

Every Day In America

2,600 Children are born into poverty
(949,000 per year)

8,493 Children are reported abused or neglected
(3,099,945 per year)

2,833 Children drop out of school
(1,034,045 per year)

1,440 Babies are born to teenage mothers
(525,600 per year)

3,000 Children start smoking cigarettes
(1,095,000 per year)

360 Children are arrested on drug charges
(131,400 per year)

206 Children are arrested for drunk driving
(75,190 per year)

90 Infants die
(32,850 per year)

27 Children die from the effects of poverty
(9,855 per year)

15 Children die from gunfire
(5,475 per year)

Source: National Association of Blacks in Criminal Justice [NABCJ] (August 1996)

Chapter II: Every Day In America: A Discussion of the Nature Vs. Nurture Debate In Theories of Addiction and Criminal Behavior, addresses the 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?

The polarities of the debate are presented, including the impact of genetics, parenting, educational policies, politics, social pressures, poverty and crime, with a focus on integrating the two perspectives in a unified design through Synergetics.

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THE CRISIS

Startling statistics, the figures cited here are an indictment of the state of the nation. A research study from the Center for Substance Abuse Treatment in New York found that the average age for first use of drugs and/or alcohol among children was nine years old.¹ This is also true of cigarette smoking. On the same day that 3,000 children begin smoking, more than 1,096 people die from smoking cigarettes. That is one person every 75 seconds and totals more than 400,000 people each year.

This harsh reality does nothing to stop the 3,000 children who pick up their first cigarette every 28 seconds. *“What’s the big deal? You gotta die from something and they was old anyway.”* After all, Joe Camel, who used to be prominently displayed on billboards strategically located in areas of high poverty and in easy sight of school yards, looked very “hip” with his cigarette dangling from his lip, hanging out in great places, having a lot of fun smoking with all his other cool pals. And everybody knows the people with the most dates, the most money, the best “stuff”, who go to all the best places, smoke. *“Man, this place is a dump! ... Sheee-it! ... Check out that babe! She be hot! ... That dumb old Doc is just like all the other tired, grumpy, burned-out, over-the-hill old guys, always trying to spoil the fun, and besides, you can get great stuff, FREE!, for just a few empty packs. ... Forget about it. Light up man.”*

Joe Camel was laid to rest on July 9, 1997, gone but not forgotten. In memory tests during training sessions for staff of substance abuse treatment programs, they all know the jingle *“Winston tastes good ... like a cigarette should”*, with only the word *“Winston”* as a prompt. They also know how to spell relief (R-O-L-A-I-D-S) and what weekends were made for. (Michelob) Yet none of those commercials have been aired in more than ten or in some cases, twenty years. Commercials encourage the public to “take something” at the first sign of any discomfort. Rather than take responsibility to moderate one’s diet, eat *“the whole thing”* and take *Alka Seltzer™* for fast relief. In the meantime, the people of this nation get fatter and fatter, daily more unfit.

In this *“age of unprecedented developments in psychology (and other social sciences), of*

physical science and technology ... , of information explosion and worldwide communications, and of globalized change”,² society is facing crises of faith, health, fiscal solvency and emotional stability. Religious groups are at war with each other all over the planet, “ethnic cleansing” a pseudonym for mass murder. AIDS is taking the lives of more young people than in any plague in recent history. Children as young as 10 or 11 make plans for their funerals, bereft of hope in a future. Teenage parents, some notably, kill inconvenient infants at birth. The faces of starving children, in this country as well as others, cry out in desperate need. Increasing addiction is yet another indicator of a breakdown of society, the despair against which drugs and alcohol offer a temporary, albeit futile, painful, senseless defense.

Humans, as do all sentient species, seek to gain pleasure and avoid pain. Addicts, in their quest to avoid pain, turn to drugs, including alcohol, as a way to ease the upsets they experience in their lives. Here, the term “drugs” always includes alcohol and cigarettes. In the Total Learning Environments™, addicts are constantly reminded to avoid all “*drugs, including alcohol.*” Therefore, when referring to addicts here, that term always includes alcoholics. Alcohol is a highly addictive drug, all the more lethal because it is so easily obtained and socially acceptable. The same is even more true for cigarettes, although they are increasingly losing their “social” acceptability as more is learned about addiction to nicotine and its lethal effects.

Addiction has been defined by Robert Bennett as “*Compulsive behavior, with short-term benefits and long term destruction.*”³ Addicts would not use if there were no benefits. In an excellent review of recently published research on the effects of drugs on the brain, **TIME** Magazine reported:

“What ties all these mood elevating drugs (whiskey... cigarettes ... marijuana ... cocaine ... heroin) together, ... is a remarkable ability to elevate levels of a common substance in the brain called dopamine. In fact, so overwhelming has evidence of the link between dopamine and drugs of abuse become that the distinction (pushed primarily by the tobacco industry and its supporters) between substances that are addictive and those that are nearly habit forming has very nearly been swept away. ... in dopamine-rich areas of the brain, nicotine behaves remarkably like cocaine.”⁴

The increasing numbers of addicts coupled with the type, kinds and variety of designer drugs and alcoholic beverages underscore the desperation with which addicts approach pain and pleasure. Information doesn't stop addicts, illness has no effect, incarceration makes no impact, waking up in their own vomit with the night before completely blacked out, becomes a joke, the subject of "gallows humor", a temporary setback, treated by "the hair of the dog."

Drug abuse is defined in the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition.⁵ In brief, the definition includes:

*"... symptoms such as recurrent use in situations where it presents a physical danger, failure to meet obligations at work or school, or recurrent social or interpersonal problems caused by effects of the drug; and 'dependence' was based on the DSM-IV definition and included characteristics such as physical symptoms of tolerance or withdrawal, taking larger amounts of the drug, or using it over longer periods of time seeking, obtaining or recovering from the effects of the drug."*⁶

The question has long been debated about whether "nature" or "nurture" is at the root of this devastating problem. This chapter explores that debate and the implications for treatment. The debate is generally heated, polarizing opponents into factions advocating everything from interventions like better educational programs, all the way to extreme "solutions" such as voluntary (or involuntary) sterilization for those believed to have genetic causes contributing to addiction and/or criminal behavior.

One thing is certain, whether the cause is "nature" or "nurture" or a combination of both, drug addicts do not use drugs as "normal" people do. They cannot, "take it or leave it." Addicts engage in compulsive, self-destructive behavior to seek and obtain drugs, and maintain their drug habits, despite devastating results to themselves and their loved ones. Often addicts have long family histories of substance abuse, which contribute to the focus on a search for genetic causes. No matter what the consequences, including increasingly longer prison sentences; what to a non-addict would be excruciating pain; the constant threat of infection from contaminated 'works'; to HIV and AIDS; to death from overdosing, addicts continue to use substances that cause them to lose everything that once had meaning in their lives and ultimately, their lives. This sounds like insanity to "normal", functioning people.

Indeed it is.

The definition of insanity used in 12 Step programs is “*doing the same thing over and over again, and expecting different results.*” Addicts (including alcoholics) agree that their behavior is insane, however the behavior they engage in is, by definition **compulsive**. Addicts cannot stop themselves from using and do not believe they can stop even when they want to. Addicts feel powerless to affect the circumstances that impact upon them. While they are using, they believe they have no control over their lives and their choices, even as they engage in the very behavior that makes them sick. This sense of futility drives them to even more desperate solutions, bigger “scores”, an endless cycle, a revolving door, in and out of prison. Or, if and when they decide to “clean up”, they are consigned to long waiting lists for the few programs left that have not been eliminated by budget cuts. Drug treatment programs are overcrowded because addicts inevitably use again, even after a “successful” course of treatment, returning again and again to treatment programs.

Though not an excuse, there is some basis for the sense of futility that contributes to the addict’s compulsive behavior, at least in the poorest neighborhoods. Those in the innermost sections of cities live with the sounds of fear and the stench of poverty permeating every aspect of their lives. The events which occur **Every Day in America** tend to impact on the poor with much greater intensity and immediacy than the more fortunate of society. There are few economic opportunities in the ghettos of this country, at least not law-abiding ones. Ambulances, sirens, gunshots, screams, rage born of frustration and fear, punctuate their sleep, offering no respite from the grinding poverty crushing their spirits. Simultaneously, television and movies present worlds of lavish wealth and ease, where even the most overwhelming problems are solved in an hour or two. Soap operas encourage poor girls to continue to believe the myth, “*someday my prince will come.*”

The announcement that Michael Jordan would earn more than \$18 million in 1997 for product endorsements, was contrasted with a news story of an 11 year old who shot and killed a 13 year old neighbor in the stairwell of their tenement, for the same \$150 sneakers. *Bad As I Wanna Be*, Dennis Rodman’s assaultive and outrageous behavior earns him millions of dol-

lars and the admiration of fans, while offenders serving two to four years for Assault 2nd follow his career on televisions bolted to the walls of prison day-rooms.

Still, all who live in the poorest neighborhoods do not use drugs, and there is plenty of evidence that the “rich and famous” are as likely, and have more disposable cash available, to abuse drugs as any crackhead junkie living in dire poverty. Drug addiction does not discriminate relative to race or class. Addiction is not a class phenomenon, although there is much evidence that imprisonment as punishment for addiction is.

THE COST

In the United States, Americans are proud of their heritage as the “*land of the free, home of the brave.*” Yet the United States incarcerates more blacks per capita than did South Africa during the height of apartheid; vying annually with Russia for the distinction of incarcerating the most offenders in the world. In some years, since the “Iron Curtain” rang down, the United States has “won” that dubious distinction. From October, 1994 until December, 1999, the prison population nearly doubled in the United States.⁷ In October, 1994 —after 200 years of the “modern” practice of incarceration,—the nation’s prison population reached one million. That is not merely a statistic; that figure means people,—human beings. Just five years later, by November, 1999 the total had climbed to more than 1,800,000, the majority of whom (64.3%) were people of color. (46.2% Black, 16.4% Hispanic) By August 2000, the incarcerated population reached two million—double the “landmark” number in less than six years.

One in forty children in this country has a parent in prison and one in three black men will serve at least one term in prison by the time they are 30 years old. The primary reason for the majority of sentences of incarceration is addiction to drugs and alcohol. **Every Day in America** more than 27 black men are murdered by other black men, many of them their friends or relatives. That is one black-on-black murder every 53 minutes, one outcome of the frustration and rage engendered by the lack of opportunity to overcome overwhelming odds against success for the poorest of the poor, and virtually always associated with the abuse of drugs, including alcohol. The staggering total adds up to more than 9,855 African American males dead by their own “brothers” each year.

In a speech to the graduating class of Washington University in St. Louis, Missouri in 1992, Marian Wright Edelman elaborated further:

“... every eight seconds of every school day an American child drops out. These are all of our children, not just poor and minority children. Every twenty-six seconds an American child will run away from home. Every thirteen seconds an American child will be abused or neglected. Every sixty-four seconds an American teenager will have a baby. Every seven minutes one of our children is arrested for drunken driving. Every fifty-three minutes in our rich land, an American child dies from the effects of poverty.

... we seem not to be able to protect our children from being murdered every three hours.”⁸

In October 1994, the landmark number of more than one million incarcerated in prisons and more than six million on probation and parole in the United States alone, greatly alarmed people. There was much public debate in editorials and letters to editors about “what was wrong” with society. Drug abuse was cited as the principal cause. Elections that year were full of campaign slogans to stop crime and intensify the “War on Drugs.” The number of people incarcerated had been increasing by 6% each year since the 1970’s. Though the population began to shrink since the high of 2,071,686 at yearend 2000, (1,373,871 in State and Federal prisons; more than 621,149 in jails; 16,130 in territorial prisons; 8,894 in INS facilities; 2,420 in military facilities; 1,775 in Indian country; and another 108,965 in juvenile facilities)⁹ still the number remained close to the two million mark in 2001.

At a 1996 meeting of prison architects, presentations acknowledged that projections for future prison construction are based on demographics of third grade students.¹⁰ Third grade children are eight years old! Building a prison takes time, considerable tax revenues and years of planning. The eight to ten years between third grade and the age when the average young offender begins the first of his (or her) three terms of incarceration, totaling approximately ten years in prison, is just enough time to raise the revenues, find land sufficiently far from “good neighborhoods”, sell economically depressed communities on the idea of prison industry revitalizing the area, and build.

In 1995, the average cost to incarcerate a prisoner in this country was \$25,000 per year. A Bill Moyers Journal, "*Children in America's Schools*", featuring Jonathan Kozol, reported that an average of \$6,000 per child was invested in the education of America's youth during that same year.¹¹ The range of funding ranged from a low of less than \$2,000 per child to a high of \$10,000 or more in the "best" schools. The documentary discussed the tragic state of education for the majority of students in the country and informed that in some areas of the country, the less than \$2,000 per child annual investment in education funds books that predict, "*someday the United States will land a man on the moon.*" Another study found that one in seven adults in the United States could not locate the U. S. on a globe, and half of the adults surveyed were unable to answer the question, "*How long does it take the Earth to orbit the sun?*" The question we must ask in response to this deteriorating situation, is "*What are we willing to spend our money on?*"

The nearly two million incarcerated tend to serve an average of ten years in prison, two to four years at a time. The ten year cost of incarceration, now more than \$260,000 per offender, [as compared with the average of \$72,000 to \$120,000 for the best schools, invested in that same child's education for twelve years] drains the resources of this nation, impoverishing spirits and crushing the hope and promise of eight year old, bright-eyed youngsters. Drug abuse and addiction is overwhelmingly related to rising incarceration. Most crimes are either directly linked or otherwise connected to drug abuse and addiction.

What might happen if this nation decided to invest even \$8,000 per child each year to educate every child in America? That is less than one-third the cost of incarceration in 2001. Research indicates that active involvement in school and pro-social activities correlates favorably with other pro-social behaviors such as abstinence from drugs and alcohol. Research also demonstrates a very high correlation between success and education, even among ex-offenders. Ex-offenders who take and pass high school equivalency exams while in prison are significantly more successful post release. They are more likely to be employed, less likely to reoffend, and more likely to contribute to society in the form of taxes, home ownership and upkeep, and community involvement. What might happen if those offenders were provided

with a supportive educational environment prior to coming into contact with the juvenile and criminal justice systems?

A poster once advertised, *“It will be a great day when our schools get all the money they need and the Air Force has to hold a bake sale to buy a bomber.”* It will equally be a great day when the education system has enough money to adequately educate every child in America and the nation can reduce its criminal justice budget.

This is not intended to advocate a diminished military, by the way. Indeed, the rapid escalation of the prison population can be directly traced to the end of the draft in 1972. Prior to that time, young men and women, many facing no jobs or other economic opportunities in poor communities, some even facing a sentence of *“military service or jail,”* found salvation and a sense of real purpose in military service. The draft launched careers that helped young, poor,—white and black—overcome economic disadvantages, provided them with opportunities to succeed personally, and to become contributing members of society. Human beings need a sense of purpose in order to be happy and military service continues to fulfill that need for many. That option is not available to ex-offenders or known drug addicts, therefore, one more avenue to escape poverty is closed to those groups.

The resources associated with welfare support of children whose parents are incarcerated affects more than simply economic costs. Families are destroyed; self-esteem, positive bonds to family, community, respect for senior citizens, for life itself, become meaningless in the face of this national crisis. The more than \$45 to \$55 billion annual estimated cost of incarceration in the United States at the end of the millennium does not cover policing, arrests, nor all the other costs associated with bringing offenders to trial. It does not include the costs of probation and parole, nor the juvenile justice systems whose average costs add up to \$100,000 to \$150,000 annually for each child adjudicated and confined in juvenile detention centers, and long-term care institutions. These figures escalate still further the crippling drain on resources which could be dedicated to education and prevention programs, first to be cut during budget cost-savings initiatives.

Mother Theresa once responded to a supporter who remarked on the terrible poverty

and squalor that she shared with the people of India, “*Yes, but it must be much harder for you in the United States who have such spiritual poverty.*” It is this spiritual poverty that contributes to the escalation of addiction **Every Day In America.**

In a 1991-1992 publication, the U.S. Department of Health and Human Services published figures estimating “*Drug Abusing Employees Cost U.S. Businesses Billions of Dollars*”, and estimates that 70% of adult illicit drug users are employed. Of those employees, “... *substance abusers [are] absent from work 3 weeks more per year than the average worker. At one automotive plant, drug abusers took 10 times more sick leave than non-users. ... Drug abusers [file] over twice the number of workers compensation claims as non-abusers average costs ... \$12,600*” per claim.¹² In addition, drug abusers use 2.5 times more medical benefits. (NIH)

It is important to note that this is not the population who goes to prison, by and large. This is the cost of addiction in those 70% of drug abusers who actually hold down jobs in the community, from all strata of society, including the Country Club set. White, wealthy, or even middle-class people do not go to prison as a rule, they are generally offered probation if actually sentenced, or are allowed to voluntarily enter alternative treatment programs for which their insurance (and that of others in the work force) pays.

The poor go to prison. There are not enough drug treatment beds for those people whose recovery is publically funded by tax dollars, nor for the low-level dealers, increasingly younger, 8 to 18, whose only economic opportunity is either selling on the corner, being paid as spotters, pointers or lookouts for other street dealers, or other illegal sources of income. The prison population is disproportionately poor people of color.

In New York State alone, which incarcerates the third largest number of prisoners in the country, (the California and Texas systems are larger), the incarcerated population was 51% African-American and 30.7% Hispanic, as of May 30, 2000. Less than 18% were Caucasian, in a state where the majority of the population (76%) are white. The “others” in the system (less than 1%) are mostly Asian. New York is representative of prison populations all over the country. In New York, minorities represent approximately 24% of the general population, yet more than 82% of those incarcerated are people of color. The percentages of

minorities incarcerated climb even higher in many states. The Office of Program Planning and Research for the New York State Department of Correctional Services (NYSDOCS) published the following statistics in May 2000:

- *Of 71,351 incarcerated, 67,951 were males, 3,400 were females.*
- *Of the 67,951 males, 34,600 were African-American, 21,000 Hispanic, 12,351 Caucasian.*
- *Of 3,400 females, 1,890 were African American, 966 Hispanic and 544 Caucasian.*
- *39,338 males (58%) were self-reported fathers and 2,626 (77%) of the 3,400 females were mothers.*
- *3,765 inmates were under 21 years of age, of that number, 143 were females.*¹³

The NYSDOCS releases 24,000 men and women to Parole annually. Of that group, 70% are released to New York City, Nassau and Suffolk Counties, the remaining 30% to upstate areas, where the majority of New York State residents live.¹⁴

THE DEVASTATION OF ADDICTION

While there clearly are a percentage of offenders who are violent predators, murderers, rapists and others with no regard for other human beings, for whom incarceration offers a viable, even perhaps necessary option, this group is far from the majority. Most incarcerated offenders are convicted for non-violent crimes, directly related to drug and alcohol abuse. Violent crimes also generally have their roots in drug and alcohol abuse.

In a keynote speech before the National Corrections Conference On Substance Abuse Testing, Sanctions and Treatment¹⁵ in New Orleans, Louisiana, Warden Burl Cain of Angloa Prison apologized for having to leave immediately after his opening remarks. He had to go perform one of his most difficult duties as the Warden of Louisiana's maximum security prison housing death row. He would supervise and conduct an execution of a 35 year old man, John Ashley Brown, Jr., convicted of a brutal homicide in 1984. Warden Cain told the conference what he would be doing as the out-of-towners toured the fair "Crescent City" that evening. He would be sitting down at 6:00 p.m., as he always does on the occasions when he

has to conduct this sad duty, to share the last meal with the condemned. A deeply spiritual man, Warden Cain said that he would read from The Letter of Paul to the Romans and pray with John Brown that he was not doing the wrong thing, and that the condemned man would be received into heaven.

Warden Cain described Brown's past, how at age 11, when his mother already overwhelmed by John, whom she referred to as a "difficult" child, took him to the Louisiana Training Institution for delinquent boys and left him there, saying, "*You keep him, I've had enough. I can't do it anymore.*" This young offender left juvenile institutions only long enough to begin a career as a criminal, eventually escalating to the drunken, drugged, insane rampage that earned him a death sentence at the age of 23; to be carried out, at last, on April 23, 1997, after spending nearly two-thirds—24 years—of his brief life, incarcerated.

Warden Cain spoke about John Brown's alcohol and drug abuse which led to the senseless, brutal, savage stabbing of Brown's victim, a 53 year old engineer with a wife and family. Warden Cain urged his audience of Corrections Commissioners, Directors, Treatment and Research professionals to continue the "*heroic*", essential job they were doing to intervene in the cycle of substance abuse. With their help, he believed he would have to do less of the one duty, as a career corrections professional, he most regretted having to perform. Cain praised the commitment and integrity of his audience, with heartfelt thanks for their invaluable contributions, and left to return to Angola to make final arrangements for the execution.

In a newspaper report of the execution, Public Defender Numa Bertel said the execution would "*accomplish nothing. John Brown was a heavy, heavy, heavy drug and alcohol user, ... It had soaked his brain. Unfortunately, the courts don't want to hear about drug and alcohol abuse.*"

Most of society does not want to hear about drug and alcohol abuse. The cost of addiction is crippling cultures world-wide, resulting in crime, pain, incarceration and eventually, death. Yet, the public too is caught in denial, continuing to use and abuse drugs, including alcohol and cigarettes, in ever increasing quantities, despite evidence of the consequences, including death and destruction, of such abuse.

The same weekend John Ashley Brown was preparing for death by lethal injection, two New Jersey teenagers, Thomas J. Koskovich and Jason Vreeland, called for a pizza delivery to what turned out to be *“an abandoned house. After several calls, one pizza parlor agreed to deliver. There, the police said, the two teenagers lured a pair of pizza delivery men and impassively shot them to death. Killing them the police said, not for money. Not for vengeance. Just to do it.”*

The teenagers were known for their *“dreams of lurid crimes and drugs and, a romantic enchantment with the sheer act of killing. Mr. Koskovich, 18, boasted to his friends that he was crazy, and he spoke of cutting up lines of cocaine for his uncle when he was 10, and of his desire to become a hit man. Mr. Vreeland, 17, destroyed the mail of neighbors and found delight and peer approval in theft.”*¹⁶

How did this kind of child develop in late 20th Century society? How do parents, apparently “normal”, from areas all over the country, produce children who go on violent crime sprees and/or murder their classmates? Is it “in their genes”? To a “man” they are young, white, middle-class boys, raised in “stable” environments, living with both parents who have taken an apparently active interest in their development. Relative to the “bad gene” theory, they are often one of several siblings, of whom the others all present as “normal ”

Certainly Eric Harris and Dylan Klebold appeared to have every economic and social advantage, an apparently upper middle-class family life, in a highly advantaged neighborhood. What then lead them to the horror they inflicted on Columbine High School on April 20, 1999? How did their parents miss the signals? How did they not know about the weapons being constructed and stored in their own homes? These boys did not fit the “profile” of the average convicted felon, although increasingly, they do of young mass murderers.

Is it “Nature” or “Nurture” that creates this kind of insanity? Is there a “chemical predisposition” to violent behavior, to addiction? Is there a gene which results in criminal behavior, a “bad seed” that inevitably and invariably results in criminal behavior? Is there a genetic cause contributing to the escalating addiction and violence in society? If so, then what can/should society do about it? This chapter addresses these issues from the perspective of long standing, though controversial and conflicting research studies, and concludes by

addressing this controversial debate from the science of Synergetics.

Some of the implications are frightening as presented in certain quarters, all the more so when postulated by certain well-respected researchers and leaders who have spent years of serious study on this issue. This debate has continued for centuries and has escalated on several occasions in this “enlightened” century, most recently since the violent eruption of school children murdering peers and teachers since 1995.

“NATURE” OR “NURTURE”, IS THAT THE QUESTION?

Who goes to prison? Why? What is at the root of the alarming escalation of the prison population? In his book, Rolling Thunder, Doug Boyd reports that he asked Mad Bear, an Iroquois medicine man, about why the crime rate in this country keeps increasing.¹⁷ Mad Bear responded:

“If you have a sense of opposition - that is, if you feel contempt for others - you're in a perfect position to receive their contempt. The idea is not to be a receiver. You people have such anger and fear and contempt for your so called criminals that your crime rate goes up and up. Your society has a high crime rate because it is in a perfect position to receive crime. You should be working with these people, not in opposition to them. The idea is to have contempt for crime, not for people. It's a mistake to think of any group or person as an opponent, because when you do, that's what the group or person will become. It's more useful to think of every other person as another you - to think of every individual as a representative of the universe.”¹⁸

The “*fear and contempt for your so called criminals*” definitely comes through in the book, The Bell Curve, Intelligence and Class Structure in American Life. The Bell Curve is presented as a scientific, scholarly approach to the study of intelligence testing.¹⁹ However, there is much that is basically a resurfacing of Arthur R. Jensen’s theories²⁰ of the inherent inferiority of people of African decent. It resurrects the eugenics of Francis Galton (1860’s) and “Social Darwinism” in a thinly veiled racist attack on African-Americans and “Latinos” in modern society. The book addresses the inferiority inherent (in the authors’ opinion) in these groups of people, specifically the trait quantified as the Intelligence Quotient (IQ), as genetically

based. While some of their positions on and suggestions for public policy might be considered courageous, they touched a lot of sensitive nerves and outraged many.

Murray and Herrnstein offer the genetic factors influencing intelligence as evidence for the failure of certain classes and races of people. This conclusion does not necessarily follow. Yes, there is much evidence that intelligence affects people's "places" in society and opportunities. Is this "place" genetically determined, inevitable? This is the controversy The Bell Curve ignited. That there is some evidence of a genetic basis of intelligence does not mean that environmental factors cannot and do not affect either the way, or how much people are capable of learning. Nor does it follow that certain races are somehow inherently deficient in the genes that affect IQ. The Bell Curve begins by saying:

"This book is about differences in intellectual capacity among people and groups and what those differences mean for America's future. The relationships that we will be examining here are among the most sensitive in contemporary America,—so sensitive that hardly anyone writes about them or talks about them in public. It's not for lack of information as you will see. On the contrary, knowledge about the connections between intelligence and American life has been accumulating for years, available in the journals held by any good university library and on the computer tapes and discs of public use data bases.

People have shied away from the topic for many reasons. Some think the concept of intelligence has been proved a fraud. Others recall totalitarian eugenics schemes, based on IQ scores, or worry about such schemes arising once the subject breaks into the open. Many fear that discussing intelligence will promote racism.

The friends and colleagues whose concerns we take most seriously say something like this, 'Yes, we acknowledge that intelligence is important and that people differ, but the United States is founded on the principle that people should be equal under the law, so what possible relevance can individual differences in intelligence have to public policy?' In answer, we ask these friends and you, to share for a moment, our view of the situation, perhaps suppressing some doubts and assuming as true, things that we will subsequently try to prove are true. Here is our story:

A great nation, founded on principles of individual liberty and self-government, that constitute the crowning achievement of statecraft, approaches the end of the twentieth century. Equality of rights—another central principle—has been implanted more deeply and more successfully than in any other society in history. Yet, even as the principle of equal rights triumphs, strange things begin to happen to two small segments of the population.

In one segment, life gets better in many ways. The people in this group are welcomed at the best colleges, and at the best graduate and professional schools, regardless of their parents' wealth. After they complete their education, they enter fulfilling and prestigious careers. Their incomes continue to rise, even when income growth stagnates for everyone else. ...Technology works in their behalf, expanding their options and their freedom, putting unprecedented resources at their command, enhancing their ability to do what they enjoy doing. And as these good things happen to them, they gravitate to one another, increasingly enabled by their affluence, and by technology, to work together and live in one another's company, and in isolation from everybody else.

In the other group, life gets worse and its members collect at the bottom of society. Poverty is severe, drugs and crime are rampant, and the traditional family all but disappears. Economic growth passes them by. Technology is not a partner in their lives, but an electronic opiate. They live together in urban centers, or scattered in rural backwaters, but their presence hovers over the other parts of town and countryside as well, creating fear and resentment in the rest of society that is seldom openly expressed, but festers nonetheless.

Pressures from these contrasting movements at the opposite ends of society put terrific stress on the entire structure. ... The mass of the nation belongs to neither group, but their lives are increasingly shaped by the power of the fortunate few and the plight of the despairing few. ...

In trying to think through what is happening and why, and in trying to understand, thereby, what ought to be done, the nation's social scientists and journalists and politicians seek explanations. They examine changes in the economy, changes in demographics, changes in the culture. They propose solutions founded on better education, on more and better jobs, on specific social interventions. But they ignore an underlying element that has shaped the changes: human intel-

ligence—the way it varies within the American population and its crucially changing role in our destinies during the last half of the 20th Century. To try to come to grips with the nation's problems without understanding the role of intelligence is 'to see through a glass darkly' indeed. To grope with symptoms instead of causes, to stumble into supposed remedies that have no chance of working.

We are not indifferent to the ways in which our research, wrongly construed, might do harm. We have worried about this from the day we began work. But there can be no real progress in solving America's social problems when they are as misperceived as they are today. What good can come of understanding the relationship of intelligence to social structure and public policy? Little good can come without it. ...²¹

That the word intelligence describes something real, and that it varies from person to person is as universal and ancient as any understanding about the state of being human."²²

The study of intelligence in society is not what creates the controversy. What creates controversy is the insistence of those who advocate strongly for the “nature” end of the continuum to try to assign “a place” for people who score lower on intelligence tests rather than to consider all of the factors affecting lower scores in certain segments of the population. Since the advent of intelligence testing, despite warnings from Alfred Binet not to use intelligence tests to infer anything about heritability or race from the results, researchers have been using the results of intelligence testing to argue a scientific basis for social issues. “Social Darwinism” posits a racial basis for poverty and class structure, based in a belief that “genetically inferior” races are inherently incapable of rising above their station in life due to lower intelligence. Criminals have long been included among the “genetically inferior” group despite changes in racial makeup over the years.

In 1969, Arthur R. Jensen asked, “*How Much Can We Boost IQ and Scholastic Achievement?*” in which he postulated that IQ was linked to the racial makeup of the students.²³ Jensen concluded in his study that social programs, designed to correct deficiencies in minority children, the poor and the “underclass” had failed. Since they had failed, and since he believed his research “proved” IQ was linked irrevocably to heredity, there was nothing to

be done, so America should no longer waste tax dollars on school lunch programs, Head Start, affirmative action and other “poverty programs” designed to bring the poor up to the level of those who had enjoyed the benefit of good nutrition and nurturing environments, to give them a chance to succeed.

Why then do educators spend so much time working to “standardize” education? Is it not an exercise in futility, if in fact, minorities cannot raise the genetic “set point” of their innate IQ?

While Jensen stopped short of recommending sterilization of the poor as a solution to this genetic lack, many conservative political groups took up his banner with zeal advocating for linking welfare checks with voluntary sterilization, reduction in services to the poor and restrictive immigration laws that would limit immigration to those who could pass IQ tests. This was basically a resurrection of ideas that had been practiced in the United States around the turn of the century.

Herrnstein and Murray present themselves as “objective” observers by noting that the IQ scores of Asians are consistently higher than whites and in their use of exclusively white cohorts in certain parts of the book. They report that Jewish people score higher on IQ tests than African-Americans or Latinos. Many of the chapters in this 845 page book are disturbing. In some cases there are chilling reminders of how close society, in the last decade of the 20th Century, remained to the “ultimate solution” advocated by Hitler and his minions in 1939.

Still, this book should not be ignored, no matter what one’s personal response to the “data” may be. It is too potentially dangerous to leave alone. It is an important book in relation to crime and criminals, because the authors spend so much of the book justifying their position through the use of “... endless accounts of crime which note the arrested never knew a father, the mother is on welfare, and the many siblings are either just entering or leaving prison.”²⁴ Indeed, the chapter, “Crime”, in The Bell Curve begins by asserting, “Offenders who have been caught do not score much lower, if at all, than those who are getting away with their crimes.”²⁵

How do they know this? By definition, those who get away with crime are getting away

with it. They do not volunteer for surveys and IQ tests. There is no way to either assert or refute a blanket statement like this, despite Herrnstein and Murray's best guesses.

Is it likely that the savings and loan bankers, governors, senators and representatives involved in the major crimes associated with huge financial losses to hundreds of thousands of Americans score lower on intelligence tests? No. Many are likely to score among the highest percentiles. Yet people do not tend to think of people like this, “white collar” criminals, as criminals, despite some of them spending some time in “Country Club” prisons for the wealthy. The usual picture of a criminal in the late 20th and early 21st Century is a young dark-skinned man, African-American or Latino;—a hostile-looking, high school dropout from the inner city.

It is true that since the 1950s, the majority of the incarcerated population in this country have been increasingly of African-American decent, and since 1984, somewhat more frequently of Spanish and “Latino” backgrounds, ie. Mexican, Puerto Rican, Columbian, or from Central American countries and others where the racial background is a mix of African-American, Hispanic and native “Indians” —a word that is another example of *“Dark Ages thinking ... the terms in which we are conditioned to think.”*²⁶ That is, thinking that is born of the ignorance that Columbus had not discovered a shortcut to India,—an unconscious use of language which carries over to the present as a description of Native Americans, here before this continent was named America. The Bell Curve reflects thinking that is more telling about the nations' institutionalized prejudice than anything it says about the prison population.

Relative to crime in society, The Bell Curve says, accurately enough, *“Crime can tear a society apart, because free societies depend so crucially on faith that the other person will behave decently.”*²⁷ Then the book buys into an assumption that is not necessarily true, yet has become so accepted as to not really be questioned, *“As crime grows, society must substitute coercion for cooperation.”*

Is that so? Why? Is coercion the only possible response to crime, or is it that in this day of “instant”—gratification—answers—solutions, theorists leap to a convenient conclusion rather than taking on the harder task of reexamining assumptions about crime and criminals? It is true that crime in society is one of the nation's most vexing problems, and it is also true that intelli-

gence and incarceration are inversely correlated.

“Most Americans think that crime has gotten far too high. But in the ruminations about how the nation has reached this state and what might be done, too little attention has been given to one of the best documented relationships in the study of crime: As a group, criminals are below average in intelligence.”²⁸

The authors address the escalation of the crime rate since the 1950's as indicative of the relationship between crime and lower intelligence, however their position is presented in a vacuum, out of context of the other social issues impacting on society; as if the end of World War II, the Korean conflict, the Civil Rights Movement, Vietnam, the Women's Movement, the shift from an industrialized economy to the information age and a more highly technological economy, added to other dynamic changes affecting society, had no impact. Yes, perhaps poor criminals who make up the majority of those incarcerated do score lower on intelligence tests. Why would they not, coming from the schools Jonathan Kozol cites in his studies of the education system in the United States?

In Savage Inequalities: Children in America's Schools,²⁹ Kozol offers examples from one of the school systems he studied:

“Martin Luther King Junior High School,” notes the Post-Dispatch in a story published in the early spring of 1989, ‘was evacuated Friday afternoon after sewage flowed into the kitchen The kitchen was closed and students were sent home.’ On Monday the paper continues, ‘East St. Louis Senior High School was awash in sewage for the second time this year.’ The school had to be shut because of ‘fumes and backed up toilets.’ Sewage flowed into the basement, through the floor, then up into the kitchen and the student’s bathrooms. The backup, we read, ‘occurred in the food preparation areas.’

School is resumed the following morning at the high school, but a few days later the overflow recurs. This time the entire system is affected, since the meals distributed to every student in the city are prepared in the two schools that have been flooded. School is called off for all 16,500 students in the district. The sewage backup, caused by the failure of two pumping stations, forces officials to shut down the furnaces.

...

In the same week, the schools announce the layoff of 280 teachers, 166 cooks and cafeteria workers, 25 teacher aides, 16 custodians and 18 painters, electricians, engineers and plumbers. The president of the teacher's union says the cuts, which will bring the size of kindergarten and primary classes up to 35, will have an 'unimaginable impact' on the students. 'If you have a high school teacher with five classes each day and between 150 to 175 students ... it's going to have a devastating effect.' The school system,' it is also noted, 'has been using more than 70 'permanent substitute teachers' who are paid only \$10,000 yearly, as a way of saving money.'

Governor Thompson, however, tells the press that he will not pour money into East St. Louis to solve long-term problems. East St. Louis residents, he says, must help themselves. ...

The governor, while acknowledging that East St. Louis faces economic problems, ...refers dismissively to those who live in East St. Louis. ... He takes the opportunity of a visit to the area to announce a fiscal grant for sewer improvements to a relatively wealthy town nearby."³⁰

Thus, it should be no surprise that the residents of East St. Louis heard and responded to the governor's message to "help themselves." In Dealing Crack, The Social World of Streetcorner Selling, Bruce A. Jacobs revisits the neighborhoods Kozol studied five to ten years earlier:³¹

"... St. Louis's crime rate consistently exceeds that of most U.S. urban locales. In 1993, the city's homicide and robbery rates were third highest in the nation, and the rate of serious assault was second. In 1995, the St. Louis violent crime index was ... nearly five times higher than the national rate. ... This makes St. Louis an ideal laboratory for investigating important correlates of crime such as drug selling.

Historically, St. Louis has had one of the largest illicit drug markets in the midwestern United States. ...

... the study neighborhood generally outranks other local sectors in the percentage of people living at or below poverty, proportions of citizens unemployed or on welfare, dropout rates of children of school age, drug arrests, substance abuse rates, and various indicators of poor health."³²

Perhaps if Governor Thompson had found other solutions for the schools of East St. Louis besides telling the people to “*help themselves*,” the crack underground might not have had such a fertile environment in which to thrive. Kozol had pointed out earlier in his study:

“A teacher at an elementary school in East St. Louis has only one full-color workbook for her class. She photocopies workbook pages for her children, but the copies can’t be made in color and the lessons call for color recognition by the children.

A history teacher at the Martin Luther King School has 110 students in four classes—but only 26 books. Some of the books are missing the first hundred pages. ...

... the crumbling infrastructure uses up a great deal more of the per-pupil budget than would be the case in districts with updated buildings that cost less to operate. Critics also willfully ignore the health conditions and the psychological disarray of children growing up in burnt-out housing, playing on contaminated land, and walking past acres of smoldering garbage on their way to school. They also ignore the vast expense entailed in trying to make up for the debilitated skills of many parents who were prior victims of these segregated schools ... In view of the extraordinary miseries of life for children in the district, East St. Louis should be spending far more than is spent in wealthy suburbs. As things stand, the city spends approximately half as much each year on every pupil as the state’s top-spending districts.”³³

These are the children Herrnstein and Murray say are less intelligent because of their genetic makeup. They are the children most likely to grow up into a life of crime, there is no argument about that. The example cited here is an argument against The Bell Curve’s statement that, “*Many people take it for granted ... that poverty and unemployment cause crime—classical sociological arguments that are distinguished more by their popularity than by evidence.*”³⁴

Sociologists have not said that “*poverty and unemployment cause crime*,” rather the position of most sociologists is similar to the one suggested by Ernest Van Den Haag in his chapter, “*No Excuse for Crime*,” in Crime in Society.³⁵ Van Den Haag asserts that neither one’s genes nor one’s environment is an excuse for a failure to take responsibility for behavior, noting that “*... most poor people do not commit crimes.*”³⁶ He asserts, “*... everybody is what he is and does what he does, as a result of his genetic inheritance and the influence of his environment—poverty*

or wealth or power—that interacted with his genetic inheritance and produced him and his conduct. ... Unless none of us is responsible for what he does, it would have to be shown why ... poor criminals, are less able to control their conduct and therefore less responsible than others.”³⁷

Exactly. Both genetic factors and the environment interact to produce certain effects. Human beings are not simply a product of their genetic factors or drives, nor solely at the effect of their environment. Humans have language, make tools, and have a unique mind with which to reason and solve problems. Humans are not Pavlov’s dogs, despite Skinner’s Behaviorist position. Yes, human beings do have some responses that are similar to animal behavior. A human being who eats lunch regularly at noon may start to feel hungry around that same time, or unconsciously begin to salivate at the sound of the noon whistle. However, humans have a unique capacity to decide how and when they will respond to their urges.

Dr. William Glasser makes this point effectively in his introduction to Control Theory, A New Explanation of How We Control Our Lives, when he says:

“We are in your car and come to a red light. You stop, and I ask you why you did this. You point to the red light and say, ‘It turned red—I always stop at red lights.’ Later your telephone rings and I ask you why you picked it up. ‘Because it rang,’ you say, and start to wonder what kind of fool I am. But am I really as foolish as you think? Do you always stop for red lights and answer the telephone when it rings? Haven’t you ever crashed a red light purposely for what you considered a good reason—perhaps an emergency? Don’t you sometimes pay no attention to a ringing phone because you are doing something better at the time?

I don’t claim that the red light and ring of the phone have nothing to do with stopping or answering, but they are not what causes us to stop or answer. ...

Nothing we do is caused by what happens outside of us. If we believe that what we do is caused by forces outside of us, we are acting like dead machines, not living people. ...

...

You are not the physical or psychological slave of your parents, husband, wife, child, boss, the economy, or anything unless you choose to be. ...

...

If, as I claim, the world never causes us to do and feel what we do, I must acknowledge that billions of people, especially those who live their lives in poverty and misery, might bitterly resent this contention. For them, the telephone never rings, the light never turns green ... Nevertheless, what I will explain is that, regardless of our circumstances, all any of us do, think, and feel, effective or ineffective, is always our best attempt at the time to satisfy the forces within us. I recognize that there are countless numbers of people whose best efforts do not work; no matter what they are able to do, they are cold, hungry, or brutalized. But I also claim that it does them no good to either accept their misery or blame it on the world. To do so deprives them of all the opportunities they desperately need to take control of their lives. Those few of the huge numbers of deprived who do beat the odds and take effective control of their lives learn early not to spend much energy blaming the world for their predicament.”³⁸

Blaming the world is a waste of time and energy. Glasser goes on to explain what he considers the five basic needs *“that together make up the forces that drive me.”*³⁹ Those needs include: *“... the Need to Survive and Reproduce ... the Need to Belong—to Love, Share, and Cooperate ... the Need for Power ... the Need for Freedom and the Need for Fun.”*⁴⁰

These are similar to the needs Dr. Abraham Maslow identified in his Hierarchy of Needs,⁴¹ differing in that Glasser says there is no hierarchy, that all needs are equally important to humans. Thus, suicide is a tragic, but possible response to the loss of a love, affecting *“the Need to Belong.”* Whereas, in Maslow’s Hierarchy, if the need to survive is basic and most important, suicide would not be possible. Glasser makes the point that the *“the Need to Belong”* is equally important as *“the Need to Survive and Reproduce.”*

Control Theory offers a practical approach to working with offenders and addicts, acknowledging both the “nature” and “nurture” elements contributing to the human makeup, that can contribute to both addiction (a poor solution to getting needs met) and recovery (a way to find effective strategies to get needs met). It is the drive to get needs met that contributes to criminal behavior, not as “cause”, but rather as a poor solution to meeting one’s needs. Human beings have a drive, perhaps genetically based in the need to survive, to get their needs met. If needs are not met positively, then frustrated humans will get them met negatively. Gangs are an

excellent example of this. Gangs meet human needs. They provide a structure that has rituals around survival; gangs fulfill the need to belong, the need for power, freedom and fun. This issue is discussed further in Chapter IV: Environment Is Stronger Than Will. It is the synergetic interaction of “nature and nurture” that influences human behavior.

Crime in Society explores crime and criminal behavior from the perspective of sociology, psychology, “... biological-genetic bases of crime ... drug related offenses, sex crimes, and white-collar crimes ... research and description largely unavailable before the 1970s.”⁴² The section, *The Causes of Crime: Biological Factors*, summarizes many of the genetically based arguments for criminal behavior. Herman Witkin headed a team of researchers who studied “XYY And Criminality”⁴³ The authors introduce the study by saying:

“Few issues in behavior genetics have received more public and scientific attention than that given to the possible role of an extra Y chromosome in human aggression. Soon after the literature began to suggest an elevated frequency of the XYY genotype among inmates of institutions for criminals and delinquents, interest in this issue had a meteoric rise; and it has been sustained ever since. This happened for several reasons. Stories about a few men who had or were presumed to have an extra Y chromosome and who had committed serious crimes were given prominent attention in the press, suggesting the intriguing idea that the single Y chromosome normally found in males contributes to ‘aggressive tendencies’ in that sex and that an extra Y carries these tendencies beyond their usual bounds. Reports of antisocial behavior in XYY men, often based on a single case, soon began to appear in the scientific literature ... and were taken as evidence of an XYY-aggression linkage. The serious moral and legal implications of such a linkage attracted the interest of social scientists and legal groups to the XYY phenomenon ... and students of genetics and psychology saw in it, as Lederberg ... has said, ‘one of the most tangible leads for connecting genetic constitution with behavior in man.’

A number of studies have supported the earlier finding of an elevated frequency of cases with an XYY complement among men in institutions, particularly in penal-mental institutions ... At the same time, these studies have not provided clear evidence of whether or not there exists an ‘XYY syndrome’ of which antisocial behavior is a prominent component. ...”⁴⁴

The study goes on to point out the “*lacunae*” in the knowledge about this issue and the flaws in much of the research about the ‘*XYY syndrome*.’ They discuss the findings in the research, including their own, in which they compare men with XY, XXY and XYY chromosome pairings. Relative to the XYY men they say,

“It should be stressed that finding a relation between the presence of an extra Y chromosome and impaired intellectual functioning does not mean that the Y chromosome is ordinarily implicated in intellectual functioning and that a specific genetic basis for intelligence has thereby been established. ...

... Among all offenses committed by XYY’s there was only a single instance of an aggressive act against another person; and in that case the aggression was not severe.”⁴⁵

This study concludes that there is no significant difference in the crime rates of men with XY, XXY or XYY chromosomes:

“The XXY ‘s showed a somewhat elevated crime rate compared to the XY’s, but below that of the XYY’s. The difference in crime rate between the XXY’s and the XYY’s was not statistically significant. Though the XYY crime rate was slightly higher than that of the XY’s, the difference was not statistically significant and the elevation disappeared when background variables were controlled. ... The XXY evidence thus does not provide any more impressive support for the aggression hypothesis than the XYY evidence does. With regard to intelligence, the XXY’s, like the XYY’s, had a substantially lower mean BPP and mean intellectual index than XY’s did. ...

The data from the documentary records we have examined speak on society’s legitimate concern about aggression among XYY and XXY men. No evidence has been found that men with either of these sex chromosome complements are especially aggressive. Because such men do not appear to contribute particularly to society’s problem with aggressive crimes, their identification would not serve to ameliorate this problem.”⁴⁶

In the article, “*Criminal Behavior in Twins*,”⁴⁷ also in the biological section of Crime and Society, Dalgard and Kringlen conducted a classic study comparing criminal behavior in monozygotic (identical) and dizygotic (fraternal) twins. “*Whereas MZ twins are supposed to be*

identical in hereditary endowment, DZ twins are no more alike than common sibs.”⁴⁸ They concluded from the studies they examined that,

“... hereditary factors are of no significant importance in the etiology of common crime.

These observations and conclusions are at variance with most of the earlier twin studies in criminality. However, it has been demonstrated by a review of the older literature that previous studies in this field, owing to various sources of error, gave results in which the genetic factor was over-estimated. The present study seems to have avoided the pitfalls of unrepresentative sampling and uncertain zygosity diagnosis and has therefore arrived at considerably lower concordance figures in MZ with respect to crime.”⁴⁹

Still, Herrnstein and Murray persist in their insistence on the link between the genetic basis of IQ and criminal behavior. They discuss how IQ studies fell out of favor by the 1960’s and say:

“it took two of the leading criminologists of another generation, Travis Hirschi and Michael Hindelang, to resurrect the study of IQ and criminality that Sutherland had buried. In their 1977 article, ‘Intelligence and Delinquency: A Revisionist View,’ they reviewed many studies that included IQ measures, took into account the potential artifacts, and concluded that juvenile delinquents were in fact characterized by substantially below-average levels of intelligence. ... by the end of the 1980’s, most criminologists accepted not just that an IQ gap separates offenders and nonoffenders, but that the gap is genuinely a difference in average intellectual level, ...”⁵⁰

Yes, Hirschi and Hindelang do conclude that there is a greater likelihood of delinquency among those with lower IQ, however, they do not assert in their studies that IQ is an inherited trait. They conclude that:

“... If the mechanism linking IQ to delinquency is school performance and adjustment, then IQ does not lead away from the arena in which sociological theories have focused their quest for the antecedents of delinquency; rather, it helps illuminate the social processes occurring there.”⁵¹

The response to The Bell Curve was immediate and overwhelming. Most thinking people were outraged. Still many sincerely, if regretfully, believed the “scientific proof” Herrnstein and Murray offered could not be denied. Many embraced the book’s ideas on social reform. Herrnstein and Murray were correct to worry about *“the ways in which our research, wrongly construed, might do harm.”*

In July 1994, Daniel Patrick Moynihan announced to the Senate Finance Committee hearing on welfare reform, *“... that we could be watching the process of ‘speciation’ at work among the inner city poor.”*⁵² The result of this “reform” was the advocacy of the “two years and off” policy for all welfare recipients, a policy predicted in *Chapter 21: The Way We Are Headed* in The Bell Curve, and enthusiastically supported by the taxpaying public.

*“... The growing numbers of illegitimate children born to poor women will have multiplier effects on social welfare budgets—directly and through increased indirect costs generated in the educational and law enforcement systems. ... The mounting costs will also generate intense political pressure on Washington to do something. Unable to bring itself to do away with the welfare edifice ... the government will continue to try to engineer behavior through new programs and regulations. As time goes on and hostility toward the welfare-dependent increases, those policies are likely to become authoritarian and rely increasingly on custodial care.”*⁵³

The “two years and off” policy was an example of *“the ways in which”* Herrnstein and Murray’s research was *“wrongly construed.”* In their final chapter, *A Place For Everyone*, Herrnstein and Murray say:

*“... The technically precise description of America’s fertility policy is that it subsidizes births among poor women, who are also disproportionately at the low end of the intelligence distribution. We urge generally that these policies, represented by the extensive network of cash and services for low-income women who have babies, be ended. The government should stop subsidizing births to anyone, rich or poor.”*⁵⁴

The government responded immediately. The political volatility of the debate between the “right to lifers” and “pro-choice” factions was too much for many politicians, so they took the path of least resistance, to punish the poor for their poverty, and propose, “two years and off” welfare

reform. This is not new, in fact a similar model was policy in the early 1960's in some states in this country. To give Herrnstein and Murray credit, they suggested, "*making available birth control mechanisms that are increasingly flexible, foolproof, inexpensive, and safe.*"⁵⁵ This was not government's response however. That would be too offensive to their "right to life" constituents.

Then Speaker for the House of Representatives, Newt Gingrich went on record in 1994 with a proposal to remove children on public assistance rolls from their "dysfunctional" families and place them in orphanages, one of the many "solutions" to the problem of the "inherent" genetic inferiority of the poor, predicted in *Chapter 21: The Way We Are Headed*. It was perfect for Newt's "*Contract With America.*" Herrnstein and Murray had predicted that as one result of "*the impact of cognitive stratification on American life and government*":

"Racism will reemerge in a new and more virulent form. ... the nation will be faced with racial divisiveness and hostility that is as great as, or greater, than America experienced before the civil rights movement. ... If it were to happen, all the scenarios for the custodial state would be more unpleasant— more vicious—than anyone can now imagine.

*"In short, by custodial state, we have in mind a high-tech and more lavish version of the Indian reservation for some substantial minority of the nation's population, while the rest of America tries to go about its business. ... It is difficult to imagine the United States preserving its heritage of individualism, equal rights before the law, free people running their own lives, once it is accepted that a significant part of the population must be made permanent wards of the state."*⁵⁶

THE BELL CURVE DEBATE

One year after *The Bell Curve* exploded on the scene, a collection of essays, book reviews and analyses entitled *The Bell Curve Debate*, responded to Herrnstein and Murray.⁵⁷ These two books together provide an overview of current and historical positions on both sides of the "nature vs. nurture" debate that resurfaces every few years relative to the "causes" of crime and welfare.

Jacoby and Glauber introduce the *Debate* by saying of *The Bell Curve*,

"... Few seem to be able to resist its pull; even those who detest the book have

been drawn to it. ... Many want to dismiss The Bell Curve; it should not be done. ... for better or worse—and many think for worse—the book has struck a chord. ...

The Bell Curve gives a sophisticated voice to a repressed and illiberal sentiment: a belief that ruinous divisions in society are sanctioned by nature itself. For many readers the graphs and charts ... confirm a dark suspicion: the ills of welfare, poverty and an underclass are less matters of justice than biology.”⁵⁸

John Q. Public and “Joe Six-Pack”⁵⁹ believed what this book had to say, although most did not read it, relying solely on the extensive media coverage for their opinions. Featured in every weekly news magazine, talk shows, newspaper articles and reviews, the furor over the book resulted in its “Best Seller” status. Some felt vindicated by The Bell Curve’s attack on the “others” whom the public has been taught to fear because of their race or poverty. While some of the chapters suggest or imply solutions to correcting “genetic inferiority” which stop just short of Hitler’s “ultimate solution”, Herrnstein and Murray predict a society where there is *A Place For Everyone* that is consistent with their ability to contribute;⁶⁰ in effect, ghettos for those who are “genetically” inferior.

This is not a new concept for one who has worked in the corrections system. This is routine practice. Children of the wealthy do not go to prison for low level crimes, they are treated differently than children of the poor. Alternatives are found and ways to avoid “embarassing the family” are sought. A May 9, 2000 headline in *THE NEW YORK TIMES* read, **Suburban Youth in Marijuana Protest Meet City’s Tough Justice:**

“Outraged parents from New Jersey and Long Island called it a travesty and declared Mayor Rudolph Giuliani a tyrant. One Long Island 18-year-old, in tears, called his mother and complained that court holding cells were hot and overcrowded and that he could not eat the jail food that guards offered him. And a 19-year-old vegetarian from Teaneck, N.J., said guards refused to provide her with a meatless sandwich, despite a sign saying they were available.

The mayor’s zero tolerance approach to petty crime collided with a new opponent over the weekend — marijuana-smoking suburbanites. Police arrested 312 protesters, many of them young people from outside the city, at a mari-

juana legalization rally in Lower Manhattan on Saturday.

The result was shock and indignation from protest organizers and dozens of suburban parents, who abruptly learned what some city dwellers, particularly minorities, have complained about for the last several years.

...

The parents were horrified by the conditions in the building and the sluggish pace of the process. Those arrested complained of abusive treatment by officers who said they seemed to arrest people whether or not they were smoking, roughed-up some protesters and left others locked in sweltering vans for hours.

...

... Two arrested protesters complained of being given tea without sugar.

In the past, the crackdown has been credited with sharply reducing crime in the city, catching violent felons by making arrests for minor crimes. ...

In most cases, those arrested ... had no criminal record and so were not required to post bail and were told that the charges would be dropped if they are not arrested for a year.

...

Several suburban parents were careful to say that some court workers were helpful, even as they went on to say that the court system as a whole 'stinks' and was a 'real mess.'

...

Some court workers complained about the attitudes of the suburbanites. 'We had more trouble with these kids than we have had on other nights,' said a court security officer. 'A kid from New Paltz just got in my face. Is that how they'd act in New Paltz?'

...

'When middle class people come and see what happens to poor people when they are arrested, their reaction is always the same: 'Oh my God, look how terrible it is here, ... but if it wasn't for their loved one, or their child, or their brother being caught smoking marijuana or driving drunk or jumping a turnstile, they would still be indifferent to it.'" (METRO, B1-B4)

Absolutely; it is rare to find suburbanites who are involved in the court and criminal justice systems, or who are concerned about air quality and overcrowding in cells. The degree to which these people are removed from the realities inner city residents face **Every Day In America** is highlighted by the complaint, "*of being given tea without sugar,*" and their expecta-

tion that they somehow deserved to be treated differently.

Rather than improving the quality of education, the bulk of the nation's human services funding is spent on constructing prisons and housing increasing numbers of offenders for longer and longer periods of time. With one in three men of African-American descent incarcerated, prisons are the new ghetto. In an interview about his photo essay, DOING LIFE, Reflections of Men and Women Serving Life Sentences, the photojournalist, Howard Zehr, discussed the progress of blacks in America, "*from plantations, to projects, to prisons.*"⁶¹

Fear and the inclination to judgement are at the heart of the debate about what to do about criminal behavior. There are those who lay responsibility for criminal behavior squarely in the genetic makeup of the population who go to prison, who dismiss them as being from "criminogenic" families, destined for prison at birth. Others insist equally avidly that the environment in which certain classes are raised, contributes to criminality, that criminal behavior is learned, initially from family patterns and continued in schools and society. Those who lean to the "nature" side of the debate focus on genetic research, intelligence testing, ethnic factors and other inherited characteristics as immutably and inevitably resulting in criminal activity. Both extremes of the debate have their flaws.

The "nurture" advocates often excuse criminal behavior as society's failure. They tend to excuse offenders from responsibility for their behavior because of poverty, discrimination and other social conditions which they believe have contributed to criminal activity, still considered more of a problem among "minority" races. This school of thought has a history of justifying criminal behavior, based on the "failure of society" to adequately meet the needs of the poor,—another, though relatively benign, veiled form of racism. Because many of the advocates of the "nurture" end of the continuum are so quick to excuse criminal behavior based on external causes, this position is often dismissed as "bleeding heart liberalism." Either extreme places the "fault" outside of the individual's ability to control, and for this reason, seem counterproductive.

It appears futile to argue whether or not intelligence has a genetic basis. Why would it not? Most traits, characteristics, tastes and preferences appear to have some basis in hered-

itary factors. Dr. David Lykken, whose studies of twins have contributed much of value to the “nature vs. nurture” debate in general, presents a practical, humorous perspective on the heritability of certain personality traits, particularly happiness, in his book, Happiness: What Studies on Twins Show Us About Nature, Nurture, and the Happiness Set Point.⁶²

“In addition to being healthier, happy people are usually more attractive to other people, more enjoyable to live with and work with, more likely to be welcomed when they come a-courting, and, later on, likely to be better parents. During the time when our species was evolving, back in the Pleistocene, it seems probable that the grouches and the doleful were less likely to survive long enough to become ancestors and, if they did survive, that they did not do as well in the mating game. Thus, there seems every reason to believe that those genes that combine to produce a happy person—perhaps by making brains that are somehow tuned for happy feelings or perhaps by creating combinations of attributes that tend to elicit happy experiences—were favored by natural selection so that we are, on average, a happy breed.”⁶³

Human beings are physical, made up of billions of genetic combinations. Humans also have a mind, emotions, feelings and a sense of connection to spirit. Humans are clearly affected by their environment. Many factors influence the ability to learn.

The argument here is not whether or not there is a genetic basis for intelligence; rather, the questions ought to be, *“Do the genetic factors related to intelligence mean that there is no way to affect, impact, modify, or otherwise influence those factors? Does a certain genetic combination doom one to a life circumscribed by lower intelligence? Does a certain combination limit opportunities?”* Lykken says:

“My purpose in this book is to recant the claim I made earlier that, because happiness has strong genetic roots, ‘trying to be happier is like trying to be taller.’ Then I shall illustrate some of the ways in which one can raise one’s happiness ‘set point’ (or that of one’s children) above the level that one’s genetic steersman would be likely to achieve if left in complete control.

Most professional psychologists, even those trained as I was in the bygone days of radical environmentalism, are aware of the modern evidence that

all members of our species share in some degree inborn proclivities that were adaptive in far ancestral times. Moreover, it has been shown that nearly every psychological trait or tendency that we can measure reliably owes part of its variation from person to person to genetic differences between people.”⁶⁴

If the happiness “set point” can be raised, and Dr. Lykken makes a convincing argument for how to do this, does it not follow that the intelligence “set point” can also be raised? Are not the solutions that “*the nation’s social scientists and journalists and politicians seek*” a way to support all people to live successful lives? It makes good economic sense to educate the poor. Well-educated people make more money and contribute more, financially and emotionally, to the community.

Lykken later says, from his splendid isolation in the Minnesota woods,

“The publication in 1995 of Richard J. Herrnstein and Charles Murray’s The Bell Curve created a firestorm of controversy (in which many of the most ardent participants seem never to have actually read the book) because it presented lots of data showing that people with money, status, and position tend to have higher IQ’s on the average than the people who work for or wait on them and that IQ is strongly hereditary. I can’t help wondering if the angst and alarm engendered by these findings would not have been mitigated if the debaters had read chapter 1 of this book. After all, the problem with accepting The Bell Curve’s conclusions is that it seems so unfair that the bosses and the rich got where they are in part because they were better endowed with hereditary smarts. Yet what we learned in chapter 1 was that, although the bosses and their pals may be richer than the rest of us, they aren’t any happier. ... Therefore, gentle reader, knowing that your subjective well-being is not limited by your IQ score, you will not be disturbed to learn that IQ is truly determined in part by the great genetic lottery. ...”⁶⁵

Yes, certainly that must reassure the young mother, living in sub-standard housing—the best she can afford on her minimum-wage income,—struggling alone while her spouse is “upstate” in Sing Sing on a “4 to 12” for drug sales,—while she works two jobs to pay the rent and the power bill, worrying whether her eight-year-old will wake up in time to get his three younger siblings ready for school. (*Does she dare risk using the phone in the office to call him,*

just to make sure, or might they fire her if she is caught?) Will the “day-old” milk from the food bank make it for one more breakfast? It has to reassure her that she is every bit as happy as her Wall Street employers,—some her spouse’s former customers, [their gold spoons and “coke” vials cost more than her whole wardrobe]—whose offices she cleans at night, before dragging herself off, exhausted from sleep deprivation, to her Upper East Side cleaning job during the day. Reminds one of the “good old days,” the benevolent “massa” sitting on his veranda, sipping mint juleps served to him by the 60 year old “house boy”, saying, “Of course mah nigras are happy, cain’t you hear them singing while they chop that cotton?”

From Phrenology, to theories about treatment and rehabilitation, to the XYY chromosome, the nature-nurture debate has long absorbed criminologists, resulting in varying, sometimes conflicting approaches to the treatment of offenders. Even Fedor Dostoevsky, in his novel, Crime and Punishment, entered the debate:

“Environment is the root of all evil — and nothing else! ... And the direct consequence of it is that if society is organized on normal lines, all crimes will vanish at once, for there will be nothing to protest against, and all men will become righteous in the twinkling of an eye.”

So begins the article, “No Excuse for Crime” by Ernest Van Den Haag in Crime in Society, which, as discussed earlier, reviews the “nature vs. nurture” debate from the perspective of a number of criminologists and theories of criminality.⁶⁶ While it may be unrealistic, though perhaps hopeful, to assume that a well-organized society will result in “all men ... becom[ing] righteous in the twinkling of an eye”, society has not been successful, so far, in creating environments supportive of all classes and races. On the other hand, the belief that criminality is inherent in the genetic makeup of certain individuals and therefore immutable, either directly suggests or implies that there is nothing to be done to correct the problem; (except perhaps Hitler’s “ultimate solution”) or, relative to the recent findings of the genome project (June, 2000), perhaps soon through genetic manipulation.

Nonetheless, as the basic premise of this work is the belief that all people with “sufficient functioning brain tissue”⁶⁷ are capable of learning and growth, the debate offers a context

to present an argument for approaching offenders as “another you - ... as a representative of the universe,”⁶⁸ with the goal of offering opportunities for growth, learning, and strategies to help them plan for the future. More than 33 years of experience with this population offers much evidence that this approach yields significant positive results.

There is a long standing bias about criminals and criminal behavior in which society tends to blame a given population for crime, generally the population perceived as causing the most trouble to society at the time. The prison population in the United States is constantly changing, as much a reflection of cultural and societal values, bias and prejudice, as anything else. As with other cultures and times, “undesirables” end up in prison, and in this country they have tended to be the most recent immigrant or “upstart” population as a general rule.

A striking feature of inmate populations in the United States during the late nineteenth century is that the predominant population of the prisons at that time were Irish and Italian. Advertisements for domestics around the end of the 19th Century indicated that maids could be of English, Swedish or African descent but “no Irish” need apply. Italians, the newest immigrant group, were not even deserving of mention; the men busy digging subway tunnels in New York City. This is a trend that has continued to this day and is reflected in population shifts as immigration changes the face of those not yet assimilated into the dominant culture.

The prison population changed dramatically during the twentieth century, particularly after World War II. As the civil rights movement gathered momentum in the late 1950s and early 1960s, the face of the prison population changed too. The Italian and Irish had begun to be assimilated into the dominant Anglo-Saxon population and African-Americans became the new target group. Soon, close to 55% of the prison population in the United States was African-American. Approximately 23% of the inmate population were white and 15% were Hispanic in the 1960s and early 1970s. “Others” included Native Americans and Asians.

This began to change again in the 1980s as more immigrants entered the United States from Central and South America. From 1985 to 1994, the prisoner population in New York went from 24.9% to 42% Hispanic origin. The African-American population in prisons dropped from 51.2% in 1985 to 41% in 1994, though it had climbed again to 51% by late

1999. Whites decreased from 23.4% in 1985 to 14% by 1994. The Asian population in prison has increased slightly since 1985, although they are by far the smallest group incarcerated, at less than one percent in New York, for example.⁶⁹

Prison demographics tend to reflect the population perceived to cause the most problems, both in this and in other countries. In Florida, for example, as the Cuban-Hispanic population increases in the state, so does the Cuban-Hispanic population exponentially increase in prison. Western states tend to include more Native-Americans and Hispanics of Mexican descent, and in larger, gateway cities from the orient, Vietnamese and other people of Asian descent represent a larger percentage of the incarcerated population than in other States.

Prisons in Canada incarcerate a higher percentage of indigenous people than whites, and in Australia, aboriginal people are over-represented in the prison population. As the face of the prison population changes, so too does the genetic makeup that is assigned “blame” for criminal behavior. Periodically, the tendency to blame criminal behavior on the “genetic inferiority” of people of African-American descent or other people of color resurfaces. This is not a new phenomenon. The belief in “genetic inferiority” has been around for centuries, sanctioned in the 20th century by science and research.

There are some conclusions drawn from statistics that simply do not compute. For example, Van Den Haag notes that arrest statistics demonstrate, *“Crime among blacks occurs at a rate of about 10 times higher than among whites, when blacks and whites are considered as groups.”*⁷⁰ This conclusion is based in an inherently faulty assumption. All one can really know from arrest statistics is that arrest rates for blacks as a group is *“10 times higher”* than arrest rates for whites as a group. It does not necessarily follow that African-Americans commit more crimes, only that they may be arrested for criminal activity at a greater rate than whites, a premise that has much supporting evidence. Conclusions drawn from statistics by researchers do not always reflect objective truth. Rather, interpretations of statistics, including the ones here, reflect a researcher’s conscious or unconscious bias, an example of *“the terms in which we are conditioned to think.”*⁷¹

Black and Brown people are far more likely to be stopped and investigated by police

officers than whites. “Racial profiling”, once policy in many police agencies around the country, now brought to light and considered racist, resulted in the greater likelihood of arrests of people of color than whites. Customs officials are criticized for searches of African-American women at more than 60 times the rates for white women. In California, pressure was brought by diversity groups against policies resulting in Blacks being arrested because of D.W.B. (Driving While Black or Brown) It is these practices that result in more people of color being arrested, convicted and incarcerated for crimes than are Caucasians.

POVERTY AND CRIME

Research informs that there is a direct correlation between poverty and the likelihood of incarceration for substance abuse crimes. Despite the fact that 60% of children who use marijuana and other drugs are from the suburbs,⁷² the 40% from inner-city, poorer neighborhoods are far more likely to end up in prison for the same substance abuse problems which are resolved behind closed doors and through costly treatment programs for children whose parents can afford the best lawyers and treatment. It is up to those in the corrections arena to treat the poor, — in prisons.

The average offender enters prison sometime between 17 and 24 years of age, with a fifth to seventh grade reading and math level. They are generally from inner cities, have often been excluded from schools as "behavior problems", have records of truancy, problems with the courts, probation violations and been diagnosed with learning disabilities. (The first draft of that sentence read "earning disabilities," also accurate.) Their problems started long before they got to school. They are the children who show up in kindergarten dirty, in clothes smelling of urine and neglect, shunted from foster care to foster care placement, whose families are well known to the family court system, or who are otherwise alienated from parents too overwhelmed and damaged themselves to provide adequate care for these babies. They are always hungry, and not just for breakfast. They are so starved for affection that they will do anything to be noticed, including acting out, fighting, throwing temper tantrums and other inappropriate behaviors, endangering themselves and others. Some are seriously emotionally disturbed. Others, emotionally impoverished, say nothing, sitting quietly huddled in their misery, staring

sightlessly out at a world that offers only neglect, never noticing their need.

Social workers, generally young, inexperienced, beginning new careers and willing to work for low pay, do the best they can with the limited resources available to help these young children and their mothers, but many give up after a few years and move on to more rewarding, better paying jobs. Teachers, faced with dwindling resources to educate this group of children, are exhausted by their "policing" responsibilities, just trying to keep the guns and knives (yes, even among six, seven and eight year olds) out of school hallways.

These children, whose most important job ought to be learning to read, are frequently responsible to care for younger children in the family, to "help Mommy out" as she works at legal, low paying jobs or more lucrative, illegal ways of earning enough to get by. If they join the ranks of 8 year old "spotters" or 12 to 14 year old "couriers", they can really help out mom, by bringing home \$300 to \$800 a day when business is good. When Mom is sitting at the kitchen table, faced with a pile of bills, having to make the decision whether to let most of the rent go this month or pay enough on the power bill to keep the lights and heat on, why would she question her 13 year old who tosses \$750 on the table and says "*Here mom, I got paid today*"? She does not ask him where he got the money, even as she worries about how he got it and what all that "easy money" means. She's going to make sure his baby brothers and sisters have milk and heat, saying "*Thanks, momma's big man. You're a lifesaver.*"

Command Sergeant Major (retired) Joshua Perry asks:

"What will it take to awaken Americans' sense of outrage over children in poverty? Statistics on low birth weight don't seem to do it. Reports that outline physical, emotional and cognitive delays in poor children's development don't seem to do it. The nation barely bats an eye when experts warn that young people raised in poverty are more likely to have out-of-wedlock children, more likely to drop out of school and be unemployed.

If ONE in FOUR children in this country got killed by an airbag, people would be outraged. If ONE in FOUR was attacked by a terrorist, the entire nation would howl for blood.

If one in four American children was molested, we'd set up police barricades on every block and fingerprint our baby-sitters. If one in four had leukemia, we'd push our scientists to work around the clock until they came up with a cure.

... According to a study by Columbia University, between 1979 and 1994 the number of children 6 years old and younger living in poverty almost doubled - from 3.5 to 6.1 million. That's roughly a quarter of our country's population for that age group,—ONE in FOUR ...

It's disgraceful but true, in this country, so full of wealth and opportunity, there is a growing underclass of the most fragile, defenseless individuals imaginable. They haven't any power, no voice in politics. They have no skills. They haven't got lawyers. Worst of all, they haven't got our attention.”⁷³

During the same period that the children under 6 years old living in poverty nearly doubled, the number of those incarcerated in the nation's prisons tripled, the majority of offenders being convicted of and sentenced for crimes related to substance abuse. The average offender is generally poor, from marginal neighborhoods, a minority, with a fifth to seventh grade education upon arrival in the corrections system.

Up until the early 1960s, there were laws on the books in some States, including the Commonwealth of Virginia, mandating prison sentences for women who had out-of-wedlock children while they were receiving Aid to Dependent Children. [ADC] The response from many clients was to conceal subsequent births, resulting in even greater poverty and deprivation for the children. Even after this law was repealed in Virginia, there remained upper limits on the number of children who could receive aid and public housing, up to five was the limit as late as 1968. Anyone with more children simply had to make do.

One tragic effect of these repressive laws was discovered in a family whose condemned flat burned to the ground in a fire caused by an illegal wood stove. Two of eight children died in the fire. The social services record indicated there were only five children in the family. When asked why she had not reported the births of her last two infants, the mother told the social worker that she had not wanted to go to the State Farm for Women, so had not

reported her last two children's births. She had been denied public housing (a separate agency) because of her seven children and her oldest daughter's child, also living in the home. Social Services had begun negotiations to get the family into a three bedroom apartment in public housing, based on the belief that there were only five children in the home.

On the night of the fire, the mother had gone down the row of decrepit, clapboard houses to have a drink with friends, to "*get away from the rats.*" While on trial for neglect and abandonment of the children, when asked why she left the children, she said simply, "*They wasn't afraid of the rats. They was sleeping.*" The abject poverty, the squalor, that had so defined her life, was so overwhelming that she could no longer think clearly. The result of the successful defense of this tragic woman was that she was given a suspended sentence and was placed on probation rather than given a prison term, and was provided with public housing for herself and four of her remaining children. As her oldest daughter was then 16, she too was allowed an adjacent apartment for herself and her baby and encouraged to go back to high school. That two children had to die to obtain this result was both devastatingly tragic, yet this case and others like it, led to certain welfare reforms in Virginia.

Similar tragic stories all over the country contributed to President Lyndon Johnson's Administration instituting programs benefitting poor children, such as Head Start, school lunch and breakfast programs and other benefits for children. These reforms, forgotten by 1995, were in danger of being rescinded by advocates of The Bell Curve. The conditions that contributed to tragedies such as this one, were in great danger of being reinstated. As Santayana said, "*Those who do not remember their history are condemned to repeat it.*"

Also, during that same period of time in the 1960's and even into the 1970's, if there was a father in the home, even if his income would have qualified the family for welfare benefits, aid was disallowed. Therefore, families were broken up by public policy. Fathers would hide from social workers, whole families involved in conspiracies of lying, brought about by short-sighted public policies. A culture of deceit was born of social policies that did not allow for flexibility. These policies existed in many states, not just in the South.

The problem of fatherless children has been eloquently discussed in a powerful book by David Blankenhorn. In Fatherless America, Confronting Our Most Urgent Social Problem, Blankenhorn begins with these sad demographics:

“... Tonight, about 40 percent of American children will go to sleep in homes in which their fathers do not live. Before they reach the age of eighteen, more than half of our nation’s children are likely to spend at least a significant portion of their childhoods living apart from their fathers. Never before have so many children grown up without knowing what it means to have a father.

Fatherlessness is the most harmful demographic trend of this generation. It is the leading cause of declining child well-being in our society. It is also the engine driving our most urgent social problems, from crime to adolescent pregnancy to child sexual abuse to domestic violence against women. Yet, despite its scale and social consequences, fatherlessness is a problem that is frequently ignored or denied. ... it remains largely a problem with no name.

If this trend continues, fatherlessness is likely to change the shape of our society. Consider this prediction. After the year 2000, as people born after 1970 emerge a large proportion of our working-age adult population, the United States will be a nation divided into two groups, separate and unequal. These two groups will work in the same economy, speak a common language, and remember the same national history. But they will live fundamentally divergent lives. One group will receive basic benefits — psychological, social, economic, educational, and moral — that are denied to the other group.

The primary fault line dividing the two groups will not be race, religion, class, education, or gender. It will be patrimony. ... By the early years of the next century, these groups will be roughly the same size.”⁷⁴

And yet, these conditions were fostered by public policy into the last quarter of the 20th Century.

For example, in 1972, a family of 12, with a father who worked as a janitor, could not get public housing because there were too many children in the family. The parents adamantly refused to practice birth control as they deeply feared a lessening of the mother's sexual desire were she to have a tubal ligation. They had no particular religious objections to birth control, though they both were very religious people, only an unshakable conviction that they would no longer be able to express physical love and a belief that "*God would not send them any more children than they could handle.*" This, in the face of the mother's complete exhaustion, mental breakdown, and inability to manage simple cleaning and cooking. The father handled these chores after long hours of backbreaking labor. Some of the older children did what they could to help, though their coping skills were limited, not having been taught how to manage these simple chores by their passive, gentle, dysfunctional mother.

Despite their appalling living conditions, they were a deeply loving family, impoverished in every way except their strong devotion for each other. They had concealed the fact that the father lived in the home for several years, thinking the small benefits they received would stop completely. Indeed, they were partially correct at the time, and the investigation that discovered his presence threatened to cut off their benefits completely and charge them with welfare fraud, a crime punishable by imprisonment. They lived in a squalid, cockroach-infested, two room flat; all the father could afford on his minimum wage income. Nine of the ten children slept together in two sets of bunk beds in the tiny bedroom, the parents in the living/kitchen area, with the latest baby. No amount of persuasion or education could convince them that the mother's tubal ligation would not result in a lessening of her sexual desire.

When it was proved that the mother was legally disabled due to both another medical condition and a mental health examination, suddenly, both the father and mother were found eligible for ADC for all of their children. The mother was found eligible for Aid to the Disabled in her own right, thus also becoming eligible for benefits for five of the children. Because of the mother's legally established disability, the father could live in the home as a "single" functioning parent, keep his below poverty level job, and receive supplemental benefits for the other five children.

Public housing agreed to provide two apartments in a project, with an adjoining door between. After another six months of counseling, in which the father's love for his wife convinced him to abstain from sex because another pregnancy would, in all likelihood, kill her, he agreed to a vasectomy. A very sensitive doctor persuaded him that there would be no diminishing of his sexual drive, his wife would be safer as a result of the vasectomy, and they could resume sexual relations with no fear of pregnancy. This whole tragic situation, as with the other example cited here, is a result of inadequate education, not genetic inferiority.

Another family of nine children, with a severely alcoholic father and a mother diagnosed with bipolar disorder, did not practice birth control due to the restrictions of their religion, despite the mother's mental breakdowns every time she had a new baby. The children were moved from foster home to foster home throughout their childhood until the oldest daughter was old enough (13) to bravely hide the fact of her mother's breakdowns from social workers and care for the younger children herself. This family lived under the direst circumstances, would have been obvious candidates for Newt's orphanages, yet grew up to have seven of nine be highly successful in their chosen fields, including law, dentistry, advertising and construction. Of the other two, one son struggled with addiction and later, having gone into recovery, died in an automobile accident driving home late from work; another is a talented cook, though alcoholic and also diagnosed with bipolar disorder. With the help of his strong, nurturing family, he is beginning to overcome his depression through medication.

It was the constant evidence from situations like these during more than seven years of social services experience that contributed to initial questioning theories that justify genetic links to poverty, drug abuse and imprisonment. These people and others survived under devastating conditions. Some thrived, overcoming overwhelming odds, and attribute their success to learning to manage failure. Many go on to be highly successful, making significant contributions to society. Anthony Robbins⁷⁵ says that it is not what happens that determines the quality of one's life, but one's response to what happens that makes a difference. The people cited in the examples here are proof of this adage.

"It's In The Genes"

There is convincing evidence for genetic links to drug addiction. The literature is full of examples. There have been several recent studies funded by the National Institute on Drug Abuse (NIDA) about the genetic links to addiction. The March 1999 publication, NIDA NOTES reported, "New NIDA Initiative Focuses on Vulnerability to Drug Addiction." Plans include a study to determine interaction between genetic and environmental factors contributing to addiction:

"Just as diseases such as asthma and diabetes tend to run in families, so does a predisposition to drug addiction, scientists are finding. This suggests that certain genes may confer a vulnerability to drug abuse and addiction. However, studies indicate that this vulnerability involves many genes and that environmental factors, such as family and community, also play a major role in shaping a person's behavior toward drugs.

To stimulate further research on the interaction between genetic and environmental factors that influence drug abuse and addiction, NIDA has launched the Vulnerability to Addiction Initiative. The Initiative will encourage research to locate genes that make people more or less at risk of becoming drug addicted, to study the composition and function of these genes, and to determine how environmental factors influence their activation."⁷⁶

Dr. Alan Leshner, Director of NIDA, says, *"The more we understand about why some people abuse drugs and become addicted while others do not, the better equipped we will be to develop more effective treatment and prevention interventions."⁷⁷* In a related article in that same monograph, Dr. Leshner's editorial discussed how the "Institute Will Expand Research Into the Interaction of Genetics and Environment in Vulnerability to Drug Abuse and Addiction." The study will attempt to determine factors that make the difference between those who only experiment with drugs as compared with those who become addicted. The studies will investigate *"drug abuse patterns of twins, adoptees, and families."*

A study conducted by researchers at NIDA's Intramural Research Program in Baltimore, the Henry Ford Health Science Center in Detroit, and the Medical College of

Virginia, (MCV) “...compared the extent of drug use, abuse and dependence in twins. The researchers found that genetic influences played a greater role in clinically diagnosed drug abuse and dependence, while environmental factors played a greater role in occasional drug use.”⁷⁸ That report, discussed in the November 1999 NIDA NOTES entitled, “Twin Studies Help Define the Role of Genes in Vulnerability to Drug Abuse,” reports the results of interviews with 1,934 twins, ranging in age from 22 to 62.

“Our research supports other studies that indicate family and social environmental factors are influential in determining whether an individual begins using these drugs. ... but our findings suggest that the progression from the use of cocaine or marijuana to abuse or dependence was due largely to genetic factors.”⁷⁹

A recent NIDA study found, “Evidence Builds That Genes Influence Cigarette Smoking.”⁸⁰ As with other “nature vs. nurture” studies, the study compared patterns of fraternal and identical twins.

“In twin studies, researchers compare patterns of tobacco use in fraternal and identical twin pairs, who typically are exposed to common environmental influences. If genes play a role in determining tobacco use, identical twins—who share the same genes—will be more similar in their use of tobacco than fraternal twins, who share roughly half their genes.

The St. Louis University researchers found that among 3,356 twin pairs studied, genetic factors make a stronger contribution to nicotine dependence (61 percent) than do environmental factors (39 percent) and also play a more prominent role (55 percent) than environmental factors (45 percent) in alcohol dependence.

...

‘These studies emphasize the importance of understanding the role of genetic influences in smoking,’ says Dr. Jaylan Turkkan, chief of NIDA’s Behavioral Sciences Research Branch. ‘The more we understand about vulnerabilities, risks, and possible protective factors, the better able we will be to tailor treatments that help people stop smoking.’

...

Dr. Caryn Lerman, principal investigator of the NIDA-supported Transdisciplinary Tobacco Use Research Center at Georgetown University in

Washington, D.C., and her colleagues studied two genes, ... that may influence smoking behavior by affecting the action of the brain chemical dopamine. In a study involving 289 smokers and 233 non-smokers, (42 percent male, 58 percent female, average age, 43) the researchers found that smokers were less likely to have an allele designated SLC6A3-9 (46.7 percent) than were nonsmokers (55.8 percent). ... Therefore, Dr. Lerman suggests, smokers without the ... allele may be better able to quit smoking if their treatment incorporates a medication such as bupropion that acts on the brain's dopamine pathway...

...

Dr. Lerman and her colleagues also studied a polymorphism in a gene, ... that helps regulate the brain chemical serotonin to determine the gene's possible role in smoking. ... Dr. Lerman and her colleagues studied 185 smokers (46 percent male, 54 percent female, and average age 45) to investigate the possible relationship between genetically influenced neuroticism and smoking behavior. They found that neuroticism was associated with increased nicotine dependence, smoking for stimulation, and smoking to relieve negative mood 'Anxious people tend to smoke more and have more difficulty quitting,' Dr. Lerman says.”⁸¹

While there is much potential for benefit from these kinds of studies to help those who wish to stop smoking, drinking, using, the problem with addicts is that they tend to use any excuse for their continued failure to take responsibility for their addiction. Also, addicts will abuse any drug, even those designed to help them stop abusing one considered more harmful at the time. Opium was once considered the treatment of choice for alcoholism. Heroin became the treatment of choice to help addicts overcome opium addiction, and methadone, now abused as a street drug, became the “cure” for heroin addiction. Thus, it is to be expected that the smokers in this study will find a way to abuse bupropion.

DOING LIFE! A Life Skills Program for Recovery from Addiction confronts addicts about their justification and excuses, letting them know from the beginning that having a “chemical predisposition” or gene that indicates the likelihood of addiction is no excuse for continuing to use and abuse drugs, including alcohol.⁸² Diabetics live with their “genetic predisposition” to diabetes. They stay on health maintenance all of their lives and have to avoid substances that will harm them. The same is true for addicts. A diabetic would have to be insane or suicidal to con-

stantly ignore the health advice of their physicians.

Addicts act as if they are insane. The definition of insanity in recovery programs is, “*doing the same thing, over and over again, and expecting different results.*” Addicts use and abuse drugs even when they know that once they start, they cannot stop, even when they know their family histories, and information about their gene pool indicates a strong tendency to addiction.

A child is taught not to touch a hot stove, that it will burn him or her, nonetheless, children of a certain age do not learn concepts in the abstract as well as they do from “*experinced based knowledge*”. Thus, a child touches the hot stove and gets burned. That child, more often than not, will remember the lesson and not touch the hot stove again. In fact, they will say, “*No, no, hot!*” when they are near the stove.

Addicts, whether the cause is “nature” or “nurture” do not learn from getting “burned.” It is the *nature* of addiction. Addicts will get sick, risk life and liberty for a “fix.” While it is helpful for researchers to know about genetic factors to plan treatment and other interventions, the history of drug and alcohol treatment indicates that even when certain information is known,—even in the face of the threat of imprisonment or actual incarceration, divorce, death,—addicts do not stop using drugs.

William Glasser, M.D. addresses addiction in Control Theory.⁸³

“The way we have evolved is that good feelings, both pure and long-term, are always a part of any effective, need-fulfilling behavior, ... Thus, we assume we are in control of our lives when we feel good—and except for one important exception, we are. The exception is when we choose to ingest, sniff, or inject addicting drugs. When drugs like heroin, alcohol, cocaine, and, on occasion, even marijuana reach our brain, we may, for a short time, feel ecstatic. The quick, intense pleasure that we experience feels very much like the pure, intense pleasure we feel when we suddenly take control of our lives. When we feel this drug-induced burst of pleasure, we almost always fail to realize that even though we may feel ecstatic, our lives are always seriously out of control. If we continue to use any addicting drug, no matter how good we feel, we will always lose more and more control of our lives.”

While good feelings are associated with effective control, I believe that control came first. ... somehow, as higher animals struggled to fulfill their needs, feelings evolved: good feelings to reward them for succeeding in the struggle, and bad feelings to warn them that needs were not being satisfied. And, of course, good feelings must be balanced by bad feelings or we would not recognize the difference between them. ...

...

... The main addicting drugs, ... all give us a sense of control by providing a variety of pleasures, and, because we feel so good, we tend to pay little attention to time. To do this, they act on the control system in the following five ways:

...

All the opiates ... imitate the recently discovered natural opiate like chemicals secreted by the old brain, which provide most, if not all, the pure pleasure we feel when we suddenly take control in the real world. ...

The same feeling, perhaps even more powerful, is produced by an injection of heroin, especially if it is a large dose. Anyone using these drugs on a regular basis will become addicted, ...

...

Marijuana acts on our sensory cameras by making the world appear easier and more pleasurable to deal with. It is a drug that seems to act as a mild pleasure filter in the back of the sensory camera so that what we perceive looks better, sounds better, tastes better, and feels better, and to this extent, it is addicting. ... Drugs like LSD are used by people seeking new sensory experiences ...

...

More than any other drug, alcohol acts to give the user a quick and powerful sense of control. ... Unlike heroin and marijuana, ... alcohol often leads its users to do something active to increase the sense of control the drug has already provided. Under its influence, and actually losing control, alcoholics may act as if they believe that whatever they do will increase the control they falsely believe they have. This action is unique, no other drug acts to increase a sense of control that is actually being lost.

...

Cocaine and its weaker analogues—such as caffeine, nicotine, Dexedrine, and Methedrine—also give a sense of control, but in a different way. Their main actions are to energize the behavioral system so much that cocaine users, for example, can act for a while as if nothing is beyond their capabilities. Unlike alco-

hol, these drugs may for a short time actually provide the user with an increased ability to take control of his life. ...

... Barbituates, Valium and Quaaludes ... act to sedate the behavioral system, and in sufficient doses will produce a sleeplike state that is not nearly as restful as normal sleep. They do, however, produce a sense of pleasurable rest by reducing the urgency to behave in ways that may reduce our use of feeling behaviors like anxietying.

All regular users of addicting drugs can be said to be both psychologically and physically addicted. They are psychologically addicted because they become well aware of the pleasure drugs provide and they want to experience it as often and as long as possible. But they are also physically addicted in that the old brain accepts the drugs and integrates them into the normal body chemistry.”⁸⁴

Glasser goes on to describe patterns of addiction, both physiological and psychological, and discusses a Control Theory approach to treatment and intervention. He talks about both “old brain” (genetic encoding, instinct) and “new brain” (neo-cortex, thinking and problem solving) responses to drugs and cautions that the “pictures” an addict holds in one’s new brain exacerbates the problem of the body’s craving for the sensation. Glasser says, “*If we stop taking a drug such as morphine, cocaine, or Valium, it can take a very long time—up to several years—for the old brain to go back to its normal predrug functioning and ‘forget’ the drug.*”⁸⁵ He says that recovery is made all the more difficult because,

“... the old brain is inhibited from secreting the natural pleasure drugs that it normally secretes when we take effective control. This is a normal physiological process that occurs when any natural drug or chemical is abundantly and regularly provided from the outside. Gradually the old brain resumes its normal function, but for a long time the ex-user does not have the ability to feel natural pleasure and must struggle through a miserable period of joylessness as he waits for his old brain to begin secreting the natural pleasure drugs that we all need to feel good.

...

The new brain, however has an elephantlike memory for any addicting drug; nicotine, for example, may remain in our picture albums forever. Therefore,

although there may come a time when we no longer need the drug physically, we may never rid ourselves of the psychological longing for the drug unless what it provided is replaced by new, effective behaviors. If we start using the drug again, its chemical presence will quickly reactivate the old brain's 'memory,' and again driven by both a physical and mental craving, we quickly become readdicted and once more lose the ability to secrete our natural pleasure drugs.”⁸⁶

It is out of this understanding that the TLE™ and DOING LIFE! operate to intervene in addictive behavior. Offenders are taught to reestablish the connection with their bodies and spirits through physical, mental, emotional and spiritual practices, and to recover the body's “ability to secrete ... natural pleasure drugs” through a carefully structured routine. This is more difficult with alcoholics, whose recidivism rates frequently exceed that of some drug addicts, because, as Dr. Glasser says of alcohol addiction:

“The most dangerous and debilitating of all the common drugs is alcohol, partly because of the way it acts upon us, but mostly because its heavy use is so socially accepted that we tend to disregard the well-known fact that when it is used in large amounts, it almost always leads to disaster for its user.

Alcohol is an extremely simple compound, but no one has yet discovered how it works in the body to give almost all users a powerful belief that they are in control of their lives when actually they are not. This effect is cumulative: The more they drink, the greater the sense of control they experience. ... The picture that they ‘successfully’ pursued was drinking until they felt in total control, which means until they were drunk. But actually, the more alcohol they consumed, the less control they had, so the common characteristic of every drunken alcoholic is the vast difference between the amount of control he actually has (almost none) and the amount of control he believes he has (total).

It does not seem to matter which of the several needs is not fulfilled, alcohol gives the user the false sense that it is. It makes the lonely sociable; the powerless powerful; the gloomy fun-filled; and the imprisoned less confined. And since our society is filled with people who are unsatisfied with the way that they are choosing to live their lives, many use alcohol in huge quantities. As mentioned earlier, unlike heroin or cocaine, it does not give pleasure directly, but from

the satisfying sense of control, which probably causes a concurrent liberation of their own natural pleasure chemicals—the internal opiates.”⁸⁷

Bill W., Dr. Bob and the other early members of AA certainly confirm this powerful feeling of control in their stories of their own drunken rampages.⁸⁸ Bill said of alcoholics, “... many who are real alcoholics are not going to believe they are in that class. By every form of self-deception and experimentation, they will try to prove themselves exceptions to the rule...”⁸⁹ Bill also said, “Rarely have we seen a person fail who has thoroughly followed our path.”⁹⁰ That means all 12 Steps, every day, one day at a time; not when it is convenient or easy.

A summer 2000 newspaper article about Audrey Kishline, the founder of a self-help program called Moderation Management, tragically makes this point.⁹¹ Ms. Kishline was a national spokesperson for the idea that “*problem drinkers could be taught to cut back without abstaining altogether.*” Since 1993, Ms. Kishline has been advocating that alcoholics could be taught to drink moderately and control their drinking. Her book, Moderate Drinking: The New Option for Problem Drinkers, has been a source of controversy in the treatment community, with advocates from among many who would like to believe they can learn to control their drinking rather than stop altogether.

Moderation Management is designed for “*people who have experienced mild to moderate alcohol problems who are not alcoholics.*” Ms. Kishline obviously never admitted that her problems went beyond, “*mild to moderate,*” — a position typical of far too many alcoholics. This flies in the face of every AA principle and is fostered by the beliefs Glasser speaks of when he says alcohol gives users the false sense of being in control when they are not.

Ms. Kishline has now reversed her position and will advocate for abstinence—from prison—for at minimum the next four and a half years, having plead guilty to two counts of vehicular homicide after a drunken binge that resulted in the deaths of a 38 year-old man and his 12-year-old daughter. Crying at sentencing and apologizing to the family of her victims, she has “*disavowed the movement, removing herself as spokeswoman.*”⁹² Ms. Kishline expressed her deep remorse for the fact that she is responsible for the deaths of two people, saying, “... *When I failed at moderation, and then failed at abstinence, I was too full of embarrassment*

and shame to seek help. In self-pity I gave up and believed my nightly drinking at home could hurt no one but myself.” She is now using her story as an example of, “denial in action,” a concept confronted by Step 1 of the 12 Steps to Recovery.

All alcoholics think they have “mild to moderate alcohol problems.” None have ever believed they were out of control. Had Ms. Kishline “thoroughly” followed the principles of AA, she would not have been drinking—period—not at home, nor anywhere else. Ms. Kishline is no different from all alcoholics who desperately want to believe they can control their drinking. Whether the root of the behavior is physical or psychological, they are addicted to the powerful feeling of control they feel from alcohol. To paraphrase a cadence from Shock Incarceration, “they like it, they love it, and they *always* want more of it.”

As Bill W. said, “Alcohol is cunning, baffling and powerful!”⁹⁴ Ms. Kishline apparently missed the often reported fact that drinking at home is one of the chief contributors to domestic violence, accidents and deaths. She is not an exception, unfortunately. Her story is all too common and characterizes alcoholic thinking. Ms. Kishline is now faced with the knowledge that her methodology, which so tragically failed her, is being defended by others in the organization she founded.

The illustration on the facing page, from Step 1 of DOING LIFE!, defines denial as it is understood in AA and NA.⁹³ The principal factors that define alcoholism are denial (thinking one is in total control while having none); the intellectualizing and rationalizing that goes on among those who want to continue drinking, evidenced by the strategies outlined in Ms. Kishline’s book; the justification, excuses and blame of others and circumstances; and minimizing the problem through the use of words like “problem drinkers” or “people who have mild to moderate alcohol problems” instead of the more bluntly accurate “alcoholic.”

Stanton Peele, a board member of Moderation Management and a psychologist in New Jersey was quick to justify and rationalize Ms. Kishline’s failure. He is reported to have said, “Isn’t it ironic that her most extreme case of intoxication came after she quit Moderation Management? A.A. didn’t have the answers for her either.”⁹⁵ Peele is right, Bill W. would have seen the tragic irony of this and been deeply saddened by it.

WHEN I AM IN **DENIAL**, I ...

Don't

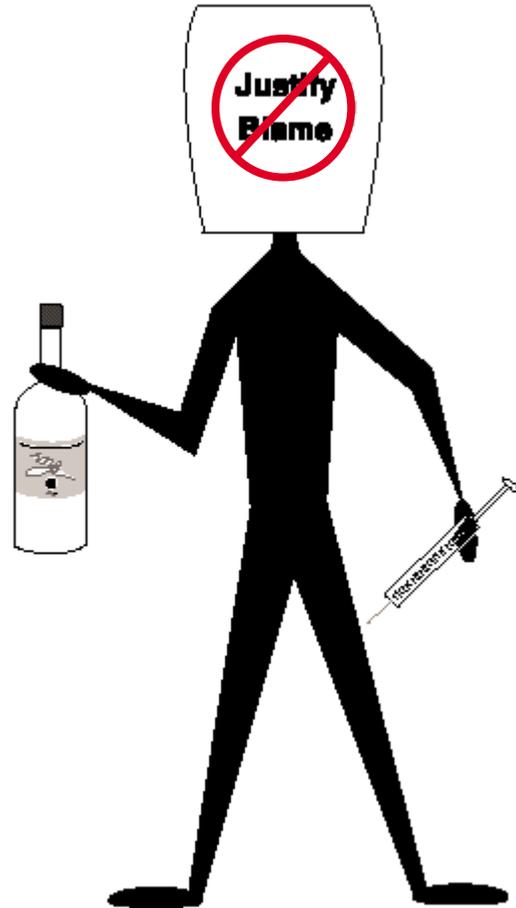
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"The junkie can never be cured until he recognizes his true condition."

- Malcolm X

Step 1: Admit the Truth, **DOING LIFE!**

AA says, “**Don’t drink! Get help! We can’t do it alone.**” AA did not fail Ms. Kishline. She now admits that she is an alcoholic who minimized her addiction to alcohol as a “*mild ... alcohol problem*” and continued to drink. She admits she did not ask for help. She freely admits she was the one deluding herself into thinking she was “different” and that drinking at home was somehow OK. This is called DENIAL in AA.

Now that Ms. Kishline is finally willing to take the first Step of AA, “*We admitted we were powerless over alcohol, that our lives had become unmanageable,*”⁹⁶ supporters of Moderation Management are racing to justify how “*A.A. didn’t have the answers for her either.*” This is simply not the case. AA offered answers, Ms. Kishline chose to minimize her problem and ignore the specific Steps to Recovery that AA offers.

The same article says, “*Indeed, despite Ms. Kishline’s troubles, —(How’s that for a description of a double homicide?)— the concept of Moderation Management was recently accepted as a treatment technique by the Smithers Addiction Treatment and Research Center in Manhattan.*” Smithers is a treatment center noted for treating celebrities. Darryl Strawberry, another notable failure of Moderation Management, is one of Smithers’ repeat clients. His continuous failures to pass mandatory drug tests, the first of which was announced to the world in banner headlines on February 22, 2000, the day before he was to be the keynote speaker for a major fund raiser for the Alcoholism Council of New York (ACNY), is one more example of his defeat in his battle with poly-drug abuse, including alcohol, his “gateway” drug.

The article says the decision of the officials at Smithers to try Moderation Management, was “*prompted, in part, by stricter managed care reimbursement standards, which have led to the closure of half of the nation’s rehabilitation centers*” This is not unusual in this day of Health Management Organizations (HMO) making decisions for people about their health care needs based on “bottom line” rather than need.

Genetic predisposition or no, AA and NA say, “*just for today, don’t drink/use.*” No excuses, no rationalizations, simply “**don’t**” pick up the first one—even more critical for those who are genetically predisposed to addiction. One of AA’s slogans is “**Keep It Simple Stupid**” (KISS), for those tempted to intellectualize and rationalize their drinking as Ms. Kishline and

her “supporters” appear to do. AA calls the people who excuse alcoholic behavior, “Enablers.” In DOING LIFE! and Transactional Analysis “Enablers” are referred to as “Rescuers.”

Ms. Kishline’s Moderation Management program recommended 30 days of abstinence, followed by refraining from drinking at least three days a week. She even suggested differing guidelines for men and women, based on their different genetic makeup, i.e., body weight and metabolism, all elaborate devices of intellectualization. After all, men are generally assumed to be larger than women, with more body mass. They can “hold their liquor” better than women. *“Over all, she wrote, women should not have more than three drinks a day or exceed nine drinks a week; men, ... should have no more than four drinks a day or 14 drinks a week. Among tips to reduce drinking are alternating alcoholic with non-alcoholic drinks.”*⁹⁷

This is too complicated to follow sober! Anyone who knows alcoholics knows they cannot count after a drink or two; forget to alternate with a soft drink, or have a rum and coke because *“the effect of the alcohol is diminished by the sugar”*; and tend to minimize the number of drinks and strength of their alcohol consumption. One drink is a “double,” (to counter “short shots”) three turns into *“just one more won’t hurt me.”* More than one drink an hour puts one over the legal limit for alcohol consumption and driving a vehicle, a fact most drinkers, to say nothing of alcoholics, routinely ignore.

“YOUR I WILL IS MORE IMPORTANT THAN YOUR I.Q.” - Marva Collins

Since the prison population is largely made up of poor minorities who have often been defeated by their abuse of drugs and their addiction, it is an easy step to conclude that criminal behavior may also have a genetic basis. The next easiest step, often taken, is to assume that low intelligence, correlated to addiction and criminal behavior, is also linked to genetics. What about the link between intelligence and crime?

The criminal population tends to score an average of 10 to 12 points lower on IQ tests than does the “average” law-abiding population. Because the prison population is made up of a greater number of minorities than of White, Anglo-Saxon, Protestants, for all kinds of reasons that have nothing to do with genetics except the color of their skin, and everything to do

with politics and public policy, there are those who are tempted to conclude that there is a genetic link between race and crime. To say that criminal behavior, even addiction, is solely, or even largely, a matter of genetics, however, ignores a vast array of factors that contribute to the increased likelihood of a poor minority being incarcerated over a white person. There are many possible reasons for low scores on intelligence tests, including poor nutrition, lack of sleep, no books in the home, inadequate resources in schools, and no resources or support from parents who are either exhausted from managing day to day tasks or neglectful.

When Herrnstein and Murray found information which appeared to conflict with their premise in The Bell Curve, they appear to have either ignored it or dismissed it, not presenting evidence which might have contradicted their position. For example, this excerpt:

Stories Too Good To Be True

“Accounts of phenomenal success stories in education — the inner-city school that suddenly excels as the result of a new program or a new teacher — are a perennial fixture of American Journalism. Are they true? If the question is whether an inspirational teacher or some new program has the capacity to make an important difference in student’s lives, then the answer is surely yes. But claims for long-term academic improvement, let alone increases in cognitive functioning, typically fade as soon as hard questions begin to be asked. A case in point is Chicago’s Marva Collins, who gained national attention with claims that her shoestring-budget inner-city school, launched in 1975, was turning out students who blew the top off standardized tests and were heading to the best universities. Between the ages of 5 and 10, she claimed, her pupils, deemed “unteachable” in regular schools, were reading Plato, Aristotle, Chaucer, Shakespeare, and Tolstoy, according to stories in the popular media. According to other newspaper reports, she was asked by both Presidents Reagan and Clinton to become secretary of education. She continues to train large numbers of teachers in her methods. Are her celebrated anecdotes borne out by data? We do not know. Despite years of publicity about Marva Collins, we can find no hard evidence.”⁹⁸

Stopping short of accusing Mrs. Collins directly, Murray implies that Marva Collins' results are fraudulent, noting “... large test score increases ... reported by the media have been

plagued by fraud.”

Morley Safer, news anchor for CBS’ weekly news magazine, 60 Minutes, was one “*in the popular media*” who has been an enthusiastic supporter since 60 Minutes featured Marva Collins’ school in 1979. Upon publication of The Bell Curve, Safer revisited Marva Collins in a second feature which aired on September 25, 1995. Collins then had grown to three inner-city Chicago schools, continuing her tradition of excellence in educational standards. When Safer quoted the above excerpt from The Bell Curve to Mrs. Collins, she replied, “*I never had any idea that Murray was seeking ‘hard evidence’. ... He never called, he never wrote ... He never came here. The only time I knew that Murray knew a Marva Collins was when I saw it in the book ... It’s not so much what he said about me, because I do what I teach the children, I get even by succeeding and by having the children succeed.*”⁹⁹

60 Minutes contacted 33 of the 34 students from 1979, flying a group of them back to Chicago for the updated story. Several of them reported having been diagnosed with learning disabilities or as retarded in the traditional schools they attended before attending Ms. Collins’ school. According to Dr. Guy Stewart, a professional statistician in Chicago interviewed by Morley Safer, “*statistically, one should have been murdered, at least two in prison and five on welfare.*” Safer reported, “*Marva’s graduates are all alive, none are in prison and none are on welfare.*”

Now adults, the students from that first class are excelling in their chosen fields, proud of their accomplishments, many are university students, some are teachers, some in the United States armed forces. They are managers, law students, business owners, police and corrections officers, social workers,—professionals all. 60 Minutes also followed Collins to workshops she now presents to teachers all over the country. Her books provide practical examples of ways to develop and enhance intelligence in children whom she believes are naturally gifted from birth with innate intelligence.¹⁰⁰

One problem with the “nature/nurture” debate relative to intelligence and criminal behavior, is that proponents of the “nature” camp often advocate for limiting the freedoms of those less fortunate or less intelligent than they. The “genetic inferiority” argument becomes

the justification for repressive “solutions” to problems. Another problem with this extreme is that it is such a pessimistic perspective as to blind people to possibility and suffocates ingenuity. The “nurture” extremists do little better. They often become “Rescuers” who advocate, out of real or imagined guilt, for care of the poor and less fortunate in ways that further undermine their power, as if they cannot help themselves. Little good comes from polarizing along either end of the continuum.

It is frustrating and seems futile to debate whether “nature” or “nurture” plays more of a significant role in intelligence. Rather, given that both “nature” *and* “nurture” each play a role in the development of intelligence, how does this—the wealthiest and best educated society in the history of the world—lead the way to creating optimum situations for all children to learn, grow and succeed? After all, is not the future of all children what is most important in this issue? Does one have to be “white” to be “right”?

Joan M. Garry, Executive Director of the Gay & Lesbian Alliance Against Defamation, summarized the problem of pejorative labeling of any group or class very effectively:

“Anytime someone is allowed to defame any category of people, whether by description or depiction, those people can become regarded as less human. In studies, the objects of such discrimination tend to be viewed as less important as individuals and less deserving of a place in our society. What does it matter if hurt or harm comes to such people, such thinking goes; they’re not as important as the rest of us, and consequently less worthy of our regard and concern. This erosion of mutual respect is just that: a mutual loss for us all.”¹⁰¹

Society cannot afford “*fear and contempt for ...criminals;*”¹⁰²—to dismiss any people with labels. To dismiss a class, a race or any group as “genetically” inferior, indeed, to even entertain the debate, reverts society to the “either/or” of “*Dark Ages thinking*” that contradicts any attempts to intervene with this population. If the fact of a particular string of genetic codes relegates one to the inevitability of criminal behavior and poor choices, then what is the point of *correctional* facilities? Why continue to allow a certain class or race of people to continue to reproduce? Why not advocate for “ethnic cleansing,” even for genocide? This was the “ultimate solution” Hitler advocated that now horrifies most, but still beckons to some, the

war in Kosovo one chilling example. It is the position of this work that both nature and nurture interact synergetically to result in a thinking, growing, evolving human being, capable of success.

Here is a question to ponder: Who gets to choose who is inferior? Shall we eliminate Cleopatra, the Pharaohs, Booker T. Washington, Frederick Douglass, Sojourner Truth, Harriet Tubmann, the Neville Brothers, (after all, Arron was in prison for a while) Dr. Martin Luther King, Jr., Nelson Mandela,¹⁰³ Bishop Desmond Tutu, Colin Powell, Oprah Winfrey, Denzel Washington, The Temptations, Smokey Robinson, Louis Armstrong, Joe Louis, Muhammed Ali, W.E.B. Dubois, Maya Angelou,¹⁰⁴ Sammy Sosa, Michael Johnson, Tiger Woods, Michael Jordan, Caesar Chavez, countless others?

Why not a blind, deaf child like Helen Keller¹⁰⁵ whose apparent genetic weakness contributed to the debilitating illness that caused her multiple handicaps, or R. Buckminster Fuller whose genetic factors resulted in his legal blindness at birth and his later deafness? Suppose Thomas Edison's mother had accepted his teacher's report that he was "hopelessly retarded" and did not attempt to teach him once he was excluded from school as a young child? Shall we eliminate the little, wild-haired Jewish patent clerk¹⁰⁶ who was expelled from school as a teenager for his blatant delinquency and his all too apparent lack of intelligence or promise? After all, he was a Jew living during the rise of the "master race" in the 1930's. What possible contributions did he have to make to mankind? Or Stephen Hawking,¹⁰⁷—certainly he is an example of one whose wasted body should not have been allowed to continue to draw breath once his many "deformities" became evident at birth.

As soon as it was discovered that Wilma Rudolph¹⁰⁸ was crippled by polio and would "*never walk again*", wouldn't it have been kinder to just let her die? After all, she was black, poor and a girl, an obvious waste of scarce resources. Who could expect her to amount to anything? Or perhaps, now that the secrets of the gene are starting to be revealed, perhaps all of those found to have the genetic marker for Alzheimer's disease, might better be sterilized rather than risk passing on the gene. Why risk that one so afflicted might end up as President of the United States?

A Synergetic Approach to Integration: “Nature” and Nurture”

These questions may be disconcerting, however, there are those who are truly convinced that their genetic “superiority” gives them the right to make these kind of decisions, to “... *attempt meagerly to compete with God.*”¹⁰⁹ That their conclusions and judgments are targeted for a particular ethnic group or race does not seem to trouble them. This is another example of D.E.N.I.A.L. at work.

The illustration on the facing page, reflects a way to integrate the various theories about genetics, intelligence, learning and behavior from the perspective of Synergetics. At the apex of the Tetrahedron, where Vision and Spiritual dimensions have been illustrated previously, is the invisible dimension of human beings, radiating out, that consciousness that intangibly separates humans from other species. It is essence, that which is unseen, invisible, man’s connection with Spirit, radiant divergence, more than the sum of its parts, nurturing the physical, mental and emotional components of the elements that make a human. This is who “I Am”.

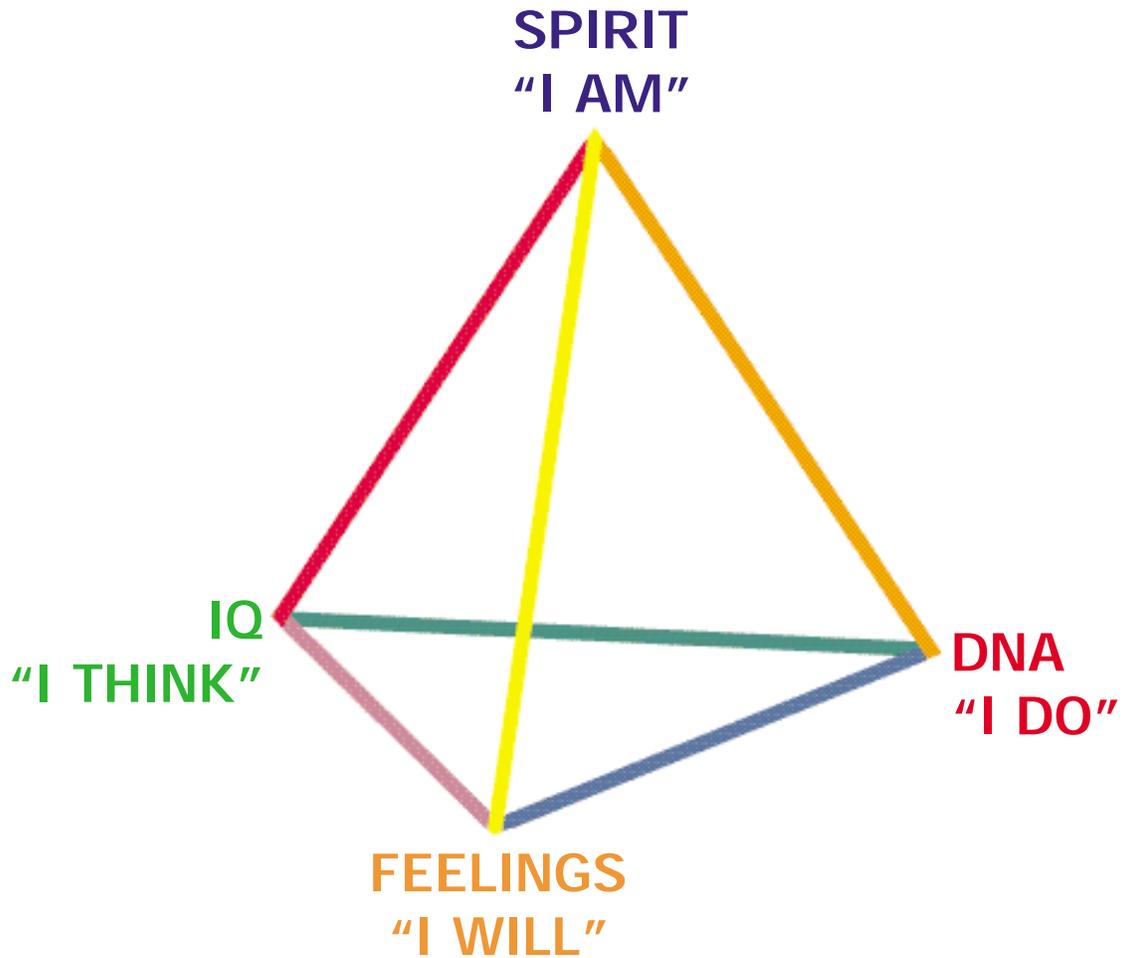
The gravitational vectors are the integration of thoughts, feelings and behaviors, while uniquely human, also contain DNA elements shared in common with other species. The cognitive domain is where the intelligence quotient (IQ) is measured, the Mental aspect unique to human beings, what “I Think”. DNA is first Physical; it can be objectively observed and measured. Now, through the wonders of modern technology, man is able to codify, quantify and analyze this complex factor. The Physical domain includes what “I Do.” The Emotional domain includes Feelings and the Will to direct one’s life, the Emotional discipline to accomplish what one sets out to achieve, what “I Will” to be, do and have in life.

An optimistic position holds that people do not mean to be racist or foster racist policies. Rather, the blinders of scientific “proof” or “facts” lead to erroneous conclusions, “*locked by misorientation and built of misinformation ... the terms in which we are conditioned to think.*”¹¹⁰ Buckminster Fuller was consistently clear about his position on the issue of the relationship of “nature and nurture” throughout his writing. He believed that:

“... the child is born comprehensively competent and coordinate, capable of treating with large quantities of data and families of variables right from the start.

Every well-born child is originally geniused, but is swiftly degeniused by

IQ ON THE TETRAHEDRON: A SYNERGETIC HYPOTHESIS



"Your I Will Is More Important Than Your IQ."

- Marva Collins, Educator

"I am convinced all of humanity is born with more gifts than we know.

Most are born geniuses and just get de-geniused rapidly."

- Buckminster Fuller, Philosopher - Architect
As quoted in People Magazine 7/26/99

*unwitting humans and/or physically unfavorable environmental factors. 'Bright' children are those less traumatized. Of course, some children have special inbred aptitudes and others, more crossbred, are more comprehensively coordinated.*¹¹¹

Fuller offers countless examples of what he considered children's natural, inborn intelligence, their unique abilities to discover the Universal Principles, "*always and everywhere true*" throughout nature. His workshops with children confirmed his faith in the ability of all children, not just those of certain classes or races, to "*comprehensively comprehend*" even the most complex principles when left to their natural inclination to explore and discover.¹¹²

Tools, DNA, Physical Domain, "I Do"

As described earlier, in the Review of Literature, "*special case tools*" are the basic requirements for building anything. DNA is the "building block" of all biological species. The particular combination of genetic strands is what makes each species unique. At the same time, all DNA, whether in insects or humans, contain the same basic elements. Humans are both unique and special manifestations of DNA, yet share a common basis with all life. Indeed, research of the human genome project has shown definitively that there is no difference in DNA that distinguishes one race from another.

Deepak Chopra, M.D., a holistic health practitioner with a traditional Western medical background, also has training in Ayurvedic practices.¹¹³ Ayurveda means the "*science of life*" and is a healing tradition that has been practiced in India for thousands of years. Dr. Chopra's impressive record of success with the treatment of cancer and other life-threatening illnesses has earned him an international reputation of great respect. He describes DNA from a holistic perspective, from an understanding of quantum physics, in his chapter: *The Quantum Mechanical Human Body*, in Quantum Healing.

"... DNA is not made out of anything special. Its strands of genetic material can be subdivided into simpler molecules like sugars and amines, and these into atoms of carbon, hydrogen, oxygen and so on. ... every stage of life develops according to DNA's timetable. ...

... When you get beyond atoms and start subdividing DNA into electrons, protons, and smaller particles, a quantum event must take place. Otherwise you are left in an embarrassing position that life is made out of nothingness—empty

space devoid of matter and energy—which is all you get if you divide solid particles beyond a certain point.”¹¹⁴

Design, Operations, Mental Domain, IQ, “I Think”

Chopra describes the intelligence of DNA, explaining the “miraculous” cures with which his methods have been credited as the conscious application of quantum principles in sending and receiving clear, definite messages to the body’s internal regulating system. DNA is both “building block” and blueprint. It is physical, mental, the source of uniquely human feelings and emotions, and on a quantum level, spiritual. Chopra, as do many other holistic practitioners, experiences DNA as having intelligence beyond that which can be explained on the physical or scientific level alone. He offers many examples of both transformational cures, as well as results when patients decide not to continue the healing process, respecting the decision of each patient as correct for them.

... No matter how different they appear, mind and body are both soaked through with intelligence. Science tends to be skeptical in the face of any claim that intelligence is at work in nature (this is a strange historical anomaly, since every generation before us has accepted without question some kind of universal order.) However, if there is nothing outside ordinary reality to hold things and events together, then one is led to a set of impossibilities.”¹¹⁵

When one can understand and appreciate the enormity of DNA functioning as intelligence, it is difficult to settle for the narrow-minded, pessimistic perspective of books like The Bell Curve. To do it the justice it did not do to the poor minorities it disparaged, the book certainly got people talking and thinking for a while, perhaps not long enough though, as few recall much more than “those people” are “trouble” and were “born that way” from the drama of The Bell Curve.

Ballistics, Emotional Domain, “I Will”

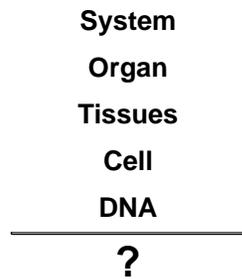
Contrasting the story of a fireman who died from a massive heart attack, despite no measurable physical symptoms, and a woman who had been treated for cancer for years, who had several surgeries to combat the disease, yet, after telling herself she “... *would never be sick another day in my life,*” had no further evidence of cancer cells,¹¹⁶ Chopra calls these inexplicable

(by science) divergent experiences the ? zone, and says:

“What exactly happens in the ? zone is not known, either in physics or in medicine. Miraculous cures seem to be examples of dipping into the ? zone, because the cooperation of mind and matter takes an inexplicable quantum leap in such cases, but so are other mind-body dramas that play themselves out in mysterious ways.”¹¹⁷

Chopra attempts to explain the ? zone:

“... Yet, one can argue that the inconceivable region from which we fetch the thought of a rose is the same from which a photon emerges—or the cosmos. Intelligence, we will discover has many quantum properties. To make this clear, we start with a familiar textbook scheme that arranges the the body vertically, as a hierarchy of systems, organs, tissues and cells:



In this picture, each level of the body is logically related to the next—as long as you remain above the line, the processes that appear as life unfolds happen in a definite sequence. This is exhibited by a fetus in the womb: a baby begins as a speck of DNA sitting in the middle of one fertilized egg cell; over time, that cell multiplies until a ball of cells is formed, large enough to begin to sort itself out into the beginnings of tissues and eventually organs ... and finally, at the moment of birth, the trillions of cells in the newborn are precisely coordinated to sustain the life of the whole organism without the mother’s help.

But if DNA is at the bottom of this neat stepladder, what makes DNA unfold in the first place? Why does it initially divide on the second day after conception and begin to make a nervous system on day eighteen? As with all quantum events, something inexplicable happens beneath the surface to form the all-knowing intelligence of DNA. The point is not that DNA is too complex to understand, being a super-genius molecule; what makes DNA mysterious is that it lives

right at the point of transformation, just like the quantum. Its whole life is spent creating more life, which we have defined as 'intelligence tied up in chemicals.' DNA is constantly transferring messages from the quantum world to ours, tying new bits of intelligence to new bits of matter.

...

The answer is not at the level of matter. Molecular biologists long ago broke DNA down into its finer components, but the whole operation still remains above the line in the Newtonian world:

DNA
Organic Submolecules
Atoms
Subatomic Particles

?

... It is well known that in many ways all the billions of bits of DNA in our systems act like one big DNA molecule, as when the incredibly complex development of a fetus is coordinated in the mother's womb from the first day to the ninth month, all the DNA in an unborn child acts as one."¹¹⁸

Chopra's term for the energy and excitement that bridges the gap between mind and body is Bliss. Bliss is defined in the dictionary as, "*complete happiness.*" Chopra says Bliss is the "... *experience ... when the world expands beyond its accustomed limits.*"¹¹⁹ He acknowledges that "*Bliss is an uncomfortable word in the West: like transcendence, it needs to be demystified.*" He says, "*You can feel it as a sensation, but it also effects measurable change—it can alter the heart rate, blood pressure, hormone secretions, or anything else for that matter.*"¹²⁰

Chopra recalls Norman Cousins's accounts of his miraculous cure of his fatal disease through laughter in Anatomy of an Illness.¹²¹ This is an example Donald Epstein had also used in his discussion of the bodymind connection in healing in his book, The 12 Stages of Healing¹²² and was also cited in Happiness,¹²³ by Dr. David Lykken. These citations are offered as examples of attempts to demystify Bliss, in a **Specific, Measurable, Attainable, Realistic, Time-oriented** concept. (S.M.A.R.T.)¹²⁴ Bliss is capable of being objectively observed, yet is perhaps all the more desirable because of its elusive, ephemeral nature.

Astronavigation, Spiritual Domain, “I Am”

Both Chopra and Fuller distinguish the elements of DNA in remarkably similar ways—another indication of a Universal Principle at work; though each express these elements in the language most familiar to them. Fuller found the Tetrahedron to be the core of DNA, the basic structure. The Tetrahedron is used to explain the concept of the inherent intelligence of DNA to staff in training for the TLE™ and DOING LIFE!. It is a physical artifact to demonstrate what is meant by *“angle and frequency modulating instructions.”*

Fuller and Chopra speak of a universal Consciousness, permeating all life. Fuller calls this consciousness Great Spirit, *“the cosmic integrity and absolute wisdom we identify inadequately by the name ‘God’”* which *“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.”*¹²⁵ Chopra speaks of *“pure, infinite consciousness,”* to which one connects through the breath in meditation. He says, *“Consciousness is nothing but awareness.”*¹²⁶ Each use the terms Brain and Mind to distinguish between the physical complex of cells that comprise the organ and the unique ability of humans to think and reflect, a self-consciousness unlike the intelligence of any other known species. Chopra speaks of his awe of the vast mystery of DNA:

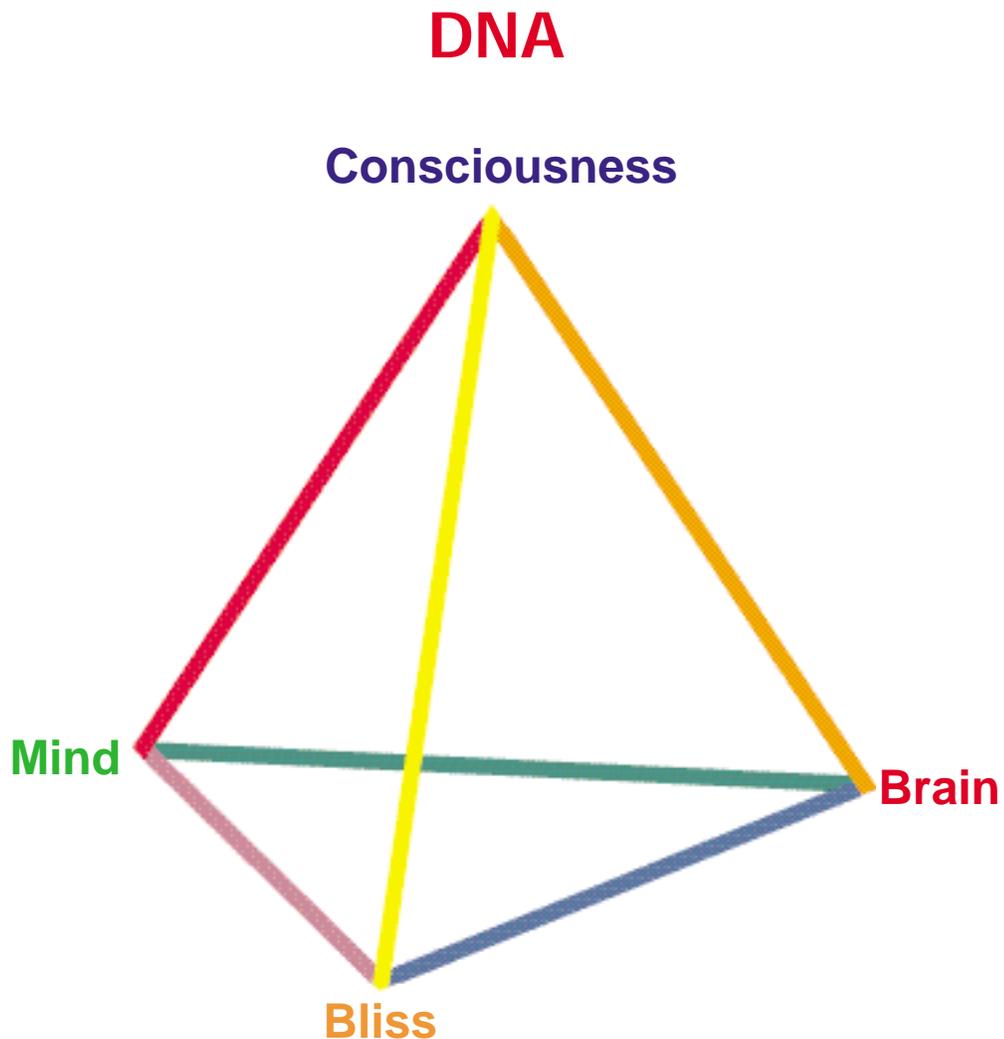
“Our DNA has remembered all the things that have ever happened ...

...

We are used to thinking of DNA as an unchanging blueprint, albeit ‘the blueprint of life.’ DNA is nowhere near so static. ... I saw DNA speeded up so that one human lifetime, from the moment of inception to the moment of death, fit into the space of a few minutes.

What I saw wasn’t a chemical but a process of incredible richness and dynamism. Everything in life pours out of DNA—flesh, bones, blood, heart, and nervous system; a baby’s first word and a toddler’s first step; the maturing of reason in the brain’s cortex; the play of emotions, thoughts and desires that flicker like summer lightning through every cell. All this is DNA. To call it a blueprint is to take the husk and miss the fruit. ...

Whatever it is that makes DNA so dynamic is not visible in its material makeup; molecules themselves are passive participants in time. They can change, as oxygen and hydrogen change when they combine to form water, but DNA actively shapes the course of time. ...



"All designing of the universe is accomplished only through such alternating angle and frequency modulation. The DNA-RNA codes found within the protein shells of viruses which govern the designing of all known terrestrial species of biological organisms consist only of angle and frequency modulating instructions."¹²⁷

"... Each biological specimen is structurally designed by the programmed codings of DNA-RNA and is chromosomically programmed to go directly to immediately rewarding targets while inadvertently, or unknowingly, producing (what are to it) 'side effects' that inadvertently sustain the main objective of Universe, which is the sustenance of the synergetic circuitry of terrestrial ecology and thereby as well to sustain the cosmic regeneration."¹²⁸

... if confined to a cave where he cannot see the sun and is not allowed to look at a clock, a man will sleep and wake up on a regular cycle, ...—this seems to be the daily, or circadian rhythm that our DNA has built into us. ...

The conventional one says that DNA is controlling a rhythm inside the cell, but I am saying that it controls time itself. The per gene is the link between time 'out there' and DNA 'in here'; it literally creates time ...

... Michael Young of Rockefeller University, ... discovered that the per gene works by coding certain proteins in the cell that regulate rhythm. ... DNA is creating all of reality. It is manipulating the molecules into rhythms, or vibrations, that we decode into time. Other vibrations are decoded into light, sound, texture, smells, ... for essentially none of our sensory input is anything but a signal transmitted to us via DNA—pure abstract vibrations that we turn into 'real' events in time and space.

... Biologists realize that if the proteins in a cell regulate the cell's rhythms, then something must regulate them. What is it? ... no answer exists on the level of molecules alone.

... the miracle of DNA is that it can turn so many abstract messages into life itself."¹²⁹

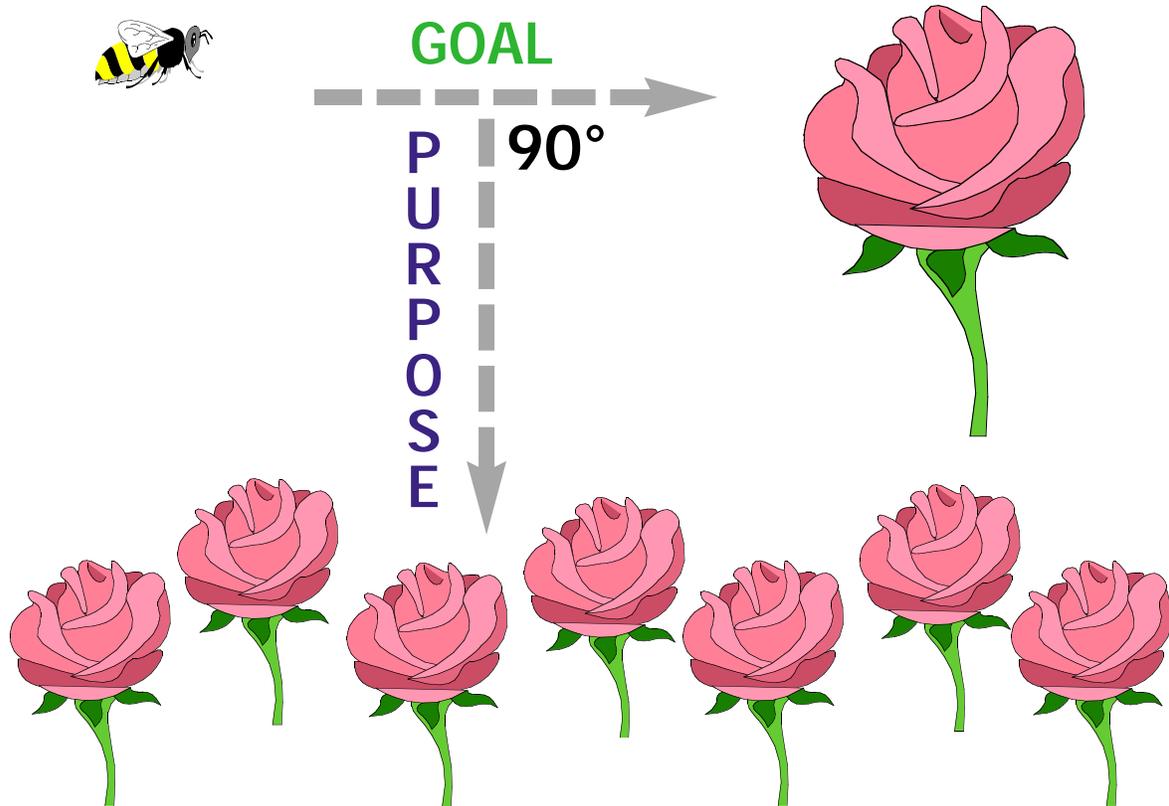
Chopra describes DNA as that which defines reality. He explains how each species experiences reality differently, through the limits of specific senses:

*"A bee approaching a flower sees the nectar and blocks out the pedals.—as far as the bee's eye is concerned, this is what exists. For us, to see a bar magnet means seeing the sharp outline of the iron, but not the radiating magnetic field around it. Therefore, the iron is what exists as far as vision goes. Add in all the other senses, and you have the world that you are creating. It was built up over 600 million years by your DNA: ultimately ... this world expresses as your inner intelligence, with DNA the adroit servant. It serves you in your way as it serves other creatures in theirs."*¹³⁰

Fuller also describes the purpose, function and intelligence of DNA manifested in nature:

"In the regenerative integrity of the cosmic design, ... human mind's understanding ... has to be midwife at the birth and experiential development of critical information inventorying; it must also sustain the total—Garden of Eden—ecological regenerativity as naturally accomplished by intense high-frequency information transmitted

PRECESSION



“The greatest lesson that nature is now trying to teach humanity is that when the bumblebee goes after its honey, it inadvertently pollinizes the vegetation, which pollinization, accomplished at 90 degrees to the bumblebee’s aimed activity, constitutes part of the link-up of the great ecological regeneration of the capability of terrestrial vegetation to impound upon our planet enough of the sun’s radiation energy to support regeneration of life on our planet, possibly in turn to support the continuation of humans, whose minds are uniquely capable of discovering some of the eternal laws of universe and thereby to serve as local universe problem solvers in local maintenance of the integrity of eternal regeneration of the universe.

In the same indirect way, humanity is at present being taught by nature that its armament making as a way to make a living for itself is inadvertently producing side effects of gained knowledge of how to do ever more with less and how, therewith, to render all the resources on earth capable of successful support of all humanity. The big lesson, then, is called precession. The 90 degree precessional resultants of the interaction of forces in universe teach humanity that what it thought were the side effects are the main effects, and vice versa.”¹³¹

by the electromagnetics of chemical elements of the star Sun and receivingly translated by the Earth's land-bourne vegetation and water-bourne algae into photosynthetic sorting, reorganizing, and combining of the planet Earth's inventory of carbon, hydrogen, and other chemical elements. ... Because the vegetation is rooted, it cannot reach the other vegetation to procreate. To solve this regenerative problem Universe inventively designed a vast variety of mobile creatures—such as birds, butterflies, worms and ants—to intertraffic and crosspollinate the vast variety of vegetation involved in the biochemically refertilization complexities of ecology, as for instance does the honeybee buzz-enter the flowers to reach its honey while inadvertently cross fertilizing the plants. ...”¹³²

“Good” and “Bad”

Fuller opens Critical Path with this statement of his governing philosophy:

“It is the author's working assumption that the words good and bad are meaningless. This is based on science and not opinion. In 1922 physicists discovered a fundamental complementarity of disparate individual phenomena to be operative in physical Universe. This was fundamentally amplified with the subsequent discovery of the ... proton and neutron which, ... are eternally intertransformable.

No longer was valid the “building block” of the Universe. It was discovered that unity was plural and at minimum sixfold. All the intercomplementations are essential to the successful accomplishment of eternally regenerative Universe. Science's discovery of fundamental complementarity has frequently occasioned individual scientists' realization that the word negative used as the opposite of the word positive is at best carelessly and misinformedly employed.

Since complementarity is essential to the success of eternally regenerative Universe, the phenomenon identified as the opposite of positive cannot be negative, nor can it be bad, since the interopposed phenomena known heretofore as good and bad are essential to the 100-percent success of eternally regenerative Universe. They are both good for the Universe.”

... If you want to sail your ship to windward through a narrow passage, you have to ... sail on your port tack, then on your starboard tack, then port, then starboard, again and again, not on your ‘good tack’ and your ‘bad tack.’ We walk right foot, left foot, not right foot, wrong foot.

This book is written with the conviction that there are no 'good' or 'bad' people, no matter how offensive or eccentric to society they may seem. I am confident that if I were born and reared under the same circumstances as any other known humans, I would have behave much as they have.”¹³³

Fuller believed that using words like “good” and “bad” limited thinking and alienated people from each other, causing them to forget that they were each part of the same vast creation as manifested in their DNA. Fuller believed that humans were designed to learn from mistakes, from “*trial and error experience.*” To lay aside “good” and “bad” opens everyone to the freeing idea that effective learning comes only from mistakes. This is a much more positive and inclusive approach to learning than the search to find “what is wrong” with certain groups of people and labeling them accordingly.

“... whatever humans have learned had to be learned as a consequence only of trial-and-error experience. Humans have learned only through mistakes. The billions of humans in history have had to make quadrillions of mistakes to have arrived at the state where we now have 150,000 common words to identify that many unique and only metaphysically comprehensible nuances of experience. The number of words in the dictionary will always multiply as we experience the progressive complex of cosmic episodes of Scenario Universe, making many new mistakes within the new set of unfamiliar circumstances. This provokes thoughtful reconsideration, and determination to avoid future mistake making under these latest given circumstances. This in turn occasions the inventing of more incisively effective word tools to cope with the newly familiar phenomena.

...

Thus humanity has developed a comprehensive, mutual self-deception and has made the total mistake of not perceiving that realistic thinking accrues only after mistake making, which is the cosmic wisdom's most cogent way of teaching each of us how to carry on. It is only at the moment of humans' realistic admission to selves of having made a mistake that they are closest to that mysterious integrity governing the universe. Only then are humans able to free themselves of the misconceptions that have brought about their mistakes. With the misconceptions out of the way, they have their first view of the truth and immediately subsequent insights into the significance of the misconception as

usually fostered by their pride and vanity, or by unthinking popular accord.

... Mistakes are sins only when not admitted. Etymologically, sin means omission where admission should have occurred. ...

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.”¹³⁴

As Shakespeare has Hamlet say, “*Nothing is good or bad, ‘cept thinking makes it so.*” That learning from mistakes, and correcting them without blame or punishment, is essential for success is a key concept for the corrections industry. The system is not called the “punishment” system. Yet, many, including some who work in the system, believe that punishment *is* the purpose of the corrections system. Most understand what a former Commissioner of Corrections in New York used to say, “*people are sentenced to prison as punishment, not for punishment.*” This concept is necessary to understand, particularly for those working in the system.

For this reason, Fuller’s article, “*Mistake Mystique*” is a fundamental component of the staff training for the TLE™ and DOING LIFE!. The purpose for using this article is twofold: One, is to introduce the shift in thinking that this article introduces and confront limiting assumptions about learning. The second is to provide an experiential lesson in the ways in which participants have learned (or not learned) *how* to learn. This is an issue for everyone, even highly successful people.

Staff are assigned “*Mistake Mystique*” to read as “homework” one evening. They take a traditional “test” of content knowledge the next morning,—to give them a direct experience of the frustration of a traditional approach to testing;—then go into an experiential exercise, based on some of the exercises in Mouton and Blake’s Synergogy, of studying the concepts together, then teaching them back to each other.

The exercise is very frustrating at first, because of Fuller's highly complex language. The experience puts participants in touch with their feelings of anxiety, based on their past "failures" in a traditional education system and in taking standard civil service tests. The test is content based and is made up of exact quotes, directly from the article. After taking the test, participants are directed to have another member of their group score it, taking -5 points for each incorrect answer. This greatly increases the drama and escalates anxiety.

Once their scores are computed, they are asked to stand when their score is announced, so everyone in the class will know how they did. Unlike traditional schools however, all grades on the multiple choice and matching test are applauded, from those one or two who get a score of 90 to 100, to those whose only score is for the 25 point bonus question, if they have not been too frustrated by then to answer it. Most score low on the content test and have regressed back to their most terrible day at school by the time the test and scoring is over. Even students who did well in school have their assumptions challenged by this article, as everyone educated in traditional school settings generally has a fear of making mistakes that often escalates to terror. This terror inhibits learning, blocks creativity and leads to frustration and resentment. It also leads to failing promotional exams and frustration on the job. Fear-based, interfering habits are then in turn passed on from parent to child.

Participants are next asked what Fuller would say about their grades for the test. The degree of their frustration and fear is evident in their inability to remember what Fuller says about how students and teachers should be graded in the article they have just read.

"I suggest that the teaching world ... adopt the requirement that all students periodically submit a written account of all the mistakes they have made, not only regarding the course subject, but in their self discipline during the term, while also recording what they have learned from the recognition that they have made the mistakes; the reports should summarize what it is they have really learned, not only in their courses, but on their own intuition and initiative. I suggest, then, that the faculty be marked as well as the students on a basis of their effectiveness in helping the students to learn anything important about any subject -- doing so by nature's prescribed trial and error leverage. The more mistakes the students dis-

cover, the higher their grade.”¹³⁵

When they are asked to locate that section, those who got the “worst” scores are heartened by their success. The object of the lesson is to radically transform the staff’s attitude towards learning, mistakes and corrections.

As they move through the day, with dictionaries in hand, each group focusing on one specific section of the article, light begins to dawn. Learning is shared by “cross-pollinating” among the groups, with one or two representatives from each group sitting with representatives from other groups, sharing what they have learned from their group’s section. They then return to their original groups, sharing all they have gathered from each other, and produce impressive Mind Maps of their understanding of the article as it relates to their specific roles in the TLE™. In one day, they go from, “*This is impossible!*” to “*Look how smart we are!*” They experience the essence of 12° of Freedom in a day. Later, they play a learning game from *SuperCamp*™¹³⁶ designed to reinforce the learning and ground the lesson in “muscle memory.” All of the learning strategies in staff training are further translated into relevant exercises for inmates in the program.

Fuller believed “*cosmic integrity and absolute wisdom,*” designed all human beings for success and that making mistakes was part of the grand design.

“I decided that man was operating on a fundamental fallacy: that man was supposed to be a failure and therefore had to prove his right to live . . . I decided the fallacy was that man was, in fact, designed to be an extraordinary success. His characteristics were just magnificent; what was needed was to discover the comprehensive patterns operating in the universe. The universe is a success. . . . Clearly, the possibility of a good life for any man depends upon the possibility of realizing it for all men. I must be able to convert the resources of the earth, doing more with less, until I reach a point where we can . . . be able to service all men in respect to all their needs.”¹³⁷

Herrnstein and Murray appear to have operated from that “*fundamental fallacy*” as they pursued their research. This is not unusual, most of society is caught in habitual thinking patterns,

what Fuller calls “*Dark Ages thinking*,” influenced by tradition, myths and beliefs carried over from ancestors. Habits are easy to make, hard to break.

There is a story illustrating this point in James and Jongeward’s BORN TO WIN: Transactional Analysis for Personal Growth.¹³⁸ They tell the story of a young bride who prepares an elaborate roast beef dinner for her new husband. When she proudly places the platter on the table, he notices that she had cut the roast in half to cook it. When he asks her why she cut it before cooking, she says, “*It tastes better that way. My mother always cooked it like that.*” He eats it and likes it, noticing that it is a little different than how his mother prepared roasts, but very tasty nonetheless.

Later, they go to Mother-In-Law’s for dinner and she too has prepared a roast. When she serves it, sure enough, the roast had been cut in half before cooking. He remarks to his mother-in-law that he noticed his bride doing the same thing and she says, “*Oh yes, my mother always did it that way. It tastes better like this.*” He eats it, appreciating the flavor, thinking they might be on to something.

Still later they have the opportunity to enjoy a feast at Grandmother-In-Law’s. Once again, roast beef is the main course. When grandmother serves it, the groom is startled. He says, “*Gran, when your daughter and granddaughter serve roast beef, they always cut it in half before cooking. They say they learned it from you and it tastes better that way. Why didn’t you cut the roast beef in half before cooking it?*” She looks at him and laughs, saying, “*Lord, I had forgotten all about that. I haven’t had to cook a roast that way since I got an oven big enough to hold the whole thing.*”

As this story humorously illustrates, some of society’s most cherished beliefs are “*locked by misorientation and built of misinformation ... the terms in which we are conditioned to think.*”¹³⁹ The story is offered as an example of how one’s beliefs are formed, resulting in what Transactional Analysts call “Life Script,” in which learned behavior becomes second nature, habitual, is no longer questioned, and is assumed to be true by virtue of its familiarity.

In the article, “*Teaching Smart People How to Learn*,”¹⁴⁰ Chris Argyris discusses how

difficult it is for those who are routinely successful to learn anything new, because they have no experience of the value of making mistakes and very low frustration tolerance when they do. Rather, Argyris says, most people try to avoid or hide their mistakes, thinking that mistakes are something of which one ought to be ashamed. Those who are not used to making mistakes deny that they have done so, minimize the seriousness, intellectualize, justify and excuse their behavior to a much greater extent than those who make more mistakes as a rule. Those who fear mistakes tend to blame others more readily for their mistakes. Perhaps that is another reason that offenders who do begin to learn in the TLE™, do so readily and dramatically when academic classes operate from an accelerated learning format.

Fuller encouraged questioning, reexamining assumptions and approaching all things from the perspective of a child, as if seeing it for the first time. He constantly challenged people to reexamine their assumptions. He learned this questioning behavior out of having to deal with life having been born legally blind, undetected in his early years. He recalled getting glasses when he was in school for the first time and discovering what things looked like. His not having been able to see traditional shapes as a young child led to his designing structures from triangles of toothpicks and peas, as that shape held together most strongly, where cubes and squares would shift and come apart, frustrating the emerging young architect. Because he depended so much on how things felt as a child, rather than what he saw, Fuller always had, and retained, a unique perspective on life.

Chopra too, urges his students to examine their assumptions, noting that habits are helpful for ease of routine acts, yet can be limiting when they result in blind, unexamined assumptions. The state of alert questioning is the state of Consciousness and the joy of discovery is Bliss. Both say the Bodymind is uniquely designed for success, invention and discovery. Each urged their students to approach life from the perspective of a child, seeing things for the first time, in touch with all of their senses, alert and eager to learn.

Fuller considered all children natural scientists. He delighted in observing young children discover gravity for example, by dropping their spoons or throwing things to the ground. The young child will do this over and over again, laughing and delighted with the joy of dis-

covery. An exhausted, severely stressed mother will not find this delightful, may even hit, slap or yell at a child who seems tireless in his or her ability to stay focused on such a task. The stressed parent who responds with impatience stifles the budding natural scientist in this “scientific” experiment. This is an understandable response. Even the most rested parent will get tired of the emerging scientist throwing food and utensils to the floor. Children are inexhaustible sources of energy, because they are still so inspired with the joy of discovery. Every experience is new to them.

Parents who are extremely stressed, for whatever reason,—exhaustion from long hours at work, tired from lack of sleep, drugged due to depression or addiction, and/or overwhelmed by responsibilities,—do not have the energy to encourage the young scientist at work. Her explorations into the joys of discovering fascinating things, like electric sockets, how different objects bounce or thud down stairs; how easily even important papers tear; how magic markers make the most delightful colors on plain, bare walls exhaust a stressed parent further. Impatience and overwhelm create the conditions that lead to “*degeniusing*” the child. This is neither intentional nor done with malice or forethought. It is simply a side effect of stressors that upset and inhibit the parent’s ability to respond with enthusiasm or nurturing.

Severely depressed or stressed parents in inner cities or suburbs, whether they or the environment have created the conditions that contribute to that stress, do not raise “*geniuses*”. They are too overwhelmed to appreciate the scientist at work. Emotionally disturbed parents brutalize children, hurt them, abuse them and in the most tragic cases, kill them. It is a tribute to the strength of the human spirit that even children raised in abusive conditions can overcome them. It is tragic that they all do not, and that they have to live in appalling conditions in the first place.

Intact, middle-class families, where the extended family is nearby, have options: i.e., drop the kids off at Grandma’s and Grandpa’s for the day and let them spoil them; well-operated day care centers with plentiful resources and trained child care professionals; trips to Disney World and other exciting, stimulating experiences. Wealthy parents have even more options: Nannies, sometimes one for each child, Nurses, Governesses, boarding schools, sum-

mer vacations in new and exotic places that stimulate learning, indulgent grandparents or other extended family members who can afford to lavish gifts and attention on the children, the list goes on and on. Yet, even children raised in the best circumstances do not all turn out to be successful.

The options of wealth are not available to the inner-city poor. Grandma or Nana may be around, she may even be the primary caretaker, but she does not have the resources or the energy in many cases, to indulge the child. Libraries and story time may not be part of the family's experience. They are also an avenue of learning less likely to be available in the inner city than in the suburbs. Bookstores like Barnes and Noble, Borders and other large chains that provide comfortable chairs and a pleasant environment for reading while browsing for books, are not located in inner cities. It is simply not good business. These stores may be near a bus or subway line, but public transportation takes money to use, and in some cases there are subtle practices that prohibit a bus from certain sections of the city stopping in front of malls where these services exist.

These are often hidden policies. It is only in tragic situations like a case in Buffalo, NY, brought to public attention in 1999 by Johnnie Cochran's celebrity as the attorney of record, that brings discriminatory policies like these to light. The case referenced here concerned a young woman from the inner city, employed at an upscale mall in the suburbs. She was killed walking to work across a busy, eight-lane highway that separated the bus stop from the mall. It was the large monetary award to her family that resulted in a protected, sheltered mall bus stop being made accessible to busses from the inner city. The original policy was established to keep gangs of roving teenagers, "those people" out of the mall.

Advances in research about the brain and learning establish that the first three to four years of human life are most significant in laying the foundation for learning and behavior, and that genetic factors do play a role in intelligence and personality. Neo-natology also emphasizes the importance of the mother, and now, the father's health, in an infant's brain development. For example, a National Institute of Health study in 2000 noted that only 15.2% of low-birth-weight babies graduated from high school by age 19 as compared with 57.5% of

normal birth-weight-babies. Mothers who drink, smoke, use drugs or do not otherwise take care of their health, deliver low-birth-weight babies. This is not a rarity among poor infants. These children have more to overcome as they grow and develop. If they are growing up in a severely deprived or hostile environment, the problem is exacerbated.

Physical factors such as the health of the Mother, nutrition, smoking, drinking alcohol, her emotional state and other factors, not previously known,—as recently as the 1960's and 1970's, —to influence healthy development, certainly factor into whether or not the child will be “*well-born*” or have mountains of obstacles to overcome as he or she begins to develop.

“Through electro-probing of the human brain, we are beginning to understand something of its energy patterns and information processing. We apparently start life with a given total-brain-cell capacity, component areas of which are progressively employed in a series of events initiated in the individual's brain by chromosomal ‘alarm clocks.’ Put your finger in the palm of a newborn baby's hand and the baby will close its tiny hand deftly around your finger, for its tactile apprehending organism is operative in superb coordination. ...

In a stimulating environment, the brain's chromosomal alarm clocks and ‘ticker tape’ instructions inaugurate use of the child's vast inventory of intercoordinate capabilities and faculties. Children are not in fact taught and cannot be taught by others to inaugurate these capabilities. They teach themselves—if given the chance—at the right time.

...

If not properly attended to and given the chance to function, despite the brain's alarm-clock inauguration of progressive potentialities in the first four years, the brain mechanisms can be frustrated and can shut off the valves of specific capabilities and capabilities to learn, then or later on, in specific areas.”¹⁴¹

Relative to the learning process, “... *given the right environment and thoughtful answers to their questions*, children have everything they need educationally right from birth.”¹⁴² The crux of the matter then becomes whether the parents can provide the child with “*the right environment and thoughtful answers to his questions.*” This is not always possible for the poor. Certainly those who end up in prison cannot, by and large, be considered “*well-born.*” The

majority of this population have grown up in poverty, gone to schools with the worst conditions, and come from families who have suffered countless hardships. While this is not the case for all prisoners, it is for the vast majority.

Yet, even those whose deprivation is overwhelming do learn and grow when they are exposed to the right learning environment. There are many who have never had three meals a day on a regular basis, or a bed of their own to sleep in. In the right environment, even if it is in a prison, when there is an atmosphere of safety and opportunities to learn, offenders can and do learn strategies which lead to success. The factors contributing to a *“positive environment for human development”*¹⁴³ will be discussed in Chapter IV: Environment Is Stronger Than Will.

Fuller wrote a poem during a break in a workshop he was teaching, sketching a yin/yang symbol and the tetrahedron to illustrate his constant message that each human being is essential in the Divine Plan, *“the truth that embraces and permeates scenario Universe.”*¹⁴⁴ He believed that all life was deserving of respect and that human beings had a responsibility to all others, to all life on “Spaceship Earth”¹⁴⁵ and in Universe. He would have considered both absurd and scientifically impossible the notion that one’s DNA made them “less than”—less intelligent, important, or deserving—than another.

DNA is the common link between one life form to another. Therefore, all life deserves respect, to be honored and nurtured as an expression of **Good Orderly Direction** inherent in nature’s design. There can be no “ME” without “YOU.” Fuller taught that the minimum number in Universe is two: yin and yang, positive/negative, concave/convex, inside/out. One can neither experience nor express one’s uniqueness except in relationship to another. It is *“Dark Ages thinking”* that believes in “either/or” and “up” and “down”—and that a hierarchical “up” is somehow superior to “down.” Fuller’s intent to correct the thinking that expresses the concept routinely assumed to be “up and down” is the more accurate Universal Principle of *“inside/outing.”*¹⁴⁶ He believed that parents play an essential role in the learning process.

“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’

COSMIC PLURALITY



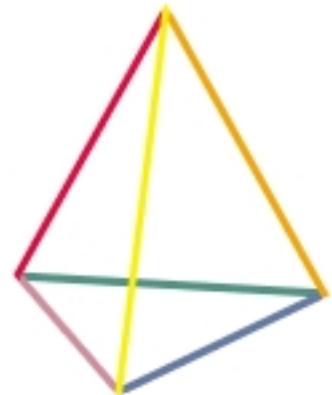
ENVIRONMENT TO EACH MUST BE
ALL THERE IS, THAT ISN'T ME
UNIVERSE IN TURN MUST BE
ALL THAT ISN'T ME **AND** ME

SINCE I ONLY SEE INSIDE OF ME
WHAT BRAIN IMAGINES OUTSIDE ME
IT SEEMS TO BE YOU MAY BE ME
IF THAT IS SO THERE'S ONLY WE

ME AND WE TOO
WHICH LOVE MAKES THREE
UNIVERSE
PERME-EMBRACING

IT THEM

YOU WE



R. Buckminster Fuller 8/22/1981

Thanks to Keith Cunningham for sharing this poem, from the wall at "Bucky Central", Lake LBJ, TX

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.”¹⁴⁷

This is a challenge. Human infants learn language from their parents and caretakers. Those who “take care” of children must understand that “*words are tools*” and teach children how to speak and understand language that reinforces their personal power, to express themselves as people of dignity, rather than use language that diminishes their power to understand, manage and positively impact their environment.

The United States makes much of the First Amendment, of “free speech.” The right to freely express one’s ideas, beliefs and feelings is highly valued. However, it is difficult to believe that “free speech” was intended by the “Founding Fathers” of this country to encourage and protect “*slang cliches, slurred mouthings, blasphemy, anger, fear, or intolerance.*” That kind of language is irresponsible and leads, as Fuller says, to “*an inferiority complex ... an inability of self to attain understanding by others*”; to divisiveness among human beings in society. It has, ultimately, led to assassination of those whom others fear or despise; even of leaders like John and Robert Kennedy, of Dr. Martin Luther King, Jr., and others who do not reflect the hater’s point of view.

That “Gangsta Rap” is full of this kind of language is heartbreaking to those who understand what it does to the psyche of the young people who immerse themselves in it. It offends the spirit and imprisons those who remain locked in those beliefs. Just recall all of the “gangsta rappers” who have died the violent deaths they scripted (predicted?) in their lyrics. Actions reflect words, and are first structured by language. Disparaging or labeling another, dismissing one as “less than” oneself, leads to fear and hostility, to alienation.

Alienation makes it impossible for one to see “YOU” as another “ME” or to experience “ME” as a reflection of “YOU.” To see another human being as a mirror of oneself allows one to learn, to grow, to expand one’s world view, to have compassion for the other and through that compassion, to respect and understand all “OUTSIDE ME.” One cannot be a racist when one realizes that the other is the mirrored reflection of oneself. Compassion is the only possible response, unless one has contempt for oneself. Racism is a reflection of self-hatred.

One definition of compassion is, *“sympathetic consciousness of others’ distress together with a desire to alleviate it.”*¹⁴⁸ As stated earlier, Fuller said, *“I am confident that if I were born and reared under the same circumstances as any other known humans, I would have behave much as they have.”*¹⁴⁹ He refused to judge the actions of another, instead operated from the conviction that each person does the best he or she can, given their particular circumstances. Fuller was deeply committed to serve others and chose to work toward creating environments that would support everyone to succeed at the very highest level. He saw this work as essential to the survival of the planet and all spieces on the planet.

Another who chose to work in this way was Luis Alberto Machado, formerly the Minister of State for the Development of Human Intelligence in Venezuela. Dr. Machado dedicated much of his career to influencing the development of intelligence in his country. His work produced impressive results, cited in educational circles throughout the world as a model program. Dr. Machado introduced his transformational work at every level of society, in classrooms at every grade level, among the poor in adult basic education classes and most significantly, with young expectant mothers.¹⁵⁰

The mothers were taught to read in prenatal clinics, learning from specially selected children’s books that they were encouraged to read aloud to their older children and their infants, both in the womb and when born. The result of this experiment was that the intelligence level of all participants increased an average of 28 points on objective measures. Machado’s book, The Right To Be Intelligent describes his approach to learning and teaching in a beautifully poetic way. He, too, speaks to the importance of thoughtful language and affirmation of individual strengths.

The concept of effective, conscious use of words is an essential component of the TLE™ Community Standards,¹⁵¹ based in Fuller's philosophy. All center on speaking purposefully. Standard 2 says, *"The community is healthy when members speak and act supportively."* Slang, cursing, put-downs and disparaging language is discouraged. Participants are taught and expected to use positive, respectful language in their communications with staff and peers. They evaluate their progress and that of their peer group during daily Community Meetings, on how well they have met each standard. Each meeting closes with a reading from a book of meditations from a book such as Keep It Simple¹⁵² or Acts of Faith by Iyanla Vanzant.¹⁵³ In addition, the peer group leading Community Meeting selects a key word from the reading to define, use in a sentence and discuss, as a way to close the meeting intentionally and to learn new vocabulary words with which to express their thoughts and feelings.

Whose Responsibility Is It?

Until society begins to take responsibility for the conditions outlined here, the prison population will continue to escalate, draining resources and killing the spirit of youth. This is not to suggest that those who are more successful must take responsibility *for* those less fortunate. To do that implies offenders and addicts do not have the ability to take responsibility for themselves. They can, and do, when opportunities to learn are presented.

Despite evidence to the contrary, many continue to believe that punishment and incarceration will stop crime and positively impact on addiction. This is reflected in public policy. Punishment of the increasingly young, non-violent population, going to prison for crimes related to substance abuse, is pointless. There is no evidence to suggest that longer terms of incarceration for non-violent offenders has any impact on crime. As Command Sergeant Major (retired) Joshua Perry notes, *"As soon as you arrest me and incarcerate me, I am entitled to more benefits than I have ever known, a higher quality of care than I have ever had in my life. I am entitled to food, clothing, shelter, rights and privileges, protection and care. I now have a higher standard of living than I could have expected as a free citizen."*

This is indeed a sad commentary on the fate of 1,962,721 of the nation's adult citizens and 108,965 incarcerated juveniles at yearend 2000. Perhaps that can change with thoughtful

policies that focus more on early education and less on later incarceration.

As Rolling Thunder¹⁵⁴ suggested, responsibility begins first with words, a refusal to dismiss others with pejorative labels,—to dehumanize anyone. Responsible action is a logical evolution from this practice.

"People have to be responsible for their thoughts, so they have to learn to control them. It may not be easy, but it can be done. First of all, if we don't want to think certain things we don't say them. We don't have to eat everything we see, and we don't have to say everything we think. So we begin by watching our words and speaking with good purpose only. There are times when we must have clear and pure minds with no unwanted thoughts and we have to train and prepare steadily for those times until we are ready. We don't have to say or think what we don't wish to. We have a choice in those things, and we have to realize that and practice using that choice. There is no use condemning yourself for the thoughts and ideas and dreams that come into your mind; so there's no use arguing with yourself or fighting your thoughts. Just realize that you can think what you choose. You don't have to pay any attention to those unwanted thoughts. If they keep coming into your head, just let them alone and say, 'I don't choose to have such thoughts,' and they will soon go away. If you keep a steady determination and stick with that purpose you will know how to use that choice and control your consciousness so unwanted thoughts don't come to you any more. Then you can experience purification completely and in the right way and no impurities can exist in your mind or body at any time."¹⁵⁵

In the Shock Incarceration Program in New York, one of the cadences sung while marching begins:

*"Change, change we've got to make a change!
Too many of our children crying.
Change, change we've got to make a change!
Too many of our children dying."*

It is well past time for change.

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