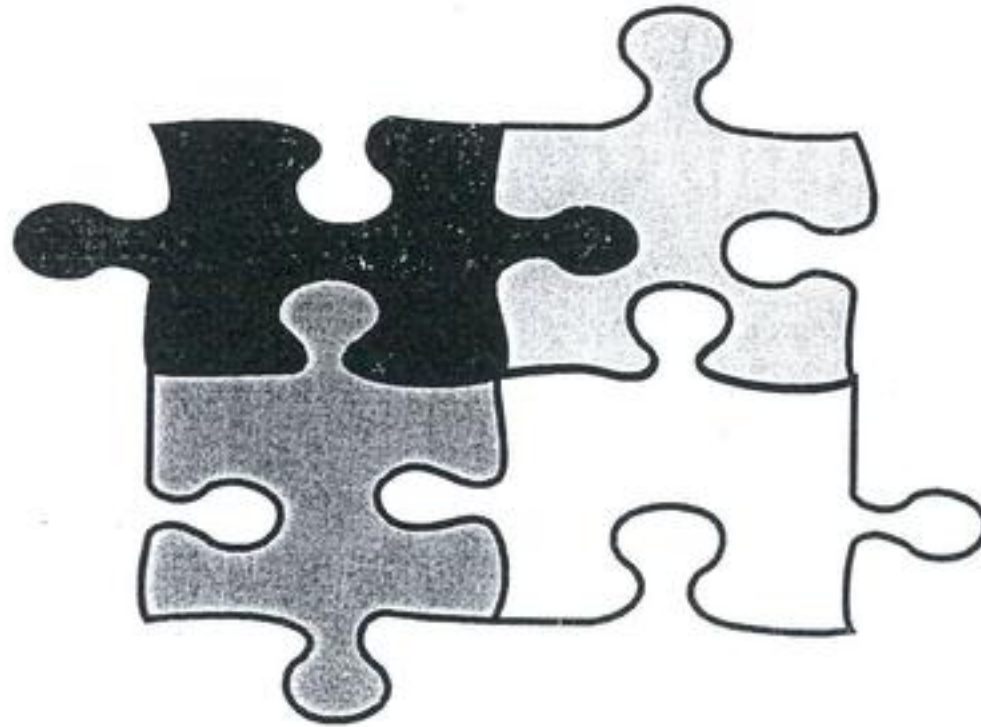


Mule Creek State Prison Rehabilitative Programming Facilitation Guide



A Restorative Justice Approach to Facilitating Self-Help Groups within a Correctional Setting



For those readers of my blogs
who are interested in the rehab
process, I present the following
Facilitation Guide

63 pg (doublesided).

note: Prisons everywhere welcome public
participation toward rehabilitation of
incarcerated wards. Contact the Prison's
"Community Resource Manager" who is
in charge of approving Volunteers.

Mule Creek State Prison

Rehabilitative Programming Facilitation Guide

Written Exercises

CHAPTER 1

FAILURE TO ACKNOWLEDGE CRIMINAL BEHAVIOR

Select 3 to 4 sentences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how this factor has played out in your life and what you have done or are planning to do to address it.

CHAPTER 2

THE FAILURE TO UNDERSTAND THE NATURE OF CRIME:

Select 3 to 4 sentences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how this factor has played out in your life and what you have done or are planning to do to address it.

CHAPTER 3

THE FAILURE TO UNDERSTAND CRIMINAL THINKING:

Select 3 to 4 sentences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how this factor has played out in your life and what you have done or are planning to do to address it.

CHAPTER 4

MORAL DEVELOPMENT

Select 3 to 4 sentences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how this factor has played out in your life and what you have done or are planning to do to address it.

CHAPTER 5

FACILITATING WITHIN A RESTORATIVE JUSTICE FRAMEWORK

Select 3 to 4 sentences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how the restorative justice framework has played out in your life.

CHAPTER 6

FACILITATORS

Select 3 to 4 sentences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Mule Creek State Prison Rehabilitative Programming Facilitation Guide Written Exercises

Write a brief statement regarding how being facilitated improved and or had a negative impact on your life.

CHAPTER 7 FACILITATOR COMPETENCES

Select 2 competences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how those competences has impacted your life through your participation in groups.

CHAPTER 8 GROUP DEVELOPMENT

Select one stage of group development, which was interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how you have seen that stage develop.

CHAPTER 9 FEATURES OF THE GROUP PROCESS

Select a feature of the group process, which was interesting or significant to you. Write a brief statement why it was meaningful.

Write a brief statement regarding how you have seen that feature present itself in your life.

CHAPTER 10 INMATE ROLES

Select an inmate, which was interesting or significant to you. Write a brief statement why it was meaningful.

Write a brief statement regarding how you have seen that inmate roles present themselves in groups you participate in.

CHAPTER 11 EVOLUTION OF OFFENDER MOTIVATION

Select 3 to 4 sentences, which were interesting or significant to you. Write a brief statement why they were meaningful.

Write a brief statement regarding how this factor has played out in your life and what you have done or are planning to do to address it.

Mule Creek State Prison Rehabilitative Programming Facilitation Guide

A Restorative Justice Approach to Facilitating Self-Help Groups within a Correctional Setting:
Stakeholder Participation in Guiding Offenders to Rehabilitative Spaces.

DISCLAIMER

The opinions expressed herein are the views of the author and do not necessarily reflect the official position of Mule Creek State Prison (MCSP) or the California Department of Corrections and Rehabilitation (CDCR). No official support of or endorsement by MCSP or CDCR for these opinions or for the instruments or resources described are intended or should be inferred. The guidelines presented should not be considered substitutes for individualized offender/inmate care and treatment decisions.

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INTRODUCTION

The purpose of this guide is to meet the need for informative, relevant, and practical instruction to individuals who facilitate inmate self-help groups within correctional settings, who seek to enhance offender motivation for change during offender participation in rehabilitative programming.

The information pertaining to criminal thinking and behavior is the product of untold hours of actively participating in criminal activity. The observations recounted were witnessed during years of exposure to and cohabitation with anti-social, borderline, narcissist, sociopathic personalities within various correctional settings. The opinions contained in this document derive from 2000 hours of facilitating self-help groups within those settings and are assembled with informal and formal education and are the product of a lived experience not just academic theory.

The approach discussed in this guide is relative to the delivery of rehabilitative Programming at Mule Creek State Prison (MCSP). This model is similar to others in content, but is different in context, due to the uniqueness of MCSP's correctional environment and mission.

OVERVIEW OF SETTING

Mule Creek State Prison is a maximum-security prison within the California Department of Corrections and Rehabilitation housing Level III and IV inmates. MCSP has a Sensitive Need Facility (SNY) designation, which means that it accommodates the housing needs of inmates who are in protective custody.

Rehabilitative programming is delivered via two distinct methods at Mule Creek State Prison (MCSP). The two methods are:

1. The Mental Health Service Delivery System (MHSDS)
2. Inmate Leisure Time Activity Groups (ILTAG)

MHSDS groups include but are not limited to, Anger Management, Family Issues, Long Term Inmate and Lifer Support Groups, Art Therapy and Substance Abuse Education. Although group models include, psychoeducational, skills development, cognitive-behavioral, support, interpersonal, and expressive, specific treatment approaches vary and depend on the clinician facilitating the group.

ILTAG groups include but are not limited to, Alcoholic Anonymous (AA), Narcotic Anonymous (NA), Criminal and Gang Members Anonymous (CGA) Self Awareness and Recovery (SAR) and the Victim Awareness Offender's Program (VAOP).

There are no criteria for placement relative to participants within ILTAGs and all of ILTAGs groups utilize inmate facilitators and group leaders, supervised by a staff sponsor. The majority of the groups within the ILTAG program, with the exception of the VAOP, are structured in a parliamentary fashion utilizing Robert's Rules of Order as a guide for procedure. Those utilizing the parliamentary style frequently utilize a spiritual model (12-Step) with psychoeducational, skills development, cognitive-behavioral, and support techniques. Incorporation of the previous techniques has "crept" into the operation of these groups and their use is often times unskilled and thus opportunities for capitalizing on the therapeutic effects of the group process are missed.

Within a Restorative Justice framework, the VAOP utilizes Cognitive Behavior Therapy (CBT), Dialectical Behavior Therapy (DBT), Trauma Sensitive Clinical Care (TSCC), and Motivational Enhancement Therapy (MET) in an evidence informed model to address the criminality and operates from the following categorical imperative, ***Helping an offender become accountable is a step toward restoring the victim.*** Offender rehabilitative programming within the VAOP is an individually restorative practice that consistently reinforces the importance of individual restoration and its impact on interpersonal relations. Offender's motivation must extend to not only being responsive to some particular external restraint but to also changing core elements related to their thinking and behavior.

PART 1

COMMON CHALLENGES TO OFFENDER RESPONSIVENESS

In addition to mental defects or impairment, disease, past or ongoing substance use or abuse, there are four common challenges to offender responsiveness to rehabilitative programming:

- Failure to acknowledge criminal behavior -
- Failure to understand the nature of crime -
- Failure to understand criminal thinking -
- Moral Development - *

The four challenges are not explicitly expressed by offenders, but are often communicated implicitly when offenders are asked to express their feelings and opinions regarding the impact of crime and their own personal accountability concerning the responsibilities and obligations resulting from their criminal behavior. Howard Zehr, states, *"Many offenders are reluctant to make themselves vulnerable by trying to understand the consequences of their actions. After all, they have built up edifices of stereotypes and rationalizations to protect themselves against exactly this kind of information. Many are reluctant to take on the responsibility to make it right. In many ways, taking one's punishment is easier. While it may hurt for a time, it involves no responsibility and no threat to rationalizations and stereotypes. Offenders often need strong encouragement and even coercion to accept their obligations."*¹

Commonly, inmates cannot distinguish any difference between the incapacitation and retribution aspects of their incarceration, resulting in feelings of hostility and denial, and a need for protection. These unprocessed and misunderstood feelings, in turn, leads to victim blaming and experiencing their incarceration as a form of victimization imposed by societal symbols of authority, such as law enforcement, the judicial system, and penal authorities. In addition, the viewing of the activities of moral entrepreneurs as personal attacks upon their class (Prisoner) further drive offenders into cemented victim positions.

The purpose of this section is to provide insight into the beliefs, thinking and emotions which are present and must be accounted for during the facilitating of groups.

CHAPTER 1

FAILURE TO ACKNOWLEDGE CRIMINAL BEHAVIOR

The failure to acknowledge criminal behavior is criminal! It is the perpetuation of the original crime and a continuation of victimization that by extension degrades the basic humanity of the offender and negates the opportunity to transcend the basest of thinking and behavior.

The moral socialization of the offender factors heavily in every phase of offender rehabilitation. During the commencement of the rehabilitative process a determination must be made regarding how an offender's moral socialization influences his/her belief and value system. *"While most individuals are motivated to obtain money, very few attack others to achieve this goal. Moral socialization leads the healthy individual away from antisocial behavior."*² Examples of antisocial moral socialization would be generational familial gang membership or children reared in homes exposed to significant drug activity, in addition to debilitating parental substance use and abuse. If an offender's moral socialization was predicated on beliefs and values outside of and in direct conflict with societal norms, the likelihood of failing to acknowledge criminal behavior is high. Overcoming this failure to acknowledge behavior is an important step in the rehabilitative process. However, the intent of the acknowledgement is of critical importance. In order for it to have rehabilitative value, it must not be a glorified recanting, a minimalist revision, or a forum for rehearsing for a parole board hearing. The acknowledgement of behavior must be a complete disclosure, which will subject the offender to a dual examination, from others and self. This disclosure removes the ability to hide behind rationalizations and creates a sense of vulnerability. This vulnerability is destabilizing and the resulting disequilibrium is conducive to assisting offenders move forward. Within the restorative practice, this vulnerability is normalized and becomes the foundation of the participant's continuing rehabilitative efforts.

Key Elements:

Key elements of this failure to acknowledge criminal behavior are:

- Placement within the offender based hierarchy — BELIEFS SYSTEM THAT LED TO BEHAVIOR
- Personal shame and guilt associated with behavior CULTURAL INFLUENCE
- Personal view of behavior in relation to belief and value system
- Claims of actual innocence — POSITIVE FACTS ALLOW ME TO DO THIS — (WRONG) THERE IS NO JUSTIFICATION UNLESS YOU ARE

Placement within the offender based hierarchy

In most general population prison settings, offender placement within the social hierarchy influences the offender's level of safety and security. Consequently, disclosure and acknowledgement of certain criminal behaviors, depending on its prison cultural acceptability, have the potential to place offenders in extreme physical danger.

Traditional prison hierarchal systems allow offenders to occupy 'societal' positions from which to judge others and to avoid any introspection with regard to criminal behavior and beliefs. These beliefs and behaviors are linked to the offender's sense of self-worth, self-esteem, shame and pride. There are many independent systems operating concurrently and based on varying demographics and demarcations, races, previous geographic locations (home towns and neighborhoods, streets, zip or area codes), gang affiliations e.g. (Blood, Crip, Norteno, Sureno), and commitment offenses. The interplay of these independent systems is dynamic and rich in contrast. These systems are integrated into the collective belief and value systems of offenders and form their social identity. Another example is the coupling of hierarchal standing and shame.

Frequently, offenders who were addicts with severe addictions and who engaged in petty crimes or drug peddling to support their use outside of prison will assume the persona and posturing of drug dealers. This is due to the low regard this type of addict has within the criminal culture, personified as the *"low bottom dope fiend or crack head."*

Personal shame and guilt associated with behavior

Personal shame and guilt are very strong elements of resistance. Primarily, it is the lack of knowledge and understanding of the two which reinforces this resistance. This misunderstanding results in many people perceiving the two as one. Although they are individual and distinct they have a tendency to accompany each other.

Shame concerns wrong being

Feelings of shame surround a person's thoughts concerning the negative evaluation of self/behavior by others. Dr. Donald L. Nathanson, MD, states, *"I suspect that shame produces a sense of an incompetent self, that there is a part of the self created by shame...Therefore it is easy to understand why the coassembly of shame affect with memory is to such a remarkable degree a self-related experience."*³ Within an appropriate shame system, shame can be a teacher and moderator of behavior, but most offenders have not developed healthy and appropriate shame systems and suffer from debilitating shame, which negatively shapes their behavior and creates a mental and emotional paralysis that keeps the offender "stuck." Debilitating shame is sustained by errors in thinking which center on extremes, such as, belief in the idea that one knows what another is thinking or feeling, negative self-talk, and catastrophizing.

Shame and guilt play a large part in everyone's social development, but their influence tends to be discounted when discussed in relation to offenders. There is a tendency to believe that offenders have no shame due to the callousness of their behavior. In fact, criminal conditioning and addiction serve to retard or dampen the development and/or operation of appropriate guilt and shame systems. Offenders with typical antisocial behavior tend to operate on the poles of many continuums, from the apparent shamelessness of crime to debilitating shame and guilt when engaged in rehabilitative activities. Early in the rehabilitative process this new awareness of the effects of their behavior on others has the tendency to produce shame/guilt related to their inability to control themselves.

Guilt concerns wrong doing

Guilt is about behavior. It is concrete and can be addressed with specific actions, such as acknowledgement of behavior, repentance, restitution, and reparation. Similar to an appropriate shame system, an appropriate guilt system can also be a teacher and modulator of behavior shaping behavior by imposing restraint when a previous guilt generating experience is recalled.

Development of appropriate shame and guilt systems

This component is an essential focus of restorative justice based programming. It is necessary to get to the heart of the matter, which in 12 step terminology refers to the "exact nature of the wrong." Systems of shame and guilt, whether appropriate or not, operate within the semantics of a person's sociocultural moral conditioning. Reshaping of an offender's moral conditioning and the replacing of criminal values must be a fundamental component of any rehabilitative programming.

In an 2009 article Helen Epstein cited Anthropologist Ruth Benedict, *"who classified cultures as being preoccupied predominantly with, on the one hand, notions of honor and shame or, on the other, notions of pride and guilt. While guilt and shame have much in common, Benedict argued that they have different implications for culture and*

*behavior. Guilt, the sense that you have done something wrong and should feel bad about it whether others know it or not, tend to lead to private turmoil. But shame implies awareness of the contempt of others, and therefore has potentially greater implications for relationships...whereas a sense of honor, like shame, depends on the attitudes of others toward oneself."*⁴

This process is very delicate and takes a skilled restorative justice practitioner to assist the offender during this period. Offenders must have the means to process, express, and receive feedback and counsel regarding the emerging emotions resulting from the acknowledgment of behavior that victimized others. The denials and rationalizations that offenders utilized served to "protect" them from feeling and connecting with guilt and shame, but revisiting past misdeeds, has a cascading emotional affect on offenders. Carolyn Yoder speaks of *participation-induced trauma*, which results from *"being an active participant in causing harm or trauma to others."*⁵ Offenders actively participating as models of rehabilitation, who have traversed this ground, are very important within the group process. Their participation and presence serve to normalize the shame and guilt experience and instill hope in offenders regarding coping. It takes great personal effort on the part of the offender to cope appropriately with the constant and cumulative stress of incarceration and to deal with the processing of shame and guilt which arise as a result of engaging in rehabilitative programming and self work, but this effort is possible through actively participating in the restorative process. The restorative processing of shame and guilt requires the offender to mourn and grieve for the damage they have caused to others and their own humanity. Truth telling within the restorative process removes the offender from the self imposed isolation of silence based denial. Within the restorative process offenders can observe the commonality of shame and guilt, but also observe the transformative power of restoration centered accountability.

For offenders shame and guilt is absolutely necessary for the development of empathy. *"Thus, the developmental literature indicates that moral socialization is not achieved through the formation of conditioned fear responses but rather through the induction and fostering of empathy...Studies have shown, for example that moral socialization is better achieved through the use of induction (reasoning that draws children's attention to the effects of their misdemeanors on others and increases empathy)...Indeed, there have been suggestions that while empathy facilitates moral socialization, fear actually hinders it."*⁶

It is important for the offender to know that the requisite emotions which accompany shame and guilt, such as fear, anxiety, anger, sadness, and grief are natural and that everyone feels them to some degree and there lies their connection to humanity. But it is also important for offenders to clearly understand that the numbing or suppressing of negative emotions works on all emotions. Feeling those negative emotions makes it possible to feel positive emotions. This processing is the removal of old, de-powering memories from their secret hiding places within the recesses of the offender's minds and the moving of those memories to the fore of the consciousness so to honor their facts and their accompanying emotions, a therapeutic process of examination, not recrimination. At the conclusion of this process these memories no longer are nightmare factories, but sentinels on the path to pro-social change.

Personal view of behavior in relation to belief and value system

Perception, interpretation, and definition of behavior are greatly influenced by psychosocial development. If raised among wolves the stalking, hunting, and chasing of juvenile deer (Bambi) is not callous, cruel, or against the laws of the State Fish and Game codes.

It is a wise and useful tactic to hunt the weak and slow, in order to increase the likelihood of a successful hunt. By extension, an offender's belief and value system will likely be antisocial if raised within a familial environment with the following sociocultural factors:

- Some crimes are considered an economic opportunity
- Exploitation of this opportunity is a viable means of providing sustenance for the family
- Familial history of chronic under education
- A prevailing sense of societal disenfranchisement
- Social modeling of instrumental (goal directed) antisocial behavior

The previous factors serve as effective empathic disconnections from those outside of the offender's community of care (family and friends). However, inclusion within that being a part of that subculture does not guarantee exemption from an offender's antisocial behavior.

These factors not only facilitate disconnection, they frame the offender's perception of their behavior. It allows offenders to view others as objects, forming an I/It relationship. This relationship is based on coercion and compulsion. Within that context, the behavior is not only logical; it is "morally" acceptable within the offender's sub culture.

Claims of Actual Innocence

It is not impossible for an incarcerated person to be factually innocent of the crime for which they have been committed to prison. If this is the case, which is nearly impossible to substantiate upon incarceration, the following approach is useful.

Nearly every human being on this planet over the age of three has engaged in behavior that fits the following definition (*crime is a violation of people and interpersonal relationships*). Furthermore, absent life lived in a vacuum, every person stands to benefit from information regarding prosocial behavior and the forming and maintenance of appropriate interpersonal relationships.

Consequently, even if the inmate is not guilty of the commitment offense, there is behavior in their past fitting the previously stated and thus the offenders can be asked the following question: If innocent, what aspects of their lives/behavior would lead people to believe them capable of their commitment offense?

CHAPTER 2

THE FAILURE TO UNDERSTAND THE NATURE OF CRIME:

There is a tendency for offenders to focus on judicial processes and technical definitions of guilt. This impedes their understanding of the nature of crime and is a great distraction and impediment to offenders achieving true personal accountability. This lack of understanding allows the inmate to rationalize and minimize the consequences of crime and is a continuation of a cognitive framework which permits the victimization of others.

The formation of this cognitive framework may have many contributing factors, such as parental modeling of antisocial behaviors, lack of appropriate moral socialization, and sustained utilization of antisocial behaviors as means of communication and goal achievement. In some cases, addiction facilitates an override of appropriate moral and guilt systems and dampens responsiveness to potential negative consequences. Causes notwithstanding, the sustained use of this cognitive framework is synergetic and self-sustaining and being subject to the principle of plasticity, alters the circuitry of an offender's brain.

The reshaping of the offender's thinking regarding crime is assisted with the introduction of a model (Detailed below) which articulates the mechanics of crime. This model is resistant to any attempt by offenders to rationalize or minimize crime and highlights the fallacy of any adherence to crime based offender hierarchies, which are utilized to mitigate their behaviors in comparison to other offenders. For example, the common belief among offenders that murderers, are of a higher social/moral order than sex offenders.

Crime is the attempt or completion of a transfer of funds, goods, services or control of choices regarding a person's body, from one person to another, for the purposes of enrichment or empowerment, through coercion, deception and/or force, and violence.

Examination of any crime using this model demonstrates the similarities regarding the mechanics of any crime. The purpose of this model is not to minimize the subjective power of crime, but to assist in its deconstruction for offender understanding and the identification of motives and behaviors of offenders regarding the use of crime in acquiring power, respect, and self-worth at the expense of others.

It is necessary for offenders to understand and accept this model in order for them to understand the nature of crime and begin to develop an awareness of the impact of their crime(s). As defined earlier, ***"Crime is a violation of people and relationships."*** This is the nature of crime and this point must be concretely made, repeatedly, out of the context of any cultural or moral conventions, and placed in a neutral context, with an emphasis on the principle that **one person's choices should not negatively impact another person's life.**

Once the significance of personal choices has been demonstrated, the importance of understanding the motives underlying those choices can be addressed. When offenders begin to understand the nature of crime, they move into a zone where they can begin to explore their criminality.

CHAPTER 3

THE FAILURE TO UNDERSTAND CRIMINAL THINKING:

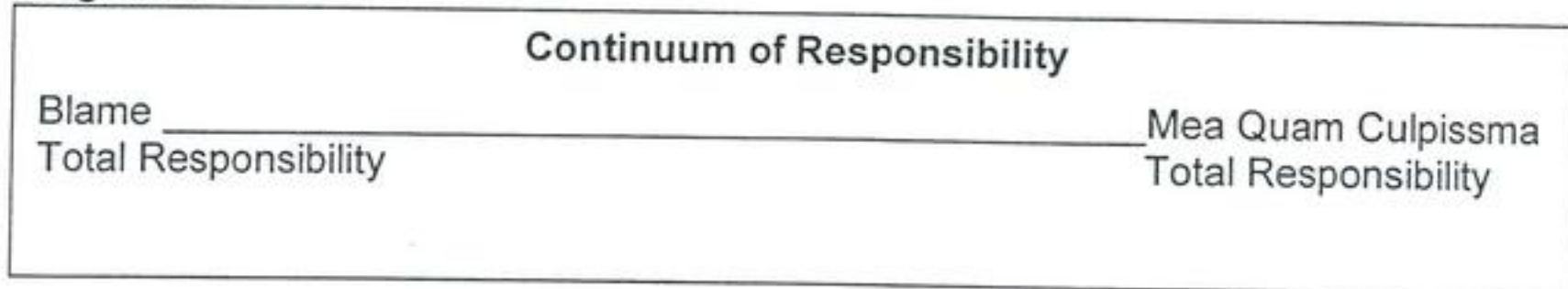
For the purposes of offender punishment, offender's choices for engaging in crime are not relevant when dealing with payment of a legal debt. Incarceration is an action for an action. Howard Zehr, states; *"...the experience of punishment and of imprisonment is deeply damaging, often encouraging rather than discouraging criminal behavior...Genuine accountability means, first, that when you offend, you need to understand and take responsibility for what you did. Offenders need to be encouraged to understand the real human consequences of their actions. But accountability has a second component as well; offenders need to be encouraged to take responsibility for making things right, for righting the wrong. Understanding one's actions and taking responsibility for making things right – that is the real meaning of accountability – Nowhere are they encouraged to question the stereotypes and rationalizations that made it possible for them to commit their offences."*¹⁷

A significant amount of criminal behavior can be divided into two categories: instrumental criminal behavior and reactive criminal behavior. Instrumental behavior is goal-directed behavior. Most often this is a learned strategy for meeting some need or want. Reactive behavior is a behavior in response to threats (real or imagined) and/or frustration. For the purposes of offender rehabilitation, an offender needs to understand the causes of their criminal behavior. This understanding is essential for effecting change and has the potential to be transformative to the offender's thinking and behavior. The offender must begin a course of study into his personal criminality, an in-depth examination of his criminal mind. *STEP IV*

This consists of an examination, evaluation, and subsequent replacement of the old antisocial framework. The challenge is not allowing the examination of the old framework and its historical factors, to become positions for offenders to focus on individual victimization and fall prey to debilitating forms of guilt and shame. These positions can morph into rationalizations of past and current criminality. [Offenders are experts at taking every social slight, personal affront and even occurrences of natural phenomena as reasons to engage in destructive, anti-social behavior.] The examination of past traumas and memories, without understanding and processing those events and their emotional content (The soundtrack to the offender's biography) not only impedes the rehabilitative process, but can retard it. A paradigm shift in thinking and a sustained behavioral effort is essential for offenders to (re)construct their sense of self and develop a prosocial identity. *one giving self the chance to do what is right*
CHANGE SOCIAL CIRCLE

The previous process is complex, time consuming and takes a willingness to put in the work. This process is predicated on the following sentence. **"It is not your fault but it is your problem."** Any work (Such as the shame and guilt work mentioned in Chapter 4) done under this principle must involve a process that is dynamic enough to accommodate the need for examinations which provide explanations and does not encourage excuses and rationalizations. Un-guided, or un-facilitated, examinations often result with offenders occupying positions on the poles of the Continuum of Responsibility (Diagram 1). The thinking that supports this continuum is typical of the dialectic thinking and behavior displayed by many offenders. This factor is why sponsors, therapists, priests, pastors, or others who are skilled in assisting offenders in recovery are needed to assist offenders in this work. *LACK OF A STABLE & NURTURING ENVIRONMENT*

Diagram 1



On the **BLAME** end of the continuum, offenders believe they bear no responsibility for their behavior. Offenders new to recovery view any examination as an opportunity to assign blame. Responsibility is laid on genetic, sociocultural, or environmental factors. This blaming is useful, as it protects the offender's perception of his idea self, "It was not me, it was the dope." The offender has not developed a sense of self or firm identity and has not yet developed the ability to separate his behavior from his being. — Like pleading NOT GUILTY when you know you are

On the **MEA QUAM CULPISSMA** (My fault to the greatest degree) of the continuum are those who think responsibility and accountability for their behavior, means ignoring or discounting all the factors involved in their development, as if they became criminals in a vacuum or a test tube. This reliance on ignoring the genetic, social, cultural, and environmental factors is a hindrance to truly understanding their past for the purposes of defining their present and determining their future. This is where the aforementioned "It is not your fault but it is your problem" becomes applicable as offenders are 100 percent responsible for their choices and are 100 percent responsible for acquiring the information and help required to develop skills needed to make better choices.

CHAPTER 4

MORAL DEVELOPMENT

Many times people think that antisocial/criminal individuals have no morals. That thinking would not be accurate; in fact they have a moral system, it just differs from those who possess a more prosocial orientation. You must remember that morality governs our conduct and tells us to follow rules and draws our attention to the basic commitments with which we order our lives. The specifics of those rules and commitments may vary greatly. The vast majority of criminals possess an antisocial/criminal moral belief system. Although the specifics of this criminal code may vary among various criminal types and groups, each variant at its core possess the fundamental belief that the instrumental victimizing and violating of others is permissible and acceptable. *YOU ONLY CARE 'CAUSE IT MAKES YOU FEEL BAD*

There are two fundamental principles of this code. One, pertaining to property, **[the property of another is for the taking by those who can affect the transfer from its rightful owner by the most expedient means possible]**. Two, regarding interpersonal relations, **all others are objects which exist to serve self**. A salient characteristic of this code is the calculated and callous use of violence as a means to effect transactions between criminal and victim and as a negotiation and conflict resolution tool.

Any discussion of moral systems must address its underlying reasoning, which, traditionally stems from rules, consequences, and virtue.

Moral reasoning from rules

What is prescribed (obligatory) what is proscribed (forbidden), and what is permitted. The problem for offenders is that they do not feel an obligation to follow the rules of society because they do not feel as if they belong, factors such as race, culture, and or socioeconomic class heavily influences this feeling of disconnection.

Moral reasoning from consequences:

The transition from prosocial/citizen morality to antisocial/criminal morality is marked by the lessening of the fear of social sanctions from civil society and the fear of social sanctions from criminal peers. The internalizing and incorporating of criminal beliefs and philosophy can be seen as the lessening of the fear of social sanctions from criminal peers regarding compliance with the acceptance of what the criminal ethics represent and what they gain from those requisite behaviors. They become okay with the rules. This accommodation shapes their behavior within society and simultaneously places the criminal outside of society and its laws, resulting in "outlaws". This acceptance facilitates murder, robbery, and rape, pillaging and plundering. If offenders comply with any rules outside of their criminal belief system, it is out of fear of consequences related to the discovery of a societal violation, not because the act was inappropriate or wrong and at times this fear is not enough to deter criminal action.

Moral reasoning from virtue:

This is very important as many offenders have not ever seriously considered what kind of person they want to or can be "morally" independent of developmental social conditioning influences and or their acquired roles as criminals and addicts. Previously any need to "fit" into and comply with social convention pre-determined their perceived ideal selves; Although moral reasoning will always be influenced by rules and consequences, conduct is consistently predictable when governed by virtue or the lack thereof.

PART 2

RESTORATIVE JUSTICE

The core premise of *Restorative Justice* Philosophy states simply; crime is a violation of people and interpersonal relationships and that violation creates harms, and needs for all stakeholders. Stakeholders include victims, their families, offenders, offender families, and the community. Crime transcends rules, laws, and moral semantics, any behavior or action which results in harm or injury, whether emotional, physical, or spiritual is the violation spoken of within restorative justice philosophy.

Restorative Justice was first used as a descriptive noun by R. Barnett (Author of the seminal work *Conflicts as Property*) in reference to early mediation experiences.⁸ However, it was Howard Zehr, considered to be the founder of the modern restorative justice movement, who initially formulated a coherent model of restorative justice in his paper *Retributive Justice, Restorative Justice* (1985) and later in his groundbreaking book, *Changing Lens* (1990)⁹. It is from this model, heavily centered on Victim/Offender reconciliation, that most community based restorative justice practices have been patterned after. One of the most famous examples of restorative justice, before it was termed such, is the Kitchener Experiment. This was the outcome of the Elmira Case in Ontario, Canada, involving two vandals who destroyed the property of 22 business and home owners. As a condition imposed by the sentencing court the two offenders were ordered to meet with all of the victims of their crimes and make restitution. They eventually met with nearly all of the victims (21 of 22) and made full restitution directly to the victims for losses not covered by insurance.

The practices of *Restorative Justice* seek to meet the needs of individuals impacted by crime. These needs include but are not limited to, safe relationships, empowerment, venting and story telling, information, accountability and meaning. — GROWTH.

For those who have been harmed and violated, there is the need for safe relationships. These harms and violations result in feelings of powerlessness and create a need for empowerment. Violation and powerlessness thrive in silence, creating a need to vent and speak of the experience of crime. The experience of crime is bewildering and confusing and is associated with many questions regarding the causes, which create a need for information in order to make sense of the experience. The experience of crime also creates a dual accountability. Victims need to feel and know that their offenders are being held accountable, which to the victim may initially mean the offender is being held legally responsible for the crime. For the offender accountability is varied and requires the following:

- Acknowledgement of behavior✓
- Acquiring an understanding of that behavior✓
- Learning new prosocial behavior✓
- Practicing prosocial behavior✓
- Paying forward the benefit derived from rehabilitation and restoration in the form of service✓✓
- Punishment, separation, and incarceration from society, if necessary✓

Crime is traumatic, demoralizing, and destabilizing for all those impacted and tears at the fabric of humanity, creating a universal need for meaning. For victims finding meaning may appear to be impossible. In reality it is reachable with great effort. Unfortunately, this requirement is another burden created by crime. The survivors of

crime are saddled with the responsibility of making sense of the madness, ignorance, and/or dysfunction, forced upon them by the actions of offenders. Although restorative justice seeks to provide the means of restoration, restoration does not undo crime nor reverse time. Restoration is only a repair, a bridge to a new normal, a bridge which requires skilled hands to build. For offenders, finding meaning is complex and initially may not be a concept within their ability to grasp. When it does occur it is the result of a significant amount of work, effort and in cooperation with others. It requires a complete examination of past and current beliefs, values, and behavior.

Restorative Justice exposes offenders to concepts and practical suggestions for creating, maintaining, and strengthening pro-social relationships which enable offenders to build social capital. Social capital within a restorative justice framework refers to relationships which are caring, responsive, flexible, interdependent, dynamic, and most importantly, voluntary. This last aspect is important because the victims of crime had no choice with regard to forming the relationship between themselves and their victimizers.

Using an adaptation of a concept from Carolyn Yoder's *"The Little Book of Trauma Healing"*, where she cites the work of Barry Hart¹⁰; The **victimized** say, "Never again." They crave justice and will do everything within their power to protect themselves and their loved ones. The **victimwise**, say, "Never again, to you, to them, or any one else" and seek to make things right for and with the all the stakeholders of crime, by seeking a justice that restores.

Restorative justice is an emerging theme in corrections and is gaining popularity within criminal justice systems worldwide. As evidenced by Trinidad and Tobago's implementation of a restorative justice based criminal justice system and the use of restorative justice practices in England, New Zealand, and Canada. Within the United States the influence of restorative justice is evident by the many programs in the state of Wisconsin and Brooklyn, New York's Red Hook Community Justice Center, Minneapolis, Minnesota's Center for Restorative Justice and Peacemaking, Pennsylvania's Prison Society and Lancaster, Pennsylvania's Area Victim Offender Reconciliation Program. In addition, there are entire academic departments devoted to this philosophy, within such academic departments, such as Fresno Pacific University's Peacemaking and Conflict Studies Program and Eastern Mennonite University's Department of Sociology and Restorative Justice where Howard Zehr is currently a professor.

CHAPTER 5

FACILITATING WITHIN A RESTORATIVE JUSTICE FRAMEWORK

What exactly is a restorative justice approach to facilitating? In the simplest terms, it is any rehabilitative programming delivered from the following position;

*Helping an offender become accountable is a step toward restoring the victim. Offenders recognizing their obligation to their victims is the foundation of restorative justice.*¹¹

Meeting this obligation is based on the assumption that offenders have a desire and a willingness to be accountable for their actions and to take responsibility for their change. Rehabilitative programming delivered from this perspective becomes the practical application of restorative justice.

Barb Toews identifies three levels of Restorative Practice.

1. Socially Restorative – Meeting broad based societal justice needs
2. Relationally Restorative – The intersecting of individually restorative practices
3. Individually Restorative – The exclusive meeting of individual justice needs of those impacted by crime.¹²
 - a. For victims of crime this includes but is not limited to any need social, mental, medical, and financial services, in addition, to participating in other restorative practices.
 - b. For the offender, this includes but is not limited to, the meeting all their legal obligations, including (incarceration/restitution/community service), furthering their education, enhancing their vocation skills, psychosocial rehabilitation, in addition, to participating in other restorative practices.

> CHAPTERS 10 & 11
L.R.B. of J.

Offender rehabilitative programming is an individually restorative practice based on the belief that every individual within the community is connected to others through relationships of some form and victimization is the most perverse interpersonal relationship. Offender rehabilitative programming within a restorative justice framework must consistently reinforce the importance of individual restoration and its impact on interpersonal relations.

Within the scope of the restorative practice in a correctional setting, facilitators are guides and cooperative partners in the offender's journey of rehabilitation. This journey has the potential to be frightening, long, and at times, seemingly hopeless. This collaborative process is the foundation of restorative justice and a restorative justice framework transforms any group into a restorative practice and changes its fundamental dynamics. The offender is now responsible for the work on self, but with assistance, an apprenticeship in learning to do better, which involves the communication of new information, beliefs, and value scaffolding by the facilitator. Taking on this responsibility for self work leads to an "empowerment through cooperation" perspective converting "evidence based treatment" into a transformative experience.

The goals of self-help programming are:

- To motivate the participants toward being receptive to their need for change.
- To motivate the participants toward being receptive to their need for practical life skills necessary for increasing their capacity to regulate their emotions, thinking and behavior.

- To enable participants to transcend their criminality and lead a life that is not based on the active or passive exploitation of others through crime or other means.

[The acceptance of new information and the acquisition of skills is predicated on the assumption that the offender not only desires to change, but is willing and ready to actively participate in the rehabilitative process. On the surface, desire and willingness are hard to determine and measure. However, it is not essential for those responsible for program delivery to make a determination about these factors.] The most essential factors are the continuous availability and delivery of rehabilitative programming and the effective communication of program information within the delivery model. It is critical that the facilitator fully appreciate how important, sensitive, and vital the work of facilitating rehabilitative information is to the future of offenders, survivors of crime, and potential victims. This point cannot be overstated. Those serving in this capacity are providing a service that has life or death consequences for future victims.]

Self-help groups within correctional settings are not places for the faint of heart. Offenders can be manipulative, indifferent, moody, belligerent, and hostile during groups. They will utilize the group forum to engage in prison politics, pursue personal agendas, continue interpersonal conflicts and at times, simply be disruptive as a form of entertainment. Offenders have antisocial values, beliefs, and behaviors that are completely counter to the group purpose and this is why self-help groups exist, to provide a workable space and practical tools for changing those antisocial beliefs, values, and behaviors. HOW WOULD YOU MEET THE CHALLENGE?

Participation in groups allows offenders to meet their own individual needs for accountability, healing, and restoration in conjunction with restorative values. Restorative Justice seeks to affirm and build strong webs of relationships in accordance with the four core Restorative Values, *respect, care, trust, and humility*. These core values are the foundation of a new relational framework. They serve as replacements for the previous antisocial values, it is common to state to offenders how inappropriate and antisocial many of their previous values were, but there must be a introduction of and exposure to values which will replace those the previous. These values encourage the establishment of relationships which are authentic, supportive, positive and productive. These values serve as anchors and focus points during the rehabilitative process, shaping thinking and driving behavior.

Facilitation requires accepting people as they are, and although it is helpful, facilitating does not mean you need to like them or agree with them. You must be able to work with them despite the baggage of either party and treat them with respect and courtesy. Every participant and facilitator has a different view of the world and lives in and with their perception of it. The way someone experiences life is the way life is; however we assume others perceive things the same way. We must remember this fact when facilitating others. When your treatment of participants is in accordance with restorative values you encourage participation. This Treatment of People (TOP) says to members that you recognize and acknowledge them as people, but importantly you see them as individuals capable of change and becoming fully functional human beings. Even when members are acting out roles or being disruptive, maintenance of TOP validates the group and its purpose.

10) KNOW HOW TO EXPRESS THE VALUES

- 1) DON'T TAKE IT PERSONAL.
- 2) DO YOUR JOB / KNOW YOUR TRIGGERS
- 3) COME PREPARED
- 4) HONESTY ABOUT WHAT YOU KNOW.
- 5) PRESENT THE INFO
- 6) RESPECT THE OFFENDERS LACK OF KNOWLEDGE.
- 7) UNDERSTAND YOUR PURPOSE
- 8) LET 'EM KNOW THEY'RE SAFE
- 9) CHALLENGE BELIEFS

CHAPTER 6

FACILITATORS

Staff Facilitators

The impact of staff facilitators cannot be over stated. Participants greatly benefit from staff persons who display an interest in rehabilitation, professionally as correctional professionals and personally as human beings. The expectations of these staff provide benchmarks with regard to an offender's resocialization. Engaged participants become unwilling to disappoint the staff facilitators, as they are learning to not disappoint themselves. An important element of the group process is the recapitulation of the family unit. Participants, who have suffered from childhood issues regarding attachment, will look toward staff facilitators as behavior models and sources of validation for new behavior. This earned attachment is extremely important for the continued rehabilitative process; many participants will not have much experience being emotionally mature adults and will be "growing up" within the group setting, so it is important for facilitators to be aware of the power of their example. Within a restorative justice framework, staff persons have the potential to assist with the participant's movement toward complete accountability and assist by providing reasonable and realistic expectations for participant behavior. Every staff person who inquires about the rehabilitative activities of the participants within their groups demonstrates that "people" staff prisons and within their specific correctional roles, they find ways to interact with participants which have "correctional" value. Staff persons serve as models of upward social comparison and the most significant aspect of their modeling is not been to reach down and assist participants despite their criminal pasts, but to reach out to assist participants despite their criminal pasts. Within Mule Creek State Prison there are dedicated staff sponsors who tirelessly facilitate self help programming under ever changing conditions and they have become synonymous with self-help programming. These staff sponsors are responsible for the introduction to rehabilitative programming to many offenders and without their efforts this programming would not be possible.

Inmate Facilitators

ONE LESS CRIME ONE LESS VICTIM.

An important aspect of facilitating within a restorative justice framework is nurturing and enabling offenders to give back through service. Inmate peer facilitators/educators are the most effective means of communicating and modeling the result of rehabilitative programming. Participants are clearly able to establish the connection between the theory and application of rehabilitative programming by witnessing its transformative effects on inmate facilitators which converts abstract theory into concrete proof. An important collection of personal reminders regarding choices for facilitators is listed below. When they feel themselves struggling it is important for them to be reminded they have the following choices:

1. They can choose their own thoughts.
2. They can choose their own feelings.
3. They can choose their own actions.
4. They can choose their own associations.
5. They can choose to be at peace.
6. They can choose to be comfortable.
7. They can choose to be bored.
8. They can choose to be angry.
9. They can choose to be frightened.
10. They can choose to suffer.
11. THEY CAN CHOOSE TO BE PRESENT IN THE MOMENT.

→ EMPOWERMENT & AWARENESS
YOU ARE WHO YOU ARE

CHAPTER 7

FACILITATOR COMPETENCES

The art and act of facilitating requires a specific set of competencies, which will be discussed below.

Competence #1: The facilitator is an effective user of self-disclosure, concreteness, confrontation, and intervention.

Self-disclosure of facilitators serves to personalize the facilitator and leads to the building of trust with the participants and allows facilitators to express their feelings, beliefs, values, and opinions. In order for participants to appreciate where you are; you have to show them where you have been. However, facilitators must be cautious with their disclosures. Do not disclose information that is inappropriate to your setting and could pose potential negative consequences or safety concerns. Most importantly, disclosure must only be in the service of the group task. It is a tool that must be used judiciously, in order to not undermine the credibility of the facilitator or serve as a group distraction. *DISCIPLINARY FREE, WALK THE WALK etc.*

Concreteness is the ability to "cut to the chase" and succinctly define a problem and develop solution strategies. Concreteness combines being mindful and effective communication. [Concreteness is also very important to fully utilizing the here and now, as well as cutting through offender denial, rationalization, avoidance, and minimization (DRAMing).] An important aspect of concreteness is the ability to restate the feelings and ideas expressed by participants during group. This restatement can deal with the emotional content (assisting in articulating feelings) or the cognitive content (assisting in clarifying thought) of the participant's statements, which provides an opportunity for participants to examine these subjects from a different perspective.

Confrontation is a tool used to provide insight and nurture the growth of participants. Confrontation is not an instrument of judgment. It consists of caring, supportive, compassionate, and assertive constructive observations as well as criticisms. Within the correctional setting appropriate confrontation is a skill and it must always be constructive with instructive follow-up. Offenders are familiar with being "checked" by those in authority, but this is often punitive without detailed information and explanation. Appropriate, constructive confrontation is rooted in discipline with the intent to correct and teach. Confrontation should clearly describe the thinking/behavior being addressed, assert the new or alternative thinking/behavior, validate the person and reinforce their ability to think/ behave differently with the required effort and application of skills.

Don't be attached to your own interventions and keep intervention to a minimum. The primary reason to use an intervention is to keep the group focused and on task. Your job is not to impress, demean, ridicule, or judge. Examples of reasons to intervene and interrupt behavior are:

- If the conversation is about blaming victims, there are offenders who believe victims are responsible for the acts committed against them, "*If they had not been in the wrong neighborhood, they would not have been shot.*" Victim blaming must always be challenged.
- If the conversation is focused on minimizing responsibility for actions.
- If the behavior is obstructing the progress of the task.
- If the conversation has taken a tangent from the topic.
- If the conversation is undermining the group purpose.

- If the conversation is the result of someone being tripped up by their baggage.

Use questions and suggestions as they are the most effective methods of intervening. There are four types of questions¹⁴ that can be used:

1. Open ended: Open ended questions cannot be answered with yes or no and require the processing and analyzing of information to answer.
2. Focused: A focused question forces a choice between limited options.
3. Closed: A closed question forces a choice between a yes or no answer.
4. Leading: A leading question introduces a new point of view for consideration.

Competence #2: The facilitator is responsive to individual uniqueness.

Every participant and facilitator is different. They each have their own view of life, which is expressed in their beliefs, opinions, and behavior. This uniqueness is greatly determined by the participants past experiences, accumulated information, traits, states, and disposition. As the group progress, participants will clearly communicate, although, implicitly, every aspect of their strengths and dysfunctions. You will never have to ask a participant what their "issues" are; those issues will express themselves in the group process. ~~It is~~ important to be mindful, responsive and compassionate of individual uniqueness, as it is the basis for the developing of specific rehabilitative approaches for participants.

Competence #3: The facilitator is skilled at identifying the needs of his audience.

Despite their current status as prisoners, inmates are people too. Albeit, people with issues of varying degrees of complexity. If they are in group and want to learn, teach them. If they are there for other reasons, but seem unwilling; involve them and work to motivate them. It is essential that you meet participants at their level, intellectually and emotionally. It is important to be cognizant of the fact that offender's typically have histories of drug use, which may have resulted in cognitive impairment, environmental conditioning, and various mental disorders that may impact an offender's ability to learn. Recognize the silent language of participants. Pay attention to those who have their heads down, arms crossed, or are staring off into the distance. These may be signs that they have mentally left the group. Reading body language is another important communication skill. When you encounter participants who have checked out mentally, assertively and gently check in with them. This communicates to them that you are concerned and care that they are present by affirming their presence and attention.

Competence #4: The facilitator is the pace setter and conductor.

Group participants will learn from what they see, what they hear, and what they do. **Tell them, show them, and let them practice.** Approximately 70% of the group will be visually-oriented, which means they learn best by seeing. Use the chalk/white board to write down key concepts and the responses of participants in order for them to see their words and gather a new perspective on their thoughts. Many have not taken the time nor made the effort to write down their thoughts and putting their words in a visible medium allows them to take ownership for their thoughts and words. Plus, writing tells your brain "*Pay attention, this is important.*" Approximately 20% of the group will be auditorially-oriented, they learn best by hearing. A dynamic, animated style works well. Interact with the participants and remember to switch between teaching and discussing. During lectures maintain constant eye contact. A good standard is never to break eye contact with participants for more than 10 seconds, if you do; people shut down and check out mentally. Additionally, lack of eye contact is often interpreted as insecurity and fear on the part of the facilitator, two things which are not productive within

correctional settings. Furthermore, maintaining eye contact communicates confidence in yourself and knowledge and belief in the ideas and principles you are communicating. However, if you don't know something, say so. If you are at a loss when there appears to be something needed or if you do not know the answer to a question, say so and ask for suggestions. Don't act like you know every thing, nobody does. If offenders are knowledgeable about the topic, they will vigorously attack inaccurate information.

Competence #5: The facilitator is skilled at utilizing immediacy:

When immediacy is nurtured as a core element of the group, participants have the opportunity to acknowledge their feelings in the present. This sense must be strongly encouraged and maintained by the facilitators, as immediacy will be a new experience for participants who are experts at distraction or who avoid living in the present in order to avoid coping with feelings and or their environment. This is one of the benefits of the group process, as it provides a suitable place for experiencing and exploring feelings. [The here and now must be activated, exploited and processed as many participants will not appreciate the fact that they are being exposed to and experiencing their feelings without it being brought to their attention.] [They must be guided and shown that this exposure is "proof" that they can deal with "feelings".] For many this will be an uncomfortable experience, but as the facilitator you must clearly communicate to the participant this is a common phenomenon. This normalizing of the emotional discomfort is necessary for the introduction of coping skills such as distress tolerance and emotion regulation. Furthermore, identification and acknowledgement of emotions leads to awareness of intentions, which facilitates the vertical movement of inner exploration, which is growth.

Competence #6: The facilitator is skilled at affirming and validating the group.

Constantly give acknowledgement and affirmations for the understanding of curriculum and concepts. It is difficult for some members to speak, so when they do so appropriately, acknowledge them. It reinforces and encourages the behavior. Invite feedback from various members of the group, it is useful and allows you to gauge the progress of the group and find some way to affirm every response. Group discussions are the heart of the collective wisdom of the group and instill a sense and spirit of the "wisdom counsel." You will discover that there is a lot of "common" sense among participants.

Competence #7: The facilitator is fair and objective.

EMOTIONALLY HURT / STUNTED

Do not get involved in other's baggage and don't express your baggage in the group. When you get tripped up, notice the trigger, word, phrase, or action, so you can process the incident later. It is important for you to recover and carry on with the group purpose. Don't take criticism, comments, ideas, or beliefs expressed in the group personally, no matter how personal they may be. Be aware, your most important tool is your ability to be present and aware in each moment, listening, looking, and sensing.

Competence #8: The facilitator is adaptable.

CONCRETE & FLEXIBLE STRENGTH FROM INSIGHT. SHOW 'EM

There are times when the facilitator must tend to the group process and there are times when the facilitator must tend to the results of the process and be able to recognize the difference. Remember, the most important element is the constructive service of the needs of the group and its participants and the facilitator must be able to adapt to the ebb and flow of the group process and the products of that process. THE TRIGGERS, OR WHAT MAY TRIGGER A RELAPSE

KNOW THE INDIVIDUALS & EXTRACT THE INFO YOU NEED TO AID THEM / LEARN DEFENSE

Competence #9: The facilitator is a designer of group structure.

Group structure, rules and norms are absolutely needed in groups within correctional settings. It is important that the stated purpose of structure and rules are communicated to the participants. Inmates are familiar with laws and rules, but are not generally given

a reason for their existence. Group rules and norms set clear boundaries and promote personal responsibility for participants and facilitators regarding standards of behavior in order to prevent disruptions within the group. In addition, group structure and rules also ensures consistency in the delivery of curriculum. This is a very important element because without this element the potential for disruption, inconsistent and ineffective program information delivery is absolutely assured. In addition, most offenders welcome structure, norms and rules and clearly defined expectations. 6/19/19

Competence #10: The facilitator is skilled at group engagement:

Once you have the group's attention you have to maintain it. The more they participate, the more they will learn. The average attention span for a participant is approximately 8 minutes per topic. Every 5 to 7 minutes, shift the focus. Write a concept on a white/chalk board, ask the group questions, or open a discussion in order to keep their focus and engage the participants. Engage your "cheerleaders." There will be participants who are actively engaged and it is a wise tactic to utilize these participants to motivate the group and activate the group dynamic. You will be able to pick them out within the first few minutes because they will be smiling or nodding their heads. That will motivate you to give the best presentation.

Many offenders need to be motivated as they oftentimes underestimate their ability to learn and tend to rely on prior experience. You will need to identify skills participants already possess such as industriousness and drive. Many offenders went to great lengths and sustained significant effort in pursuing crime and substances, as a facilitator you must find the means to assist them in refocusing and redirecting those skills toward a productive goal, such as recovery and rehabilitation. This strength based approach builds bridges between what they know and what you are attempting to teach and makes your facilitating more effective. As many offenders are focused on current problems and the immediate application of solutions, don't take too much time on theory, use real life examples and make the examples as practical as possible. Give the reasoning behind new thinking and be sure to discuss motivations and deeper understanding. Avoid ordering or giving advice, simply suggest an alternative. Do not get in the habit of creating philosophical positions to defend, offer points to consider. A good way to determine if you are able to communicate to a broad audience, is having a knowledge and understanding of the curriculum to such a degree that you could explain the concepts to a ten year old. In order to gauge understanding and stimulate thinking use open-ended questions, this will stimulate thinking among participants within the group environment, which is important because the group environment will influence thinking. In addition, it is important to remember, *"It's not only what you say, but how you say it."* No matter how good the material is if you speak in a demeaning or preachy tone you will lose your credibility because no one likes to listen to an arrogant speaker and no matter how knowledgeable you may be, you need to make your audience comfortable with you.

Competence #11: The facilitator is not a resistance fighter.

Learn to roll with resistance and not engage in arguments that distract the group. Never fight a participant's resistance. When you encounter resistance that is a sign that you need to be very mindful of the participant's feelings and actively focus on being empathic. Participants need to know that you care and are concerned, about their cares and concerns and want to understand what they are going through. When you find resistance in a participant, it is a good idea to avoid intently questioning the participant because that type of focused questioning during an active state of resistant tends to be interpreted as a threat to their autonomy. Facilitators must be mindful of

countertransference as it is counterproductive for the facilitators, harmful to participants and destructive to the group process. It is important to remember that you are a trusted servant and any countertransference is directly related to your emotions and you must always strive to move beyond your emotions in the service of others.

Competence #12: The facilitator is empathic.

Within the correctional restorative practice, empathy is broadly defined as the ability to emotionally connect to another person's perception and or experience. This is a very important ability for the facilitator as empathy development is a fundamental goal of the individually restorative practice within the correctional setting. It does not mean cuddling offenders; rather it is the capacity to connect emotionally with another's situation. There is a very important distinction to be made regarding expressing empathy for those who have or are expressing some form of trauma. Many people state that they "know" what a person is experiencing and that is not an accurate statement. Most people do not completely understand the worst traumas in their own lives nor do have the necessary skills to appropriately and productively process the emotion content of those experiences, so when a person says they understand the implicit statement is "I've been there and done that." Although it is not spoken with a condescending intent, it has that potential to be. When expressing empathy it is import to remember that connection involves ~~two~~ cognition and affect. We use our mental capacity to reference (imagine) feelings that the other may be experiencing. It is very important to clearly state "I can empathize with..." This is not a matter of semantics, but an informed, accurate and most importantly, appropriate phrasing.

Empathy is the key to ^{ACTION OF UNDERSTANDING, RECOGNIZING & SENSITIVE TO + VICARIOUSLY EXPERIENCING THOUGHT & FEELING OF OTHERS} dealing with resistance and disruption constructively. It is very common for resistance and disruption to be expressions of emotional pain and cognitive dissonance. Your ability to do the following will prove invaluable to you in effectively assisting others in their change process: ^{INCONSISTANCY BETWEEN ACTIONS & BELIEFS}

1. **The ability to identify emotional projection of participants.** These are occasions when you literally feel the negative emotion washing over you from a participant. Commonly this is a distribution of suffering that has taxed and overwhelmed the participant's ability to contain. [It literally is a cry for help stemming from an inability to regulate their emotions] ^{INABILITY TO GOE PROTECTING ENLT. ON GROUP GET THEM TO OPEN UP. TRY NOT TO PUT EM ON THE SPOT.}
2. **The ability to contain (weather) the emotional projection of participants.** This is the same skill used by caregivers of children in distress. You will feel bad and be affected by the content of the emotional transmission, but you must feel those emotions, validate them and empathize with the participant. This is a very delicate and difficult skill to master. Your first inclination will be to defend yourself; either by putting up your own empathic wall and disengaging from the participant, becoming overtly professional and objective or actively defending yourself by emotionally responding to the attack (classic countertransference), both responses are counterproductive and potentially damaging to the facilitator/participant relationship. Your responsibility is to use the emotional projection of the participant as a source of information for you and the participant. You will use the information in crafting a suitable approach for interacting with the participant and for assisting the participant in gleaning insight into their emotions and behavior. No matter how toxic and negatively charged the content may be, you are the person with the knowledge and experience and responsibility for modeling an appropriate response that allows you ^{to} accept the discharge, process it and return a content to the participant that is constructive in the furtherance of your and their emotional growth.

3. **The ability to stay centered as a caregiver (facilitator) and connected to those participants, while containing the emotional projection of participants and providing a regulatory function.** This allows the participant see that there is someone who can experience what they are feeling and yet still be a model of coping. When you contain those projected emotions of the participant and stay rooted in your caregiver (facilitator) role you provide the participant a model to reference in the future and your ability to continue to consistently communicate effectively, constructively, and empathically helps regulate the participant and serves to help establish an earned attachment between you and those who you serve.

Competence #13: The facilitator is genuine.

Genuineness within the correctional restorative practice is "preaching what you practice" because you can only guide as far as you have traveled, remember you are the map for the participants. It is the capacity and willingness to be authentic in demeanor and expression. Being genuine occurs when your internal belief matches your outward behavior. Remember, you are leading them from criminal and addictive states to places of recovery. Your experience of this journey includes the things that you have learned formally and informally and this is what you are teaching them as you lead them to a place you have already reached, a state of recovery and rehabilitation. An effective facilitator is always their natural self and expresses their own personality. Participants feel comfortable being themselves when they observe facilitators modeling this behavior and being authentic.]

Competence #14: The facilitator is courteous.

Courtesy within the correctional restorative practice is the act of being considerate of and cooperative with others despite the particular facts of any given situation. Being mindful and focusing on expressing courtesy to others will allow any facilitator to weather the effects of countertransference and provide the necessary mental space needed to regulate the most affective emotional response. The belief in and the use of courtesy is a good indicator of positive core beliefs regarding compassion and the ability to be non judgmental. However, it is not to be confused with respect, which is based on judgment and approval. There is a tendency to not respect those who display behavior or beliefs counter to our own and that speaks directly to our judgment of those behaviors or beliefs, but courtesy is a gift that can be bestowed regardless of opinion. The practice of courtesy facilitates consistent interpersonal interactions with people, regardless of role or status.

Competence #15: The facilitator is compassionate.

Compassion within the correctional restorative practice is defined as the empathic consciousness of the need to address the underlying causes of the offender's behavior. This can be a difficult concept to activate depending on the nature of an inmate's offense, but this restorative compassion is focused on "making things right" and helping participants learn to do better. [This requires the consideration of and addressing of contributing factors of behavior, not to excuse it but to understand it in order to address it.] Closely related to empathy, restorative compassion means having the capacity to see beyond past behavior to the person before you, this is very important because [many offenders have high expectations for rejection and the facilitator's ability to actualize this state contributes to the offender being willing to open up and work.]

DO NOT CRITICIZE. OR DEMEAN. TELL YOUR STORY, GET HIM/HER TO IDENTIFY WITH YOU
THRU SIMILARITIES. COMPASSIONATE & FIRM. YOU MUST HAVE A CONTRITE HEART.

Competence #16: The facilitator is a trusted steward of the group journey.

The facilitator is responsible for ensuring that the best possible group is available to participants. This responsibility is rooted in your absolute care for those who you wish to see have the opportunity to better themselves. Being a trusted steward requires you to consistently learn, prepare, and practice the skills of your craft.

Competence #17: The facilitator is a role model.

Facilitators are leaders who must be grounded and have a moral center in order to inspire participants to make the journey into recovery. The following are values that must be practiced in and out of group in order for the participants to have an example to follow. The eleven values listed below are not negotiable. Being a facilitator is voluntary, just as behavior is voluntary. The willingness to consistently serve these values is a clear indication of psychological and emotional intelligence as well as attitude. The maintenance of these values takes effort, and should not be viewed as an emotional struggle. Emotional struggles can be defined as an effort laced with negative emotion and negative emotions are a direct result of how we are choosing to experience life. Everyone is 100% responsible for how they choose to experience life, and those choices heavily influenced by the knowledge and skills one possesses and the willingness to apply them. Facilitators:

1. Live by prosocial values and principles. ✓ BEHAVIOR SELF CONTROL EMPOWERMENT.
2. Are mindful of the influences that surround them. ✓ ABLE TO RESIST (?)
3. Live above everyday prison politics. ✓ - EASIER SAID THAN DONE. > THE HARDEST TO ME.
4. Respect authority. ✓ - HUMILITY, WITHOUT KOW TOWING.
5. Admit when they are wrong. ✓ ACCEPT ACKNOWLEDGE & APOLOGIZE
6. Live life with passion despite being in prison. ✓ EVERY DAY IS A NEW ONE, WITH TONS OF POSSIBILITIES.
7. Serve others responsibly. ✓ AND DO IT WITH PURE HEART.
8. Put forth their best effort. ✓ OR DO NOTHING.
9. Keep life in perspective and not taking things so personal. ✓
10. Step down to help others up. ✓ REGARDLESS OF THEIR "STATION" & BE SINCERE
11. Are generous with their time in the service of others. ✓ DON'T, HOWEVER, OVEREXTEND YOURSELF.

These values provide a guide and direction for life practice. The goal is not perfection, but consistency in behavior that is anchored to these values.

Competence #18: The facilitator is a provocateur and evocateur.

You must become skilled at moving the "crowd" mentally, emotionally, and spiritually. Facilitators must be able to use symbols, imagery, story telling and emotion infused language to inspire the participants of their groups. Most importantly you must be morally uplifting. You have to demonstrate through word and deed that is okay to be good for goodness sake. It is your responsibility to simulate the morality and maturity that lies within the participants.

PART 4

THE GROUP PROCESS

Within most correctional settings, the vast majority of rehabilitative programming is delivered in a group setting, because a significant amount of information can be transmitted to a large number of people. However, transmission of information does not necessarily ensure the communication of that information. This is why facilitating is a matter of great importance. The facilitating of a group will determine the effectiveness and success of the group.

Because facilitating is a key element of rehabilitative programming, facilitators must have an understanding and working knowledge of the group process and its elements. Although the elements of the group process are universal for the most part, this process takes on a unique "flavor" within the correctional setting.

Many times when "professionals" facilitate groups within correctional settings, the lack of knowledge or understanding of local customs, culture, social norms and language, results in less than effective communication of information. This deficit is surmountable, but time consuming and this impacts the dynamic between facilitator and participant.

When offenders facilitate offenders, often times it is the opposite, they are local experts (experiential foundation), but lack a basic understanding of the theory and practice of the group process (group process expertise). This leads to group mismanagement and failure to exploit learning opportunities for facilitators and participants alike. The exception to this rule is the offender who has through years of repeated practice developed and honed a sharp set of facilitating skills without an academic foundation.

A balance between the experiential and academic is the most useful and effective skill set within the correctional setting. The following chapters are intended to communicate group theory and its application within the correctional setting.

CHAPTER 8

GROUP DEVELOPMENT

A good starting point for understanding the group process is an introduction to the group development process. There are many different models regarding the stages of group development. The following is a synthesis of several models:

- **Kindergarten Stage:**
- **Mutiny Stage:**
- **Honeymoon Stage:**
- **We Are Family Stage:**

Kindergarten Stage

"Hi, my name is ..." Everybody is polite and on their best behavior. Some may have a passing knowledge of others, but there are a lot of new faces, so you will see those who have any sort of connection seated together. There is a heightened level of discomfort, anxiety and fear due to the new setting. Every one is focused on the group facilitators for direction and instruction and it is important that facilitators assume a visible position of leadership and solidify the perception that the group has competent and capable leadership. It is important to remember that group demographics will be diverse and transitory. For this reason there must be clearly defined group structure, norms and rules. Without these things this stage will be more difficult to transition from. In addition, during this time participants are being observant with regards to the pecking order, who's the smartest, who is lying, and who is trying to "run things." These factors necessitate strong group leadership from the facilitators who are required to set the tone of the group through its established structure.

Mutiny Stage

"You think you're so smart, you're an inmate just like me." Mutiny is the next stage, and it appears that chaos has taken over and the facilitators are under attack. The cliques that were developing in the Kindergarten stage have been formed and it is all out war between personalities. There is little communication and the inherent lack of interpersonal skills among participants is on full display. No matter the group type, the Mutiny stage is fertile ground for learning, for facilitators and participants alike. The Mutiny stages are times when the actual selves of participants and all their accompanying weaknesses will be expressed. This is a key time to impart information regarding interpersonal skills and effective communication. It is very important to remember that this is a normal part of the group process and the skills of the facilitator are needed to guide the group onward in a productive manner and direction. The competences mentioned in the previous chapter will be of great importance during this stage.

Honeymoon Stage

"I'm beginning to feel..." At this stage the fighting subsides and the recognition of learning occurs, which serves to empower participants and motivate them. The trust and cohesion which develop as a result of "surviving" the Mutiny stage serve to foster a greater willingness to engage in two-way communication. Participants start to "work" in the group and actively participate in the group process. The most significant improvement is that people start to speak appropriately, honestly and listen to each other. During these stages it is important to effectively communicate program

information and reference the gains achieved from the Mutiny stages to reinforce and highlight learning.

We Are Family Stage

"Our group is..." This is when the group dynamic and process is literally "popping". The group has developed a cohesive sense of self. It feels and acts like a unit (Team/Family). This is the result of a significant amount of personal emotional, mental, (Attention) and physical investment (Attendance). Participants have endured and constructively coped with a significant amount of emotional stress and consequently will feel a continued sense of personal empowerment and trust with other participants. You can feel the work being done within the group setting at this stage. The features of the group process (See Chapter 6) are being activated and the group is moving forward in a productive manner. This stage is very satisfying and this satisfaction is amplified because of the work put forth in nurturing and guiding the group through all of its previous stages. However, it is important to understand that the group can regress to an earlier stage under certain circumstances. The most common being addition of new members or the termination or disruption to the group schedule.

CHAPTER 9

FEATURES OF THE GROUP PROCESS

The features of the group process listed in this section are adapted directly from Irvin Yalom's *The Theory and Practice of Group Psychotherapy*. This book has proved to be invaluable as a resource and tool in assisting me in my efforts as a facilitator. It has contributed greatly to the formation of my academic foundation and to quote Dr. Yalom, the book served as an "explanation of phenomenon"¹⁵ which greatly expanded my understanding of the group process as a participant and facilitator.

I have relied heavily on Dr. Yalom's "therapeutic features"¹⁶ in detailing their integration within the individually restorative practice for offenders in correctional settings. (See Introduction) He has identified the following as therapeutic features:

1. INSTILLATION OF HOPE
2. UNIVERSALITY
3. IMPARTING INFORMATION
4. ALTRUISM
5. THE CORRECTIVE RECAPITULATION OF THE PRIMARY FAMILY GROUP
6. DEVELOPMENT OF SOCIALIZING TECHNIQUES
7. IMITATIVE BEHAVIOR
8. INTERPERSONAL LEARNING
9. GROUP COHESIVENESS
10. CATHARSIS
11. EXISTENTIAL FACTORS

Each feature will be introduced with a quote or definition directly from his text and the subsequent discussion will focus on the feature's expression and dynamic with the unique conditions of the individually restorative practice for offenders within the correctional setting. Of special note is the feature of interpersonal learning. Although Dr. Yalom states the therapeutic factor of interpersonal learning plays a far less important role in the self-help group¹⁷, within the correctional setting, interpersonal learning is of great importance, as it is a required element of rehabilitative programming, as the lack of interpersonal skills is a core deficit of many offenders. In addition, the restorative justice approach is based on the reestablishment, nurturing and maintaining of relationships.

The Instillation of Hope

"Hope is flexible-it redefines itself to fit the immediate parameters".¹⁸

Within the correctional setting, there is a very common offender archetype for hope, with many individual expressions. The expressions of this hope construction tend to focus on longings or desires for concrete items to fill or alter their physical environment such as "hope" for some significant other to love them, money from home, mail, visits, parole, or changes in laws. Those offenders "under the influence" of this hope believe the fruition of these hopes will change the way they are currently experiencing life. Specific expression aside, this "hope" is a sedative, intended for the relief of the affects of histories of abandonment, abuse, rejection and addiction. Symptoms amplified by the emotional, social isolation and finality of a prison term. Most importantly the fruition of this hope is completely out of their ability to manifest.

The instillation of hope sought within the restorative practice for offenders is a transformative hope. A hope which targets the participant's desire to do better and be better, a hope that is aimed at achieving more control in determining the quality of their

lives. There is a need to stress and reinforce the hope sought for is in regard to the participant's quality of life, not location of that life. This hope has a greater chance of fruition because it is directly related to the effort the participant contributes toward meaningful change and the group serves as a means of skill and tool acquisition, skills and tools which make achievement of that hope possible. This abstract concept of hope is reflected concretely in the manifestation of active participants "escaping" the clutches of addiction, becoming less violent, more empathic, caring, and acting, talking and being, like "normal people". This "proof" is a powerful motivator when viewed upon the canvas of the inmate facilitator, who shares the commonality of historically similar problems and the physical state of incarceration. When participants observe facilitators, their behavior, and the quality of their lives, they feel a sense of hope that they too, can become like them. Furthermore, when participants are privy to the means of how this change was effected, this hope, fuels their rehabilitative efforts. It is a hope that is practical, applicable and completely in contrast to the "opiate" hope initially discussed.

Universality

"Most individuals enter therapy with the disquieting thought that they are unique in their wretchedness."¹⁹

Within the correctional setting, universality is essential to deconstructing the offender hierarchy. (See Chapter 8) Upon establishing the mechanics of crime and its generality, efforts toward normalizing dysfunctions and defects can begin. Although the participants within the group may have different commitment offenses, behind the veil of every crime is an offender attempting to meet a basic human need and or cope with life, albeit in an exploitive and or destructive manner.

A key task of the restorative practice is to deconstruct the demarcation provided by crime type, no matter the offense, whether it is rape, robbery, murder or larceny. This is required in order address the dysfunctions and defects of the participants. This task is central to the whole group process, as the traditional prison social structure is based on a hierarchy of criminal offenses and that hierarchy serves to segregate and most importantly, impede the rehabilitative process. The deconstruction of the demarcation leads to an environment within the group that is supportive of all offenders and fosters a setting where offenders are able to speak of their commitment offenses without fear of reprisal or being ostracized by peers. It is to acknowledge flaws and defects in order to be able to address those characteristics so that offenders can seek support within groups for the issues that resulted in their commitment offenses. This is a very important step because it enables participants to challenge the common offender beliefs which support the hierarchy of offenses. Specifically, for those who have offenses that typically result in shaming and shunning (sexual offenses) and for those who use their committing offenses to bolster their self image and minimize their accountability (murder and robbery) by shaming and shunning others.

Most offenders have interpersonal issues linked to attachment and belonging at the root of their dysfunctions and character defects and when participants see that their peers have the same issues regarding wanting to be loved, or pain from rejection and abandonment, they can begin to move forward in the restorative process.

This feature of the group process levels the "playing field" and is linked to the restorative principle of accountability, specifically, with regard to acknowledging behavior and criminal acts. Accountability fosters universality and universality reinforces the motivation which enables accountability and that motivation is directly related to the relief provided by normalizing the feelings of "wretchedness."

Imparting Information

*"The explanation of a phenomenon is the first step toward its control."*²⁰

It is a common error in thought for people within society to think that many offenders "know better" and are just choosing to victimize others. Although, they are right regarding it being a choice offenders make, they are misinformed regarding the underlying knowledge of offenders. Many do not make well informed choices because many do not have the knowledge and or skills needed to live constructively, productively, and prosocially.

Restorative rehabilitative programming must impart information regarding:

- Needs, and Motivations
- Empathy Development
- Interpersonal Relationships
- Emotional Regulation

This information may be in the form of mental health therapies, such as dialectic and or cognitive behavioral skills training or structured life skill workshops such as, anger management, conflict resolution, effective communication, problem solving, or twelve step groups.

This information must be provided to equip participants with the necessary tools to engage in inner personal exploration, connecting the feelings and events of the past, in order to compare them with the present for patterns of behavior and triggering events and to discover the underlying causes of their dysfunction behaviors. This is necessary because 100 percent of offender dysfunctional behavior and underlying thinking was acquired by offenders for the purposes of coping within their environments. This comparison is not intended to classify patterns as good or bad, but to provide a platform from which to determine limitations of past behaviors and the opportunities provided by the introduction, incorporation and application of new information.

Acquiring these skills assists the offender in developing a sense of restorative responsibility which is defined as the ability to respond to the complexities of life. These skills should be a focal point for all rehabilitative programming, as offenders commonly have great difficulty controlling their instinctual drives, regulating their emotions and thinking prosocially. All of these deficits can be traced to core issues within offender personalities, which express themselves in dysfunctional interpersonal relationships and antisocial behavior.

The introduction of two classical psychological models (Structural Model of the Ego and the Maslow's hierarchy of needs) are excellent primers for participants with regard to understanding elements of the personality and basic human needs and motivations. These models not only provide a guide for historical inner exploration and self understanding, but enable the participant to engage in the present as well as plot the future. Jane Loevinger states quite elegantly, *"The id is the past as represented in the present. The superego is the future as anticipated and aimed for in the present. The ego as organizing agent integrates and presents them."*²¹ The ego structure represents the lens with which we focus on the complex multiplicity of reality. Although they are each distinct, they must work together if we are to be able to interface with that complexity, uniformly.

Structural Model of the Ego

The id

The id is the location of our primal, infantile and crudest forms of expressing and displaying our will for pleasure and power. If the id is the most salient personality aspect, behavior expressed is very egocentric, selfish and self-serving, with the primary interpersonal relationship being one of I/It or self and object. I assert a large part of criminality is a result of an inability to appropriately moderate drives and desires, due to an unregulated id. I believe this part of the ego structure to be one of little language, just primal feelings and images of I/things, hunger/feed, pain/stop pain, pleasure/more. It is the location of our most narcissistic nature and without regulation is dangerous and destructive.

The ego

The ego is the location of our cognitive processes, the place where new cognitive frameworks are constructed. The ego determines how we perceive, approach and cope with reality. An underdeveloped or dysfunctional ego within an antisocial framework permits the id to have great license with regard to driving behavior. This is the target of the self-help groups, to construct a prosocial framework for thinking, current MCSP rehabilitative programming address deficits and provides material for the reconstruction of the ego through the twelve steps of AA, CGA, NA or the empathy development instruction of VAOP. These programs are engaged in the replacement of anti-social and criminal structures with their program specific "framework" philosophies. If effective, self help groups teach skills for controlling impulsivity and heightening offender responsiveness to the potential consequences of negative behavior and serve as cognitive primers for cognitive or dialectical behavioral therapies, which are designed to target antisocial behaviors or personality disorders and develop the ability to regulate emotions.

The superego

The superego contains a person's guilt and shame systems and forms a person's sense morality based on their own individual framework for thinking. The instillation of values is a major component of the development of the superego. It goes without saying that the facilitator's behavior will serve as a direct, visible, and consistent model for the offender, but the facilitator will also discover there is a great need for value scaffolding. Value scaffolding is the process of the offenders utilizing the beliefs and values of a trusted facilitator during the development of their own. Within the restorative justice framework this scaffolding is not to serve as a bypass for the offender's moral development, but instead as a bridge between stages of value defining and moral development. With the development of emotional maturity and an increase of emotional intelligence the superego is constructed within a prosocial framework.

Maslow's hierarchy of needs

Abraham Maslow's hierarchy of needs is an excellent tool for discussing needs, criminality and rehabilitative programming, with particular interest on the needs of the ego structure within this theory. The following is my interpretation of the interplay of the structure of the ego, criminality and rehabilitative programming. This type of information is invaluable to the offender who would benefit from information regarding the *phenomenon* that is driving their behavior.

Maslow's hierarchy is pyramidal in design containing five levels, with **physical needs** (food, shelter, clothing) at its base, next is **safety needs** (freedom from internal/external threats). Following are needs associated with a sense of **belonging** (affiliation, being cared for or caring for others). Continuing with **ego needs** (self-worth, identity, esteem,

personal power), ego structure is divided into three parts, id, ego, superego, with the ego component the most important with regard to rehabilitative programming. The top of the pyramid is the need for **self actualization** (activities that provide a sense of fulfillment, meaning and/or purpose in life, such as serving as an agent of change within the community).



A central principle of this theory is people are unable to meet higher needs until needs lower on the scale are met. This is significant with regard to offenders under sustained stress in locations experiencing numerous incidents of violence. An offender's need for safety is the most important and will be the most deliberate focus of their attention, with a significant amount of their behavior being directed at survival. This in turn results in the need to process the emotional exhaust generated from coping with their environment and subsequent behavior. Without intervention, this emotional exhaust is a continuance of outward aggression and other forms of poor coping.

Outside of prisons there are many examples of crimes driven by the two lower needs of physical and safety. These are easy to identify: stealing to feed one's self or family and acts of violence based on feelings of fear. Meeting the needs for safety and belonging can be complex; examples include the lure of gangs, criminal subcultures, or exploitive relationships. The crimes associated with ego needs are many and varied and include sex crimes and most continuous ongoing criminal enterprises. It is important to understand there is and will always be great interaction between needs and crime.

The importance of meeting the needs of the ego have previous been mentioned but it is important to restate the critical requirement of reconstructing the ego. This is where the gritty work of (re)habilitation is performed and this reconstruction work requires skilled, competent and effective facilitators of program information. The need and importance of the self help group within the correctional setting is paramount to the reduction of recidivism and crime prevention.

Self actualizing for the offender begins with their creating opportunities to be personally responsible, such as continuing their education, going to groups instead of going to the recreation yard, reading an educational book instead of watching television. In later stages it is the dedication to service within groups among peers. In its purest form, it is finding purpose in one's life and the discovery that the life they are living in prison is the life they want within society, simply being fully engaged and participating in an emotionally responsible life while being entirely aware of the existential reality. This is very important because self actualizing is not something the offender "does"; it is a state he will find himself in, a state of being.

When the previous is facilitated from a restorative justice approach the goal is an accountability as previously stated in Chapter 1, with the most important elements being:

- Acknowledgement of behavior
- Acquiring an understanding of that behavior
- Learning new prosocial behavior
- Practicing prosocial behavior
- Paying forward the benefit, in the form of service, derived from rehabilitation and restoration

Empathy Development

Instruction in the development of **empathy** is another essential task for the facilitator within the correctional setting. For offenders, rehabilitative programming, without instruction in empathy development, is akin to building a car without an engine. Offenders must understand and emotionally relate/connect with the experiences of others in order to truly benefit from interpersonal skill training. The development of empathy is directly related to the altering of the offender's own emotional connection to crime and their emotional connection to the suffering of victims. This "alteration" is facilitated by providing offenders with information regarding affect and personal history, enabling them to understand the connection between these factors. This is of great importance because typically offenders tend to experience emotions on the ends of the emotional range such as, love or hate, anger or apathy, joy or grief and do not experience the different degrees of emotion because they don't have the knowledge needed to identify and or understand emotions. The major cause of this lack is due to offenders not having the words to engage in the very important process of identifying and thus constructively experiencing emotion. This instruction contributes to the offender's ability to examine their emotional connection to crime and the experiences of victims. For many offenders their emotional connection with crime is linked to the acquisition of money, respect, power, or their incarceration and not to the emotional suffering of their victims. This disconnection is a direct result of the offender's emphatic wall²², which allows the offender to block/ignore the affective broadcasting of others, in particular those targeted for victimization. Typical offender empathic walls are formed by anger, antisocial or criminal sub-cultural beliefs, economical conditions, or the use of narcotics, or anything else that makes them immune and unaffected to the emotional broadcasting of others. The end goal is for offenders to become attuned to those broadcasts (having empathy) and be responsive to that knowledge and apply it in future interpersonal situations.

An excellent reference regarding the theory of emotion and affect is ***Shame and Pride: Affect, Sex, and the Birth of the Self*** by Dr. Donald Nathanson, M.D. who was greatly influenced by the work of the foremost theorist of the affect system, Silvan S. Tompkins. By becoming familiar with the information within this book the facilitator will possess a sound understanding of how to shape and assemble any rehabilitative programming material into a form that provides the offender with an opportunity for **holistic transformative accountability**.

In conclusion, the purpose of imparting information within groups is to provide offenders with the opportunity to develop skills needed to deal with the existential complexities of life and to learn to become empathic and be responsive to that empathy in order to interact with others more appropriately.

ALTRUISM

"In therapy groups...members gain through giving."²³

When this feature is activated and communicated as a behavioral concept within the correctional setting, it is a powerful sustainer of productive behavior and prosocial thinking among offenders actively participating in the rehabilitative process. Many offenders are experts at victimizing others but completely ignorant of the concept of selfless service.

For the offender, finding value in past experiences is sobering and being viewed as valuable and an object of hope, is empowering. This synthesis is the ultimate form of reclamation and recycling. Service among their peers provides the means for converting this knowledge into something of value to be shared with others. Restorative practices are sustained by altruism. The offender operating within the restorative space does not ask if they will be of service to others, but seeks to determine how they will be of service.

This point is illustrated by the following personal experience. My service as an inmate facilitator and peer educator has been an experience in being a responsible adult. Incorporating the philosophies and principles of restorative justice into my lifestyle has freed me from the shackles of my past, a past which now only serves as a reminder to be vigilant. I not only came to believe change was possible but I was also given the means to effect change and witness the result. As a facilitator and participant of the various self-help groups, I am provided an opportunity to be better. Where others saw me as a habitual offender beyond redemption, restorative justice saw me as a person in need of restoration, where my capacity to change and most importantly the required effort needed to effect change was always acknowledged. My results were directly linked to my effort. Restorative justice believes change is possible for the willing and committed, and that people possess within them the ability to move mountains, but they must bring a shovel and the willingness and knowledge to use it. The material manifestation of my criminality was the creation of victims and it is documented in numerous police reports and my Department of Corrections Central File. The creation of this guide is the material manifestation of my rehabilitative experience, the memorializing of those rehabilitative processes, practices and the spirit of those who made that rehabilitative experience possible. It is also another way for me to carry the message and pay forward all the help, assistance, and support I have been given during my incarceration.

There were multiple breaks in my drug abuse and incarceration, but my service in groups has been the longest period of sustained effort in my life. Service has enabled me to remediate my emotional retardation, survive my addiction, and transcend my criminality. Facilitating has provided me an opportunity to practice adult behavior in the form of showing up to facilitate groups on time, every time, with compassion, no matter what my personal emotional state or the personal agendas of others. Participation as a facilitator requires dedication to changing negative thinking, abandonment of disempowering beliefs and rejection of destructive behaviors directed at myself and others. Restorative justice provided the tools and gave me the opportunity to utilize those tools. In return, one thing was promised; the opportunity to serve. Serving those impacted by crime, willingly, humbly, constantly, responsibly, truthfully, and faithfully.

Having created victims, I now get to help in the healing process of victims. Having committed crime, I now get the opportunity to prevent crime, and having once embraced criminal thinking I now challenge criminal thinking. My attitude and behavior do not mean I think I am better, it simply demonstrates I no longer think as a criminal. As

important as social modeling was to me, it is as important for other offenders to see me, as their peer, living a life of quality, not a life of quiet desperation. These behaviors do not represent the completion of self-development; they represent a commitment to continued self-development through self awareness.

THE CORRECTIVE RECAPITULATION OF THE PRIMARY FAMILY GROUP

"The great majority of clients who enter groups...have a background of a highly unsatisfactory experience in their first and most important group: the primary family."²⁴

This feature is the source of an enormous amount of the conflict and potential growth within groups in the correctional setting. These conflicts have their roots in issues regarding abandonment, attachment, and abuse and defining of place and positional power. Many offenders have experienced a maladaptive recapitulation of the primary family group within gangs and other deviate or dysfunctional groups and as a result the processing and facilitating of corrective experiences can be daunting. Not only are offenders dealing with issues from their familial history, but there are the additive factors of the affects of the maladaptive groups to which they belonged. All the issues offenders have with authority, trust, belonging, attention, power and control will manifest during the group process. This fact can not be under or over stated. The dysfunctional family is the most common environmental stressor of offenders' childhood development. Typically offender "recollections" of there primary family units take two explicit forms:

- Completely dysfunctional and the sole cause of their criminality.
- The idyllic nuclear family with the offender being the "black sheep" and their criminality occurring in a developmental vacuum. (See Chapter 6)

The group can and should serve as a new "family" for the offender. However, it is important to remember with this recapitulation three aspects of interpersonal interaction must be maintained, instruction, consistency and support of the exploration and engaging of positive new behaviors. These features are absolutely necessary because within this "new" family unit participants will act out old dynamics. For example, if flight was a safe and effective means of dealing with conflict, participants will demonstrate poor attendance or stop attending altogether. If participants have an expectation of rejection, they will engage in behaviors that often times are self fulfilling prophecies with regard to social suicide. It is important for the group to serve as a functional system to unlearn dysfunctional and destructive interpersonal behaviors. The group as a restorative space is a counterculture oasis and a respite from the prison drama. It should serve as a place for social instructional, value development and provide a place for realty testing with regard to new thinking and beliefs.

Offenders have the opportunity to develop, nurture and maintain emotionally significant and positive relationships with those who are making the same rehabilitative journey. This is important because although offenders may still possess family ties within society, the reality is family members are only visitors to this "island" and the "inhabitants" need to create relationships in some form where they reside. The closest source of emotional support for offenders is within the confines of their environment, so to have the opportunity to create idea relationships based on new and improved values and beliefs is one that must be encouraged. For many these group familial relationships are the first authentic and voluntary relationships offenders have experienced and serve to validate the principles and philosophies they are incorporating into their lifestyles.

DEVELOPMENT OF SOCIALIZING TECHNIQUES:

*"Social learning-the development of basic social skills"*²⁵

This feature is of critical importance within the correctional setting as every incarcerated offender is by definition anti-social as demonstrated by their criminality. The restorative space of the group setting is an ideal place to teach and model appropriate interpersonal skills so offenders have the opportunity to learn how to engage in, nurture and maintain appropriate and positive relationships. The resocialization of offenders begins when they are introduced to the following interpersonal evaluation sequence articulated by Yalom as a framework for group interventions:²⁶

- Understanding how others view their behavior
- Understanding how their behavior makes others feel
- Understanding how their behavior shapes others opinions of them
- Understanding how the previous shapes their opinions of themselves

Accomplishing this task is best facilitated by the instruction of effective communication skills. So much of common offender interpersonal dysfunction is based on the inability to appropriately identify and effectively communicate based on fear of rejection or acceptance when communicating with others.

Constructive feedback is a core element in appropriate and effective interpersonal communication and is a useful tool with regard to changing behavior. Oftentimes, offenders do not have the ability to accept constructive feedback, because the majority of the feedback they were given in the past was destructive and directed toward them as people/individuals and not their behavior. In addition active listening and constructive feedback greatly contributes to the empathy development of the offender as everyone wants to be heard and acknowledged and being an active listener is an effective way of demonstrating concern to another person. For some offenders, this is a very challenging task, having to listen to and receive constructive feedback from those who they may not hold in a high regard because of bigotry, racial hatred, or placement within the criminal hierarchy. Offenders need to see people engaging in effective communication that demonstrates the ability to give feedback without fear of rejection and the accepting of feedback without aggressive and or hostile responses.

If done correctly, a by product of constructive feedback is its ability to help the offender begin to separate his behavior from his person. This distillation facilitates the offender's ability to examine behavior and change behavior. This is very important as it deconstructs the common offender rationalization that it was not "the real them" that victimized others. When offenders do not understand the difference between themselves as whole beings and their behavior, "change" becomes a monumental task that may seem impossible. With understanding and acceptance of the distillation concept, offenders who have historically been labeled as outcasts and worthless can begin to synthesize previous experience and new information into a concrete, practical and pragmatic "knowledge" for living a different life.

IMITATIVE BEHAVIOR:

*"Group members learn from watching one another tackle problems."*²⁷

Formal academic instruction in criminal activity for the most part does not exist. The imparting of instrumental criminal behavior for many offenders was "at the knee" of the "big homies", peers, and or family members, an apprenticeship in crime so to speak. To cite Bandura with regard to social learning: (1977)²⁸

"Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behavior is learned observationally through modeling: from observing others one forms an idea how new behaviors are performed, and on later occasions this coded information serves as a guide for action."

This dynamic is applicable within the group setting, but what is critical is behavior outside of the group for those who serve as social models within the group. Failure to maintain consistency of behavior creates a duplicitous behavior model which gives the impression that it is "okay" to present positive "group behavior" and engage in opposite "yard behavior". Unfortunately, this duplicitous behavior, like any behavior will be modeled by neophyte group participants. Uniformity of behavior must be stressed and depending upon the role of the offender within the group, demanded. Offenders are keen observers of behavior and the tendency of many participants is to be vigilant for any signs of hypocrisy so to rationalize regressive behavior.

INTERPERSONAL LEARNING:

"...we are at all times obliged to consider the human being in the matrix of his or her interpersonal relationships."²⁹

The lack of interpersonal skills among offenders frequently results in conflict that is socially destructive, personally debilitating, and counterproductive to the group process. There is a tendency for offenders to view relationships as disposable since many of their interpersonal interactions are exploitive and self-serving and once the relationships become empty, problematic, or require a significant work or personal change to maintain, it is easier to discard the relationship.

This disposable relational practice is not compatible with the fundamental dynamics of group interaction as people are "forced" to interact with each other. This forced interaction without any subsequent interpersonal skill instruction, which facilitates corrective learning, has the potential for participants who are enduring personal conflict, to view each other as relational "litter" cluttering the group environment. This perception plays a significant role in sustaining conflict and results in a deep undertone of negative emotion within the ebb and flow of the conflict expression. The absence of interpersonal skill instruction within most correctional self help groups results in a failure to exploit the opportunities for corrective emotional experiences. This is why conflict among offenders within groups, regardless of its intensity, frequently results in alienation, separation and emotional and social distance.

Conflict cannot be resolved nor transformed without learning how to get along with others. Offenders by definition of conduct are antisocial and instruction in appropriate interpersonal skills is an absolute necessity in any rehabilitative endeavor. Offenders typically fail to appreciate the fact that their interpersonal styles are the result of years of maladaptive learning that has been normalized through years of seemingly productive and effective use. As a result the stability of their identities are determined and supported by these dysfunctional interpersonal styles. A crucial element with regard to interpersonal behavior modeling is the resolution of conflict within the group. Within the correctional setting conflicts can be deadly, both literally and metaphorically. When dealing with conflict within the groups, prison culture and politics can influence how that conflict is addressed. If a group is to mature it needs to work with and through conflict rather than avoid it. Conflict resolution is a very important life skill and learning to appropriately resolve conflict within the groups enables the group to develop cohesion. The primary causes of conflict within the correctional setting surround the acquisition of power. The power conflicts present in two primary forms:

Positional power is where a position gives the person occupying it power or control of decisions and policy.

Knowledge power results from individuals having an understanding of information and utilizing that understanding to accomplish a goal, pursue an agenda, or maintain control of people, places, or things, with positive or negative intention.

Issues related to personal quests for power must be identified and worked through because unresolved issues have the capacity to be disruptive, emotionally draining and time consuming. Power issues are a fact of group life, especially within prison where you are dealing with participants who have histories of meeting the needs for "power" at the expense for others. It is of extreme importance for the behaviors of conflict resolution to be clearly demonstrated.

A personal example of the importance of behavior modeling involved multiple conflicts surrounding my role as a facilitator and those who were engaged in personal agendas surrounding controlling the group. I had to refrain from past coping behaviors in the midst of the conflicts (i.e., resigning from the group or engaging in prison politicking). These situations provided an opportunity for the application of restorative justice principles and the exercising of behavior modeled by staff facilitators. Every conflict created a teachable moment, which provided intense corrective emotional experiences. Initially, the conflicts provided me the opportunity to identify and override my counter transference issues and stay focused on my primary task within group, a behavior I had seen modeled by clinicians and staff facilitators. Later these conflicts provided an opportunity for me to make choices regarding the manner in which I would cope emotionally with the conflict and seek its resolution as they provided cognitive, emotional and moral dilemmas surrounding two options;

- Make informed choices and engage in behavior within a restorative justice framework (Emotional Freedom)
- Revert to old coping behavior, in the form of flight and prison cultural norms (Emotional Safety)

My decision to reject old coping strategies and the prison norm (game playing) was an example of the process cited by W.C. Cain with regard to Kohlberg's stage theory and moral development.

*"The stages emerge, instead, from our own thinking about moral problems. ...Kohlberg also sometimes speaks of change occurring through role-taking opportunities, opportunities to consider others viewpoints."*³⁰

Having to recognize, identify and acknowledge the feelings resulting from the conflicts, yet maintain an appropriate level of conduct and group interaction was an objective lesson in emotional regulation, conflict resolution and an opportunity to determine the pragmatic value of group and therapeutic principles which resulted in the practical application of behaving strategically. Although the initial motive for utilization of these skills was focused on the demands required of me as a facilitator, I discovered the secondary benefit of simultaneously maturing and becoming an adult. Dr. P. K. Babrah, Psy.D, the Staff Sponsor of that particular group, consistently counseled me to have confidence in the group process and to maintain behavior in accordance with my role as a facilitator and most importantly, to not abandon the skills I had been taught. Despite the constant pressure of my peers who were engaging in the active fermentation of social drama and passive pursuits of personal agendas surrounding their need for personal power, I still remained personally responsible for living, not just practicing

restorative justice values, which required me to view the behavior of my peers with compassion since I had the privilege of understanding the dynamics of their and my own behavior. Being responsive to Dr. Babrah's modeling and counseling placed me in a position where I could test all I was learning and "teaching". This validation of reality enabled me to make the cognitive accommodation necessary for the expansion of my coping capacity. These were emotionally pivotal moments in my rehabilitation as the theories were being put to the test, with my emotional wellness and sense of self efficacy hanging in the balance. The most important test was being able to traverse and navigate the dialectic conflict between emotion focused coping and solution focused coping. I was able to accept my feelings regarding the situation and still plot a course of action with significantly negated my previous habit of feeling inadequate when confronted with intense negative external pressures in the form of peer rejection.

GROUP COHESIVENESS:

*"Cohesiveness is the group therapy analogue to relationship in individual therapy."*³¹

Cohesiveness is developed as the group acquires a sense of themselves regarding the commonality of each other's problems and the willingness to be supportive of each other. This develops as the participants form a sense of ownership and belonging with regard to the group. When this occurs, participants learn new ways of relating to each other and opportunities for corrective emotional experiences within the group occur as participants begin to confront their fears regarding both inner-reflective and outer-reflective honesty. The most important interpersonal corrective emotional experience surrounds learning to speak honestly and appropriately regarding one's emotions despite fearing rejection and also learning to accept appropriate and honest feedback without rejecting the speaker. These experiences are a product of the group process and the facilitator must guide and nurture participants during this process as these experiences are important therapeutically and assist with the continued development of trust, safety, and cohesion within the group. Groups should be restorative spaces free of judgment and ridicule and participants should feel a sense of acceptance and trust and know they can share their feelings. This will lead to significant reciprocity among group members as they continue to learn appropriate interpersonal skills. Appropriate group interaction teaches participants to respect the opinions and differences of others, enabling them to practice communication that includes listening, speaking, courtesy and respect for others, inside and outside of group. This also provides the opportunity for vicarious learning for those within the group who are not actively participating and withholding. There will always be participants who are hesitant regarding speaking. Participants will withhold as a result of the fear of being vulnerable and judged for what they say. As group cohesion develops so will broader group participation.

A group with good cohesion will weather most any "storm". Members may fight like siblings or scorned lovers but, if the group's cohesion is based on long term investment in emotional and mental equality participants will fight even harder to change. However, this is not a naturally occurred dynamic; this element like every other must be activated and guided by the skilled and compassionate hands of the facilitator.

CATHARSIS:

*"...Part of an interpersonal process, no one ever obtains enduring benefit from ventilating feelings in an empty closet."*³²

In its simplest form this is the expressing of emotion and the release of the energy that accompanies it. This is very therapeutic within the group setting because it usually activates nurtures and is in association with other elements, such as universality, corrective emotional experiences, cohesiveness and interpersonal learning. The most

significant dynamic of this element within the group is participants revealing themselves and allowing others to see them as they are which is critical to self acceptance and self acceptance is a powerful element in the rehabilitative process. When this occurs the facilitator's skill as a provocateur and evocateur (**Competence #18**) needs to be deployed so everyone in the group has the opportunity to benefit from emotional arousal and move further in the direction of constructive emotional recognition and regulation.

EXISTENTIAL FACTORS:

"...Responsibility, basic isolation, contingency the capriciousness of existence, the recognition of our mortality, and the ensuring consequences for the conduct of our life."³³

For many offenders, the consequence of their conduct has resulted in an emotional and social isolation (incarceration) that strains the limits of their emotional and mental stability. Restorative justice practices seek to assist participants to reach a cognitive and emotional space where they accept the current state their existence, but to continually seek to increase the quality and richness of the experience of that existence. This is directly related to the instillation of hope and self actualization spoken of earlier within this chapter. This dynamic simultaneously concerns process (living with purpose) and outcome (living on purpose).

Coping well with these factors speaks to the offender living the fullest life possible, not only within his role as an inmate, but in spite of being an inmate. It is the recognition and acceptance of the limitations imposed by incarceration, but taking advantage the opportunities presented as a result of being alive.

CHAPTER 10

INMATE ROLES

Although participants in self-help groups within correctional settings are prisoners, they are not a "captive audience". In most correctional settings participation is not compulsory, and some inmates utilize these groups as an opportunity to break up the monotony of serving a prison sentence. Inmate participants are not paying clients in a therapist's practice nor are they paying to hear a speaker at a self-help seminar. Every participant is a convicted felon with varying degrees of dysfunction, emotional impairment, and willingness to accept help and desire to change. Prison self-help groups are a "tough crowd" and at times the most difficult demographic to facilitate effectively.

Identification of inmate roles is not just an identification of inmate behavior, it serves as a tool for the tailoring of your facilitation approach and determining the most efficient and effective utilization of your time and efforts. The roles identified within this section are in no way a complete description of the spectrum of the roles assumed by offenders within self-help groups. They serve as a starting point for continual observation and further identification. Although these roles are distinct, there is great overlay and interplay among them within individual offenders. Observing offenders move within these roles give these roles the appearance of stages, and in fact the assertion could be made that an offender's emotional growth, ego development and responsiveness to programming can be "determined" by the role behavior presented. It is useful to view these roles in a neutral context and non-judgmentally; as operate behavior, behavior which has been "successfully" utilized by the participant within, as well as, on their environment. This approach places the behavior in a framework for reconstruction (rehabilitation) or reinforcement, depending on the role.

THE DOCUMENTATION CHASER

Inmates who participate in any formal sanctioned group receive written chronologies (chrono) documenting their participation. The Chrono Chaser is typically a life term inmate who is required to appear before a board for parole consideration and is well beyond his minimum eligible parole date. This inmate has extensive group experience through repeated participation in the various groups offered within the institution and is well versed in self-help group terminology. Most times this participant will not be disruptive, but the expression of other roles may be a form of secondary gratification and should be addressed when they begin to act out in those additional roles.

THE SNIPER

Generally, inmates displaying the Sniper role find it entertaining to challenge facilitators (staff and inmate) with incessant questioning. They frequently behave without any humility or modesty and have a great capacity for stubbornness. They have an opinion on every issue and when they are wrong they become defensive or retreat to the position that *other did not or could not* understand their position. Left unchecked this inmate has the potential to lead the group from its focus to unrelated topics. This inmate, actively and passively, will test the resolve and try the patience of facilitators. This inmate is and will always be the crucible of facilitators and the steel upon which facilitators skills will be sharpened and be a key activator of countertransference. This inmate clearly demonstrates the need for group structure and well trained facilitators. Appropriately dealing with this inmate requires the facilitators to have developed a degree of mastery regarding emotional regulation and the awareness and willingness to

utilize effective interpersonal skills. It is important for the facilitators to be knowledgeable and prepared and avoid direct confrontation, but to stand firm on program philosophies and principles. Be mindful of your primary task which is to facilitate program information and not defeat a "challenger".

THE SILENT PARTICIPANT

This inmate behavior is the sum total of its name. They will not be disruptive nor will they actively participate in group discussions. They will not contribute to discussions and will avoid conflict and confrontation. But most significantly, they will not be engaged in distracting activities, neither reading nor sleeping. They will silently watch and listen. Facilitators need to be patient with them, but must attempt to engage them with open ended questions, soliciting their opinion and expertise on a topic. This highlights the importance of knowing your audience, when you know the participants you are better equipped to meet their needs and help to empower and build on strengths for the purpose of exploiting potentials. When this inmate makes "the transition from *doing* (engaging in compliance) to *being* prosocial" (See Chapter 11), they will be a powerful force within the inmate community regarding change, as he has the potential to serve as a resource for those seeking change and those assisting those making change.

THE EXTERNALIZER

This inmate has a complete external locus of control and a very low sense of self esteem and efficacy. His most common viewpoint is that life happens to him and he can only respond to it. This is frequently reinforced by a reliance on "God's willingness" and "Divine forgiveness" to facilitate the needed changes in the world to effect his rehabilitation and recovery.

This inmate is a consistent group attendee, pays attention, and will take notes, but the majority of his contributions to discussions is in regard to the unfairness of his circumstances and the people who create those circumstances. He will put forth little to no effort in applying the skills being taught within the group to cope with those circumstances. As a result this inmate appears to be stuck between the contemplation and preparation stages of change with regard to applying skills related to strategic behaviors. Frequently, when questioned regarding the use of program information to address the circumstances of his life he will become defensive and/or mention "*how hard it is to learn or remember*". This will be followed up with a request for assistance from the group regarding work surrounding program information and a statement regarding his desire to take a specific action towards a goal. However, he will fail to follow up that statement with any prolonged or sustained action. Unidentified this inmate will be a source of frustration for facilitators and participants because of the perception that he is lazy and trying to exploit others for help. This is not the case. Although he may be depended on the attention and sympathy there are other factors in play. Frequently this inmate has some impairment as a result of experienced traumas and the most common impairment factor is the abuse of dissociative anesthetics and inhalants, such as Phencyclidine (PCP), solvents, and fuels and this use may have impaired his ability to learn and to retain information for future application. Consequently, the impair fuels his frustration and contributes to his low self esteem and efficacy. In addition, his drug abuse has resulted in a history of failed relationships, recovery attempts and significantly contributed to his under education. This inmate requires close and constant assistance, reinforcement, and accountability which require a significant investment of time and energy from those assisting him. However, the facilitator's investment must not exceed this participant's level of effort, because the participant must be willing to take ownership of their own rehabilitation and recovery.

Remember this is a cooperative effort with regard to the inmate's rehabilitation and recovery and he must care as much as the facilitator.

THE TAG ALONG

An inmate who participates solely to meet his need to belong, following among a group of inmates who have the same racial, regional, and affiliation demarcation. This inmate's behavior will be determined by his association's chosen agenda and collective situational behavior. This inmate is typically emotionally immature and lacking a sense of identity outside his peer group. As a result he is susceptible to social influences and desires the affiliation of others. Also of importance, is the fact this inmate is a keen observer of behavior and a significant amount of his learning and behavioral display is via social modeling. Inclusion into the group, coupled with appropriate attention of facilitators and productive group participants will serve as a form of indoctrination and/or by-in and moves this inmate further into a zone of responsiveness.

THE TROJAN HORSE/PRETFENDER

This inmate is potentially the most disruptive force to the group process. He is generally more criminally sophisticated and has multiple terms in prison, and has a history of street or prison gang leadership. He is often times a life term prisoner well beyond his minimum eligible parole date. He is a staunch proponent of the traditional prison hierarchy, although his placement on a Sensitive Needs Yard (SNY) (See Appendix A) is an absolute necessity due to his being targeted for assassination from his previous group of affiliation/association or rivals. He can be charming and charismatic and possesses a surface knowledge of the particular group's theories and philosophies. He is well versed in the talking points regarding effecting positive change among inmates, but he is motivated by a need to control and manipulate others and consumed with meeting his needs for power, privilege and prestige and has an acute sense of entitlement. As this inmate is an "exile" from his previous environment, this inmate frequently is undergoing cognitive dissonance because his previous cognitive schemas do not match his new environment (General Population(GP)) to SNY). Sustained observation will clearly identify this inmate, as he consistently refers to past associations and behavior with pride and nostalgia and only makes a cursory association to any current program philosophy. If possible, he will attempt to insulate himself into positions of leadership within groups. His behavior outside of the group setting will be overtly criminal and self-seeking (Hence the term Pretender). If in a position of leadership within a group, his presence will be detrimental to the perceived integrity of the group. In groups governed utilizing Parliamentary rules upon assuming a leadership position he is difficult to remove as he utilizes charming manipulation on those outside of his social group to hold sway and the threat of social sanctions against those within his group. His perceived level of success in directing the group focus will correlate inversely to his level of disruption. This inmate thrives in conflict-filled situations. Often times they will point to the most prosocial program concepts and philosophies and label them unrealistic. The best approach to this participant is similar to the approach for the Sniper. In addition, always have the most productive response in the forefront of your mind and to be realistic with regard to their meeting program goals and expectations. It is important not to be drawn into the subtle game playing and to stay rooted in the program philosophy, in fact taking a page from Twelve Step Traditions, always practice "principles over personalities".

THE IDEAL PARTICIPANT

This inmate possesses the two qualities absolutely required for personal change, willingness and desire. The inmate's location on the educational continuum is of no

consequence because he is in a state of being teachable and will take any and all steps necessary for growth. This inmate is receptive to instruction, in any form. Regardless of this inmate's emotional maturity level, he is ready to be free of the pain stemming from his poor quality of life and he wants to be and do better. This inmate desperately wants the knowledge required to empower himself and will be an active learner. Sustained observation and interaction with this inmate will clearly demonstrate his authenticity. Although this behavior can be portrayed, it is nearly impossible to sustain for a prolonged period of time. The energy required to fake a state of humility will not be worth the pay value to the inmate attempting to manipulate the process for his own gain. Most importantly, this inmate is not only identifiable by salient characteristics; there is an unquantifiable quality of "being" expressed by this inmate. The saying, "You'll know it when you see it" is applicable to this inmate.

THE EMPATHETICALLY DISCONNECTED (ED)

This is not a role inmates assume, in this guide it refers to a distinct personality trait possessed by a type of inmate who may participate in self-help groups. People associate this impairment with those defined as psychopaths, commonly identified with people who have committed the most horrific crimes or characters in movies, portrayed as possessing the following, *"superficial charm, lack of anxiety, lack of guilt, undependability, dishonesty, egocentricity, failure to form lasting intimate relationships, failure to learn from punishment, poverty of emotions, lack of insight into impact of one's behavior on others, and failure to plan ahead."*³⁴ I am in no way qualified to make that determination regarding a person; however within the scope of this guide, I will refer to personal observations regarding offenders who appear to be fundamentally incapable of making an empathic connection between their antisocial/criminal behavior and its impact on others.

This is an important distinction because when the more sophisticated inmates possessing psychopathic traits participate in groups, they are there to glean information and skills to mask their true personalities. *"Those who wish to look more empathic can learn to parrot empathic responses."*³⁵ They know they are different and many are in a class of inmate that is required to appear before a parole board for release, so in effect, it is self help, but not self help focusing on personal cognitive and emotional change.

In order to gather a basic understanding of this personality, we must acquire language related to the definition of the personality through a brief exploration of components from a model utilized to define moral transgressions called Turiel's Paradigm.³⁶ Of primary concern are two terms, **moral transgression** and **conventional transgression**. Moral transgressions relate to actions which cause direct distress to the victim, and a belief and understanding that it is wrong to physically abuse someone because it will physically hurt them. Conventional transgressions refer to actions that have social consequences, such as driving sixty miles per hour in a fifty-mile per hour zone. Basically one is bad by nature and the other is bad because it is prohibited. What is significant is if a person believes that the action still harms someone when the rules applied to either transgression are removed.

"Children with psychopathic tendencies, adults with psychopathy, and other antisocial populations do generally regard moral transgressions as more serious than conventional transgression. However, such populations are far less likely than comparison individuals to make reference to the victim of the transgression when justifying why moral transgressions are bad. In addition, when the rules prohibiting the transgressions are removed, such populations are far less likely to make the

distinction between moral and conventional transgressions that is seen in healthy individuals."³⁷

Since crime is antisocial in nature, by definition, all criminals are antisocial. However, the distinction between the "common" antisocial criminal and the emotionally disconnected must be restated. The distinction is specifically related to empathic impairment.

Typically, this disconnection is expressed in two types within the group setting. One type (Type 1) is the offender who has many of the characteristics mentioned in the pretender/Trojan Horse role. Despite this offender's ability to "parrot" seemingly appropriate verbal responses, this offender's use of pronouns will clearly demonstrate this disconnection. His language frequently contains "I statements" with little non-possessive pronoun usage. When this offender begins to speak of his offending, there will be a heavy usage of "I think" phrases denoting his reliance on cognitive processing verses "I feel" phrases denoting an emotional connection with events. This offender will acknowledge his criminal behavior but the emphasis regarding any emotional impact will be extremely egocentric and heavily tainted with cognitive and emotional anchoring to the status of his previous role within the criminal hierarchy. There will be a complete absence of shame or guilt regarding how the behavior impacted the victim and the remorse expressed will typically be in reference to the legal consequence of the behavior. For example, "I feel bad that I had to kill him. If he had not stolen from me I would not be here today."

The second type (Type 2) is best expressed utilizing a comparison between two seemingly different types of offenders:

- An offender with an extensive criminal history, who has a history of gang involvement, is under educated and with a commitment to prison for gang related murders.
- A highly educated individual, incarcerated for the first time as a result of sexually abusing his children, who has a history of high social function and productivity.

Although they are on opposite ends of the continuum regarding salient antisocial behavior, ironically, both would consider the other to be the lowest order of human being, the gang member's opinion is based on his criminal sub-cultural norms regarding sexual offenders and the sexual offender's opinion is based on the gang member's criminal sub-cultural membership. However, they both are similar with regard to their inability to empathize. Specific acts aside, it is their emphatic connections to the victims of their crimes, which are telling. For the gang member, *"Killing is a part of the game and we were both players. It was either him or me and I got off first."* For the interfamilial pedophile, *"I was only demonstrating to them how much I loved them, what is wrong with demonstrating my love and affection for my children. Only in a sexually repressive culture is this disapproved."*

The verbiage may be different, but both statements implicitly express an inability to make an empathic connection with the impact of their behavior on victims. When facilitators encounter this specific type of thinking, it is imperative that every effort is made to bring it to the offender's attention and if the offender is not receptive to this intervention, make an accurate determination regarding how the offender's continued participation will impact the group. This is of particular importance if the offender will be interacting with survivors of crime (surrogate victims) or their families.

Staff facilitators may need to seek the advice and counsel of mental health professionals in their institutions regarding the specifics of the Type 2 ED offender from

a mental health stand point, regarding the merit and potential impact of the continued participation of these individuals within the group. Group structure and rules should contain requirements regarding offenders articulating how behavior created and affected victims, this will ensure that Type 1 and 2 ED offenders "comply" and acknowledge their crimes. The reality is that the most hopeful outcome from these types of offenders is compliance based behavior (See Chapter 11), based on external restraint if they are cognitively incapable of developing and maintaining a prosocial value system based on empathic connections with others.

If individuals cannot or will not acknowledge how their behavior (With or without the emphatic component) has negatively affected others, after multiple exposures to the group (i.e. years of participation), they may simply be "unresponsive to treatment" and a determination regarding their exclusion and expulsion from the group may have to be made.

I have personally witnessed this phenomenon within the group process. There are instances where participants displaying this specific inability to be empathic have explicitly articulated their belief regarding being victims of the judicial system. During a group held prior to the visit of a surrogate victim, who was the survivor of a sexual assault, an offender, who was committed to prison for sexually abusing children, was asked what he would say to the victim, his response was, *"I would tell her I know how she feels to be a victim, as I am a victim of the criminal justice system and other professionals who conspired to have me put in prison. I was only trying to help someone overcome a mental disorder."*

As restorative justice includes relationally restorative practices (See Chapter 2), which involve victims and offenders (Victim Offender Dialogues and Victim Impact Panels), the previous example is a reason for vigilance. Not to exclude those because of some type of impairment, but to ensure that victims are not re-victimized by those who have a fundamental inability (resistant to any "treatment"), to understand their criminal behavior and its impact on others.

PART 5:

COMMON OFFENDER MOTIVATION

Motivation can be defined as dynamic purposeful, intentional, and positive—directed toward the best interests of the self... related to the probability that a person will enter into, continue, and adhere to a specific change strategy.³⁸

Offenders frequently participate in rehabilitative programs based on defined and implied mandates. If an inmate is a participant within the MHSDS he must be on psychotropic medication, have a qualifying mental health diagnosis and or participating in available groups. For others, if they are serving life terms, which can include MHSDS members, the releasing authority requires documented participation within "Self-Help" programming as an element for parole suitability.

None of these factors have adaptive, constructive, and prosocial change as their locus of control. Both factors place the offender in the location where the opportunity for enhancing their motivation for change can occur. This is important because of:

1. The changing rehabilitative model currently being considered within this system.
2. The need to not only expose inmates to evidence based programming, but to increase their responsiveness to evidence based programming.
3. The potential for prisoner releases due to changing laws and judicial orders.

CHAPTER 11

EVOLUTION OF OFFENDER MOTIVATION

Motivational interventions can facilitate the evolution of offender motivation from the previously identified factors to one focused on adaptive, constructive, and prosocial change based on the following assumptions:³⁹

- Motivation is a key to change.✓
- Motivation is multidimensional.✓
- Motivation is a dynamic and fluctuating state.✓
- Motivation is interactive.✓
- Motivation can be modified.✓
- The clinician's/Facilitator's style influences client motivation.✓ *IN CONTRAST*

An element in this evolution exists in the form of the **Transtheoretical Model of Change**.

*Substantial research has focused on the determinants and mechanisms of personal change. Theorists have developed various models for how behavior change happens. One perspective sees external consequences as being largely responsible for influencing individuals to change. Another model views intrinsic motivations as causing substance abuse disorders. Others believe that motivation is better described as a continuum of readiness than as one consisting of separate stages of change. The transtheoretical stages-of-change model... emerged from an examination of 18 psychological and behavioral theories about how change occurs, including components that make up the biopsychosocial framework for understanding addiction.*⁴⁰

This model has been introduced within Anger Management and Conflict Resolution Groups as well as Substance Abuse and Criminality Relapse Prevention curricula and has interfaced well with 12 Step models in inmate facilitated rehabilitative programming on Facility 'C'.

STAGES OF CHANGE

Many programs are action oriented programs and the participant may not be ready to take action. An understanding of the Stages of Change⁴¹ is useful in tailoring the delivery of individual instruction to participants. Within a restorative practice an understanding of the stages of change greatly increases facilitator efficacy and participant responsiveness. Identifying and working of specific processes and techniques needed to make changes and the specific stage where changes are needed in the furtherance of moving toward their ideal selves. The change process is marked by distinct stages, which have identified as pre-contemplation, contemplation, preparation, action, and maintenance.

Pre-contemplation *DENIAL — RESPONSIBILITY/ BLAME/ GUILT/ IGNORANCE*

At this stage the participant has no intention of addressing change in the foreseeable future. The most important contributions a facilitator can provide during this stage are consistency, new information and pose questions to create discrepancy within the offender. During this stage it is wise to provide constructive feedback regarding group participation and completed assessments. The relational stance of the facilitator during this stage is one of a nurturing caregiver providing a secure base needed for exploration. Engagement during this stage in any portion of the recovery process facilitates the development of an "earned attachment" between participant and facilitator.

Contemplation

The participant is aware that there are issues that need to be addressed and is seriously considering taking action. At this stage the facilitator's focus is on assisting in developing the participant's sense of self-efficacy relative to the tasks at hand by soliciting and encouraging motivational self-talk and intentions. The relational stance of the facilitator during this stage is one of a Socratic teacher, encouraging the participant to strive for insight and challenging the participant to reconcile historical beliefs and values with recovery goals. Many times the participant does not know the question to ask and that is the facilitator's function, to provide questions that will stimulate thinking regarding the benefits of changing.

Preparation

The participant has intentions for change in the immediate future and is taking the necessary action in preparation, "testing the waters or baby steps". This stage requires the development of change options and the formation of goals relative to specific problem behaviors. It is important for the facilitator to encourage the participant to seek out those who are in recovery and engaging in rehabilitation in order to assist with the formation of new social circle. The participant needs to be assisted with exploring and clearly understanding their role within the change process relative to the operation and performance of specific techniques. Another important task is to help the participant identify examples of previous successes and strengths that can be generalized for the work to come. The relational stance of the facilitator during this stage is as an experienced coach, utilizing their experiential foundation to provide insight and practical knowledge. The facilitator has "been there and done that" and is tasked with providing practical instructions and information regarding what is to come when the participant decides to take action.

Action

The participant is directly engaged (deliberate and focused action) in addressing the element(s) of the problem they are addressing. This is where the "rubber meets the road" within rehabilitative programming. The participant needs to be assisted in identifying behaviors and situations that pose a high risk to their recovery as well as skill building relative to coping. Additionally, reinforcement relative to the need for practice should be constant. The participant also needs assistance in developing new competing rewards available to them within this setting that can be generalized to other settings in order to support and reinforce their recovery and rehabilitation. The relational stance of the facilitator during this stage is a consultant; the facilitator utilizes their conscious understanding and expertise of the recovery/rehabilitation process to provide the participant with any needed knowledge regarding the finer elements of the tasks and processes required during this stage. A very important "action" is the discontinuation of the use of monikers and the glorified recounting of "war stories". Both of these behaviors keep the offender emotionally connected to their maladaptive past in a manner that is unconstructive.

Maintenance

The participant is putting forth the sustained effort and behavioral change necessary to internalize learning and consolidate gains. This stage requires the facilitator to continue to help the participant find and develop adaptive, constructive, and long term sources of constructive reinforcement. Additionally, the facilitator is tasked with encouraging the participant to continue to sustain their effort and highlight their changes and gains and inspire them to set further goals. The facilitator's most important task in this stage is to bear witness to the new lifestyle of the participant.

The relational stance of the facilitator during this stage continues to be as a consultant, maintaining contact and assisting in the fine tuning of their program.

Within each stage, specific change processes are applied. Engagement of these processes is not limited to a set number of techniques. In fact, any number of techniques can be used within each process. Cognitive, dialectical and experiential change processes are utilized during early in the precontemplation, contemplation, preparation stages and behavioral change processes are utilized in the action, maintenance stages. The following change processes are utilized within the current model being discussed:

CHANGE PROCESSES

Consciousness Raising:

The purpose of this process is to elevate the participant's awareness regarding the key elements of addiction and recovery. The more they know, the more options they have with regard to making constructive decisions regarding their recovery. The techniques used to power this process are the introduction of new information, constructive feedback from their peers, group facilitators, family, friends, staff and sponsors.

Self-Reevaluation:

This process requires participants to think about their addiction and the type of person they want and can be in recovery. This is the process they will use performing Step 4 and 10. As an element of a continued inventory it requires participants to be reflective regarding how their behavior contrasts with the ideal selves. *Does their behavior represent their highest possible self?* This process will enable participants to determine and acknowledge who are they now and what they can become in the future? What is it going to take in time and energy? What relationships and behaviors are they going to have to give up? This is a process of engaging in "Time-In" introspective work so they can see how their behaviors are keeping them locked into destructive patterns and how recovery can free them from those old patterns. A major element of Self-Reevaluation is identifying the behaviors of addiction acquired during active addiction.

Social Liberation:

This process requires that participants find and utilize new options and opportunities within their environment to support their recovery. This specifically means being mindful of the people, places, and things they will need to surround themselves with in recovery, such as attending 12 Step groups, associating with people who are engaged in recovery, involvement in activities that support and encourage recovery and rehabilitation. This process can help them simulate the life they want by creating opportunities to be responsible and practice responsibility. This process "frees" them from having to engage in old addictive behaviors that erode their thinking and jeopardize their recovery because they fear rejection from old associates. **Social liberation** frees them to engage in new behaviors within a new social culture (nurturing and restorative environments).

Emotional Arousal:

This process works closely with **consciousness raising** and **commitment**. Many times the introduction of new information and concepts and the incorporation of new values lead to inner conflict where participants are mentally and emotionally uncomfortable. As they engage in recovery their emotions may be triggered by:

- The effort required to perform various recovery practices
- Receiving constructive feedback from their helping relationships as you see how their behavior impacts others

- Their uncertainty of the benefit of a new behavior
- Their discomfort with continuing an old behavior because of their recovery efforts

These things will trigger feelings that make them uncomfortable. You would think a life of jails and prisons and ruined relationships would be enough to trigger some type of emotional arousal and it does, but until participants learn how to channel that energy in a constructive manner the potential to **regress** to old coping habits, like drugs and alcohol will be present. These feelings power the process of emotional arousal and this program intends to provide skills that enable participants to move forward in a direction that is constructive instead of going backward into destructive behaviors.

Commitment:

Commitment is an intellectual decision powered by the energy from being aroused emotionally. The energy of angst, grief and at times appropriate guilt and shame serves as a bonding agent to solidify their willingness to change with action. The commitment enables the recovering offender to focus on a task and adds to the offender's belief in their ability to successfully complete that task. If recovering offenders do not think they are capable or have the ability to perform a task, their commitment to that task will be weak. For this reason the T-STEP workbook has been structured to provide as much information as possible to assist in strengthening their resolve to make and keep a commitment to and for change.

Countering:

This process will be used extensively throughout your recovery. Countering is a process that involves deliberately exercising coping skills in response to stress and intense emotions to prevent the engagement of maladaptive avoidance and mood driven behavior.

Environment Control:

The purpose of this process is for participants to make deliberate decisions to stay away from people and places where they are exposed to the practice and reinforcement of destructive escape and avoidance behaviors. Due to the nature of incarceration participants have limited control over their global environment, so decisions relative to how and where they spend their "free time" within the prison setting is significant. This includes choosing to attend group, church, or constructive leisure time activities rather than simply "hanging out" on the recreation yard. This process works hand and hand with countering. Countering works on their response to triggers, the purpose of environment control is to lessen their exposure to triggers.

Reinforcers/Reward:

This is one of the most important processes within the transtheoretical recovery model because the key to recovery is the remediation of the participant's reward/reinforcement pathway (*mesolimbic dopaminergic reward pathway*) via neural plasticity. This is the purpose of teaching participants the skills needed to use their mind to change their brains. *Rewards are stimuli interpreted by the brain as intrinsically positive and a reinforcing stimulus is one that increased the probability that behaviors paired with it will be repeated.*⁴² The exposure to prosocial information and the application of sustained engagement of recovery practices serves to actualize long term potentiation (LTP) and extinguish addictive and procriminal behavioral schemes via long term depression (LTD). The goal is for prosocial practices to become rewarding and prosocial behaviors to become reinforced. The actualization of this process is a result of engagement of other process throughout movement between stages. MI interventions are intended to increase the participant's willingness to engage in DBT informed interventions, which

enable participants to perform recovery practices introduced within the structured 12S instruction. The process is Hebb's Law in action, "*nerves that fire together wire together.*" Participants are introduced to appropriate and constructive competing rewards via activities and behaviors required in actualizing various processes within the transtheoretical model such as ***Helping Relationships, Countering, Environment Control, and Social Liberation.***

Helping Relationships: *WHO KEEPS YOU MOTIVATED?*

The process is the material representation of spiritual connections and its elements require family, friends, peers, co-workers, sponsors and others who are supporting, encouraging and assisting in their recovery. Knowing when assistance is necessary is an indication of intelligence and being willing to accept help is not a sign of weakness, it is a sign of maturity because it is a clear indication of knowing and understanding their limitations. These are relationships they have formed or will form in and around recovery. These helping relationships are not about enabling old behavior. Effective helpers do not nag or push participants into action; they understand change is a process. These helping relationships do assist participants in participants recognize when they are in denial or trying to explain away problem behavior (rationalization and intellectualization). They also help them recognize when they are assigning their thinking and feelings to others (projection) and distributing their emotional pain to others (displacement). Helping relationships also help participants understand that there may be times when they are blaming themselves for things that are outside of their control, are counseled to remember the problem may not always be their fault, but they are always responsible for their response.

CHAPTER 12

MOTIVATIONAL INTERVENTIONS

Scientific evidence and clinical recommendation have shown the following elements of current motivational approaches to be important:⁴³

- The FRAMES approach:
- Developing discrepancy
- Flexible pacing
- Personal contact with clients who are not actively in treatment

FRAMES

The FRAMES approach is not only scientifically sound⁴⁴; it is in accord with the principles of Restorative Justice with its emphasis on holistic stake holder centric approaches. Additionally, this approach respects and is responsive to the offender's sense of autonomy, which is always a factor for consideration in this setting.

1. Feedback
2. Responsibility
3. Advice
4. Menu
5. Empathy
6. Self-Efficacy

Feedback

This element is dependent on some knowledge of the individual participant. Beyond the explanation of assessments, frequently this is specific information regarding the problem and possible consequences as they related to the individual. One of the advantages of working where I live relative to facilitating is that there is no anonymity. Within this cloistered community "every one knows everyone's business". This is useful as it allows for personalized feedback regarding why certain attempts may not be successful and what approaches may prove effective.

Responsibility

In my facilitation I have found the following to be effective in communicating the totality of participant responsibility. Upon embarking upon recovery offenders need to consider themselves the parent of a child with the following special needs:

1. This child has the disease of addiction.
2. This child has suffered years of emotional and physical abuse at the hands of others and himself.
3. This child lacks basic emotional coping skills.
4. This child lacks basic social skills.
5. This child may be undereducated.
6. This child may have little are no experience serving or being considerate of others.
7. This child may have little are no experience at living productively and prosocially among others.

They are the parent of this "inner" child and this means they are responsible for taking the necessary steps to teach their child how to live with and overcome these factors.

In addition, the use of "Religious Bypass" is a constant threat to the erosion of personal commitment when there is an over reliance on divine forgiveness. I clearly communicate the fact that they cannot rest on the "gift" of divine forgiveness, which is only a starting point. Divine forgiveness relates to their soul, but they are responsible for transforming their mind and behavior. This means living in a manner that nurtures their inner child and promotes its growth. They are responsible for educating their child regarding the particulars of his disease. They are responsible for seeking the necessary help to address their child's emotional and physical wounds, which means taking him to see the medical doctor or seeking the assistance of a mental health professional. They are responsible for providing their child with the necessary tools to deal with life on life's terms. That means ensuring their child attends groups or obtains information which teaches those skills (emotional and social life skills). They are responsible for ensuring their child "practices" his lessons and does his homework so that he becomes skilled at using those tools. They are responsible for ensuring that their child seeks the necessary academic and vocation training that he did not receive. They are responsible for ensuring that their child is surrounded by people who are actively seeking to live productive lives. They are responsible for ensuring that their child is provided opportunities to be responsible and engage in service to others. Deciding that they are worth the effort, time, and energy needed to change and developing a sense of meaning with regard to the function and purpose of their recovery requires the help of skilled professionals and paraprofessionals utilizing motivational interventions.

Advice

Advice that is problem specific, based on the expert knowledge (academic and experiential) of the facilitator is key and essential to assisting the participant move forward. This is an example of providing constructive alternative solutions, as their previous solutions brought them to prison and into group.

Menu

Constructive alternatives and options directly related to the problem must be presented to the participant that have an immediate application to the problem or situation and is responsive to the context of the correctional setting.

Empathy

As a helping trait within the correctional setting, empathy is the ability to emotionally connect to the participant's perception and or experience. This is a very important ability for the facilitator as empathy development is a fundamental goal for participants and it must be modeled. It does not mean cuddling, sympathizing, agreement, or identification with a participant; it is the capacity to express emotional understanding with the participant.

Self-Efficacy

"There is no trying only doing."

Yoda, Star Wars: Episode VI: The Empire Strikes Back

Keeping in mind that self-efficacy is not global, but problem specific, goes a long way in inspiring participants. The ability to contribute to the participant's psychological capital is a key element in facilitating within this setting. Within my facilitation, I impart the 10,000 rule, which states it takes at least 10,000 hours of practicing a skill to become an expert. As many participants have over 10,000 hours of practice in anti-social and criminal behavior they can consider themselves experts. But, changing requires practice. This involves thinking about the information they are being exposed to, considering how that information can be applied to their lives, and engaging in behavior tied to that new

information. Each time they perform those three processes in the service of constructive change, they are doing and clocking hours.

DEVELOPING DISCREPANCY

Developing discrepancy has proven to be invaluable facilitating tool because it enables the participant to begin to frame their own argument for change. When the discrepancies pertaining to their beliefs, behavior, and thinking relative to change are reflected back to them, an opportunity is present to provide information. This is most effectively performed with questions regarding how current behavior supports future goals.

FLEXIBLE PACING

As a facilitator in recovery it is of great importance that I am mindful of the need for flexible pacing and to be vigilant in maintaining a participant focused approach. As I know change is a process people "get it" at different times. Refining and honing my use of the Stage Model and motivational interventions greatly enhances my ability to craft suitable approaches for participants tailored to their rate and stage of change.

PERSONAL CONTACT WITH CLIENTS WHO ARE NOT ACTIVELY IN TREATMENT

As my present circumstances dictate a constant physical proximity with offenders in and out of groups, my desire to serve and my role as a facilitator necessitates that my contact with peers be of therapeutic value. As I strive to live the Twelfth Step, it is not a matter of if I will carry the message, but how I carry the message. Motivational approaches enable me to be a consistent and effective messenger. However, this unique circumstance (working where I live) creates what I term the Peer Educator Therapeutic Relationship Paradox. The therapeutic relationship is unequal in power with my (the peer educator) possession of specific expertise regarding information and practice (group programming) that is used to help my peers. This creates role responsibilities and obligations within my "scope of practice". However, I have a common experiential foundation with the participant and must be mindful of this fact at all times. This experiential foundation which provides my legitimacy and creditability with my peers can also be an obstacle in establishing a therapeutic relationship. There are times with this commonality, when fed by rigid and oppositional thinking of the participant contributes to him not welcoming and or discounting the proffered help. Many times the belief that I "*Can't teach him anything*" is rooted in the participant's lack of a sense of self-worth and efficacy which is projected on to me because of a shared past or circumstances of incarceration. I am always mindful of this paradox because the potential for the maladaptive expression of this paradox's dynamic is inherent in the very nature of peer education.

The process of overcoming this challenge starts with truly possessing and displaying expert knowledge in order to demonstrate an understanding and appreciation for that shared experiential foundation. This understanding keeps me mindful of my responsibility and obligation to the participant to do no harm in the furtherance of helping. Failure to be cognizant of this has the potential to deepen the participant's unresponsiveness. There are times when the failure to establish this relationship will necessitate the disengagement from the participant and referral to someone more suitable for helping him. Being a competent peer educator is not only knowing how to help others, but knowing when helping someone is out the scope of my ability.

As an inmate facilitator these principles are of the utmost importance and essential guides in this collaboration with my peers and as a matter of course each facilitator/participant contact in or out of the group setting needs to contain elements of motivational interviewing. Within the scope of the correctional restorative practice, the

facilitator is a Restorative Justice Practitioner, which means they are guides and cooperative partners in the offender's journey of rehabilitation.

This journey has the potential to be frightening, long, and at times, seemingly hopeless. Thus motivation interviewing is the corner stone of this collaborative process. Motivation interviewing enables the offender to be responsible for the work on self, but with assistance, an apprenticeship (Towards those 10,000 hours) in learning to do better, which involves the communication of new information, beliefs, and value scaffolding by the facilitator. Taking on this responsibility for self work leads to an *"empowerment through cooperation"* perspective converting "evidence based treatment" into a transformative experience.

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