here, then it will be easy to make the statement appear "strange". But, I have stated during the parole hearing more than once that I do not deny having had depressive and stress-related issues in the past (during my offences). And, with Dr. Yokubynas and Dr. Scott, I believe that currently I do not have the same, and upon release, I'll consult with mental health professional as a precautionary-preventive measure. Is there any inconsistency in this statement of mine?

b) I would like also to clarify slightly different perspective of the question about my addressing the mental health issue during my institutional time. For this is also used by the PB members as a ground for their denial of full parole (see PBCD, p.4).

In the recording of the parole hearing you can find my following statement. After I had left Millhaven Assessment Centre (2010.05.10), and arrived at Warkworth Institution, I was told during the meeting with my P.O. and other members: "At this time we do not assign you any

psychological counseling or program. We will watch you for a time and then we'll decide to give you the one or the other". Within few months my P.O. (Ms. Carroll) advised me that Violence Prevention Program (moderate level) would be most relevant for me. I took the VPP and passed it successfully.

Also, you would be able to hear in the recording Ms. Carroll saying the following: "He (Makhniashvili) does not have symptoms (of psychiatric problems). If there are no symptoms we do not prescribe medication." This is the statement I've heard before many times from my P.O. and I do not find anything unusual with it.

So how can one claim, as PBCD does, that I did not address mental health problems, when the two most recent psychologists say that "currently" I do not have the issues and my P.O. has been maintaining "no symptom--no medication" principle?

It is worth mentioning in this context that the VPP is a complex program which is based on behavioral and psychological methodology. An individual subjected to it is targeted according his/her specific behavioral/psychological needs. In my case the VPP instructor said that I have made gains in all identified treatment targets (VPP report, p.5).

The PBCD disregards my consistent claims that I was open to any advice to address whatever issues I have had, and that I've addressed them through VPP. However, the PBCD accepted the opposite side's inconsistent view that, no

matter what the institutional psychologist (Dr. Scott) and the invited one (Dr. Yokubynas) said, I still needed to show an extra enthusiasm and seek mental health help. ....

Thank you for your time and help.

Respectfully,

Vakhtang Makhniashvili

d) *Warkworth Institution Psychiatric/psychological Assessment Report*

This report contains Warkworth Institution psychologist doctor Duncan Scott's report stating that Dr. Z.'s diagnosis of "delusional disorder" has not been confirmed, and his alternative diagnosis of depressive disorder has been confirmed only as history. This is the diagnosis, which the PBC has falsified.

# PSYCHOL NOTES/PSYCH ACT NOTES

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## PSYCHOLOGICAL/PSYCHIATRIC ASSESSMENT REPORT

Completing Operational Unit  
**WARWORTH INSTITUTION**  
Current Institution or Address  
**WARWORTH INSTITUTION**

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IFS Number  
**594941F**  
Family Name  
**MAKHNIASHVILI**  
Given Name (s)  
**VAKHTANG**

Date of Birth  
**1960/01/03**

Report Type : **PSYCHOLOGICAL ACTIVITY NOTES**

### ASSESSMENT

THIS REPORT WAS UNLOCKED UNDER THE AUTHORITY OF A/REGIONAL MANAGER, INSTITUTIONAL MENTAL HEALTH, DR. Y. FERNANDEZ, ON 2014-10-02, TO AMEND THE INCORRECT INFORMATION REGARDING PROGRAM COMPLETION IN THE FIRST AND THIRD PARAGRAPH.

The Psychological Risk Assessment completed by Dr. Ray Yokubynas on 2013-03-30, contains a comprehensive and thorough assessment of Mr. Makhniashvili's risk for general and violent recidivism. The findings suggest Mr. Makhniashvili presents as a low risk for general and violent recidivism. In this report, it is noted Mr. Makhniashvili was not recommended for any institutional programs, "as his current offences represent his only criminal convictions"; however, "program needs were to unfold during his stay". It is further noted, it is "more likely that his current offences were the product of the incredible stress he was experiencing at the time (with the disappearance of his daughter). His offences were likely the product of a Delusional Disorder that was induced by stress."

Prior to the above-noted assessment, Mr. Makhniashvili was being considered for full parole with deportation. It was noted by the Parole Board of Canada at the hearing that this risk assessment made no reference to two court ordered psychiatric reports. Mr. Makhniashvili was later referred for psychiatric assessment. On 2013-08-14, Dr. Duncan Scott, Institutional Psychiatrist, met with Mr. Makhniashvili to provide a diagnosis and treatment, if any. On the report, Dr. Scott references Dr. [REDACTED]'s court ordered report, indicating he was provided a diagnosis of "Delusional Disorder, with a differential diagnosis of Major Depressive Disorder, with psychotic features". Dr. Scott validated a history of Major Depressive Disorder, with psychotic features, which he noted is "now resolved". He found no evidence of Major Mental Illness; therefore, he recommended "no treatment needed".

Mr. Makhniashvili is a first time federal offender serving a sentence of 4 years and 11 months for Aggravated Assault (x3). He continues to exhibit good institutional behaviour and has not incurred any institutional charges. Mr. Makhniashvili is currently employed in the kitchen as a cleaner. Since the date of the assessment noted above, Mr. Makhniashvili completed the Moderate Intensity Violence Prevention Program, which would only lower Mr. Makhniashvili's risk. He was previously assessed as low in both general and violent recidivism. There have been no other significant changes in Mr. Makhniashvili's mental status, or institutional adjustment. As such, Dr. Yokubynas' assessment can be considered to be a reliable and valid indicator of his current risk for general and violent and recidivism.

PSYCHOLOGICAL/PSYCHIATRIC ASSESSMENT REPORT

Ce formulaire existe aussi en français.

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