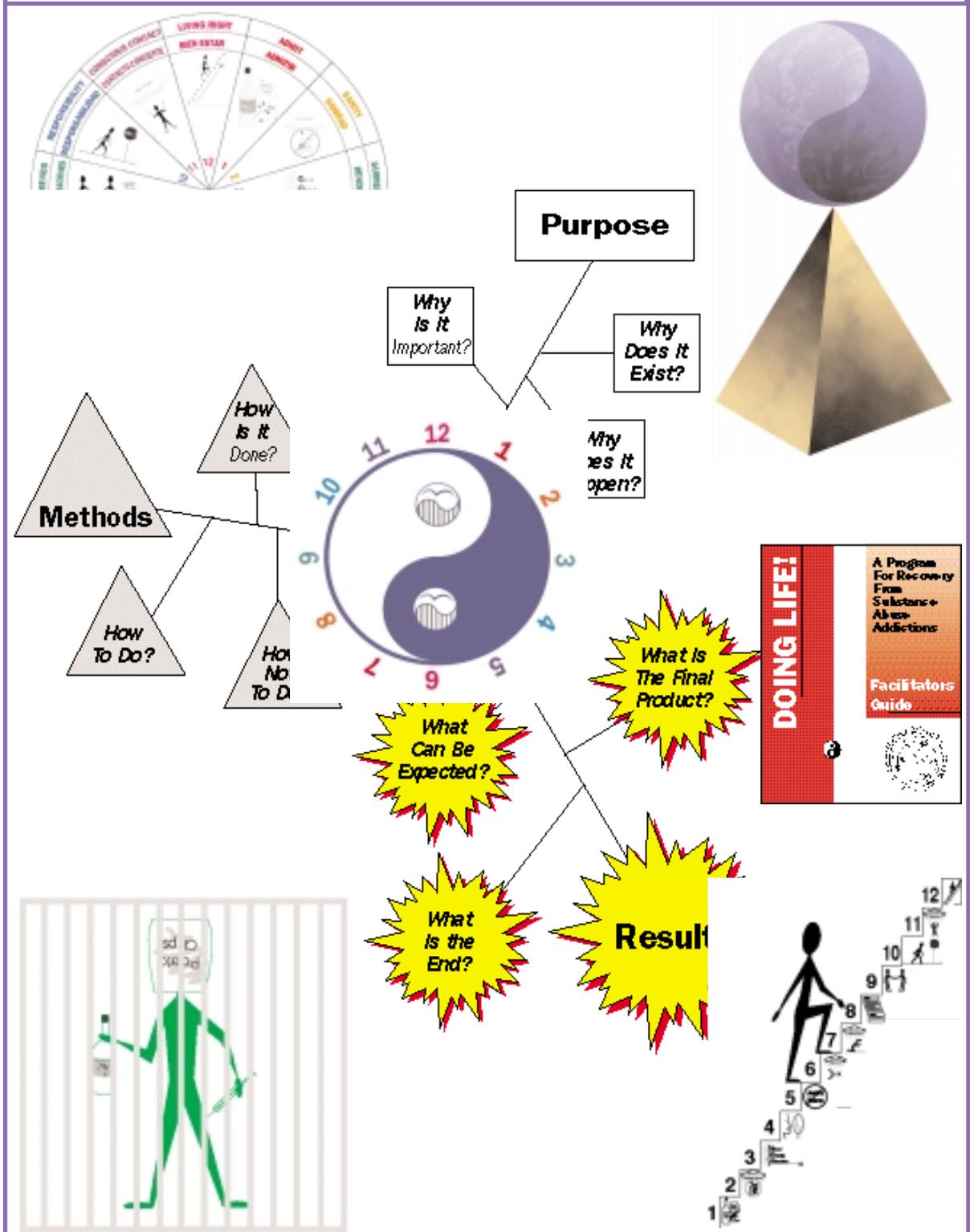


"RAISE THE CURTAIN ON A NEW ... ERA ..."

SUMMARY, CONCLUSIONS AND IMPLICATIONS FOR ADDICTIONS TREATMENT
AND CORRECTIONS IN THE 21ST CENTURY



This final chapter summarizes the findings, conclusions and implications of the theoretical model presented here. The chapter concludes with recommendations for the application of Synergetics to addictions treatment and corrections in the 21st Century.

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“RAISE THE CURTAIN ON A NEW ... ERA ...”

“... (A)ll the experimentally demonstrable, mathematically generalized principles thus far discovered by humans, and all the special case truths as we progressively discover them -- the universally favorable synergetic consequences of which integrating commitments, unpredictable by any of those commitments when they are considered only separately, may well raise the curtain on a new and universally propitious era of humans in universe.”¹

Summary

This manuscript has presented a new theoretical approach to Addictions Treatment and Corrections grounded in the context of the Synergetics of R. Buckminster Fuller, based in the 12 Steps to Recovery of Alcoholics and Narcotics Anonymous, and 5 Steps to Decisions, as presented in DOING LIFE! A Life Skills Approach To Recovery From Addictions. The operating premise for this work is that the *generalized principles* governing Universe, discovered and discussed by Fuller and presented here as a set of *special case truths* manifested in the 12 Steps to Recovery, have much to offer the treatment of addicts and offenders.

The four chapters following the Review of Literature responded to the twelve questions listed in the Abstract. Those questions asked:

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

Chapter I: Review Of Literature/Overview Of Chapters

The Review of Literature provided the background for the responses to these questions by offering an overview of key models for change that contributed to the development of Total Learning Environments™ in prisons and to the workbook series, DOING LIFE! A Life Skills Approach To Recovery From Addictions. The science of Synergetics, the foundation of this new theoretical approach to the treatment of addictions, was introduced and defined, followed by an overview of the other models contributing to the theory presented here, as they were discovered in the course of developing the “*experience-based knowledge*” Fuller insisted was so crucial to any design.

“From my viewpoint, by far the greatest challenge facing young people today is that of responding and conforming only to their own most delicately insistent intuitive awarenesses of what the truth seems to them to be as based on their own experiences and not on what others have interpreted to be the truth regarding events of which neither they nor others have experienced-based knowledge.”²

Other key contributors to the theoretical model presented here include: Addictions Treatment, particularly from the perspective of the 12 Steps to Recovery introduced by Alcoholics Anonymous; Transactional Analysis; Imaginal Education and 7 Steps to Decision Making of the Thresholds program; Control Theory; Neuro-Linguistic Programming; Family Therapy; Accelerated Learning theories; and Wholistic Health and Wellness. A brief overview of these models included illustrations and examples, and added references to a Synergetic perspective on the models.

Chapter II: Every Day In America: A Discussion of the Nature Vs. Nurture Debate In Theories of Addiction and Criminal Behavior, addressed 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 two polarities of the debate were 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.

Chapter III: 12° of Freedom: Synergetics in Correctional Treatment, explored the questions: *“What does the discipline of Synergetics have to contribute to the treatment of addicts and offenders? How does Synergetics relate to the 12 Steps to Recovery of Alcoholics Anonymous and Narcotics Anonymous?”* Here, the *six positive and six negative degrees of freedom* were defined and discussed, as was the Tetrahedron, *the minimum structural system in universe*. Each of the 12 Steps to Recovery were related to the 12° of Freedom as *special case truths* of the *generalized principles* operating in Universe. Further evidence that these *generalized principles* are *always and everywhere true* was presented in an overview of Epstein’s 12 Stages of Healing.³

“The whole complex of omni-interaccommodative generalized principles thus far found by science to be governing all the behaviors of universe altogether manifest an infallible wisdom’s interconsiderate, unified design, ergo an a priori, intellectual integrity conceptioning, as well as a human intellect discoverability.”⁴

Chapter IV: Environment Is Stronger Than Will: A Comprehensivist’s Approach to Structuring Environments for Success, addressed the questions: *“How is this discipline applied in an addictions treatment program, in prison or in any treatment setting? How does one establish a Total Learning Environment™ in prison? What results can be expected from a treatment approach based in Synergetics?”* The purpose, methods and results of the TLE™ were described from their origin in the Network Program, through Shock Incarceration, the Willard Drug Treatment Campus, and related programs in other State and local jurisdictions. Results of the longitudinal research about Shock Incarceration, since the first annual report was published in 1988, establish that this model does produce positive results when offenders are compared with similar cohorts. A number of factors, measured each year, including cost of care, educational development, community services, after care, recidivism and success rates post-release, were presented as evidence of the model’s effective design and operations.

Finally, Chapter V: DOING LIFE!: Synergetics In The 12 Steps To Recovery, describes how DOING LIFE!: A Life-Skills Program for Recovery From Addictions was developed from an understanding of the *generalized principles* discovered through the study of Synergetics. This chapter further explored the questions: *“What does the discipline of Synergetics have to contribute*

to the treatment of addicts and offenders? How does Synergetics relate to the 12 Steps to Recovery of Alcoholics Anonymous and Narcotics Anonymous? How is this discipline applied in an addictions treatment program ... in any treatment setting?" A review of the *generalized principles* as they are taught in this comprehensive curriculum for recovery demonstrated how 12° Of Freedom provide maximum stability for recovering addicts and ex-offenders as they navigate, while "moving at unannounced variable speeds on a heaving sea"⁵ of life's challenges.

The work described and explained here has been an attempt to take up Fuller's challenge to create artifacts and systems through effective use of technology, that provide the greatest opportunity for humanity to live abundantly, healthfully and successfully, as he believed each human was designed to be by the *cosmic integrity and absolute wisdom* governing Universe. The following will review the major findings and conclusions reached in each of the chapters responding to the questions introduced in the Abstract.

Chapter II: Every Day In America

Chapter II opened with a list of events that occur Every Day In America; shocking, sad statistics that reflect the impact of addiction on all. From these tragic statistics, this Chapter explored 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?" Addiction is a scourge that robs people of their freedom, not just the addicted, their families, friends, co-workers,—strangers as well. Drunk drivers are not only responsible for killing innocent victims of their accidents, they are also responsible for economic impact on all who pay taxes and buy auto insurance policies. Addiction drains resources from businesses, communities, educational systems; it tears at the very fabric of society.

The primary focus of this chapter was to explore the long-standing debate about who becomes addicted, who goes to prison and why? Examples from proponents on both sides of the issue, "Nature" vs. "Nurture" were offered. That is, those who propose that "Nature" is the deciding factor offer evidence for genetic markers that inevitably and irrevocably lead to

lower intelligence, criminality and addiction. Those on the “Nurture” side of the debate use their “facts” as “proof” that it is parenting, learning, and the environment that is at cause for society’s struggle with addiction and criminal behavior. The polarized positions of this debate were most recently presented in Herrnstein and Murray’s The Bell Curve⁶ and the immediate response of The Bell Curve Debate, edited by Jacoby and Glauber. ⁷ This debate was explored both in terms of issues resurrected by The Bell Curve and from the perspective of earlier research on both sides of the issue.

Within the context of this debate, this chapter suggested that society has been “*conditioned to think*” of certain classes and races of people as more likely to be engaged in criminal behavior than others. It was pointed out here that the racial makeup of those incarcerated has changed over the years, though this is not considered consciously by those who assume that “*they*” are the problem. When it comes to crime and justice, the generally accepted biases of the late 20th Century and early 21st Century are that black and brown people, the poor from the inner cities, “*those people*” are the ones who commit crimes. Society doesn’t want “*them*” in their neighborhoods. The white majority in society are certain that, “*everyone knows that black people commit more crimes than whites.*” It is a basic assumption, comforting to those who do not want to believe that “*we*” are as much a part of the problem as “*they*” are. The majority “*know*” this is true because of media features, public consciousness,—and resent when statistics are offered to establish that while crime rates are similar, Americans of African descent are six to ten times more likely to be arrested and convicted of crimes than are those of white, European descent.⁸ Fuller cautioned against “*yielding unthinkingly to ‘in’ movements or to crowd psychology*”, encouraging each to think for oneself:

“... This involves assessing thoughtfully one's own urges. It involves understanding but not being swayed by the spontaneous group spirit It involves thinking before acting in every instance. It involves eschewing all loyalties to other than the truth and love through which the cosmic integrity and absolute wisdom we identify inadequately by the name "God" speaks to each of us directly -- and speaks only through our individual awareness of truth and our most spontaneous and powerful emotions of love and compassion.”⁹

A public service commercial from the Partnership for a Drug-Free America, depicts a young, well-dressed, white, adolescent male on an expensive skateboard, riding through an obviously upper middle-class, white neighborhood, between two fresh-faced, young, well-heeled, white teenage girls, as background for the statement, "*Forty percent of teenagers who use drugs are from inner city neighborhoods.*" As the teen sits down on a curb and takes a "joint" from a friend, the announcer goes on to ask, "*So where do the other sixty percent come from?*" Indeed, 60% of known users are from upper middle class suburbia and urban power centers of wealth and privilege. It is the 40% who are over-represented in the prison system, comprising more than 85% of those incarcerated in jails and prisons in the United States.

When one looks at the pictures taken in prisons today, it is rare to see a white face. People of color, African-American and Hispanic made up more than 66% of the prison population in the United States at the close of the 20th Century. Since many Hispanics in prison are frequently of mixed races, their darker skin makes the prison population appear much more African-American than it once was. A look back to the prison population at the end of the 19th Century shows a far different picture. Faces of prisoners were mostly white, their names largely Irish, Italian and Polish. Black faces stood out because they were relatively few and far between. The Polish, Italian and Irish were the undesirables of 120 to 150 years ago, the new immigrants. This chapter makes the point that scholars were as certain of *their* genetic inferiority as some are of the genetic inferiority of African-Americans today. Those early ethnic groups can still be found in prisons today, go to any line-up and listen to the names at officers' roll-call.

Is there bias in sentencing? Most assuredly. A well-connected, 23 year old, young, upstate white man, who has an automobile accident while driving drunk, throwing his buddy who was "joy riding" with him out of the car and dragging him eight feet to his death by decapitation, receives a "1 to 3" year sentence for *Reckless Endangerment*. The calls come in from family and the politicians they have enrolled in their cause, to be sure that he doesn't get excluded from Shock as "unsuitable." The program is designed for non-violent offenders, but he was drunk, which somehow excuses him from responsibility for murder in the eyes of

the law. The political uproar generated by his exclusion from Shock Incarceration dramatically contrasts with the case of a young, disadvantaged mother who was denied Shock because of her crime, simple possession of crack cocaine.

This 19 year old, stunningly beautiful young black woman, on probation since age 14 for drug use, a single mother with two young children, sees hope for her future as she hears in orientation that she could learn to read in Shock, and be eligible for a job that does not involve selling her body, her only asset. She is excluded. The mandatory sentence for the heinous offense of possessing two \$20 "rocks" is three years to six, a Shock eligible term of incarceration. The mandatory sentence for crack cocaine is more than that for possession of powder cocaine. The difference being that whites can afford the more expensive powder cocaine and poor, inner-city blacks more likely to purchase the cheaper rock cocaine. The young woman's overworked public defender recommends that she sign a plea-bargain agreement that reduces her sentence to "1.4 to 4" years on the condition that she waive her right to any program which would make her eligible for early release, including Shock. She tells the screening committee, stunned, *"I didn't know what I was signing. My lawyer said it was better for me to do less time."* He has now told her he is *"done with her case"* and has moved on to the next ones piled on his desk. In effect, she has been sentenced to a year and a third of watching cartoons and soap operas on TV because she waived her right to any program that could help her.

Where's the real crime? Where is justice? — She's still blind; just not color blind.

This chapter included a discussion of the genetic research which points to certain DNA markers that indicate a predisposition to addiction. Research from a variety of sources, including criminal justice and social sciences literature, and that of the National Institute on Drug Abuse was included to establish that there is some agreement that a physical component is often present in addicts and alcoholics. Alcoholics and Narcotics Anonymous account for this by saying, *"Don't pick up the first one."* Addicts, by definition, cannot stop at *"just one"*, therefore it is important to never pick up the first one. The failure of programs like Moderation Management¹⁰ were also discussed. Whether genetically predisposed or not, addicts appear to be incapable of moderation, therefore abstinence is key to recovery.

Relative to the questions, *Are addiction and incarceration related to learning difficulties? If so, can these learning difficulties be corrected effectively? How?* Evidence suggests that learning difficulties are highly correlated with addiction and criminal activity. Research also suggests that educational deficiencies can be corrected in an environment designed to structure learning experiences that are positive. One most dramatic support for this finding is the work of Marva Collins,¹¹ an educator harshly criticized in The Bell Curve. Further evidence was offered based in the longitudinal research on educational achievements of offenders participating in the TLE™. Luis Machado, Minister of State for the Development of Human Intelligence in Venezuela, is another whose work with intelligence is cited here, as further support for the role “Nurture” can play in teaching every human being to succeed.¹²

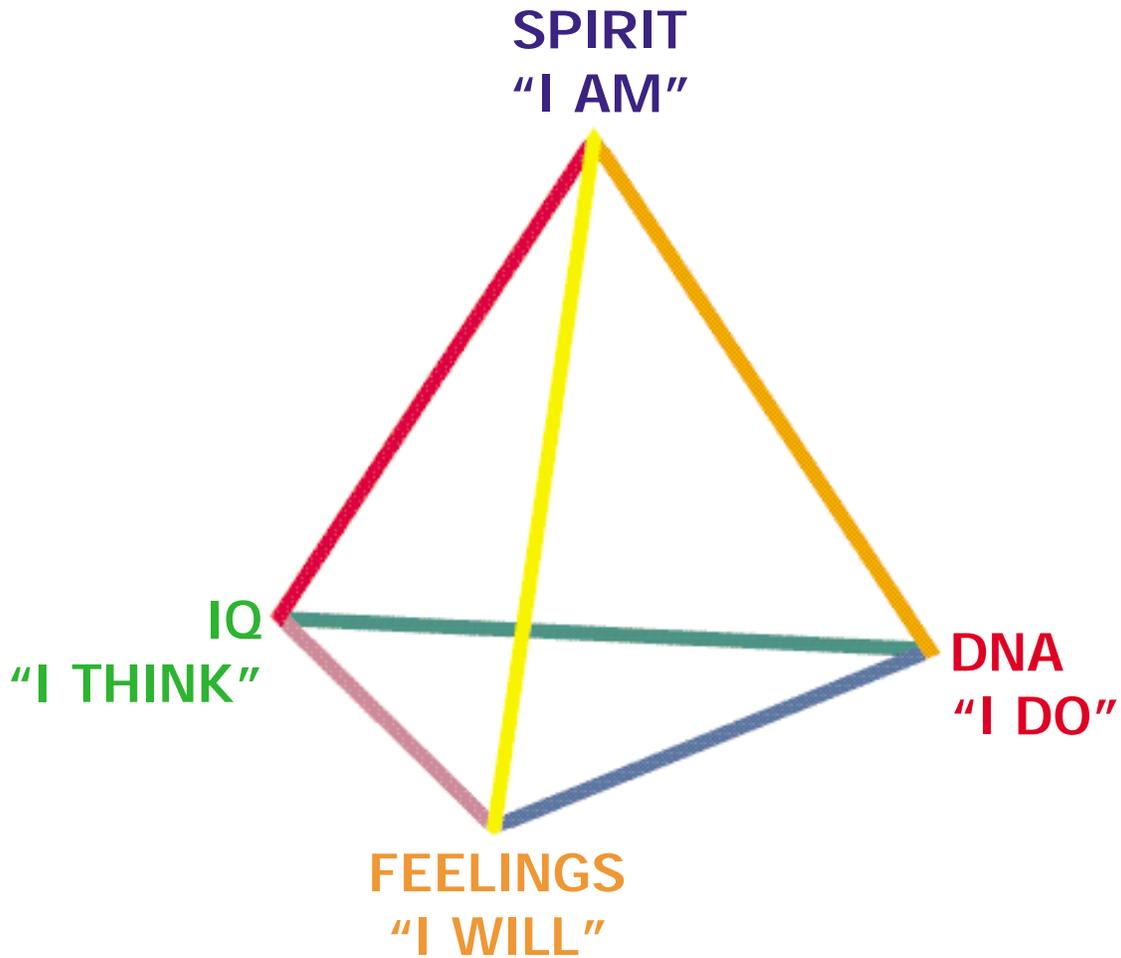
Chapter II offers a response to the issues discussed here by proposing a Synergetic alternative to the “Nature/Nurture” debate. This alternative included a discussion of the philosophy of Dr. Deepak Chopra whose approach to DNA research is remarkably similar to Fuller’s. The illustration on the facing page, from page 187 of Chapter II summarizes the approach toward learning suggested by a review of the research on DNA from a Synergetic perspective. This positive perspective is the operating premise of the approach presented here, the basis of both Total Learning Environments™ and DOING LIFE! A Life Skills Approach To Recovery From Addictions.

These approaches are founded in the premise that addiction and criminal behavior are poor solutions to life problems. Each offer alternative solutions that are based in a belief that human beings can learn to make positive, life-affirming choices when taught effective skills and strategies that lead to success. These models proceed from the operating assumption:

“... 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 behaved much as they have.”¹³

The chapter concludes with a call to responsible action, based in one’s own *“individual awareness of truth and our most spontaneous and powerful emotions of love and compassion.”*

A SYNERGETIC HYPOTHESIS OF HUMAN INTELLIGENCE



"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

Chapter III: 12° Of Freedom

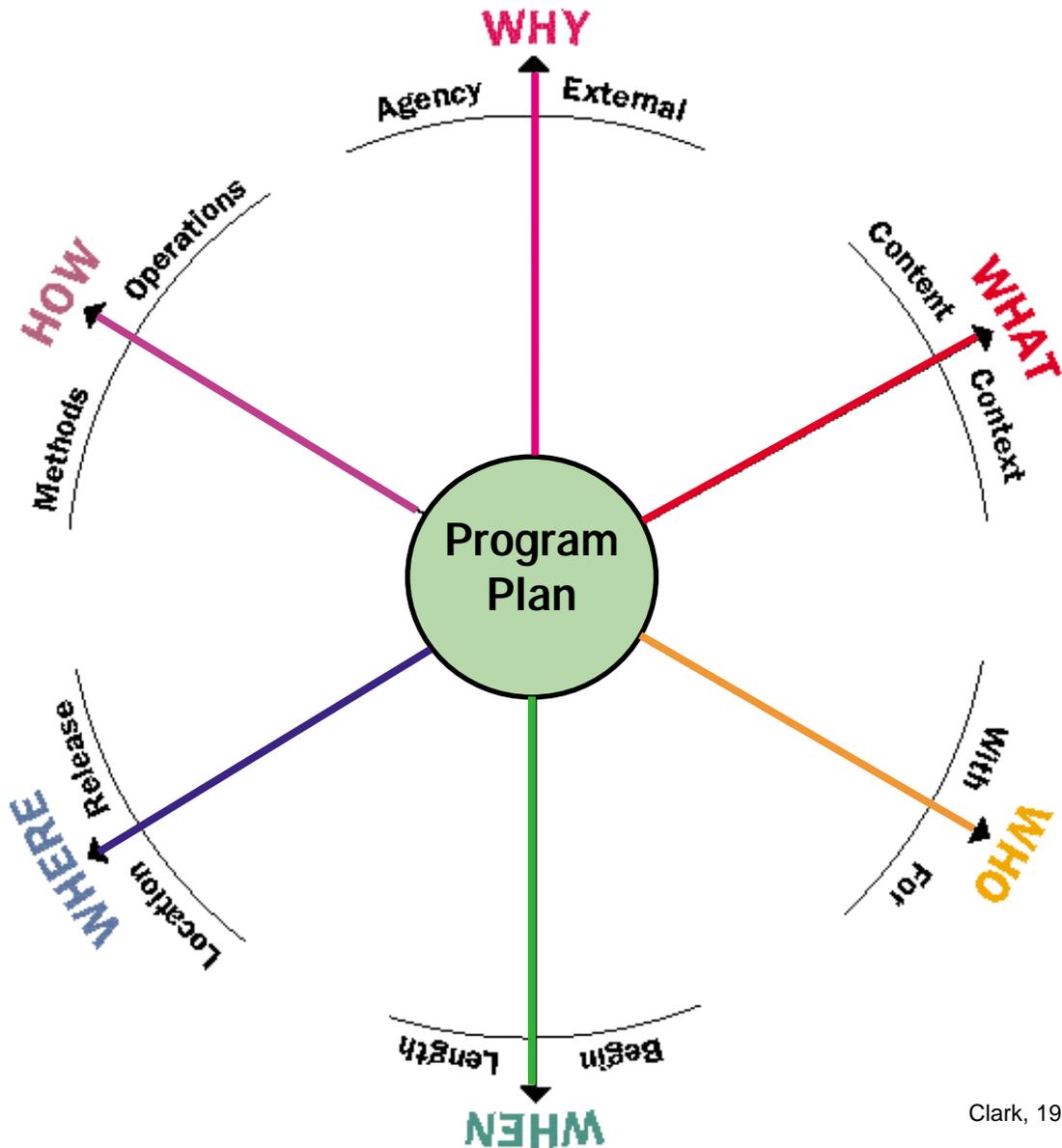
Chapter III specifically responds to the questions: *“What does the discipline of Synergetics have to contribute to the treatment of addicts and offenders? How does Synergetics relate to the 12 Steps to Recovery of Alcoholics Anonymous and Narcotics Anonymous?”* The chapter opens with an introduction to what Fuller referred to as *“Dark Ages thinking”*¹⁴—that is the habitual *“terms in which we are conditioned to think”*—by failing to examine one’s assumptions, in this specific case, beliefs about punishment and corrections. *Dark Ages thinking* is characterized by unexamined beliefs and language that reflect widespread cultural assumptions, generally unconscious, and usually no longer valid in terms of current information or values. For example, the expression, *“Rule of Thumb,”* is in the popular vernacular, and is defined by most to be a guideline applicable in any situation. In fact, the origin of that term is one dating back to women as chattel, when the *“Rule of Thumb”* was that no man could beat his wife with a stick larger than his thumb. As Fuller says, *“We are powerfully imprisoned in these Dark Ages simply by the terms in which we are conditioned to think.”*

This chapter focuses on raising awareness of the assumptions made about addictions and corrections and presents the theoretical assumptions and philosophy underlying a treatment approach informed by Synergetics. Sixteen specific theoretical assumptions are listed that form the basis of the Synergetic approach to recovery presented here. In brief, these assumptions operate from the premise that learning is natural, and is fun and easy when the most learning is taking place. F.E.A.R. inhibits the learning response.

Edmondson’s question, *“What if every idea had 12 degrees of freedom?”* is the basis of the program planning guide presented here, which includes internal and external factors that must be considered in any approach to planned change. The mind map illustrated here, from page 231, provides a guideline for thinking through implementation issues that must be responded to in any program design. This chapter then responds to the twelve focus questions summarized on this mind map and to define what is meant by 12° of Freedom as they relate to the 12 Steps to Recovery.

12° OF FREEDOM

A PROGRAM PLANNING GUIDE



Clark, 1993

"A vague idea is not a bad idea.

What if every idea had 12 degrees of freedom?

...stabilizing, taut, solid, anchored, but still free to rotate, twist, move about, but not turning back ."

- Amy Edmondson, Excellerated Business School, 1993

Each of the *six positive and six negative degrees of freedom in Universe in respect to which all structural systems in Universe must abide*,¹⁵ were defined and explained as they appear to correspond to the 12 Steps to Recovery. This illustration represents the balance of the six negative (internal) *degrees of freedom* as expressed in Steps 1 through 6 to Recovery and the *six positive (external)... degrees of freedom* as expressed in Steps 7 through 12.

“... each of the twelve radiating vectors is perfectly aligned with an opposite vector—exactly 180 degrees apart. Thus the twelve can be seen as six intersecting lines with a positive and negative direction ...”¹⁶

The *six positive and six negative degrees of freedom*, identified previously, were defined, explained and illustrated in this chapter as *special case truths*. To summarize briefly they are:

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

—*Orbit: ... 99.9 percent of the bodies in motion ... are operating orbitally ...*

—*Inside-out: Anything with a hole in it turns inside-out. ...*

—*Expansion-contraction: ... radiant divergence ... gravitational convergence.*

—*Torque: ... twist ...*

—*Precession: ... the effect of bodies in motion on other bodies in motion*¹⁷

Spin or *Axial Rotation* is manifested in Steps 1 and 7, as rediscovering one’s center by admitting one is *powerless over addiction* and operating *humbly* in the world from that center. *Orbital Rotation* is manifested in Steps 2 and 8, by becoming aware that one learns from *trial and error experience*, only through mistakes, and by reviewing the ways one **Hurt**, **Intimidated** and **Threatened** others while actively addicted. *Expansion-contraction* is the principle expressed in Steps 3 and 9, by deciding to turn one’s will and one’s life over to **Good Orderly Direction** and making direct amends to the people one has harmed. *Torque* is the pressure of a *searching and fearless moral inventory* (Step 4), continuing to take *personal inventory* and when wrong, *promptly* admitting it (Step 10). *Inside-out* is the principle of Steps 5 and 11, experienced after the addict has *admitted ... the exact nature of our wrongs* and maintains *conscious contact with God ... through prayer and meditation*. Steps 6 and 12 are the expression of the principle of *Precession*. In Step 6, by being internally prepared, *entirely ready*, for action and in Step 12 by actively practicing *the principles in all our affairs*.

As there is much controversy about whether the 12 Steps to Recovery constitute a religion, from addicts and public officials alike, the issue of God in the 12 Steps was explored in Chapter III to present the position of Alcoholics and Narcotics Anonymous and to offer a perspective from Synergetics principles. Adler's The Great Ideas: A Syntopicon of Great Books of the Western World,¹⁹ offers a summary of this age-old discussion. The notion of the anthropomorphic God of man's creation (*Dark Ages thinking*) as contrasted with God as Generalized Principle was explored.

*"I asked myself whether I had any direct experiences in life that made me have to assume a greater intellect than that of humans to be operative in Universe. I immediately referred back to my good education in the sciences ... I am o'erwhelmed by the only experientially discovered evidence of an a priori eternal, omnicomprehensive, infinitely and exquisitely concerned, intellectual integrity that we may call God, though knowing that in whatever way we humans refer to this integrity, it will always be an inadequate expression of its cosmic omniscience and omnipotence."*²⁰

This issue is important in the decision-making process when planners are considering whether to use the 12 Steps in publicly funded treatment programs. Issues of constitutionality have been debated by the courts with conflicting results. Generally however, as long as participation in programs with a spiritual base are not exclusively linked to privileges, courts have ruled that inmates may participate in AA and NA, and other 12 Step models. Despite Alcoholics Anonymous making it clear that the 12 Steps are a set of spiritual principles, not a religion, one court did rule that AA constituted a religion because the word God is used in the steps. That the millions of dollars spent on such efforts are all paid for with bills that say "In God We Trust"; that the decision is made in a courtroom with that motto prominently displayed; that the principles of religious freedom are grounded in belief in God, has been lost in the drama of the controversy.

This chapter offered a Synergetic perspective on the issue of God and Spirituality, including references from Fuller, Einstein, oceanographer Robert Ballard, other scientists, and AA's founder, Bill W. and his physician, Dr. William Silkworth. Bill W. summarized the position of this chapter when he said, "... *My intellectual heroes, the chemists, the astronomers, even the evolutionists, suggested vast laws and forces at work. ... How could there be so much of precise and immutable law, and no intelligence? ...*"²¹

Chapter IV: Environment Is Stronger Than Will

Chapter IV responded to the questions: *“How is this discipline applied in an addictions treatment program, in prison or in any treatment setting? How does one establish a Total Learning Environment™ in prison? What results can be expected from a treatment approach based in Synergetics?”* The chapter began with Fuller’s admonition:

“I would never try to reform man —that’s much too difficult. What I would do was to try to modify the environment in such a way as to get man moving in preferred directions. ... I must commit myself to reforming the environment and not man; being absolutely confident that if you give man the right environment, he will behave favorably.”²²

The difficulties surrounding reform efforts were discussed, noting the poor results achieved from centuries of approaching addiction and crime as human failings that demand punishment for the “sins” of man. The history of correctional reforms is a history of failure. Attempts *to reform man* are always initially touted as innovative, to be replaced after their failure by further innovations. Fuller said this was a fault of approaching problems as a specialist rather than as a comprehensivist. He showed how *“specialization leads to extinction.”* This chapter presents a comprehensivist approach to reform, Total Learning Environments™ (TLE™) as contrasted with specialized interventions responding to specific, identified “problems.”

Prisons, as a method of intervening in criminal behavior, are a relatively modern phenomenon. Exile, torture, mutilation or death were ways in which offenders were routinely punished for their crimes prior to the last 200 years. In some countries on the planet, these remain the preferred methods of dealing with those who offend society or authority. The first prisons were created by the church. Roman law made confinement illegal; exile was the sanction of choice when torture or death was not imposed. English law only confined those who could not give their "parole" (word of honor) or bond that they would appear for trial. During the reign of Constantine, the practice of granting asylum or sanctuary became a practice of the church, adopted from Hebrew tradition. Since monks lived in small, single cells, monasteries provided an ideal setting for confinement for "penitence" for crimes. Thus, the first prisons were monasteries.²³

The order of Cluny, in France, had cells with no windows, doors, light or heat. Mont St. Michel served as a prison for the church, the military, and for citizens at various times. Crimes were regarded as "sins" and therefore were considered properly the domain of the church. There was no such thing as "separation of church and state" until the Constitution of the United States was written. Until that time, Church and State were considered one entity. The Inquisition used a variety of tortures to cause offenders to recant their "sins", and also used underground cells where prisoners were confined for life. In a move to more humanitarian approaches to treatment of offenders, "workhouses" were established to get undesirables off the streets and put them to work at hard manual labor to teach them a work ethic. These "workhouses" were built all over Europe and were a ready source of cheap labor. They primarily housed petty thieves and offenders. Men and women were often confined together.²⁴

The modern prison, as it is known today, had its origins in the United States in the "City of Brotherly Love", Philadelphia, PA, in the Walnut Street Jail. Its purpose as the Quakers envisioned it, was to provide a place of solitary confinement, isolated from the distractions and temptations of the world. Rather than the often cruel and inhumane treatment afforded criminals at the time, the Quakers intended a more humane approach to those who had offended society. They too, viewed crime as a sin against society, and believed that "sinners" needed to repent. They created the penitentiary as an opportunity for offenders to repent, to be alone and meditate, with only the Bible as a companion. They believed that with the "Good Book" as a guide, offenders would come to know the error of their ways and, after a period of time and the opportunity for penitence, would be ready to return to society and live in brotherhood and peace.

As with many such intentions, the spirit which motivated them was honorable, even admirable. This peaceable Society of Friends could not abide the cruelty of chaining offenders like animals in solitary cells with no doors or windows. They abhorred the violence of cutting off a hand, arm, foot or leg, gouging out an eye, or throwing people in dank, filthy dungeons until they starved to death. The Quakers brought the treatment of offenders out of the dark ages. It was also a transition from Old to New Testament thinking. Rather than the "eye

for an eye" law of Moses and Abraham, they "modernized" punishment to reflect the teachings of Jesus Christ on forgiveness. It was a noble cause and unfortunately, every bit as much a failure as prior methods had been.

There were no filthy dungeons or barbarous practices in the Walnut Street Jail. Inmates were expected to keep themselves and their cells scrupulously clean, up to the standards of the day. The doors to the individual cells were low, so that inmates had to bend down, in an attitude of penitence, in order to enter the cell where they spent the entire length of their sentence. They did have a small, solitary yard attached to their cells, where they could walk and meditate. The concept of solitary confinement removed them from "temptation" and allowed them time for contemplation and prayer. Each inmate was given a Bible to study, so that they could reflect on the word of God. One minor problem was that the majority could not read, so even that comfort was one of which most could not avail themselves. The experiment had to be abandoned eventually, as often the offenders became mentally ill from solitary confinement.

The next major influence on the treatment of offenders was what came to be known as the "Auburn System" named for the prison in which it started, in Auburn, NY. While prisoners continued to be confined in single cells, they worked communally at hard labor in workshops or outdoors during the day. They were not allowed to speak to each other, but worked in silence.²⁵ The virtue of "hard labor" continues as an ethic in the prison culture to this day, based in a belief that part of the "problem" is laziness. In the 1880's, laws were passed in New York which prevented products from inmate labor competing with the paid labor force in the state. No products of inmate labor, nor farm produce, dairy or cattle could be sold on the open market. Because of this, Zebulon Brockway, warden of the Elmira Reformatory, instituted a military model at the reformatory in 1888, hoping to instill discipline and moral fiber in those confined at the institution. Warden Brockway believed:

*"Military discipline is found to be exceedingly beneficial in inculcating promptness in obedience, attention, and harmony of action with others. It develops the prisoner physically, quickens him mentally and, by making him a part of the disciplinary force, gives him a clearer insight into the meaning and benefits of thorough discipline."*²⁶

Pictures in the reports published at that time show inmate platoons, with squad leaders, corporals, sergeants and "honor" designations displayed prominently on their uniforms. Platoons of inmates performed daily calisthenics, military drills and ceremonies, worked in vocational education shops learning a trade, worked at hard labor projects strictly for the benefit of the prison, and attended academic classes, learning to read and write. The military model eventually ceased to be the basis of the program at Elmira, though all of the other components: vocational trades and academic education, hard labor, and movement in groups, has continued in prisons to the present.

The 1970s saw a move to "rehabilitation" programs in prisons. The September 1971 riot at Attica Prison in New York was a turning point in the history of incarceration. Overcrowding, combined with limited services and resources available to the inmates, led to unrest in the prison. A weakness in one of the gates in Attica's "Times Square"—connecting all four blocks—was the fluke that contributed to the inmates being able to take over the yard and take officers as hostages.²⁷ This terrible tragedy, leaving 11 staff and 30 inmates dead, led to reforms in the corrections system throughout the United States. For a while, the public rallied around Attica as a symbol of all that needed change in the country. The name became a rallying cry for political and cultural change and was popularized in the films and books of the decade. Even 30 years later, Attica symbolizes "prison" in countries all over the world.

Education and counseling became priorities in the new prison culture. With a redefinition of the "problem" as one of a lack of education and a need for rehabilitation, the pendulum swung from a strict emphasis on security and discipline to an emphasis on treatment programs. An influx of programs, counselors, teachers, religious groups, prisoner's legal services, and volunteer organizations began to change the dynamics in prisons. A wide variety of treatment approaches began to be implemented in prisons: transactional analysis, rational emotive therapy, encounter groups, gestalt, drug and alcohol treatment, sensitivity groups and behavior modification were among methods tried. College courses were offered to offenders through extension programs, and the availability of religious services were greatly expanded. More staff were hired to deliver the services being offered in the system.

Some areas were slow to embrace the changes that came out of the Attica uprising and on February 2, 1980 history tragically repeated itself in the New Mexico prison riot. More deaths resulted from that incident, triggered by many of the same things cited as sparking the Attica riot: overcrowding, inadequate resources and services, and a sense of hopelessness about reforms, perhaps more frustrating because of advances made since Attica.

In 1983, a "new" approach was tried in Georgia and Oklahoma. Mandatory sentencing laws were filling existing prisons and led to rapid growth in the building of new prisons. The end of the draft in the 1970s meant that judges could no longer "recommend" military service as a way to "straighten out" young men. Some who felt strongly that their military service had "*made a man out of me*", and were now in positions of influence in legislatures and corrections departments, decided to implement "boot camp" prisons. By 1987, New York became the ninth state to implement this type of program. As of the start of 1993 more than 43 state, federal and local jurisdictions had some type of "boot camp" program in place, for young offenders.²⁸ The National Guard also began boot camp programs in states and territories throughout the United States. More than 187 such programs were operating by 2001.

The sole common thread in all of the programs is the emphasis on military discipline and physical training. Apart from this, "boot camp" programs tend to reflect the philosophy of individual corrections administrators and legislators in the jurisdictions where they operate. In general, the programs are short-term (three to six months on average), intensive approaches to dealing with reducing crowding in limited prison space.

New York once stood alone in the country as a program with an equal emphasis on substance abuse treatment, decision making and life skills, military discipline, work skills, and academic education. A few programs have adopted this design after visits to Shock Incarceration, with improved results; though the majority of "boot camp" programs still limit themselves to military drills, physical training and physical labor; very few address substance abuse treatment, academics, counseling or related issues. As a result, research indicates little or no success relative to recidivism in programs with a narrow focus. In contrast, New York's program consistently stands out as having a significant impact on the rate of return to prison in

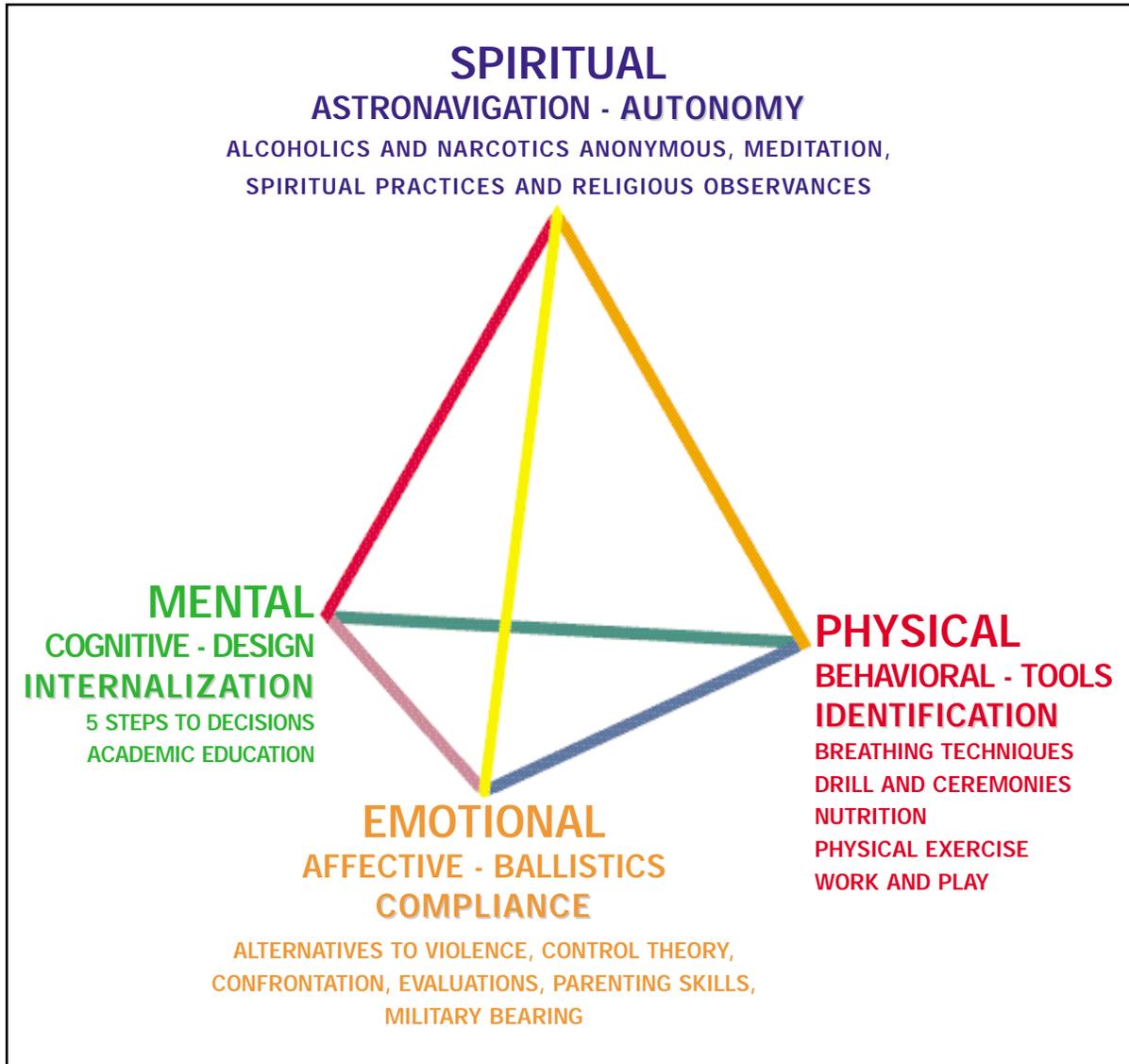
the first three years post-release, and a rate commensurate with a similar population of releases, serving much longer sentences, three years or more after release. There is a great deal of controversy over the merits of correctional boot camps, primarily because of the vast differences in these types of programs throughout the country. One thing that is consistent is that there are no neutral corners in the debate. Everyone, informed or not, has an opinion about the merits or liabilities of these programs. Even correctional administrators do not agree about the purpose of the programs, though they are generally touted as a cost-savings measure.

Chapter IV emphasized that the model presented here focuses on creating environments that support each individual to be maximally successful in their lives. A Total Learning Environment™ is a wholistic approach that attends to the physical, mental, emotional and spiritual dimensions of a human being. The elements of a TLE™ are summarized in the illustration on the facing page which integrates the principles of Synergetics and Control Theory. The TLE™ employ strategies that teach participants *how* to think, not *what* to think. The goal is to have them learn to function autonomously in the world as people of character.

The first step to developing autonomy is to understand that freedom is a natural result of respect for limits, for compliance with standards. One cannot learn autonomy absent a sense of the function of rules in society. Compliance is initially taught through external controls, with the goal of developing an internalized system of values, based in learning from successful role models. Children who do not have stable structures such as regular bed, bath, and meal times, predictable rituals, family activities, and limits set on acting-out behaviors, do not learn as well as those who learn how to predict from and respond to stable cues in their environment. Autonomy develops when one has mastered developmental skills successfully. Most participants in the TLE™ have not had much stability in their lives. As a result, they have experienced learning difficulties, problems with conforming to behavioral standards and other challenges relative to mastery of normal developmental stages. The TLE™ are structured to provide daily opportunities to learn and practice these essential skills. Sample schedules were provided as examples of the structure and content of the TLE™. The regular, predictable structures of the TLE™ support learning, creativity and personal growth, in short,—autonomy.

ELEMENTS OF A **TOTAL LEARNING ENVIRONMENT**™

BASED IN THE **COMBINED SCIENCES OF NAVIGATION AND BALLISTICS**



*ENVIRONMENT TO EACH MUST BE
ALL THERE IS, THAT ISN'T ME*

...

*IT SEEMS TO BE YOU MAY BE ME
IF THAT IS SO THERE'S ONLY WE*

- R. Buckminster Fuller

The first TLE™ was the Network program, begun in 1979 in the New York State Department of Correctional Services. (NYDOCS) That program was so successful that it became the foundation of the later TLE™ that evolved from that model: Shock Incarceration in New York, which in turn became the model for IMPACT in Louisiana, SUMMIT in Oregon, the Willard Drug Treatment Campus in New York and programs in New Jersey and other states. Those jurisdictions that have adopted the wholistic TLE™ model have experienced results similar to those of New York.

The military components of Shock Incarceration provide the stable rituals essential to the development of autonomy. Every event in the environment, from the triangular structure of physical training first thing in the morning, to the military bearing required to maintain focus throughout their day, supports offenders to learn about the safety of predictable boundaries and ways to feel safe without having to join gangs. Gangs are understood here as a means of getting needs met when they are not met in appropriate ways. Synergetics provides an explanation for the importance of “safe” boundaries and their reflection in systems occurring in nature:

“... picture a large room full of people asked to spread themselves out for stretching exercises. If the room is sufficiently crowded, a more or less triangular pattern in the distribution of people can be observed, as a result of individuals’ trying to maximize the area of their territory. Each person feels he or she has more space when the distances are as close to equivalent as possible. ...”²⁹

Results of the Shock Incarceration program, published in Annual Reports to the Legislature since 1988 verify that this model has consistently reduced the recidivism rate of graduates and taught them skills they continue to apply successfully in their lives post-release. Both statistical and anecdotal references were included as evidence for the success of the model. From the first platoon graduation in 1988 to September 2000, New York State has realized more than \$772.1 million in cost savings to taxpayers. This is the direct result of the unprecedented success rate of graduates who remain at liberty for longer periods of time than similarly situated offenders. Despite spending an average of nine to fourteen months longer in the system than Shock graduates, comparison groups do not do as well as Shock graduates, in or out of prison. Key to this success is the dedicated *AfterShock* program that supports graduates to continue the growth begun while they were in confinement.



“... people in a room naturally (and quite unconscious of the advantages of triangular distribution) milling around until each carves out a desirable comfort zone can end up by increasing the overall symmetry. This organization does not require a director at the head of the room. Nature behaves in the same manner, seeking the most comfortable resting position.”³⁰



Chapter V: DOING LIFE!: 12° Of Freedom In The 12 Steps To Recovery

Chapter V expanded on responses to the questions: “*What does the discipline of Synergetics have to contribute to the treatment of addicts and offenders? How does Synergetics relate to the 12 Steps to Recovery of Alcoholics Anonymous and Narcotics Anonymous? How is this discipline applied in an addictions treatment program, in prison or in any treatment setting?*”

When a court case challenging the use of the 12 Steps in corrections arose from an inmate who declared himself an atheist, a well-meaning public official suggested that perhaps the Steps that mentioned the word God be eliminated from the Alcohol and Substance Abuse Treatment (ASAT) program, “*Have 8 Steps to recovery,*” he joked. The issue of tying participation in a 12 Step program to access to privileges was the core of the issue.

One person took the official seriously and has done just that, to avoid offending those who do not profess a faith, and are protected by the Religious Freedom Restoration Act (RFRA)³¹ passed about the same time. The program planner developed a nine step, purely cognitive approach, reflective of other programs that have taken “*separation of church and state*” to an extreme never intended by the founding fathers. The program has had poor results. Anyone who has any experience with addicts knows that Intellectualization and Rationalization of their problems are two principal forms of DENIAL. Given the opportunity to rationalize their behaviors, addicts eagerly pounce on these kinds of strategies to avoid taking responsibility for their behavior.

The confusion over whether or not the 12 Steps constituted a religion started, in this particular case, as a well-intentioned attempt to require an inmate, returned to prison for a third sentence of 12 to 25-years, for crimes once again related to his persistent drug and alcohol abuse, to finally do something about his addiction. Participation in substance abuse treatment was made a condition of his being approved for family reunion visits with his wife (whom he had married while he was in prison on his second bid). When the inmate objected, on the grounds that he was an atheist and should not be forced to participate in a religious program, a guidance counselor with no background or training in treatment agreed with his point, admitting that the 12 Steps probably were a religion, since the phrases, “*God, as we under-*

stood Him”, and a “power greater than ourselves” figure prominently in the Steps.

The court in this case ruled that because of the foundation in faith in “God”, the 12 Steps did constitute a religion and the State could not mandate participation in any religion or religiously-based activities. The court had no option except to respond to the case as it was presented. The confusion was compounded by the fact that the mandate to the inmate was inappropriate in the first place, and by the lack of accurate information about the 12 Steps and 12 Traditions of AA in the second. The “State”, reacting to the newly passed RFRA (repealed in 1997, revised and reissued in 2000) did not present a sufficiently clear case, resulting in a ruling that participation in 12 Step programs could not be coerced. Subsequent rulings on similar issues have corrected some of this confusion, though there have been conflicting rulings on both sides of the issue at various times.

AA and NA agree that participation in 12 Step programs should not be coerced. The 12 Steps were formulated to be used by those who choose to use them, “*The only requirement for A.A. membership is a desire to stop drinking.*”³² The Steps were never intended to be a political tool. Participation should not be mandated by public policy, even a policy that intends reform of individuals who have committed crimes against society. As this manuscript has emphasized, human beings resist attempts at reform because they are a form of external control. To attempt to “... try to reform man ... is much too difficult.” No representative of AA has testified in any of the test cases, because The Twelve Traditions, particularly Tradition Ten and Tradition Eleven, limit AA and NA’s involvement in public controversy.

Tradition Ten:

“Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.”

Tradition Eleven:

“Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio and films.”³³

These Traditions are an integral part of AA and NA and have been since AA began. The Tradition of “Attraction, Not Promotion” is an important one. This controversy was an additional impetus that spurred the writing of DOING LIFE!, as an opportunity to teach the principles as *generalized principles* in nature, rather than be misunderstood as religious tenants. Part

of the issue around the 12 Steps is the now somewhat antiquated language of those Steps, from when they were formalized for the first time in 1935. The Review Of Literature discussed the history of Alcoholics Anonymous and the 12 Steps to Recovery. DOING LIFE! uses the 12 Steps as written, and includes a discussion of the language used to express the principles, in the context of late 20th Century vernacular, when words like “bad” meant “good”, “down” meant “up” and “hot” meant what had been “cool” in the 1970’s and ‘80’s.

The 12 Steps, as written, stand the test of time when one considers them from the perspective of Synergetics. This work has attempted to demonstrate how they are *special case truths* of the *generalized principles* in Universe, *always and everywhere true*. DOING LIFE! is based in Fuller’s principles of design science. The series respects the history and Traditions of AA while offering a fresh perspective on the Steps as Universal Principles. By considering the 12 Steps as manifestations of the 12° Of Freedom, the political and emotional “charge” is diffused and they may be explored objectively.

“I have talked to you about solving problems by design competence instead of by political reform. It is possible to get one-to-one correspondence of action and reaction without political revolution, warfare and reform.”³⁴

The Twelve Traditions reflect the intention of the founders to offer a powerful tool that had worked for them, when every other intervention had failed in their cases. AA was neither a political nor a religious movement. It was a self-help movement that spread because the principles worked for those who chose to use them. It is the position of this work that they have sustained and thrived for so long because they are *special case truths* of the *generalized principles* in Universe. The Twelve Traditions shown here in the short form on the facing page, also reflect the essence of the *generalized principles*.

As DOING LIFE! was being developed and written, this writer became even more impressed with the power of the Steps and with their connection to many philosophies studied over more than 30 years. There is a depth to the Steps which reveals itself ever more profoundly with each careful study. The power of the words, the sequence of the Steps, reflect a universal pattern which permeates every great spiritual philosophy as well as the principles of

THE TWELVE TRADITIONS³⁵

Tradition One:

Our common welfare should come first; personal recovery depends upon A.A. unity.

Tradition Two:

For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.

Tradition Three:

The only requirement for A.A. membership is a desire to stop drinking.

Tradition Four:

Each group should be autonomous except in matters affecting other groups or A.A. as a whole.

Tradition Five:

Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.

Tradition Six:

An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

Tradition Seven:

Every A.A. group ought to be fully self-supporting, declining outside contributions.

Tradition Eight:

Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.

Tradition Nine:

A.A., as such, ought never to be organized; but we may create service boards or committees directly responsible to those they serve.

Tradition Ten:

Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.

Tradition Eleven:

Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio and films.

Tradition Twelve:

Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

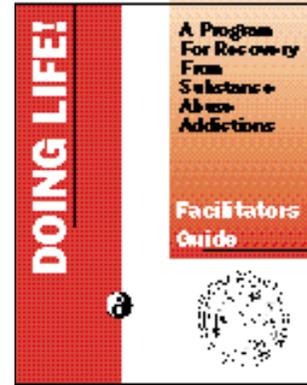
physics and metaphysics. One does not have to be an addict to benefit from the sound, common-sense approach of the principles espoused in the 12 Steps to Recovery.

Chapter V illustrated how DOING LIFE! integrates the 12 Steps to Recovery and 5 Steps to Decisions with Synergetics as a scientific foundation. The original Thresholds program on which the 5 Steps to Decisions was based, was taught in 24 lessons, 12 Macro (group sessions) with 12 Micro (individual counseling sessions). That the principles taught in Thresholds exactly paralleled those of the 12 Steps was striking, another manifestation of the universal laws inherent in the principles. Fuller noted that one could tell that a *generalized principle* was operating because it appears over and over again in a variety of situations and never contradicts other principles:

*"... Principles can interaugment one another ... Principles themselves are often subsets of interrelationships existing only between specific principles. ... Apparently the integrity of the synergy ... of all principles is continually testing its own comprehensive adequacy to accommodate all challenges ..."*³⁶

DOING LIFE! was designed to teach the *special case truths* of the *generalized principles* as expressed in the 12 Steps and 5 Steps. These *principles* were summarized in Chapter V as they are taught in the DOING LIFE! series, with examples from Fuller's writings, and selected illustrations from the workbooks. The Synergetic effect of this integration has proved to support participants to function more effectively in their personal, work, family and social lives. DOING LIFE! has been used in many different types of addiction treatment programs, in a wide variety of settings, both institutional and in residential and day treatment programs. Results reported by programs using this approach have been very positive. That the principles *interaugment one another* so effectively, is proved by their *comprehensive adequacy to accommodate all challenges* when addicts *continue to practice the principles in all (their) affairs* after they graduate and return to their home communities. In the case of Shock graduates, despite prevailing economic factors, they are more likely to be employed than comparison groups³⁷ and they are more likely to sustain long-term participation in personal growth activities, such as AA and NA, and in community-based counseling and education programs.³⁸

**DOING LIFE! INTEGRATES THE PRINCIPLES OF
12 STEPS TO RECOVERY AND 5 STEPS TO DECISIONS**



S.M.A.R.T.



- 5** **Plan For Action**
- 4** **Evaluate And Decide**
- 3** **Expand Your Possibilities**
- 2** **Know What You Want**
- 1** **See Your Situation Clearly**

Findings And Implications For Corrections And Addictions Treatment

Prisons have been evaluated a "failure" almost since the system began; yet society continues to use confinement as an intervention with an ever-widening range of offenders. The slow, conservative, middle course generally guides correctional intervention techniques. It is only when a chaotic event such as the Attica riot occurs that planners are mobilized to make major changes, and even then the first response is often to punish the offenders whose violent reaction to oppressive situations has brought the public's attention to problems in the system. This work has been an attempt to raise awareness of the issues surrounding incarceration and to suggest alternatives to punishment of individuals through the application of the *generalized principles* discovered through Synergetics.

In his book, Future Shock, Alvin Toffler put human history in a perspective that reinforces just how new the phenomenon of prison is. Fuller, in Critical Path, teaches much the same lesson about how very recent "modern" history truly is. They each discuss history from a perspective of communication from generation to generation. Toffler divides the last 50,000 years into generations of 62 years each, calculating roughly 800 generations until the last quarter of the Twentieth century. In the first 650 generations, humankind lived in caves. It has only been in the last six generations that the mass of humanity has had general access to written communication. Prisons have only been in common use for the last three or four generations. Despite studies that continue to show that this intervention has little to recommend it as a means of stopping addiction or crime, society continues to choose incarceration as the principle method of prevention for even low-level drug offenses.³⁹

Fuller points to written communication as the turning point in cultural advances. He estimates that from the development of the Phoenician alphabet from 3000-1000 BC to the Guttenberg press in 1450 AD, the amount of available information on the planet doubled. From 1450 to 1969, the next doubling effect occurred. With the success of landing a man on the moon, with all of the communications technology developed from that effort, the amount of available information then began doubling about every five years. By 1993, accelerating acceleration was doubling the amount of available information every 18 months. Now, with

CNN, fax machines and satellite dishes, there is instantaneous, worldwide communication. Technology changes about every three months, doubling information commensurately.

With advances in technology bringing computers to process information much more quickly, it is much easier to track criminals. Once someone has a "rap sheet", that information is available all over the country, immediately. Cooperation through international communications networks makes it possible to track criminals everywhere in the world. Fax machines, satellite communications, cable television and other communication events makes it possible to transmit simultaneous pictures and information worldwide. As Martha and the Vandellas sang, there is "*nowhere to run to, nowhere to hide.*" This may be a comforting to some, but once information is out, people accept it as "truth." Subsequent facts contradicting those first published are almost impossible to believe. It appears that in a society where one is "*innocent until proven guilty*", proving innocence is the greater challenge and more difficult task. "*Lock them up!*" is directed at the disadvantaged population. Those with money have greater access to sophisticated legal services and are far less likely to serve time in prison for the same, or even more serious, crimes for which the poor are routinely incarcerated.

Despite the deadening effect of confinement on the human spirit, there are good things happening in prisons. Many who have been incarcerated have used the experience as an opportunity to transform their lives. Excellent staff have dedicated their lives to creating and supporting viable programs designed to offer offenders an opportunity to take control of their lives. While the focus of criticism of the criminal justice system is on the 60% of the population who are incarcerated two or more times, the other 40% never return to prison after their first incarceration. Mandatory sentencing has changed the prison population dramatically, the percentage of those incarcerated for violent crimes has dropped dramatically in the last ten years. In 1984, 67% of those incarcerated were in prison for violent felonies. By 1994, less than 33% of the prison population were incarcerated for violent felonies. As numbers increased during the 1980's and '90's, the population in prison became younger, more often committed for less serious crimes, yet for longer prison terms.⁴⁰

A sign painted at the entrance to the Superintendent's office at Lakeview Shock

Incarceration Correctional Facility in Brocton, NY, says "IF YOU DON'T TAKE RESPONSIBILITY, YOU TAKE ORDERS." If the criminal justice system is to truly change in this country, then it is time for everyone to take responsibility, offenders, administrators, citizens and politicians alike. Society takes the fact of prisons for granted, a few are even comforted by the knowledge that an increasing segment of the population are incarcerated. If society does not begin to take responsibility for educational and social systems that teach a whole segment of children that prison is an expected outcome, then the next generation of those incarcerated are in pre-schools and dropping out of grammar school today.

Society cannot afford to incarcerate escalating numbers of young people. It tears at the whole fabric of the culture in addition to the damage it does to individual lives. Systems that support change and growth need to be established in prisons and in aftercare programs as well, to bolster the new, unstable, transformed internal system of those who have been involved in programs like the TLE™ until those newly awakened internal systems become more stable in people just learning about their own inherent human dignity. Programs fail when there is no support system for the fledgling parolee after release. Where a continuum of services is available, research shows that there are considerable cost benefits to the public, the systems that support such endeavors and the individuals affected.

- *In sum, for the 24,001 releases from Shock as of September 30, 2000, the Department saved an estimated \$772.1 million in both operating and capital costs.*⁴¹

These results are achieved when offenders who participate in programs continue to practice the skills they learned in the institutional setting after release. When skills have been taught and practiced consistently, post-release results are improved. Participants in the TLE™ learn a work ethic as well as many other skills that translate into practical applications, through a wide variety of experiences including: work, academic education, parenting skills, constructive use of leisure time, even skills for personal hygiene that many lack upon entry.

- *... Each year supervised crews of Shock inmates perform thousands of hours of community service ... estimated that in calendar year 2000 inmates from Shock facilities performed approximately **1.2 million hours** of commu-*

nity service. If the municipalities which were helped had hired laborers at a federal minimum wage rate of \$5.15 per hour to accomplish these tasks **it would have cost approximately \$6.2 million to complete these projects.**

...

- On average, Shock inmates who graduated during fiscal year 1999-2000 increased their math and reading scores by almost two grade levels. ...
- During fiscal year 1999-2000, the GED passing rate for Shock inmates was 80%, considerably higher than the comparison medium (55%) and minimum (42%) facilities. ⁴²

While the Shock population represents less than 4% of the total prison population, and less than 9% of those enrolled in high school equivalency programs, more than 18% of the GED certificates issued by the NYSDOCS have been issued to Shock graduates each year from 1991 through 2000. This, in a program that while the quality of academic programming is vitally important, the quantity is actually less than that offered to offenders in comparison correctional facilities. Shock participants spent an average of 11 hours weekly in academic classes while comparison group inmates are scheduled for an average of 20 or more hours of academic classes each week and spend approximately 9 to 14 months longer in preparation for the GED exam.

Of those offenders graduating from the six-month Shock Incarceration program, more than 90% of the Shock group remained in the community throughout their first year after release.

- After one year, 91% of the Shock group remained in the community, compared to 85% of the Eligible But Not Sent offenders and 81% of the Removal group.
- ...
- After two years, the Shock success rate (76%) was significantly higher than the Removal group (68%) or the Eligible But Not Sent offenders (61%).⁴²

These kinds of results can be achieved when a comprehensive program focuses on developing all dimensions of the individuals who participate. The model presented here suggests that a wholistic approach, a Total Learning Environment™ based in Synergetic principles is most likely to produce significant results.

*"If the success or failure of this planet and of human beings depended on
how I am and what I do, how would I be? What would I do?"*

-R. Buckminster Fuller⁴³

Recommendations

This work has demonstrated that Total Learning Environments™, established in residential, institutional and aftercare programs have effectively intervened with those once destined to spend an average of ten years in prison during their young adult lives. The TLE™ offer a model for other programs, through a wholistic approach to intervention.

The leaders of the programs described here believe that the significantly higher results can be attributed to the wholistic approach of the TLE™ and the accelerated learning techniques in which all staff, including uniformed security staff, are trained. Staff training is essential to align all working in the TLE™ toward a common mission and teach them the skills to operate effectively. As Deputy Superintendent West of Willard DTC has said, *"You can't teach what you don't know. You can't lead where you won't go."* As noted, all staff who work in the TLE™ in New York receive a minimum of four weeks of specific training for the TLE™, in addition to the general Departmental training they receive upon entry in the system. All instructional modules in Shock Incarceration and Willard DTC staff training are based in brain-based accelerated learning strategies and staff of all disciplines and levels learn this approach. Drill Instructors, correction officers, teachers, counselors, secretaries, support staff and program assistants are trained together with facility administrators and managers in accelerated learning techniques, in an intensive, four week session, designed to teach everyone who works in these environments all program methods and procedures.

Programs cannot function effectively without clearly articulated goals, methods and intended results. To be effective, interventions first require a clear VISION, expressed through a clearly articulated Mission Statement. The program DESIGN must include a S.M.A.R.T. Action Plan that anticipates the forces impacting on the intervention, answering the internal and external questions: *Who, What, When, Where, Why, How?* Adequate resources have to be provided so that the TOOLS required to get the job done are in place and adequately sustain the effort. Finally, constant and continuous EVALUATION is essential to making sure the program stays on

A DESIGN SCIENCE APPROACH TO PLANNED CHANGE



target. This is accomplished through regular informed supervision, under the direction of managers who understand and are aligned with the purpose and goals of the program. Course correction is a constant, ongoing, basic requirement for keeping change efforts on target and involves continuous feedback from all elements in the system.

"Cybernetics, the Greek word for the steering of a boat, was first employed by Norbert Weiner to identify the human process of gaining and employing information. When a rudder of a ship of either the air or sea is angled to one side or the other of the ship's keel line, the ship's hull begins to rotate around its pivot point. The

*momentum of that pivoting tends to keep rotating the ship beyond the helmsman's intention. He or she therefore has to "meet" that course-altering momentum whose momentum in turn has again to be met. It is impossible to eliminate altogether the ship's course realterations. It is possible only to reduce the degree of successive angular errors by ever more sensitive, frequent, and gentle corrections. That's what good helmsmen or good airplane pilots do."*⁴⁴

It is essential to remember that making mistakes is a key to the development of "experienced based knowledge." The recommendations offered here are based in experience gained from countless mistakes over the course of many years. Course corrections must be *sensitive, frequent, and gentle* if progress is to be made. There is no point in a "beat-up" when mistakes occur. More problems come from trying to cover up or deny mistakes when they happen. For example, a major lesson was learned in Shock Incarceration relative to the mission, having adequate resources in place, evaluation and planning, in the very first week of the program. On the fifth morning after the first group of 38 inmates arrived, right after breakfast, inmates started a fight on the housing unit. Six officers were injured and nine inmates ended up being removed from the program. It started over an apple stolen from the mess hall.

The problem was that Shock was a new program in an old setting. A work camp that had been in existence since 1932 was converted to the first Shock Incarceration Correctional Facility. The camp was staffed by older, experienced employees, who had earned the privilege of transferring to the minimum security camp setting from maximum and medium security facilities by virtue of their seniority in the system. These senior staff knew how to talk to inmates, though the new program was unfamiliar to everyone. Shock was brand new and there was a great deal of confusion in the beginning about how it should operate.

The former camp inmates had also been older and experienced, serving their last year or so of their sentence in a camp, having earned the privilege of transfer to the more relaxed setting by virtue of their good behavior in the system. In the camp, as in other levels of security, inmates could receive 35-pound packages from home with food they were allowed to heat up in designated areas on the unit. They could also buy food in the commissary to prepare and eat; meals in the mess-hall were optional. When the camp was converted to Shock, the

older, more experienced inmates were shipped to other camps, the camp shut down and training started. Some staff resisted the training, which was admittedly unrefined in the beginning. Some experienced staff retired or transferred out because they did not want to work in the Shock Incarceration model. Thankfully, many stayed to help, the Captain having assured them that there was a role for everyone in the program.

When the facility reopened as a Shock program, the inmates who arrived there on September 11, 1987, were young, ages 16 to 24, on their way into the system, fresh off the streets. No packages were allowed in Shock and there was no food for purchase in the commissary. All meals were mandatory, served only in the mess-hall. The problem was, the menu had not changed. Young inmates, at a time when their growth cycle was accelerating, working from 5:30 AM until 9:30 PM, beginning each day with exercise and a run, performing hard physical labor for another six hours, straining muscles they did not know they had, followed by sitting in groups for four hours of treatment and education, were hungry. It may seem obvious in hindsight, as indeed it was when the debriefing after the 15-minute fight nearly ended what had barely begun; but at the time it was totally unexpected.

The fight started when one of the inmates saw another sneak the apple out of his pocket in the back of the dormitory, out of the officer's line of sight. They struggled, fought, and soon their friends joined the fray. The officer called for back-up to contain the fight, and officers responded immediately, just as they would have done in their younger days in maximum or medium correctional facilities. Officers who jumped in to break up the fight were hit, punched, thrown across beds by young street-fighters, most of whom had no idea why they were fighting with each other, except to keep from getting hit.

The Captain went over after hearing calls for assistance on the radio, arriving as one officer was shoved backwards across an iron bed rail. The noise of the shouting was deafening, so he had to find something to get their attention. He grabbed a 50-gallon, metal trash-can lid, banged it loudly and shouted, "**LOCK IT UP!**" He reported that no one was more surprised than he when the inmates stopped, ran to their bunks and locked up at the position of attention. The fight was over, injured officers were sent to the hospital and the younger, more resilient inmates were sent to Special Housing Units for disciplinary confinement.

A small, yet critical example of the importance of integrating all four angles of the tetrahedron, this fight taught many lessons. First, the menu had to be enhanced greatly. A sports nutritionist advised carbohydrate-loading to ensure enough fuel to keep these young inmates moving effectively throughout the intense, 16-hour day. As a result, inmates in Shock are fed up to seven pounds of food a day, with potatoes, rice, bread and cereals figuring prominently in the menu to supplement the vegetables and protein required for a balanced diet. Second, the fight might have ended before it had really begun, had the staff used a military command as a first response. Inmates are taught, understand and respond appropriately to commands within the first few hours of admission to Shock. By day five they are practiced in that response. Consider also that in any fight at least half the participants are losing, so they want the fight to end and are grateful for the order to stop. Had the external control been applied, the inmates' own survival response would have welcomed it.

This simple, key lesson is one of many repeated for those who are starting new programs. Most have not considered enhancing the menu, food being a basic need and something most in institutional systems take for granted, though all acknowledge its vital importance in managing inmate behavior. As Superintendent Mosciki is always saying, *"It's the little things that will trip you up. Nobody ever trips over a Volkswagen; they trip over the curb."* Ballistics is concerned always with ensuring that the smallest details are in place to keep programs on target. Maintenance is constant, like housework, it is never "done." Some people forget this critical detail, to their regret.

The tetrahedron is the key to the effectiveness of the TLE™. The *"angle and frequency modulating instructions"* of the four angles and six vectors, provide a structure that informs any planned change effort. A vague idea in the beginning of Network, even in Shock, the model has been formalized over the years and is offered as a guide to effective implementation for others who seek to effect the same kind of results achieved by the TLE™. A TLE™ is just that, Total. The model does not stop at the gate; it must be continued in after care programs in the community. By changing the focus from *people* who *"need reform"* to a focus on *"reforming the environment and not man; being absolutely confident that if you give man the right environment, he will behave favorably,"*⁴⁴ results have been shown to be extraordinary.

Sometimes effective programs are not maintained because in the short-term they seem more costly. Adequate funding must be made available to ensure that all components are included in a Total Learning Environment™. If the nation can invest \$26,000 to \$30,000 annually per offender to incarcerate the nearly two million in jails and prisons at the beginning of the 21st Century, there seems to be a basis to argue for more adequate educational funding to avoid the demand for incarceration. If prison continues as an outcome for so many, investing the same amount of money in a TLE™ for non-violent felons over a shorter period of time results in a far greater return on investment than “warehousing” this same group for the average of 22 months they currently serve toward mandatory minimum sentences.

Finally, for real change to take place, it is up to each individual to take action in one’s own community, to work toward effecting changes in educational and justice systems, if for no other reasons than purely selfish ones, i.e., lower taxes, safer, cleaner neighborhoods, schools where their children can thrive and grow. This process begins as Rolling Thunder suggests, with people taking responsibility for their thoughts, *“so they have to learn to control them. It may not be easy, but it can be done. First we begin by watching our words and speaking with good purpose only.”*⁴⁴ Rather than labeling a whole group of people and concluding that poverty, race or ethnicity is the “reason” that those of a particular makeup are inevitably bound to end up in prison, remember the wisdom of Mad Bear as he warned against *“anger and fear and contempt for your so called criminals. ... The idea is to have contempt for crime, not for people. ... It’s more useful to think of every other person as another you - to think of every individual as a representative of the universe.”*⁴⁵ The key to change is thinking clearly about the issues then taking personal responsibility for one’s environment, *“all there is that isn’t me.”*⁴⁶

As has been emphasized throughout this work, challenging others to think clearly was the constant focus of Fuller’s work.

“Some concepts have long been imagined by humans to be real: up and down, straight lines ... squares and cubes. For ages, humans have mistakenly thought that solids were truly solid ... Humans have deceived themselves that the existence of one, two, and three dimensions is independently demonstrable and that there is factual evidence proving the existence of more than one race of human

beings. And further, humans attest to belief in God, although paying "him" once-a-week lip service in an otherwise human, male-dominated Universe.

...

*Misorientation, wrong beliefs, and conditioned fixations are escapable only when that which is physically and metaphysically true becomes experimentally provable and comprehensible. The untrue is rendered spontaneously obsolete only by the demonstration of that which is true. ..."*⁴⁷

This is important. It cannot be emphasized strongly enough that changing one's ideas, thoughts, words and actions, becoming consciously focused on the way one thinks about corrections and addictions treatment, can make a dramatic difference in public policy.

"THINK GLOBALLY, ACT LOCALLY" is not just a slogan for the Recycling program, though it does offer a very important message in terms of what such efforts do. It truly does make a significant difference when one begins to pick up the trash in one's own neighborhood; keeps the front stoop free of debris; gives a child a book and teaches him or her to read; volunteers in the community. It may sound simplistic to sum up the preceding 539 pages in a call to individual responsibility, though it is hoped that with all that has been discussed here about the power of *"what the little, penniless, unknown individual might be able to do effectively on behalf of all humanity"*⁴⁸ has been made abundantly clear.

C.S.M. Perry has noted that during football games at schools in his district, parking lots are jammed with cars. On the other hand on P.T.O. night, the lot is empty, the same ten cars show up for the meetings month after month. Were the situation reversed, schools and education would change dramatically. With better education, the prison population will decrease rapidly. Each step has an effect on the next. AA and NA say, "ONE STEP AT A TIME. ONE DAY AT A TIME." This works in life as well. There is no stronger or more essential recommendation necessary. It is hoped that all who read this, take up the challenge and join to *"raise the curtain on a new and universally propitious era of humans in universe."*⁴⁹

When he was Chancellor at the UN University for Peace in Costa Rica, Robert Muller wrote the accompanying poem, received on a postcard from a friend shortly after the Network Program began.⁵⁰ It is a heartening reminder of the power of individual commitment. Muller

Decide to Network

Decide to network
Use every letter you write
Every conversation you have
Every meeting you attend
To express your fundamental beliefs and dreams
Affirm to others the vision of the world you want
Network through thought
Network through action
Network through love
Network through the spirit
You are the center of a network
You are the center of the world
You are a free, immensely powerful source
of life and goodness
Affirm it
Spread it
Radiate it
Think day and night about it
And you will see a miracle happen
the greatness of your own life.
In a world of big powers, media, and monopolies
But of four and a half billion individuals
Networking is the new freedom
the new democracy
a new form of happiness.

Robert Muller

has continued his vital work for peace and can be reached on his website at <http://www.lsw.org/decide/> where his series of inspirational “*Decide to*” poems may be accessed. This next one is offered with thanks to you for your attention to this manuscript.

Decide to lookout

For any sign of God

For any occasion to do good

Let the divine flower in you

Think from morning to evening

What else you can do for the good of the world

Turn every stone you can

To look for a hidden opportunity to do good

Put many irons in the fire

Be convinced that God is watching you,

loving you

and helping you

God will send endless opportunities to do God's will

And open your eyes, mind and heart

to the astonishing miracles of life

to the beauty surrounding you

to the uniqueness of your being

to the wonders you can achieve

And your life, centered on its inborn divinity

Will become what it was always meant to be:

a cosmic masterpiece

a jewel in the universe

a shining proof of God

You are essential to the work described here. Thank you for spending your valuable time on this. You would not have done it were it not equally important to you. As you continue your vital role toward effecting the changes recommended here, recall the wisdom of Cavafy. Here is the translation of his original poem.⁵¹

ITHACA

When you start on your journey to Ithaca
then pray that the road is long,
full of adventure, full of knowledge.
Do not fear the Lestrygonians
and Cyclopes and the angry Poseidon.
You will never meet such as these on your path,
if your thoughts remain lofty, if a fine
emotion touches your body and your spirit.
You will never meet the Lestrygonians
the Cyclopes and the fierce Poseidon,
if you do not carry them within your soul,
if your soul does not raise them up before you.

Then pray that the road is long.
That the summer mornings are many,
that you will enter ports seen for the first time
with such pleasure, with such joy!
Stop at Phoenician markets,
and purchase fine merchandise,
mother-of-pearl and corals, amber and ebony,
and pleasurable perfumes of all kinds,
buy as many pleasurable perfumes as you can
visit hosts of Egyptian cities
to learn and learn from those who have knowledge.

Always keep Ithaca fixed in your mind.
To arrive there is your ultimate goal.
But do not hurry the voyage at all.
It's better to let it last for long years;
And even to anchor at the isle when you are old,
rich with all you have gained on the way,
not expecting that Ithaca will offer you riches.

Ithaca has given you the beautiful voyage.
Without her you would never have taken the road,
But she has nothing more to give you.

And if you find her poor, Ithaca has not defrauded you
With the great wisdom you have gained, with so much experience,
you must surely have understood by then what Ithacas mean.

- C. P. Cavafy

FOOTNOTES

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Chapter V: DOING LIFE!: 12° Of Freedom In The 12 Steps To Recovery

31. The Religious Freedom Restoration Act was Passed in 1993, repealed in 1997 and revised and restored as the Religious Land Use and Institutionalized Persons Act in 2000. Section 3. PROTECTION OF RELIGIOUS EXERCISE OF INSTITUTIONALIZED PERSONS, says, “No government shall impose a substantial burden on the religious exercise of a person residing in or confined to an institution, as defined in section 2 of the Civil Rights of Institutionalized Persons Act (42 USC 1997), even if the burden results from a rule of general applicability, unless the government demonstrates that imposition of the burden on that person.—]” Since this act was revised, findings in regard to the 12 Steps have supported their use in programs for which inmates volunteer.
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Most recently in the Thirteenth Annual Report to the Legislature, op.cit., reported that less than 10% of graduates of Shock Incarceration were returned to prison in their first year of release as compared with 13% to 16% of similarly situated inmates. These statistics are consistent with previous years.

Findings And Implications For Corrections and Addiction Treatment

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