

# Restorative Justice Supplement to Training Manuals

Proposed for use by  
Departments of Probation, Correction, & Parole



Compiled by Cora E. Cypser

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## Introduction:

This manual is proposed as an addition to training materials used by Departments of Probation, Correction, and Parole in their officer training programs. Many training programs concentrate on safety, security, and control. There are other aspects to becoming a well-rounded officer. Those who wish to have careers as officers in such correctional situations also often want to make a positive difference in their community and in their state. They are seeking for ways to make the world a more orderly place. They also want to be of service to their fellow human beings.

Mario Paparozzi states that professional goals in probation and parole should encompass the following:

- \* Crime prevention—Address community factors that are associated with high rates of crime;
- \* Public safety—Short-term risk management of probationers and parolees, and long term reduction in rearrest rates for individuals under supervision;
- \* Justice—For victims of crime, as well as for probationers and parolees; and
- \* Restoration—Reparations to individual crime victims and to communities affected by crime.

(For further information: “Probation, Parole, and Public Safety,” by Mario Paparozzi, in *Corrections Today*, August 2003, pp. 46-49.)

Similar goals can apply to prison professionals in Departments of Correction. As a correctional officer (in probation, prison, or pa-

role), you have been prepared to provide security and enforce the sentence prescribed by the judge. Are you also prepared to help the clients who depend on you, with their re-entry into society?

**This supplement is based on a belief in Human Rights for all persons and Restorative Justice for victim, offender, and community.**

Each prison could be considered as a miniature community. Each has its organization and its rules and regulations. Small governing bodies exist for the purpose of developing positive community interactions among the people present in their communities. Enforcement personnel in these communities are to ensure order and encourage responsibility, rather than to entrap, reprimand, or punish. The people of a community and the guardians of a community are to show respect for each other. Police and justice personnel are to be the servants and role models of their clientele, not the masters. The human rights of both the enforcement personnel and the convicted prisoners should be respected. The tools of mediation, consensus, and rehabilitation can be used to build positive attitudes among personnel and clientele.

The well-ordered officer is observant and knowledgeable about his surroundings, and willing to listen to the people under his charge. He attempts to find out the problems of the incarcerated individuals, to empathize, and, when possible, to ease their pain and to find solutions to their difficulties. In order to help officers in this service to others, some brief descriptions of the particular problems of prisoners and prisons and possible rectifying actions to be taken, are discussed in the following pages.

## **Why do people go to prison?**

The obvious response is that people go to prison when they break a law. Laws are made to encourage individuals in a society to behave in an orderly manner. People, being the diverse entities that they are, can have differences that prevent them from successfully conforming to laws. For reasons of public safety, many persons deserve to be in prison. However, legislation can have unintended consequences. The justice system can weigh too heavily on minorities and the poor. What are some of the root problems that can cause people to be lawbreakers and end up in prison?

About half of prison inmates have some form of reading disability. Children with such unrecognized reading disabilities often drop out of school and turn to street life with alcohol and drug use.

About fourteen percent of inmates have serious mental problems. These are usually persons who deserve our understanding, who have undergone trauma or child abuse, and who have not received treatment for their suppressed anger and flashbacks.

There are people who are innocent of the crime of which they are accused. This can be seen in the latest publicity about the death penalty. If so many of those on death row are innocent, there must be a like percentage of those with lesser crimes who are innocent. This injustice is possible because of our court system which can be racially biased, staffed by district attorneys who have been given legal power over the accused and who are anxious to get their man, and in which defense lawyers are underpaid and unenthusiastic. Racial bias may not be intentional in our justice system, but few of our lawyers and judges are black or Hispanic. Our juries are not the concerned members of the community, but are screened by judges and lawyers for their support of the legal system. Those who might be sympathetic to the accused are usually excluded from these carefully picked juries. Unjust laws give inordinately long terms for the drug addicted and poor. Unfortunately, the mentally ill, the addicted, and the reading disabled within our prisons do not receive the trauma treatment or the education that they need to become fulfilled persons or productive tax payers.

There are many inmates who are ready to take responsibility for their crime. Some are ready to apologize to their victims, and to make restitution or reparation. Many are ready to work hard to reduce addiction and weaknesses, and to build competence for productive law-abiding living. The attitude of officers can encourage or discourage such progress.

## **Correctional Professionals Should Be Aware That:**

\*Addiction is a disease.

\*The brain is an asset when treated with care.

\*We all have a choice in our behavior.

\*Problems like Attention Deficit Disorder and Dyslexia can be overcome.

\*Education can be profitable for both inmates and officers.

- \*Ethical values such as empathy and forgiveness can be instilled through thought provoking discussions.
- \*Prisoners can help in the making of the regulations that affect them.
- \*Prisons can be places of healing.
- \*Restorative Justice is less expensive and gives better results than Punitive Justice.

## Addiction

There are many types of addiction, the most notable are food, drugs, alcohol, gambling, sex, and tobacco. Larry Kilian, Executive Director of HELP-NJ, describes addiction to alcohol in his *HELP Newsletter*:

The urge to drink intoxicants excessively may be due to physical or psychological conditions or both. Some people can get drunk and then recover from the situation. For others, one drink leads to another until satisfying the urge to drink is ultra-important in one's life. For these people there is no turning back without the help of others.

Not all people who drink suffer from an addiction, but they can still become intoxicated. For these people the alcohol level can rise to a point where the ability to make careful judgements and to respond quickly and appropriately to changing conditions is severely impaired. Driving a car or using power tools in this condition can be extremely dangerous. (For further information: *HELP Newsletter*, 21 Sanders Place, Butler NJ.)

Many people are in prison because they could not manage their alcohol consumption. They may not remember the crime they committed. As the driving of an automobile may lead to a drunk driving charge, or even a murder charge, the carrying of a gun while under the influence should also be against the law. Any addiction can be fairly difficult to overcome. An understanding, supportive attitude by officers can be curative.

### What Remedies Will Help?

How can you, as a correctional officer, help the alcoholic? You can study up on the problem of addiction and pass the knowledge that you gain, on to those inmates affected with this disorder. Videos are available to help dispense this information. Websites that can add to knowledge of addictions are: The Alcoholic Anonymous Organization ([alcoholics-anonymous.org](http://alcoholics-anonymous.org)) and the National Institute on Drug Abuse website ([nida.nih.gov](http://nida.nih.gov)). If there are no alcohol or narcotic programs available in the facility where you work, institute such a program yourself. (Further info: *Life Without A Crutch*, L. Ingraham, S. Bell, N.

## The Brain

Briefly, the brain is a remarkable organ in the top of our head. In this organ there is what we might symbolically call a “little machine” that produces a substance called endorphins. We all have ups and downs in our lives, and when we are depressed, this little machine works hard to make us feel better. If we take drugs or use artificial means to make us feel good, the machine doesn’t feel needed, and stops working. It may take months to get the machine back into proper running order. Abused children can have stunted machines which may lead to depressed adult attitudes. Martin H. Teicher believes “Maltreatment at an early age can have enduring negative effects on a child’s brain development and function.” Lead poisoning can also affect a child’s brain development adversely. (For further information: “Scars That Won’t Heal” by Martin Teicher, *Scientific American*, March 2002, pp. 54-61.)

The brain, however, is a living organism that, over time and with major effort, can be healed to some extent. Self-confidence in this healing appears to be a prerequisite, and, again, the understanding and support of officers can help.

### What Remedies Will Help?

What can you, as an officer, do to help the depressed? You can keep them busy by giving them interesting things to do. In nursing homes there is often a person who assists the elderly with creative projects. Encourage painting and writing. Some inmates find their own outlets, such as leather working, knitting, sewing, and pottery making. Having them prepare for jobs helps them to look forward to the future. Videos about different job possibilities or skills can give inmates hope and can make officer supervision of inmates easier.

## Choice

Who owns your mind? When we think about ourselves, do we realize that we are the product of our experiences, our society, and our genes? Do we feel that there is nothing we can do to be different from what and who we are?

Some may feel that TV commercials have programmed their minds. Some may feel that they have no choice but to work at a job

they do not like because they have to support their family. An inmate may feel that he has no choice but to stay in his cell and endure his sentence. An officer can remind those in his care that they do have a choice in their behavior, and that they can take responsibility for their thoughts, their words, and their actions.

It is important to remember that in many situations, we do have a choice. We can choose to think uplifting thoughts, to speak wise words, and to program much of our time in a positive manner. Below is a variation of “You Have A Choice” from *The God Memorandum* as found in the book, *The Greatest Miracle in the World* by Og Mandino.

**You Have A Choice**

- Choose to love ... rather than hate.**
- Choose to laugh ... rather than cry.**
- Choose to build ... rather than destroy.**
- Choose to try ... rather than quit.**
- Choose to praise ... rather than gossip.**
- Choose to heal ... rather than wound.**
- Choose generosity ... rather than greed.**
- Choose to act ... rather than put off.**
- Choose to grow ... rather than rot.**
- Choose to bless ... rather than curse.**
- Choose to live ... rather than die.**
- Choose to forgive ... rather than retaliate.**

## **Reading Handicaps**

What if an inmate has trouble reading? What if one has trouble writing? What if someone in your care is dyslexic?

Over twenty percent of the people in this country have difficulty reading. These may range from people who are mentally slow to those with very high intelligence. One of the most common reading disablements is dyslexia. Having dyslexia does not mean that you are stupid. Reading is a very artificial skill. People did not use reading and writing with any regularity until about 4000 years ago. People in different countries have different alphabets and read in different ways. The Japanese read up and down. Those who speak Arabic read from the right side of the page to the left, while English speakers read from left to right.

Those who are dyslexic have minds that see things differently.



They may have compensating skills such as a musical or artistic ability. They may be very good at memorizing information. Thomas Edison, the inventor, was dyslexic. So was Governor Rockefeller of drug law fame. Knowing the problems of those with reading disabilities, Rockefeller influenced passage of a law in New York State to provide extra support for dyslexics in the educational system of New York State.

Unfortunately, this law did not receive the publicity that it deserved, and teachers in schools did not learn to recognize the dyslexics in their classrooms. These students were often mistakenly labeled as stupid by their teachers and classmates. They would lose self-esteem, drop out of school, look for a job and not find one because of lack of education, and get very discouraged. Many took to dealing in drugs, or even became hooked on drugs. The next step was often prison.

If these individuals had been given the prescribed special educational treatment for dyslexics, they might have avoided prison and become successful in business or technological positions.

Signs of dyslexia include:

Letter reversals (mistaking “d” for “b”, and “p” for “q”).

Word reversals (mistaking “tap” for “pat”).

Inversions (mistaking “M” and “W”, or “9” and “6”).

Transpositions (reading “felt” as “left”, or changing the order of telephone numbers).

Substitutions (reading “house” for “home”, or “them” for “the”).

Dyslexia has other related disabilities. There is *dyscalculia* which makes it hard to understand math concepts. *Dysgraphia* shows up when someone has trouble writing words down. *Dyspraxia* is when a person has difficulties planning ahead, or doing three commands in a row, or choosing between choices in a multiple choice question. *Auditory processing* is when a person doesn't hear sounds correctly and mispronounces words. An example is the child who calls “spaghetti,” “busgetti.” All these disabilities may be minimized if recognized and helped with corrective practices.

If the inmate is under 22 years old, New York State owes him the special education that has been legislated for the dyslexic. If he is over 21, he is theoretically due the education which was denied him

as a child. If this education is not forthcoming, he can often be helped through practicing reading with someone who is a capable reader. There is more to training dyslexics than practice, but many times continual practice will help a reading disabled individual to become a better reader. The majority of the reading handicapped in New York State prisons come from school districts in the New York City area which have not supplied their reading handicapped students with sufficient reading help. The state owes these now-grown students the help that they were denied when they were children. Handicapped prisoners are entitled to canes and wheelchairs to ease their disabilities. In a similar manner, the reading handicapped are entitled to programs that will help them recover, if possible, the education they missed out on, that was mandated for them in their public schools before they turned 22 years old.

### **What Remedies Will Help?**

How can you, as a corrections officer, help the reading impaired inmate to become more self-sufficient?

Dyslexia can take many different forms, and involves different pathways in the brain and varying muscle connections. Some cases also involve hearing and speech difficulties. There are special schools where techniques are taught that form new pathways and give the dyslexic new insights as to how his methods of understanding differ from others. Specially trained teachers are the best response to the problems of dyslexia. A second method of assistance is practice. A very small number of dyslexics cannot overcome their disability, but most others profit from practice and encouragement. Those with dyslexia are quite intelligent and usually have compensating qualities, such as leadership ability or artistic talent. An officer can make sure that a reading handicapped individual has books to practice from that suit his abilities and also his particular religious faith. Many dyslexics are content to watch TV, but a better solution to their problem is to have the Chaplain issue them a large print Bible, Koran, or Daily Word, and to have the individual read to an officer, counselor, or an assigned inmate on a daily basis. (Further info: "New Science of Dyslexia" by Christine Gorman, *Time Magazine*, July 28, 2003, pp. 52-59.)

# Education

It can be a lifelong process to educate yourself and the others around you. Inmates value the chance at education very highly. The higher the degree obtained by an inmate while incarcerated, the less likely he/she is to recidivate. Below are two letters by incarcerated individuals which show the value many inmates attach to the chance to be better educated.

The value of an education to an inmate is described in the following essays:

\* \* \* \*

## What Education Has Meant For Me

Elisha Cherry Jr.

Education has been a very positive and freeing experience in my life. It has allowed me to free myself from the shackles that were holding me in bondage. By bondage, I mean the values and morals that I chose to live by, in my mind.

My formal education was acquired during my imprisonment:— G.E.D., A.A. Degree, B.A. Degree, and soon to be Masters Degree. Education was the vessel that allowed me to feel good about myself. When I first received my G.E.D., I felt a sense of self-worth. The achievement said to me that I can like myself and that I could be something in life, if I tried. When I started feeling good about myself, it allowed other doors to open for me. I began, not to look at myself as a failure in life, but as a man who found a meaningful way to understand and cope with life in a realistic manner.

After I started to like myself, and feel good about my identity, I put God back into my life. I needed to put spirituality back into my life. It gave me a sense of wholeness that I had been missing. So as you can see, education started a progression of achievements and acceptance in my life, achievements I could never have obtained without feeling good about my identity.

In conclusion, I know that education is the first step to building a person's self-esteem. A person cannot move towards a productive life, without feeling positive about who they are in life. This is why education is so important to me. It can open a new world for a person if given a real chance. It truly worked for me, and a great number of prisoners I have known during my incarceration, which has been over twenty years. Education can be a start to a productive and positive change in life. It has worked for me, and can work for anyone.

\* \* \* \*

## What Education Means to Me

## Jack Lee Miles

Many men come to prison not realizing they have choices or opportunities in life, because they do not have an education that would help them realize what choices or opportunities are all about. The schools in society are not fully doing their job. They do not adequately deal with troubled youth. Often kicking them out of school is the educational system's way of dealing with those youth. I was one of those troubled youth and I ended up serving eighteen years in prison, in part because the New York State educational system did not do a good job of educating me concerning choices.

Now I have obtained my G.E.D. since coming to prison and have obtained an undergraduate degree and will earn my Master's Degree this June 2000, en route to a Ph.D. Education to me means that I now understand, and I have choices and opportunities in life to live, work, and be as I choose. Education to me means never having to come back to prison again. I now have the social skills required to remain a productive member of society and will go on to advocate that education was the key to my personal fulfillment of understanding who I am. If I was a member of society right now, I would rather have an educated person released from prison as opposed to an uneducated person released from prison.

Education to me also means a whole new world of endless possibilities for me to explore. Education, too, means that I must go on to help our youth in society see that they have opportunities to become productive members of society as opposed to being imprisoned. Unfortunately, there are no longer educational programs in the prisons, and for this reason society will pay dearly unless educational opportunities are placed back in the prisons.

\* \* \* \*

An officer may respond to these essays by saying that it isn't fair to give an education to an inmate while the officer cannot afford to attend college. If you find yourself jealous of inmates acquiring education, ask yourself the following questions. (1) Does inmate education make your job easier? (2) If they were unable to get an education when they were young, shouldn't they be given this later day opportunity?

To find help for himself in this situation a correctional employee can contact his union representative or someone above him in the chain of command and help them set up a career advancement program. The union should be able to formulate a continuing education program, paid for by DOCS, that will give officers a chance to further their education in psychology and social services (at either a

nearby college or by bringing courses to the facility) so that officers can acquire A.A., B.A., or Masters degrees, by taking several courses a year. Another choice that is sometimes available is to take a full time course in health or social services, and repay by working for two years in a prison or health care institution.

## Forgiveness

Robert Enright and Gayle Reed of the International Forgiveness Institute define non-forgiveness in the following way.

What forgiveness is not:–

-Forgetting/Denial: Deciding to ignore the effects of the wrongdoing with the passage of time.

-Condoning: Deciding nothing that bad happened, and that it won't happen again.

-Excusing: Believing that the person did this because ... and that it wasn't really his/her responsibility.

-Condemning: Deciding that she/he deserves to know they have wronged me, acting from a sense of moral superiority.

-Seeking Justice or Compensation: The act of forgiving doesn't demand compensation as a precondition.

Enright and Reed define forgiveness as follows:

What forgiveness is:–

-It is a response to an injustice (a moral wrong). It is a turning to the "good" in the face of wrongdoing.

-It entails merciful restraint from pursuing resentment or revenge. It entails generosity or offering good things such as: attention, time, remembrances on holidays. It entails moral love or contributing to the betterment of the other.

-It is the foregoing of resentment or revenge when the wrongdoer's actions deserve it and giving the gifts of mercy, generosity and love when the wrongdoer's actions indicate that he/she does not deserve them.

-As we give the gift of forgiveness we ourselves are healed.

-It is a freely chosen gift (rather than a grim obligation).

-It is the overcoming of wrongdoing with good.

(For further info: International Forgiveness Institute, PO Box 6153, Madison WI 53716-0153.)

If you, as a corrections officer, believed that forgiveness or lack of it, was one of the major problems of the people in your care, you should formulate some handy words that might help their situation and thus

make your job more pleasant. There are several aspects to forgiveness:

Some people cannot forgive a person for what that person did to them and thus build hatred in their hearts.

Some people cannot forgive themselves for what they have done to another.

Some people crave forgiveness from another.

Some people believe God cannot forgive them.

Holding a non-forgiving attitude can be harmful to the person who holds it. The poet and philosopher Luther Sanders, in his poem on the back cover, describes how hatred can make us “rotten to the core.” Hatred has much to do with lack of forgiveness.

## **Government and Laws**

There are three branches to our government, the legislative, the executive, and the judicial. Our forefathers planned for balance among these three branches, so that the people would not be subjected to the whims of dictators. The legislative branch is to make the laws with the assistance of the people. The executive branch is to enforce the laws. The judicial is to interpret the laws.

Many governments around the world have dictatorial leadership that makes the laws, interprets the laws, and enforces the laws. There are no checks and balances, but only raw power. Such governments entrap their citizens with laws that the citizens have not agreed to obey. Prisons make their own regulations; they interpret their own regulations; they enforce their regulations. Prison inmates are usually unable to protest rules and regulations foisted upon them. Prisoners families are often too poor or frightened to protest wrongful treatment of a loved one.

What can an officer do to help?

According to *The United Nations Declaration of Human Rights*, all human beings have the right to participate in their government. Many prisons have an inmate liaison or allow grievance hearings that empower inmates to protest regulations or unfair treatment. One method of operation is that of consensus where a group of persons concerned with an issue form a circle and everyone gets a chance to express an opinion and also a possible solution. Another problem

solving method is that of mediation, where a non-involved third party listens to the concerns of two conflicting parties and helps them to resolve their differences.

Tim Newell worked for the Prison Service in England for 37 years. He recently retired after ten years as the governor [superintendent] of Grendon and Springhill Prisons. As governor, he avoided the often punitive and stigmatizing practices of typical prisons. Instead, he created a therapeutic community environment that incorporated principles of restorative practices. He says:

1. *Complaints and requests systems.* The requests and complaints of prisoners can be considered through an open process of mediation and direct communication in order to establish what happened, who was affected, in what way and what should be done to put things right.

2. *Adjudications.* Disciplinary hearings form a critical focus of many prison systems. How infractions of the rules are considered by the prison sets the tone of staff attitudes and prisoner compliance in many prisons. To offer an alternative process of a circle is a dramatic way to express the concept of staff and prisoners working together to resolve conflicts rather than reacting to them stereotypically. This process can be seen to gain a win-win setting, rather than the inevitable win-lose one of blame and scapegoating.

3. *Anti-bullying strategy.* This work, when informed by restorative justice principles, is based on developing an awareness of behavior and confronting bullying through conferencing rather than by removing the victim, which is sometimes seen as the solution.

4. We certainly had the lowest escape rate in England. We had the lowest assault rate of all prisons. Also, we had the highest involvement of prisoners in programs: 100 percent in Grendon.

(For further info: International Institute for Restorative Practices, June 2003, at <http://www.restorativepractices.org/Pages/newell.html>)

## **Mental Health**

Is incarceration the solution for every offender? Think of the mentally ill. Putting these unpredictable people in Special Housing Units only worsens their condition. Prozac and like medicines are merely temporary band-aids. When calming drugs do not work, and confinement is necessary, a qualified officer can step in with enlightened confinement procedures. Some patients need to take their medicine in order to be less dangerous to themselves and others. However, prescription treatment of inmates needs more oversight. An inmate may be given a dosage of mind altering drug, to which he has adverse reactions. The

physician may not see this inmate for another month. Daily checking by a qualified officer on the inmates stability may show the need for a change in prescription and may be a helpful remedy to the afflicted inmate.

(For further info: "Mentally Ill Offenders," Michael Maloney, Michael Wood, Charles Jackson, *Corrections Today*, April 2003, pp. 100-103.

Also: "Juvenile Offenders with Mental Health Needs," Vicki Spriggs, *Corrections Today*, February 2003, pp. 64-66.)

### **What Remedies Will Help?**

Besides being a check point for the inmates daily disposition, how can you, as a corrections officer, help the mentally ill in your care?

It has been observed that when breaking horses, kindness and carrots work vastly better than cruelty and whips. The same is true of the human being. Psychologists have criticized the confinement of the mentally ill inmate in solitary. It is difficult to supply a support team for the mentally ill in a prison, but an officer can encourage support among those in his care through Alternatives to Violence Programs and group exercises. Individually, he can introduce therapy through creative arts that keep the mind busy. Enlightened oversight of those in confinement can supply education or enable the confined to teach skills to each other.

(For further info: "Unleashing The Armies of Compassion," J.C. Watts, Jr., *Corrections Today*, Dec. 2002, pp. 82-84.)

### **Physical Health, AIDS, TB, Hepatitis**

Prisons have responded positively to HIV/AIDS, and have rescued many lives with health education programs, yet there is still much effort needed.

The 11.5 million prisoners released from the nation's prisons and jails experience highly disproportionate rates of chronic and communicable disease and mental illness than the nation as a whole. For example, in 1996, although only three percent of the U.S. population spent time in a prison or jail, between 12 and 35 percent of those in the U.S. with selected communicable diseases passed through a correctional facility. These include AIDS, HIV infection, hepatitis B and C, and tuberculosis. The study concluded that half of jails and 10 percent of state and federal prisons lack mandatory TB screening, either at intake or annually. In addition, most prisons and jails fail to conform to nationally accepted health care guidelines for mental health screening and treatment.

The study cited several health interventions that are cost-effective or save



costs: universal syphilis screening, routine screening of men and women for gonorrhea and chlamydia; an HIV program of voluntary counseling and testing for HIV-infected prisoners; universal screening for TB in prisons with HIV rates that meet the average or higher; and universal screening for hypertension and diabetes.

Information from *FAMMGram* Spring 2003.

How can an officer help in this situation?

Officers can be aware of symptoms. They can keep records of those ill in the area of their responsibility. They can be helpful in getting the ill to the prison clinic. With HIV problems officers can show videos to educate on options, and be sure that inmates are getting required treatment.

Those who are in prison frequently find that no one is anxious to help them. Medical departments can be understaffed and underfunded. What can an inmate do? The solution to this is to get inmates to help themselves. What is an inmate to do when he has requested medical help for a problem and no help seems to be forthcoming? Perhaps he even has someone on the outside who is concerned about his health problem, and this family member is likewise unable to acquire medical help for him. Inmates are limited in their ways to find outside help or even to find inside help. When clinical help is not forthcoming, officers can help inmates to look inside themselves to find physical, mental, and spiritual resources by giving friendly advice:

1. Tell the inmate to take care of himself. With major disease or wounds, help him to keep trying for proper medicine or hospital treatment. With minor fever, have him drink lots of water and stay warm. If he has aches and pains, have him rub the affected area gently. If available, have him use moisturizing lotion and massage.

2. Suggest that the inmate take the medication as prescribed. If he is in doubt, have him ask the medical department in a polite manner. If he has a condition that requires ongoing medication, have him request renewal of the prescription one week before he will run out. When he receives the new prescription, have him check it against the old. If there is a difference, have him check with medical staff to be sure the new prescription is correct. If he does not understand why a medication is prescribed or what its action is, caution him to ask nicely to have more information about it. Tell him not to expect better health care than is available in the community. Free world people do not have a doctor in their homes 24 hours a day. Doctors and nurses make sorry mistakes in public hospitals. Help the inmate to help himself as best he can.

3. Have him write down the dates and results of different medications and note how the medications affected him. This is particularly important with mental meds. There is more choice today with various mental treatments. Help him to get more frequent appointments with medical staff.

4. Psychological counseling is in order. If the inmate gives respect to others, he will find out that they in turn will respect him. A cheerful inmate makes for an easier inmate/officer relationship.

5. Have the inmate become interested in what he can do to improve the conditions of incarceration. Be conversant about restorative justice, rehabilitation initiatives, and transitional services, and talk them up with groups of inmates. If an inmate has a reading difficulty, have him ask for help to read available information on relevant topics. If he can read, have him find someone who can't read that he can help to become a better reader. Help him to see the broader possibilities of service to others in the prison environment.

6. Advise him to turn his suffering into something positive, to remember that Buddha, Jesus, and Mohammed suffered physically and mentally. Have him offer a prayer that his suffering may benefit someone else. Have him consult the chaplain as to how prayers and suffering can be used for the betterment of self and others.

## Restorative Justice

Restorative Justice considers us all as fellow human beings and encourages us in helping one another, rather than using verbal put-downs or exercising excessive control. The word *justice* has different meanings for different people. We speak of our justice courts and our justice system. Those who feel mistreated by this system call it an injustice system. Our state supported justice systems are often punishment oriented. Recently, this punishment approach is being questioned as expensive and not productive of positive results, particularly with drug sentences.

A Brown University Study in 1998 came up with the following annual costs for treatment of a drug addict, which shows that Restorative Drug Treatment is less expensive than the punishment of incarceration.

### Costs for Treatment per Year

Regular Outpatient	\$1,800
Intensive Outpatient	\$2,500
Methadone Maintenance	\$3,900
Short Term Residential	\$4,400
Long Term Residential	\$6,800

(For further information: PLNDP National Project, Brown University, Alcohol Addiction Studies, Box G-BH, Providence RI 02912.)

We can speak of Restorative Justice and Transformative Justice. What are we restoring? What are we transforming? We are looking for the fulfillment of all the individuals involved in a debilitating situation. Restorative justice seeks to provide positive reinforcement for the victim, the offender, and the community. In some cases the situation cannot be restored, but the community, the victims, and the offenders can undergo inner transformations. Restorative Justice can be practiced in community mediations, in sentencing circles, within families, in family conferencing, in alternatives to violence workshops, in parenting classes, in psychiatric and social services counseling, in influencing positive legislation in our governments, in missions to the marginalized, in worldwide efforts to aid the terrorized, cure disease, and educate the disadvantaged. Emphasis is placed on the qualities of responsibility and forgiveness, and the obligation to make right out of what has been done wrong, if possible.

Some restorative approaches are assisted by community justice circles, youth courts, victim offender mediation, cross-age tutoring, mentoring, decision making programs, AA, healing of trauma, structured work experience, or dispute resolution training. Young offenders are viewed as resources, rather than liabilities. Older offenders can also be viewed as cooperative members of society and as possible future taxpayers. One of the greatest environmental wastes in our country today is the waste of persons confined in prison because of drug or alcohol related offenses.

(For further info: "Citizen Circles," by Ed Rhine, John Matthews II, Lee Sampson, Hugh Daley in *Corrections Today*, August 2003, pp. 52-54.)

When considering our prison system and the drug laws, we notice that many of the victims are the inmates' families or the inmates themselves. Children of drug addicts who wish their parents were cured of such a horrible affliction, find themselves being shuttled into foster care, or given to already overburdened relatives. Restorative justice would recommend restoration of the drug addicted family member and consolidation of support services for the family. If

prison time is necessary, it could be spent in effective rehabilitation.

Restorative Justice does not exclude the need for prisons and authority structures to keep order. Ron Claassen recognizes that not all offenders will choose to be cooperative, that “there is a need for outside authority to make decisions for the offender who is not cooperative. The actions of the authorities and the consequences imposed should be tested by whether they are reasonable, restorative, and respectful (for victim, offender, and community).” (Further info: contact Center for Peacemaking and Conflict Studies, Fresno Pacific University, 1717 South Chestnut Avenue, Fresno CA 93702, web page rjp@fresno.edu)

Then there is the problem of Capital Punishment, the death penalty, which is all too often dealt out to innocent people. Every human life is precious. Pope John Paul II states in his 1995 encyclical, *The Gospel of Life*, "Not even a murderer loses his personal dignity." Our respect for life must be across the board, unconditional, upholding the sanctity and dignity of the mentally ill, the convicted criminal, and the innocent baby in the womb. The death penalty is inconsistent with the concept of Restorative Justice and respect for the human rights of all people.

## **Human Rights for All**

To enhance his own safety and to build self-esteem in his clients, an officer can help to upgrade the justice system using appropriate restorative justice practices. These practices are based on interpretations of *The United Nations Universal Declaration of Human Rights*, of which the *Preamble* states: “It is essential if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.” A short perusal of the *Declaration* may help us to think more concisely about human rights and responsibilities regarding prisoners, those who imprison them, and those who oversee them.

*Article 1 - All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.* This Article proclaims a spirit of friendship and equality. Prosecutors and judges in the criminal justice system should always treat the accused as an equal in dignity and rights.

*Article 2 - Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex,*

*language, religion, political or other opinion, national or social origin, property, birth or other status.* We find many of these forbidden distinctions being exercised in our world. Race is far too often a factor in convictions. *Article 3 - Everyone has the right to life, liberty and security of person.* Those placed in our prisons are guaranteed little security of person in what may be for them a fearful environment. Those under the sentence of death, obviously cannot exercise the universal right to life.

*Article 4 - No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.* Conditions of enslavement tend to appear when one segment of society makes laws that control a nonvoting segment of that society.

*Article 5 - No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.* Those incarcerated in prison can be the subjects of mental and physical abuse. Freedom is restricted in solitary confinement and Special Housing Units. Such isolation severely affects those inmates who are mentally ill, and contributes to mental illness in others. When there is a question of cruel and unusual punishment, officers may be held legally accountable.

*Articles 6-11 -* These articles affirm the legal rights of ALL people to fair and public hearings, with the presumption of innocence until proved guilty. ALL are equal before the law and are entitled without any discrimination to equal protection of the law. ALL are entitled to equal protection against any discrimination. We often find that the rich enjoy these rights, and the poor cannot afford them.

*Articles 12-20 -* These articles affirm the right to privacy, freedom of movement, asylum, owning of property, freedom of opinion, and peaceful assembly, rights which many prisoners do not enjoy.

*Article 21 - Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.* The right to vote is both a right and a responsibility. If we want to develop responsibility in the incarcerated, we should help them to be informed on political issues. We should have them vote, both while they are incarcerated and certainly after they have served their sentences. Only two states out of fifty allow their prisoners to vote. *The Declaration's* associated document, *The International Covenant on Civil and Political Rights* provides that prisoners should be able to vote. Voting by prisoners occurs in most first world countries.

*Article 22 - Everyone, as a member of society, has the right to social security and is entitled to realization of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.* ALL people should have the possibilities for fulfillment, including those who are functionally disabled, dyslexic, or suffering from insufficient

education.

*Article 23 - Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. Everyone, without any discrimination, has the right to equal pay for equal work. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. Everyone has the right to form and to join trade unions for the protection of his interests.* If prisoners are assigned to work in the prison environment, they should receive a just and favorable remuneration, enabling development of a work ethic and an ability to contribute productively.

*Articles 24-30 - These articles affirm the right to leisure, the right to an adequate standard of living, housing and medical care, education, cultural rights, a peaceful social order, and a community in which rights and freedoms can be realized. Correctional authorities should use supervision and confinement as opportunities to educate and transform those entrusted to their care, so that ALL can enjoy the above cited rights.*

There are *pro* and *con* discussions as to how many privileges should be taken from a person who is convicted of a crime. The above articles can assist the correction officer to think about the part he might play in helping the client who is incarcerated, to become a responsible and fulfilled person.

## **Suggested Training Exercises**

One way of being prepared for acting calmly in an emergency is to practice beforehand what options you have. Can you act a part in order to avoid possible violence? Change your world with kindness! Those who are kind are in control. Acting out a scene before it happens can help to create non-violent solutions when the imaginary scene becomes a dangerous reality. Role playing in officer training groups is an effective teaching tool for demonstrating alternative behaviors to be used in real-life situations. Results are often enlightening and humorous.

### **Guidelines for Doing Role Plays**

- 1-A group decides on the subject of the role play and a possible scenario. They may choose a scenario in which they have become personally involved in real life.
- 2-A facilitator selects 3 to 6 volunteers who wish to participate in the role play.
- 3-Those chosen do not play the role of themselves in the role play. For

instance, if the topic is an argument between a father and son, the person who is the father in the real life situation, should play the part of the son (or daughter) who is his opponent. That way he will get to see the other person's viewpoint more clearly.

4-Participants choose a fictitious name for their part in the role play and this name is written on masking tape and taped onto their shirt.

5-One of the participants is also to act as an announcer, briefly naming and describing the actors and setting the scene.

6-The group facilitator introduces the announcer, and the role play takes place.

7-The group facilitator cuts the action when the outcome is clear, or when the role play situation becomes decidedly dangerous or uncomfortable.

8-Debriefing the role play is very important. The facilitator asks each person who played a role, "How are you feeling right now?" He starts with the actor who seems most upset and continues until all actors have had a chance to express their views and feelings. The facilitator then takes the actors out of their roles by having them remove their masking-tape name-tags and announcing that they are back to being themselves.

### **Topics for Role Plays**

The group may make up their own topics or experiment with one of the topics listed below.

1-Your new gold pen that your wife gave to you for your birthday is missing. At work you see a fellow employee using a pen that looks like yours.

2-You suspect that one of your fellow officers is smuggling drugs to a prisoner.

3-An inmate reports to you that she is worried about being molested by another officer.

4-An inmate reports to you that another inmate is out to destroy a third inmate accused of child molestation.

A discussion of other possible solutions to the role play situation can be helpful.

Group circle exercises for officers where every officer gets to express his point of view are also helpful. For example, a topic to be discussed might be: A conflict I solved non-violently (or with less violence than was expected). Below is a list of ways to respond to confrontations that might be discussed in such an officer discussion group. Such a discussion group can be called a *wisdom circle* because the wisdom that is in the group is made available to all the participants.

## Possible Ways to Respond to Conflict

- Withdraw or ignore.
- Look ahead to possible consequences.
- Pause; give yourself a chance to think.
- Make a gentle response.
- Ask others to intervene or mediate.
- Strive for a win-win solution.
- Be adult enough to apologize.
- Stand your ground and reason calmly.
- Leave temporarily to resolve later.
- Ask others to join your position.
- Grant respect by listening and feedback.
- Admit the rights of others.
- Deliberately control your response.
- Recognize the humanity in the other.
- Agree to discuss later.

(Info from *Alternatives to Violence Project Workbook* available from AVP Distribution Service, 844 John Fowler Road, Plainfield VT 05667.)

## Workplace Affirmations

Forming positive community groups where you work is another method of forestalling violence. The process of affirmation at the end of the day is a technique sometimes used in the business world. Employees gather for 15 minutes before quitting time and speak on what they liked about their day. The input should be primarily positive. They also may express their feelings about incidents that may have distressed them, but should suggest alternative solutions to the problem mentioned. The formula for this expression can be spoken out as:

**I feel ----- about a particular incident -----  
because ----- . Perhaps we can -----.**

For instance, for an incident where someone got pushed and consequently tripped on the stairs, the blanks in the statement might be filled in:— I feel badly about being clapped on the back when I was on the stairway, because I wasn't prepared for that clap, and I almost fell down the stairs. Perhaps next time we are on the stairway and you want to get my attention, we could wait until we get to the bottom of the stairs to interact.

Affirmations and discussion circles can also be used with great success within one's family.



Correction officers usually don't have time at the end of the day to interact much with their fellow officers. They may walk out together at the time of changing shifts, or speak briefly during the day. This builds some supportive community, but does not engage the whole shift. However, affirmations can be passed on, person to person, and some debriefing of feelings may be allowed to surface when shifts are ending.

A great deal of officer time is spent dealing with inmates, and shortly before he goes off his shift, an officer may reserve a spot of time to affirming inmates, hearing their reactions to the happenings of the day, and their suggestions for improvement.

Then there are the officers concerned with parole and probation. They are to protect the community from the offender, and at the same time, integrate the offender back into the community. This dual purpose makes for quite a challenge.

For further info: "Organizational Change and Staff Empowerment," by Charles J. Binder, *Corrections Today*, February 2003, pp. 67-69.

## **The Process of Building Community**

As the world is not a perfect place, we may never arrive at the ideal community guided by the ultimate justice system. However, we have learned that giving one group of men power over another group of men, can lead to fear, intolerance, and abuse. A punishment-style prison or political situation inclines to make inhabitants into punishment people whether they are the overseen or the overseer.

Following the principles of Restorative Justice is an opportunity for making a more positive work environment and also a small way to improve the world. Those who govern other people, those who are responsible for the welfare of other people, those who seek to build a just community, and also those who have broken the law, all these people have both rights and responsibilities. Assuring the human rights of corrections officers, police and probation officers, and political officials as well those of inmates and oppressed peoples of the earth would both improve personal relationships and lessen tensions in the criminal justice situation and between nations.

Martin Luther King, Jr. spoke of his vision of the Beloved Community where all people could respect one another and dwell in peace. We could look at this type of compassionate community as the best

method of governance available. His philosophy is expressed as follows, “Nonviolence means avoiding not only external physical violence but also internal violence of spirit. You not only refuse to shoot a man, but you refuse to hate him.”

The major religions have similar beliefs. The Muslim notion of *jihad* is not necessarily waging a bloody war, but is the process of working for harmony and justice in the community. It can be considered a holy pilgrimage, a journey to reach the center of truth and justice within ourselves. The Muslim leader Sayyid Abul Ala Maudoodi (in *Tafhimat-1*, p. 69) believes, “To change people’s views by means of the pen and the tongue, and to bring about a revolution in their minds, is also jihad. And to spend money for this end, and to exert oneself physically, is jihad too.”

(Further info: <http://tariq.bitshop.com/misconceptions/jhad/leaders.htm>)

The Buddhist ideal of the Eight-fold Path defines responsibility for one’s conduct, which also makes for positive relationships among people, thus enabling good government.

In order to enter into the process of structuring responsible community, the Hindus make use of *ahimsa* (harmlessness, empathy, compassion) and *satyagraha* (adherence to truth). “Non-violence doesn’t just mean not doing violence; it’s also a way of taking positive action to resist oppression or bring about change.” (Further info: “The Ethics of War” in *Religion & Ethics*, from *Young India*, 27 February 1930.)

(Also info at: [www.bbc.co.uk/religion/ethics/war/nonviolence.shtml](http://www.bbc.co.uk/religion/ethics/war/nonviolence.shtml))

Christians see the Kingdom spoken of by Jesus as the Holy Realm or best method for handling relationships among people. The methods or keys to enter this peaceful kingdom are compassion, forgiveness, and understanding.

In our search for the peaceful community, it is wise to state objectives. Small governing bodies can use mission statements to clarify the directions they choose to go in.

The mission statement of the Department of Corrections in Alaska is very brief:– “To protect the public by incarcerating and supervising offenders.”

The State of Montana Department of Corrections expands beyond simple incarceration and states its dedication “to Public Safety and trust by holding adult and juvenile offenders accountable for their actions against victims through custody, supervision, treatment, work, restitution, and skill development.”

In order to heal  
victim, offender, and community  
make use of the following  
Restorative Practices—

*Circle Sentencing*  
*Kindness*  
*Parenting Programs*  
*Drug Courts*  
*Alternative Sentencing*  
*Social Justice*  
*Transformation of Values*  
*Youth Programs*  
*Forgiveness*  
*Voter Registration*  
*Generosity*  
*Mental Health Facilities*  
*Positive Thinking*  
*Non-Violence Training*  
*Job Training*  
*Transitional Services*  
*Mediation*  
*Drug Rehabilitation*  
*Education*  
*Family Counseling*  
*Tolerance*  
*Respect for Others*

## I Love My Enemy

*This poem is dedicated to racists and bigots.  
They, too, need love.*

I know it's wrong to hate, because while I hated you, I lost my sanity.

I know it's wrong to hate, because while I hated you, I stayed confused and hostile.

I know it's wrong to hate, because while I hated you, I was destroying my inner me, and I was rotten to the core.

I know it's wrong to hate, because hate in itself is self-defeating. It dissipates one's vital forces.

I know it's wrong to hate, because Jesus said it, Ghandi said it, and Dr. Martin Luther King, Jr. said it, and I know that they were the spirits of truth for out of them came virtues that heal nations of people.

Now, if I am still your enemy, love me, and maybe you, too, can regain your sanity.

And we can live together as brothers and not die like fools.

*Luther Sanders  
in The Road to the Kingdom*

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