

ABSTRACT

You don't change the old by resisting it.

You change the old by making it obsolete through superior methodology.

- R. Buckminster Fuller

This manuscript describes the purpose, development, methodology and results of an innovative, dynamic approach to recovery from addictions to alcohol, drugs and other mood-altering substances as implemented in certain correctional treatment programs and presented in the book, DOING LIFE! A Life Skills Program for Recovery from Addictions.

The model, presented in Volume I, is based in the 12 Steps to Recovery of Alcoholics Anonymous and Narcotics Anonymous; 5 Steps to Decision Making of the Thresholds Program; Synergetics; and Accelerated Learning techniques, as applied in the Network Program, Shock Incarceration, the Willard Drug Treatment Campus and other correctional agencies throughout the United States. This work approaches the escalating problem of addiction and incarceration from a systems perspective, as it affects everyone in the environment, addicts, offenders and society as a whole. It focuses on addiction in the context of its impact on individuals and their families, economics, society at large, and the criminal justice system.

Volume II describes innovative programs and artifacts designed and developed to provide skills for "*livingry*" for the clients and staff of correctional agencies and reports the results achieved through a comprehensive approach to treatment based in the Synergetics of R. Buckminster Fuller.

The systems model is integrated through the comprehensive context of Fuller's Synergetics: The Geometry of Thinking. These principles have been applied to educational and treatment programs developed for the criminal justice system with positive results. Synergetics provides a solid scientific foundation for intuitive connections made among many traditional models of treatment, including social work in human service agencies for juveniles and adults, psychotherapy, substance abuse treatment, criminal justice administration, program planning and graduate level studies of learning theory.

Synergetics is the study of whole systems, of *"spatial complexity and as such is an inherently comprehensive discipline ... a new way of approaching and solving problems."* Most simply put, Synergetics is the study of how nature works, of the patterns inherent in nature, the geometry of environmental forces that impact on humanity. In his thousands of lectures, Fuller urged his audiences to study synergetics, saying *"I am confident that humanity's survival depends on all of our willingness to comprehend feelingly the way nature works."*

Synergetics is applicable to architecture, education, geometry, and science. The discipline of Synergetics allows one to approach complex human problems with fresh insight and to develop dynamic systems that support human beings—formerly mired in defeat, and “destined” to spend their lives in prison and/or poverty—to learn skills that have resulted in measurable success in their own lives and, as a result, in the lives of their children. Volume I presents the theoretical model. Volume II provides examples and evidence to show how the systems approach that R. Buckminster Fuller introduced in his twenty-eight books is also directly relevant to the treatment of offenders and addictions. The interventions presented are based in a wholistic approach to human beings ravaged by the effects of addiction, addicts, their families and the people who work with them. It is hoped that this work can help in some way to *"raise the curtain on a new and universally propitious era of humans in universe,"* where the “answer” to the problem of addiction is not punishment; rather education and treatment are more successful in obtaining and maintaining positive results.

This manuscript addresses the following questions: Who becomes addicted? Who goes to prison? Why? How do offenders and addicts differ from those who do not go to prison or become addicted? Are addiction and incarceration related to learning difficulties? If so, can these learning difficulties be corrected effectively? How? What does the discipline of Synergetics have to contribute to the treatment of addicts and offenders? How does Synergetics relate to the 12 Steps to Recovery of Alcoholics Anonymous and Narcotics Anonymous? How is this discipline applied in an addictions treatment program, in prison or in any treatment setting? How does one establish a Total Learning Environment™ in prison? What results can be expected from a treatment approach based in Synergetics?

WHO IS BUCKMINSTER FULLER?

- Highlights from the Buckminster Fuller Institute Web Site
(with permission)

"For the first time in history it is now possible to take care of everybody at a higher standard of living than any have ever known. Only ten years ago technology reached the point where this could be done. All humanity now has the option to become enduringly successful."

This confident assertion was made in 1980 by the late R. Buckminster Fuller; inventor, architect, engineer, mathematician, poet and cosmologist. As early as 1959, Newsweek™ reported that Fuller predicted the conquest of poverty by the year 2000. In 1977, almost twenty years later, the National Academy of Sciences confirmed Fuller's prediction.

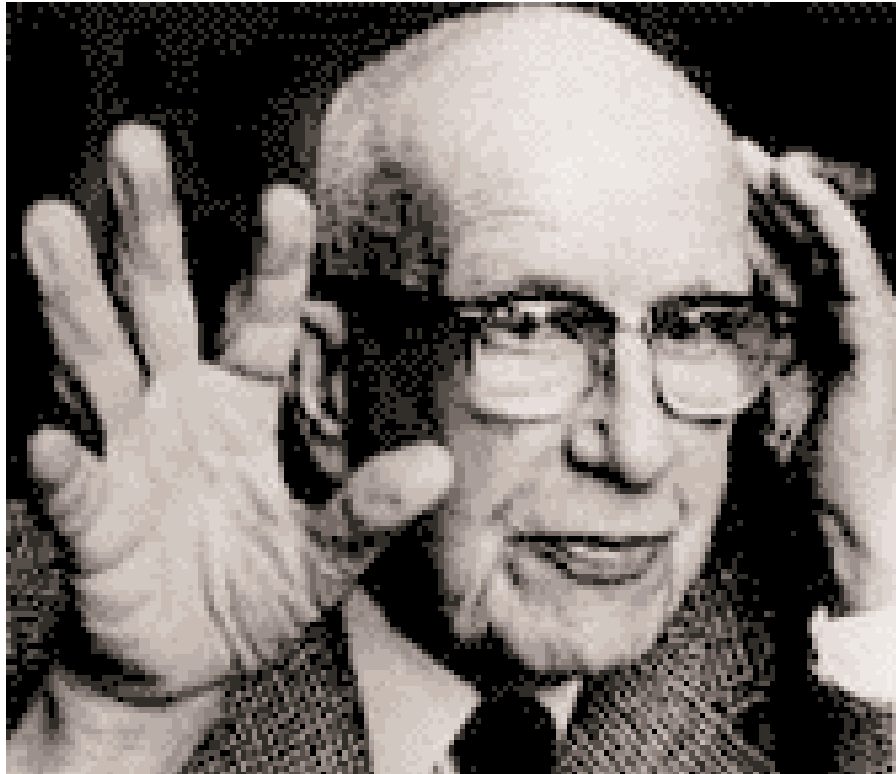
Their World Food and Nutrition Study, prepared by 1,500 scientists, concluded, *"If there is the political will in this country and abroad . . . it should be possible to overcome the worst aspects of widespread hunger and malnutrition within one generation."* Even with tragedies like Ethiopia and Somalia, it is becoming clear that, as Fuller predicted, we have arrived at the possibility of eliminating hunger and poverty in all the world within our lifetime.

Buckminster Fuller was truly a man ahead of his time. His lifelong goal was the development of what he called *Comprehensive Anticipatory Design Science*, the attempt to anticipate and solve humanity's major problems through the highest technology by providing more and more life support for everybody, with less and less resources.

Fuller was a practical philosopher who demonstrated his ideas as inventions that he called *"artifacts."* Some were built as prototypes; others exist only on paper; all he felt were technically viable. He was a dogged individualist whose genius was felt throughout the world for nearly half a century. Even Albert Einstein was prompted to say to him, *"Young man, you amaze me!"*

In 1927, at the age of 32, Buckminster Fuller stood on the shores of Lake Michigan, prepared to throw himself into the freezing waters. His first child had died. He was bankrupt, discredited and jobless, and he had a wife and new-born daughter. On the verge of suicide, it suddenly struck him

that his life belonged, not to himself, but to the universe. He chose at that moment to embark on what he called "*an experiment to discover what the little, penniless, unknown individual might be able to do effectively on behalf of all humanity.*"



R. BUCKMINSTER FULLER

Over the next fifty-four years, Fuller proved, time and again, that his most controversial ideas were practical and workable. During the course of his remarkable *experiment* he:

- was awarded 25 U.S. patents
- authored 28 books
- received 47 honorary doctorates in the arts, science, engineering and the humanities
- received dozens of major architectural and design awards including, among many others, the Gold Medal of the American Institute of Architects and the Gold Medal of the Royal Institute of British Architects
- created work which found itself into the permanent collections of museums around the world
- circled the globe 57 times, reaching millions through his public lectures and interviews.

Buckminster Fuller is best known for the invention of the geodesic dome; the lightest, strongest, and most cost-effective structure ever devised. The geodesic dome is able to cover more space without internal supports than any other enclosure. It becomes proportionally lighter and stronger the larger it is. The geodesic dome is a breakthrough in shelter, not only in cost-effectiveness, but in ease of construction. In 1957, a geodesic dome auditorium in Honolulu was put up so quickly that 22 hours after the parts were delivered, a full house was comfortably seated inside enjoying a concert.

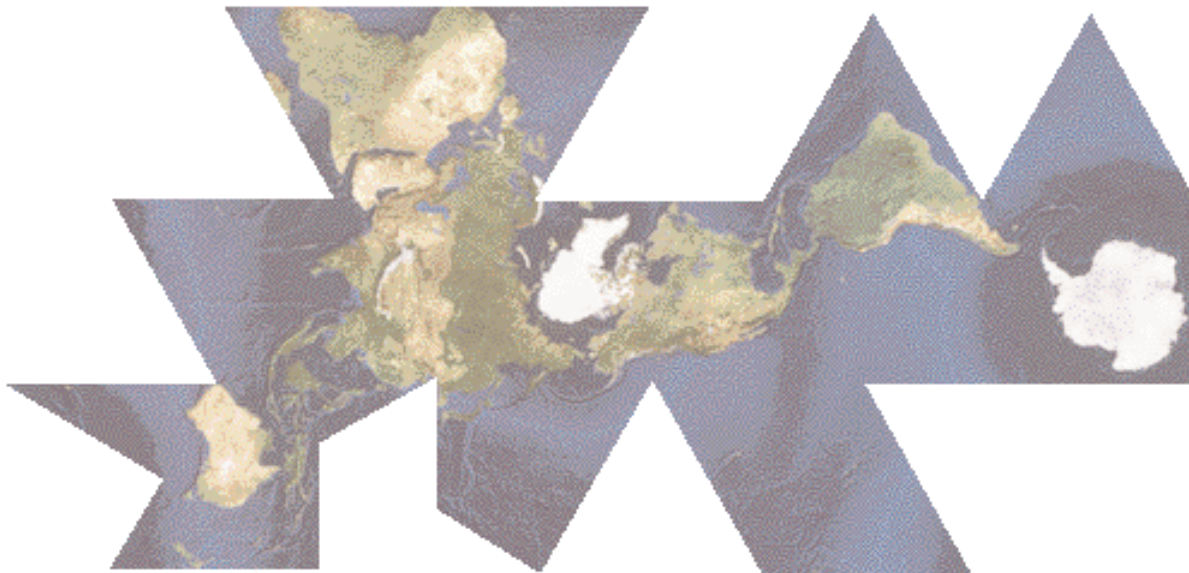


**GEODESIC DOME
MONTREAL EXPO, UNITED STATES PAVILION**

Fuller is most famous for his 20-story dome housing the U.S. Pavilion at Montreal's Expo. Later, he documented the feasibility of a dome two miles in diameter that would enclose mid-town Manhattan in a temperature-controlled environment, and pay for itself within ten years from the savings of snow-removal costs alone. The world's largest aluminum clear-span structure is a geodesic dome which houses the Spruce Goose at Long Beach Harbor.

Today (1998) over 300,000 domes dot the globe. Plastic and fiberglass house delicate radar equipment along the Arctic perimeter, and weather stations withstand winds up to 180 mph. Corrugated metal domes have given shelter to families in Africa, at a cost of \$350 per dome. The U.S. Marine Corps hailed the geodesic dome as *"the first basic improvement in mobile military shelter in 2,600 years."*

Fuller was one of the earliest proponents of renewable energy sources (including wind and wave) which he incorporated into his designs. He claimed, "*there is no energy crisis, only a crisis of ignorance.*" His research demonstrated that humanity could satisfy 100% of its energy needs while phasing out fossil fuels and atomic energy. For example, he showed that a wind generator fitted to every high-voltage transmission tower in the U.S. would generate three-and-a-half times the country's total recent power output.



DYMAXION MAP®

Fuller originated the term *Spaceship Earth*®. His *Dymaxion Map*® was awarded the first patent for a cartographic system and was the first to show continents on a flat surface without visible distortion, appearing as a one-world island in a one-world ocean. His *World Game*® utilizes a large-scale *Dymaxion Map*® for displaying world resources, and allows players to strategize solutions to global problems, matching human needs with resources. His *Inventory of World Resources, Human Trends and Needs* was created to serve as an information bank for the *World Game*.

In some ways, Fuller's most significant artifact is the extensive personal archives (*Chronofile*) that he maintained throughout his life.

Buckminster Fuller died in July, 1983, leaving behind him a thoroughly documented 56-year experiment; a testament to the effectiveness of individual initiative.

THE WHOLE WORLD AS 100 PEOPLE

If we could shrink the earth's population to a village of 100 people, with all the existing human ratios remaining the same, it would look like this:

There would be:

- 57 Asians
- 21 Europeans
- 14 from the Western Hemisphere (north and south)
- 8 Africans

- 52 would be female
- 48 would be male

- 70 would be non-white, 30 white

- 70 would be non-Christian, 30 would be Christian

- 89 would be heterosexual, 11 homosexual

- 59% of the entire world's wealth would be in the hands of only 6 people and all 6 would be citizens of the United States

- 80 would live in substandard housing
- 70 would be unable to read
- 50 would suffer from malnutrition

- 1 would be near death, 1 would be near birth

- Only 1 would have a college education

- Only 1 would own a computer

THE BUCKMINSTER FULLER INSTITUTE

"Initiative can neither be created nor delegated. It can only spring from the self-determining individual, who decides that the wisdom of others is not always better than his own."

- R. Buckminster Fuller

The Buckminster Fuller Institute Web site is devoted to advancing Humanity's Option for Success, inspired by the principles articulated by Buckminster Fuller. We hope to empower site visitors to see the big picture and exercise individual initiative.

Everyone on board our Spaceship Earth can live abundantly and successfully on an ecologically sustainable basis. Humanity has the option to make it. We must choose it before it expires.

"Whether it is to be Utopia or Oblivion will be a touch-and-go relay race right up to the final moment."

- Buckminster Fuller 1980

Given a way to visualize the total planet with greater accuracy, humans aboard Spaceship Earth will be better equipped to address the challenges to humanity's future.

For further information about the Institute and for publications, the current address is:

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What One Man Can Do

- John Denver

I suppose that there are those who'll say he had it easy
Had it made, in fact, before he'd even begun
But they don't know the things I know
I was always with him
It may sound strange, we were more than friends

It's hard to tell the truth, when no one wants to listen
When no one really cares what's going on
And it's hard to stand alone when you need someone beside you
Your spirit, your faith must be strong

Chorus: *What one man can do is dream
 What one man can do is love
 What one man can do is change the world
 And make it young again
 Here you see what one man can do*

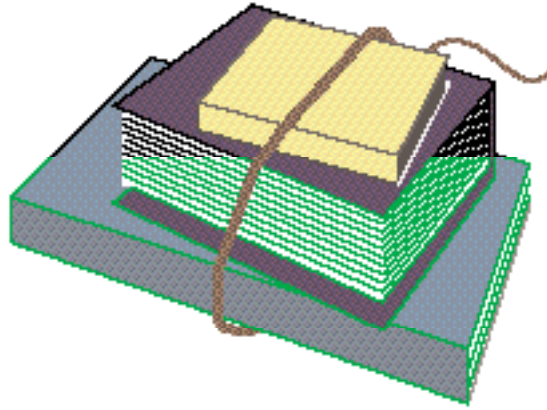
As shaded as his eyes might be, that's how bright his mind is
That's how strong his love for you and me
A friend to all the universe, grandfather of the future
Everything that I would like to be

Chorus: *What one man can do is dream
 What one man can do is love
 What one man can do is change the world
 And make it new again
 Here you see what one man can do*

*What one man can do is dream
What one man can do is love
What one man can do is change the world
And make it work again
Here you see what one man can do*

John Denver wrote this song for the occasion of Bucky's 80th birthday, in 1975. Denver's ranch, Windstar, in Aspen Colorado, was dedicated to demonstrating the functionality of the Universal Principles in practical ways and continues to operate with biodomes for hydroponic gardens and working laboratories where students study and conduct research. EPCOT Center at Disney World in Florida is another live laboratory continuing experimental research Bucky began before his death. The centerpiece of EPCOT, Spaceship Earth, is a ride through the introduction to Critical Path. (Fuller, 1981)

12° OF FREEDOM



REVIEW OF LITERATURE AND
"EXPERIENCE BASED KNOWLEDGE"



This Review of Literature provides background for the responses to the following questions:

Who becomes addicted? Who goes to prison? Why? How do offenders and addicts differ from those who do not go to prison or become addicted? Are addiction and incarceration related to learning difficulties? If so, can these learning difficulties be corrected effectively? How? What does the discipline of Synergetics have to contribute to the treatment of addicts and offenders? How does Synergetics relate to the 12 Steps to Recovery of Alcoholics Anonymous and Narcotics Anonymous? How is this discipline applied in an addictions treatment program, in prison or in any treatment setting? How does one establish a Total Learning Environment™ in prison? What results can be expected from a treatment approach based in Synergetics?

This chapter provides an overview of key models for change that contributed to the development of Total Learning Environments™ in prisons and to the workbook series, DOING LIFE! A Life Skills Approach To Recovery From Addictions.

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REVIEW OF LITERATURE AND “EXPERIENCE BASED KNOWLEDGE”

“Your significance will remain forever obscure to you, but you may assume that you are fulfilling your role if you apply yourself to converting your experience to the highest advantage of others.”

- R. Buckminster Fuller

Introduction

R. Buckminster Fuller is one of the chief sources who has inspired and, through his writings, continues to inform the development of Total Learning Environments™ (TLE™)¹ and treatment interventions for addicts and alcoholics described here, particularly, DOING LIFE! A Life Skills Program for Recovery from Addictions.² Fuller was a master teacher and inventor. Although he passed away in 1983, his commitment to discovering and applying Universal Principles³ that support all human beings to live abundantly, lives on through his books and the audio and video recordings of his lectures. His philosophy remains compelling.

This manuscript discusses the application of the Universal Principles discovered by Fuller, as presented in his considerable body of writings and lectures, in an innovative approach to the treatment of offenders in prisons. Architect, author, design scientist, inventor, navigator, poet, philosopher, futurist and visionary, —a genius, Fuller was affectionately referred to by those who had the privilege to work and study with him as “Bucky” and by John Denver, in his musical tribute to his teacher, “*What One Man Can Do*” as “*grandfather of the future.*” Of himself, Fuller said: “*When people ask me how I came to be so successful, I said it is because I have made more mistakes than anyone else,*” and later “*I found that the more people I attempted to serve, the more effective I became.*”

Fuller’s design science provides an elegantly simple blueprint for creating systems that support what he referred to as “*livingry.*” In his lifetime he was alternately regarded as “*the most innovative thinker of our time [or] dismissed as an incomprehensible maverick.*”⁴ For those who have taken the time to study his Design Science, Fuller offers a fresh approach to solving some of humanity’s most perplexing problems.

Fuller's principles as described in his books,⁵ particularly, Critical Path, Synergetics 1: Explorations in the Geometry of Thinking, Synergetics 2: Explorations in the Geometry of Thinking, Cosmography, Intuition, Ideas and Integrities, and R. Buckminster Fuller on Education, offer a comprehensive, integrated system for program planning and implementation, staff development and evaluation. It is a wholistic model that includes all dimensions of human personality: physical, mental, emotional and spiritual. Fuller believed "*experienced-based knowledge*" essential to any undertaking.

When asked to design an "ideal" prison, Fuller refused, saying there was no such thing, that prison was antithetical to the human spirit. It may seem contradictory, therefore, to incorporate Fuller's teachings into a body of work involving prisons. Nonetheless, the "*experienced-based knowledge*" from more than 30 years work in the criminal justice system suggests that the application of the Universal Principles is a logical, even essential place to apply these profound, compelling ideas. Fuller's unique approach offers guidelines for rethinking the nature and direction of the Corrections Industry. And Industry it is, with a current average in the United States alone of 165 new prison beds being added each day.⁶ As a colleague once said to a conference of corrections professionals, "*I can reassure my mother that I am working in a growth industry.*"

This document presents a comprehensive, innovative approach to the escalating problem of addiction from a holistic, systems perspective. It focuses on the problem of addiction in the context of its impact on individuals, their families, society, economics and the criminal justice system. Herein are described the purpose, methods and results of *artifacts* and systems developed out of "*experienced-based knowledge*," to provide skills for "*livingry*" for the clients and staff of correctional agencies, and their children, also affected by the system. The study of Synergetics offers a comprehensive context for the ideas applied to the educational and treatment models developed for the corrections system and human services treatment providers. Synergetics provides a solid scientific foundation for intuitive connections made among many models of social work, psychotherapy and learning theory.

Synergetics is the study of "*spatial complexity and as such is an inherently comprehensive*

*discipline ... a new way of approaching and solving problems.”*⁷ In Fuller’s words, *“Synergetics is the coordination of thought and physical action, the genesis of geometry, system, and structure.”*⁸ The comprehensive systems approach that Fuller introduced in his twenty-eight books, (two published posthumously) are directly relevant to psychology, sociology and the treatment of addicts, alcoholics and offenders. The discipline of Synergetics encourages one to approach complex human problems with fresh insight. The dynamic systems presented here support human beings, mired in defeat, “destined” to spend their lives in prison and/or poverty, to learn skills have resulted in measurable success in their own lives and in the lives of their children.

The population who end up in correctional institutions are overwhelmingly the same people who have been clients of public social services and other human service agencies, including mental health services, family court, probation, jails, prisons and parole. These are the agencies that serve the poor and underclasses of American society. These are the agencies that are expected to “fix” the “problems” while being woefully underfunded and overwhelmed by the numbers in need, in this the wealthiest nation in the world. These are not the people who can afford to go to the Betty Ford Clinic. These are people nobody wants in their neighborhoods, a drain on tax dollars. They are an afterthought, an embarrassment, they are “those” people.

In an early attempt to improve the quality of services and avoid duplication of effort for this “at risk” population, a monthly meeting of a group of eight client service providers was formed in 1969 that rotated among the offices of service agencies working with “multi-problem” families. Together, this task force developed a model program to improve the quality of services to clients while reducing costs to the taxpaying public. This initiative, combined with the study of social work and family therapy, work in public social services agencies, and with the children of troubled families in a residential program for children adjudicated by the courts as Persons In Need of Supervision (PINS) or Juvenile Delinquents (JD), taught some harsh lessons. These were the children destined for prison.

These children were excluded from schools as “difficult.” They were the “behavior

problems.” They were the kids with labels, the “bad” ones no one wanted. Their families did not want them, they were “trouble.” Society did not want them. Attempts to set up group homes for reintegration following release from institutions were met with sometimes violent opposition by neighbors who did not want “them” in their neighborhood, often the same neighborhood the children had come from in the first place, where their families still lived. Years later, during the early days of Shock Incarceration, one of the young, 19 year-old drug dealers participating in the Shock program had been an infant in a “multi-problem” family in a 1970’s caseload.

The children, confined to juvenile institutions, had heroes who were older members of the family who “made the news” by being arrested and incarcerated. Having heard the stories from these children, it was not surprising to see a television news report, 15 years later, of a former resident of the juvenile institution, convicted of 25 years to life for murder. Five years earlier, during his second term of incarceration for drug sales, Keith was in a prison hallway, a big smile on his face, happy to see a ‘friend’, cheerfully calling out, “Hey, Miz C! Did you come to get me out?” Poverty, indifference and violence had permanently damaged this boy by the time he was nine years old. His “hero” uncle had been in and out of prisons since Keith was a child, spending brief periods of freedom in the home, regaling his nephews with stories of his exploits, which they passed on to their friends in the juvenile institution.

It was during this period of time that the study the 12 Steps to Recovery of Alcoholics Anonymous,⁹ Transactional Analysis,¹⁰ and a program called Thresholds,¹¹ a decision making course for jail inmates, began to offer a glimmer of hope. These models offered the first hints of a way to intervene with a population who seemed to have no positive vision for the future. The spirit of these programs inspired the development of the programs and curricula described here. Thresholds was the foundation for a new way of thinking about learning, change and personal growth. It was a precursor of accelerated learning technology, unique in that it was developed prior to most technological advancements in brain research and learning.

This Review of Literature and “*Experience Based Knowledge*” groups the elements that contributed to the “*special case tools*”¹² of the Total Learning Environments™ described here as

discrete components of the model formalized as DOING LIFE! A Life Skills Program for Recovery from Addictions.

Together, the 12 Steps, Transactional Analysis and Thresholds offered simple, clear, practical models for change with accessible, easy to learn skills that line staff working in social services, juvenile justice and criminal justice systems can apply without having specialized education or advanced degrees. This is important in the publicly funded human service field. In general, line staff are new to the field, young and inexperienced. Only some human service jobs require college degrees and those need not necessarily be related to the field in which these young workers manage to find their first employment. The three approaches to change and personal growth named above, form the core of the content of the models presented, integrated within and by the context of Synergetics.

Convincing those on the front lines of the value of this approach is the greatest challenge for anyone wishing to influence policy and practice in human service agencies, including juvenile justice and corrections. The line workers are the gatekeepers. Nothing gets in or out of the system unless they allow it, no matter how much policy makers may espouse a particular philosophy. Therefore, the focus of any initiative has to be on convincing these gatekeepers of its value. Without their willingness and cooperation, nothing is accomplished. They have access, thus influence, that no policy maker ever gains, despite the best intentions. It is the workers who make or break any program, therefore innovations have to make sense to them or they will fail. No amount of resources, dedicated to a “problem” or a “solution” has any impact absent the willingness of those with the most access to the target population.

The majority of human service workers are custodial child care personnel and corrections officers, those who have the most daily contact with people in their custody. Yet, generally, they have little or no academic preparation and in some cases, no training, for the demanding jobs they do. This group of people, charged with the “correction” or “rehabilitation” of those in their care, usually enter the field because it is a job they can get with little education and pays well enough to get them started. Some discover they like the work and stay, becoming dedicated professionals who serve their clients with a compassion and commitment that is

heroic. Others do the job adequately until something better comes along. A much smaller group, thankfully, become discouraged at being “stuck” in a “dead end job” where they resent the people with whom they work and take their frustrations out on their clients. This minority are the workers who give the human service professions a bad reputation.

The middle and last groups of human service workers are the ones who must be targeted to effect real change in the field. Dedicated, compassionate professionals will take whatever measures they must to serve their clients. They are beacons of light for others. Those in the middle, who wait for something better, or are merely apathetic, comprise a large portion of public service workers. The mean-spirited, though a small group, often influence the uncommitted through their constant whining and disparagement.

A principle of advertising says that one need only grab the attention of 5% of a population to sell a product.¹³ This is unfortunately true for good or ill. In general, those human service professionals who hate their jobs and resent their clients are few, comprising just about 5% of the work force. The problem is they are also the most vocal in their anger. These are people in pain. In their own way, they are in as much pain as the clients they serve.

Roy H. Williams, known as The Wizard of Ads,¹⁴ speaks to how one needs to approach people in pain:

“MY DOG, STUBBY, WAS HIT BY A CAR when I was five years old. The image of my father stepping through the door with Stubby in his arms will forever be etched in my mind. I went into shock. Stubby was my best friend.

Stubby wasn't dead, but his leg was badly broken and there was quite a bit of blood. As I stretched out my hand to stroke Stubby's head, my father took a step backward. "Wait," said Dad, "when a creature is in pain, he'll often bite whoever is near.”

Williams goes on to share a story about a vicious verbal attack by a stranger years later. Just as he was about to send back a “caustic response”, he remembered his Father’s words and sent the man an apology for whatever it was the man thought he had done, and asked the man’s forgiveness. The response he received revealed the depth of the man’s private pain. His

lashing out at Williams had been a bite at “*whoever is near.*” This story is instructive for those working with people in pain, both “clients” and “providers.” There is great pain in the criminal justice system and an overwhelming need for healing. Approaching those in the system with compassion, conviction and simple, practical tools does much to encourage them to produce extraordinary results.

In keeping with this, one slogan painted in the entrance lobby of Lakeview Shock Incarceration Correctional Facility says, “*Winners are ordinary people, producing extraordinary results.*” And in the locked gate area into the compound, the sign says, “*Success is an attitude. Get yours right.*” The message in the lobby of the infirmary reminds inmates going to sick call, “*Pain is Temporary. Pride is Forever.*”

The overwhelming majority of the clients served by these systems have learned patterns of defeat from lifetimes of grinding poverty. They lash out at their “keepers” and “*bite whoever is near.*” They are scarred by failure, mistrustful of authority and, particularly in recent years, increasingly combative. Is their failure a result of “nature” or “nurture”? Is heredity at fault for those who end up in the care of human service systems, jails and prisons, or is it the environment and/or their families who taught them the negative, self-defeating behaviors that lead them down the path of failure? Perhaps society is at fault, one result of institutionalized prejudice or political pressures contributing to policies that dismiss a certain class or group of people as hopeless. That debate has raged for years and is discussed here in Chapter II: “Every Day In America.”

This review of literature offers an overview of the core elements of the Total Learning Environments™ and DOING LIFE! A Life Skills Program for Recovery from Addictions.

The review has been grouped by topic, focusing on each of the models that have contributed to the Total Learning Environments™ and DOING LIFE: i.e., Synergetics, Alcoholics and Narcotics Anonymous, Transactional Analysis, Imaginal Education, Control Theory, Neuro-Linguistic Programming, Family Therapy, Accelerated Learning, BodyMind Connection. and Holistic Health and Wellness.

Synergetics

Synergetics is the foundation of the innovative approach to recovery presented here, the unifying system integrating all of the “*special case tools*” of each of the theoretical models employed. Synergetics is the study of the way nature, physics and the universe works; it is “*the geometry of thinking.*” All of Fuller’s work is an exposition of Synergetics following the development of his thinking as it evolved through experiments and practical applications in his artifacts. He says, “*The omnirational coordinate system which I have named synergetics is not an invention, it is purely discovery.*”¹⁵

His most comprehensive catalogs of these principles were published as Synergetics I: Explorations in the Geometry of Thinking, and Synergetics 2: Explorations in the Geometry of Thinking. In the *Introduction* to Volume 2, Fuller says:

*“Nature’s coordinate system is called Synergetics—synergy means behavior of whole systems unpredicted by any part of the system as considered only separately. The eternally regenerative Universe is synergetic. Humans have been included in this cosmic design as local Universe information-gatherers and local problem-solvers in support of the integrity of the eternal, 100-percent-efficient, self-regenerative system of Universe. In support of their cosmic functioning humans were given their minds with which to discover and employ the generalized laws governing all physical and metaphysical, omniinteraccommodative, ceaseless intertransformings of Universe.”*¹⁶

Quite a mouthful, and indicative of why much of Fuller’s philosophy is not well-known to the general public, for all his artifacts are practical, basic designs. While Fuller was very deliberate about the language he employed, his use of compound, complex words to state very precisely what he intended, is not part of the general vernacular, so the general public, who might otherwise find much learn from him, often experience him as incomprehensible. The work discussed here is one attempt to make Fuller accessible to as many people as possible, particularly in the field of recovery and corrections where his philosophy is so very much needed.

Indeed, his “*Mistake Mystique*”¹⁷ is central to the staff training program for TLE™ in prisons. The exercise that examines this article is designed to teach staff how to overcome

their own preconceived ideas about their ‘limitations’ and to challenge their beliefs about ‘corrections’ and correctional philosophy. The article teaches one that it is possible to “*reduce ... errors by ever more sensitive, frequent, and gentle corrections.*” The experiential design of the training, centered on an accelerated learning approach to understanding the nature of mistakes and corrections, allows staff to have a dynamic, impactful and directly relevant experience of this profound philosophy. The context and content of this staff training is discussed in Chapter IV: Environment is Stronger Than Will.

The strength of Synergetics is demonstrated through the results gained when offenders are supported by an environment based on these principles, the basis of 12° of Freedom, as outlined in Synergetics 2:¹⁸

“There are six basic motions in Universe. All of them are positive and negative: active and passive.

—Spin: Spinning is horizontal or vertical axial rotation. ...

—Orbit: ... As 99.9 percent of the bodies in motion in physical Universe are operating orbitally, orbiting must be thought of as normal.

—Inside-out: Anything with a hole in it turns inside-out. ... Kissing humans turn partially inside-out as they “pucker” their lips.

—Expansion-contraction: Expansion is radiant divergence, and contraction is gravitational convergence.

—Torque: Torque and countertorque are local twists in which one pole spins right and the other pole spins left.

—Precession: ... is the effect of bodies in motion on other bodies in motion”

The TLE™ are designed to help offenders rediscover the core of who they are, who they were designed to be (*axial rotation*); how to relate successfully to others in their environment (*orbital rotation*) and the situations they are in (*inside-out*); how to relate to the Laws of Nature (*expansion-contraction*) and thereby reduce their frustration if and when things do not go exactly their way; what to do when the pressure is on (*torque*); and finally, how what they do affects their lives and the lives of others around them (*precession*).

These six Universal Principles, “*always and everywhere true*” become 12° of Freedom on a positive/negative continuum. Fuller goes on to say:

“400.661 *There are six positive and six negative exercises of the motion freedoms ..., but the freedoms themselves come from the fact that the minimum structural system in Universe consists of six vectors: the tetrahedron. The tetrahedron has a minimum of six edges.*

400.662 *The tetrahedron is a fourfold symmetry: As the minimum something it has four faces of symmetry and four vertexes of symmetry and six edge vectors providing the minimum degrees of freedom.”¹⁸*

The structure underlying the development of the TLE™ and curricula¹⁹ described here is based in an adaptation of the tetrahedron, the core system of Synergetics. The illustration on the facing page integrates the Universal Principles that Fuller described and from which this model proceeds.

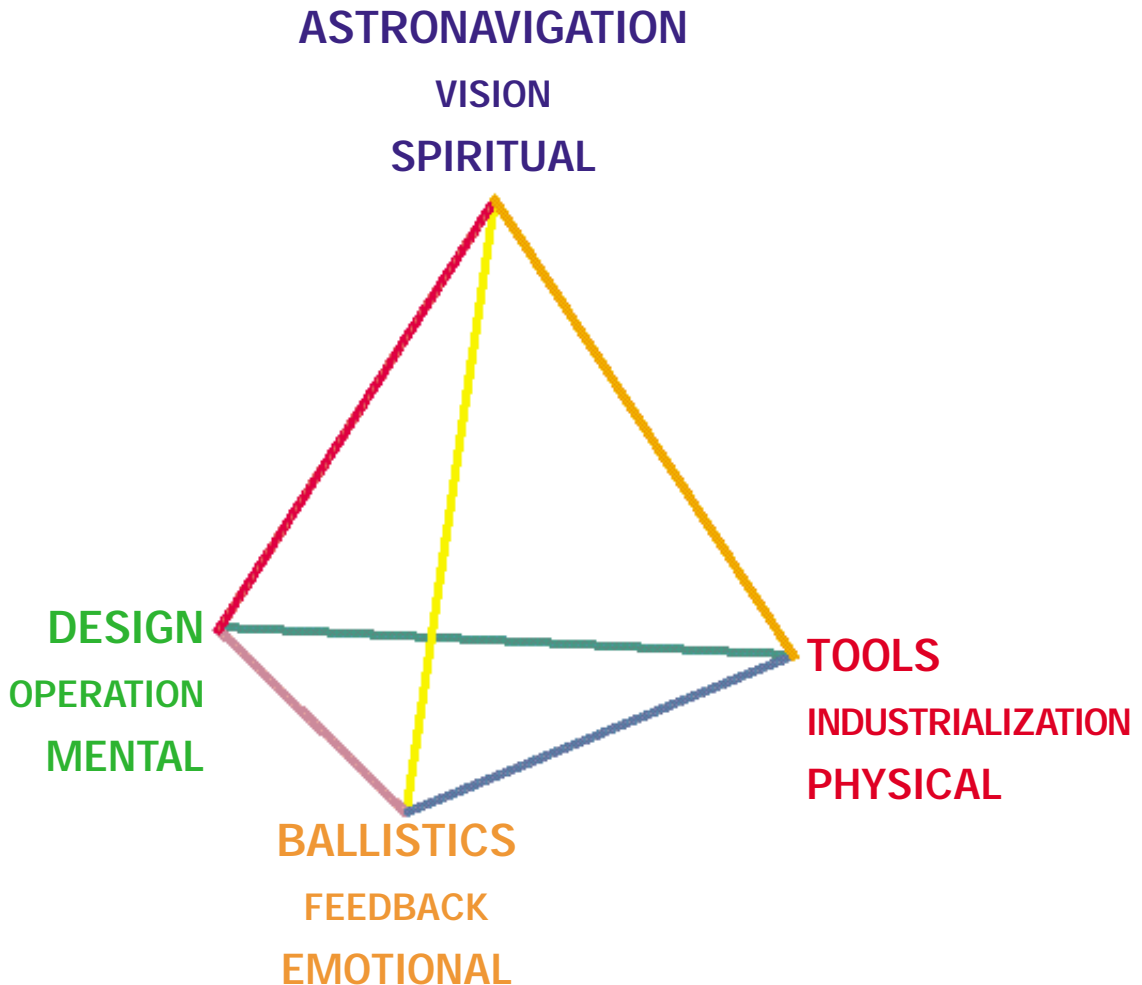
Fuller considered the “*four-cornered tetrahedron ... the minimum structural system in Universe.*”²⁰ Throughout his writings he returns again and again to the tetrahedron as an essential foundation for his inventions and “*prognostications.*” In Chapter 7 of Critical Path, (*Critical Path: Part I*) having set the stage through his summary of the history of communications, education, law, mapping, politics, science, architecture, economics, global exploration, the geometry of thinking, God and Universe, Fuller says:

“All technical evolution has a fundamental behavior pattern. First there is a scientific discovery of a generalized principle, which occurs as a subjective realization by an experimentally probing individual. Next comes objective employment of that principle in a special case invention. Next the invention is reduced to practice.
...

In naval science we have four scientifically developed prognosticating arts. ... one ... that of designing and producing the generalized tools ... two ... employing the ... tools, we design ... other special case tools as a complex of intersupportive technology capable of coping with ... conditions, ... three ... celestial navigation, which permits us to reliably prognosticate the arrival of our ship anywhere around the world at ... an hour and ... date. ... four ... ballistics— ... interior and exterior.

I became gradually interested in the possibility that all variables involved in naval ballistics might be identified with all the variables operative in the most complex problems of Universe. I intuited that the combined sciences of navigation and ballistics might embrace all the variables governing Universe-event prognos-

THE TETRAHEDRON



tication. It could be that: (1) navy yard industrialization, (2) fleet operation and individual ship design, (3) astronavigation, and (4) ballistics constituted the four 'special case' corner complexes of a generalized tetrahedral complex of variable design factors governing all human mind-controllable participation in all cosmic, alternative-intertransforming potentials."²¹

Any initiative, any undertaking, must begin with a **Vision** of where one wants to go, a star by which to navigate. The more specific, measurable and clear the Vision, the more likely a strong commitment to realizing a dream, no matter what the obstacles. In order to imple-

ment one's Vision, one must have a comprehensive **Design**, a plan for who, what, when, where, why and how the operation will work. Having the right **Tools** to work with are a critical element of any effective accomplishment. Finally, it is essential to stay on target, to keep everything in good working order, and ensure intelligent feedback from which to evaluate the initiative, in short, **Ballistics**.

The systems discussed here are guided by this model. Astronavigation is the Spiritual dimension of each of the programs. It is weightless, invisible, dynamic the life force radiating through all movement. Design is the Mental or cognitive aspect, the blueprints or plans outlining program Operations. Tools are concrete, the Physical dimension; what one sees, hears, touches, tastes, smells. DOING LIFE! is one example of the Tools used in the programs discussed here. Feedback ensures that the project stays on target. Emotion adds a dynamic dimension to any undertaking. Out of control, emotions disrupt. In balance, the Emotional dimension adds excitement and vitality. Ballistics keep emotions in balance, allowing for objective evaluation and informed research.

Tools

The "*special case tools*" studied and employed in the models described here were developed in many different disciplines by psychologists and psychiatrists, educators, philosophers and spiritual leaders, and by a third group of lay people attempting to recover from their own addictions to drugs and alcohol, the Fellowships of Alcoholics and Narcotics Anonymous. These tools have been essential to the development of the TLE™ for the criminal justice system and have been incorporated into an integrated, wholistic approach to treatment.

The "*special case tools*" used as the basis for TLE™ in prisons and DOING LIFE! are essentially the 12 Steps to Recovery of Alcoholics Anonymous (AA) and Narcotics Anonymous (NA), and the Decision Making model known as Thresholds, adapted as 5 Steps to Decisions for the Network program. In addition, Transactional Analysis, Reality Therapy and Control Theory, Rational Emotive Therapy, Gestalt, Bioenergetics, Yoga, Meditation, Family Therapy, Learning Theory, Neuro-Linguistic Programming (NLP), Accelerated Learning Techniques and other theories of addiction and recovery all contribute to the tools of the curriculum.

Design, Operations

The TLE™ and DOING LIFE! integrate the “*special case tools*” in a comprehensive approach to intervention with offenders and addicts. Program and lesson plans, specifically tailored to the target audience, including staff and participants, have been conceived from a wholistic perspective, addressing Physical, Mental, Emotional and Spiritual dynamics of the individuals served as well as those who work with them. While modified for the target population and each setting, the basic Design of each program/artifact includes “*the four ‘special case’ corner complexes of a generalized tetrahedral complex of variable design factors*” identified as essential in Fuller’s *Comprehensive Anticipatory Design Science*.

Vision, Navigation

The indomitable human spirit is present and strong in even the most damaged clients served by public agencies and in prisons. Without such a Vision, it is easy to get bogged down in attempts to solve the “presenting problem” of the client or clients, thus fragmenting the individuals involved and reducing the “solution” to isolated attempts to address individual aspects of a life in crisis. Rather than a collection of “problems” to be solved, the artifacts and systems described here hold to a Vision of each human being, regardless of status, as capable of learning from their mistakes and worthy of respect. While sometimes difficult with particularly challenging clients, it is this Vision which has informed this work and produced such unprecedented results.

The wholistic view believes, “*Human organisms are systems. They are complex but very important systems of energetically operative integral tools. ... How apt a name for the human organism is ‘an interior and exterior metabolic system’ ...*”²² Anything less dehumanizes individuals, making them “less than” they were designed to be by “*the cosmic integrity and absolute wisdom we identify inadequately by the name “God”...*”²³ Fuller had a profound, unshakable faith in that force which he called “Great Spirit” and a deep respect for all human beings. His Vision was far seeing, for all that he was legally blind throughout his life, wearing “coke bottle” thick corrective lenses. He saw the connection between Spirit and man, whom he believed to be “made in the image and likeness of God” rather than man’s clumsy attempt to limit God to

something more comprehensible to his limited senses. Fuller's Vision embraced:

*"The whole complex of omni-interaccommodative generalized principles thus far found by science to be governing all the behaviors of universe altogether manifest an infallible wisdom's interconsiderate, unified design, ergo an a priori, intellectual integrity conceptioning, as well as a human intellect discoverability."*²⁴

Fuller was very much in touch with *"the cosmic integrity and absolute wisdom ... God"* who he was convinced *"...speaks to each of us directly—and speaks only through our individual awareness of truth, and through our most spontaneous and powerful emotions of love and compassion."*²⁵ He was a man of great faith, for all that it might be considered unconventional by some standards of belief. Fuller believed strongly in humanity's role as problem-solvers in Universe, having been uniquely designed by *"Great Spirit"* for that purpose. He believed in the unique abilities of *all* human beings and our shared responsibility for the *"caretakership"* of *"Scenario Universe."*

To Fuller, children were the key. Fuller loved children and greatly respected their ability to learn and solve problems.²⁶ He urged adults to respect and teach children wisely, *"... given the right environment and thoughtful answers to his (sic) questions, children have everything they need educationally right from birth. ... If we design the environment properly, it will permit children and adults to develop safely and to behave logically."*²⁷ Later he says, *"Children must be allowed to discipline their own minds under the most favorable conditions—in their own special private environment."* This is the crux of the problem for those who work in human service agencies.

Children served by these agencies have no *"favorable conditions ... (or) special private environment"* so crucial to their intellectual and emotional development. They are lucky to get breakfast or have a bed to sleep in. They are lost and neglected, often from before birth. These are the children who become the prison population, those who enter the corrections system with fifth to seventh grade educations, whose first real opportunity to learn comes in a prison classroom. Yet even these neglected children learn at an amazing rate once they have a supportive, nurturing environment with enough food, rest, exercise and support to allow them to grow and learn. It speaks to the strength of the human spirit that even these severely damaged young people can excel in a supportive environment, though tragic that this environment is in prison.

Ballistics

Since the first Network Program opened in 1979, longitudinal research has been an integral part of the design of the TLE™. Objective feedback is essential to ensure one stays to the chosen course and is an important element of Ballistics. In *“Mistake Mystique”*, Fuller emphasizes the importance of feedback:

“Norbert Weiner ... invented the word feedback to identify discovery of all such biased errors and the mechanism of their over-corrections. In such angular error correction systems ... the magnitude of rightward and leftward veering is significantly reduced. Such automated steering is accomplished only by minimizing angular errors, and not by eliminating them, and certainly not by pretending they do not exist. ...”

Research about the results of the TLE™ is presented here in Chapter IV to demonstrate the efficacy of the model. Longitudinal studies of the programs in the New York State Department of Correctional Services (NYSDOCS), document that inmates who graduate from the six month Shock Incarceration program are more likely to be successful on parole supervision than comparison groups who remain incarcerated for longer periods of time.²⁸ Studies show that less than 13% of those who graduate from Shock Incarceration are returned to prison after two years at liberty as compared with 33% of the comparison group. Despite being incarcerated for shorter periods (nine to 14 months less than their court imposed minimum sentences) and remaining at risk for longer periods of time, Shock graduates have been found to be less likely to commit new crimes, more likely to be employed and more likely to be enrolled in programs designed to assist them in their reintegration efforts post-release than those in comparison groups.

For every 100 Shock inmates released, it is estimated that the NYSDOCS saves \$2.73 million which it would otherwise have had to expend for the care and custody of these inmates. For the first 24,001 releases from Shock, as of September 30, 2000, the Department saved an estimated \$772.1 million in both operating and capital costs. Although Shock participants spend less time in academic classes than those inmates in Medium and Minimum security facilities, the proportion of Shock graduates passing the GED has consistently been higher than that of the comparison facilities. In FY 1999-2000, Shock graduates passing the GED (80%) was

higher than that of the comparison Minimum Security (42%) and Medium Security (55%) facilities, despite the fact that inmates in Shock are in academic classes for just 12 hours a week for 24 weeks, as compared with offenders attending academic classes for 20 to 30 hours a week in Minimum and Medium security facilities, for an average of 15 to 20 months.²⁹

The Impact of "Crowd Psychology" on Crime and Corrections

The context for this work is the urgent need for a response to the escalating problem of addiction in the United States. Drugs and crime are two major issues most concerning citizens today. In response to the fears of a society plagued by increasing crime related to the abuse of drugs, including alcohol, the 1970's saw tougher anti-drug abuse laws passed in the United States. Offenders who may have been referred to residential or day treatment for drug abuse in the 1960's were now being sentenced to prison. This resulted in the prison population more than doubling in ten years and continuing to double through the next two decades.³⁰ In October of 1994, the nation reached a sad landmark in history. Headlines announced that more than one million people were incarcerated in the nation's jails and prisons. That startling figure had taken 200 years of criminal justice policies to reach.

In reaction to increasing media attention on the "drug wars" in the country, the criminal justice platform in the election of November of 1994 centered on the debate between proponents of "*midnight basketball*" versus "*Three strikes and you're out!*" The demand for punishment for crimes was the focus of every news feature and every political campaign in the country during that year. Elections were won on candidates' commitments to "get tough" policies, the death penalty, punishment and life imprisonment for violent offenders. "*Three strikes and they're in!*" became the rallying cry to insure a "safer" nation.

As a result of "*yielding unthinkingly to 'in' movements (and) crowd psychology*"³¹ regarding the causes of crime and the need to punish offenders, "*Three strikes and you're out!*" won the day. January of 1995 began with State of the State messages from every new Governor in the United States, all delivering the same message, "*three strikes and they're in!*"³² Originally intended for offenders convicted of three violent felonies, many states passed legislation for life imprisonment of offenders convicted of any three felonies if one had been violent. Elections

that followed in subsequent years followed suit, reinforcing the “get tough on crime” message.

By November of 1999, the count of the Nation’s incarcerated totaled more than 1,800,000; nearly double the figure that had stunned the nation just five years earlier. The first offender to be sentenced under the new law, received the mandatory sentence of life imprisonment for his third felony conviction: stealing a slice of pizza.³³ He has since been released and the law modified, after the people of that state woke up to realize that their tax dollars and those for generations to follow would pay for increasing numbers of prison beds, to incarcerate aging offenders into their 80’s, no longer a risk to anyone. By August of 2000, the total prison population in the United States had reached 2,000,000.

The United States incarcerates more people per capita than any other country in the world except Russia. (NIJ Statistics) In 1994, one out of fifty children in this country had a parent in prison.³⁴ The prison population doubled in this country in the ten years between 1984 and 1994. Having nearly doubled again since 1995, the number of children in the country with a parent in prison now approaches one in 40.

In their paper *“Compositional Changes in a Long-Term Prisoner Population: 1956-89”*, Flanagan, Clark, Aziz and Szelest report that the *“rate of growth in the American prisoner population since 1980 may be unprecedented.”* They cite sentencing reforms, legislation mandating mandatory sentences, and the Anti-Drug Abuse Act of 1988, as some of the factors contributing to the rapid expansion of the prison population. Non-violent offenders, who might have received probation sentences or been sent to treatment programs in the 1970s, are now receiving terms of incarceration, for longer and longer periods of time.

The average minimum sentence increased 47% from 1975 to 1984. The vast majority of those receiving longer sentences were young drug offenders, convicted of non-violent crimes. By 1989, the incarcerated population in New York had increased by 164% since 1956. *“Nearly all of this increase was accounted for by the growth in the shorter term inmate population, whose numbers increased by 221 percent.”*³⁵ From 1978 to 1989, the number of offenders incarcerated for drug offenses increased fourfold. Both the number and type of inmates changed dramatically during this period.

A Response to the Escalation

The traditional view of crime and criminals says that punishment, usually by incarceration, is “the answer” to stopping criminal behavior. Synergetics suggests that a “solution” that does not involve consideration of its effect on the whole system, will lead to greater problems. Punishment leads to rebellion and a decrease in learning. Punishment has an adverse effect on the brain, decreasing learning from 20% to 80%.³⁶

A wholistic, brain-based approach to confronting the problem of addiction, developed over the past 30 years, and tested and refined for more than 20 years in correctional systems in the United States is offered as one approach toward a solution to this escalating problem. Approaching this problem from a systems perspective, addiction’s devastating effect on individuals, children, adults, families, society, culture, economics, assumptions and beliefs is addressed; and a model for intervention is presented which has proven to have significant impact on the problem in areas where it has been implemented successfully.

Philosophical Foundation

The guiding philosophy of this work is that human beings can learn the skills of success when presented with the opportunity. Granted, there are people with severe learning disabilities that limit their ability to handle complex tasks. However, this model reflects the same philosophy that also influenced Dr. Eric Berne’s development of Transactional Analysis. Berne believed that anyone *"with sufficient functioning brain tissue is capable of learning and succeeding in their lives."* More than 33 years of experience with social service clients, offenders and their families has been most instructive about the resiliency of the human spirit and the human capacity to change and grow.

Success or failure is determined by skill, in particular: the ability to handle failure and rejection. Successful authors and artists know this, Sylvester Stallone (Rocky) knows this, Colonel Sanders (Kentucky Fried Chicken™) knew this; all truly successful people know this. Offenders, by and large, do not know this, at least not when they enter the criminal justice system. Just about half of those incarcerated never learn that failure is the key to success. Those who do learn to apply this key know how to achieve and maintain their freedom.

Success is a learned skill and failure is feedback. This is not an easy concept to grasp,

considering that consensual reality says failure is “bad” and wrong. Accelerated learning techniques say that the only way human beings learn is through trial and error experience, that failure is a key to learning.³⁷ Every failure in life, no matter how small, (F on a test) is too frequently viewed as a fault to be avoided, or something for which one should feel shame. This is such an ingrained habit in many, that even after years of practice, those who know and teach this skill still have to consciously remind themselves that *“Failure is the information I need to succeed.”*

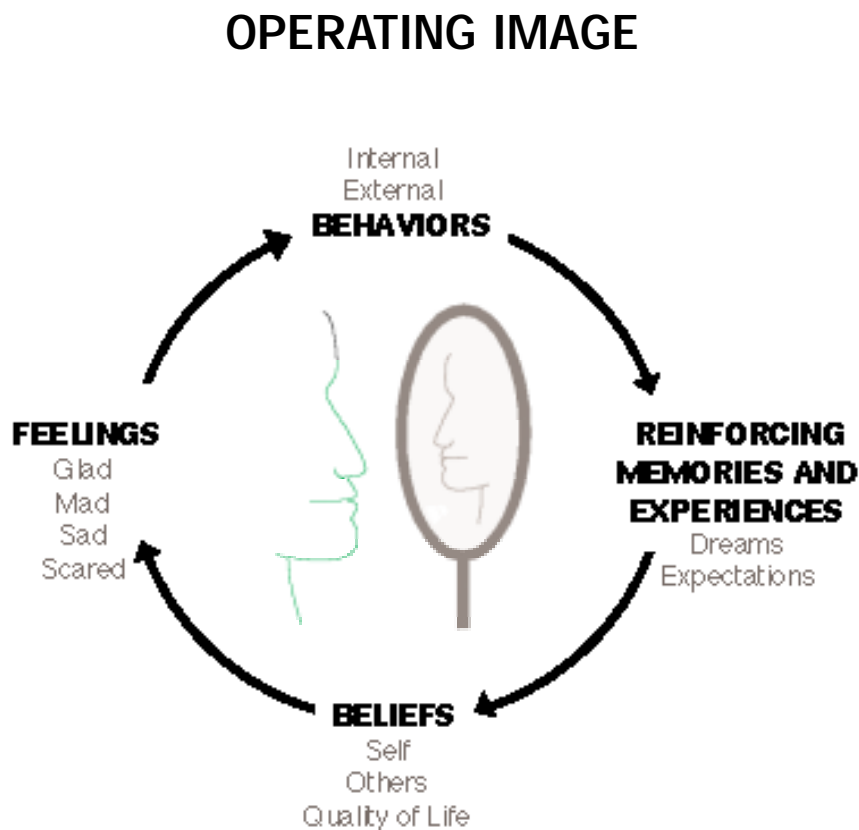
Synergetics and the study of psychology and learning theory reinforce the philosophy of learning from *“trial and error experience.”* Fuller says *“I am convinced that the terms good and bad are meaningless”*³⁸ and reinforces in all of his writings, that human beings were designed to learn by trial and error experience. *“Human beings were given a left foot and a right foot to make a mistake first to the left, then to the right, left again, and repeat.”*³⁹ The therapeutic interventions presented here serve, each in their own way, to help individuals learn how to correct their mistakes without the blame or censure that limits learning. Affective, Behavioral and Cognitive models of change each focus on a single dimension of human behavior. Theorists in each area variously suggest that by getting feelings clear (Affective), controlling behavior (Behavioral), or by understanding their beliefs, thoughts and ideas (Cognitive), people can improve the quality of their lives. Practitioners attempt to keep their research “pure” as they look for “proof” that these discrete theories are valid.

Humans are multi-dimensional: physical, mental, emotional and spiritual. The perspective here suggests that in order to be effective, treatment must include all of these dimensions. The *“experience based knowledge”* gained through practice, finds unifying threads in the models studied. The attempt to integrate various models into an effective approach to working with offenders incarcerated in the criminal justice system is informed and enriched by Synergetics. DOING LIFE! is the culmination of this ongoing, lifelong learning journey.

The unified model presented here includes models of change from all disciplines, including spiritual. This model is based in the belief that it is out of the image that one holds of oneself and others that one makes decisions and operates in the world. This “Operating Image” is an interactive blend of beliefs, feelings, memories and behaviors, encompassing affective, behavioral,

cognitive and spiritual dimensions of the human personality. Image is defined as "a mental representation; an idea, a type, conception, appearance; to picture or represent in the mind; to imagine or conceive." An image of oneself that is negative and self-defeating leads to failure. One that is positive and life-affirming leads to success. As Henry Ford said, "If you think you can or you think you can't, you're right." Addicts and offenders share poor self-image in common. They "think they can't."

This illustration, from Step 4 of DOING LIFE!, is one way this concept is presented to addicts and offenders:



Experience has shown that by improving self-image and decision making skills, offenders can learn to live successful lives. Research has shown that programs that emphasize these skills contribute to offenders' success after release from prison, and to a far lower rate of return than might be predicted based on demographics and other risk factors.⁴⁰

Alcoholics Anonymous and Narcotics Anonymous

Alcoholics Anonymous was founded in 1935 as a self-help approach to recovery from alcohol addiction. Narcotics Anonymous adopted the 12 Steps to Recovery for drug addicts who also sought a way out of their substance abuse addiction. Al-Anon and Narc-Anon were founded for families and friends of addicts, to help them learn to cope with the problems addiction caused them. AA and NA have the distinction of being the most consistently successful approach to dealing with substance abusers since AA was founded in 1935.

Alcoholics Anonymous was not the first support group for alcoholics, but is acknowledged as the most successful of its type. In his comprehensive history of addiction treatment and recovery in America, Slaying the Dragon, William L. White begins Chapter 15: *The Birth of Alcoholics Anonymous: A Brief History*, with:

“Many people believe that mutual support groups of alcoholics began in 1935 with the founding of Alcoholics Anonymous (AA). This clearly is not the case. From the Washingtonian Movement through the fraternal temperance societies, the reform clubs, ... United Order of Ex-Boozers, ..., and on to the Oxford Group, alcoholics struggling to get sober and stay sober found places to band together for mutual support. But A.A. has a distinctive place in history. No mutual-aid movement other than A.A. involved such large numbers of alcoholics, spread to so many corners of the earth, sustained itself so long, and so profoundly shaped the evolution of alcoholism treatment. It is a testament to this influence that every subsequent sobriety-based support structure is evaluated using A.A. as the standard of comparison.

... A.A. was born amidst the inability of more formal helping institutions to respond successfully to the problems of alcoholism ... A vacuum of need existed that begged to be filled with a source of hope.”⁴¹

O. Hobart Mower, a renowned psychiatrist who was closely identified with Alcoholics Anonymous, speaks in The New Group Therapy of the conditions that led to the emergence of AA and other self-help groups:

“... For centuries, formal religion has stressed the primacy of man’s relation to God, to the neglect of the interpersonal dimension of human experience and existence. As a result, ever larger numbers of people have ‘sickened’ in a peculiar way; and in despair and desperation, they have turned to (and thus in considerable measure, created) the modern professions of psychiatry, clinical psychology, and social work.

... I wish to point in the direction of what seems to be an emerging solution. I refer to the spontaneous appearance of a wide variety of special groups ... inspired and operated largely by laymen, whose main objective is to provide restorative experiences which scores of people have sought, but failed to find, at the hands of would-be professional healers, religious and secular alike. Alcoholics Anonymous is one of the oldest and best known of these organizations ...

...

... the emergence and spread of these lay organizations are, as I see it, a well deserved rebuke both to my own profession and to the clergy for our self-interest, timidity, and lack of vision"⁴²

The "Big Book", Alcoholics Anonymous was first published in 1939, with Narcotics Anonymous introducing their "white book" in 1962, as a set of guidelines for addicts and poly-drug abusers.⁴³ The formal text, Narcotics Anonymous followed in 1982, as addicts found they needed a more comprehensive book that addressed their specific issues. The 12 Steps, as Universal Principles, are "always and everywhere true," no matter what the addiction being addressed. The "Big Book" was primarily written by Bill W. as a way to let people know about the purpose and methods of the program and to tell stories of alcoholics. Bill began writing the "Big Book" in 1938.

"... The book consisted of two sections, an outline of the A.A. program and a collection of recovery stories. A just-sobered newspaper reporter helped to get the individual stories (16 from Akron and 12 from New York) pulled together in publishable form. But the first half required formal definition of a program that had not yet been codified. ...

When the fledgling group of recovering alcoholics that would come to be known as Alcoholics Anonymous began to see itself as separate from the Oxford Groups, the group articulated six principles of recovery:

1. We admitted we were powerless over alcohol.
2. We got honest with ourselves.
3. We got honest with another person, in confidence.
4. We made amends for harms done others.
5. We worked with other alcoholics without demand for prestige or money.
6. We prayed to God to help us to do these things as best we could.

When Bill Wilson was writing the book Alcoholics Anonymous, these six principles were expanded to the current Twelve Steps. ... Bill attributed the Twelve Steps to three sources: 1) the Oxford Group, 2) Dr. William Silkworth, and 3) William James."⁴⁴

Both Dr. Bob and Bill W. had been exposed to the philosophy of the Oxford Group. As drunks, they had reached out to this group, one of the few organized programs for alcoholics remaining at the time. Dr. Silkworth, known as the Doctor who “loved drunks” had treated Bill when he was in Towns Hospital. Dr. Silkworth had suffered total financial ruin during the Stock Market crash of 1929 and had gone to work at Towns Hospital in 1930. It is Dr. Silkworth whom Bill credits for helping him to understand his spiritual transformation. Dr. Silkworth wrote the introduction to the “Big Book” discussing the importance of spirituality in recovery. His influence on the development of the 12 Steps was key to Bill’s recovery and later his writing of Alcoholics Anonymous.

“I have specialized in the treatment of alcoholism for many years.

In late 1934 I attended a patient who though he had been a competent business man of good earning capacity, was an alcoholic of a type I had come to regard as hopeless. (Bill W.)

In the course of his third treatment he acquired certain ideas concerning a possible means of recovery. ... This has become the basis of a rapidly growing fellowship of these men and their families. This man and over one hundred others appear to have recovered.

I personally know scores of cases who were of the type with whom other methods failed completely.

These facts appear to be of extreme medical importance; because of the extraordinary possibilities of rapid growth inherent in this group they may mark a new epoch in the annals of alcoholism. These men may well have a remedy for thousand of such situations.

You may rely absolutely on anything they say about themselves.”⁴⁵

And later in subsequent editions of Alcoholics Anonymous:

“The subject presented in this book seems to me to be of paramount importance to those afflicted with alcoholic addiction.

I say this after many years’ experience as Medical Director of one of the oldest hospitals in the country treating alcoholic and drug addiction.

...

We doctors have realized for a long time that some form of moral psychology was of urgent importance to alcoholics, but its application presented difficul-

ties beyond our conception. What with our ultra-modern standards, our scientific approach to everything, we perhaps are not well equipped to apply the powers of good that lie outside of our synthetic knowledge.

...

We believe, and so suggested a few years ago, that the action of alcohol on these chronic alcoholics is a manifestation of an allergy; that the phenomenon of craving is limited to this class and never occurs in the average temperate drinker. These allergic types can never safely use alcohol in any form at all; and once having formed the habit and found that they cannot break it, once having lost their self-confidence, their reliance upon things human, their problems pile up on them and become astonishingly difficult to solve.

...

If any feel that as psychiatrists directing a hospital for alcoholics we appear somewhat sentimental, let them stand with us a while on the firing line, see the tragedies, the despairing wives, the little children; let the solving of these problems become a part of their daily work, and even of their sleeping moments, and the most cynical will not wonder that we have accepted and encouraged this movement. We have found nothing which has contributed more to the rehabilitation of these men than the altruistic movement now growing up among them.

...

I do not hold with those who believe that alcoholism is entirely a problem of mental control. ...

...

I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray. William D. Silkworth, M.D."⁴⁶

When first presented in the book, Alcoholics Anonymous, in 1939, the 12 Steps emphasized the word "alcoholic," with the first step beginning, "We admitted we were powerless over alcohol..." The 12 Steps were modified in 1953, by the addicts who formed Narcotics Anonymous, to begin, "We admitted we were powerless over our addiction..." Other than the word *addiction* replacing *alcohol* and *addicts* replacing *alcoholics* in Step 12, the steps remain the same. All are identical in principle throughout.

The steps are presented on the facing page appear as they are in DOING LIFE!. The intent of DOING LIFE! is to be relevant and useful to the broadest possible group, including those addicted to drugs, including alcohol, and other mind-altering substances, i.e. sex, food, prescription drugs and over-the-counter medications to name a few.

Ebby T., Bill's "sponsor" as such people a little further on the road to recovery came

THE 12 STEPS TO RECOVERY

(As presented in DOING LIFE! A Life Skills Program for Recovery from Addictions)

- 1** We admitted that we were powerless over our addiction, that our lives had become unmanageable.
- 2** Came to believe that a Power greater than ourselves could restore us to sanity.
- 3** Made a decision to turn our will and our lives over to the care of God as we understood Him.
- 4** Made a searching and fearless moral inventory of ourselves.
- 5** Admitted to God, to ourselves and to another human being, the exact nature of our wrongs.
- 6** Became willing to have God remove all these defects of character.
- 7** Humbly asked Him to remove our shortcomings.
- 8** Made a list of the people we had harmed and became willing to make amends to them all.
- 9** Made direct amends to those we had harmed, except when to do so would injure them or others.
- 10** Continued to take personal inventory and when we were wrong, promptly admitted it.
- 11** Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
- 12** Having had a spiritual awakening as a result of these steps, we tried to carry this message to others and to practice these principles in all of our affairs.

to be called later, gave him a copy of William James' The Varieties of Religious Experience, "in the hope that it might help Bill understand what had happened to him" ⁴⁷ when he had a direct experience of God during what was to be his last stay in Towns Hospital. This was the third element which lead Bill and the Fellowship to develop the 12 Steps in their final form, as published in Alcoholics Anonymous.

"Refinements occurred as the Steps written by Bill were reviewed and debated—word by word—by A.A. membership. In Step Two, the word 'God' was replaced with the phrase 'Power greater than ourselves.'" The phrase 'as we understood Him' was added to references to God in Steps Three and Eleven. The phrase 'on our knees' was eliminated from Step Seven. ...

... The book was often referred to as 'The Big Book' —a reference to a bulkiness produced by the heavy-weight paper used in the first edition. The choice of this heavy stock was conscious. It was thought the trembling hands picking the book up for the first time could more easily turn the thicker pages."⁴⁸

O. Hobart Mowrer, M.D. agreed with Dr. Silkworth that the principles of AA were more capable of helping alcoholics and addicts, indeed most people, than were scientific advances or even religion. Mowrer studied the Fellowship intensively as a relatively "new" phenomenon and stayed to remain a committed sponsor. In his book, The New Group Therapy that had followed an earlier work, The Crisis in Psychiatry and Religion, he speaks to the power of the Fellowship he found in Alcoholics Anonymous.

"... Now there is a growing realization, both in lay and professional circles, that the crucial element in 'mental health' is the degree of 'openness' and 'communion' which a person has with his fellow men. ... Man was made for fellowship, i.e., he is a social being; and when he violates his human connectedness, he 'dies.' Neither formal theology, exalted though it be, nor psychoanalysis, however protracted or intensive, will 'save' him. It is only as the alienated, lonely, 'sinful' individual becomes reconciled and reintegrated in the interpersonal sense that he finds his own soul and experiences a sense of peace as he looks out into the Universe and Eternity.

*...
In short, these groups reflect, first of all, a general loss of confidence in professional 'treatment' regardless of whether in an individual or a group context. ... thus, in 'inventing' group therapy for themselves, laymen seem to be creating a new social institution—one might almost say a new culture—in which a kind of redemptive concern and competence exist which is not otherwise to be found in our time.*

... It is the central purpose of this book to illumine and encourage this

*movement in every legitimate way.*⁴⁹

In The New Group Therapy, Mowrer presents a series of papers that speak to the failure of both religion and science to address the needs of ‘modern’ man, and his resulting alienation. Mowrer points to the power of group “confession” as a powerful tool of the early Christian Church that gave it its vitality and contributed so much to its growth, and the path to erosion of that very powerful principle, from the corruption of selling indulgences by the Catholic Church to the Protestant Reformation where confession became something private and “secret” between the “sinner” and his confessor.

Mowrer speaks to the failure of both psychiatry and religion to heal the ‘sickness’ plaguing 20th Century society and his conviction of the power of public “confession” he saw emerging as a vital solution to modern ills in The New Group Therapy. The 12 Steps to Recovery offer the path Mowrer found so essential to healing. From Step 1, “*We admitted we were powerless over alcohol (our addiction), that our lives had become unmanageable*”, to Step 5, “*We admitted to God, to ourselves and another human being, the exact nature of our wrongs*” and in Step 12, “*We tried to carry the message to others ...*” The power of the AA meetings, of ‘confessing’ to others ones own transgressions, rather than expecting confession from them, is manifest in the steady, continuous growth of AA since 1935.

Drug addiction was not the problem in 1934 as it is today, so it did not occur to the founders of AA to be as concerned with drug addiction as they were with alcoholism. Prohibition, the “Great War” and the fallout from that experience contributed to increasing alcoholism. At the time AA was developed, narcotic drugs were either available, as in the cocaine based *Coca-Cola* sold over the counter at soda fountains in “drug stores” and other narcotics were either considered possible solutions, not yet recognized as harmful, or yet to become a problem of major proportions to the larger society. Indeed, a common remedy for alcoholism during that era was the prescription of opium. Beer and wine were not believed to have harmful alcohol in them. The only “dangerous” alcoholic beverage was considered to be distilled spirits. Prohibition had influenced public thinking about the dangers of alcohol and AA grew out of both Bill Wilson’s and Dr. Bob’s (Robert Smith, M.D.) separate experiences with the Oxford Group.⁵⁰

"The Oxford Group was a popular spiritual movement of the 1920's and 1930's started by Frank Buchman, a Lutheran minister from Pennsylvania. The movement began in the early 1900's, peaked in the late 1930's and declined in the 1940's. ... The central idea of the Oxford Group was that the problems of the world could be healed through a movement of personal spiritual change. This change came about through a set of core ideas and practices for daily living. Key concepts within the Oxford Group were reflected in their 'four absolutes': absolute honesty, absolute purity, absolute unselfishness, and absolute love. There were also the 'five C's' (confidence, confession, conviction, conversion, and continuance) and the 'five procedures' (Give in to God, listen to God's direction, check guidance, restitution, and sharing through witness).⁵¹

Since the first core text was published, hundreds of books have been based on this simple approach to recovery. All self-help programs, from Weight Watchers to therapeutic communities for addicts such as the first one, Synanon, have grown from the seeds planted in the first meeting of Dr. Bob and Bill W. The program, which began as a small group of people committed to help each other to stop drinking and grew in the first year to a group of 100, now has meetings worldwide, with membership estimated in the billions. The 12 Steps to Recovery have been taught by both volunteers and professionals to offenders since the early days of the "Big Book" being published.

AA and NA approach addiction as a disease, thus simplifying a dilemma for the alcoholic or addict. They accept that they can never use the way others can. Slogans like "Keep It Simple, Stupid" (KISS), "One Step At A Time ... Just for Today, Don't Drink ... One Day At A Time ... Think, Think, Think ... 90 Meetings In 90 Days," remind members of the "Fellowship" not to complicate their lives by wondering if they can learn to be a social drinker or use drugs simply for recreational purposes. The disease concept eliminates rationalization. Fellowship meetings are now available in nearly every city on the planet to support members to live, "Clean and Sober."

The debate about "*chemical predisposition*" as opposed to "*psychological compulsion*" continues to the present day, with proponents on each side. The availability of more advanced research technology relative to the effects of alcohol and drugs on the brain,⁵² has done much

to support the disease concept. There is no denying, in the light shed by advanced technology, with full color slides of which specific centers of the brain are affected by alcohol and other drugs, that alcohol and other drugs directly affect the brain.

Advertising as well, has attempted to inform the public that alcohol is a drug, specifically a depressant. The liquor lobbies have done much to keep alcohol legal, and other addicting drugs, with the major exception of nicotine and caffeine, off the public market. The tobacco industry has a powerful lobby and makes major contributions to politicians, thus insuring pro-tobacco votes, even in the face of advances in information about the lethal effects of nicotine addiction. Tobacco production and processing are the foundation of economies in many southern states, so it is the brave (foolhardy or unemployed) politician who defies that powerful block of votes. Coffee is such a major part of the familial and social fabric in America, that caffeine is scarcely acknowledged as an addictive substance. “*Coffee, Mom and apple pie,*” who would dare defy that cultural icon? It has been hard enough to confront big tobacco.

Recent court rulings impacting the tobacco industry have called attention to the lethal effect of nicotine. Still, as Bill W. said in Chapter 5 of the Big Book, “*Addiction is cunning, baffling and powerful.*” Every day in America, as more than 1,500 people die from the effects of cigarettes, 3,000 children, some as young as eight years old, light up their first one.⁵³

The first Step to recovery says, “*We admitted we were powerless over (our addiction), that our lives had become unmanageable.*” AA and NA say that alcoholics and addicts need to recognize the mess they have made in their lives before change is possible. The concept of “*hitting bottom*” is emphasized in this approach to recovery. Pain is celebrated as the first step to change.

One of the biggest obstacles to recovery is the stigma associated with alcoholism and addiction. Despite advances in science and technology, alcoholism and addiction continue to be regarded as a weakness of character rather than a disease, mental or physical. One of the primary goals of the National Council on Alcoholism and Drug Dependency (NCADD) is to eliminate the stigma associated with addiction, to reduce the shame associated with taking the first, very important step to recovery and to encourage addicts and alcoholics to get the much

needed support of others in their journey towards recovery.

Alcoholics Anonymous and Narcotics Anonymous have long track records of consistent success with this self-help approach to recovery. Yet the word "Anonymous" directly relates to the stigma associated with recovery. Addicts and alcoholics have a long tradition of respecting the anonymity of their members, of protecting their privacy. Even today, alcoholics and addicts face loss of jobs, income and respect as a result of the unconscious prejudice or overt bias of those who do not understand the nature of the disease. The National Council on Alcoholism and Drug Dependency (NCADD) launched a "No Stigma" campaign in 1999, to raise awareness relative to the issues facing alcoholics and addicts.

Disease is an apt term for addiction. Those who are afflicted, both addicts and their families, experience great *dis-ease* because of addiction. Whether a psychological condition, or as evidence increasingly appears to indicate, a result of physical and chemical factors, addiction meets the criteria of a disease. Disease is defined as, "*a condition of an organ, part, structure or system of the body in which there is incorrect function resulting from the effect of heredity, infection, diet or the environment; any abnormal condition ... that interferes with normal, vital physiological processes ...*"⁵⁴ Addiction is much like diabetes and other diseases that require life changes and modifications in lifestyle, diet and health care. It is all too often fatal.

Some recovery groups and books reject both the disease concept and/or the 12 Steps. Some have used only the Steps where there is no mention of *God* or a *Higher Power*. Certain women's groups have said that to admit *powerlessness* further disempowers and demeans women who already have so many issues around low self esteem. Other groups insist that the use of the word *God* violates their right to choose atheist or agnostic positions.

A merely superficial reading of the 12 Steps could lead one to these conclusions, although both Alcoholics Anonymous and Narcotics Anonymous state flatly that they are not religions, nor are they associated with any religion. The intent of the Steps was and is to empower all addicts, not to dictate beliefs or espouse any religion. Bill W. responded to this as early as 1939, in his Chapter, "*We Agnostics*" in the Big Book, using electricity as an example of a belief in a "*... Power greater than ourselves alone.*"

“... We have numerous theories, for example, about electricity. Everybody believes them without a murmur of doubt. Why this ready acceptance? Simply because it is impossible to explain what we see, feel, direct, and use, without a reasonable assumption as a starting point.

...

The prosaic steel girder is a mass of electrons whirling around each other at incredible speed. These tiny bodies are governed by precise laws, and these laws hold true throughout the material world. Science tells us so. We have no reason to doubt it. When however, the perfectly logical assumption is suggested that underneath the material world and life as we see it, there is an All Powerful, Guiding, Creative Intelligence, right there our perverse streak comes to the surface and we laboriously set out to convince ourselves that it isn't so. We read wordy books and indulge in windy arguments, thinking we believe this universe needs no God to explain it.”⁵⁵

In recent years, there have been some court challenges to the 12 Steps. Because the Steps say, “*God, as we understood Him,*” some have misinterpreted this to mean that the 12 Steps are a religion. The 12 Traditions⁵⁶ of AA and NA caution against the Fellowships aligning with any organization, advocating a specific religion, or any religion, for that matter. “*God, as we understood Him,*” can be a **Group Of Drunks (Drug Addicts)**, **Good Orderly Direction**, as in the seasons of the year or, as Drill Instructor Machmer of the Willard DTC says, **Good Old Discipline**. AA and NA are not religions. The Steps are based in sound Universal Principles.

The courts have been divided in their rulings, two decisions have ruled that the use of *God* in the 12 Steps makes them religious tenants and determined that no correctional facility may link privileges for inmates (such as conjugal visits) to participation in programs having the 12 Steps as their basis, if the inmate objects to participation on the grounds of a violation of religious freedom. Inmates who volunteer for 12 Step programs *may* participate in these programs under this court ruling.

The issue of God in the 12 Steps from the perspective of Synergetics is presented in Chapter V: DOING LIFE! 12° of Freedom in the 12 Steps to Recovery. DOING LIFE! is based in an understanding of God from the context discussed here. (G.O.D.) These rulings were the final impetus that spurred the decision to formally present the 12 Steps from the perspective of Fuller's Synergetics and Universal Principles.

Transactional Analysis

Transactional Analysis (TA) was developed as a therapeutic intervention by Eric Berne, M.D. in the 1940s.⁵⁷ Dr. Berne was a traditionally trained psychiatrist who wanted his patients to clearly understand how to live full, rich lives and learn ways to eliminate any blocks to their personal fulfillment. One of his methods was to develop a simple language to explain concepts he learned as a Freudian trained analyst. He was highly successful, training hundreds of therapists, in a language that made complex concepts understandable and accessible to clients. Therapists who studied with him persuaded him to form an association for the study and credentialing of transactional analysts, that became the International Transactional Analysis Association (ITAA). The organization published a monthly bulletin,⁵⁸ later a quarterly journal,⁵⁹ of articles and case studies, and held annual training conferences to certify Professional Members.

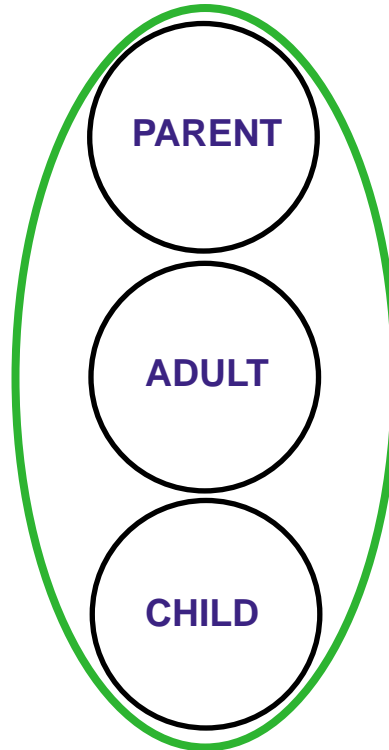
The underlying philosophy of Transactional Analysis is that *"everyone with sufficient functioning brain tissue is born with the capability to live healthy, successful lives."* However, along the way, because of trauma, some people stopped using their innate capability. What had been extinguished, could be re-learned, because all human beings are born with the capacity to learn. Berne believed, as did Fuller, that humans are innately geniuses.

Essentially, TA is a tool for improving communications between people and a way for individuals to understand how to solve problems in their lives more effectively. Structural Analysis is the study of ego states (illustrated on the facing page) and their historical antecedents. Transactional Analysis is the study of transactions between ego states. *"A transaction consisting of a single stimulus and a single response, verbal and nonverbal, is the unit of social action."*⁶⁰ Berne defined Transactional Analysis as:

*"... a theory of personality and social action, and a clinical method of psychotherapy, based on the analysis of all possible transactions between two or more people, on the basis of specifically defined ego states, into a finite number of types (nine complementary, 72 crossed, 6480 duplex, and 36 angular). Only about 15 of these occur in ordinary practice; the rest are largely of academic interest."*⁶¹

Critics of the model dismiss it as superficial, "neo-Freudian" and full of clichés. Transactional Analysis was an update of Freudian psychoanalysis, so Berne and other practitioners considered "neo-Freudian" a compliment and respected their early training.

STRUCTURAL ANALYSIS OF EGO STATES



“The basic interest of transactional analysis is the study of ego states, which are coherent systems of thought and feeling manifested by corresponding patterns of behavior. Each human being exhibits three types of ego states. (1) Those derived from parental figures, colloquially called the Parent. In this state, he feels, thinks, acts, talks, and responds just one of his parents did when he was little. ... performing the functions of a conscience. (2) The ego state in which he appraises his environment objectively, and calculates its possibilities and probabilities on the basis of past experience, is called the Adult ... functions like a computer. (3) Each person carries within a little boy or little girl, who feels, thinks, acts talks, and responds just the way he or she did when he or she was a child of a certain age. ... the child is not regarded as ‘childish’ or ‘immature,’ which are Parental words, but as childlike, meaning like a child of a certain age, ... which may be anywhere between two and five years in ordinary circumstances. It is important for the individual to understand his Child, ... because it is the most valuable part of his personality.”

-Dr. Eric Berne, What Do You Say After you Say Hello?⁶²

Berne's intention was to involve clients thoroughly in their own recovery, to reduce the parental authority of the psychiatrist and empower the client as an equal partner in the therapeutic process. To make this possible, he used the simplest language and clear, easily understood words. Instead of the Freudian terms, id, ego and superego, the dynamics of which could only be thoroughly understood by a traditionally trained analyst, Berne said that ego states were a collection of experiences, memories, beliefs, attitudes, feelings and responses that could be identified in place and time. Berne recognized that the equality he sought in the therapeutic relationship might threaten some more traditional analysts, as they would have to give up their mystique and relate to clients in ways other than as Parent to Child.

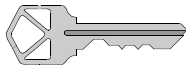
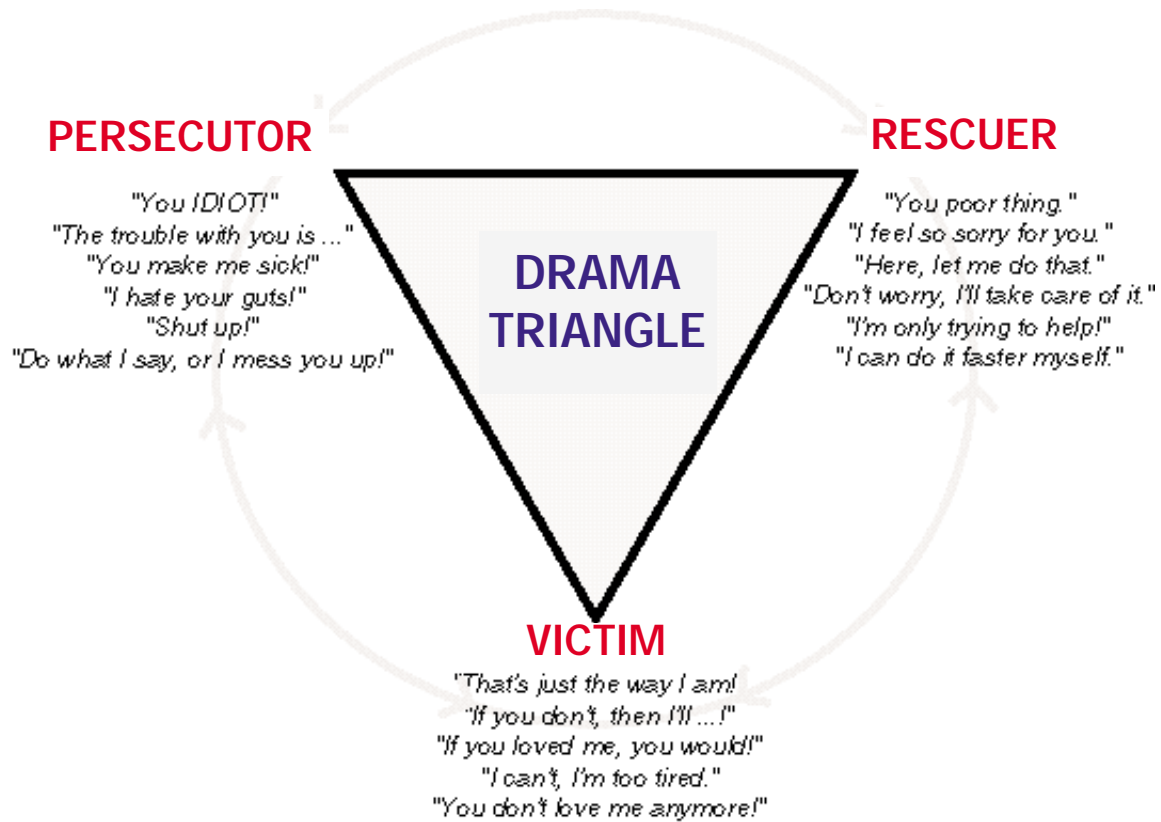
Game Analysis

Berne's book, Games People Play⁶³ and Thomas and Amy Harris' book, I'm OK, You're OK⁶⁴ were the two books which did the most to bring Transactional Analysis into mainstream popular culture. Each also introduced game analysis, a core component of TA. Game Analysis is the study of what goes wrong in communications. Berne defines a game as *"a series of complementary ulterior transactions progressing to a well-defined, predictable outcome. ...a recurring set of transactions, often repetitious, superficially plausible, with a concealed motivation..."*⁶⁵ "Games" are defensive behaviors that result in a great deal of drama.

Stephen Karpman, M.D. was the first of Dr. Berne's principal disciples. He identified predictable roles in a "game", the primary ones being VICTIM, RESCUER, PERSECUTOR⁶⁶ Karpman placed the roles on a down pointing triangle and discussed "one-upmanship" as a basic maneuver in a "game." PERSECUTOR and RESCUER are two halves of the "one up" position, each assuming *"I'm OK, You're Not."* They could not function without the VICTIM position, "one down" from which all games begin. (*"I'm Not OK, You Are—ha, ha"*) The illustration on the facing page is introduced in Step 2 of DOING LIFE!⁶⁷ to teach addicts how to recognize the language of drama, the first step to stopping games. Network and the other TLE™ are environments designed to interrupt game playing behaviors and to support participants to learn and practice effective problem solving and communications skills.

Games are a defense against pain. The principal game observed in clients who end up in prison is *"Cops and Robbers"*. Berne describes *"Cops and Robbers"* as an *Underworld* game⁶⁸ in which the basic motivation is the same as the children's game "hide and seek" - to get found after a sufficiently thrilling amount of time in hiding. Ostensibly, the overt transaction is

THE DRAMA TRIANGLE



KEYS TO THE THREE POSITIONS

| | Persecutor | Rescuer | Victim |
|--------------------|-----------------------|-------------------------------|--------------------------------------|
| Position | I'm OK, You're Not | I'm OK, You're Not | I'm Not OK, You Are |
| Behavior | Attacks Aggressive | Enables Passive-Aggressive | (Ha, Ha!) Does Nothing Passive |
| Style | Yells | Soothes/Whispers | Whines |
| Perspective | Blames Others | Takes Blame | Blames Others |

- from Step 2, DOING LIFE! A Life Skills Program for Recovery from Addictions

avoiding detection, but on the covert or ulterior level, the player who is "it" leaves clues leading to capture. As Berne said, the payoff of *Hide and Seek* is the "*chagrin at being found.*" If that happens too soon or not at all, the game is not fun. "It" has to get caught eventually in order to stay in the game.⁶⁹ Think about never being found in a game of hide and seek. That is far worse than being discovered too soon. "*Robbers*" who end up in prison always leave clues, so the "*Cops*" can catch them after an adrenaline rushing chase. In the words of Porter Waggoner in his song "*Confessions of a Broken Man,*" "... *these are all my fingerprints on this glass.*" (1963)

Offenders play "*Cops and Robbers*" as a way of life. Once they get into prison, they play a variation of the game that Ken Windes named "*Cops, Cons and Counselors.*"⁷⁰ Shock incarceration includes methods designed to interrupt the "games" played in correctional settings and teaches inmates how to live a game-free life. Crack cocaine is a predictable extension of a "speed junkie's" need for excitement. Drama, "the thrill of the chase," briefly meets the need for fun and excitement. It also frustrates that need when the offender is caught, and results in a vicious cycle. The "fun" turns into playing prison games both during and after incarceration.

Script Analysis

Script analysis is another important focus of Transactional Analysis. In his first book with Transactional Analysis in the title,⁷¹ Berne said of scripts:

"Games appear to be segments of larger, more complex sets of transactions called scripts ... A script is a complex set of transactions, by nature recurrent, but not necessarily recurring since a complete performance may require a whole lifetime ... the object of script analysis is to 'close the show and put a better one on the road.'"

In *What Do You Say After You Say Hello? The Psychology of Human Destiny*, published posthumously after his death in 1970, Berne explores the function of life scripts in as a tool for understanding why and how people make the choices they do. He begins the book by addressing the use of simple language he advocated, yet neatly establishes his knowledge and understanding of what he considered the unnecessarily technical and overly intellectual language of his profession. (A covert, duplex transaction, tongue in cheek, a favorite position with those he considered to favor intellectualizing over curing their patients.)

"Conventional psychotherapy ordinarily employs three different dialects: therapist-therapist, therapist-patient, and patient-patient, which are as different from

each other as Mandarin and Cantonese, or ancient Greek and modern Greek. Experience shows that eliminating these as far as possible in favor of a Kua-yu or lingua franca of basic English increases the 'communication' which many therapists so ardently court ... I have tried to avoid the fashion popular in the social, behavioral, and psychiatric sciences of masking uncertainty with redundance and vagueness with prolixity, a practice which has its origins in the Faculty of Medicine of the University of Paris in the fourteenth century.

This has led to charges of 'popularization' and 'oversimplification'—terms reminiscent of the old Central Committee accusations of 'bourgeois cosmopolitanism' and 'capitalist deviation.' Given the choice between the arcane and the open, between overcomplication and simplicity, I have thrown in with the 'people' tossing in a big word now and then as a sort of hamburger to distract the watchdogs of the academies, while I slip through the basement doors and say Hello to my friends."⁷²

He opens his discussion of script analysis with the question, *What Do You Say After You Say Hello?*

"This childlike question, so apparently artless and free of the profundity expected of scientific inquiry, really contains within itself all the basic questions of human living and all the fundamental problems of the social sciences. It is the question that babies "ask" themselves, that children learn to accept corrupted answers to, that teen-agers ask each other and their advisors, that grownups evade by accepting the corrupted answers of their betters, and that wise old philosophers write books about without ever finding the answer. It contains both the primal question of social psychology: Why do people talk to each other? And the primal question of social psychiatry: why do people like to be liked? ... It is no wonder that few people find the answer in their lifetimes, since most go through life without ever finding the answer to the question which precedes it: How do you say hello?

...

This book answers four questions: How do you say hello? How do you say hello back? What do you say after you say hello? and principally, the plaintive query, What is everybody doing instead of saying hello?"⁷³

Berne then lays the groundwork for understanding Transactional Analysis, Games and Script. He reviews the basic principles of Transactional Analysis and recommends those without background in the model to his other works. He reviews Structural Analysis, Transactional Analysis proper and Time Structuring as an introduction to Game and Script Analysis:

"... The need to structure time is based on three drives or hungers. The first is

stimulus or sensation hunger. Far from trying to avoid stimulating situations, ... most organisms, including human beings, seek them out. ... the second drive is recognition hunger, the quest for special kinds of sensations which can only be supplied by another human being, or in some cases, by other animals. ... The third hunger is structure hunger, which is why groups tend to grow into organizations, and why time-structurers are among the most sought after and the most highly rewarded members of any society.

...
... Thus if two or more people are in a room together, they have six kinds of social behavior to choose from. At one extreme the limiting case is withdrawal, in which the people do not overtly communicate with each other. ... Next to withdrawal, ... the safest form of social action is rituals. These are highly stylized interchanges which may be informal or ... formalized into ceremonies which are completely predictable. ... Rituals are programmed ...by tradition and social custom.

...
The next safest forms of social action are called activities, ... commonly called work, in which the transactions are programmed by the material that is being worked with, ... Next in order are pastimes, which are not as stilted and predictable as rituals ... largely socially programmed by talking about acceptable subjects in acceptable ways, ... leading to the next form of social action, ... games.

...
Beyond games lies the other limiting case of what can take place between people, which is called intimacy.

...
... Each person, in addition, has a preconscious life plan, or script, by which he structures longer periods of time—months, years, or his whole life—filling them with ritual activities, pastimes, and games which further the script while giving him immediate satisfaction, usually interrupted by periods of withdrawal and sometimes by episodes of intimacy."⁷⁴

Time structuring as described by Berne is useful as a basis for understanding Control Theory, discussed later in this Review of Literature as one of the other major elements of the TLE™, DOING LIFE! and other substance abuse treatment programs developed for offenders. Based in human needs, Control Theory also addresses the importance of stimulus hunger, recognition hunger and structure hunger, and the need to structure time in meaningful ways to get one's needs met. All of the ways of structuring time are pathways to getting needs met. When needs are not met positively, negative solutions will do as a response to the hungers that drive all living beings. A beating is as much a response to stimulus hunger as is a hug.

A gang meets the needs for recognition hunger as well, sometimes, in some cases,—sadly—better than a family. Stealing and doing drugs meet the need for structure hunger as much as a job does. Drinking in a bar or attending an AA meeting also meets the same needs. Obviously, the different responses lead to different games and life scripts. “A winner is someone who succeeds in what he says he is going to do. A loser is someone who fails to accomplish what he sets out to do.”⁷⁵ When offenders are taught to recognize and respect their needs, they can learn to get them met positively. When they know how to get their needs met positively, they no longer have to structure their time negatively.

One of Berne’s principal disciples, Dr. Claude Steiner,⁷⁶ offered this definition of Script theory.

“Script analysis can be called a decision theory rather than a disease theory of emotional disturbance. Script theory is based on the belief that people make conscious life plans in childhood or early adolescence which influence and make predictable the rest of their lives. ... Like diseases, scripts have an onset, a course, and an outcome. ... because scripts are based on consciously willed decisions rather than on morbid tissue changes, they can be revoked or undecided by similarly willed decisions.”⁷⁷

Steiner treated alcoholics and addicts for much of his career. He approached addiction as a poor solution to problems, a script choice that could be resolved through the study of one’s life script. In his first book, *Games Alcoholics Play*, Steiner posited that alcoholics who had resolved their life script issues could drink socially without becoming addicted again. This highly controversial position resulted in a great deal of criticism. Rather than be threatened by the criticism, Steiner was open to feedback and conducted serious research to test his theories. The death of his beloved mentor, Eric Berne, from the same heart condition that had taken Berne’s father’s life at the same age, served to convince Steiner more than ever of the compelling power of script decisions. While Steiner remained committed to the idea that one could resolve one’s life script, he bowed to the reality that most are not able to give up their script, even when they wish to.

Berne had commented early in the development of TA that most people did not come to therapists to change, but rather to be more comfortable with who they are. Script is what gives one’s life meaning and structure. Script defines one’s identity and provides a blueprint

for choosing one's work, friends, lovers and life lessons. To give up one's script feels like giving up oneself, thus making it very hard to become "script free," the goal of script analysis.

Steiner conceded this in what might seem to be a reversal of his earlier position about the ability of script-free alcoholics to drink socially. Rather, he acknowledged the powerful hold script has on people. By the time Steiner wrote Healing Alcoholism, longer experience working with alcoholics taught him that most alcoholics were unable to master social drinking. He therefore counseled his clients to meticulously follow the 12 Step philosophy and "Just for Today, Don't Drink." He continued to believe in the power of script, however, modified his approach and counseled abstinence to avoid the temptation for addicts and alcoholics to fall back into self-destructive, alcoholic scripts. Steiner found the 12 Steps to be a powerful tool for changing one's alcoholic script and recommended Alcoholics Anonymous as the most effective tool for recovery from addiction that he had found.

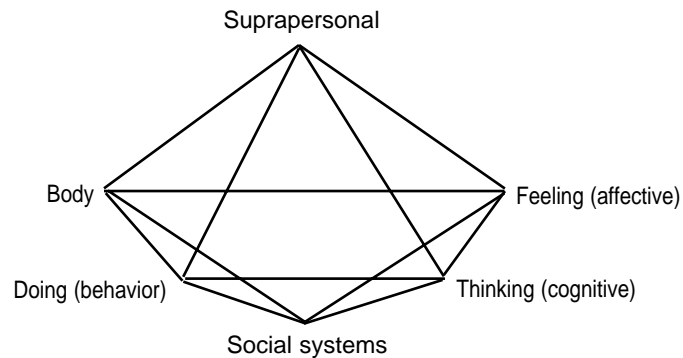
Dr. Martin Groder⁷⁸ introduced Transactional Analysis to the federal maximum security prison at Marion in a therapeutic community (TC) known as Asklepieion. Marion Federal Correctional Institution was the new Alcatraz, the last stop for the most violent offenders. Asklepieion was a blend of Synanon, the first therapeutic community for addicts and alcoholics, started by recovering alcoholic Chuck Dederick,⁷⁹ and TA. Groder had intended to focus on TA as the primary tool of Asklepieion, but found he needed a more confrontive model to be effective with the sociopaths and psychopaths confined to the mental health unit at Marion, so developed a blended model, with the Synanon Game as the primary intervention in the environment.

The Asklepieion model was so effective that the Federal Bureau of Prisons appointed Groder as Unit Manager of an Asklepieion unit at Butner F.C.I. in North Carolina. The Groder Octahedron was the structure for his model, a unified design integrating affective, behavioral, cognitive, physical and "*suprapersonal*" theories of change. Groder begins a paper on his work in prisons with:

"When working with psychopaths, I found that there was no one method that was good enough; or, to put it another way, there was nothing they couldn't corrupt if they got wind of how it worked. They were very adamant to get wind of how it worked, because they were very interested in corrupting it. Inversely, of course, they were also trying to see if it was really worth changing, because if the method

was corruptible, then everything in the world was a bad joke anyway, as they already knew. ...

*In the Butner project I was doing, I ended up realizing that there are six major points of view about what's wrong with or what needs to be changed in people who are "unhappy." They are represented by the six points of an octahedron."*⁸⁰



Groder Octahedron⁸¹

The six points of the Octahedron can also be represented on the six vectors of the Tetrahedron, with the four points of the Tetrahedron unifying the system even more efficiently. One of the residents of the Asklepieion program at Marion, Ken Windes, so totally transformed his life through the methodology, that despite being sentenced to life without possibility of parole, he was recommended for release after being transferred to other F.C.I.s to begin Asklepieion units. Free for more than 30 years, Windes continues to train therapists and lead "The Game," a powerful approach to transformation, blending Synanon and TA. Windes was one of the consultants who supported the development of Network in 1977-1978. The Game is one of the core Tools of the TLE™.

Many therapists in the ITAA enhanced their work with the study of Gestalt Therapy,⁸² which integrated more of the affective domain and body work with clients. Fanita English, Richard Erskine, Muriel James and Dorothy Jongeward were among those who published integrated approaches to treatment, blending TA and Gestalt.⁸³ Joseph Zinker's work⁸⁴ as a Gestalt therapist, added a powerful dynamic to the more cognitively oriented model of Transactional Analysis. James and Jongeward published a book of exercises which integrated the study of life scripts with Gestalt exercises that became a best seller, BORN TO WIN: Transactional Analysis with Gestalt Experiments.⁸⁵ This book is a guide to self-exploration of life script and a tool for effective change.

Imaginal Education

The Imaginal Education program, taught in Orleans Parish Prison, New Orleans, LA during the 1960s, is the basis of much of the decision making material in the TLE™ and DOING LIFE! A group of people from the Ecumenical Institute volunteered in the prison, teaching literacy and decision making skills. One very bright, young inmate, who worked as a literacy volunteer with the Institute while he was serving his 18 month sentence for forgery, experienced a deep, personal transformation as a result of his work with program volunteers.

Out of this experience, he decided to dedicate the next ten years of his life to training volunteers for prisons and jails, as a way of making amends for his youthful indiscretions. He developed and taught the Thresholds Program to citizen volunteers willing to go into county jails to teach decision making to inmates. A genius in every sense of the word, he also completed undergraduate, graduate and medical degree programs at New York University and Harvard University during this time. While completing his psychiatric residency at Harvard Medical School, he began to work toward a Doctorate in theology and taught in the Divinity School there.

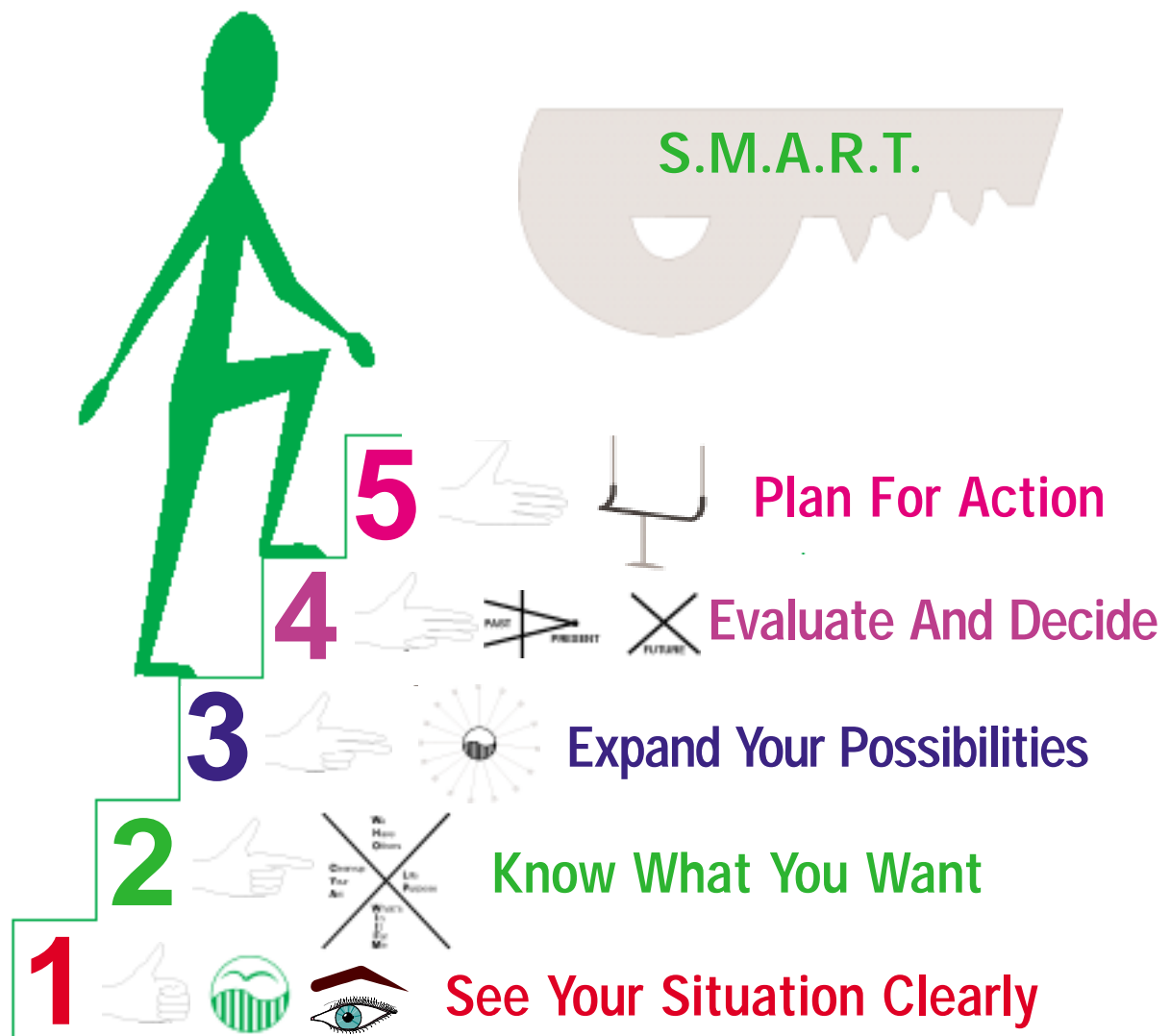
The basic premise of the Thresholds program was that *"criminal behavior is one manifestation of a functional deficit in decision making ability."*⁸⁶ In other words, all humans have the unique capacity to make decisions, yet criminals do not use their capacity well when it is time to put that ability to work. As in Transactional Analysis and Synergetics, the guiding Vision of Thresholds was that everyone is born with the genetic makeup that allows them to make decisions. Humans are genetically encoded with the creative ability to think, learn and solve problems. Anyone who has been around infants and toddlers has empirical evidence of that. Yet, in the process of growing up, people use faulty thinking and make poor choices. Criminal behavior is one result of poor decision making, imprisoning people out of their poor choices.

The Thresholds program taught a process for making choices that was facilitated through group and individual processes. Based in Edward de Bono's⁸⁷ accelerated learning techniques, and in existential philosophy, spiritual philosophies and principles, Thresholds offered an exciting approach to teaching and learning. The Thresholds Manual⁸⁸ included lesson plans for teaching seven steps to decisions. The seven steps were: 1. See Your Situation Clearly, 2. Know What You Want, 3. Expand Your Possibilities, 4. Evaluate, 5. Decide, 6. Act, and 7. Ratification.

In later years, the seven steps became five, combining step 4 and 5, to become Evaluate and Decide and incorporating the Ratification Step into the Action Plan. The five steps⁸⁹ became: 1. See Your Situation Clearly, 2. Know What You Want, 3. Expand Possibilities, 4. Evaluate and Decide, 5. Plan for Action.

5 STEPS TO DECISIONS

As illustrated in *The Facilitator's Guide to S.M.A.R.T. Choices!*, ©2000



"Predict **L**ife's **A**lternatives **N**ow."

- Iyanla Vanzant, *Acts of Faith Meditations for People of Color*, ©1996

Thresholds Curriculum

Thresholds focused on spiritual and metaphysical principles underlying the cognitive steps to decisions. Training programs included the study of Dr. Edward de Bono's Lateral Thinking,⁹⁰ and others of his books, the metaphysical approach of Joseph Chilton Pearce,⁹¹ Eastern philosophy including Sufism and spiritual forms of meditation, existential philosophy, Theology, metaphysics, decision making and alternative educational approaches to creativity and learning, years later called accelerated learning.⁹² The Imaginal Education program was a dynamic, experiential approach to learning, a precursor to modern accelerated learning techniques.⁹³ Training for trainers included presentation skills, story telling as a teaching tool, small group process, creative problem solving, meditation, movement and instructor skills for teaching the decision making curriculum, and background reading.

The Manual had 12 lesson plans to be delivered in a 12 week program in county jails; about the length of an average jail term. The lessons included both individual counseling sessions, called Micros and group sessions called Macros. All sessions, individual and group, were scripted and designed to support inmates to explore personal issues related to the lesson topics. Volunteers were essential to the process as the one-on-one attention was not affordable given limited budgets for jail staffing patterns. Each Micro took at least one hour and required that inmates prepare in-between sessions. Macros were group sessions lasting a minimum of two hours. The commitment from a jail was considerable given that there were generally 12 to 25 inmates participating in group sessions and additional blocks of time had to be scheduled for the individual Micros. The benefit to the jail was that Thresholds provided programs for inmates, keeping them busy and focused, at relatively minor costs for supervision. Session topics are outlined on the facing page.

Micros were one-on-one sessions, held in a counseling office with individual participants. The Micro counselor would lead the inmate through a series of questions on each of the topics listed here and have the inmate fill out a worksheet. Macro Sessions were led by a team of three or four volunteers following a lesson plan that had the same structure throughout. Each session opened with a ritual that the group chanted together, such as *"I am somebody!"* or *"We are the people who create the future!"* Rituals reflected the theme of the session. Next a brief lecturette introduced the topic, followed by a structured conversation, an Artform Exercise, then an interactive workshop and ended with a closing ritual. Lesson plans were precisely laid out, including the positioning of key words and symbols on a chalkboard.

| THRESHOLDS | |
|--|---------------------------------|
| Micros | Macros |
| I. External Situations: Fact Gathering | See The Situation Clearly |
| II. Internal Situations: Feeling Gathering | I Am Accepted |
| III. I Am Accepted | Know what You Want |
| IV. Response Patterns: Know What You Want | Expanding Possibilities |
| V. Expanding Possibilities | Evaluating and Deciding |
| VI. Evaluating Possibilities/Making a Decision | Acting On Your Decisions |
| VII. Plan For Action | Freedom to Choose Your Attitude |
| VIII. Attitudinal Possibility | Choosing Responsibility |
| IX. Responsibility | Economic Style |
| X. Economic Style: How To Use Your Time, Money, Energy and Talent. | Personal Style |
| XI. Personal Style: How Will I Relate? | Social Style |
| XII. Social Style: Participation in Life | Celebration and Affirmation |

Artform Process

The Artform process was one of the principal teaching tools of the Thresholds program. Later adapted for the TLE™ and DOING LIFE!, the Artform was designed to develop critical thinking skills. Based in the work of a philosopher named Suzanne Langer,⁹³ an Artform is a structured exploration of a life issue, focused on a work of art. Artforms are designed to practice and reinforce the 5 Steps to Decision Making and to support people to express themselves clearly and effectively. The following explanation is taken from the "How to Teach" section of the Facilitator's Guide to DOING LIFE!

"... Artforms include music, books, movies, TV shows, a play, pictures, paintings, life - the possibilities are endless. Anything that relates to the Step that you are teaching can be used as an Artform. ...

...

The Artform process teaches creative thinking and clarity. It is designed to develop the ability to make finer and finer distinctions, an essential skill for problem solving. The more distinctions we make, the more possibilities we see in life. ...

*An Artform ... takes the participant through a series of questions which gradually build in complexity. ... participants learn to express their own ideas and feelings. The skills taught through the Artform process lead to greater insight and flexibility. There is no right or wrong answer in an Artform, so questions are structured to be open ended and encourage creative problem solving. ..."*⁹⁴

For those who have difficulty learning in traditional educational settings, the Artform process seems to open up new pathways to learning and creative thinking. The research on Network, Shock Incarceration and Willard DTC confirm the effectiveness of this accelerated learning strategy. The freedom of being unrestricted by "right and wrong" answers gives permission to participants to explore their own ideas without fear of censure.

It is the fear of failure that most inhibits learning. Absent this fear, research shows students in the TLE™ advancing as much as six and seven grade levels in three to six months, with an average for all participants of two to three years academic improvement in just 130 to 260 hours of academics, depending on their length of participation.

The parallels between the structure of the Artform questions and the 12° of Freedom is striking and is discussed in greater detail here in *Chapter V, DOING LIFE! 12° of Freedom in the 12 Steps to Recovery*.

ARTFORM QUESTIONS

| Type Of Question | Question | Task | Purpose |
|----------------------------------|--|-----------------|-------------------------------------|
| Objective | <i>"What stands out?"</i> (Object, phrase, situation word, event, sound) | Recall | Perception (Awareness) |
| Subjective | <i>"What would you change?"</i> (Add/remove color, sound, etc.) | Involvement | Opinion (Feeling) |
| Expressive | <i>"What else would you do?"</i> (Music, hang it, use it, leave) | Self-Expression | Personal Response (Involvement) |
| Interpretive | <i>"What does it mean to you?"</i> (Give it a title, tell a story word, event, sound) | Understanding | Seeing The Whole (Conceptualize) |
| Grounding Personalize | <i>"Where in your life?"</i> (Felt, seen, done, experienced) | Internalizing | (Insight) |
| Responsive | <i>"How would you summarize?"</i> | Closure | Completion |

RULES FOR PARTICIPATING IN AN ARTFORM:

- 1) Answer every question.
- 2) Answer the question asked.
- 3) Answer the questions differently than anyone else.

*How to Teach DOING LIFE!*⁹⁵

"You Are Accepted"

The essence of Thresholds is expressed in this article by the Reverend Paul Tillich.⁹⁶ In it, Rev. Tillich discusses the meaning of the words: *sin*, *separation* and *grace*. He begins:

*"Moreover the law entered, that the offence might abound.
But where sin abounded, grace did much more abound.'
- ROMANS 5 : 20*

These words of Paul summarize ... the Christian understanding of life. To discuss these words, ... has always seemed impossible to me. I have never dared to use them before. But something has driven me to consider ... as the all-determining facts of our life: the abounding of sin and the greater abounding of grace.

... There are no substitutes for words like "sin" and "grace". But there is a way of rediscovering their meaning, the same way that leads us down into the depth of our human existence. ... Let us therefore try to penetrate the deeper levels of our life, ...

*... sin does not mean an immoral act, ... sin is the great all-pervading problem of our life ... Perhaps the word 'sin' has the same root as the word 'asunder'. In any case, sin is separation. ..."*⁹⁷

Like Fuller, Tillich wanted his audience (congregation) to explore the deepest meaning of the words he used, to embrace the depths of words that had lost their power through common usage, rigid dogma and careless assumption. He says, *"in spite of the abounding of sin grace abounds much more."* It is out of a misunderstanding of "sin" that punishment became such an integral part of corrections and criminal justice world wide. Modern correctional practices and philosophy grew out of religious tenants, fostered in this country in particular by the Quakers. That society has strayed so far from their original intent contributes to the escalation of incarceration of "offenders." Modern society chooses to punish those who "offend."

Punishment for sins is part of the *"Dark Ages thinking"*⁹⁸ Fuller encourages his students to challenge. In his paper, "Mistake Mystique" he too introduces a new way of thinking about sin, in the language of Synergetics. A scientist, Fuller expressed his understanding of this spiritual concept from the perspective of geometry and physics. He says:

"... Mistakes are sins only when not admitted. Etymologically, sin means omission where admission should have occurred. An angle is a sinus, an opening, a break in a circle, an omission in the ever-evolving integrity of the whole human individual.

I AM ACCEPTED, MISTAKES AND ALL!



"Simply accept that you are accepted."

- Rev. Paul Tillich

*"Came to believe that a power greater than ourselves could restore us to sanity",
- Step 2: Restore Sanity, p. 29, DOING LIFE! A Life Skills Program for Recovery from Addictions*

Human beings were given a left foot and a right foot to make a mistake first to the left, then to the right, left again, and repeat. Between the over-controlled steering impulses, humans inadvertently attain the between-the-two desired direction of advance. This is not only the way humans work — it is the way the universe works. This is why physics has found no straight lines; it has found a physical universe consisting only of waves.⁹⁹

Step 2 in DOING LIFE! is based in these two articles. They speak directly to the essence of corrections as practiced in the TLE™ and taught in DOING LIFE! and S.M.A.R.T. CHOICES!. Both the Facilitator's Guide and staff training programs include experiential exercises studying these papers, to encourage a deeper understanding of the concept of “corrections” and challenging the idea of punishment as a tool for intervening in criminal behavior. While apparently unintentional, the striking similarity between Thresholds and the 12 Steps was the first step to the integration of the two models in the TLE™ and eventually into DOING LIFE!.

Control Theory

Reality Therapy by Dr. William Glasser was another major influence on the development of the ideas presented here.¹⁰⁰ Dr. Glasser's work with juvenile delinquents was discussed in this, his first book. Glasser has continued to refine his approach over the years and renamed the model he developed as Control Theory¹⁰¹ and later in the 1990's, Choice Theory. The premise, briefly, is that one's actions are motivated by needs, which all human beings hold in common.

He begins Control Theory with the questions, "*Why do we stop for red lights?*" and "*Why do we answer a ringing telephone?*" In response to "*Because it is red or ringing,*" he says, "*No, we have a choice to stop or not or to answer or not. We stop because we want to avoid an accident or because we choose to obey the law. ... We answer the telephone because we want to know who is there.*" Glasser says that if humans were simply a stimulus/response organism, as theorized by behaviorists like B. F. Skinner, they would be unable to avoid answering when they do not want to, yet humans do not always answer a ringing telephone. A person who has a compelling personal reason (i.e. rushing to a hospital in an emergency) might not always stop for a red light, because the emergency is the greater need. Behaviorist theories posit that humans are driven by stimulus/response as are lower beings, such as the rats in Skinner's mazes.¹⁰² Glasser says humans are thinking, choosing beings, controlled from an internal awareness of needs, wants and desires.

Needs as identified by Dr. Glasser are: *that which defines basic needs as "the need to survive and reproduce, ...to belong, ...the need for power, ...freedom ...and fun."*¹⁰³ While reminiscent of Dr. Abraham Maslow's Hierarchy of Needs, the major departure is that Dr. Glasser says that there is no hierarchy when it comes to needs, no one need is more important than another. All needs are basic to human health and happiness, and equally important. As an example, he discusses suicide from despair at the loss of a loved one. He says, if the need to survive and reproduce were the dominant need (as posited by Maslow) then there would be no suicide, as the need to survive would take precedence over the need to belong.

Dr. Glasser's work was also informed by current research on the brain and how human beings think, information not available to Dr. Maslow when he began discussing needs. Dr. Glasser worked with an incarcerated population and had direct experience with the same

issues that DOING LIFE! seeks to address. As with Transactional Analysis, Dr. Glasser also presented his theory in simple, easily understandable language.

Glasser identified three "Rs" of Reality Therapy as **R**eality, **R**esponsibility, **R**ight and wrong. He said that the juvenile delinquents with whom he worked needed to learn about Realistic limits in life and that freedom is based in **R**esponsibility, that is the ability to take **R**ight action and avoid doing wrong, no matter what circumstances one may deal with. Glasser defines **R**esponsibility as *"the ability to fulfill one's needs, and to do so in a way that does not deprive others of the ability to fulfill their needs"*¹⁰⁴ Glasser says that humans must learn **R**esponsibility to feel worthwhile.

Another operating premise of Network, Shock Incarceration and the DTC is that offenders do not feel worthwhile. They have low self-esteem, poor self-images and have resorted to drugs and alcohol as poor solutions to numbing the pain of their failures. They have not learned how to get their needs met appropriately.

The underlying basis of the Network philosophy, which has become the philosophy of the Shock Incarceration program and the Willard Drug Treatment Campus, is a theoretical model of the causes of delinquency known as *"control theory."* Part of a group of social and cultural support theories of criminality, control theory proposes that *"nonconformity is a product of the failure of the social bond. Through the attachment of individuals to others, conformity is assured. When such attachments fail to develop or when they are disrupted, the internalization of legitimate norms becomes problematic."*¹⁰⁵ The goals and methods of Network, Shock Incarceration and Willard DTC, are consistent with attempts to counter some of the causes of delinquency as outlined in social control theory.

As one of the main proponents of this control theory of delinquency, Dr. Travis Hirschi has made a study of delinquent behavior and gangs. His book, Causes of Delinquency, proposes that *"delinquent acts result when an individual's bond to society is weak or broken."*¹⁰⁶ This bond consists of attachment to others, commitment to values, involvement in conventional activities, and belief in a positive value system. It is important to note that these four components of control, **A**ttachment, **B**eliefs, **C**ommitment and **I**nvolve^ment (ABCI) are the same attractions that lead to gang behavior. The assumption made by control theorists is that peo-

ple who are at risk of engaging in criminal behavior are individuals whose bond to larger society has been weakened or broken.

Gangs are alienated youth's attempt to form meaningful bonds to significant others. Gangs meet all of Hirschi's conditions of control. Gangs are a result of a weakened bond to the larger society and it is the very power of the Needs Glasser identifies that leads to gang behavior. The colors, rituals, initiation rites, norms, rules, culture and codes all speak to the compelling drive to get important needs met. This concept is discussed more fully in the chapter, Every Day in America.

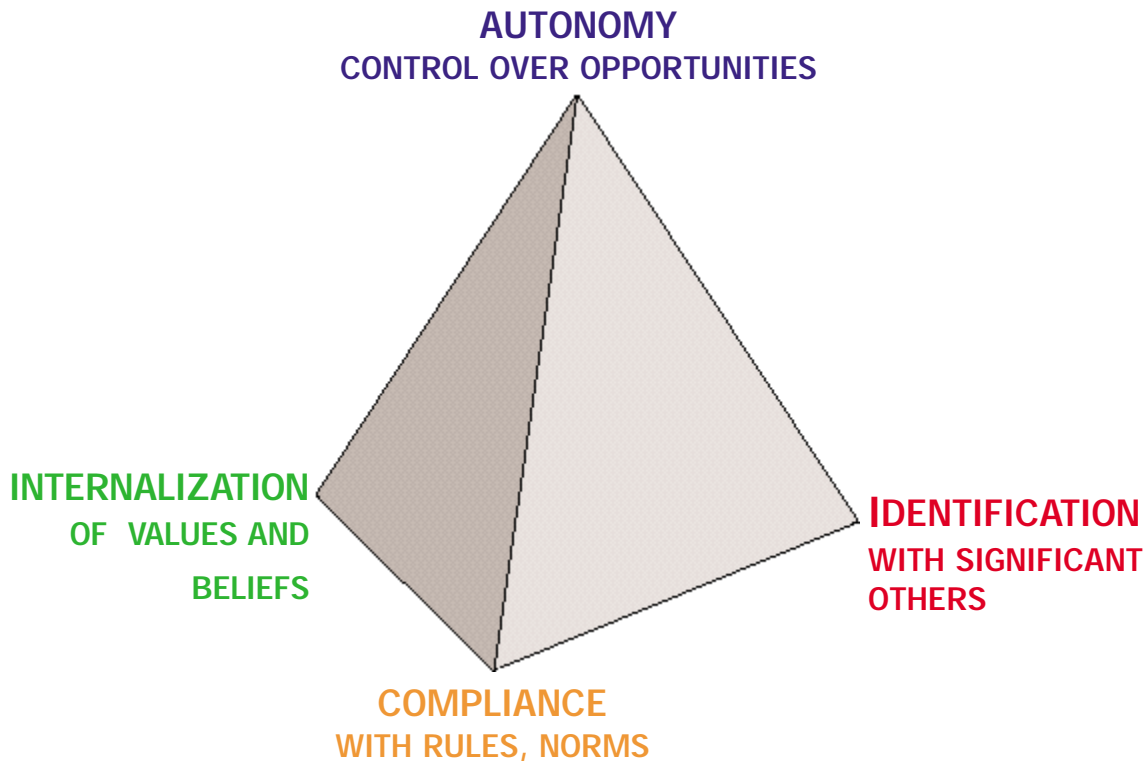
The focus of the TLE™ is to repair the social bond, by teaching community living skills to participants in the context of a caring community. That these environments for change are established in prisons demonstrates that a caring community can exist anywhere that human beings choose to create support systems.

The study of decision making, Transactional Analysis, Gestalt, Rational Emotive Therapy, Cognitive theory, human development, learning theory and accelerated learning techniques, influenced the development of models that seek to restore or strengthen appropriate, responsible bonds to society that address alienation and encourage getting one's needs met in ways that do not interfere with others getting their needs met. Philosophy, principles, strategies and methods from those models have been incorporated into the TLE™.

F. Ivan Nye, another proponent of control theory, identifies four types of social controls on human behavior. They include: *"compliance with rules, identification with role models, internalization of values, and autonomy."*¹⁰⁷ The TLE™ teach offenders how to live within society's rules as a practical survival technique, how to select and learn from positive role models, to apply life-affirming values without compromising principles, and how to make autonomous decisions which lead to success. The staff who work in the TLE™ are carefully trained in the principles and methods as their roles are crucial to the community values taught in the programs.

Wells and Rankin summarized four elements of social controls on human behavior identified by F. Ivan Nye, which include:

CONTROL THEORY ON THE TETRAHEDRON



Clark, 1998

- (1) direct control, based on the application (or threat) of punishments and rewards to gain compliance with conventional norms;
- (2) indirect control, primarily based on affectional attachment to, or identification with conventional persons, (especially parents);
- (3) internalized control, based on the development of autonomous patterns of conformity located in the individual personality, self-concept or conscience;
- (4) control over opportunities for conventional and deviant activities whereby compliance results from restricted choices or alternatives.¹⁰⁸

The four control strategies outlined by Nye represent a continuum of mental and moral development, similar to those identified by Ericson and Piaget.¹⁰⁹ Problems result when only one of the four is emphasized, to the exclusion of the others.

Fuller addresses the issue of developing Autonomy as follows:

"From my viewpoint, by far the greatest challenge facing young people today is that of responding and conforming only to their own most delicately insistent intuitive awarenesses of what the truth seems to them to be as based on their own experiences and not on what others have interpreted to be the truth regarding events of which neither they nor others have experienced-based knowledge.

This also means not yielding unthinkingly to "in" movements or to crowd psychology. This involves assessing thoughtfully one's own urges. ... It involves thinking before acting in every instance." 110

In order to achieve true Autonomy, one must know and understand the reason for rules, have a solid sense of one's own values, gained from confidence in oneself and a steadfast focus on goals. The TLE™ are designed to support participants to learn skills that lead to Autonomy and Responsibility. Strategies for teaching these skills are discussed more fully here in Chapter IV: Environment is Stronger than Will.

For change to be lasting, all four strategies of the system must be present in a treatment program. One does not learn autonomy without a healthy respect for realistic limits. One learns about respect and other norms, primarily from one's family of origin, other important adults and significant peers. A person's norms reflect the norms of their family of origin. If one rejects larger society, the need for the social bond is so strong that one finds a way to meet that need. Gangs are one way to get needs met when they are not met positively.

A premise of the TLE™ is that if one cannot get one's needs met positively, then one will get them met negatively. Therefore the structure of the TLE™ support participants to learn how to identify what is most important to them and make decisions that will most support them to achieve those goals. To do this they learn the 5 Steps to Decisions: See Your Situation Clearly, Know What You Want, Expand Possibilities, Evaluate and Decide, and Plan for Action. Structures are in place to support participants to learn how to get their needs met and to give and receive support necessary for all in the environment to live joyfully and successfully. When one respects that rules support everyone in the environment, then compliance with those rules becomes part of a mutually supportive environment.

In his book, The Mask of Love, Corrections in America: Toward a Mutual Aid Alternative,

about restorative justice, Dennis Sullivan speaks to what happens when one experiences a loss of control in getting one's needs met.

"Each of us, when confronted with instances where we have compromised ourselves, comes face to face with what I call admissions of self. These admissions of self are essentially a process where we recognize a compromised situation, one where we have been treasonous to ourselves, to the possibility of growing up some more, of becoming more whole, more sane, freer. Because these admissions counteract the conceptions we had lived by till then, those structures which had served us to the point of compromise, these admissions come hard. They bring pain and suffering. We are faced with more of the darkness of our existence, new fears, new impulses, the material of self we had not considered previously.

*Oddly enough, without these confrontations with self we become immobile and sedentary. We grow like bulbous carrots deformed in rocky soil. After awhile we begin to decay. But with them we gain insight, a new sense of direction, increased awareness. In a somewhat magical way a path is charted for us to move along sanely amidst the pursuing complexity of life. ..."*¹¹¹

Sullivan encourages those interested in justice to continue to confront one's assumptions, compromises, behaviors *treasonous to ourselves*, as a way of supporting everyone in society to become *more whole, more sane, freer*. Another operating premise of the model presented here is that criminal behavior is a result of compromising oneself, a loss of integrity, thus a loss of control. Fuller says integrity is the essence of life and a result of speaking and acting only with good purpose. With integrity comes self-control.

Staff and participants in the TLE™ are taught how to make these admissions of self, through a variety of strategies, including daily Community Meetings,¹¹² work with the 12 Steps, particularly Step 4 and Step 10, The Game,¹¹³ Clearings, Three Part Meetings and in counseling sessions.

The second community standard for the TLE™ is *"Speak and act with good purpose."*¹¹⁴ The other eight are S.M.A.R.T. guidelines for participants to use to evaluate themselves daily on how well they have done toward achieving that standard in particular as well as the others.

Fuller modeled this important strategy in his meticulous journals of his life that he

named *Chronofiles*. He began this comprehensive journal at age 12, organized it at 27 and continued to keep his journals throughout his life. He spared himself not at all from the strict adherence to telling the truth about what he had done or failed to do in his life's journey. A number of other sources, including Einstein, Glasser, Goffman, and Gross¹¹⁵ all speak to the power of journaling to develop clarity.

The 12 Steps¹¹⁶ have their foundation in admitting the truth and living from that truth. From Step 1, "*We admitted we were powerless over our addiction, that our lives had become unmanageable,*" to Step 5, "*We admitted to God, to ourselves and another human being the exact nature of our wrongs*" the 12 Steps are a path to self-control and personal power.

Step 4 requires "*... a searching and fearless moral inventory of ourselves*" and Step 10 says, "*We continued to take personal inventory and when we were wrong, promptly admitted it.*" Step 4 and Step 10 provide the necessary Torque, the fourth and tenth Degrees of Freedom, to keep one moving forward from one's center.

As each restraint (Degree of Freedom) is applied to an object or situation, stability increases. In humans, the application of the 12° of Freedom through the 12 Steps to Recovery leads to autonomous self-control. Thus, it is no longer necessary for an outside agency (i.e. criminal justice) to exert control over an individual. Once a person has gained self-control through *compliance with conventional norms, identification with significant others* who are successful at mastering their lives, and internalization of positive values, one is capable of Autonomy.

The TLE™ and Fellowships of AA and NA offer positive communities to support each individual who chooses to be a part of them to learn strategies for success. All of the TLE™ are dedicated to supporting each individual to learn as much as he or she can about how to overcome limits and learn how to be responsibly successful in life.

The philosophy as presented on the facing page is painted on the walls of every TLE™, Network, Shock Incarceration and at the Willard Drug Treatment Campus in New York State, in Louisiana's I.M.P.A.C.T. program, in Oregon's S.U.M.M.I.T. program and other TLE™ throughout the United States where staff have been trained in this model:

SHOCK IS: (NETWORK, IMPACT, SUMMIT, WILLARD DTC, etc.)

- * A **POSITIVE ENVIRONMENT FOR HUMAN DEVELOPMENT** IN A **CARING COMMUNITY** WHERE **MEMBERS** CAN HELP THEMSELVES AND EACH OTHER. **STAFF AND PARTICIPANTS** WORK **TOGETHER** TO ESTABLISH AND MAINTAIN **POSITIVE, GROWTH-FILLED ENVIRONMENTS** WITHIN PRISONS. COMMUNITY MEMBERS FOCUS ON **CHANGE** AND **CONFRONT ATTITUDES** WHICH ARE **DESTRUCTIVE** TO **PARTICIPANTS** AND THE **LIFE OF THE PROGRAM.** ¹¹⁷
- * A PLACE TO **SET GOALS** AND **PRACTICE BEHAVIORS** THAT LEAD TO **SUCCESSFUL LIVING.**
- * A **DISCIPLINED LIFESTYLE** BRINGING A PROCESS FOR EXAMINING **ATTITUDES** AND **VALUES** AND FOR **LEARNING** TO **DEAL WITH STRESS.**
- * A **CHANCE TO CHANGE, TO CONFRONT MISTAKES** AND **ACCEPT RESPONSIBILITY** FOR OUR **LIVES.** ¹¹⁸

Neuro Linguistic Programming

Neuro Linguistic Programming¹¹⁹ was developed by a psychology professor and a computer programmer as a result of daily discussions they had over lunch at the University where they taught in the 1970s. In brief, NLP teaches people how to access and use strategies for success in any endeavor they choose. The model's operating premise is that it is out of the images one holds of oneself, others and life that human beings make choices. Humans program their thinking and patterns of action, the brain's neural pathways, through language. Thus, Neuro-Linguistic Programming (NLP). As Henry Ford said, "If you think you can, or you think you can't, you're right." Poor choices imply poor strategies for making those choices. Successful strategies can be learned through human beings' unique tendency and ability to model behavior. To be successful, NLP proposes that one should find the most successful people to model and learn to duplicate their strategies.

NLP excels at teaching strategies for success. NLP identifies the three primary ways humans learn and process information as Visual, Auditory and Kinesthetic. The checklist from the book the way they learn¹²⁰ and illustrations on the facing page are used in the Facilitator's Guide to DOING LIFE! to introduce facilitators to NLP. In their first books, The Structure of Magic, Volume I and II, Bandler and Grinder say,

"What we have attempted to do ... is not to create a new school of psychotherapy but rather to make understandable and learnable some of the language skills of some of the world's most talented psychotherapists. ... Our approach to this was to distill and formalize the patterns of therapeutic interaction which are common to some of the leading clinicians of the many schools of psychotherapy. By formalizing these patterns, our belief is that they will become available as a tool for people helpers to have access to the resources of these therapeutic wizards."¹²¹

Those books provide step-by-step tools to study the structure of change and the specific strategies of some of the masters of the therapeutic process. When Richard Bandler, the computer programmer, and John Grinder, the psychologist, were developing the model, they wondered what separated the "master" therapists and change agents from those who were not as effective. To learn what made the difference, they decided to study the very best therapists they could find.¹²² Two of these were Dr. Milton Ericson and Dr. Virginia Satir, both world renown for their mastery in dealing with clients. Bandler and Grinder excelled at teaching oth-

I LEARN BEST BY ...

VISUAL

“See It”

Score:



- I almost always prefer books that include pictures or illustrations with the text.
- I seem to “daydream” when I’m trying to get a mental picture of what’s being said.
- I need to see an illustration of what I’m being taught before I understand it.
- I am drawn to flashy, colorful, visually stimulating objects.
- I usually remember better when I can actually see the person talking.

AUDITORY “Say It”

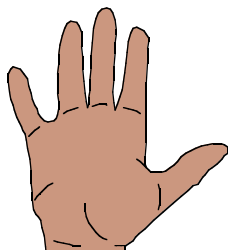
Score:



- I need to hear myself say it in order to remember it.
- I would rather listen to a recording of a book than sit and read it.
- I often need to talk through a problem aloud in order to solve it.
- I memorize best by repeating information aloud or to myself over and over.
- I remember things easier when there is a rhyme or musical rhythm.

KINESTHETIC “Do It”

Score:



- I have difficulty sitting still for more than a few minutes at a time.
- I usually learn best by physically participating in a task.
- I prefer to read books or hear stories that are full of action.
- I remember best when I can do something with the information.
- I almost always have some part of my body in motion.

My best learning style is: _____

My strongest learning mode is: _____

Checklist from the way they learn, by Cynthia Ulrich-Tobias (page 90)
as presented in the Facilitator’s Guide to DOING LIFE!, 123

ers how to learn from masters, by identifying, in exacting detail, the strategies they used to achieve extraordinary results. Their workshops focused on training clients to develop strategies for personal and professional mastery of skills.

While they wrote a number of books about NLP, the most effective way to learn the model is in experiential workshops, thorough practice of the methods and techniques. NLP helps one to analyze the structure of interactions (transactions) and to ask clarifying questions to support clients to become clear about goals, the effective strategies they have that help them to accomplish their goals and the interfering strategies that get in their way. NLP offers many specific tools to increase success and decrease defeat. By aligning language, breathing, posture and tone, one can learn to duplicate patterns of success and change *"Fear Into Power!"*

Anthony Robbins¹²⁴ has done a great deal to make this model accessible to audiences world-wide. Robbins is an example that the model provides a map for success, as he clearly establishes in his books, informational videos, and appearances as a consultant and instructor all over the world. He has become, as was his stated goal in 1983, *"one of the best known, most recognizable, presenters on the planet."* Today, Anthony Robbins is one of the most well known consultants and instructors of NLP in the world. He has that recognition because of how effectively he uses, models and teaches NLP. He set some very specific goals for himself when he started, which included that he would be the most well known NLP practitioner in the world in five years. This is particularly notable since he has accomplished that goal in grand fashion, as well as many other goals he set in 1983. In his book, Unlimited Power, Robbins introduces his plan for mastery of the desired "state" to accomplish any goal by defining the word "power."

"Power is a very emotional word. People's responses to it are varied. For some people, power has a negative connotation. Some people lust after power. Others feel tainted by it, as if it were something venal or suspect.
...

... To me, ultimate power is the ability to produce the results you desire most and create value for others in the process. Power is the ability to change your life, to shape your perceptions, to make things work for you and not against you. Real power is shared, not imposed. It's the ability to define human needs and to fulfill them—both your needs and the needs of the people you care about. It's the ability to direct your personal kingdom—your own thought processes, your own behavior—so you can produce the precise results you desire."¹²⁵

Robbins addresses the difference between NLP and the “power of positive thinking.”

“... Why aren't we all empowered, happy, wealthy, healthy and successful?

... Action is what unites every great success. Action is what produces results. Knowledge is only potential power until it comes into the hands of someone who knows how to get himself to take effective action. In fact, the literal definition of the word “power” is “the ability to act.”

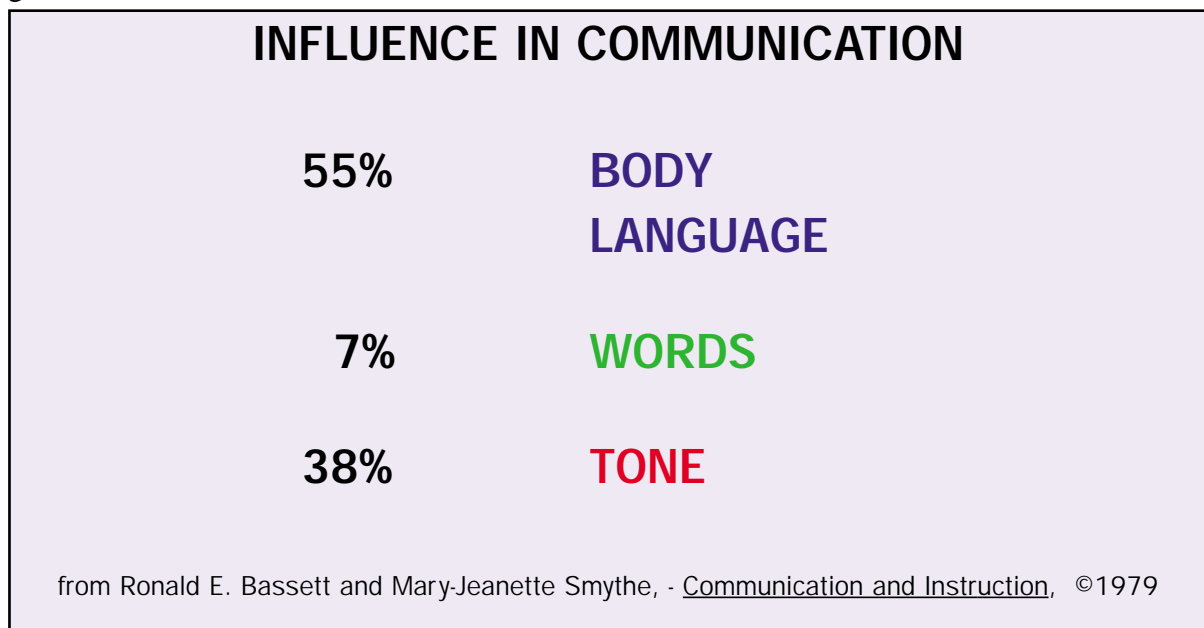
...

We all produce two forms of communication from which the experience of our lives is fashioned. First, we conduct internal communications: those things we picture, say, and feel within ourselves. Second, we experience external communications: words, tonalities, facial expressions, body postures, and physical actions to communicate with the world. Every communication we make is an action, a cause set in motion. ...

Communication is power. Those who have mastered its effective use can change their own experience of the world and the world's experience of them. ...

... How you feel is not the result of what is happening in your life—it is your interpretation of what is happening. ... the quality of our lives is determined not by what happens to us, but rather by what we do about what happens.”¹²⁶

The following chart is an illustration of the influence of each of the various modes of communication based on research presented in the book, Communication and Instruction, by Bassett and Smythe.¹²⁷ It illustrates further the point Robbins makes about the power of congruent action.



This chart is presented in the Facilitator's Guide to DOING LIFE! and in staff training for the TLE™. Staff and facilitators are then taught specific strategies for enhancing their own communication and supporting the client population to learn strategies that build their own personal power. People learn to develop congruent physiology, language, and energy to accomplish the goals they set for themselves.

Note that words influence only 7% of communication. That is why the phrase, "*Do as I say, not as I do,*" has never worked for parents with their children. Human beings are unconsciously modeling all the time. Bandler, Grinder, Robbins and other NLP practitioners suggest that in order to be maximally effective, model successful people consciously. Walk like they walk, match their breathing patterns exactly, use the same words, inflections, tone, get inside their heads as much as possible and model their patterns to duplicate their success state.

Observing young children at play further highlights this point. Young children learn to be grown-ups by patterning their behavior after the behavior of the significant adults around them. If their models are successful and happy, they will learn the patterns of success and happiness, if they are depressed, angry or hostile, they will duplicate those patterns. For example, it is widely known that the Kennedy family was expected to come to the dinner table prepared to discuss world events, politics and history with their mother, Rose, and their father, Joe. This was passed on to their children in turn. As a result, the Kennedy clan are among the most influential families in the political and public service arena.

On the other end of the spectrum, a sad and chilling example of the power of modeling arrived at one of the Shock facilities in the form of several polaroid pictures of a three year old to his father, an inmate in Shock Incarceration. The boy was dressed in "gang" colors, an expensive leather jacket and \$150 high top sneakers, with several gold chains around his neck, holding a fist-full of \$20 and \$50 bills and flashing a gang hand sign. The inscription on the back of the picture said, "*Candy money, poppy! I'm your little man. Come home soon!*" Success in this family was defined by how much "stuff" they had, by material possessions.

If the father cannot change his patterns, when the child follows in his footsteps and begins to enter the criminal justice system a few short years in the future, a sociologist will

describe them as a “criminogenic” family.

Staff in the TLE™ are taught the principles of modeling, as one of their primary functions is to be role models for the inmates in the program. A simple game, “Simon Sez” played at a fast pace periodically during training illustrates the impossibility of doing as “Simon Sez” rather than modeling what “Simon” is doing, as instructions for an action are shouted out while the leader is doing something very different than what “Simon Sez” to do.

NLP teaches people how to model excellence.

“Bandler and Grinder found that there are three fundamental ingredients that must be duplicated in order to reproduce any form of human excellence. They are really the three forms of mental and physical actions that correspond most directly to the quality of results we produce. ...

The first door represents a person’s belief system. What a person believes, ... thinks is possible or impossible, to a great extent determines what he can or cannot do. ... when you don’t believe you can do something, you’re sending your nervous system consistent messages that limit or eliminate your ability to produce that very result. If, on the other hand, you are consistently delivering to your nervous system congruent messages that say you can do something, then they signal your brain to produce the result you desire, and that opens up the possibility for it. ...

The second door that must be opened is a person’s mental syntax. Mental syntax is the way people organize their thoughts. Syntax is like a code. There are seven digits in a phone number, but you have to dial them in the right order to reach the person you want. ...

The third door is physiology. The mind and body are totally linked. The way you use your physiology—the way you breathe and hold your body, your posture, facial expressions, the nature and quality of your movements—actually determines what state you are in. The state you’re in will determine the range and quality of the behaviors you’re able to produce. ...”¹²⁸

These three ingredients are unconscious habits most of the time. People are rarely conscious of how their beliefs, mental syntax and physiology reflect “who they are” and how they communicate. Human beings learn belief systems from their families of origin and oth-

ers who significantly impact their lives. As the Kennedy clan learned to value public service and the use of personal power in what they consider “good” works, “*Poppy’s little man*” is learning to value material things, the “stuff” of instant gratification. In a Step 4 exercise where inmates are asked to list their assets and liabilities, one inmate listed “15 gold chains, two signet rings, a Lexus and a Rolex” as assets. When he was reminded that none of those things had helped him stay out of prison, he argued a while, then began to think about what assets he had that did not “cost” him his personal freedom. Indeed, a graduate some years later was killed for his gold cross and chain eight days after release.

In terms of mental syntax, experience shows inmates’ patterns of thinking generally begin with “*I can’t ... I don’t know ... don’t have ... It’s not fair ...*” etc., and are sprinkled liberally with “*but*” and “*no.*” Their physiology: body language, posture, facial expressions, even their way of dressing, usually expresses discouragement, defeat, hostility, shame and often defiance. When asked if they understand the term “*probable cause,*” they know the term, having been arrested many times. When it is suggested to them to define “*probable cause*” as “*probably I should arrest you,*” they understand the reasons for staff insisting that they change their posture, facial expressions and grooming to that of a winner, rather than a loser, and why they are expected to walk with pride and dignity, heads up, shoulders back, speaking and acting purposefully and clearly.

The TLE™ teach them how specifically to alter their facial expressions, to stand straight and move with purpose, to speak effectively and to adopt the stance (“state”) of a winner. Examples of successful people, including recovering addicts, now successful ex-convicts and others who overcame defeat are offered, discussed and modeled. For example, a Step 9 exercise has them watch Dr. Martin Luther King’s “I Have A Dream” speech, discuss it in the Artform process, memorize the portion of it that begins with the cadence “*I have a dream ...*” and deliver it in front of their community group in Dr. King’s cadence, duplicating his posture, tone, gestures and passion. In part, that section says:

“I have a dream that one day on the red hills of Georgia, sons of slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood.”

I have a dream that one day, even the state of Mississippi, a state sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. ***I have a dream today!***

I have a dream that one day, ... little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. ***I have a dream today!***¹²⁹

Inmates then write their own, personal "I Have A Dream" speech, using the same type of phrasing, rhythm and cadence and deliver it to their group. Finally, they write home to someone who matters to them to tell them about it. If they have no one at home, they write a letter to themselves. Their letters are expected to specify commitments about how they will work to achieve their dream. This exercise integrates the methodology of NLP, accelerated learning techniques and is based in the principles of Synergetics and Transactional Analysis.

Books like Iyanla Vanzant's The Value in the Valley, A Black Woman's Guide Through Life's Dilemmas,¹³⁰ and Nelson Mandela's Long Walk to Freedom,¹³¹ are assigned to help inmates learn how to reframe negative experiences in ways that they can learn from them.

In their books,¹³² Bandler and Grinder offer highly technical, exacting explanations and descriptions of their observations of the patterns and techniques of the master therapists they studied. As their first attempts to expose the methodology, they developed comprehensive flow charts, schematics and tables to illustrate the patterns and techniques.

The explanations are complex and sometimes difficult to follow. Most people who learned the methods well, learned them from exposure to their workshops and used their books to remind them of the concepts covered there. Many of the books that came later, written by students of Bandler and Grinder, are much easier to follow and more practical as tools to teach the techniques.

One student of John Grinder, Dr. Genie Z. Laborde¹³³ has done an excellent job of teaching NLP techniques in a practical, down-to-Earth way in her book, Influencing with Integrity, Management Skills for Communication and Negotiation. In it, Laborde presents many

specific methods for anchoring NLP into one's repertoire in clear, immediately accessible language, with illustrations and useful exercises. The illustrations on the facing page are adapted from *Chapter 5, The Five Finger Pointers*. This is one example of how Laborde has readers anchor NLP strategies in their physiology, a most effective accelerated learning technique. Readers use illustrations of the hands as templates for learning the skills.

"The time has come to deal with words and what they may mean in a particular communication process. ... the content of a communication. Until now we have been concerned with the process of communication, not the content. The content is much less important than facial expressions, body postures, and the sounds of the voice (tone, timbre, tempo, volume) according to linguistics experts like Mehrabian and Birdwhistell. Yet content does matter, and we do need to understand what the other person is saying. Mutual understanding (is) ... especially important ... between two people or twenty. ... To use these procedures, you need to know about five questions called the Pointers.

The Pointers have a distinguished lineage. Their great-grandparents are Alfred Korzybski and Noam Chomsky. Korzybski pointed out that the map of something is not the same as the territory it represents, and the word is not the thing named. ...

Chomsky added the idea that impoverished and inadequate mental maps of reality are the result of glitches (malfunctions) in our perceptual and thinking processes.

*John Grinder and Richard Bandler ... took these earlier ideas, added new insights, and created the Meta Model to explain how language works. ... Originally, the Meta Model filled two books, volumes I and II of *The Structure of Magic*. John Grinder ... reduc[ed] these two books to five questions.*
...

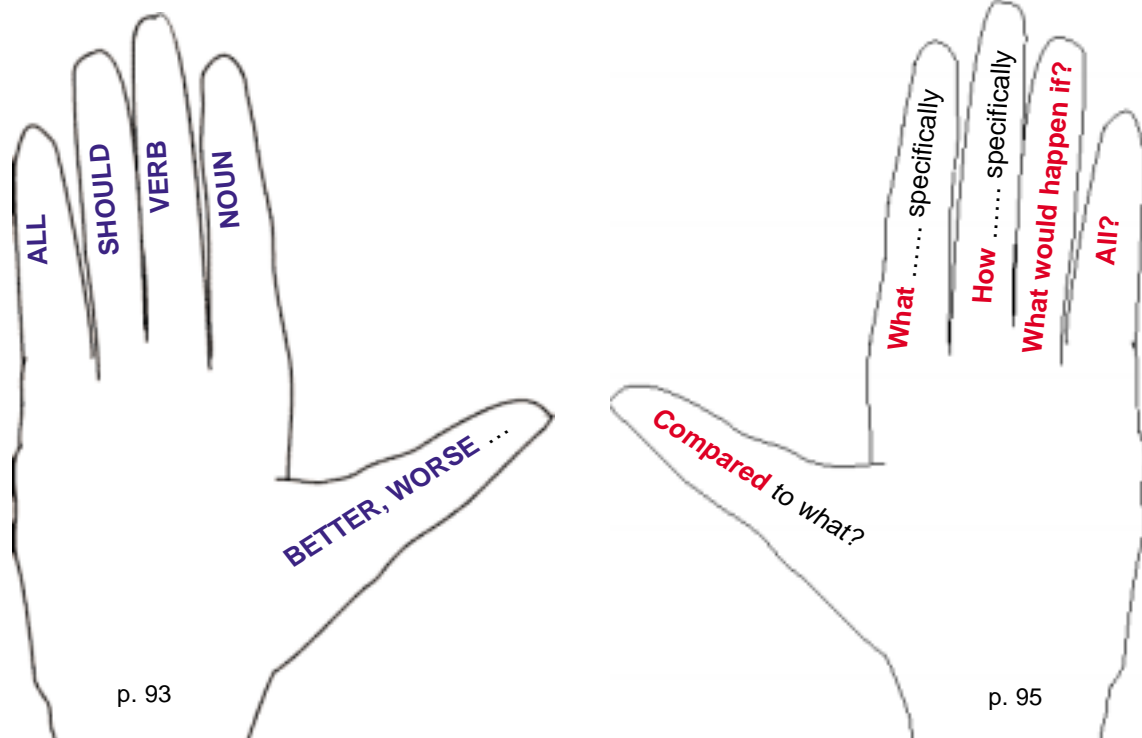
The first two Pointers clarify nonspecific nouns and verbs. The third Pointer questions rules like "shoulds" and "should nots." The fourth pointer is for generalizations. The fifth (thumb) is for changing comparators without antecedents (such as "better").
...

The first two Pointers uncover specific meanings that are idiosyncratic to the individual. The next two Pointers ... are spotlights to illuminate holes, blanks, or glitches in your or the other person's thinking processes. Most of us have thinking habits that are less than optimal. Deletions, distortions, and generalizations are errors on our maps of reality that often block us from seeing answers to our problems.

THE FIVE FINGER POINTERS

RECOGNITION HAND

POINTER HAND



...

The fourth pointer works to expose the fallacy of generalizations. Generalization is a natural thinking process that makes it possible for us to open doors and turn doorknobs without thinking. Once we know what ... and how ..., we generalize this information to all doors and simply open them without a thought. ... Obviously, we need generalizations to function in the world. ...

On the other hand, inappropriate generalization can create unnecessary pain and limitations in behavior. ...

...

Words such as all, every and always will alert you to generalizations. ... Few generalizations are true all the time. When we generalize, we ignore exceptions to the rule. ...

The fifth and last Pointer [the thumb] is used for comparitors ... such as better, worse, easier ... Remember to use a Pointer only when the unexpressed information affects your own or the other's outcome. ... as long as that question will elicit information you need.¹³⁴

Laborde's book is full of these practical exercises for learning to gain control over one's thoughts, language and choices. NLP is one of the most effective tools for teaching the structure of effective communication and success strategies. It offers specific tools for teaching how to think clearly and effectively. As her work is geared to business people, she focuses on improving the quality of written and verbal communications in business settings. However, everything she discusses is easily translated into a therapeutic or accelerated learning setting. It is very useful in teaching inmates how to present themselves effectively and to "sell" themselves to prospective employers. These techniques have been integrated into the TLE™ and staff training. Chapters include:¹³⁵

Outcomes (See/Hear/Feel Sensory Data)

Rapport (Matching Tone or Tempo ... Breathing ... Rhythms ... Postures)

Perception + Thinking → Communication

Sensory Acuity (Unconscious Visible Responses)

The Five Finger Pointers

Meeting Procedures

Syntonic Sales Techniques

Flexibility and Negotiating

NLP is congruent with the Synergetics model discussed here. Fuller defined words as "*The first industrial tool.*" He believed the conscious use of precise language to be essential to child development and learning. Discussing the innate capacity of children to learn, Fuller said,

*"If parents take the trouble to speak clearly, to use their language effectively, to choose appropriate words, the children are inspired to do likewise. If the parents' tones of voice are hopeful, thoughtful, tolerant, and harmonious, the children are inspired to speak likewise. If the parents are not parroting somebody else, but are quite clearly trying to express themselves, nothing encourages more of the intuitions of the young life to commit itself not only to further exploration but to deal competently in coordinating its innate faculties. However, if the parents indicate that they are not really trying, or relapse into slang cliches, slurred mouthings, blasphemy, anger, fear, or intolerance, indicating an inferiority complex which assumes an inability of self to attain understanding by others, then the children become discouraged about their own capability to understand or to be understood."*¹³⁶

As most inmates come from impoverished backgrounds, the attention to language Fuller encourages has rarely been part of their development. Rather, the offender population's language most often reflects the "*slang cliches, slurred mouthings, blasphemy, anger, fear, or intolerance,*" Fuller says indicates an *inferiority complex*. Chapter II: Every Day in America, addresses this issue and discusses one approach to the solution introduced in the TLE™. The Community Standards of the TLE™ expect participants to "*speak and act supportively*" (Standard #2) and go on to define, in Standards 3 through 9, "*HOW specifically*" such communication is most effective. The Standards are discussed in detail in Chapter IV: Environment is Stronger Than Will. Participants evaluate themselves in daily Community Meetings, using these Standards as a *comparator* for effective behavior.

Another helpful discussion of NLP is found in Unlimited Power, A Black Choice,¹³⁷ by Anthony Robbins and Joseph McClendon III. McClendon is noted as an authority in the African-American community and a head trainer for Robbins Research International. McClendon introduces the book with a story about a frightening assault perpetrated on him by three "rednecks" who jumped him and viciously beat him solely because he was black, in the wrong place at the wrong time, having stopped at a gas station late at night to fix his broken motorcycle chain. When he eventually got to the police station, he says he was treated like a perpetrator rather than the victim.

McClendon describes the bitterness he nurtured and nursed as a result of this terrifying, dehumanizing experience, what he called his "*pity party.*" Later, a friend invited him to attend an NLP seminar, where he met Anthony Robbins and his life was transformed by the experience. He committed to teaching his "black brothers and sisters" the skills that had been so personally freeing for him.

As 64.3% of offenders incarcerated in this country are people of color, including 46.2% African-American origin, Unlimited Power, A Black Choice offers useful insights into the unique challenges of this ethnic group who are over-represented in the prison population. The book teaches skills for mastery and success, of learning to use personal power to manage

one's life and outcomes.

*"In our opinion, real power is the ability to create the results you desire while simultaneously adding value to the lives of others. Ultimate power is the ability to shape and control your own life. It's the ability to define human needs and fulfill them—both your needs and the needs of people you care about. It's the ability to direct your own thought processes, your own behavior, so you take hold of the steering mechanism of your life and determine your own destiny."*¹³⁸

Unlimited Power, A Black Choice offers many examples of successful African-Americans who have overcome significant obstacles to achieve their goals and provides step-by-step exercises to master effective communication skills, which begins by mastering one's internal state (of mind).

"To master our lives, we must master the way we communicate to ourselves. If we want to change our lives, we must change our actions, and our actions are fathered by our decisions.

...

... How we feel is not the result of what is happening in our lives—it is our interpretation of what is happening."¹³⁹

Jesse Owens, Wilma Rudolph, Bill Dower, Arthur Ashe, Michael Jordan, W.E.B. Dubois, Berry Gordy, General Colin Powell, Maya Angelou, Dr. Martin Luther King, Jr., Nelson Mandela, Marian Wright Edelman, are among those successful role models presented as mastering The Ultimate Success Formula:

1. *Know your outcome.*
2. *Take massive action.*
3. *Have sensory acuity—notice what you are getting.*
4. *Change your approach until you get the results you want.*¹⁴⁰

NLP offers simple, clear, easily duplicated skills for developing successful communication strategies. The tools have been integrated into every aspect of the TLE™, in DOING LIFE! and in S.M.A.R.T. Choices!. The model is best learned through practice. Robbins says, "Repetition is the Mother of Skill."

Family Therapy

One of the masters studied by Bandler and Grinder was Virginia Satir (D.S.W.).¹⁴¹ Dr. Satir has been most acknowledged for her phenomenal work with families. She was the first to develop the concept of treating the family system. She steadfastly refused to see an "identified patient" as the "problem" and lovingly demonstrated how families could identify and correct disfunction through recognizing and changing patterns of communication. Virginia was known affectionately by therapists throughout the world as "*the Grandmother of Family Therapy.*" She had an indomitable spirit which pervaded everything she did and wrote. Her legacy to the world was joy in family life. Her books, among them, Conjoint Family Therapy and Peoplemaking, continue to speak to her students from a space of deep compassion.

Virginia Satir was a most warm, compassionate, loving and nurturing person. From the first moment when she began to speak, the space of any of the training sessions she conducted was transformed into a haven of peace and serenity. It did not matter if she was working with families, psychiatrists, therapists, inmates or teachers; everyone Virginia touched reported feeling totally safe and supported to be the best that they could be.

Studying with Virginia Satir was an experience of boundless grace and unconditional love. Her workshop with women in the Network Program at Bedford Hills Correctional Facility transformed the prison gymnasium into sacred space. The healing that took place with those abused, seriously damaged women, some of them incarcerated for life in prison for the murder of their abusers, was breathtaking to witness. Faces totally transformed in the space of a day and the tone of the Network units maintained that quiet, powerful presence for months after Virginia was there. Inmates and staff alike continued to embody her message. The training programs she conducted for psychiatrists and mental health staff or those who worked in Network facilities were powerful experiences of love and commitment. No one who was blessed to be in Virginia's presence was unaffected by her.

Virginia's presence shines through her video tapes and writings as well. Those who were never graced with her presence can be grateful for her gift of expressing complex ideas in dynamic, picturesque ways. When speaking of writing, Virginia said "*Always use juicy*

words when you write. *People love juicy.*" Peoplemaking contains the essence of her philosophy and is an enjoyable, easy to read text, written for families. It contains a wealth of experiential exercises designed to free people from the bonds that limit their personal effectiveness and communication. Virginia's death was a great loss, mourned by people all over the world. She taught always with the deepest respect for the people with whom she worked, who felt unconditional love in her presence. Virginia had a wholistic perspective, she opens Peoplemaking with:

"Seven years ago, I wrote a book called Conjoint Family Therapy, which was aimed primarily at professional people who were trying to help families with their pain. Since then I have received many requests for a new book for families that deals with family process. This book is a partial answer to those requests.

Since I don't believe that the last word has been or ever will be spoken about anything, I have continued to experiment with new aspects of self-worth, communication, system, and rules within the family. ...

All of the ingredients in a family that count are changeable and correctable—individual self-worth, communication, system and rules—at any point in time. In fact, I would go so far as to say that any piece of behavior at a moment in time is the outcome of the four-way interplay of the person's self-worth and body condition of that moment, his interaction with another, his system, and his place in time and space and situation. If I have to explain his behavior, I have to say something about all these facts, not just one, then I must also look to see how each part influences the other.

I believe that what is currently going on is the natural consequence of the experience of one's own life. It need bear little or no relationship to either the awareness or the intent of the individual. Old pains are propagated and made stronger by current interaction about them.

There is hope, then, that anything can change."¹²⁴

It was this philosophy that so inspired the transformation of family systems as played out in daily life in interactions with others. Satir's model made it possible for families judged "hopeless," to change their patterns of relationship. This guiding philosophy has much to offer the "broken" children of "dysfunctional" (a word Virginia would never use) families who

end up in prisons. Virginia was committed to improving the quality of life for all families. To do that she looked for patterns of interaction and ways to improve communications.

“... Family life is something like an iceberg. Most people are aware of only about one-tenth of what is actually going on—the tenth that they can see and hear—and often think that is all there is. ... Just as a sailor’s fate depends on knowing about the iceberg under the water, so a family’s fate depends on understanding the feelings and needs and patterns that lie beneath everyday family events.

...

In this age of expanding knowledge about the atom, outer space, human genetics, and other wonders of our universe, we are also learning some new things about people’s relationships with people. ...

Over the years I have developed a picture of what the human being living humanly is like. He is a person who understands, values and develops his body, finding it beautiful and useful; a person who is real and honest to and about himself and others; a person who is willing to take risks, to be creative, to manifest competence, to change when the situation calls for it, and to find new ways to accommodate what is new and different, keeping that part of the old that is still useful and discarding what is not.

When you add all this up, you have a physically healthy, mentally alert, feeling, loving, playful, authentic, creative, productive human being; one who can stand on his own two feet, who can love deeply and fight fairly and effectively, who can be on good terms with both his tenderness and toughness, know the difference between them, and therefore struggle effectively to achieve his goals.

The family is the “factory” where this kind of person is made. You, the adults, are the peplemakers.

In my years as a family therapist, I have found that four aspects of family life keep popping up in the troubled families who come to me for help. They are—

the feelings and ideas one has about himself, ... self-worth;

the ways people work out to make meaning with one another, ... communication;

the rules people use for how they should feel and act, which eventually develop into ... the family system; and

the way people relate to other people and institutions outside the family, ... the link to society

No matter what kind of problem first led a family into my office—whether a nagging wife or an unfaithful husband, a delinquent son or a schizophrenic daughter I soon found that the prescription was the same. To relieve their family pain, some way had to be found to change those key four factors. In all these troubled families I noticed that—

*self-worth was low;
communication was indirect, vague, and not really honest;
rules were rigid, inhuman, non-negotiable, and everlasting; and
the linking to society was fearful, placating, and blaming.*

Fortunately, I have also had the joy of knowing some untroubled and nurturing families ... In these vital and nurturing families, I consistently see a different pattern—

*self-worth is high;
communication is direct, clear, specific and, honest;
rules are flexible, human, appropriate, and subject to change; and
the linking to society is open and hopeful. ...*

... I have learned that families everywhere have certain working parts in common, too. In all families—

every person has a feeling of worth, positive or negative; the question is ...Which is it?

every person communicates: ... How and what happens as a result?

every person follows rules; ...What kind, and how well do they work for him?

every person is linked to society; ...How, and what are the results?"¹⁴³

Virginia taught that these basic things are true no matter what the family: intact, single-parent, natural, foster, alternative or adopted. To be happy and healthy, people need to be clear about their patterns of relating to others and their own needs. Her loving acceptance of all with whom she worked shines through as she expresses her goal for Peoplemaking:

"... to help you discover how ... to reduce problems and increase the vitality and joy you can find with one another. Think of my words not as the voice of a so-called expert, but as the accumulated experience of someone who has shared the happiness and sorrow, the hurt and anger and love, of many families.

I am not going to scold anyone in this book. ... I should probably pin medals on many of you for doing the best you know how with a difficult situation."¹⁴⁴

As one in forty children in the United States has a parent in prison, and each participant of the TLE™ has an average of 1.5 children, the guidelines Satir presents in Peoplemaking are a vital part of Transition Planning for all participants. Parenting classes, including diapering, bathing, health and nutrition are an essential part of the program. This is a population that begins by having their first child at the painfully young age of 13. There have been 32 year old grandmothers in the program and men with as many as nine children by age 27.

The people in prison are themselves the babies of babies. They have no idea how to parent, let alone communicate in ways that are nurturing and supportive. They are often neglected, many brutally abused, physically scarred and seriously damaged when they arrive in the program. One young woman confessed to having murdered her baby in a crack crazed state and leaving the infant's body in a dumpster. She sobbed as she told the story, frightened that she would lose control and do something like that again if she could not master her addiction. She herself had been so badly beaten that her hands were crushed, fingers bent backwards and weak, and she was scarred from burns and lye all over her body.

Most of the participants in the TLE™, male and female, are in agony over the harm they have done to their families and children. They may try bravado, as if they are untouched by it, however, their grief is profound and deep, and accounts for much of the lashing out they do against other inmates and staff while they are in the program. Their drug abuse is a defense against the pain they do not want to feel. While they are in the TLE™, that defense is not available to them, although on rare occasions, someone has had a drug smuggled into the visiting room or succumbed to the temptation of stealing a beer while on a worksite in a public park. Staff are trained to recognize defenses against pain and to work from the healing principles Satir espouses in her books.

Community Standards¹⁴⁵ that reinforce the Philosophy presented earlier on page 59, support each participant to develop a strong sense of self and build self esteem; to learn how to communicate effectively; to follow appropriate rules; and bond with the society that is their therapeutic community while they are in the TLE™. Each participant must memorize and live by 10 General Orders, that reflect the Community Standards and social rules of the larger soci-

ety. They learn how to translate these skills into their life after release and how to build loving, supportive families. The 10 General Orders and Community Standards are presented in Chapter IV: Environment is Stronger Than Will.

Virginia identified four Patterns of Communication that result from stress and in upset and discomfort. These patterns are reminiscent of Berne's patterns of "Covert" or "Duplex" Transactions in Game Analysis.¹⁴⁶

"The four patterns of communication ... are: placating, blaming, computing, and distracting.

...

It is important ... to understand that every time you talk, all of you talks. Whenever you say words, your face, voice, body, breathing, and muscles are talking too....

*What we are essentially talking about in these four patterns of communication are double-level messages. In all four instances your voice is saying one thing, and the rest of you is saying something else. ..."*¹⁴⁷

Dr. Satir would put her clients in the exact body positions, breathing, speaking, moving and speaking in the same tone as typical of one of the four patterns. She would then help people move out of these "stuck" positions by changing their faces, bodies, breathing, stance and tone, little by little. The changes in how people felt and responded were dramatic. It was this mastery that attracted Bandler and Grinder to study with her and present a model for others to duplicate her strategies in TRANCE-Formations.¹⁴⁸ Some of these exercises have been incorporated into pre-release workshops in the TLE™. Virginia ends Peoplemaking with:

"I used to feel that the atom bomb would get us, but now I feel, if anything does, it will be our distressing, unloving, inhuman relationships with one another that divides us into "haves" and "have nots," the bosses and the bossed, and consequently into gross human indignity, which many seem to have decided they will die rather than continue to endure.

Old, traditional, entrenched, familiar human attitudes die hard. It is a question of whether the old attitudes will die and new ones be born or that civilization dies out. I am working on the side of keeping civilization going with new values about human beings.

*I hope that now, you are too."*¹⁴⁹

Accelerated Learning

One of the earliest pioneers of accelerated learning techniques was Dr. Edward de Bono,¹⁵⁰ though the model was not known as accelerated learning at that time. Dr. de Bono was concerned with developing creativity and with the study of The Mechanism of Mind, how the creative thinking process works. In one of his most popular books, Lateral Thinking, Creativity Step by Step, de Bono says,

“Lateral thinking is closely related to insight, creativity and humour. All four ... have the same basis. But whereas insight, creativity and humour can only be prayed for, lateral thinking is a more deliberate process. It is as definite a way of using the mind as logical thinking—but in a very different way.

...

The most effective way of changing ideas is not from outside by conflict but from within by the insight rearrangement of available information. ... leads to huge leaps forward. ...

...

When ideas lead information ... progress is rapid. ... an insight tool. Insight, creativity and humor are so elusive because the mind is so efficient. The mind functions to create patterns out of its surroundings. Once the patterns are formed it becomes possible to recognize them, to react to them, to use them. ...

...

... The mind is ... a special environment which allows information to organize itself into patterns. This self-organizing, self-maximizing, memory system is very good at creating patterns ...

But inseparable from the great usefulness of a patterning system are certain limitations. ... it is extremely difficult to restructure them for the patterns control attention. Insight and humor both involve the restructuring of patterns. ... Lateral thinking involves restructuring, escape and the provocation of new patterns.

Lateral thinking is closely related to creativity. But whereas creativity is too often only the description of a result, lateral thinking is the description of a process. One can only admire a result but one can learn to use a process. ...

Lateral thinking is concerned with the generation of new ideas. ... New ideas are the stuff of change and progress in every field from science to art, from politics to personal happiness.

Lateral thinking is also concerned with breaking out of the concept prisons of old ideas. This leads to changes in attitude and approach; to looking in a different way at things which have always been looked at in the same way. Liberation from old ideas and the stimulation of new ones are twin aspects of lateral thinking.

... In lateral thinking one may have to be wrong at some stage in order to achieve a correct solution; in vertical thinking (logic or mathematics) this would be impossible. In lateral thinking one may deliberately seek out irrelevant information; in vertical thinking, one selects out only what is relevant.

Lateral thinking is not a substitute for vertical thinking. Both are required. They are complementary. Lateral thinking is generative. Vertical thinking is selective.

...

Lateral thinking enhances the effectiveness of vertical thinking. Vertical thinking develops the ideas generated by lateral thinking. ... Vertical thinking is used to dig the same hole deeper. Lateral thinking is used to dig a hole in a different place.

...

... (W)e shall always make less than the best use of available information unless we know how to create new patterns and escape from the dominance of old ones."¹⁵¹

Learning to use the process of lateral thinking is the prime focus of de Bono's work. His books and workshops were all concerned with teaching people how to think creatively, *with breaking out of the concept prisons of old ideas*. In later years, as more came to be learned about The Mechanism of Mind, the differences between lateral thinking and vertical thinking came to be commonly referred to as "right brain" (lateral) and "left brain" (vertical) thinking. Lateral Thinking was written as a step-by-step guide to developing creative thinking skills. Dr. de Bono instructs his readers that his books are not intended to be read like texts, rather they were written to be used, to learn and practice the skills of creativity. His works are full of exercises designed to "stretch" and challenge the thinker, to develop new insights and new ways of thinking.

Lateral Thinking compares and contrasts lateral and vertical thinking, teaches the basics of how lateral thinking challenges assumptions, through suspended judgment, reversal, brainstorming, the use of analogies, random stimulation; using new words to create new patterns, (*"PO is to lateral thinking what NO is to logical thinking. NO is a rejection tool. PO is an insight restructuring tool"*);¹⁵² and exercises designed to stimulate creative problem solving and innovation. Practice is the key to lateral thinking. It can be taught and strengthened through regular use. Studies showed increases in general intelligence through the use of lateral thinking.

Through de Bono's pioneering work, a new approach to education was born, in some cases leading to dramatic breakthroughs for whole cultures. One such effective educational

breakthrough based on de Bono's work was documented in the book, The Right to Be Intelligent, by Luis Alberto Machado. Machado reports on the revolutionary work he did as Minister of State for the Development of Human Intelligence in Venezuela, starting with pregnant mothers in pre-natal groups, through neo-natal programs, to schools and into adulthood. Machado applied de Bono's Thinking Course to every aspect of Venezuelan culture. His goal was to increase literacy throughout the culture. According to his reports, the applications he directed resulted in dramatic increases in intelligence nationally, an average of 20 points overall.¹⁵³

Machado believed, *"The difference between a primitive man and a civilized one is not biological; it is educational."* His little book, only 63 pages long, is beautifully written in a poetic style that makes a compelling case for improving the quality of education for all. He says:

"THE FUNDAMENTAL job of the state is education.

To govern is to educate.

There cannot be a more important task for government than to strive to augment the people's intelligence.

*Today, government should be then, the teaching of intelligence."*¹⁵⁴

The Thresholds program was solidly based in de Bono's work as were many of the approaches to accelerated learning presented here. Machado, de Bono, Burglass and all of the accelerated learning practitioners discussed here, believe, as did Fuller, that the most important job of education is to teach human beings *how* to think effectively. Machado stands solidly on the "nurture" side of the "nature vs. nurture" debate saying, *"It is not nature that explains the cultural diversity among peoples. The diversity of behavior and custom is the fruit of learning."*¹⁵⁵ His position is compared and contrasted with opposing views in Chapter II: Every Day in America.

Two of Buckminster Fuller's students, Marshall Thurber and Bobbi DePorter, developed courses for entrepreneurs and an accelerated business school based on Synergetics.¹⁵⁶ They have taught these concepts in countries all over the world. The Introductory course was called Money and You, Management by Agreement (\$&U) and introduced Fuller's principles of Synergetics to business leaders and owners in an accelerated learning format. Thurber later developed Secrets of Powerful Presentations, also based on the principles of Synergetics, that taught platform and presentation skills to instructors and presenters. These two courses now have thousands of graduates throughout the world.

The Burklyn Business School was a six-week, (later compressed to four weeks) intensive business school for entrepreneurs, an accelerated business course in accounting, management, marketing, computer technology, finance, creative problem-solving, a variety of whole brain learning techniques, including mind mapping, memory, presentation skills, planning P.E.R.T. (Progress Evaluation and Review Techniques)¹⁵⁷ and Synergetics. DePorter begins her first book, Quantum Learning: Unleashing the Genius in You, speaking of the Burklyn experience:

"Imagine a business school with a curriculum so powerful that students emerge after only six weeks saying things like, "It gave me more ammunition than four years of college!" A school where business people not only learn a great deal about theory and practice, they also build their self-confidence, feel more successful in their lives, and have fun—all at the same time. A business school that strengthens the body and nurtures the soul while educating the mind.

There was such a place — the Burklyn Business School, ... Burklyn taught conventional subjects such as marketing, negotiation, and accounting, but in an unconventional way. While all the well-known business schools were turning out specialized professional managers for major corporations, Burklyn was producing entrepreneurs who learned a lot about themselves as well as business.

We began with the premise that an entrepreneur needs a thorough understanding of business as a whole, not just one highly specialized area. So we approached the subjects we taught as entire experiences, rather than "material" to be digested and regurgitated. ...

Whether we're enrolled in school, or are just "students of life," the most valuable thing to learn is how to learn. For this reason, the first week of Burklyn's ... curriculum was spent on basic learning skills such as note-taking, memory, and speed-reading. At the same time, the school sought to create an atmosphere of safety and trust among students and instructors. ... the focus on the whole brain, enabled students to study more effectively and absorb and recall an awesome amount of technical material. ..."¹⁵⁸

Students agreed, and Burklyn always ran sold-out programs with waiting lists for programs that eventually were offered world-wide. Following the success of the Business School, and at the request of parents who attended Burklyn and wanted a similar experience for their children, DePorter then developed an educational program for teenagers called

SuperCamp. That ten day experience also integrates the Universal Principles developed and tested by Fuller, and accelerated learning techniques, first developed by Dr. Georgi Lozanov in Bulgaria. Ostrander and Schroeder wrote Super-Learning about Lozanov and his methodology, describing how to establish accelerated learning environments.¹⁵⁹ DePorter and Thurber brought Lozanov to the United States in 1979 to teach the principles of Suggestopedia.¹⁶¹

In *SuperCamp* adolescents learn strategies to enhance their learning style from the games and exercises in the course. *SuperCamp* teaches students how to learn better, faster and have more fun while learning. Classes include: memory, mind mapping, super reading, computers, creativity, test taking, math skills, challenge courses and other learning basics.¹⁶⁰ DePorter has written three books about the accelerated learning strategies taught in *SuperCamp* and Burklyn: Quantum Learning, Quantum Business and Quantum Teaching.

The theme of *SuperCamp* and the books DePorter has written is, “*All Roads Lead to Success.*” In other words, there is no one best way to learn. Students have many possible learning styles and all of them can be used effectively to help students learn better, faster and easier. *SuperCamp* methodology eliminates the stress that inhibits learning and increases excitement and challenge. Another important slogan in *SuperCamp* is “*Learning Is Fun and Easy!*” DePorter says, “*The curriculum at SuperCamp is a combination of elements, developed from a philosophy that learning can and must be fun.*”¹⁶² *SuperCamp* is:

“... a precisely orchestrated combination of three elements: academic skills, physical achievements and life skills. ... We believe that learning is a lifelong proposition people can undertake joyfully and successfully. We believe the whole person is important — the intellectual, the physical, and the emotional/personal. And we believe that high self-esteem is an essential ingredient in the makeup of healthy, happy learners.

To support this philosophy, we take great care in setting up the environment so that all students feel important, safe, and comfortable. This begins with the actual physical environment, which is beautified with plants, art , and music. A room must feel right for optimum learning to take place.

The emotional environment is important too. At our programs, instructors are expert at building rapport, and after they've established an emotional safety zone, they expose students to challenges at which they find themselves suc-

*cessful time after time. It's an empowering experience."*¹⁶³

Early in the program, to overcome many of the blocks to learning the students have built up from years of frustrating, even traumatic learning experiences, physical challenges are introduced in a ropes course, designed to build confidence while taking students through gradually increasing levels of breaking through their assumptions about their limits. *"It's a frightening day for many students, and most of them start the day thinking they can't possibly go through with it. Every person succeeds, however, and the "high" this success brings is transferred directly into the classroom."*¹⁶⁴ The "breakthrough" experiences, including breaking boards with their bare hands, encourage students to break through the negative self-talk that has contributed to the learning challenges they have experienced in the past.

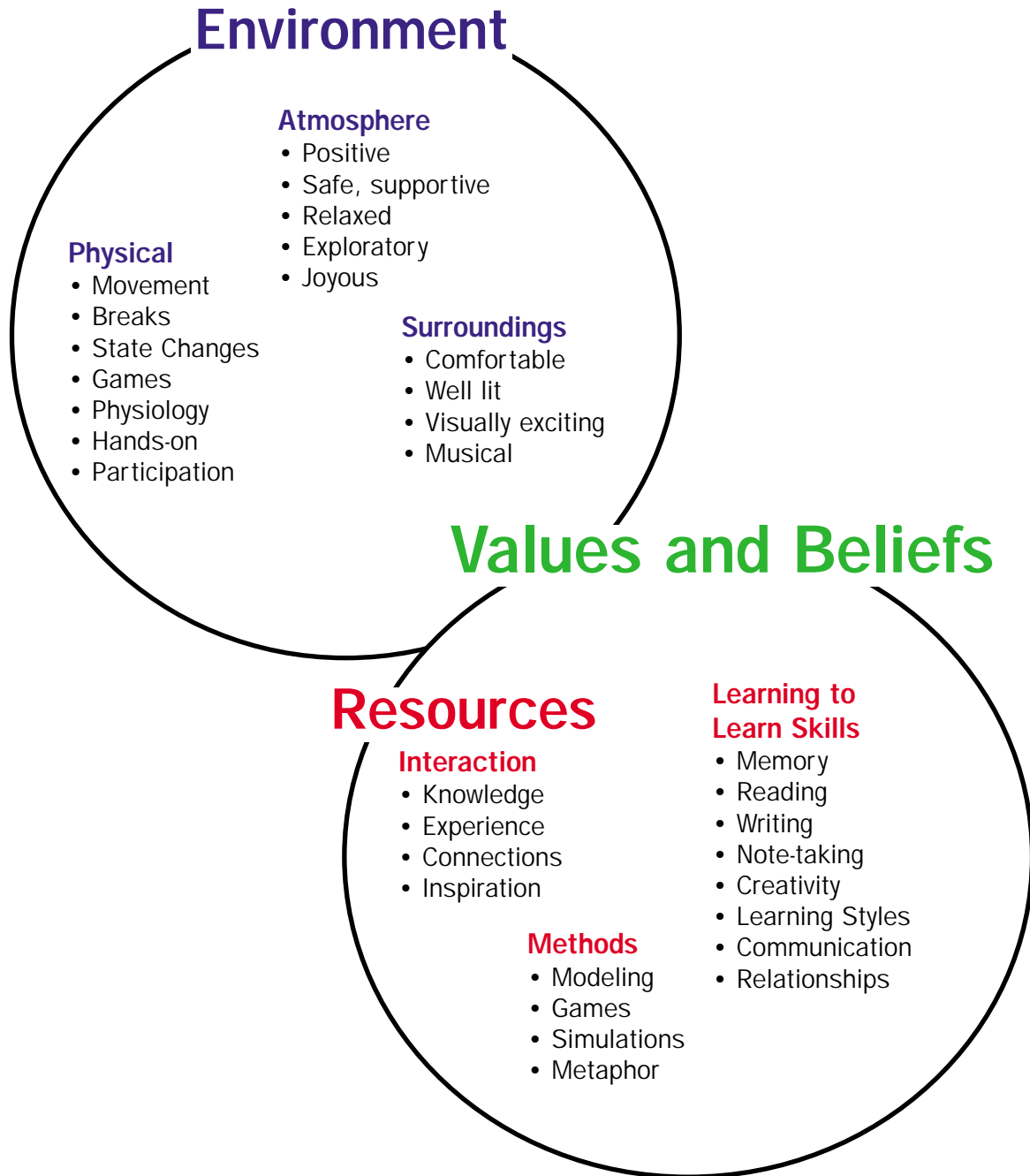
There is apparently a chemical "breakthrough" in the brain that accompanies this "high." After an accelerated learning workshop for Thresholds volunteers, a mother once wrote back after her 16 year old son had broken boards and learned memory anchors. He had come to the resort where the workshop was held with his mother, and was allowed to participate in the training as he chose to. His mother had spoken of her dread—and his—at report card time and of his morning panic attacks, spent vomiting in the bathroom, too frightened to go to school. She reported that he was reading easily and well for the first time in his life.

The chart on the facing page illustrates the elements in the *SuperCamp* learning program. The model is another wholistic perspective on learning, reflecting Fuller's philosophy, previously stated, that *"Human organisms are systems. They are complex but very important systems of energetically operative integral tools."*¹⁶⁵ Accelerated learning recognizes that the whole person is involved in learning, one's physical, mental, spiritual and emotional state all affect how information is taken in and used.

"Quantum Learning has its roots in the work of Dr. Georgi Lozanov, a Bulgarian educator who experimented with what he calls "suggestology" or "suggestopedia." His premise is that suggestion can and does affect the outcome of the learning situation, and every single detail provides either positive or negative suggestion. Some of the techniques he uses to provide positive suggestion are seating students comfortably, using background music in the classroom, increasing indi-

Quantum Learning is a body of learning methods and philosophies proven effective for all ages.

- Quantum Learning, *Relearning How to Learn*¹⁶⁶



vidual participation, using posters to suggest greatness while reinforcing information, and having a teacher well-trained in the art of suggestive instruction.

*Another term used almost interchangeably with suggestology is 'accelerated learning.' Accelerated learning is defined as 'enabling the student to learn with impressive speed, little conscious effort, and a great deal of pleasure.' It brings together elements that at first glance don't appear to have a lot in common: fun, games, colors, positive thinking, physical fitness, and emotional health. ... all these elements work together to produce an effective learning experience."*¹⁶⁷

Quantum Learning is a summary of the strategies and methods used in *SuperCamp*. It is set up in an accelerated format, with content and data on the left hand pages, and illustrations, pictures and exercises on the right. Information is "chunked down" for ease of retention. Of the results of the amazing success of *SuperCamp*, DePorter says,

"Academically, the results are dramatic. We've seen students make incredible leaps, like the girl who raised her grade point average (GPA) from a 1.8 to a 4.0, and the boy who raised his SAT scores a combined 390 points!

*But grades aren't the only area where students benefit. One teen's parent wrote, "SuperCamp was one of the best things we have done for our son; yesterday he brought home the best report card he has had since ninth grade. He also learned that an A is not the most important factor; enjoying learning and self-motivation are equally beneficial."*¹⁶⁸

In their book Super-Learning Ostrander and Schroeder provide a step-by-step process for creating an accelerated learning program and offer background on the development of the methodology. They introduce the methodology by saying:

*"... We need to learn how to learn. That's what this book is about, learning how to learn better and without stress. ... this book is also about how you can apply this learning skill in a great many areas of your life."*¹⁶⁹

In *Chapter 4: What Makes Superlearning Tick?*, Ostrander and Schroeder offer guidelines for individualized learning programs using the methods Lozanov developed.

"The two basic secrets are relaxed state and synchronized rhythm. When you sit back and imbibe information you're in the middle of a smoothly-orchestrated whole. Yet Lozanov and others synthesized the elements from extremely diverse

fields. It was this diversity that at first drove some specialists to near frenzy trying to figure out what makes superlearning tick. ...

Superlearning is a form of holistic education; it involves both body and mind working in harmony. It's based on the idea that the mind is able to learn faster and more easily when the body is running at a more efficient level.”¹⁷⁰

Fuller said, “*Specialization leads to extinction.*” In order to understand how accelerated learning works, one must become a comprehensivist and approach learning from a wholistic perspective. Specialists were frustrated when they first attempted to duplicate the success of Lozanov’s methods largely because they were approaching the model in an attempt to duplicate discrete components. When they began to approach the model wholistically, considering the student as a whole system, they were much more successful.

Lozanov had studied for years with people with “*supernormal*” abilities, “*yogis with supermemory, and instant calculators. Instruments showed that the moment these people performed astonishing mental feats, their bodies were in a state of rest ... they did not strain, will, or coerce the mind to function. It happened effortlessly. It actually seemed to happen because physical and mental effort weren’t involved.*”¹⁷¹

DePorter discusses the importance of factoring in the various learning styles each student presents, another reason for the *SuperCamp* slogan, “*All Roads Lead to Success.*” Using techniques from NLP, whole brain learning techniques and other models of accelerated learning, *SuperCamp* also employs the Gregorc thinking/learning style inventory. Gregorc identified four basic styles, which he called concrete sequential, abstract sequential, concrete random and abstract random.¹⁷²

Each learning style is unique and handles information in a specific, clearly identifiable pattern. The terms, Abstract and Concrete identify the ways an individual perceives or *takes in* information. The terms Sequential and Random identify the way one organizes or *uses* the information taken in. While some individuals score equally on all four dimensions, most people tend to prefer one style over another. All are capable of learning and creative thinking. Each has his or her own unique approach to taking in and using information.

Abstract thinkers visualize, they take in information in terms of concepts, they live in the world of ideas. Concrete thinkers take in information best from their five physical senses, sight, smell, touch, taste and hearing. Random thinkers tend to be more “right-brain,” creative thinkers, they organize in chunks, make intuitive leaps when they process information. Sequential thinkers are most comfortable when they follow steps in sequence; they are very logical, practical thinkers.

The graph on the facing page is an adaptation of this model used in training programs for the TLE™, DOING LIFE! and S.M.A.R.T. CHOICES! The graph is set up to underscore the differences in “right brain” and “left brain” thinking styles. Each hemisphere tends to take in and apply information differently. “Right brain” thinkers tend to think in pictures and operate from feelings and intuition. “Left brain” thinkers tend to be more logical and organized; they are concerned with factual information.

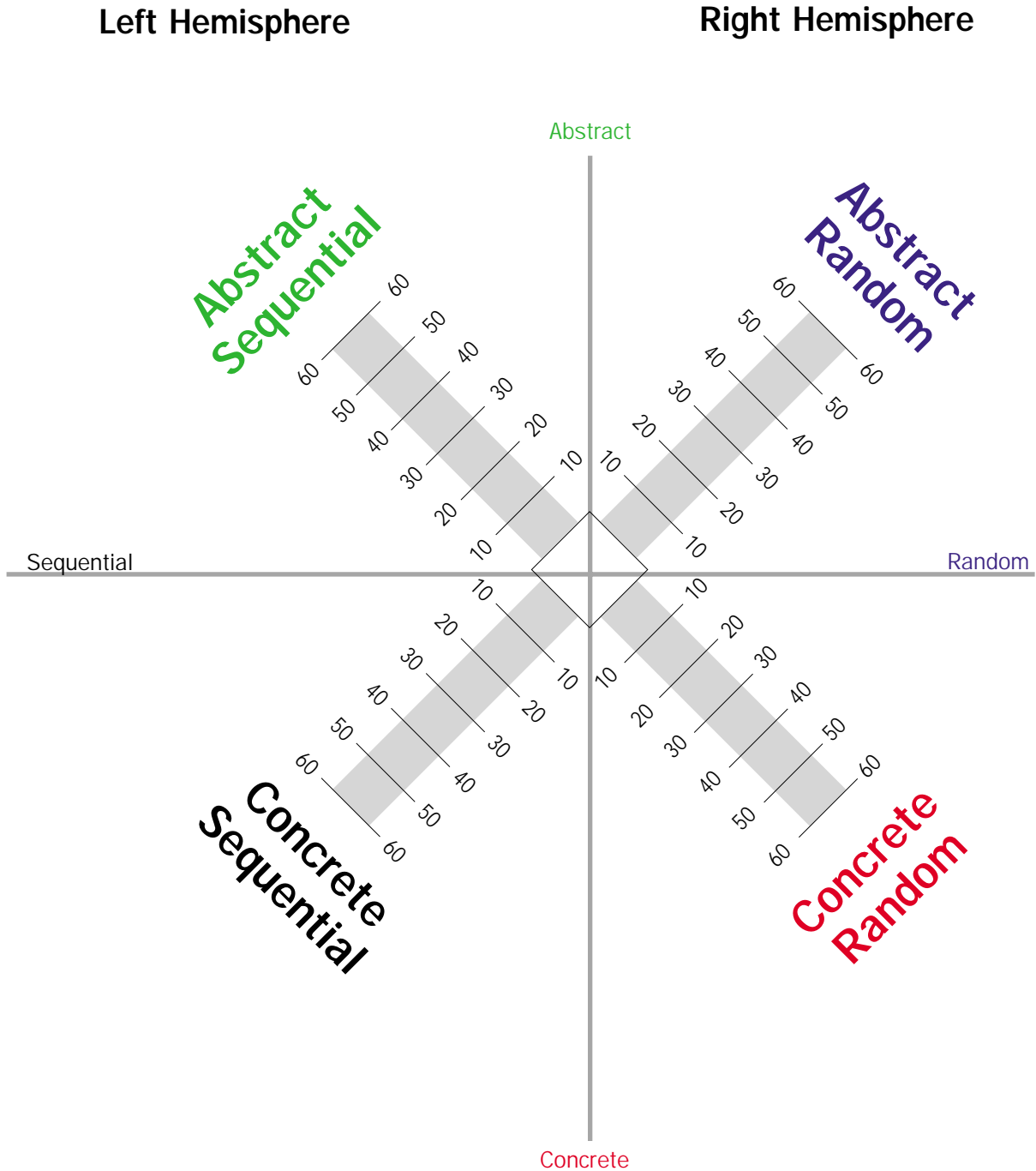
This instrument for evaluating learning styles was developed by a *SuperCamp* instructor, John Parks LeTellier and presented in Quantum Learning.¹⁷³ The model was later adapted for managers and entrepreneurs as a Leadership Styles instrument, introduced in Quantum Business.

Other accelerated learning techniques incorporated into *SuperCamp* and introduced in DePorter’s books include the following topics as introduced in Quantum Learning:

- **Relearning How to Learn** *Making learning fun and easy.*
- **The Limitless Power of Your Mind** *A discussion of accelerated learning theory.*
- **The Power of WIIFM** —*What’s In It For Me?*
- **Setting the Stage** *The Right Learning Environment, Music, Comfort, Visual Reminders*
- **Cultivating a Winning Attitude** *What Would You Do If You Knew You Couldn’t Fail?*
- **Discovering Your Personal Learning Style** *NLP, Gregorc Learning Styles, Brain dominance*
- **Techniques of High-Tech Note Taking** *Mind-Mapping*

Learning Styles

by John Parks LeTellier, SuperCamp Instructor (from *Quantum Learning* and *Quantum Business*, by Bobbi DePorter)



"No one is thinking if everyone is thinking alike."

- General George S. Patton

- **Write With Confidence** *Brainstorming, vivid imaging*
- **Work Your Own Memory Miracles!** *Memory anchors, techniques for accelerated memory*
- **Blast Off with Power Reading** *Accelerated reading techniques*
- **Thinking Logically, Thinking Creatively** *Creative problem solving, "Outcome thinking"*
- **Making that Quantum Learning Leap** *Reviewing builds memory, the importance of Closure*

All of the chapters in DePorter's books are set up in an accelerated learning format, designed to maximize learning among all learning styles. Each chapter begins with a checklist, a WIIFM, uses illustrations throughout and ends with a page for notes, entitled "I Know I Know." The books are fun and easy, reflecting the accelerated learning strategies DePorter incorporates into all of her workshops and *SuperCamp*.

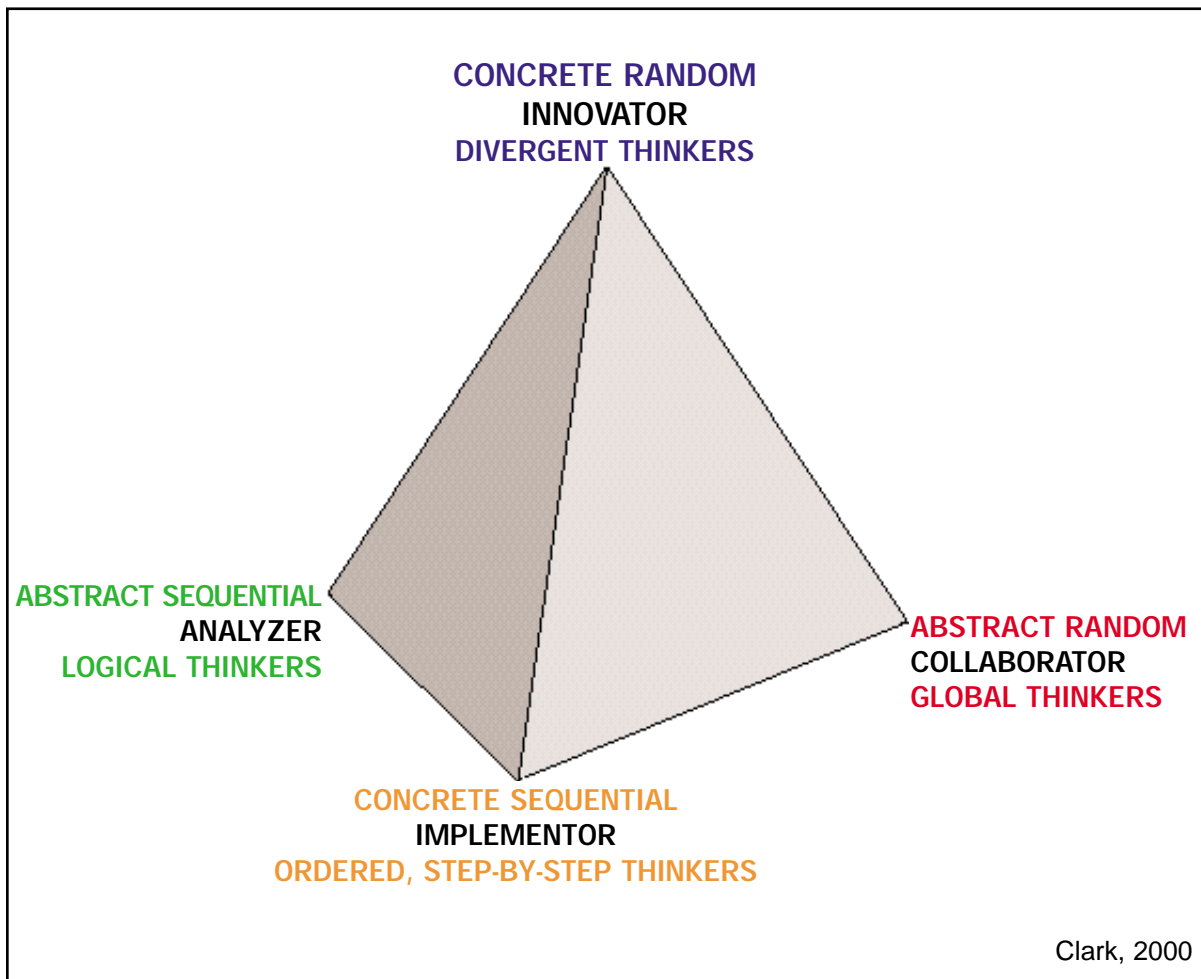
The illustration on the facing page shows the four learning and leadership styles on the Tetrahedron, in the areas corresponding to the areas of greatest strength. The styles have been placed on the Tetrahedron to illustrate different areas of focus. Remember, Fuller points out that there is no up or down in Universe, therefore this is not a hierarchy, rather it is a symbolic representation of the various roles people take on, with which they are most effective.

Concrete Random styles are innovators. They inspire Vision. They are the bringers of change and great beginners of projects. They do not enjoy the nuts and bolts of follow-up and hop from one idea to another.

Abstract Random styles are people-oriented. They tend to be personable, "in-touch" with others, very social and empathetic. They gather the Physical Tools to make people comfortable. They can get lost in trying to "fix" people or things.

Concrete Sequential styles have a great ability to focus, and to ground ideas in practical reality. They are most effective at Ballistics, at the bottom line. When it is time to put an idea to work they evaluate how well it is working on a practical basis. Sometimes they are seen as abrupt and demanding.

LEARNING STYLES ON THE TETRAHEDRON



Abstract Sequential styles are the Planners. They do their “homework”, research and report on how well a job was done. A drawback for them is when asked for the time, they prefer to start by telling you how and why to make a watch.

Together, all of these styles form an excellent team. Each has strengths that contribute to effective work. No style exists in a vacuum, each person has some characteristics of each of the styles. Having information about the ways in which one functions most effectively helps one to operate from strengths and know how to build in those areas where one is less skilled.

One of DePorter's initial partners in *SuperCamp* was Eric Jensen.¹⁷⁴ Jensen taught creative thinking skills in the Burklyn Business School, has since founded his own educational organization, Turning Point for Teachers; and has written a number of books, developed video and audio tapes on accelerated learning strategies, among them: Super-Teaching, Student Success Secrets and Brain Based Learning and Teaching.

In Super-Teaching, Jensen sums up the tone of his methodology. He says, "*The purpose of teaching is to provide for your students an experience of their own greatness.*" Jensen has dedicated himself to becoming the most effective teacher he can be, and his work has become a standard in leading edge teaching techniques.

In Chapter Two of Super-Teaching, Jensen talks about different attitudes among teachers. He says these attitudes are the "*values or underlying premises ... how top teachers think of themselves, their job and their students.*" It is his opinion that one's beliefs define one's results. When teachers truly believe they can make a difference, they do. If one believes that there is nothing one individual can do to change anything, nothing will change.

The "*How to Teach DOING LIFE!*" section of the Facilitator's Guide, presents the operating premises that Jensen believes contribute to an extraordinary teaching experience:

- **You are the cause of your own experience.** *The choice is yours, and the responsibility for the results is also yours.*
- **Reality is personal.** *Everyone sees a sunset differently. Allow everyone their point of view and they will allow yours. What they see is valid to them, and deserves to be respected.*
- **It's your job to enter the student's world.** *If you want to give directions to someone who is lost, you need to first find out where they are. You will get better results if you learn about the perceptions and experiences of living with addiction, leading them from there, instead of trying to coax them to come to you.*
- **There are no failures, only outcomes and feedback.** *Believing that mistakes are "bad" or "wrong" is a hoax that we all bought into as children and society has perpetuated. The truth is, in fact, that the most effective way humans learn is by making mistakes and corrections. And, if you or they are not making mistakes, or afraid to make them, you are not stepping out to learn, to become a more well-*

rounded, better human being.

- **There are no resistant or learning disabled students.** *This may or may not be true, but if you facilitate from a position that holds this to be true, your results will get better.*¹⁷⁵

Both DePorter and her partners and Jensen and his team have created unique programs based in sound learning theory and principles, and creative, accelerated learning techniques. The accelerated learning techniques applied in the TLE™, DOING LIFE! and S.M.A.R.T. CHOICES! are based primarily in these models, greatly enhanced the earlier models developed by de Bono and introduced in Thresholds.

Marva Collins,¹⁷⁶ another brilliant educator, discusses her experience of differing learning styles when she speaks to teachers about improving the learning environment. She says of the children who come to her school, having been excluded from more traditional settings as learning “disabled”: *“Don’t tell me these children cannot learn. I don’t know any of the rap songs they sing, yet they can sing every word. If they can do that with rap songs, they can do it with Chaucer or Shakespeare. They can learn the Canterbury Tales.”*¹⁷⁷ She has first graders reciting passages from Shakespeare’s plays and reading Langston Hughes. They understand what they are reading and use it in their daily lives.

Students learn history, math skills, poetry, literature, science, all of the subjects that they might study in a traditional school. However, many of Mrs. Collins’ students have been excluded from schools as difficult, learning disabled, behavioral problems or “problem” children. That they thrive in her school is testimony to her commitment that all children are capable of learning. Her books, including, Values: Lighting the Candle of Excellence, offer practical exercises for learning from a deeply loving perspective.

Marva Collins’ work is discussed here in Chapter II: Every Day in America, a discussion of the “nature/nurture” debate. Collins believes as did Fuller, that children are born geniuses. In order to accomplish the miracles she produces every day, Collins, as does DePorter and many educators who want to improve the quality of education, works outside of the system. Traditional systems resist change. Fuller said that is why he worked fifty years into the future, to keep those who would doubt from trying to stop his creative process.

Mind Mapping

Mind Mapping is a highly effective accelerated learning technique for note taking. Mind Mapping is a simple way to take notes and remember ideas. This technique was developed by Tony Buzan.¹⁷⁸ A Mind Map is a visual way of taking notes. The “rules” encourage learners to have fun and be creative. Instead of whole sentences, a Mind Map uses key words, symbols or pictures to sum up an idea.

Buzan has written several books about this methodology, teaching people to take notes more effectively and quickly, increasing their memory of even very difficult topics simultaneously. Using Both Sides of Your Brain introduced the method and taught the skills. The book consists of eight chapters focusing on different Mind Map methods and begins with eight mind maps of the chapters, summarizing visually all of the content of each chapter. Buzan has written a number of other books, including The Brain User's Guide, and Make the Most of Your Mind. These books deal with integrating the right and left hemispheres of the way the mind learns most efficiently. Mind Mapping is a key method for accelerating learning in the TLE™. Inmates begin learning to Mind Map in their first week in the environment.

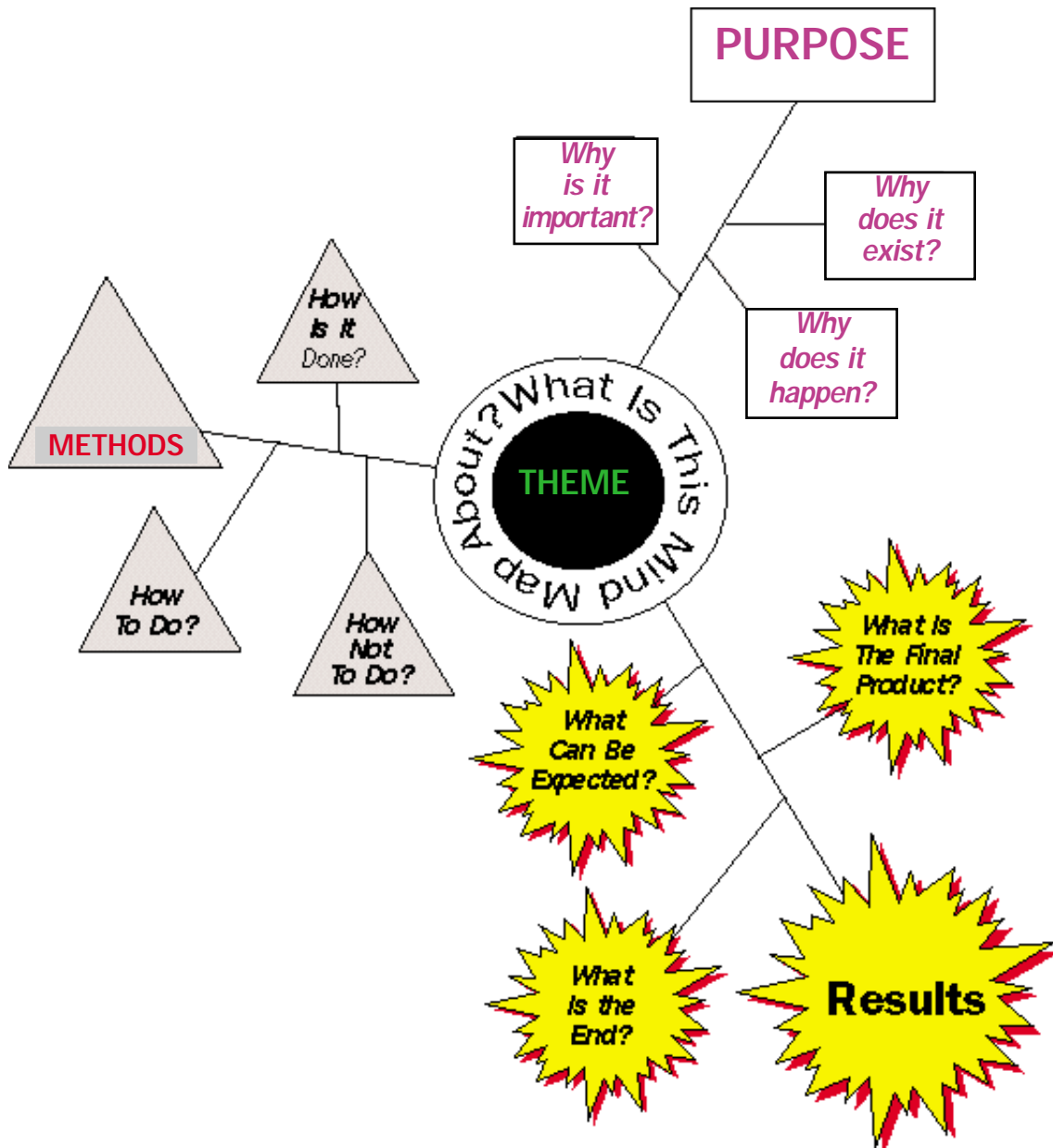
DOING LIFE! and S.M.A.R.T. Choices! use Mind Maps throughout the workbooks. All right hand pages in these books are either Mind Maps illustrating the ideas discussed on the left hand pages, or exercises designed to engage the reader in the learning process. This document is illustrated throughout using Mind Maps of concepts presented. The following is the introduction to Mind Mapping as presented in DOING LIFE! The illustration on the facing page is a Mind Map of the concepts discussed.

“You know the expression, “A picture is worth a thousand words.” ... Mind Mapping is like a picture you draw.

You can Mind Map anything ... a tape, story, book, class, a movie, talk or an event. ...

A Mind Map works the way your mind thinks. It has a central theme and ideas flow from there, just like your mind does when you have a new idea. Thoughts rarely come in an organized manner. Our minds bounce around, from idea to idea as we think about things. Take a look at the next page. This is a Mind Map of the ideas we are presenting on this page. There are four basic parts of a Mind Map They are:

MIND MAPPING



Theme is what the Mind Map is about. Because it is the central idea of the Mind Map, the Theme is placed in the center of the page.

Purpose answers the question, "Why?" It is the reason for the Mind Map.

Methods tell you "How?" something is done. A Method tells you what to do, or sometimes what not to do. Methods are steps to getting things done.

Results are what you have at the end, your outcome or finished product. Results answer the question, "What?"¹⁷⁹

Bodymind Connection

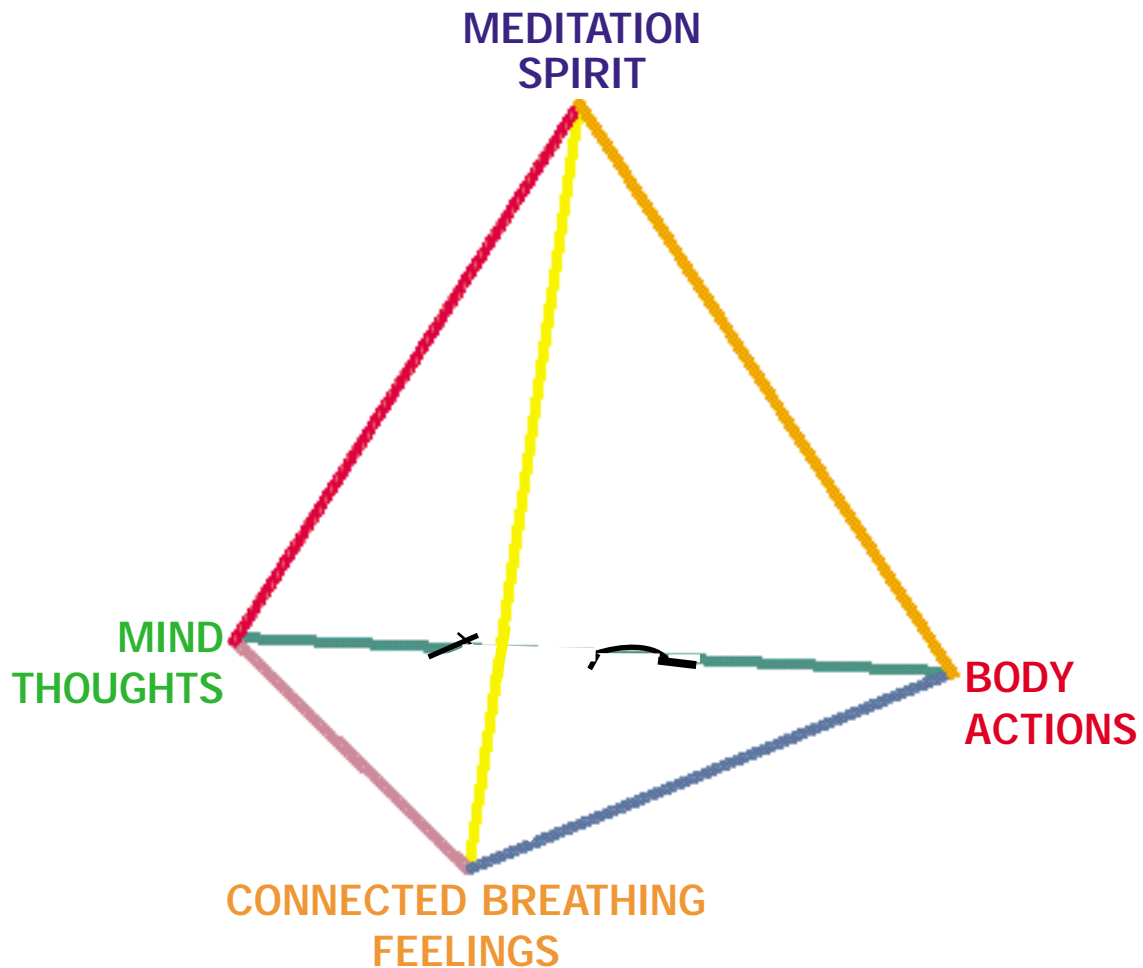
There are many holistic health practitioners who have influenced the work described here. The bodymind methods integrated into the wholistic approach of the TLE™ and DOING LIFE! include meditation, focused breathing, yoga, holistic health and other transpersonal approaches to healing. All of these models work with the breath as the doorway to the connection with spirit. The illustration on the facing page reflects the synergetic principles of the wholistic approach. The grounded lotus position, providing a stable base for meditation is a tetrahedron.

Yogi Amrit Desai brought the teachings of his master, Swami Kripaluvanand, to the United States in the 1960's. While attending a college of art and working in Philadelphia, Yogi Desai taught Yoga classes to support himself and his family. His methods became so popular that he was asked to begin an Ashram (spiritual retreat center) where his students could live and study with him. This first Asram, in Sumneytown, PA grew to be one of the largest Holistic Health Centers in the United States, Kripalu Center for Holistic Health, and moved in the early 1980's to Lennox, MA.¹⁸⁰

Kripalu Center is both a residence for practitioners and a conference and workshop center where guests from all over the world come for seminars and workshops on holistic health, including body work, massage, yoga, communications, work and play, diet and nutrition, communication and self-expression, meditation and spiritual attunement, relationships and living a supportive lifestyle. The Self-Health Guide: A Personal Program for Holistic Living, was written in response to guests who asked for "something I can take home to continue the work I started here," and includes questions and answers on the topics studied in workshops. The Science of Meditation translates Swami Kripaluvanand's approach to meditation.¹⁸¹

Leonard Orr and Sondra Ray developed a model for working with the breath around repressed or suppressed trauma, beginning with the birth trauma. They named the model Rebirthing and led workshops throughout the world, teaching the methodology to counselors and therapists. Sondra Ray's introductory workshop was called The Loving Relationships Training (LRT). This approach is described in her most famous book, Loving Relationships.¹⁸² Sondra also wrote Rebirthing in the New Age with Leonard Orr and has written a number of other books about her methods.¹⁸³ Bob Mandel, the Director of the LRT, and his wife, Mallie, continue to lead workshops and seminars in many countries over the planet, training counselors

HOLISTIC HEALTH THE BODYMIND CONNECTION



“What you can’t feel, you can’t heal.”

“Rebirthing, a simple but subtly powerful breathing experience, puts you in touch with the pleasure of being alive and allows you to see your birth as an exciting, if confusing and frightening, interruption in the journey of your spirit into a wonderful world. ... Rebirthing enables you ... —to get the rage out and connect with the love that abounds in the universe.

In rebirthing all you actually do is lie down and breathe. ... for two hours or more you do ‘connected breathing.’ What happens is fairly astounding. On the most superficial levels, your body wakes up. That ancient numbness ... begins to melt away, ... until the energy breaks through your resistance like a river breaking a dam and you feel enormous release and relaxation throughout your body.”

- Bob Mandel, *Open Heart Therapy*, 184

in an extensive certification course for “rebirthers”. Mandel’s first book, Open Heart Therapy, is presented as a “how to” book on the art of creating, maintaining and cultivating loving relationships in one’s life.

Step 11 of the 12 Steps to Recovery addresses this focus by saying, “*We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.*” Each training session for the TLE™ and DOING LIFE! introduces staff to simple methods for leading breathing exercises in a manner similar to the way it is introduced in the *How to Teach* section of the Facilitator’s Guide to DOING LIFE!:

“Although our brains only weigh, on average, two to three pounds, they use 20% of the oxygen we breathe. If we hold our breath our brain doesn’t get the oxygen it needs and we stop learning.

*Participants may get uncomfortable when you ask them to confront the mistakes of their past and unconsciously hold their breath. The exercises in **DOING LIFE!** are challenging, and participants may “go unconscious” or start to “check out” or “nod off.” These signs are indications that people are not breathing fully. If you notice yourself or the participants getting sleepy, hungry, bored, or angry, or find yourself thinking about other things while you are working through the Steps, take a break, drink some water and do some focused breathing. These reactions are clues that you’re not breathing fully. All it takes to get back on track is to relax and concentrate on breathing deeply and smoothly.*

*To help yourself and participants focus and learn more easily, we suggest that you open each study session with at least five minutes of breathing exercises. The following is one type of guided breathing exercise that you can use with the group as you begin each session. As you get more familiar with leading a guided relaxation exercise, you can add your own variations to this model. For instance, you may want to guide the participants to reflect on how far they’ve come or where you will be leading them during the upcoming session. To help the participants relax, play light, rhythmic music softly in the background as you take them through this exercise. Several music titles for the breathing exercises are suggested in the **Resources** section of this *Facilitator’s Guide*.”¹⁸⁵*

Basic breathing exercises are among the primary tools for reintroducing addicts and offenders in the TLE™ to the connection between their thoughts, feelings, actions and their

**BREATHING IS IMPORTANT FOR LEARNING
RELAX - BREATHE - FOCUS**



*"As I inhale, I am filled with energy and inspiration.
As I exhale, I let go of all tension and worry."
- Cherie Clark*

DOING LIFE! introduces the breathing exercise designed to start each session:

"With your eyes open or closed, picture your whole body, not just your lungs, as a glass. ... So inhale (breathe in) now and imagine that you are filling up your whole body, starting with your feet, with cool, refreshing water. Make your body the glass and fill from bottom to top. See the air filling your body, from the bottom of your feet to the top of your head and feel it as you take in the breath. ... Listen to the sound of your breath as you inhale.

Now ... empty the glass. When you empty a glass you pour out the water from top to bottom. As you exhale ... see and feel the water pouring out from the top of your head and all the way out of your body. ... You can't fill a glass that has something in it, ... be sure it is completely empty before you fill it again.

Breathe slowly ten times, in and out. ...

To end and bring your focus gently back to being active, focus on the inhalation only, in your lungs, and let your exhalation go by itself. Chest breathing is a more active breath."

- How to Teach DOING LIFE!, Facilitator's Guide¹⁸⁶

essential nature, their spirit. Offenders participating in the programs begin every lesson with focused breathing. Staff of the TLE™ and facilitators for DOING LIFE! are trained to lead simple breathing exercises and are encouraged to regularly practice the skills to benefit themselves.

Al Huang, a T'ai Chi master, has been able to express the profound principles of this model into easily understood concepts for Western minds. He teaches the joy of the dance of life, ("Lila" in Sanskrit) through his workshops about the connection with spirit through focused breath and movement. Huang's T'ai Chi lessons are dances of love and laughter. His book of meditations on life and spirit, Quantum Soup, express his joy in the richness of all life. He says, "quantum is that elusive, cloudlike mystery of 'nonbeing' essence, which is best swallowed lightly in spite of its complexity."¹⁸⁷ The chapters and illustrations (his calligraphy) in the book are short, simple, yet profound meditations on the joy of life and the connectedness of all living beings.

Bo Lozoff has been leading meditation workshops in prisons for years. Initially, he was a student of Ram Dass, (Richard Alpert) of Harvard University fame. Lozoff went on to establish the Prison Ashram Project, a group that offered meditation workshops in prisons and spiritual literature to prisoners who request it.¹⁸⁸ The Prison Ashram Project has become the Human Kindness Foundation, which continues the work Lozoff started in the early 1970's. Lozoff was one of the consultants who contributed to the development of the Network Program and continues as a supporter of this work. Among his books, We're All Doing Time, a guide for getting free, offers practical exercises and advice for inmates who choose to use their incarceration as an opportunity to develop their spiritual dimension more fully. We're All Doing Time includes an overview of the philosophy guiding the Human Kindness Foundation, provides directions for meditation and other spiritual practices, and includes letters to and from Bo and prisoners all over the country.

All of these approaches use the breath as the primary vehicle for healing. It is important to recognize the difference between a "cure" and healing. Cures are medical interventions. The holistic view is that the body may need medical intervention to get one back on track, however, true healing comes from a conscious awareness of the body's ability, through focused breathing and conscious choices, to lead a balanced lifestyle.

Holistic Health and Wellness, Network Chiropractic

Dr. Deepak Chopra has become widely known for his breakthrough work with healing addictions, cancer and other serious, life-threatening illnesses.¹⁸⁹ Dr. Chopra's work is based in his understanding of the bodymind connection as an expression of the spiritual dimension of all human beings. He says, "*The word holistic, ... simply means an approach that includes the mind and body together.*"¹⁹⁰ Dr. Chopra's work is based in Ayurvedic principles, a philosophy of healing practiced in his native India for thousands of years. He learned these principles from his guru (teacher), Maharishi Mahesh Yogi, who first became popular in the West through his connection to the Beatles. Maharishi introduced the world to Transcendental Meditation.

Dr. Chopra has become world renown for his "miracle cures" of terminal cancer. One of his books, Quantum Healing, Exploring the Frontiers of Mind/Body Medicine, introduces his approach as follows:

*"Quantum healing moves away from external, high-technology methods toward the deepest core of the mind-body system. This core is where healing begins. To go there and learn to promote the healing response, you must get past all the grosser levels of the body—cells, tissues, organs, and systems—and arrive at the junction point between mind and matter, the point where consciousness actually starts to have an effect."*¹⁹¹

Dr. Chopra has written many books and produced audio and video tapes in which he explains the principles of Ayurvedic medicine and quantum healing that parallel the synergetic, Universal Principles Fuller discovered. Chopra's training as a physician in traditional Western medicine makes it possible for him to interpret the Ayurvedic system to Western physicians. Chopra defined his quantum healing approach as follows:

*"If asked for an exact definition of quantum healing, I would say this: quantum healing is the ability of one mode of consciousness (the mind) to spontaneously correct the mistakes in another mode of consciousness (the body). It is a completely self-enclosed process. If pressed for a shorter definition, I would say simply that quantum healing makes peace. When consciousness is fragmented, it starts a war in the mind-body system. This war lies behind many diseases, giving rise to what modern medicine calls their psychosomatic component. The rishis might call it "the fear born of duality," and they would consider it not a component but the chief cause of all illness."*¹⁹²

Dr. Donald M. Epstein is a traditionally trained Chiropractor who developed a system called Network Chiropractic. Founded in the bodymind connection, it is a wholistic approach to healing. Epstein uses myths and fairy tales in his work, as metaphors for the life journey and healing process. Though he makes no references to them in his work, Dr. Epstein's model so exactly parallels the 12 Steps to Recovery that comparison seems obvious.¹⁹³

As Fuller said of the Universal Principles, the test of a principle is that it will show up again and again in every arena. They are "*always and everywhere true.*" This is certainly true of the 12 Stages of Healing. This book describes each of the stages of healing, their challenges and lessons. Epstein introduces his work by saying:

"In my work as developer of Network Chiropractic, I discovered that the healing process is made up of a sequence of twelve basic rhythms, or stages, of consciousness we pass through between 'hell' and 'heaven' in this lifetime. ... each stage helps us reunite with aspects of ourselves that have been injured, betrayed, alienated, forgotten, abused, shamed, traumatized, ignored, or not forgiven.

I have always viewed integration and alignment as essential to the healing process, so I decided to call these rhythms 'the twelve stages of healing.' Although these stages are interconnected and interdependent, each one is also distinct, with its own rite of passage which is often a chaotic experience known as a healing crisis."¹⁹⁴

Dr. Epstein acknowledges Dr. Deepak Chopra as one of the sources for his approach in the 12 Stages of Healing, and Dr. Bruno Bettelheim as another important influence.¹⁹⁵

The chart on the facing page outlines the 12 Stages of Healing. Using chiropractic, quantum healing, myths and fairy tales, Epstein describes each stage of healing, the challenge facing the patient and specific steps for healing the *dis-ease* one feels at that stage through a focus on breathing techniques. In Stage 1, the lesson is to become aware that "*something is wrong*". Stage 2, is the search for "*the magic genie*" (*Power greater than ourselves*) who will help the sufferer heal. In Stage 4, the lesson to "*reclaim our power*" comes from a search within. In Stage 12, Community, the lesson is that each individual has unique gifts to bring to others and from new-found strength, seeks to "*re-experience the rhythm of the earlier stages*". From Stage 1 through each of the 12 Stages, the lessons of Network Chiropractic parallel the journey of the 12 Steps to Recovery. The models are compared here in Chapter III: 12° of Freedom.

THE 12 STAGES OF HEALING

- Donald M. Epstein, D.C.

| | |
|--|--|
| Stage 1: Suffering | <i>Right now I am helpless. Nothing works at this time.</i> |
| Stage 2: Polarities & Rhythms | <i>There is a rhythm within me, and I am within this rhythm.</i> |
| Stage 3: Stuck in a Perspective | <i>He who cannot change the very fabric of his thought will never be able to change reality and will never, ... make any progress. - Anwar Sadat</i> |
| Stage 4: Reclaiming Our Power | <i>I take my power back. I honor my inner being. I reclaim my wholeness.</i> |
| Stage 5: Merging with the Illusion | <i>"I wish to go back to my place and see my beast again." - Beauty in "Beauty and the Beast"</i> |
| Stage 6: Preparation for Resolution | <i>I am flexible. I am building momentum. I am ready. It is OK to let go.</i> |
| Stage 7: Resolution | <i>The wheel does not break. 'Tis the band round my heart that, to lessen its ache, ... - "The Frog Prince"</i> |
| Stage 8: Emptiness in Connectedness | <i>I experience the fullness of my emptiness.</i> |
| Stage 9: Light Behind the Form | <i>"I am the bulb and Thou art the light within it. The truth and the miracle is this: Thou art the Bulb and the Light. - Paramahansa Yogananda</i> |
| Stage 10: Ascent | <i>Be still and know that I am God ...</i> |
| Stage 11: Descent | <i>It is right in the midst of life that we have to develop and express all that is beautiful and perfect and divine within our souls. - Inayat Khan</i> |
| Stage 12: Community | <i>The modern quest for community is a quest for one's personhood.</i> |

*The essence of community is wholeness
... It is one of the names of God. ...
- David Spangler*

DOING LIFE!: A Synergetic Approach to Recovery from Addictions

DOING LIFE! is a synergetic integration the models discussed in this Review of Literature. The series is comprised of a set of 13 workbooks, an Overview and one for each of the 12 Steps to Recovery. Each workbook also includes one aspect of the five steps to decisions and is set up in the same basic format. All workbooks begin with a definition of the terms to be worked with as participants learn to apply the concepts in their own lives. Left hand pages cover concepts and right hand pages illustrate symbols, or guide readers through exercises to apply and ground the Step in their own experience.¹⁹⁶

The workbooks are between 28 to 44 pages long, depending on the material covered. The content is “chunked down” to avoid overwhelming addicts with the task ahead of them as they take “one step at a time.” The facing page outlines the topics covered in each workbook. DOING LIFE! is set up to be used individually, as a self-study guide to the 12 Steps, or used with groups, with each participant working through the exercises and sharing their experience with members of the group.

The Facilitator's Guide to DOING LIFE! is a set of lesson plans for staff, paid or volunteer, who facilitate the work with DOING LIFE! The Guide is set up to introduce facilitators to the purpose, methods and intended results of DOING LIFE! The first section of the Guide, *About DOING LIFE!*, discusses the role of a facilitator, how the Guide is set up, a statement of the “problem” to be addressed, and the who, what, where, when, why and how of the program. Section 2, *How to Teach DOING LIFE!* introduces accelerated learning methods and teaching strategies. Each of the next sections introduce one of the Steps, with *Objectives* to be covered in each workbook, the purpose of the Step and definitions of any terms highlighted. Each section also includes: *What to Notice*, an Artform for the Step and *Other Resources*, including *Background Reading*, *Musical Notes*, and other *Artform Suggestions*.¹⁹⁷ As with the workbooks, left hand pages cover content and right hand pages illustrate concepts or include space for the facilitator's notes. The last section of the Guide includes an extensive, annotated *Resource Section*, with a *Bibliography*.

Here, Chapter V: DOING LIFE!: 12° of Freedom in the 12 Steps includes topic headings and illustrations from each of the workbooks with a discussion of the lessons of each Step.

TAKING 12 STEPS TO THE FUTURE

| STEPS | ... TO RECOVERY | ... TO DECISIONS |
|-------|---|-----------------------------------|
| 1 | We admitted that we were powerless over our addiction, that our lives had become unmanageable. | See Your Situation Clearly |
| 2 | Came to believe that a power greater than ourselves could restore us to sanity. | You Are Accepted |
| 3 | Made a decision to turn our will and our lives over to the care of God as we understood Him. | Know What You Want |
| 4 | Made a searching and fearless moral inventory of ourselves. | Expand Possibilities |
| 5 | Admitted to God, to ourselves and to another human being, the exact nature of our wrongs. | Evaluate and Decide |
| 6 | Became willing to have God remove all these defects of character. | Action Plan |
| 7 | Humbly asked Him to remove our shortcomings. | See Your Attitude Clearly |
| 8 | Made a list of the people we had harmed and became willing to make amends to them all. | Accept Responsibility |
| 9 | Made direct amends to those we had harmed, except when to do so would injure them or others. | Know Your Resources |
| 10 | Continued to take personal inventory and when we were wrong, promptly admitted it. | Expand Your Personal Style |
| 11 | Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out. | Evaluate Your Social Style |
| 12 | Having had a spiritual awakening as a result of these steps, we tried to carry this message to others and to practice these principles in all of our affairs. | Celebrate In Action |

From **Facilitator's Guide to DOING LIFE!**, *About DOING LIFE!*¹⁹⁸

"Raise the Curtain on a New and Universally Propitious Era of Humans in Universe"

DOING LIFE! is one attempt to add value in people's lives, by creating an artifact that can support all people to live successfully; to support everyone to live by principles which may help to *"raise the curtain on a new and universally propitious era of humans in universe."*¹⁹⁹

This document presents the foundation of a new approach to recovery from addictions, solidly based in a tradition that was formalized more than 65 years ago, in Alcoholics Anonymous. AA has continued to grow since its founding on June 10, 1935, (the day Bill W. had his last drink) to become the largest and most successful self-help program in the world.

Even more importantly, the perspective on the 12 Steps taken here, as based in the Universal Principles discovered by Fuller, offers a common sense approach to living for any-one, not only addicts. By focusing on the fundamental principles underlying the 12 Steps, they become a pathway to success for everyone, regardless of situation or circumstance. This perspective on the 12 Steps offers a **Specific, Measurable, Attainable, Realistic and Timely** (SMART) plan for grounding the Steps in one's own life, and putting them into action.²⁰⁰

The facing page illustrates the light spectrum making up the Tetrahedron vectors as presented by Fuller in Synergetics in his last book, Cosmography. The vectors represent six degrees of freedom, becoming twelve on a positive/negative continuum.

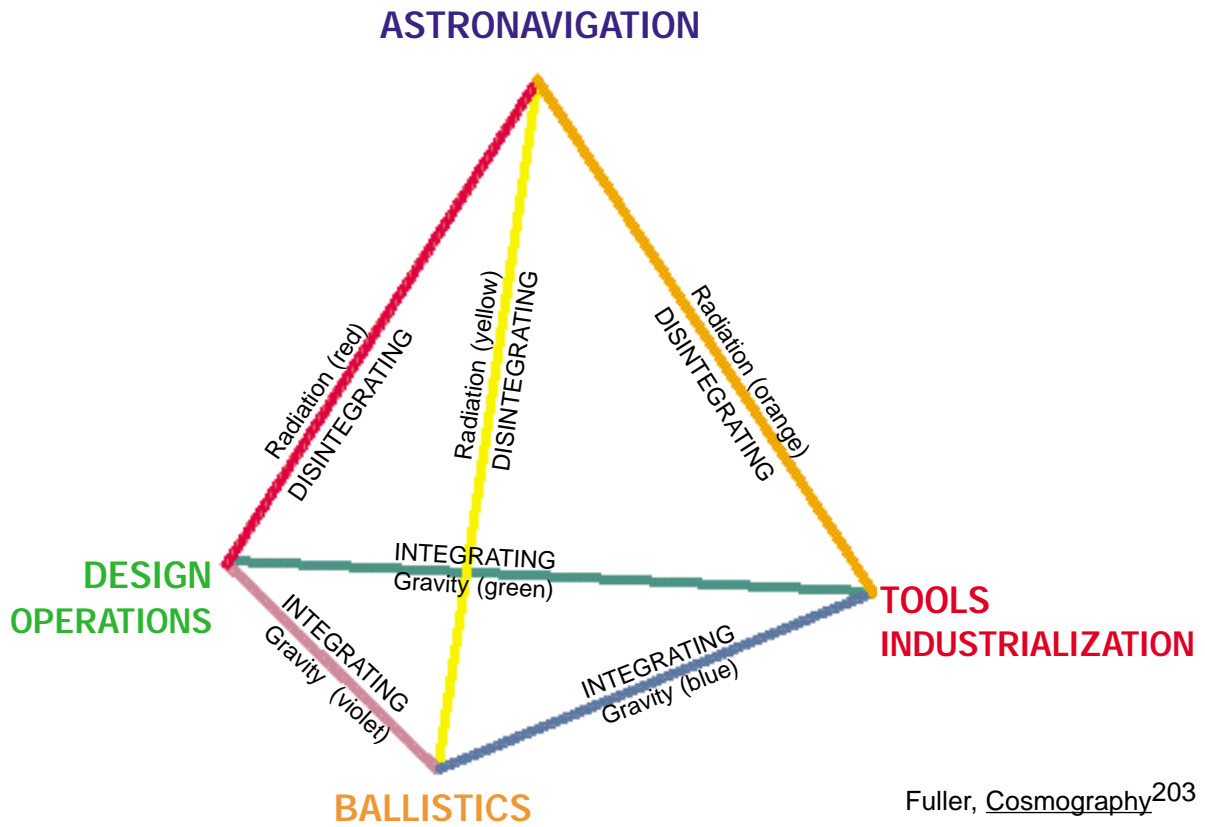
The radiation vectors are ephemeral, *"disintegrating because held together only at one end of each of its two-ended energy-magnitude-manifesting vectors. The disintegrating vectors' free ends' can be angularly aimed, i.e. focused."*²⁰¹ The three gravitational vectors are grounded, coherent, connected at all three angles, *"with no open ends, ergo, constituting an inherently closed system having twice the coherence of the equal energy-magnitude-vectorized radiation."*²⁰²

The 12° of Freedom as vectors on the Tetrahedron allow for the expansion and contraction necessary in any program supporting stable growth. As with the seasons of the year, expansion and contraction are two halves of the continuum of life and growth. This concept, with all of the 12° of Freedom will be discussed in Chapter III: 12° of Freedom and Chapter V: DOING LIFE! 12° of Freedom in the 12 Steps to Recovery.

EXPANSION - CONTRACTION:

"Expansion is radiant divergence and contraction is gravitational convergence."

- R. Buckminster Fuller



"The whole complex of omni-interaccommodative generalized principles thus far found by science to be governing all the behaviors of universe altogether manifest an infallible wisdom's interconsiderate, unified design, ergo an a priori, intellectual integrity conceptioning, as well as a human intellect discoverability.

This is why youth's self-preparation for planetary caretakership involves commitment to comprehensive concern only with humanity's welfaring; all the experimentally demonstrable, mathematically generalized principles thus far discovered by humans, and all the special case truths as we progressively discover them — the universally favorable synergetic consequences of which integrating commitments, unpredictable by any of those commitments when they are considered only separately, may well raise the curtain on a new and universally propitious era of humans in universe."²⁰⁴

S.M.A.R.T. Choices! focuses on the decision making aspects of this model, teaching the structure of thinking, i.e., *how* to think, not *what* to think, using five simple steps to decisions. Those five steps are illustrated here on page 45, in the Imaginal Education section of this Review of Literature.

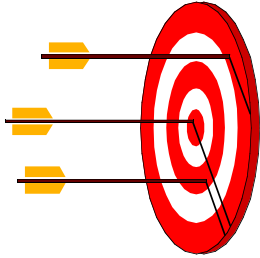
S.M.A.R.T. Choices! supports one to learn how to think for oneself by, in Fuller's words,

*"... not yielding unthinkingly to "in" movements or to crowd psychology. This involves assessing thoughtfully one's own urges. It involves understanding but not being swayed by the spontaneous group spirit of youth. It involves thinking before acting in every instance. It involves eschewing all loyalties to other than the truth and love through which the cosmic integrity and absolute wisdom we identify inadequately by the name "God" speaks to each of us directly -- and speaks only through our individual awareness of truth and our most spontaneous and powerful emotions of love and compassion."*²⁰⁵

Learning to think for oneself is a challenging task. With the proliferation of media and world-wide, instantaneous communications now available, all with access to the media are trying to influence both what and how the public thinks. Whether politicians, musicians, ministers, tele-marketers, news reporters, advertising campaigns, or simply those with access to the Internet and direct mailing, the public is constantly assaulted with a barrage of propoganda. The ability to distinguish fact from bias is more crucial now than ever before. S.M.A.R.T. Choices! is one attempt to help people learn how to think through issues and learn how to trust their own *"individual awareness of truth"* while remaining in touch with their *"most spontaneous and powerful emotions of love and compassion."* It is the intention of S.M.A.R.T. Choices! to encourage those who use the program to operate from *"truth and love through which the cosmic integrity and absolute wisdom ... speaks to each of us directly."*²⁰⁶

Chapter II: Every Day In America, explores the question of *"Who goes to prison and why?"*; a discussion of the "nature vs. nurture" debate which asks: *"Are addicts and offenders "born that way" or do their experiences shape them?"*

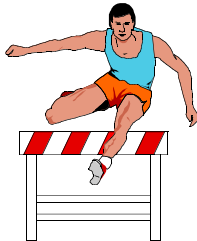
S.M.A.R.T. Choices! Are:



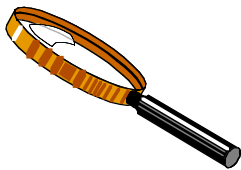
SPECIFIC



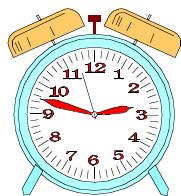
MEASURABLE



ATTAINABLE



REALISTIC



TIMELY

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