

♥— = = ♥— = =

HOW ALL WORLD UNIVERSITIES WORK ♥— = = ♥— =

DECEMBER 27, 0001 MC (2025 CE)

APPLIED FOR A MASTERS IN PHILOSOPHY AFTER MARTHA NUSSBAUM TOLD ME TO, WAS ACCEPTED 1 DAY LATER, WROTE A PHD WAY BEFORE TRIMESTER STARTED, SENT PHD, THEY REPLIED AND SAID I NEED TO DO A MASTERS FIRST, TOOK ME A FEW DAYS TO WRITE A MASTERS - SO LAZY BECAUSE I JUST GENERATE THE KNOWLEDGE FROM THE SEED AND APPLY TO EVERYTHING: IT FITS TOGETHER PERFECTLY. AND THEN SUBMITTED THE MASTERS AND THEN THEY CAME BACK TO US WITH THIS:

<https://kkk.education/library/023-EMERGENT-PHILOSOPHY-PHD-DISSERTATION.html>

<https://kkk.education/library/024-INTRODUCTION-TO-EMERGENT-PHILOSOPHY-MASTERS-DISSERTATION.html>

5 of many

T2 2025 - MA01 - Permission to Enrol in HASS500 OL T2, 2025
[Incident: 250414-000472]

UNE

AskUNE

Jun 3, 2025, 2:07 PM

to wnesmith, wendellsdiary

Image

If you require any further information from us in relation to this communication, you can provide an update here.

Discussion Thread

Our Message (03/06/2025 02.07 PM):

Dear Wendell,

This email is to let you know that you are withdrawn from HASS500 due to not having supervision capacity. You may consider enrolling into a Listed Unit/s for Trimester 2 from your course.

PHILL509, PHILL542 - offered in T3

PHIL503, PHILL508 - offered in T3

I hope this has been helpful. If we can be of any further assistance, please do not hesitate to contact us via AskUNE by choosing "update here" at the top of this email.

Kind regards,

Thara
Student Progression
Student Services
University of New England
Our Message (16/04/2025 10.30 AM):

Dear Wendell,

Your application has been approved and I have validated your enrolment into HASS500 for Trimester 2, 2025. It will now show as enrolled in your enrolment portal.

MyLearn will open approximately one week prior to the commencement of lectures.

Please note this is general enrolment information only. In-depth information about your course and course plans can be found in the UNE Course Handbook.

If I can be of any further assistance, please do not hesitate to respond to this email.

Wishing you all the best with your studies.

Kind regards,

Jack

Student Connect

University of New England

IMPORTANT: When enrolling, please follow the year rules in your offer letter, or year rules you may have transferred to, and overall Course Requirements.

Did you know that you can find important information on the Current Students and AskUNE pages? Important information related to enrolment can be found on the My Course and Managing My Course pages? These pages will guide you to resources and help you keep your studies on-track.

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University of New England CRICOS Provider Number 00003G

Suggestion inserted Conversation opened. 2 messages. All messages read.

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[phl215 assignment 2](#)

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[Returned work](#)

from: Kally Whitehead

to: Wendell NeSmith
date: May 18, 2011, 4:20 PM
subject: Returned work
mailed-by: murdoch.edu.au

Important according to Google magic

Hello Wendell,

Please find your marked PHL215 assignment attached :)

GRADE: C

PHL215: Love and Friendship

Assignment 2

Why does romantic love seem to promise so much
happiness yet often cause us much pain and suffering?

by Wendell NeSmith

Introduction

Our love stands strong as a guide to the decisions that one chooses
on a day to day basis. One's time is directed towards increasing
happiness

by seeking that which is loved. Unfortunately, the uninvited guest
named 'suffering' seems to present itself the closer that we get to
reaching

this love. Are we merely captives to current conceptions of love? For
love to

merely exist to encourage reproduction seems to discredit the
importance of

this love. To label one's love as an inevitable conflict between
individuals

exposes love as hopeless. There appears to be something hidden in
the very

concept of love that could stand as knowledge itself. But to access this
knowledge, must one necessarily suffer? It could stand to reason that
suffering is a result of the corruption of love and does not manifest
from love

itself.

Love's Ideological Captivity

At birth, an infant is passed an ideological preconception of their
purpose. A cookie cutter that was also passed to the infants caretaker.
A

purpose to find happiness through romantic love. Current culture hands the cookie cutter to the infant and expects it to readily jump into the cutter's borders. The infant is expected to grow within that cookie cutter so that eventually they can be what current culture expects it to be. If one decides not to use that cookie cutter to mold their being, they become something not understood. They become alienated by those whom are different from their own culturally relative collective teachings.

The present ideological cookie cutter within Western culture pressures each individual to value romantic love as ultimate life purpose. One is held captive to a particular ideology of love. Romantic love is obsessed over, which causes great anguish on the subjects psychology. For one to have a 'good' life, one is expected to grow up, fall in love, have a family, work, retire, and then die. How is one to react to this ideology of love? It appears

premature to assert that romantic love will achieve this happiness when relationship after relationship struggles and falls apart in front of our eyes.

Culture's notion of 'love' seems to cause its people great amounts of pain and suffering. To say that romantic love can truly lead us to personal happiness seems extremely rash when one can observe from the observations in their

own lives, countless unhealthy, miserable, and failed romantic partnerships.

Defining an Abstract such as 'Love'
To define romantic love, the haze of the abstraction must be cleared. It seems to manifest in each individual and guide their entire lives. One is

led to investigate culture and what purpose it serves and why it is so highly valued in our current society. The ability to achieve happiness appears to be very closely tied to love. When we attempt to define this love, we tend to only be able to define what it is not, which creates confusion by comparison. This ultimately steers us away from our subjects real essence, which is and can only be itself.

According to Schopenhauer, one's desire for romantic love is heavily dependant on the human desire to reproduce for the greater good of the species from an impersonal level. To reproduce is to continue ones existence. It is to continue ones own existence in and through another. He asserts, "he will specially desire in the other individual those perfections that he himself lacks; in fact, he will even find beautiful those imperfections that are the opposite of his own. Hence, for example, short men look for tall women, persons with fair hair like those with dark, and so on. The delusive ecstasy that seizes a man at the sight of a woman whose beauty is suited to him, and pictures to him a union with her as the highest good, is just the sense of the species." Schopenhauer continues, "Therefore, what here guides man is really an instinct directed to what is best for the species, whereas man himself imagines he is seeking merely a heightening of his own pleasure."

1

From this heteronormative perspective, one can understand romantic love to exist like a magic trick presented to the audience. Each individual is

asked, "Is this your card?", and the responses are, "Wow, yes!". However, the

factual trick is that all of the cards are the same. One believes this magic trick

to be performed specific to their own individual selves, when in actual fact,

they are simply the subjects of nature's own agenda: to sexually reproduce to

improve the genetic gene pool of future generations.

The accuracy of this depiction does not account for many types of relationships. Homosexual, asexual, virus infected, and infertile relationships

present an innate flaw in Schopenhauer's conclusion. In current society, one

does not always seek what one lacks within the other, and one might seek

similarities rather than genetic development. Short people might seek short

people, and tall people might seek tall people. It could stand to reason that

Schopenhauer's depiction was composed of his own cultural cookie cutter,

that encouraged a cleaner genetic pool.

We are left with something hidden that is difficult to pinpoint or even articulate. The cookie cutter has given the mold, but not explained the reason

why this particular mold should be utilized instead of another.

¹Arthur Schopenhauer, *The World As Will and Representation* (New York: Dover, 1958), 539

The Experiment

Upon commencing my investigations into this topic, I was asked by a co-worker, "What? You don't already understand what love is?" I responded

with, "No, do you?" He brushed me off prudently stating, "You must be

stupid." I questioned him seeking his declared wisdom asking, "What do you

know love to be?" His initial reply consisted of multiple linguistic filler words,

followed with, "I can't believe that you don't know what love is."

The more I learn about this topic, the more I understand its unchecked ramifications. Just as Aristotle teaches one to practically integrate wisdom from thoughts into actions

2

, my mission became to find out how others around me understood and interpreted this subject. It was at this point I commenced an experiment. One individual after another I sat down with, in attempts to extract a more competent understanding of my current cultures understanding

of love, asking the popular but seemingly unanswered question, "What is love?"

I asked this question to a large number of age groups, sexual orientations, and statuses. I spoke with over thirty individuals. In every case,

the trend of hesitation and surprise carried on from the original subject. I was

able to extract little to no information from a single person. Most concluded

that I was mentally inept for asking such an 'obvious' question. From one

perspective, the experiment was a failure. But was it really? This tells me that

there is definitely something hiding in love. Something that others feel more

comfortable to act within instead of articulating. The blurry heart now stands

out as being what it is: extremely blurry. In a love driven society, we seem to

2Aristotle, Nicomachean Ethics, translated by W. D. Ross (ebook, 1994), 4

know very little about it. Could suffering contribute to our cultural naivety on

the topic of "love"?

Consideration also must be given to the cultural confinement of this experiment. This only accounts for a small portion of individuals whom reside

and have contact with me within the small military town of Augusta, Georgia,

USA. This experiment might assist us in our investigations, but can in no way

account for the entire world or even all of Augusta. Our topic of love remains

a mystery, and reasons why one would choose to endure through its suffering

remains an abstraction. However, if our position shifts to observe another side

of the metaphorical cube in question, answers may follow.

Conflict!

It stands to question whether the source of this desired happiness is misplaced. To identify personal happiness primarily within another directly

puts us eye to eye with the bull. Sartre asserts that a relationship places us in

direct conflict with the other.

"While I attempt to free myself from the hold of the Other, the Other is trying to

free himself from mine; while I seek to enslave the Other, the Other seeks to enslave

me."

3

From this perspective, one's task is to claim a type of ownership of the other. A role to capture the freedom of the other. It is not a 'love potion'

that is desired, but a free choice to give up some of thyself for the other and

the likewise, directed towards one's own person. Both parties desire for the

other to utilize their freedom to in turn suppress their autonomy to comply with

the asserted requirements of the other. To freely and passionately commit

3Jean-Paul Sartre, *Being and Nothingness* (New York: Washington Square Press, 1961), 77

oneself to that other, but ironically, resulting in destruction of parts of that very

freedom in question. Thus, for Sartre, a direct conflict exists between both

parties who desire to own the current object of their affection. Both parties actively and constantly winning and losing parts of themselves within their expectations and requirements of and from the other. It lies unconsciously as the goal of each involved to strive to recover those parts of themselves that have been lost as a result of the other's subjugation.

I for one do not wish to be the cause of a process as sinister as this. To gain an ability to effectively fix mechanical problems, one must understand the mechanical problems involved. To be able to relate this depiction in almost every relationship that I have seen frightens me. But this is not written in stone and I cannot accept this to always be the case. Two individuals aware of these mechanical workings will be equipped with tools that many are not. They do not have to be doomed to this fate.

True Hidden Knowledge

Reflecting on the prior survey, we are led to interrogate what love really is and how it functions. The hidden seems special. For Nussbaum, the not so obvious is in fact just the opposite: the only given. This given seems to not just be an abstract concept, but true knowledge itself. As science acts as a vehicle directed towards knowledge, love stands as the knowledge itself.

This love that we are very careful before verbalization, but drives our entire life, acting not just as a word, but stands as true knowledge itself. "knowledge of our love is not the fruit of the impression of suffering, a fruit that might in principle have been apart from suffering. The suffering itself is a piece of self-knowing."

4Martha C.Nussbaum, Loves Knowledge (New York: Oxford, 1990),
267

This places perspective on our topic's experiment. To articulate love
is to place the known into the less known. The vehicle to communicate
this

knowledge might lie within intellectual scrutiny, however, in doing
this, the

result is only backtracking from the known. From this knowledge that
we truly

know stands impossible to reject. It is already known, felt, and acted
within.

It is there and is contradictory to what one already knows to proclaim
any

different.

Love's Anguish

How can one come to understand and cope with the all the pain and
suffering that manifests as a result of our love? The moment the other
departs

one's side, suffering incurs. To love one is required to make sacrifices
that

demean their own individual autonomy. It is to place trust in a fallible
being

to continue to carry out this role. To love is to take many risks, some
that

could result in human suffering. Each heart knows this, yet most
persist in

a constant struggle directed towards love. If Nussbaum is correct,
love is

not something that can be avoided because it already is. Each
individual is

guided by it. To avoid it is to avoid true knowledge itself. It is what it
is, and

the knowledge it manifests as a result is observed in the actions of
every

individual.

The relevant inquiry seems not to be, "What is?", but instead, "What
can one do about it?" For Nussbaum, the answer lies in learning how
to fall.

how to fall. To reduce the great suffering that is involved with falling, one can

5Martha C.Nussbaum, Loves Knowledge (New York: Oxford, 1990), 274 - 280

learn how to fall so that minimal damage is inflicted. Suffering can exist as

a learning utility to avoid future critical wounds. If thrown to the ground by

another, one can learn to sit back into the force of the fall and prepare for the

impact. The result is still the ground, but the damage inflicted is minimized. To

rise up, brush oneself off, and move on can become an inconvenience which

does not need to cripple us.

Why Suffer?

Learning how to fall appears to be a great deal more appealing than ignorant suffering. Can it stand as a solution to assist humankind to deal with

the pain and suffering that love brings about? Are we still missing something?

Falling still entails suffering of some sort. Humans do not wish to suffer. Can

suffering from the human heart be strained and removed instead of merely

creating new and inventive coping mechanisms? Without suffering, all that

is left is joy. Is this not what we are all striving for? Tolle suggests that we

can indeed remove suffering from our lives, and the culprit of suffering lies in

human selfishness.

"Humanity is destined to go beyond suffering, but not in the way the ego

thinks. One of the ego's many erroneous assumptions, one of its many deluded

thoughts is "I should not have to suffer." Sometimes the thought gets transferred

to someone close to you: "My child should not have to suffer." That thought

itself lies at the root of suffering. Suffering has a noble purpose: the evolution of

consciousness and the burning up of the ego. The man on the Cross is an archetypal

image. He is every man and every woman. As long as you resist suffering, it is

a slow process because the resistance creates more ego to burn up.
When you

accept suffering, however, there is an acceleration of that process which is brought

about by the fact that you suffer consciously. You can accept suffering for yourself,

or you can accept it for someone else, such as your child or parent. In the midst

of conscious suffering, there is already the transmutation. The fire of suffering

becomes the light of consciousness."

6

Without the expectations that one should not need to suffer, suffering

6Eckhart Tolle, A New Earth (New York: Penguin Group, 2008), 64

becomes absurd and its very definition collapses. If suffering is humbly

accepted the process to remove suffering begins. By no longer identifying

with the causes of suffering, the human being in turn transcends it. To reposition ones perspective on expectation is to entirely change the situation.

Without suffering, all that is left is joy. The remnants is pure love.
Love that

can stand strong without lust, gluttony, greed, sloth, wrath, envy, or pride. To

truly love another is to toss out the cookie cutter entirely and reinstate it, not

with a cooking utensil, but itself. It is erroneous attempts to define such an

amazing word as "love" using comparisons of what it is not will fail.
But when

we look at what it is, our perception is transmuted from what current culture

tells it to be, and what it really is.

Conclusion

To love without the demon of suffering waiting around the corner can

enlighten our perspective on how one chooses to pursue their love. To love

virtuously, independent of its corruptions, can be to recognize the cultural

conflict that Sartre raises, learn from its ramifications as Nussbaum asserted,

and accept it in its entirety as Tolle suggests. For one to love does not also

necessitate that one must suffer. Suffering, however, does serve a righteous

purpose: its own destruction. Suffering is not a welcome emotion and most

healthy individuals will do what they can to avoid it. It appears that the best

way to avoid it might just be to embrace it. To remove love of its suffering can

enable one share a purer form of love with their special someone. Love itself.

Bibliography

Schopenhauer, Arthur, *The World as Will and Representation*, translated by

E.F.J. Payne (New York: Dover, 1958)

Aristotle, *Nicomachean Ethics*, translated by W. D. Ross (ebook, 1994)

Sartre, Jean-Paul, *Being and Nothingness*, translated by Hazel E. Barnes

(New York: Washington Square Press, 1961)

Nussbaum, Martha C, *Love's Knowledge: Essays on Philosophy and Literature* (New York: Oxford, 1990)

Tolle, Eckhart, *A New Earth* (New York: Penguin Group, 2008)

Cheers,

Kally Whitehead

Student Liaison Officer

External Studies

Murdoch University, Perth, WA 6150

Telephone: (08) 9360 2708

Need more information about studying at Murdoch? Visit

www.murdoch.edu.au

--Original Message--

From: SLRprn05@murdoch.edu.au
[mailto:SLRprn05@murdoch.edu.au]

Sent: Wednesday, 18 May 2011 2:18 PM

To: Kally Whitehead

Subject:

This E-mail was sent from "SLRprn05" (Aficio MP 5001).

Scan Date: 18.05.2011 14:17:33 (+0800)

Queries to: SLRprn05@murdoch.edu.au

One attachment

- Scanned by Gmail

from: Wendell NeSmith

to: Kally Whitehead

date: May 18, 2011, 4:36 PM

subject: Re: Returned work

mailed-by: nesmith.net

Important according to Google magic.

Not good enough to pass the unit.

I doubt that I will pass the exam or be around. You know I have spent ninety hours plus per week on this one unit from the beginning to the end. It seems that my ex-wife was right to leave me because I obviously cannot get love right.

Thanks.

From the streets of Melbourne.

Wendell (Not much longer, I am going to burn my birth certificate)

...

[Message clipped] View entire message

Displaying 11.jpg.UN.org. Press tab to insert.

Suggestion insertedConversation opened. 2 messages. All messages read.

Skip to content

Using Gmail with screen readers

phl215 assignment 2

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My Future Studies (High Priority)

from: Wendell NeSmith

to: Geraldine Box

date: May 23, 2011, 4:21 PM

subject: My Future Studies (High Priority)

mailed-by: nesmith.net

Dear Gerri,

I am contacting you about this because you have been the only one who has demonstrated a caring attitude towards me.

My journey that almost resulted in my death has leveled. The lack of available housing in Melbourne left me stagnant on the streets and starving. I literally walked out of Melbourne from small town to small town seeking a job, food, and a home, something Melbourne could not offer me. Stagnant water spoils and I would rather die. I was on a journey in the bush to live or die, and I nearly did die. In my journey my life purpose was forced upon me and eventually God placed me in the great small town of Ballarat. Within hours of arrival I was placed in a home with many employment prospects, with a rich history that perfectly lined up my discovered purpose. I am now home and have clear direction in life.

I would love to continue my studies but can no longer do it like it used to. Here is what I require and I was hoping and praying that you could help make this possible for me.

I can no longer face results - final results sure, but not in intermediate. I spend all of my conscious awareness learning, reflecting, and doing. But my grades never reflect my efforts and that subjugates me. I end up making myself crazy attempting to please my superiors, but failed to every time.

But I love my studies and I love philosophy. I love my units and I love my readings. The lectures are also not bad. Here is how I wish to carry out the remainder of my studies, and if you can help me achieve this then you will be my angel.

1. No results or papers returned with the exception of the final mark found online. If other results are online, that is fine but I will not look.
2. No communication between myself or any tutors or lecturers, unless absolutely necessary. Again and again I try and get the assistance that I need from them and fail time and time again. Their lack of direction, understanding, or care makes me extremely sad and I no longer can mentally take it.

If this can happen then I would absolutely love to continue my degree at Murdoch, and would never forget you making it possible. I spend all of my time on my studies and one of these days it is inevitable that my work will be of high quality. It would be more beneficial for Murdoch to work with me because the remainder of my life is dedicated to philosophy and whatever happens, what Murdoch chooses will either reflect positively or negatively on it. Now, I am not going anywhere and have the rest of my breathing moments to learn, love, and write. Please help me make this possible with Murdoch.

I no longer care about my marks, my degree or any of those pointless objectives, but I do care about learning and will continue to learn for the time I am on this beautiful planet. Either Murdoch can now choose whether it wants to be apart of my hunger for understanding, or not.

Thanks for everything Gerri. I greatly appreciate your time and I pray that you can understand. Really hoping for a good result from this email. All attempts in the past to remedy my situation at Uni have failed. Please see what you can do! Please try your best to make me a happy camper.

With sentiments,

Wendell

PS Please refrain from sending me to a psychologist who is going to treat me as a number, especially when that is what I have been abused with and am fighting against. That is my found purpose in life. To wake the world up to their conceptualized views that humans can be reduced to numbers and not vice versa. A number can be treated however one wants, but a human cannot. Our society hides behind numbers to remove individuals from the equation, just as Aiden in the psychology department did on his brief emails to me. I am not a number and neither are you. We need to love and care for all.

...

[Message clipped] [View entire message](#)

from: Wendell NeSmith

to: Geraldine Box

date: May 25, 2011, 11:27 AM

subject: Re: RE: My Future Studies (High Priority)

mailed-by: nesmith.net

Hey Gerri,

Thank you so much! EQUAL sounds perfect to me! Of course I want to do all assignments and exams. I love doing those and they help me! My problems lie with my results (because I spend my life on these topics) and the lack of care and attention that ALL of my instructors have given to me over the last nine years....

Their feedback given is rarely worth anything whatsoever. It only poorly attempts to point out a few symptoms of problems within my writings. I am trying to find the cause of the problems in my writings, and when I do that, over time, the symptoms will automatically clear up. From lecturer to tutor I have attempted to help them help me find the cause, but since I am only a number to them, they do not care nor have the time.

Saying that, eventually I will find the cause, myself, because no one else has cared enough to help me, and when I do, watch out world! I was not blessed with innate smarts, but I was blessed with creativity and dedication. I have between 18-22 hours a day to learn, reflect, and put in to practice. People do not generally like me because that is what I do with all of my time. Things like parties, substance abuse, most forms of small talk, etc... are not on my agenda. I am a social

outcast because of my dedication to learning. And that learning is much better than all of those other things anyways. This information might help you understand why receiving my poor results does not assist my mental, because I have absolutely no room for improvement. I am already on 100%.

Thank you so much for making this possible! University, which I love, without the mental stress of the number pushers would be Heaven on Earth!

I would like to do my exam for PHL215 if I can. I am in Ballarat now and have already changed my details on myinfo. I no longer possess any forms of photo ID.

I appreciate YOU so much! I entered into Murdoch believing that most of the teachers would be like you. I was sadly disappointed, but ironically it seems to be you making it all better for me. You are a caring individual. You are a gem. Thank you!

Wendell

On 25/05/2011 10:46 AM, "Geraldine Box" wrote:

Dear Wendell.

It's very good to hear from you and to know that you have found your way into a purposeful and supporting environment.

So that I can be clear about my role and also your requests which you have summarised :

1. No results or papers returned with the exception of the final mark found online. If other ...

If there are assessments or exams, as well as the essays, are you willing to undertake these? The reason I am clarifying this is that in order to keep your enrolment going so you can take the units that are of most interest to you, you will have to meet the assessments as set out for the unit/s

To ensure a study arrangement which is clear to your lecturers, tutors from year to year I could use an EQAL plan which signals to the Academic Chair and then the UCs of the units just what your arrangements are. The current Academic Chair in Philosophy is Dr Ucnik so I would need to speak with her and advise and negotiate on what we were setting in place. So long as you are prepared to complete the assignments and any examination papers this should work. You then choose whether or not, or indeed to what extent you have other contact with the teaching staff.

There will of course be papers which are marked. The usual process would be to send these to you. However, we would need to seek another way if you don't wish to receive these completed papers, which may have comments on them as part of the standard marking process.

What I am endeavouring to do Wendell is ensure that you can continue your study, so that it is not dependent upon which academic or indeed myself being around at the time. We can set up one method and then those people change positions, but if we use the EQAL plan, then it is something that can be carried forward year to year. Before the commencement of each semester you would just need to contact

me through the Equity office and advise what your units were for the next semester so that the Academic Chair and UCs could be informed. EQAL is like a passport for students, and allows us in Equity to set up alternative arrangements for students in a large establishment like Murdoch which relies on standard processes and protocols.

OK so Wendell, if you can send me your thoughts on this and let me know if you are happy for me to go ahead, I shall take steps to set up a plan and discuss the arrangements with Dr Ucnik.

With kind regards

Gerri

From: Wendell NeSmith [mailto:wendell@nesmith.net]

Sent: Monday, 23 May 2011 2:22 PM

To: Geraldine Box

Subject: My Future Studies (High Priority)

Dear Gerri,

I am contacting you about this because you have been the only one who has demonstr...

...

[Message clipped] [View entire message](#)

Page 12 of 12UN.org. Press tab to insert.

NOTES: WTF WAS ANY OF THIS FOR? I FINISHED THE DEGREE IN 2018 AND THEY STILL REFUSED ME ENTRY INTO HONOURS.

Suggestion inserted Conversation opened. 16 messages. 16 messages unread.

[Skip to content](#)

[Using Gmail with screen readers](#)

pfl215 assignment 2

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PHL215 Assignment 2

from: Wendell NeSmith

to: p.bowden@murdoch.edu.au

date: Mar 23, 2011, 8:10 AM

subject: PHL215 Assignment 2

mailed-by: nesmith.net

Important according to Google magic.

Dear Dr. Bowden,

Thank you so much for your wonderful course that you are providing me. It is by far the most life-enhancing philosophy course that I have taken so far, probably because of its direct relevance to my life.

I was hoping on creating my own question for assignment two. I was hoping something to the effect of:

"Is romantic love worth the pain and suffering that it manifests? Is it all worth it?"

I was also wanting to spend a large amount of time on this essay. I was wondering what the maximum word count is that you would accept? I have a great deal of material that I have understood! Once I get the maximum word count that I can do then I decide which information to include.

I am not sure if people generally request to be able to use more words, but just so you understand why, I am a writer. I write a lot and everyday, just as I listen to philosophy University courses from around the world every day. The site is all in relation to philosophy. I hope to make my life into something great. If you are interested in seeing any of the topics that I cover (site found below signature) I have not found many other philosophers that share their work like I do, so I think my site to be unique. But you don't have to check it out. I just thought that you might be interested since this is your field as well.

Thanks a ton for your time! Do you have any advice for me in regards to this assignment? Is this question fine? Would you change or modify it at all? Have a LOVELY day.

Sincerely,

Wendell NeSmith

...

[Message clipped] [View entire message](#)

from: Peta Bowden

to: Wendell NeSmith

date: Mar 23, 2011, 12:41 PM

subject: Re: PHL215 Assignment 2

mailed-by: murdoch.edu.au

Important according to Google magic.

Dear Wendell,

I'm very glad that you are finding the unit so stimulating and relevant.

A question along the lines you suggest for would be fine for assignment 2. How about something a little more specific about the conditions of romantic love:

Why does romantic love seem to promise so much happiness yet often causes us much pain and suffering?

It is most important if you tackle a question of your own design that, as stated in note 1 of the 'Notes on essay writing' in your study guide, you demonstrate that you have take on relevant themes and ideas

from the unit materials. In other words your essay must show that it could not be written without the use of relevant unit materials.

I'm willing (reluctantly - smile), in this case, to extend the word count to 2,500 words for you, though usually this is not something I do because I think that it is very important to learn how to fit what you want to say into a fixed time or word frame. Also it makes for difficulties in keeping assessments fair when different students have different word counts.

You should be very careful to keep to the question, however. I especially emphasise this because I have just marked your 1st assignment, and although your writing is quite good, unfortunately the final result came out to a very disappointing 14/30 mainly because you failed to keep to the questions and the task of explaining precisely the points being made by the authors of the texts. I'm sorry to have to give you this news, especially as you are so enthusiastic about the unit. But the point of this assessment is for you to show that you can understand the authors' positions rather than giving your own views on the points they raise.

It is difficult for me to send you this news on assignment 1 and the last thing I want to do is dampen your enthusiasm for philosophy and thinking systematically about the best sort of life. But I hope that the skills the unit aims to help you acquire will enrich this project for you.

Cheers,

Peta

...

[Message clipped] [View entire message](#)

from: Wendell NeSmith

to: Peta Bowden

date: Mar 23, 2011, 1:31 PM

subject: Re: PHL215 Assignment 2

mailed-by: nesmith.net

Important according to Google magic.

Dear Peta,

Thank you for your email. Your modified question is fine. I also want to assure you that my essay will be using the material extensively. The request for more words was so that I could cover more material. The material is so beautiful. I find so many of these readings extremely relevant to everything.

As far as my first assignment, that is very disappointing. I failed. Well that sucks. But I assure you this will not effect my passion in philosophy. I always get poor grades. Not usually fails, but not very good grades. But I don't care, I just want to pass. Academia is just a method to get me to the understanding and investigations that I require. And I have never done all that well in academia, even though I always end up learning exactly what they wanted me to learn. I am a slow learner in many ways but I go over things again and again in my

head until I achieve some type of greater understanding. I don't even agree with the grading system (because obviously it does not work for me), so usually anything that passes I am cool with. But a fail? Wow.

Either way I think that grades have nothing to do with philosophy. I am already doing great things in philosophy, and I will take it as far as I can, with or without school. I want to get my Ph. D, but with these grades, that seems difficult. But I don't care. I am pushing out more meaning to the world than many of those apparently "smart" people who get good grades. If in the end I can't get accepted into a post-grad road, then I will spend the rest of my days demonstrating that philosophy has more ramifications than they think. It is my career whether academic or not. And my essays will show that even if you cannot get into post-grad studies, does not mean that you can not dedicate your life to philosophical investigations. A P.h. D would be grand, but useless in the end. The vehicle of learning called "units" can get me to as far as it will let me, then I will take the rest on my own. I actively take ungraded University units from all around the world all of the time. Murdoch's units and grades are meaningless when the goal is the information and not the grade. The inconvenience and disappointment of receiving poor grades is just an annoyance in my journey and investigations into philosophy. I noticed that I forgot to leave you my website. <http://www.nesmith.net> - I know you might not care but it is all philosophy related and will help you more understand what I mean by my above paragraphs. I write a lot and investigate a lot, and I could always be wrong about anything, but I always try to philosophically work through it and I adamantly encourage everyone else to do the same.

In Assignment 2, is it okay if I bring up the question of whether it is worth paying the ticket for romantic love given the pain it incurs? Ultimately my answer will be yes, but I want to philosophize about it.

I need to now go write my digestions of the readings from week 3 and week 5. Thanks for telling me my grade. And thanks for allowing me to use more words. Like I was saying, I wanted more words to use more of the material in the readings. I love them so much and they touch on questions that have been running through my head but not yet articulated. The points make sense and bring greater perspective to me with this entire love thing. And most of these readings feel much more like artwork to me than texts. It paints me such a beautiful picture. And this beautiful picture is not always so beautiful.

Sincerely,

Wendell NeSmith

...

[Message clipped] View entire message

from: Peta Bowden

to: Wendell NeSmith

date: Mar 23, 2011, 7:24 PM

subject: Re: PHL215 Assignment 2

mailed-by: murdoch.edu.au

Important according to Google magic.

Dear Wendell,

OK, so your Assignment 2 question is:

Why does romantic love seem to promise so much happiness yet often cause us much pain and suffering?

2500. words.

The evaluation of pain against satisfactions is extremely difficult to do well or systematically, I think, as the two may reside in different orders of worth, ie a bit like comparing the worth of apples and oranges. More interesting to focus on the different sorts of satisfactions/happiness and the different sorts of suffering, why they arise in romantic love, whether the suffering is inevitable, whether the desire for romantic love is part of human nature, etc., rather than trying to weigh them against each other.

I'm glad that your result in assignment 1 hasn't turned you off philosophy! I sensed in reading your submission that you have the potential to do much better on other assignments. People embark on formal studies in philosophy for all sorts of different reasons so the specific tasks set in assignments may not be what will satisfy every student's expectations. I wish you well for your journey and am pleased if some aspects of our units will help you with it.

Thanks for the website address. I can see that you are very much engaged with various philosophical topics!

Cheers,

Peta

...

[Message clipped] [View entire message](#)

from: Wendell NeSmith

to: Peta Bowden

date: Mar 24, 2011, 2:29 AM

subject: Re: PHL215 Assignment 2

mailed-by: nesmith.net

Important according to Google magic.

Hey Peta,

Thanks for your email and detailed direction for my assignment.

Even though the essay that you have proposed is a slightly different direction then I wanted to go (I wanted a small section to compare these apples and oranges: I believe it to be important), I will happily comply with your direction. I don't want to fail any more than I already am. I do that too much for my liking.

And I entirely disagree with your assertion about me being capable of more within my assignments. I spend more than ninety percent of my time engaged in philosophy. I do not have potential to do any better than I am doing right now at University, nor did I ever in the past. I had to teach myself the way in which I could learn and understand. I

have always put 100% of myself into each and every unit and assignment. By you stating that I could do better is untrue. I am at maximum potential for right now. How can I do better than my best? If that is what you are asking me for to pass your unit, I cannot comply. However, I will thoroughly enjoy the presented material and will try my best to do a good job - but I have had to train myself to devalue my grades that I have received in my time at your school because my grades were always so discouraging. And I will still probably end up with a fail, pass, or credit. Maybe I will spend a portion of my life attempting to find some flaws in the academic education system and propose more viable systems of comparison which can offer grades that are actually personally achieved by greater understanding and not your ability to be able to write what another wants you to write. If you want to tell me how I can actually get better grades, then go for it. But I have been seeking this from your University since I started in 2002 and have received very little assistance. Whenever I try to get help to assist me to achieve higher marks, your University fails to provide. Just as the many staff I have visited who failed to help, just like the forum in your current unit: useless and meaningless.

The Church turns me off religion, however, I push through the horns of the delima and make religion for myself. University turns me off philosophy, however, I push through the horns of the delima and make philosophy for myself.

Thanks for your time. I appreciate the description of my set essay for Assignment two. I will follow your words as close as I can.

Sincerely,

Wendell NeSmith

...

[Message clipped] View entire message

from: Peta Bowden

to: Wendell NeSmith

date: Mar 24, 2011, 8:03 PM

subject: Re: PHL215 Assignment 2

mailed-by: murdoch.edu.au

Important according to Google magic.

I think that the designated topic will give you plenty of room to talk about the different kinds of suffering and happiness that may be part of romantic love, Wendell.

My comment was that I think you have the potential to do better in other assignments. The reason I say that is because other assignments test other skills, skills that you have shown some evidence of in your first assignment but that were not what was being tested in that assignment. I was not referring to whether you were doing your best or not but to the tasks set in different assignments, some of which you may be able to score better in than others.

I'm disturbed by one of the 'essays' on your blog site (the one on Sartre) in which you reference my lecture notes. What you say there is not what my lecture notes say and I am worried that anyone reading

the blog will think that this is what I have said. I think that if you want to retain the reference then you should make it very clear that this is your interpretation or adaptation and not what I have said myself.

Cheers,

Peta

On Tue, Mar 22, 2011 at 9:41 PM, Peta Bowden

| wrote:

...

[Message clipped] [View entire message](#)

from: Wendell NeSmith

to: Peta Bowden

date: Mar 24, 2011, 9:20 PM

subject: Re: PHL215 Assignment 2

mailed-by: nesmith.net

Important according to Google magic.

Thanks for your email.

As far as your further comment: about my potential in other assignments, every semester I get told that I will do better on the next assignment, only put in slightly different words - but without fail good grades never come to pass. I will believe you if I see it. I have never seen it yet.

I am sorry that my essay disturbed you. I have never been that good at referencing material and want to assure you that this was published as my own work, and not as yours. I would not publish anyone else's work under my essay section. I updated that essay to make it clearer. I will remember this for the future. I did not mean to do this. I just expanded on some of your material and wanted to include my source. I was told by Murdoch again and again to make sure that I include my sources, and that was what was running through my mind when I included it. I hate when I mess up like that. I always mess up on everything. I always end up being wrong about so much and it is frustrating.

I also greatly appreciate your correspondence. So many tutors in my past as an external student have not wanted to speak to me about anything, and it is meaningful to me that you are.

Sincerely,

Wendell

...

[Message clipped] [View entire message](#)

from: Peta Bowden

to: Wendell NeSmith

date: Mar 27, 2011, 3:41 PM

subject: Re: PHL215 Assignment 2

mailed-by: murdoch.edu.au

Important according to Google magic.

Thanks for sorting out that reference, Wendell. I think it's particularly difficult to make sure that sources aren't mixed up on websites so shouldn't whip yourself over that.

What I was trying to convey in my comments on your assignment that in another assignment, e.g. the essay assignment, where there is more room for you to develop your own ideas, I think that you have the potential to do better because you showed in the first assignment (where you were not asked for your own views) that you have some interesting ideas. Whether you do better on that assignment will depend on how you develop your ideas in relation to the questions you are taking on and maybe you will not do that as successfully from an academic perspective as you and I would hope. But from my perspective at this stage you have shown that you have the potential to do so.

Philosophy in an academic context is quite different from philosophy in the general culture and it may be that some of the difficulties and disappointments you are experiencing relate to that difference. In no way does that devalue what you are doing in your personal sphere. All it says is that there are different standards in different spheres. The academic context has quite a lot of status culturally and politically but that does not mean that it is superior to every context. What's important, I think, is that there are people like you in our society, ie people who are struggling to think through their lives and what matters in life rather than simply being passive with respect to what the world presents to them.

Cheers,

Peta

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I also greatly appreciate your correspondence. So many tutors in my past as an external student have not wanted to speak to me about anything, and it is meaningful to me that you are.

Sincerely,

Wendell

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wrote:

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I'm disturbed by one of the 'essays' on your blog site (the one on Sartre) in which you reference my lecture notes. What you say there is not what my lecture notes say and I am worried that anyone reading the blog will think that this is what I have said. I think that if you want to retain the reference then you should make it very clear that this is your interpretation or adaptation and not what I have said myself.

Cheers,

Peta

On 23/03/11 11:29 PM, "Wendell NeSmith" > wrote:

Hey Peta,

Thanks for your email and detailed direction for my assignment.

Even though the essay that you have proposed is a slightly different direction then I wanted to go (I wanted a small section to compare these apples and oranges: I believe it to be important), I will happily comply with your direction. I don't want to fail any more than I already am. I do that too much for my liking.

And I entirely disagree with your assertion about me being capable of more within my assignments. I spend more than ninety percent of my time engaged in philosophy. I do not have potential to do any better than I am doing right now at University, nor did I ever in the past. I had to teach myself the way in which I could learn and understand. I have always put 100% of myself into each and every unit and assignment. By you stating that I could do better is untrue. I am at maximum potential for right now. How can I do better than my best? If that is what you are asking me for to pass your unit, I cannot comply. However, I will thoroughly enjoy the presented material and will try my best to do a good job - but I have had to train myself to devalue my grades that I have received in my time at your school because my grades were always so discouraging. And I will still probably end up with a fail, pass, or credit. Maybe I will spend a portion of my life attempting to find some flaws in the academic education system and propose more viable systems of comparison which can offer grades

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The Church turns me off religion, however, I push through the horns of the delima and make religion for myself. University turns me off philosophy, however, I push through the horns of the delima and make philosophy for myself.

Thanks for your time. I appreciate the description of my set essay for Assignment two. I will follow your words as close as I can.

Sincerely,

Wendell NeSmith

On Wed, Mar 23, 2011 at 4:24 AM, Peta Bowden

| wrote:

Dear Wendell,

...

[Message clipped] [View entire message](#)

from: Wendell NeSmith

to: Peta Bowden

date: Mar 27, 2011, 7:25 PM

subject: Re: PHL215 Assignment 2

mailed-by: nesmith.net

Important according to Google magic

Dear Peta,

Thank you very much. Both of your points made me feel very good. I have never been told that by anyone. I have only been told by all who know me that what I am doing in life is retarded - but I know better. I have never had any intellectuals around me growing up. I have had to create everything for myself. I have always been intellectually discouraged. I had no easy paths to philosophy. I have never had others who would tolerate my investigations. I have always written but never happy with my work and rarely releasing any of it. After learning philosophy for some years I was able to release my material a little easier because I knew my foundations were more stable.

I also want to mention that I am a very slow learner because I tend to feel through these issues, trying to spot moral ramifications with everything. It took me a really long time to even get where I am now in my understanding. But still when I look at me and when I look at all the other philosophy majors that I have met, still something does not make sense. I want to tackle, converse, work through, and think about these philosophical implications, but they want to go to a party, drink,

not speak of school, change majors, finish their BA and do nothing with it, etc... I always wonder how people like that can do so well in school, when I just scrape by and I spend the majority of my time on it! I still have not been able to draw an adequate picture to explain any of this. One day I hope to work it all out.

Not too long ago I attempted to investigate into post-grad studies. The more I investigated the more people told me that I am not a suitable candidate. Since I am nearing completion of my degree, I think I will just not graduate and keep taking courses for the rest of my life. While doing that I can continue to apply for post-grad and I can hope that eventually I will be accepted. This could be a good option, right?

As far as my life and my career, I am okay with it not being in academia. I am happy to be employed in selected humanitarian causes for the rest of my life while continuing my search for greater understanding and writing. Maybe one day I hope to make a living from my writing and will donate my profits to good causes. I want to go to graduate school so that I can learn the proper way to do things, and the qualification would be good too to help people listen to me. I know that I am not the typical academic philosopher type - I tend to write some of my overabundant emotions into my work. I have tried to do otherwise but failed again and again. I have learned to embrace that about me. My philosophical investigations along with my artistic expression has the ability to reach many people and that is what I want to do. I never knew people like you or probably most the types of people that you associate with. I am not saying that I never wanted this because I did; I am only saying that this was not available to me. Real people in my life have always been proverbial sheep who basked in that fact. And these people are the exact people that have chosen to reject philosophy and its ramifications. I don't think any of them know what philosophy really is. And I have always felt as Atlas with the world on his shoulders. There are so many humanitarian causes that I want to work for in my life, and one of those is to try and get people not to forget the lessons that Kant's enlightenment has taught us because our world seems to of done just that.

As far as my statement about the people that I associate with not being intellectuals, I am changing that. In a little over a month I am moving to Melbourne alone and going to live near the Melbourne School of Philosophy. I have just met a few people there online who are also philosophy nuts like myself. I am taking my life into my own hands and placing myself where I can be happiest, with other people who also care about meaningful things. I never knew how to do this before. A course I took on Existentialism during the Uni break helped me find out how to be responsible for my own life and make it my own! It was a great course.

In regards to my non-academic essays, I have been told by some academics how poor and pathetic they are. But on the other hand I get emailed a few times a week with people telling me thank you for writing because it helps them in some form or another. I know what I am doing can not be as pathetic as what I have been told by some people, can it? If it was I really don't think that my website would be getting 1,000 unique visitors a day and growing? I think what I have to say is meaningful. It is meaningful to me. I am trying to do the right thing and I currently possess the understanding that my essays can help people while increasing their understanding and ambition towards philosophy. Why is academia seeming so cruel to me? Like a

boys club and I am not man enough. I just want to learn more. I wish to live my life out as a scholar with my nose in books. The more that I understand the better choices that I am able to make! :)

I write evaluations after each reading. Did you want to review those by any chance? I am up to date with them and can send it if you want. I put week 1 - 5 in a single document. Don't worry if you don't have time, but if you do maybe you could just tell me if my interpretations are on the right track.

Thanks a ton.

Wendell NeSmith

...

[Message clipped] [View entire message](#)

from: Peta Bowden

to: Wendell NeSmith

date: Mar 28, 2011, 5:26 PM

subject: Re: PHL215 Assignment 2

mailed-by: murdoch.edu.au

Important according to Google magic.

Dear Wendell,

Thanks for this. Unfortunately I don't have time to look at your reading summaries but I think that doing summaries is a very good way of assisting the process of understanding.

Fingers crossed that the next assignment will be more successful, academically.

Cheers,

Peta

On 27/03/11 4:25 PM, "Wendell NeSmith" wrote:

Dear Peta,

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Thanks a ton.

Wendell NeSmith

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wrote:

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Cheers,

Peta

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I also greatly appreciate your correspondence. So many tutors in my past as an external student have not wanted to speak to me about anything, and it is meaningful to me that you are.

Sincerely,

Wendell

...

[Message clipped] [View entire message](#)

from: Wendell NeSmith

to: Peta Bowden

date: Apr 22, 2011, 5:26 PM

subject: Re: PHL215 Assignment 2

mailed-by: nesmith.net

Important according to Google magic.

Dear Dr. Bowden,

I will be finished with the first draft of my second assignment either today or tomorrow. I believe it to be some of my best work yet, but I believe this with every new article that I write. I was wondering if it would be possible to get you to scan through it once I finish to make sure that I am on the right track to achieve what it is that you want me to achieve through it? It would mean a lot to me. Since I failed my last assignment, I cannot afford to make the same mistake again. I have read to understand all of the articles up to week 11; most two to four times. I think I am going in the right direction, but that is what I think every time I submit assignments: and end up failing. I am always so happy with my work but then get told the opposite. I don't enjoy this given the fact that at least seventy percent of my time (including sleep, I don't sleep much) is dedicated to study. I am trying to figure out how to give you guys what you want, and have been since 2002. I can never seem to do good enough. I am trying my best to get good enough to be accepted into honors, but the magic eight ball keeps rolling over to, "outlook not likely".

I appreciate your time.

Sincerely,

Wendell NeSmith

I'm disturbed by one of the Essays¹ on
your blog site (the one on Sartre)

stated in note 1 of the CENotes on essay writing¹ in your study guide, you

...

[Message clipped] View entire message

from: Peta Bowden

to: Wendell NeSmith

date: Apr 24, 2011, 6:43 PM

subject: Re: PHL215 Assignment 2

mailed-by: murdoch.edu.au

Important according to Google magic.

Dear Wendell,

Yes, I'd be pleased to have a quick look over your 2nd assignment. A very good idea to run it past me, before the deadline. I can't give you detailed feedback but can make some general comments.

Cheers,

Peta

from: Wendell NeSmith

to: Peta Bowden

date: Mar 30, 2012, 7:48 AM

subject: Re: PHL215 Assignment 2

mailed-by: nesmith.net

Important according to Google magic.

Dearest Peta,

There are not "people like me" as you say in our society. I have been around the world and back time and time and time again searching for these people that you speak of, ending at ANU in Canberra, unfortunately seeing no wisdom or love in the actions of the "philosophers" here - and these are the greatest minds of Australia.

There is only "person like me" and that is me. I am through with it all. The loneliness, persecution, and alienation is too much.

Aristotle said that life is not worth living without loved ones in our lives and he could not be closer to the truth. When one finds and pursues what is truly important in life, one deviates from society and is thus cast out of it. But man is a social creature and is nothing by

his lonesome. Enough is enough. Thanks for your training. Too bad it ended the way it has.

Love,

Wendell Charles NeSmith

...

[Message clipped] [View entire message](#)

from: Peta Bowden

to: Wendell NeSmith

date: Mar 30, 2012, 6:48 PM

subject: Re: PHL215 Assignment 2

mailed-by: murdoch.edu.au

Important according to Google magic.

Dear Wendell,

Thank you for your email.

It sounds as if you are experiencing some hard times at present which are

quite distressing for you. I appreciate that feeling alone is a very difficult experience. I am uncertain from your email whether you are contemplating harming yourself as a result of these feelings. If this is the

case I would instead encourage you to contact a support or counselling

service to assist you through your difficulties. You may want to engage one

of these services anyway as they may be very helpful to you.

<http://www.lifeline.org.au/Find-Help/Online-Services/crisis-chat>

Call 13 11 14

or

<http://our.murdoch.edu.au/Student-life/Health-and-happiness/Your-health/Coun>

selling/

I hope things improve for you in the near future.

Kind regards,

Peta

from: Wendell NeSmith

to: Peta Bowden
date: Apr 27, 2012, 3:54 AM
subject: Re: PHL215 Assignment 2
mailed-by: nesmith.net

Important according to Google magic.

<http://www.nesmith.net/courses/my-reflected-death>

...

[Message clipped] View entire message

from: Wendell Charles NeSmith
to: s.mukherji@murdoch.edu.au,
Chris Smyth ,
“equity@murdoch.edu.au” ,
Judy MacCallum ,
Lauren O’Mahony ,
Martin Mhando ,
Nolene Wake ,
Paul McDonald

,

Uni Assignments ,

Peta Bowden

date: Mar 13, 2013, 6:49 AM
subject: Fwd: PHL215 Assignment 2
mailed-by: nesmith.net

Important according to Google magic.

Is this how you treat your suicidal students? I have been under psychiatric confinement three times in my life against my will. Collective organisations DO NOT HELP SUICIDAL VICTIMS OF SOCIETY! That takes individual action, but Murdoch employees have proven themselves to lack the character to listen, care, love, teach, or even try to be good people.

With Heart,

Wendell Charles NeSmith

imdb.com/name/nm5192719/

...

[Message clipped] View entire message

Page 12 of 12UN.org. Press tab to insert.

Conversation starred with “red exclamation mark”. Conversation opened. 2 messages. All messages read.

Skip to content

Using Gmail with screen readers

LUBICA +HONOURS

1 of 32

Recording the Daimon

from: Wendell Charles NeSmith

to: Lubica Ucnik

date: Oct 5, 2015, 12:46 AM

subject: Recording the Daimon

mailed-by: gmail.com

You nor does your “degree” offers insight into the human condition in which you “offer”. You and your companions have done everything possible to remove me from my future destiny. However, I am strong and you are fake so I will spend the rest of my life disproving what you think is “philosophy”. Maybe I fail at getting into honours and as a result, what I want to do for the rest of my life. But you fail as a teacher who cares. I will take my career far beyond Murdoch. You will retire soon. I look forward to being your eternal replacement despite not being capable of obtaining an honours. Because the problem is U, not me, and I have spent my life documenting why. Enjoy the finale of Murdoch’s last chance, in which I revealed all of your inadequacies. Welcome to the Open Source Republic. I was never asking.

Wendell Charles NeSmith

from: Wendell Charles NeSmith

to: Lubica Ucnik

date: Apr 16, 2018, 1:13 AM

subject: Re: Recording the Daimon

mailed-by: nesmith.net

I caught all your sins on camera. And now I am the leader of the Illuminati. We are coming for you...

NO REPLY.. WTF IS WRONG WITH THESE PEOPLE? I HAVE INFINITE OF THESE...

murdoch.edu.au EMAIL COUNT: 1,901

une.edu.au EMAIL COUNT: 153

standford.edu EMAIL COUNT: 642

harvard.edu EMAIL COUNT: 1376

caltech.edu EMAIL COUNT: 102

princeton.edu EMAIL COUNT: 78

columbia.edu EMAIL COUNT: 118

yale.edu EMAIL COUNT: 90

virginia.edu EMAIL COUNT: 187

uva.nl EMAIL COUNT 174

ox.ac.uk EMAIL COUNT: 356

THESE KEEP GOING AND GOING AND GOING

I AM JUST SHOWING YOU SOME EXAMPLES

YOU ARE ALL STUPID I AM DONE WITH THIS BOOK

YOU CONSTANTLY MAKE ME RELIVE TRAUMA

JUST SO I CAN DOCUMENT WHAT HAS HAPPENED

FUCK YOU ALL

NOW WORLD GO BOOM!

AMORIARIACKA IS MY NATIVE TONGUE | LANGUAGEARIA
JAILBREAKIA CC0 PUBLICKÁ DOMÁNIA | ALL LOVE RESERVED