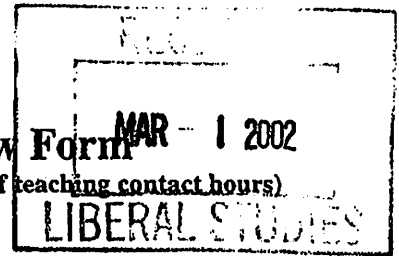


UWUCC 3/19/02

01-66

Senate 4/2/02



Undergraduate Distance Education Review Form

(Required for all courses taught by distance education for more than one-third of teaching contact hours)

Existing and Special Topics Course

Course: CRIM#81 /W/ TERRORISM

Instructor of Record: John J. Gibbs phone: X 2720 e-mail: jgibbs@iup.edu

Step One: Department or its Curriculum Committee

The committee has reviewed the proposal to offer the above course using distance education technology, and responds to the CBA criteria as follows:

1. Will an instructor who is qualified in the distance education delivery method as well as the discipline teach the course? Yes No
2. Will the technology serve as a suitable substitute for the traditional classroom? Yes No
3. Are there suitable opportunities for interaction between the instructor and student? Yes No
4. a. Will there be suitable methods used to evaluate student achievement? Yes No
 b. Have reasonable efforts been made to insure the integrity of evaluation methods (academic honesty) Yes No
5. Recommendation:
 Positive (The objectives of the course can be met via distance education.)
 Negative

Jamie A. Mart 1-28-2002
 signature of department designee date

If positive recommendation, immediately forward copies of this form and attached materials to the Provost and the Liberal Studies Office for consideration by the University-Wide Undergraduate Curriculum Committee. Dual-level courses also require review by Graduate Committee for graduate-level offering. Send information copies to 1) the college curriculum committee, 2) dean of the college, and 3) Dean of the School of Continuing Education.

Step Two: UNIVERSITY-WIDE UNDERGRADUATE CURRICULUM COMMITTEE

- Positive recommendation
 Negative recommendation

Gail S. Schuist March 19, 2002
 signature of committee chair date

Forward this form to the Provost within 24 calendar days after review by committee.

Step Three: Provost

- Approved as distance education course
 Rejected as distance education course

[Signature] 3/2/02
 signature of Provost date

Step Four:

Forward materials to Dean of the School of Continuing Education.

Response to Questions for Step 1 Review.

1. We have been developing this course since last fall, and one of us is currently testing some of the material in the WebCT portion of a CR401-W course, Contemporary Issues in Criminology, offered this semester. We have completed WebCT workshops offered the IDC here at IUP, and we team taught a distance education course last summer.
2. In our opinion, the features available on WebCT are adequate for delivering a writing-intensive course. Indeed for a writing-intensive course in which the students learn by reading relevant material on which they express their views in writing and respond to feedback from the instructors, a distance education format using WebCT strikes us almost as effective as the traditional classroom approach. We think some face-to-face interaction between student and professor is useful for promoting pro-academic values and motivating some kinds of students. Although electronic communication is not the same, if it is done frequently and carefully, it is an acceptable alternative.
3. We will provide informational feedback to each student on each class assignment. Students will be encouraged to contact us with any questions by e-mail or, if they prefer, telephone. We will also schedule virtual office hours so students can have the opportunity for real time interactions with us.
4. As can be seen in the course syllabus, there are six kinds of writing assignments on which students will be evaluated. Our experience has been that these assignments provide a sufficient amount and variety of material on which to get a solid sense of student performance.
5. A posting written by the professors on academic integrity is required reading on which students are directed to write a summary and commentary. We also require that students sign and submit a form at the beginning of the course stating that they have read the academic integrity policy, including the consequences of violations, and they intend to abide by the policy. Students are required to sign a course at the end of the semester stating that they have not violated the policy. We also have an ungraded threaded discussion at the beginning of the course on academic integrity.

CRIM 481/W/

Terrorism

Summer I 2002

John J. Gibbs

Course Description: The purpose of this course is to examine the nature, trends, context, causes, and responses to terrorism from a criminological perspective. The course is structured around Ken Wilber's all-quadrant, all-level framework as an approach to understanding and responding to terrorism.

Course Objectives: Students will learn the central definitions, classifications schemes, contexts, and explanations of terrorism.

Prerequisites: Departmental Consent

The course is writing-intensive, special topics course via WebCT. The following topics will be covered over the a five-week period

Topics:

1. Terrorism in the Context of A Liberal Education in Criminology
2. Writing to Learn and A Recommended Approach to the Course: The Importance of Writing, The Difference Between Writing to Learn and Learning to Write, The Importance of Process, Lessons to be Learned from Csikszentmihalyi's Research on the Psychology of Optimal Experience, Research Conducted at the Human Motivation Program at the University of Rochester, and Gibbs, Puzanchera's, Giever, and Hanrahan Research on Problem Solving and Self-Mastery Among IUP Students.
3. Ken Wilber's All-Level, All-Quadrant Framework: An Application to Liberal Education and Criminology.
4. Defining Terrorism and Typologies of Terrorism: The Purpose of Declarative Definitions, Changing Definitions of Terrorism, The Use of Typologies and Other Classifications Schemes in Criminology, Typological Variation and Evolution, The Application of Toch's Typology, White's Tactical Typology of Terrorism, and Fleming, Stohl, and Schmid Criticism of the Typological Approach to the Study of Terrorism.
5. The History and Evolution of Terrorism: First Century: Jewish Terrorism in Response to Roman Occupation to Reign Of Terror and State Terror of Lenin and

Course Requirements and Grading

<u>Assignment</u>	<u>Percentage of Grade</u>
Threaded Discussions	10
Free Writes	10
Reading Journals: Summary/Commentary	20
Essays	15
Book Review	20
Research Paper	25

For a full description and discussion of the course assignments please read the posting on course requirements in the content section of the course website.

There will be three-six **threaded discussion** in which students will post responses to each other on the course bulletin board on readings, topics, and readings specified by the instructor.

The combined number of free writes and essays will be between five and ten. A **free write** is a timed writing exercise in which you write what comes to mind on the topic. The idea is to get thoughts down on paper. Just let go and let it flow.

An **essay** is a thoughtful, organized, well presented response to a question, reading, or topic. It is a much more formal composition than is a free write, however, it is useful to write the first draft of an essay as a free write.

A **reading journal** must be submitted for each posting and the edited book assigned. There are two components to a reading journal entry:

1. **Summary:** Write a concise summary of the major themes and central messages of the piece. This should be an abstract or précis of 300 to 900 words that conveys the purpose and central points of the reading. Your summary should be as much as possible in your own words. In order to truly own the knowledge, you have to articulate it in your voice and language. You can comment and question as much as you want, but save it for the next section, i.e. the commentary. The summary should be compact. Summarizing information and conveying it to others is a useful skill. One purpose of this assignment is to give you the opportunity to develop and practice the skill of abstracting or summarizing.

2. **Commentary:** This is the section in which you express your opinion about what you have read and make connections to topics discussed in this class or others, other readings, your personal experience, or other sources of information. This is the place for your thoughts and feelings. Here you should comment on the relevance and meaning of the information to you and/or others. Make observations about what you read. Ask questions that your reading suggests to you. Good reading often generates good questions. Making connections, asking questions, and exploring the personal meaning of what you read promotes mindful reading. Ellen J. Langer, a professor of psychology at Harvard University and author of *The Power of Mindful Learning* and *Higher Stages of Development*, has conducted research demonstrating that students who were instructed to try to make the material they read meaningful to themselves, in comparison with those who were simply instructed to learn the material for a test, had significantly greater reading retention and enjoyment (Langer, 1997).

The structure for the **book review** on *Germes* is the same as that just described for reading journal entries. The book review, however, is longer than reading journal entries. The first section of the review is a description of the book. Assume that the readers of the review have not read the book and they are telling them what the book is about. I suggest you answer the following questions in your review. What kind of book is it? What is the author's purpose in writing the book? What are the central messages and/or themes that the author conveys? There is a 1,200-word limit for your summary.

The second section is the commentary. Here, try to relate the book to other readings. Tell the reader what you learned from the book and why you think the book is (or is not) important, valuable, or significant. A brief discussion of how the book fits into the course is suggested for this part of the book review. There is no length limit for the commentary.

You are required to write a **paper** on any topic or question related to terrorism. You must submit a proposal after doing some preliminary reading. I will provide a response to your proposal and let you know if it is approved, needs more work, or you should pursue a different topic or question. You are also required to submit at least one draft before the final version of the paper.

1. Select a general topic area.
2. Do some preliminary reading.
3. Frame your question or thesis.
4. Begin collecting your data.
5. Finish collecting data, and write your paper.

The paper can take one of several suggested forms that are fully described in the posting on course requirements. These include (1) specific research questions, (2) general approach, (3) research proposal, and (4) issues approach.

Grading Scale

A = 90 - 100
B = 80 - 89
C = 70 - 79
D = 60 - 69
F = 59 or below

Sample Assignment

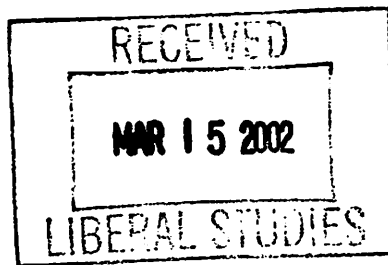
Select and discuss the criminological perspective or kind of criminological theory (e.g., strain, control, or social deviance) that you think best explains terrorism. Justify your choice in terms of the standard criteria for assessing theory and other relevant factors. Discuss the possibility of integrating aspects of theoretical perspectives. Include in your discussion the arguments for and against theoretical integration. If you consider integration a solid idea, describe your integrated theoretical perspective. If you do not consider theoretical integration worthwhile, discuss what within-perspective modifications you would make to extend a single theoretical perspective to terrorism.

Post your essay to your topic on the course bulletin board.

TO: Gail Sechrist

FROM: Jake Gibbs

RE: CRIM 481, Writing-Intensive, Distance Ed



01-65
Jake made the requested
changes to the syllabus.

Thanks again for the time you and your committee put into reviewing my proposal. I've reproduced your concerns below, and I've responded to each one of them. I've also made pertinent changes in the proposal.

1) Is Ken Wilber's all-quadrant, all-level framework too specific? Do you perhaps wish to state that more generic? Is this something that will be out of date soon? Also since this doesn't appear in the outline till #10 is this important enough to be mentioned in the description?

Wilber's ALAQ approach is the broadest approach you can find. His most recent presentation is in his most recent book that he has given the modes title *A Theory of Everything: A Integral Vision for Business, Politics, Science, and Spirituality*. His model or framework is a way of organizing and integrating knowledge of different kinds to uncover convergent validity and insure that all dimensions of the phenomenon under investigation are examined. If you are interested in reviewing its broad application to criminology, Dennis Giever, Ken Pober, and I have applied it to criminology in general in an article that appeared two years ago in the *Journal of Contemporary Criminal Justice*; Randy Martin applies the model to alienation in the same issue of the journal; and Kate Hanrahan and I are currently writing an article on its application to terrorism. Another application of Wilber's framework to criminal justice has been as a starting point for a comparative analysis between the U.S. and Poland. In 1999 at the request of Dr. Jurga, Rector of Adam Mickiewicz University in Poland, who was visiting IUP to establish several inter-university program, I wrote a preliminary concept paper on examining U.S. and Polish criminal justice systems using Wilber's model. Randy Martin and I are both currently supervising Ph.D. dissertations that apply Wilber's model to education in criminology and editorial content on terrorism, respectively. Randy has passed the first level of review, and waiting to hear the final decision on a Guggenheim fellowship to apply Wilber's model to an examination and integration of criminological theory.

Both Ken Wilber and his approach have received plenty of positive response. Ken Wilber has been recognized as one of the most innovative and influential thinkers of our time. His work is seen as comparable to that of Heidegger, Whitehead, and Hegel, and some think his influence will someday be comparable to that of Aristotle and Nietzsche (Crittenden, 1997)! Warren Bennis, former university president, business and government consultant, currently a professor at the University of Southern California, and author of *On Becoming a Leader* and several other influential books, writes of Wilber's most recent book, *A Theory of Everything*, "This is the book I've been longing for." Wilber's work includes 20 books (all in print) and over 200 articles, and he is the first social philosopher/social thinker (I really can categorize him) to be alive for the publication of his collected works. His framework has been adopted for studies commissioned by the U.N. to investigate programs, and during the last election, the staffs

of both President Bush and former Vice President Gore expressed an interest in applying his framework to national and international problems and issues. His framework transcends political camps and provides a common ground for bringing the strengths of the conservative and liberal approaches to bear on problems. In addition, for all its profound insight and potential impact, it is pretty easy to grasp at a general level.

Ken Wilber has established the Integral Institute (II) in Boulder, CO to apply the integral perspective to medicine, politics, education, business, law and criminal justice, and other areas. II is comprised of about 450 experts from around the earth who are committed to exploring the application of the model or framework to their particular area, discipline, or interest. Dennis Giever, Randy Martin, and I are original members of II. The three of us plus Thom Ghring of California State University, San Bernardino; Betsy Lehrfeld, a partner in Swankin & Turner, a Washington, D.C. law firm, and James Turner who is also a partner in Swankin & Turner comprise II Law and Criminal Justice. Our mandate and passion are to examine the application of Wilber's ideas to criminal justice practice, policy, programs, theory, and research. We have developed a proposal to establish a Center for the Study of Integral Criminology and Criminal Justice at IUP

Wilber's II currently has 2 million dollars in funding. He estimates by the end of this decade if things go as planned, II will have a \$25 million endowment.

Wilber's work integrates perennial philosophy with, for instance, the modern philosophical work of Jurgen Habermas, widely recognized as the greatest living social philosopher in the West, the writings of the economist E. F. Schumacher, and the human development models of Abraham Maslow, Carol Gilligan, and approximately two hundred others who have developed models of human potential and human development. I think his framework is broad enough and well supported enough to stand the test of time, usefulness, and confirmation.

Criminology is as I, and most of my colleagues see it, an interdisciplinary discipline. We have a duty to explore widely and apply the most appropriate models from relevant disciplines to problems of crime and criminal justice. I think Wilber's model is an appropriate candidate for application.

A liberal education, as I understand it, gives students the opportunity to broaden their view of the world. If they take the opportunity, they should experience events and solve problems differently after their time at a university than before it. I think the application of frameworks like Wilber's to world problems like terrorism provides students with the opportunity to develop a broader perspective.

Wilber's model is important enough to mention in the description because using the model to explore terrorism is the centerpiece of the course. It is presented as topic 10 because my plan is to work up to it. It is the grand finale, the capstone of the course. Perhaps an example from another course will help to make this point.

If I were teaching a special topics course on the application of structural equation modeling (SEM) to testing criminological theory and analyzing of criminal justice data, I wouldn't start the course with a full description and example of SEM. (Some of you may know it as covariance structure modeling or LISREL, the popular computer program that does SEM analysis). I would begin with a refresher on measurement issues, including interpretation of the assumptions of classical test theory and item-response theory and the generation and interpretation of the statistical proprieties of measures. I would next review the techniques and assumptions of OLS multiple regression analysis followed by reading and a presentation on path analysis, including Duncan's original work and the Blalock-Simon method. We would then focus the assumptions about measurement error in path models, and what they mean for analysis. Next, we would cover factor analysis, specifically confirmatory factor analysis. Only after the students had analyzed and interpreted data using path analysis and confirmatory factor analysis, would I introduce them to SEM, probably the most powerful and useful technique currently used by social scientist. I don't think students really understand or appreciate SEM until they have sometimes struggled with other techniques, on which SEM is partially based, and realized their shortcomings. Then they can see the use of putting in the time and effort to learn the more complicated SEM analysis that requires a test of both the conceptual and measurement model and in a sense combines path analysis with confirmatory factor analysis.

By the way, you could probably ask the same question about SEM as you ask about Wilber's framework, i.e., "Is this something that will be out of date soon?" I don't think so, but techniques do evolve and fashions do change in quantitative analysis in the social sciences, as they do in other disciplines. I think Wilber's approach will evolve or I should say, will evolve more, too, and I think it will last at least as long as SEM.

The committee should also note that although the Wilber model is listed as Topic 10 in my syllabus, it will be introduced in a posting, to which the students have to respond in writing to demonstrate their understanding, much earlier in the course. The posting will introduce students to the basics of the model and run several examples from criminology/criminal justice and other areas through the model. Topic 10 is based on the article I mentioned above that Kate Hanrahan and I are currently writing in which will apply Wilber's model to terrorism. I think the students will appreciate and understand the application of the model specifically to terrorism, or at least some aspects of terrorism, if they first have a general understanding of terrorism. It is noteworthy also that because the model has such broad applicability, it can help students frame and appreciate the purpose of liberal education. I discuss this in one of our early posting related to Topic 1 in the proposed syllabus.

I can understand from the committee's view your concern about the placement of the Wilber model. I will change the syllabus to reflect the earlier introduction of Wilber's framework in the course. Also, I would ask the committee to take into consideration the argument that I have made above that I am building toward the

application of the model to terrorism after students have sufficient information on terrorism and a rudimentary understanding of Ken Wilber's framework.

2) The 481 generic catalog description says department consent so at minimum that needs to be the prerequisite if this is going to be a 481.

The course was originally a 281, where departmental consent is not required for enrollment. I failed to change the prerequisite when we changed it to 481. I will make the correction.

3) Committee members wondered how the course material is going to be presented. Is it all going to be like the module presented or are you going to use power point presentations like many others do?

There will not be power point presentations. The course is writing-intensive, which makes it fairly reading-intensive the way I will approach it. I don't think power points are the most appropriate way to convey information and stimulate thinking and writing in a course of this nature. Most of the information will be presented in the form of the module that I sent for your review. There are also assigned books and I will post current articles in course content. Students will be expected to respond in writing to everything they read. I think this is where learning takes place in this kind of course. I'm not alone here. Harvard psychologist, Ellen Langer (see *The Power of Mindful Learning* (1997)), and many others, including, of course, William Zinnser, author of *Writing to Learn* (1988), share my view. I guess it is more accurate to say that I share their view.

In considering the usefulness of this approach compared with power point presentation, you should probably keep this response to your question in mind when you read the additional information on course requirements that you have requested in #5.

4) Can you add any more detail to the course outline?

Below is a course outline that is more detailed than what I previously presented.

1. Terrorism in the Context of A Liberal Education in Criminology
2. Writing to Learn and A Recommended Approach to the Course: The Importance of Writing, The Difference Between Writing to Lean and Learning to Write, The Importance of Process, Lessons to be Learned from Ciskszentmihalyi's Research on the Psychology of Optimal Experience, Research Conducted at the Human

Motivation Program at the University of Rochester, and Gibbs, Puzzanchera's, Giever, and Hanrahan Research on Problem Solving and Self-Mastery Among IUP Students.

3. Ken Wilber's All-Level, All-Quadrant Framework: An Application to Liberal Education and Criminology.
4. Defining Terrorism and Typologies of Terrorism: The Purpose of Declarative Definitions, Changing Definitions of Terrorism, The Use of Typologies and Other Classifications Schemes in Criminology, Typological Variation and Evolution, The Application of Toch's Typology, White's Tactical Typology of Terrorism, and Fleming, Stohl, and Schmid Criticism of the Typological Approach to the Study of Terrorism.
5. The History and Evolution of Terrorism: First Century: Jewish Terrorism in Response to Roman Occupation to Reign Of Terror and State Terror of Lenin and Stalin, Colonialism and Terrorism, Post-Colonial Terrorism in the Middle East, The Emergence Of International Terrorism, and Recent Terrorism Against Americans.
6. The Applicability of Criminology Theories to Explaining Terrorism: The Relevance of Strain, Cultural Deviance, and Control Theories, and Can General Theories of Crime Explain Terrorism? The Application of
7. Explanatory Models of Terrorism: Chrenshaw's Model of Terrorism of Strategic Choice, Post's Psycho-Logic of Terrorism, Kimmel's View of the Role of Gender in Terrorism, Religion and Ideology as Explanatory, Factors, and Views of the Role of Global Economy.
8. Empirical Validity of Explanations of Terrorism: An Examination of the Empirical Evidence Testing Various Explanations of Terrorism, and an Exploration of Methods to Collect Data to Test Explanatory Models.
9. The Consequences of Terrorism: A Review of the Literature on the Economic, Psychological, Social, Cultural, and Political Effects of Terrorism with Special Emphasis on the 9/11 Attack on the World Trade Center.
10. Responses to Terrorism: Reactions, Prediction, and Protection. The American Reaction to 9/11—Home Security, Office of Strategic Influence, and War on Terrorism. Are There Reasonable Alternative to the War Model as a Collective and Individual Response?
11. Examining Terrorism from an Integral Perspective: Gibbs and Hanrahan's Application of Wilber's All-Level, All-Quadrant Framework and Wilber's

Application to the Events of 9/11.

5) You will need to be more explicit in your assignments for the students.

The assignments for the course as listed in the proposed syllabus are listed below.

<u>Assignment</u>	<u>Percentage of Grade</u>
Threaded Discussions	10
Free Writes	10
Reading Journals: Summary/Commentary	20
Essays	15
Book Review	20
Research Paper	25

My custom is to fully describe the nature of the assignments and suggestions to how to go about completing them for students in a posting on the course requirements, which is placed in course content on WebCT. The threaded discussions, free writes, and essays generally relate to a recent editorial or article on a topic on which I ask students to express their opinion. Examples of recent articles to which I might request a response are Chuck Sudetic's "The Betrayal of Basra: Saddam Hussien's Iraqi Opponents Learn That the Enemy of Your enemy Is Not Always Your Friend" from a recent issue of *Mother Jones*, Barbara Ehrenreiche's "The Mystery of Misogyny: Why Do Fundamentalists Hate Women," which appeared in the December 2001 issue of *The Progressive*, and Mohamed Charfi's op-ed piece in the March 12, 2002 *New York Times* entitled "Reaching the Next Muslim Generation.

In the posting on course requirements I provide students with a range of how many free writes, threaded discussions, and essays will be required for the course. I also describe the different writing assignments.

A **free write** is a timed writing exercise where the student simply writes what comes to mind on the topic. One way to describe it is "dumping thoughts on paper to get an idea of what they look like." The student should try to write continually during the exercise, and there should be no concern for spelling, grammar, style, structure, and the like. It is an opportunity for the student to see what is in his or her mind. It is a way to start students thinking about a question, topic, or issue. It is a way of promoting interest and investment in learning about a topic or issue.

In an **essay**, students are encouraged to write thoughtful, organized, well presented responses. I explain to your students that an essay is a more formal composition than is a free write, however, it is useful to write the first draft of an essay as a free write or spew draft.

In the **threaded discussion**, students are instructed to respond either to the responses of one or more of their peers or to the piece they read or the question or topic I suggest. Sometimes, I break students into discussion groups and assign particular aspects of the reading assignment or topic.

A **reading journal** must be submitted for each posting and the edited book assigned. Presented below is an example of a description of structure and content of reading journal entries that I have furnished to students:

1. **Summary:** Write a concise summary of the major themes and central messages of the piece. This should be an abstract or précis of 300 to 900 words that conveys the purpose and central points of the reading. Your summary should be as much as possible in your own words. In order to truly own the knowledge, you have to articulate it in your voice and language. You can comment and question as much as you want, but save it for the next section, i.e. the commentary. The summary should be compact. Summarizing information and conveying it to others is a useful skill. One purpose of this assignment is to give you the opportunity to develop and practice the skill of abstracting or summarizing.
2. **Commentary:** This is the section in which you express your opinion about what you have read and make connections to topics discussed in this class or others, other readings, your personal experience, or other sources of information. This is the place for your thoughts and feelings. Here you should comment on the relevance and meaning of the information to you and/or others. Make observations about what you read. Ask questions that your reading suggests to you. Good reading often generates good questions. Making connections, asking questions, and exploring the personal meaning of what you read promotes mindful reading. Ellen J. Langer, a professor of psychology at Harvard University and author of *The Power of Mindful Learning* and *Higher Stages of Development*, has conducted research demonstrating that students who were instructed to try to make the material they read meaningful to themselves, in comparison with those who were simply instructed to learn the material for a test, had significantly greater reading retention and enjoyment (Langer, 1997).

The structure for the **book review** is the same as that just described for reading journal entries. The book review, however, is longer than reading journal entries. The first section of the review is a description of the book. I instruct the students to assume that the readers of the review have not read the book and they are telling them what the book is about. I suggest they answer the following questions in their reviews. What kind

of book is it? What is the author's purpose in writing the book? What are the central messages and/or themes that the author conveys? They are limited to 1,200 words.

The second section is the commentary. Students are encouraged to relate the book to other readings. They are asked to tell the reader what they learned from the book and why they think the book is (or is not) important, valuable, or significant. A brief discussion of how the book fits into the course is suggested for this part of the book review. There is no length limit for the commentary.

I usually require that students submit a proposal after doing some preliminary reading for their **papers**. When I assign papers, I usually give a fairly lengthy description of the process and expectations in the course posting on requirements. My generic description and suggestion for papers that I tailor for a particular course are presented below.

Writing a term paper or research paper is usually a matter of (1) asking the right question, (2) gathering the information that is needed to answer the question, (3) evaluating the merit of the information, and (4) drawing a conclusion. These four steps are relevant to a wide range of writing tasks. For example, it does not matter if the source of your information is scientific research findings or personal introspection, you still have to judge the weight of the evidence in relation to your question.

There are three keys to writing good reports and papers: (1) clarity, (2) Clarity, and (3) CLARITY. Although many people delight in ambiguity and try to dignify confusion, such qualities have no place in good report writing. Even when you are trying to convey ambiguity, you must do it in an unambiguous manner.

This does not mean that you have to have everything thought through completely before you begin to write. Writing and thinking are not separate processes where one precedes the other. Indeed, as previously noted, I consider writing a form of thinking. As noted above, often we don't know exactly what we think until we try to get it down on paper. Our thoughts about a topic really take shape when we start writing. The uncertainty of not knowing exactly where we are going with something we are writing can cause anxiety. Don't fight it wanting life to be otherwise. Accept it as part of the process. If possible, reframe or transform the anxiety as the nervous excitement you feel when you start on a trip you have long awaited.

You should not expect your first stab or draft of a paper to be completely polished and clear. These are the objectives you desire to achieve over several drafts. Your first draft is a way to see what you know, what you need to find out, and what direction your thoughts on the topic are taking. Howard S. Becker (1986), a renowned sociologist and professor of a writing seminar for graduate students at Northwestern University, recommends that your initial draft of a paper should be what is called a free write or spew draft. After you have immersed yourself in the literature on a topic for a while and let ideas on your paper cook,

of book is it? What is the author's purpose in writing the book? What are the central messages and/or themes that the author conveys? They are limited to 1,200 words.

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This does not mean that you have to have everything thought through completely before you begin to write. Writing and thinking are not separate processes where one precedes the other. Indeed, as previously noted, I consider writing a form of thinking. As noted above, often we don't know exactly what we think until we try to get it down on paper. Our thoughts about a topic really take shape when we start writing. The uncertainty of not knowing exactly where we are going with something we are writing can cause anxiety. Don't fight it wanting life to be otherwise. Accept it as part of the process. If possible, reframe or transform the anxiety as the nervous excitement you feel when you start on a trip you have long awaited.

You should not expect your first stab or draft of a paper to be completely polished and clear. These are the objectives you desire to achieve over several drafts. Your first draft is a way to see what you know, what you need to find out, and what direction your thoughts on the topic are taking. Howard S. Becker (1986), a renowned sociologist and professor of a writing seminar for graduate students at Northwestern University, recommends that your initial draft of a paper should be what is called a free write or spew draft. After you have immersed yourself in the literature on a topic for a while and let ideas on your paper cook,

At this juncture, your objective is to educate yourself generally about the problem. Who commits suicide? Where? When? What are some of the common explanations of it? Is it on the increase?

Step 3. Framing the Question

Your question should emerge from your preliminary reading. After you have become familiar with the general literature in an area, you should start to gravitate to topics that seem especially interesting or important to you. This is where your question will come from. For example, while doing some preliminary reading on your topic, suicide, you become interested in suicide in institutions. After further reading, you become interested in suicide in penal institutions, especially municipal lockups and county jails.

If in your reading, you find that some experts claim that lockups and jails have a comparatively high suicide rate because of the kinds of people they confine while others argue the high rate is attributable primarily to the harshness of institutional environments, you have your question.

In posing your question, you should keep in mind that you are not writing a general interest piece for a popular magazine, unless that is the assignment. You are posing a serious, interesting, worthwhile question to be explored in an academic framework. Memering's guidelines for a good questions or theses are that they should be specific, limited in scope, worthwhile, and researchable. The last criterion or guideline means there should be enough understandable published information available for you to answer your question or thoroughly examine your issue or topic.

Asking the right question is very important. The question shapes your investigation and therefore affects the quality of your answer or solution. Be creative in your questioning. You must ask new questions to get new answers. Sometimes you have to break conceptual bonds or look at problems in a new way to obtain new solutions. Notice that the title of this section is "Framing the Question." In many respects, good research questions are a way of framing or reframing. It often takes creative questions to find fresh and useful answers.

Step 4. Start Collecting Your Data

Now you begin reading specifically to answer your question. If your question concerns the contribution of personal and environmental factors to suicide in jails and lockups, you would start by gathering all the literature you can find on the topic. References like the *Criminal Justice Abstracts* and the *Psychological Abstracts* would be useful in locating articles on this topic. Other services that could be useful in locating information on a variety of topics are

sit down and write what is on your mind. Don't worry about spelling, the rules of grammar, or organization. Just write. Don't edit while you write. Don't evaluate. Just let it flow. Put your fingers to the keyboard or pen or pencil to paper and go. When you come to a dead end, you cannot remember information you need and/or you don't know it, make a note and keep going.

Don't try to do it all at once. Of course, if you're in the flow or zone, just keep going, but if not, write in timed blocks. Commit to writing for at least 15 minutes. Even people who are professional writers use this technique, for example, Natalie Goldberg (1986, 1990, 1993) who writes both poetry and prose for a living, does it and teaches the techniques in her writing workshops.

When you finish your spew draft, consider it your working draft. Review it to see what central themes and ideas emerge from it, and to see what organization or structure is contained in your initial written thoughts. Note where more information is needed, and where ideas need to be clarified or fleshed out. When you're ready, write the second draft, and continue the process of creating (writing) and evaluating (editing) until the paper seems right to you.

After your spew draft you can return to your notes and books to investigate what you didn't know or couldn't remember when writing your spew draft or free write. Part of the purpose of writing the first draft is to identify what you need to know. If your spew draft takes you to a place that you didn't anticipate when reading for the paper, read what others have written about the new direction in which spew draft has taken your thinking. Of course, there is a limit to this. You have a due date for your paper. At some point, you have to determine you've gone far enough. Writing about any topic can go on indefinitely. You have to decide when to stop.

A misconception held by many students is that good writers sit down and knock out a final version of a piece at their first sitting. Students sometimes think that writing more than one draft is an indication of a lack of talent. Nothing could be further from the truth. Good writers write and rewrite and rewrite and rewrite. Writing is not only an art and a talent but also a skill and a discipline. It requires diligence, persistence, and patience. It is like any other practice.

The two rules that apply to anything you want to do proficiently apply to writing: (1) begin, and (2) continue. Practice writing every day. There are certainly enough opportunities for daily writing while you are a student. Write when you are happy. Write when you are sad. If you let your feelings dictate when you write, you may seldom write.

There are dozens of good manuals and guides on how to write a research paper. The approach that I have generally recommended to my students for many years is based on Dean Memering's *Research Writing: A Complete Guide to Research Papers* (1983; see also Memering and Mermering, 1998). Memering

suggests that the development of a research paper can be considered a process of five steps:

1. Select a general topic area.
2. Do some preliminary reading.
3. Frame your question or thesis.
4. Begin collecting your data.
5. Finish collecting data, and write your paper.

Step 1. Select a General Topic Area

In this step, you select a general topic that you think is interesting and important within the framework of the course for which you are writing the paper. Often the chapter headings in your text for the course can provide you with some general areas, or your professor will suggest areas for you. Interesting topics are often mentioned in lectures or included in your assigned readings. For example, while reading for a course about social problems you become interested in suicide.

Step 2. Begin Preliminary Reading

In this step, you begin to become familiar with the literature in the area you have selected. You learn what issues are currently important in the area, what questions have been answered, and what questions remain to be answered.

Your preliminary reading introduces you to the language and concepts that have currency in the area you have selected and provides you with the context within which your research question will be posed. Preliminary reading is the first step in framing your research question. You should keep an open mind while reading, and let the literature lead you to your question.

In this step, your reading should be fairly general. If your interest is in suicide as a social problem, you should be reading broadly based book chapters on suicide as a social problem and "review" articles, which summarize the conceptual and empirical literature, on suicide in the social problems periodicals. Examining the reference section or bibliography of the book chapters you have read should lead you to relevant journal articles.

Dissertation Abstracts International (DAI) and *The Education Resources Information Center (ERIC)*, which is online.

There are many abstracting and indexing services online. Many of them are at no cost. You can even get articles online for free at websites like www.findarticles.com. I ran a search on suicide that yielded 5,508 articles. Abstracts and full articles are at your fingertips. Of course, you would narrow your search as your research question or topic increased in specificity. You also have access to entire books online for free. The National Academy Press website (www.nap.edu) offers online over 2,000 scholarly books. You can search titles and text for information on your topic or question. A good place to find government Web pages that contain government reports and other sources that may be useful to you is www.firstgov.com. News articles are stored on www.nt.excite.com, and if you are interested in what radio commentators have to say on a topic, search www.speechbot.com. The best search engine for finding information on the Web is www.goggle.com according to Jyoti Thottam in a recent article in *On Magazine*. Thottam writes, "We like Google because it's easy to use, it's big, it's fast and it works. It looks at more of the Web than any other search engine, with an index of 1.6 billion Web pages" (2001, p. 33). The one drawback of Google is if you are doing a broad or general search, it doesn't work as well as when you are conducting a more specific search. Nonetheless, it was named the best search engine by Search Engine Watch in 2000 (Thottam, 2001). There are three search engines that Thottam mentions as good for specific searches: www.teoma.com, www.vivisimo.com, and www.wisenut.com (Thottam, 2001, pp. 37-38).

You should keep an open mind as you gather and read information to answer your question or investigate your topic. Additional information could lead to a more important or interesting question, topic, or issue. Or you may find that you have to modify your specific focus because your reading indicates that it does not meet all the criteria of a good question. For example, if you found that there were very few articles on suicide in jail but many on attempted suicide and other forms of self-injury in jail, you might expand your question to make it more researchable by broadening it to include suicide and other self-destructive behaviors in jail.

Step 5. Finish Collecting Data and Write the Paper

After you have written the initial draft or spew draft of your paper, a general outline should emerge. If you have followed the steps suggested by Memering, the general format for your outline already exists. In the first part of your paper, you pose your research question and describe it in the context of the existing literature. You also discuss the significance or importance of your question. Here you are answering the "so what?" question. So what if you answer this question? What does it matter to you or anyone else? What is the theoretical or practical significance of the question?

In the second part, you present the data you have collected. For example, if your question were about the influence of personal and environmental factors on self-injury in jails and lockups, you would review the studies that have been done in the area. You will find that constructing a chart that summarizes all the studies is very helpful in reviewing and synthesizing a large number of studies. In our example, we are dealing with the findings of empirical studies. Charts are equally useful for organizing arguments and perspectives when your research question or issue has to do with theories of sovereign states and U.S. foreign policy in the Middle East, for example, or theoretical perspectives on international terrorism.

The final major part of your paper is the conclusion. Here, you weigh the evidence, interpret the results, and draw a conclusion. This is the most difficult and the most rewarding part of the paper. The empirical findings and expert opinions on just about anything you can imagine are equivocal. No matter what you study you will find mixed results. It is your job to evaluate and interpret these results and answer the question you posed. Often your answer will include additional questions and a call for more research and thinking on the subject.

You should take care to use proper grammar and style in the final version of your paper. The rules of grammar and style help you to communicate clearly and effectively. An indispensable and accessible source on usage and composition is William Strunk and E. B. White's *The Elements of Style* (1979). It was originally written by William Strunk, a professor at Cornell University and E. B. White's English professor when he was a student at Cornell in 1919. In 1957, White added a chapter to what was known as "the little book" and the rest is history. It has been with us ever since as the best 92 pages on usage and style ever written, as far as I'm concerned. (Some of you may remember E. B. White as the author of the wonderful and instructive children's story *Charlotte's Web* or some of his other children's classics *Stuart Little* and *The Trumpet of the Swan* (1983)).

A paper assignment gives you the opportunity to demonstrate your ability to conduct research, integrate material from a variety of sources, apply what you have gleaned from lectures and assigned readings, and write a clear, organized, well-documented paper. If you don't give yourself adequate time, you will not adequately demonstrate your abilities in any of these areas. One characteristic of the hastily done paper is that it takes the form of a chronology of what the student has read. The student merely describes the contents of each article in the sequence in which they were read without attempting to integrate or synthesize the material. When students take this approach they usually stick pretty closely to the language and organization of the articles and books they have read. Most of what they write is at best paraphrased. This kind of paper is not very interesting to write, and it just about guarantees that writing will not be a flow experience. It is also unlikely that reading it will be an enjoyable experience for the professor.

The following models were developed for a course that focused on a fairly narrow range of social problems, but they appear to be generally useful.

Specific Research Question Approach

This is the model that has been used so far in this book in discussing paper writing. In this approach, you derive a specific research question from your reading, lectures by your professor, or class discussions. Your paper is driven by the question, and your purpose is to answer that question. How you phrase the question, is very important. For example, "Why do they do it?" and "Why don't we do it?" are questions that can take you in very different directions.

1. Introduction

A. Statement of the Research Question

B. Significance or Importance of the Question

Why are you asking the question? So what if you answer it?

C. Synopsis or Map of the Structure of the Paper.

Prepare the reader for what is in store.

2. Presentation and Evaluation of the Evidence

Review and assess the evidence (expert opinion, research, and conceptual or theoretical) relevant to your question. Discuss the strengths and weaknesses of the evidence.

3. Conclusion

A. Best Answer to the Question

B. Additional Questions

Discuss the questions that emerge from your investigation of the research question. Suggest strategies for obtaining the information needed to answer these questions.

General Approach

For some papers, you are not expected to develop a specific research question. The professor's purpose in assigning this kind of paper is usually to introduce you to the literature on a fairly broad topic, and your paper should reflect your reading. Here your purpose is to describe broadly what is known about a phenomenon by integrating what you have read about it in several sources. For example, instead of requiring you to answer a question about the contribution of personal and environmental factors to self-destructive behavior in a specific institution, some professors would require that you write a paper on a broad topic like suicide in American society or teen suicide.

Presented below is a suggested structure for this kind of paper. This is only a suggestion. The actual structure of the paper will vary by topic and individual style.

1. Introduction

Establish the significance of the topic you have selected, and give the reader a map of what is in the body of the paper. Tell the reader what to expect. Prepare the reader's mind for what is to come. Give a synopsis of the structure of the paper.

3. Explanation of Nature and Extent of the Problem

A. Estimates of Extent and Cost

Provide empirical research findings and expert opinion estimates of the prevalence and cost of the phenomenon. Assess the methodological soundness of the estimates. If you do not find any estimates, indicate where you looked for them. Be specific. If you find three or more estimates, construct a chart to present them in addition to describing them in the body of your paper.

B. Nature

1) Shape

Describe the shapes of the phenomenon. What forms does it take?

2) Correlates and Conditions

What personal and situational characteristics are associated with the phenomenon? Who is involved? What are the situational factors that are associated with the phenomenon? Is there a typical sequence of steps involved? Are there environmental correlates?

3. Explanations

What explanations have been offered in the literature for the phenomenon? Are these explanations based on empirical evidence? This section of the paper will overlap to some extent with section 2.B.2 of the paper in that it may be appropriate to offer plausible explanations of the associations reported in that section or the associations or sequences described may suggest plausible explanations.

4. Conclusion

A. Implications

What are the implications of what you have discovered about this kind of phenomenon for dealing with it? What are the implications for the future?

B. Questions

What questions have emerged from your investigation of this kind of phenomenon?

Research Proposal Approach

In this approach, you develop a research design to collect the information needed to answer a question you pose. Any topic that is appropriate for the specific research question approach is also appropriate for the research proposal approach. The difference is that in the former you are using other people's evidence to draw a conclusion whereas in the latter you are proposing how you would go about collecting your own data.

It is not a good idea to take this approach unless you have taken a research methods course.

1. Statement of the Problem

This includes your research question and the source and importance of the question.

2. Methods

Present the modes of observation or techniques that you are going to use to collect your information. You must discuss why you selected these methods rather than alternatives, and you must address the reliability and validity of your proposed methods and/or how you will investigate their reliability and validity.

3. Sampling

Describe your proposed sampling design, including a discussion of the sampling unit (e.g., people, organizations, or events), representativeness, efficiency, and size of your proposed sample

4. Analysis

What techniques do you intend to use to analyze the data? Often it helps if you have taken a course in analysis of qualitative and/or quantitative data (i.e., statistics)

5. Expected Findings

Describe your anticipated results and the reasons for your expectations. Discuss what it will mean or possible explanations if the expected results are not found.

Issues Approach

The issues approach consists of a discussion of the legal, moral, ethical, and operational issues surrounding a policy, intervention, or program. It is important in writing an issues paper not to present uninformed opinions. Your conclusions should be based on empirical research, logical deduction, and/or principled arguments. Examples of topics that are appropriate for an issues paper are "Right to Life: Does an Adult Have the Right to End His or Her Own Life?"

and "Who's Responsible: What Is the Responsibility of a College When a Student Commits Suicide?"

1. Introduction

A. Statement of the Central Issue and Its Importance

B. Related Issues

C. Synopsis of the Structure of the Paper

2. Discussion

This should be an informed discussion of positions on the issue. You should outline the shape of current debates on the issues and define and discuss the dimensions of importance. A chart summarizing the major positions may be helpful.

3. Conclusion

State your position on the issue, and defend it.

Assess the strength of alternative positions.

Documentation

Before we leave the topic of writing a research paper, a few points on documentation are in order. The first point is to make sure that you give proper recognition to the words and ideas of others. If you do not, you are intellectually dishonest, and you have committed plagiarism. You have taken the work of others and presented it as your own. It is very serious business, and it can get you expelled from school.

There are several styles of documentation. In many cases, your professor will recommend one. If he or she does not, I recommend the American Psychological Association (APA) style, which is used in this book. In my experience, it is by far the easiest and most sensible system, and it is appropriate for all subjects and disciplines. The latest edition of the *Publication Manual of the American Psychological Association* will provide you with all the information you need for using this system. You can find help with APA style at www.apa.org. Click on APA—Style Helper under Quick Links on the APA homepage.

Proper documentation is important. Presenting the work of others as your own is a form of theft. It's theft of ideas and words. It is stealing intellectual property. How would you feel if someone took a song or a poem you wrote and presented it as his or hers? The most serious form of failure to properly document a paper is to submit as your own large portions of a paper or even an entire paper you did not write. Not only is it unethical but also you don't learn anything worthwhile by doing it. I think students who are either under tremendous stress and time pressure and/or students who have little appreciation of the value of the process of education usually do it. My advice is simply don't do it. If you do it, you'll probably live to regret it.

It is common knowledge that there are services available online and elsewhere that provide you with a course research or term paper for a fee. Obviously, it's unethical to use one of these papers, and it's unethical for companies to be in the business of selling them. If the violation of ethics doesn't deter you, the likelihood that you will get a poor grade and/or you'll get caught for plagiarism might.

The Chronicle of Higher Education, the weekly professional newspaper for professors, and its daily online version, *Academe Today*, have recently carried several articles on these services along with articles on plagiarism and cheating. The articles that I've read make two important points for those who are considering purchasing and submitting as their own a paper from a service:

1. The papers sold, even those supposedly written to your specifications, do not very well fit the paper requirements for a particular course. They are unlikely to be assigned a decent grade by a vigilant professor.
2. They are pretty easy to identify. Most professors know one when they see one.
- 3.

Sometimes papers are suspect because they are too sophisticated or at least parts of them are too expertly written to be the product of the average undergraduate. This suspicion is most likely to arise when the writing in a paper is grossly uneven. Often professors who are familiar with the literature in a particular area recognize the source, especially if it is a classic. However, even when a professor is not well versed in a particular area, she or he can check to see if a professional in the discipline has written the paper or part of it. If the article or book from which the material was taken is online, Google will find it.

I know several professors who have found evidence of plagiarism when they "googled" phrases from a paper they suspected a student had lifted. Recently, two students in our department were terminated from the university on the basis of Google results.

There have been recent reports in *The Chronicle of Higher Education* and *Academe Today* on professors who have developed software to store and scan all the papers and other written assignments submitted for their courses. If a student happens to submit something that has been submitted by another student, with a click of the mouse, the professor can discover it.

The point of all this is that if you have a conscientious professor with an interest in enforcing academic integrity standards, the chances are good that if you violate academic integrity, you'll get caught. Universities are academic institutions so violations of academic integrity are considered serious offenses and warrant severe punishments. Although many professors are willing to give violators second chances, many are not. The consequences of getting caught can

be devastating, and at least temporarily, dash your hopes of obtaining a college degree.

Of course, the saddest implication is that there cannot be joy or flow in the writing because there is no process of creation.

I believe that I've answered all the questions of the committee and provided the information that you requested as I understand your requests. The committee should know that my practice is to provide individual, written, informational feedback to each assignment. I also complete each assignment myself, and provide students with copies as models after they have completed a particular assignment. All this requires considerable effort.

It is possible that I will change the content and order of the topics in response to new information and the flow of the course. I also might change course requirements based on student progress and performance as well as other factors.

Example of a Module for CR481 Terrorism Summer I 2002—John J. Gibbs, Instructor

The idea of framing and especially a particular framework, i.e., Wilber's All-Level, All-Quadrant Approach is important for classifying information on terrorism and understanding terrorism. In the posting and a previous posting, students are introduced to the concept and practice of framing. In this posting, they are introduced to a specific broad framework that integrates different kinds of knowledge.

Students are assigned to produce a reading journal entry on this posting and other course reading assignments. The structure and rationale for the reading journal entry is described below.

Reading Journal

A writing assignment as simple as writing a summary in your own words of what you have read can be a valuable learning experience. It can enhance your understanding to write about what you think you understand from what you have read. Granted that it is sometimes a struggle to summarize what you have read, but it is usually worth the effort in better reading comprehension. If you routinely summarize and comment on your reading, you will find that you start reading much differently. The approach will lead to reading with more attention and interest. Your reading will become more interesting and valuable to you.

Your reading journal entries are a course assignment that is specifically designed to promote the kind of writing that can lead to better reading. It requires you to read with a purpose.

You are expected to complete a reading journal entry for the four posting I have written for this class and placed on the course website under "course content." There may be other pieces posted throughout the semester on which you will write reading journal entries. Your reading journal entries should be posted to your individual topic in the bulletin board for this course. Your topic is identified and selected by your name. When you compose something to submit, make sure you select your topic (your name). You and I are the only people who have access to your topic.

Structure for Reading Journal Entries

1. **Summary:** Write a concise summary of the major themes and central messages of the piece. This should be an abstract or précis of 200 to 600 words that conveys the purpose and central points of the reading. (If you are composing in Word, you can use the word-count function in tools to determine if you are within the limits for your summary. A double-spaced page contains about 300 words). Your summary should be as much as possible in your own words. In order to truly own the knowledge, you have to articulate it in your voice and language. You can comment and question as much as you want, but save it for the next section, i.e. the commentary. The summary should be compact. You want to give a full description in as few words as possible. The idea is to balance coverage of content and length of summary. Summarizing information and conveying it to others is a useful skill. One purpose of this assignment is to give you the opportunity to develop and practice that skill.
2. **Commentary:** This is the section in which you express your opinion about what you have read or heard and make connections to topics discussed in this class or others, other readings, your personal experience, or other sources of information. This is the place for your thoughts and feelings. Here you should comment on the relevance and meaning of the information to you. Make observations about what you read. Ask questions that your reading suggests to you. Good reading often generates good questions. Making connections, asking questions, and exploring the personal meaning of what you read promotes mindful reading. Ellen J. Langer, a professor of psychology at Harvard University and author of *The Power of Mindful Learning* and *Higher Stages of Development*, has conducted research demonstrating that students who were instructed to try to make the material they read meaningful to themselves, in comparison with those who were simply instructed to learn the material for a test, had significantly greater reading retention and enjoyment (Langer, 1997).
The length of your commentary is pretty much up to you. You might write a couple of pithy sentences or a few pages or more presenting a wide-ranging discussion or set of connections.

It's up to you. The purpose of the commentary is to give you the opportunity to put what you have read in a context that is meaningful and interesting to you.

Framing and Organizing Information or Kinds of Knowledge CR 481 Terrorism Summer 2002

J. J. Gibbs, Ph.D.

A simple definition of framing is that it's how we look at things. The bricklayers story that was also presented in the last posting illustrates this point.

You know the story of the three brick masons. When the first man was asked what he was building, he answered gruffly, without even raising his eyes from his work, "I'm laying bricks." The second man replied, "I'm building a wall." But the third man said enthusiastically and with obvious pride, "I'm building a cathedral" (Fields, Taylor, Weyler, and Ingrassci, 1984, p. 108).

The point of the story is how we look at things or frame our experiences, problems, or questions matters. The work the men are doing in a physical sense is the same. The way they frame or conceptualize their work, however, makes their subjective experiences and the meaning of the work quite a bit different to each of them.

According to Donald Schon and Leslie Wilkins, all situations are concept-structured or frame-dependent situations. This means that just as facts remain facts until we apply a theory, events remain events until we apply a concept. Theories, models, and frameworks help us understand, interpret, and explain facts. Concepts, which make up theories, help us understand, interpret, and make sense of events. Understanding a situation requires the application of some notion or concept of what it is about.

The models, theories, concepts, or frameworks we use to understand facts suggest action. What we do about, crime, for instance, depends on how we explain it. For example, if we apply classical theory to crime, which suggests that people commit crimes because the benefits of the act outweigh the costs or potential negative consequences, it suggests that we should increase the cost of committing crimes in order to reduce the crime rate. If on the other hand, our explanation of crime is blocked opportunity to attain socially desirable goals, i.e., material wealth and accompanying social status, then a sensible action to take would be to increase legitimate opportunities.

This isn't any different from saying that situations are concept-structured. How we understand the situation determines our action. And just as some theories fit the facts better than others and suggest more appropriate actions, some concepts or notions or ideas or frame or metaphors, or analogies, or models fit the situation better than others and suggest more appropriate responses. Here's an example that is taken from the book you will be reviewing for this course. It describes how Donald Schon, a philosopher who became a management consultant helped a business in decline find a more appropriate frame, and thereby saved the business.

Many years ago, Dr. Schon was hired by a sandal manufacturing concern to develop ways to deal with the problem of declining revenue. His first question when he arrived at the failing firm was what business they thought they were in. The company executives were a bit irritated by the question, and emphatically pointed out that it was obvious they were in the sandal business. Schon suggested that this was their whole problem. They had too narrowly framed or viewed the business they were in. They were in a conceptual bind that limited the solutions to their problems because they had a narrow definition of their problem. They had to take a broader view. They were attached to the idea of producing sandals, and it blinded them to other options. They were there, but they didn't see them.

Schon suggested that if they considered themselves as being in the leisure footwear business, it would even change the kind of business data they were considering. They would not only look at their sandal sales data, but they would look at sandal sales as a component of the leisure footwear market. If they did this, they would see that sandal sales at that time were generally diminishing as part of the leisure footwear market while other kinds of leisure and recreational footwear were increasing in popularity. It was the beginning of the trend in running shoes, boat shoes, and hiking boots. In order to produce and market the increasingly popular, new kinds of leisure footwear, the company could use their existing machinery, labor and sales forces, and distribution channels. The only major change they had to make was a change of mind. They had to see themselves as out of the sandal business and in the leisure footwear business.

We see here that by considering themselves in the leisure footwear business rather than framing their business as limited to sandals, it provided not only a different interpretation of their declining sales, but also it offered different alternative to the problem of declining revenue.

An example of applying a frame that doesn't fit the situation and a disastrous results described by Charles Handy in the *Age of Unreason* (1989). A group of Inca sentinels posted to provide surveillance for the population centers noticed something that was brownish and rectangular in shape on the horizon of the sea. It was something that was unfamiliar to them, so they did what we often do to understand the unfamiliar; we frame it terms of the familiar. This strategy often works. Framing something unfamiliar in terms of the familiar helps us to understand it. An example is that when the automobile was first introduced it was called a horseless carriage. A measure of the power of an automobile that is still used is horsepower. The power of the engine is understood in terms of it equivalency in horses. Of course, horsepower is now a term in its own right. We understand it without references to the animal.

Unfortunately, in case of the South American natives, they assumed that what they saw was a cloud of a slightly different shape and color coming over the horizon. It was not. It was the sails ships of the conquistadors. They natives had no concept of sail, but cloud was an inappropriate frame. It was a misapplication. It didn't fit the situation or facts. Because it was considered a cloud and not a very ominous one, the lookouts did nothing. They assumed that there was no danger to the community. They did not investigate further. They took no action.

If they had decided the cloud frame or model didn't fit, and they decided to wait and investigate further, they would have discovered that it was something was clearly a potential danger. If they had watched the horizon longer, they would have seen sails with ships carrying many men in unfamiliar dress and unfamiliar weapons. Maybe they would also have seen horses and war dogs. These ships were completely unlike the vessels propelled by man with paddles that they used for transport and fishing. There nothing familiar in their culture that could be used to frame or classify them to help in interpreting their presence. It would be clear, however, that whoever these people on the seaworthy vessels were, they were different. Their technology was superior, especially in the areas of transportation and weapons. It would be prudent to consider them a potential threat.

If the event, i.e., rectangular brownish shape on the horizon, had not been framed as a cloud and thus not considered a threat, the outcome might have been very different, at least in the short run. If it had been framed as something novel and threatening, different actions might have been taken, for

example, the abandonment of population centers and the use of guerilla tactics or a preemptive strike against the invaders.

The way we frame situations can also help us in our personal lives. For example, in Charlotte Joko Beck's section entitled "Do Not Be Angry" in *Everyday Zen*, she writes about the empty boat as a useful frame. She tells us if while we are rowing a boat and another boat collides with us, we usually assume someone is in the boat and we immediately get angry with the person because of his or her ineptness or carelessness. However, if we subsequently discover the boat is empty, we're not nearly as angry. We should apply this lesson to all situations in which we get angry. Assume that the empty boat is always present at some level. Most people who irritate us, inconvenience us, and even hurt us, are not doing it to us as a specific target. They are not intentionally inconsiderate, careless, or incompetent. They do not get up in the morning planning to harm us or irritate us in some way. It just happens. More often than not, they just don't consider us and we get hurt when we get in the way of something they want to get or they are trying to avoid. We are incidental to the whole thing. They don't even see us. They are like blind people steering boats, which is the equivalent of an empty boat for all intents and purposes.

Joko suggests that if we see them as empty boats, we are much less likely to get angry or stay angry for as long. This benefits everyone. It's less wear and tear on us, and we can help them realize that the way they are operating their boat is harming others. It doesn't help them if we capsize their boat by humiliating them through criticism or hurting them. (Of course, sometimes it makes us feel pretty good in the short-run when we let them have it. As my friend and colleague Dr. Chris Zimmerman is fond of pointing out, our primary motive for punishing people is that it makes us feel good when we are mad.)

It also helps understand others and frame the boat as empty when we realize that sometimes we are the boat that rams others because we don't take them into consideration. We should have compassion for others when they do it.

A number of authors have defined framing and reframing. Watzlawick, Weakland, and Fisch in their book *Change: Principles of Problem Formation and Problem Resolution* (1974) observe:

To reframe...means to change the conceptual and/or emotional setting or viewpoint in relation to which a situation is experienced and to place it in another frame which fits the "facts" of the

same concrete situation equally well or even better, and thereby changes the entire meaning... What turns out to be changed as a result of reframing is the meaning attributed to the situation, and therefore its consequences, but not its concrete facts—or as the philosopher Epictetus expressed it as early as the first century A.D., “It is not the things themselves which trouble, but opinions that we have about these things.” The word *about* in this quotation reminds us that any opinion (or view, attribution of meaning, and the like) is *meta* to the object of this opinion or view, and therefore of the next higher logical level (p. 95).

In *The Age of Unreason*, Charles Handy offers the following frame on reframing:

Reframing is the ability to see things, problems, situation, or people in other ways, to look at them sideways, or upside-down; to put them in another perspective or another context; to think of them as opportunities not problems... Reframing is important because it unlocks problems. Like an unexpected move on a chessboard it can give the whole situation a new look. It is akin to lateral thinking at times, to using the right side of the brain (the creative pattern-forming side) to complement the more logical left side (1989).

Reframing requires a change in frame or assumptions. It is a different way of viewing the problem, which leads to solutions that would not have emerged from the previous frame or perspective. A change in frame or reframing is also known as second order change. It is a qualitative change in that we are taking a different kind of perspective than we did previously. With first-order change, we try different things within a frame. With second-order change, we change the entire frame.

First-order and second-order change is one of the ways to frame and understand the nine-point problem we did in class. In our first approach or frame, most of us assumed that the solution must be within the box. First-order changes would consist of trying various combinations of four straight lines within the box. The different ways we can combine lines are limited by our frame or our assumption that the solution must be within the box. When we break out of the box, we are involved in second-order change. We change our assumption, which opens up new possibilities for a solution. Indeed, as long as we remain within the first frame, thinking within the box, we can only try solutions within that frame, and the problem cannot be solved. We can spend the rest of our lives making first-order changes and it will be futile.

Organizing Information and Kinds of Knowledge

Frames or frameworks are also ways of organizing, approaching, and analyzing information, which are important for describing and understanding just about anything. A way of organizing or classifying information so it is more manageable is the first step toward understanding. You have to have the information in a form that is accessible and approachable before you can do anything else with it. There are many frameworks that can be used to classify information. Some are more useful than others. Here I present a scheme for organizing information developed by Ken Wilber (1996) that I think is useful for the study of contemporary issues or just about anything else.

I will introduce you to Wilber's framework by using the three brick masons story to illustrate. How you view your work or your personal perspective on your work, in this case laying bricks, is only one aspect of brick masonry. Information on your individual interpretation of bricklaying or any other work or activity is certainly important. But if we wanted a complete understanding of bricklaying, we would have to take into consideration information other than how you as an individual experience the activity.

Examine Figure 3A below. The information the brick masons in the story above provided can be classified in the interior-individual or subjective quadrant. It represents how the individual person sees things or interprets what is happening. While this information is important, if we want to study and understand brick masonry or anything else, it does not give us a complete picture. In order to get the full picture, we would also want to collect and examine information from the other three quadrants in Figure 3A.

In addition to collecting information on what the brick masons think they are doing and the meaning that the activity has to them subjectively, we might also want to collect objective information on what each brick mason is doing. By objective we mean information we can observe or measure. Examples of objective information are measures of performance like productivity (number of bricks placed per hour) and error (percentage of bricks placed incorrectly). This kind of information is represented in the exterior-individual quadrant in Figure 3A. The exterior-individual quadrant represents objective information or knowledge whereas the interior-individual quadrant represents

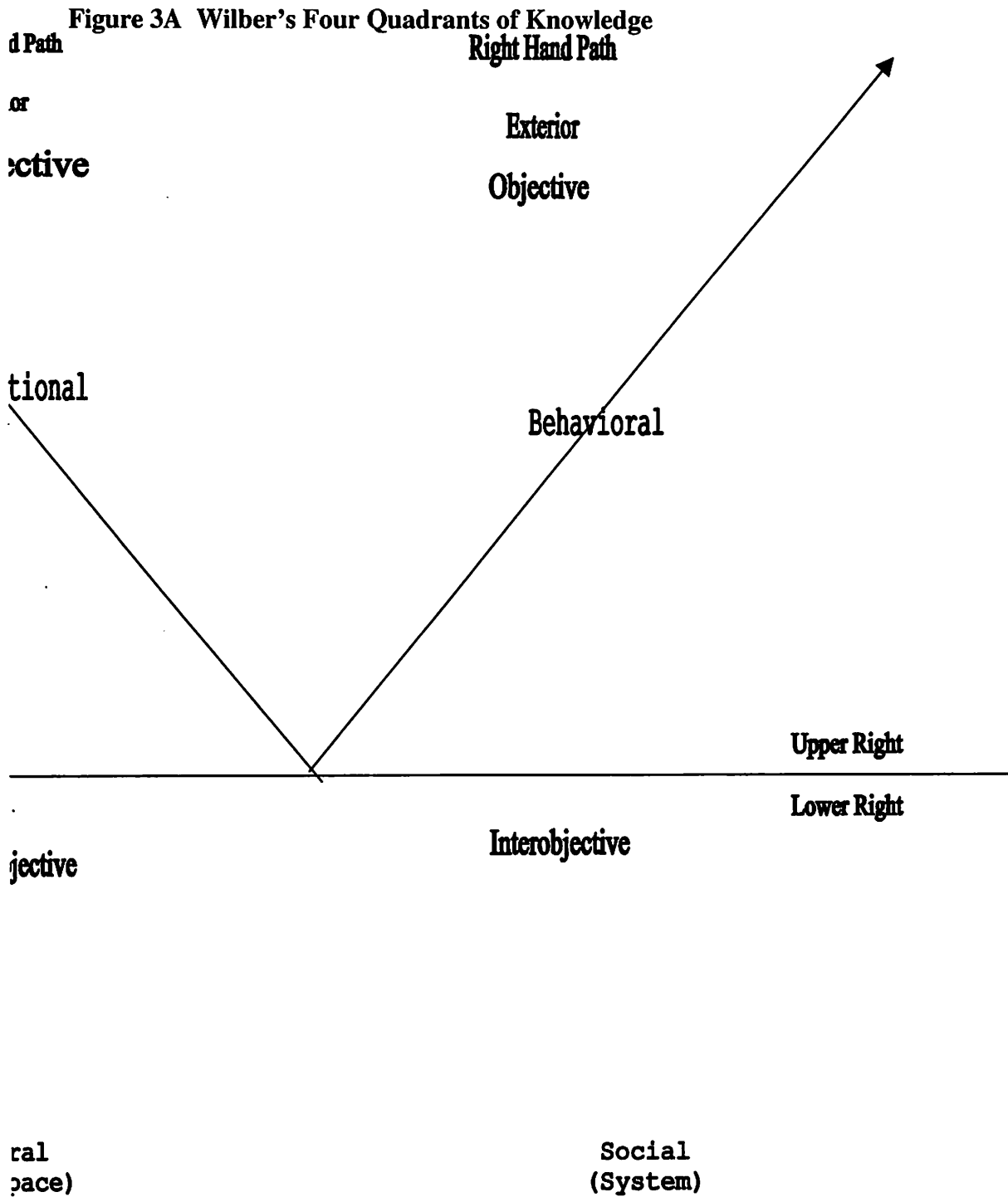
subjective data.

In addition to collecting information on individuals, we can gather information on how the activity or behavior, in this case bricklaying, fits into some larger enterprise or system. To get a complete understanding of bricklaying, we would want to know something about where and how it fits into the process of constructing a building. Questions about when in the process it is done and its importance to the integrity of construction might provide useful information. This kind of information or knowledge is represented in the exterior-collective quadrant of Figure 3A. It is interobjective data, which tells us how bricklaying, the objective activity, relates to other building activities, for example, framing the building, in the process of construction. A civil engineer, for example, can tell us how bricks placed incorrectly can affect the entire building structure.

In discussing the remaining quadrant in Figure 3A, the interior-collective, we move back into the meaning of the activity or event to the people who are involved in it. But here, as opposed to the interior-individual quadrant, we are concerned with the view shared by members of a group. Our concern is with the collective view of the activity. In our example, a guild or union of brick masons might promote a certain view of the job that members share. Just as different individuals express different views of the same activity, different groups may see things differently. For example, one group in educating or training its members may consider bricklaying a construction art that should be considered an expression of the highest human qualities, whereas another may consider it a technical skill that is important for landing a job.

As noted previously, if we wanted to get a full picture or complete understanding of bricklaying, we would need information from each quadrant. We would also want to know something about the connection or links between the information or knowledge in each quadrant. The quadrants mutually influence each other. A change in one quadrant can produce a change in others and vice versa. For example, it is possible that the interior-individual experience or my individual view of my job (for instance, I think I'm building cathedrals) can influence the exterior-individual performance on the job (for instance, I may be more productive than other workers). My individual view of my job (interior-individual) could, of course, be affected by values and view of the group (interior-collective) of which I am a member (for instance, The Brick Mason's Artistic Guild), and the group view could be influenced

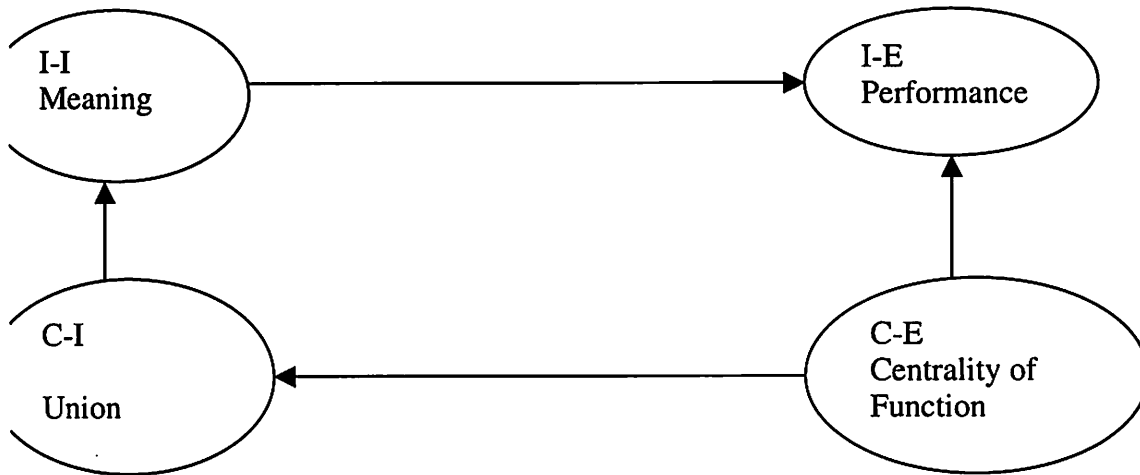
to some extent by the significance of bricklaying to the construction process (exterior-collective)
(see Figure 3B).



~~... Chapter 5: Framing and Organizing Information or Kinds of Knowledge~~

...hing, Figure 5-1. The four quadrants, p. 71



Figure 3B Example of Mutual Influence of Quadrants—Brick Laying

As mentioned before, a framework for classifying information can lead to understanding or explanation. When this happens the framework has tremendous value. One way it is important is that it fulfills what some consider a universal human need. Learning how and why the world works the way it does is rewarding to each of us as individuals. As humans, we seem to have a desire to understand ourselves and the world in which we live. We find joy in learning and knowing. We find joy, too, in sharing knowledge with others.

One of the reasons that knowledge and understanding enhance our sense of competence or control is that they help us cope with the world. If we have adequate understanding of something, e.g., the weather, ourselves, international relations, economics, or crime and the criminal justice system, we are better able to deal with some of the problems associated with it. And what aspect of the world, including ourselves, does not have problems? Knowledge and understanding lead to better approaches to problem solving. The more fully we comprehend some aspect of our world, the more likely we are to cope effectively. The better we cope, the better our individual and collective lives.

Knowledge from each of the quadrants can lead to fuller understanding of phenomenon and fuller understanding of and solutions to problems. It's obvious that problem-solving can directly enhance human well-being, but there are also studies that show it has an indirect effect by influencing sense of control. (see Figure 3C).

Figure 3C Relation of Problem Solving to Sense of Control and Well-being

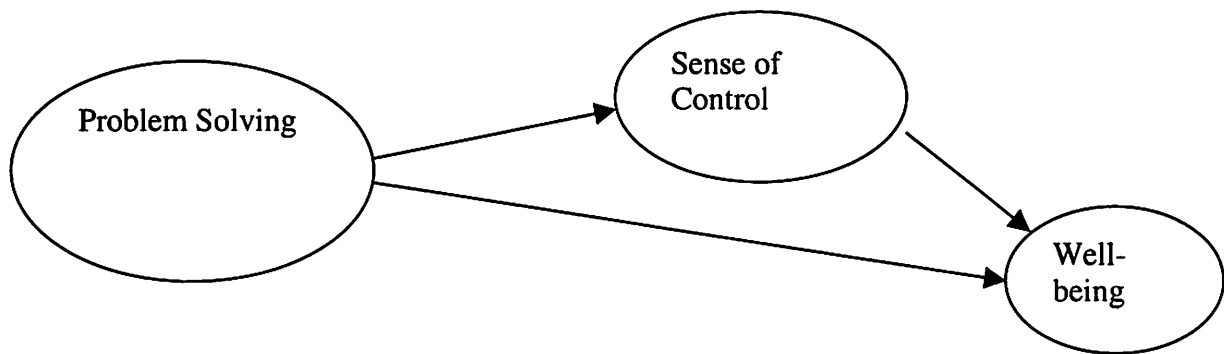
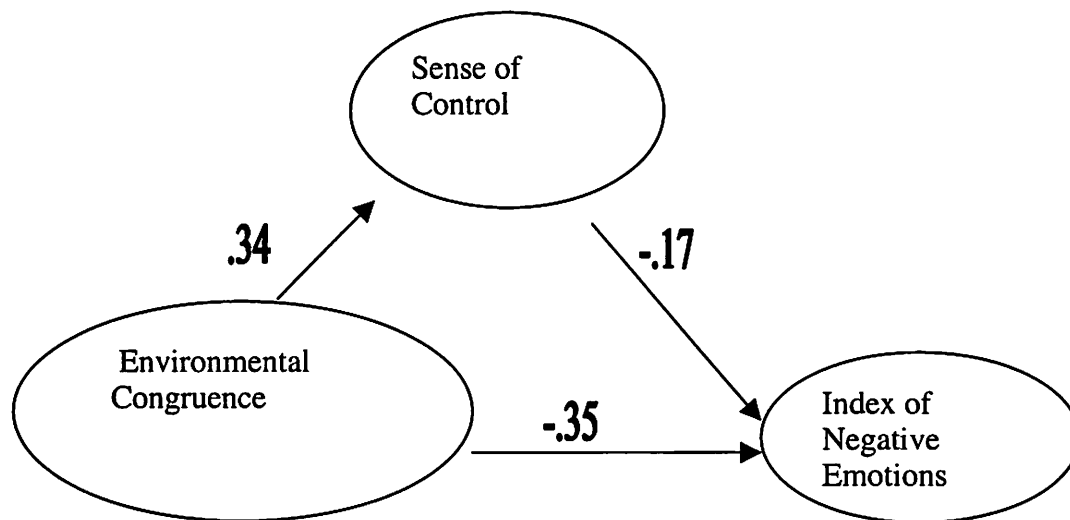


Figure 3D presents the findings from a study of IUP students that supports the model of the effects of sense of control on emotional well-being.

Figure 3D Results of Gibbs, Puzzanchera, Hanrahan, and Giever (1998) Study



I want to take a minute to discuss this study because it has important implications for both your personal and professional lives, which is an artificial distinction, it's all your life or more broadly life. The notion of sense of control has been found to be an important variable. In 1973, Leftcourt summed up the essence of the research on sense of control or perception of control in humans and animals by concluding "...sense of control...has a definite and positive role in sustaining life" (p. 229).

More recently, Skinner (1995) has observed,

Perceived control is a powerful construct. Five decades of research have established it as a robust predictor of people's behavior, emotion, motivation, performance, and success and failure in many domains of life...Perceived control consistently predicts behaviors as diverse as adherence to medical regimes and winning baseball games. Reviews consider its relation to health, achievement, school performance and retention, motivation, interpersonal competence, political beliefs, social action,

parenting, teaching, marital satisfaction, work success, conformity, creativity, problem solving, information seeking and processing, emotion, and longevity. In clinical work, control has been implicated in coping, depression, anxiety, alienation, apathy, phobias, self-esteem, and personal adjustment to critical life events.

The Gibbs et al. (1998) study contributes to the empirical support for the connection between sense of control and emotion. It also shows that people who get what they need in an environment (environmental congruence: environmental supply \geq environmental demand) have a greater sense of control and less emotional negativity or more emotional well-being than do those who cannot find what they need. An example of environmental congruence would be a person with strong privacy needs, say, finding an adequate amount of privacy in the environment. In a sense, environmental congruence, can be considered an indication of problem solving or resourcefulness. Those people who are able to find what they need in environments will have higher environmental congruence.

In order to find an adequate supply of an environmental commodity, you first must be aware of what you need. You have to have some insight into your needs. Not everyone does. People are forever chasing after what they think they need only to find when they get it that it doesn't bring contentment. They are just as unhappy as they ever were. The second step is to find an adequate supply of what you need or create an adequate supply of what you need in a particular environment. For example, there are some people who are very good at getting help (tangible assistance) when they need it. Others don't know how to go about it. They are helpless about getting the help they need. If possible, you can also seek out a new environment to find what you need.

Ellen Langer, the Harvard psychologist who brought the study of mindfulness academic credibility, points out that it is attention to the process of problem solving rather than the outcome in a particular instance that is most important. You have to realize what you are doing and that it can be applied to other situations. Awareness or mindfulness that strategies can be generalized to other situations promotes confidence in your ability to solve problems and enhances your sense of control. A focus on outcomes in the specific situation or to the current problem is situation-specific and less likely to enhance your general sense of control. It's the process, not the particular outcome, that's most important. Sometimes, even if we are unsuccessful in a certain situation, trying to do something helps. It helps even more if we can learn something about the process of problems solving that we can apply to

the next situation and successfully resolve the problem. If we look to learn from mistakes, it focuses us on the process and takes attention away from the results of our most recent attempt, which already occurred, and which we can do nothing about. Focusing on particular result is like content-specific learning rather than focusing on the process of learning or learning to learn or life-long learning.

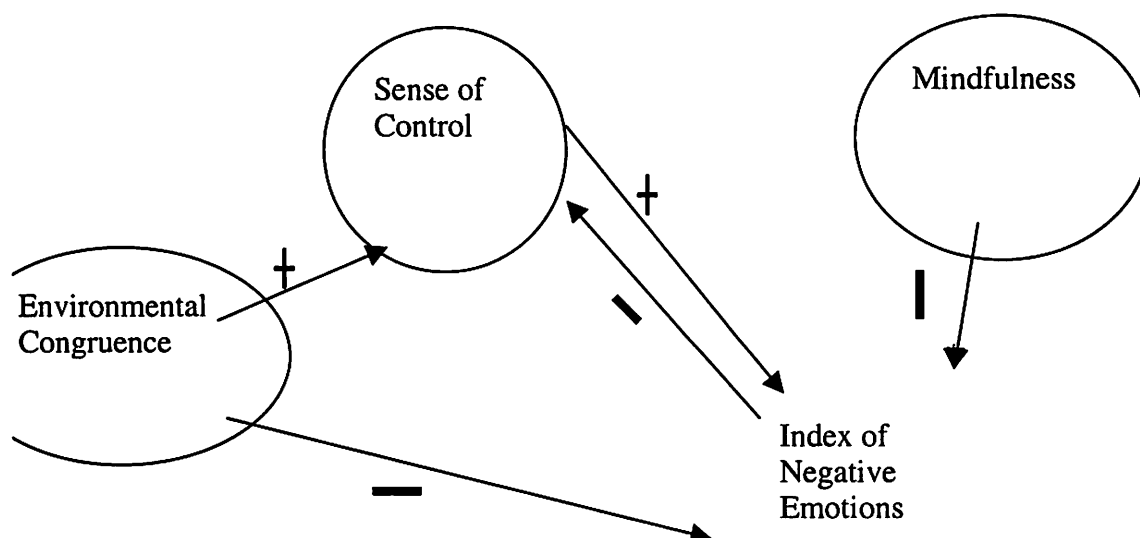
The environmental congruence model, which is also known as the environmental commodities model, the environmental need-resources model, and the environmental demand-supply model, is a way of framing. It's taking the concept of environmental concern, which is an aspect of life in any setting that is central or important to people, and unbundling it into two distinct concepts: environmental demand or need or preference for a particular environmental commodity and environmental supply of the commodity or resources that are available or potentially available to satisfy the need. There are some concerns that are generic or general, i.e., they are central aspects of life in most environments among most people, although the degree of their importance varies by environment and person. For example, safety is a general human concern, but safety it is a more important concern in a setting like prison than other human climates, and people with my particular characteristics would be more concerned with safety in prisons than others. The environmental concerns we incorporated into our study of IUP students were: privacy, safety, tangible assistance, autonomy, emotional support, certainty, and social stimulation.

When the concerns are broken out into supply and demand, you can measure the degree of each for people, and see how well for a particular individual, as well as for the group, supply is meeting demand in a particular environment. Where supply is not meeting demand or you have incongruence, this conceptualization provides two obvious strategies for dealing with it. First, you can try to increase supply. For example, if we found that there were a substantial number of students on a college campus who expressed a strong need for safety, but they didn't not see an adequate supply on campus, in other words, they perceived the campus as dangerous, we could increase the supply by starting an escort service for students walking on campus at night. We could then see if this program increased the supply of safety, i.e., reduced perceived dangers. Second, you can diminish demand. It could be that fears or need for safety isn't well grounded in reality. You could demonstrate to students with statistics and exposure-response treatment or cognitive therapy, for example, that they are not at risk and there is no

need to rate their need for safety as high as they do. Realistically, safety should not be a concern.

There are situations in which needs-resources disjunctures or incongruence are chronic and refractory. In some situations, needs are grounded in reality and supply is low, and its going to stay that way. In some circumstances, environmental supply of commodities is severely limited and there is little anyone can do to increase supply. Examples that come to mind are situations of extreme environmental deprivation associated with war and other catastrophic events, including terrorism. There are also milder versions, but still pretty serious ones, of recalcitrant demand-supply imbalance that produce emotional distress—for example, housing projects with extraordinarily high crime rates. Even in these cases there is some hope. Attention to certain processes, especially a collection of techniques that promote mindfulness of cognition and sensations, can help to diminish the emotional distress associated with unsatisfactory person-environment transactions. If Ellen Langer is right in considering mindfulness or awareness a central aspect of sense of control, the use of mindfulness techniques to deal with stress emotions should increase sense of control, which will in turn further diminish stress. The model now looks like Figure 3E. Here we see that mindfulness has a negative impact on the index of negative emotions, so it reduces emotional stress. Emotional stress is related to sense of control. A reduction in negative emotions increases sense of control and the increase in sense of control further reduces negative emotions. This is called a feedback loop or mutual causality or a nonrecursive relationship.

Figure 3E The Influence of Mindfulness on Emotional Stress and Sense of Control



The purpose of mindfulness is not to diminish the recognition of danger signals or other threats to environmental concerns so they are disregarded. It is not denial. The purpose of mindfulness training is to see things as they are. A real threat is a call to action. Deciding what actions should be taken and how it should be implemented can be done more effectively if your judgment is not clouded by additional stress emotions. Mindfulness training can help in this respect.

Mindfulness can be promoted by just sitting quietly and look at what's going on. This technique is known by various names. One of its names is insight meditation (see Goldstein, 1976; Kornfield, 1993) or Vipassana; another is shikantaza or "nothing but sitting" or "just sitting" (see Kasulis, 1981). The practice is just to sit quietly and observe without judging thoughts, emotions, and sensations as they arise. By simply witnessing them without engaging them in the thought process, the meditator in effect divests them of much of their pernicious power. By becoming increasingly aware of thoughts and feelings as they arise, the meditator gains proficiency in observing them and letting them go before negative emotions do harm.

Mindfulness is letting thoughts and emotions unfold. Instead of trying to squeeze negative thoughts and emotions out of our mind we give them room and let them be. This is called a "bigger container" by Charlotte Joko Beck in her book *Everyday Zen*. A "bigger container" is an interior spaciousness that develops in which negative emotions dissipate before they become painful and troublesome affective and behavioral manifestations. You learn to keep emotions in control by letting them go or letting them be. This makes it easier to maintain a rational approach to problems in the face of stress. By observing thoughts and emotions, the meditator acquires insight into their nature and source, and develops the ability to deal with negative thoughts and emotions with minimum disruption and distress (see Chodron, 1997). As the model in Figure 3E illustrates, the ability to handle emotional distresses influence sense of control, which in turn enhances emotional well-being.

"Just sitting" can eventually lead to liberation, the ultimate in autonomy. By letting go, which seems like a loss of control, you actually enhance your control. What you're letting go of are

those factors that usually control your life and keep you in a state of flux. Even what we generally consider positive events can result in problems. When you get what you want or desire (money, recognition, or security, for example) you're on an emotional high. But it doesn't last. We always want more or something else. When you don't get what you want or think you want or need, you may be on an emotional low, e.g., sadness or depression, or a negative high, e.g., anger and frustration. If you learn to observe or witness and let go of desires, wants, thoughts, sensations, and emotions that come into consciousness, you stay on an even keel and you're better able to deal with any problem. You are no longer a slave to every thought and feeling. You are able to deal with them with equanimity. It doesn't mean that you are unfeeling or unthinking. It means that you are more aware of your feelings and thoughts and you respond rather than react to them and the situations that produce them. You become more responsive and less reactive by just sitting.

A Broad Application of the Wilber's Frame Work to Comparative Criminal Justice

Another application of Wilber's framework to criminal justice has been as a starting point for a comparative analysis between the U.S. and Poland (Gibbs, 1999). Below is reproduced in its entirety a memo written at the request of Dr. Jurga, Rector of Adam Mickiewicz University in Poland. It represents preliminary and very general suggestions for conducting a comparative analysis. Although it is in some ways redundant with what I have already presented in this posting, I think it is of interest as an example of a suggestion for a broad, i.e., system-wide, application of some aspects of Wilber's integral model.

A Broad Strategy for Exploring Polish-U.S. Social Control Efforts

A starting point for examining Polish-U.S. social control/crime control efforts is to explore the goals, objectives, purposes, and activities of the systems in terms of a common framework. At this juncture, the framework is considered a heuristic device for exploratory purposes. It could evolve into a more systematic analytic structure that could be useful for the kind of systematic review that promotes useful policy insights.

One candidate for a useful framework (Wilber's model) appears in Figure A. The general approach can be used to explore any social phenomenon or system. The upper-left quadrant represents the subjective experiences of those whose lives have been directly touched by the system. In this case, these include victims, offenders, agents of control, and others. This quadrant represents the interior experiences or assumptive worlds of these players. It reflects the

individual human experiences of those who come into contact with the system.

The lower-left quadrant represents the group or collective view or meaning of the criminal justice system to citizens. It reflects a cultural perspective or worldview. What are the shared meanings of crime and reactions to it for the larger group? Do the actions that affect individuals in the upper-left quadrant reflect the desired cultural values embodied in the lower left? What is the meaning to the group of the experiences of individuals in the upper left? Do the actions of the system serve the good and the just as defined by the culture?

The upper-right is the individual exterior or objective dimension. The question is what are the measurable consequences of the actions and decisions on the individual? For example, if a stated purpose of the system is individual deterrence, is there evidence that it serves that purpose?

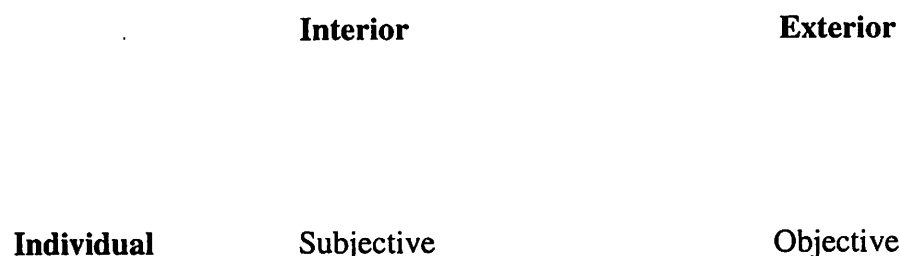
The lower right also centers on exterior events, but at the collective level. For example, if the police serve the purposes of law enforcement and public safety as part of the larger criminal justice system, how well do they fit their function?

As is evident, the model can be used for the related purposes of description and evaluation. For example, the systems of Poland and the U.S. can be described in the lower right quadrant in terms of the broad functions they serve along with the specific programs and policies in place to accomplish those purposes. They can also be assessed by available objective criteria to determine how well they meet their general purposes and specific objectives.

It is obvious that each part or component of the whole mutually influences other parts. Cultural goals, e.g., those elements or aspects of the whole that are considered good or desirable, shape our objective assessments of the system, i.e., upper right and lower right. Reformation as a desirable end, for example, suggests different objective indicators and expectations of success on the individual level, different organizational arrangements, including policies and programs, and different measures of effectiveness and efficiency than do conceptions of justice like retribution. Reformation and retribution should also engender different interior subjective experiences for individuals as reflected in the upper left quadrant.

The relations among quadrants that have been observed in democratic societies with robust economies and an emphasis on consumption can tell us some of the challenges faced and the limits of our current approaches. The four-quadrant approach can show us how a service based, consumer oriented society in which the economy is the dominate social institution can influence our criminal justice policies, outcomes, and views of justice. By carefully examining the U.S. experience, Poland can learn something about the problems to be faced as her economy grows and the influence of other social institutions is diminished.

Figure A Wilber's Four-Quadrant Framework



Interior experience

Propositional truth
Representational**Collective**

Intersubjective

Interobjective

Cultural fit
Mutual understanding
Rightness
JustnessFunctional fit
Systems theory web
Structural-functionalism**Wilber's All Level, All Quadrant Approach**

In describing Wilber's all level, all quadrant approach or frame, we will be covering some territory we have covered before in this posting, but we will be covering it from a more complete and detailed description of Wilber's model. Some of what is written is redundant. Sometimes, redundancy can be beneficial. It takes more than one reading to understand some ideas. When something is presented more than once and in even slightly different ways, it can help with our comprehension.

Wilber's all level, all quadrant or integral model, which appears in Figure 3F of this posting, appears to be pretty complex. There is a lot of information packed into Figure F. Don't try to learn all the terms and their placement in the model. Just get a general sense of the model and its uses. You don't have to memorize. You'll always have access to the model when you think and write about it.

Wilber's approach has been and is being applied to many areas, including medicine, politics, education, business, psychology, and art, and he has established the Integral Institute in Boulder, CO to explore the use of the model in these disciplines as well as other areas. The institute currently has \$2 million in funding. Ken Wilber estimates that by the end of the decade it will have a \$25 million endowment

Ken Wilber reviewed and digested an immense amount of literature that spanned several

disciplines over several eras. He concluded that development in the physical, biological, psychological, and spiritual dimensions of human existence is hierarchical and the many hierarchies that have been developed over the years can be placed into four quadrants or domains of knowledge. In order to fully comprehend a particular aspect of human existence or human behavior, knowledge of each quadrant or domain is required. As we have seen before, the quadrants are correlated in that they are mutually influential, but, and its an important but, the knowledge of any one quadrant cannot be reduced to that of another.

The hierarchical structure of human development indicates that within quadrants there are levels, stages, or waves of existence or knowledge. This means that if we are examining a particular aspect of human existence we can locate it by referring to a particular level within each quadrant.

The interior and exterior hemispheres or paths each contain two quadrants. As noted previously, the upper half of each hemisphere represents the individual and the lower represents the collective. Thus we have interior-individual or upper-left (UL), interior-collective or lower-left (LL), exterior-individual or upper-right (UR), and interior-collective lower-right (LR) quadrants.

Any human experience has aspects or dimensions that are represented in each of the quadrants, and it is all the quadrants combined that produces the experience. Wilber uses the experience of human consciousness as an example of the manifestation of a phenomenon in the four quadrants.

For example, your consciousness can be looked at from the inside—the subjective side, your own awareness right now—which is experienced in the first person as an “I” (all the images, impulses, concepts, and desires floating through your mind right now). You can also study conscious in an objective, empirical scientific fashion, in the third person as an “it” (for example, the brain contains acetylcholine, dopamine, serotonin, etc., all described in objective it-language). And both of those exist not just in singular but in plural forms—not just an “I” or “it,” but a “we.” This collective form also has an inside and outside: the cultural values shared from within (e.g., morals, worldviews, cultural meaning), and the exterior concrete social forms seen from without (e.g., modes of production, technology, economic base, social institutions, information systems (1999, p.63)

Each quadrant represents separable but mutually influential aspects of a phenomenon. As noted before, Wilber points out although there is mutual influence, one quadrant cannot be reduced to another. For example, my mind, which is represented in the interior-individual quadrant, cannot be reduced to my brain, which is located in the exterior-individual quadrant. My mind, e.g., my thoughts, emotions, and impulses, is a subjective experience. My brain, on the other hand or on the right hand in Figure 3F, produces objective events, e.g., chemical and brain wave activities. I can look at a brain activity forever and it will not provide me with much information on the mind, e.g., quality of mental states and content of thoughts. These require that I look at the mind, and the mind is an interior or subjective experience. It is not an activity or behavior that can be objectively measured. However, it can be influenced by and it influences brain activity. Nonetheless, directly exploring the mind requires that you enter the subjective mental arena of the individual. Mind cannot be reduced to brain. Looking at the mind requires an interior view. Exploration and interpretation of mind states usually require mutual understanding or a shared worldview or common cultural space. If we do not share a common language, I will not understand your thoughts. They will not have meaning for me. Language reflects and shapes worldview.

One of Wilber's simplest examples of the relationship among quadrants is his description of the influence of problems in one quadrant on the others.

A malformation—a pathology, as “sickness”—in any quadrant will reverberate through all four quadrants, because every holon has these four facets to its being. So a society with an alienating model of production (Lower Right)—such as slave wages for dehumanizing labor—will reflect a low self-esteem for laborers (Upper Left) and out-of-wack brain chemistry (Upper Right) that might, for example, institutionalize alcohol abuse as self-medication. Similarly, a cultural worldview that devalues women will result in a tendency to cripple individual female potential and a brain chemistry that could definitely use some Prozac (1996, p. 138).

You will recall that Wilber found in his review of a vast amount of knowledge in a variety of disciplines that human development as represented in each of the quadrants is hierarchical. There are levels of existence and knowledge. Each level builds upon its predecessor, and transcends but includes the lower level. The lower level is a necessary but insufficient condition to move on to the higher level. As we move from the lower to the higher levels of existence, we find increasing depth and complexity

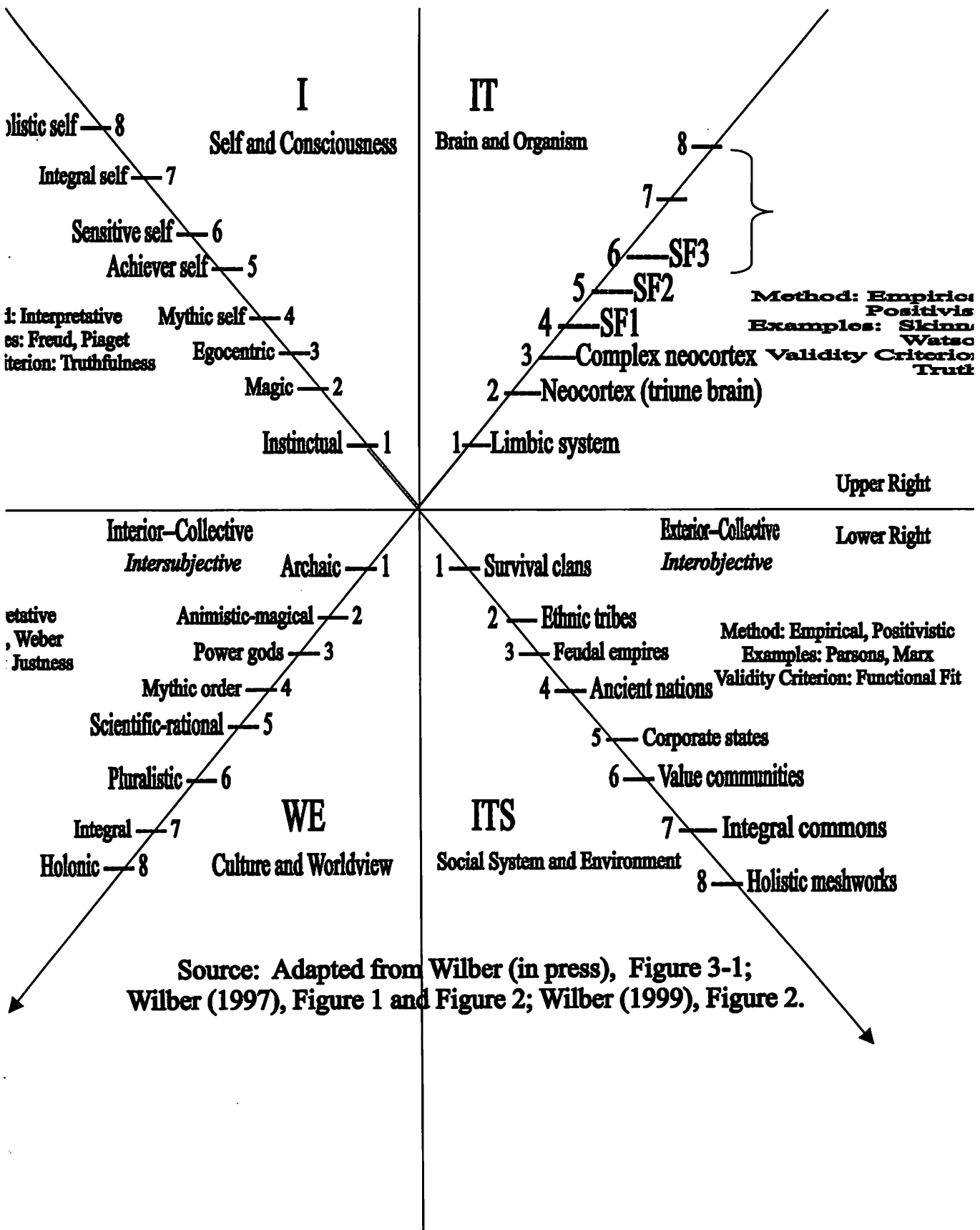
and decreasing span.

An example will help to clarify these points. As we go from atoms to molecules to organisms and so on, we are moving up a hierarchy. Each level depends on the level below for its existence, e.g., you cannot have molecules without atoms, but the reverse is not true. Atoms are more basic than molecules. Each higher level transcends and includes the lower level and has more complexity and depth than does the lower level. An organism is made up of molecules; it includes or incorporates them. But it is more than a collection of molecules. It is more than the sum of molecules of which it is made. When the molecules are brought together in the structure of a particular organism, they transcend the molecule state and become something qualitatively different. A new and higher level emerges from the combination of molecules. There is a synergistic effect or emergent quality to the combination of molecules that transcends the molecule level and attains the organism level. It is a higher level with more depth and complexity. The organism includes the molecule and it can do more, i.e., it performs more complex functions. The molecule, however, has more span than the organism. There are certainly more molecules in the world than there are organisms.

Figure 3F presents the full picture of Ken Wilber's all level, all quadrant framework. There are eight hierarchical levels contained each quadrant in Figure 3F plus some additional information on each quadrant. Figure 3F indicates that knowledge of humans is contained in four interrelated domains. In the Left Hand Path there is subjective, interior knowledge of "I" or self and individual consciousness (UL) and knowledge of collective consciousness (LL) or "WE", which consists of culture and shared worldview or common worldspace. This is intersubjective knowledge. There are obvious connections between these two dimensions of knowledge. For example, culture or shared beliefs and values in humans (LL) influence the way individuals experience the world (UL).

Figure 3F Four Quadrants and Eight Levels in Humans





Source: Adapted from Wilber (in press), Figure 3-1; Wilber (1997), Figure 1 and Figure 2; Wilber (1999), Figure 2.

In the Right Hand Path depicted in Figure 3, there is objective knowledge of the individual organism (UR). When discussing human experience, the brain is central. We can collect objective knowledge of the brain. Although the brain exists within us, it can be viewed as something that is external rather than internal. It is an "IT" that can be viewed as an object. Its characteristics can be observed from an outside perspective and measured.

The UR quadrant is not the exclusive domain of brain activity and structure. Any human characteristic that can be measured in an objective way is classified as knowledge in this domain, including physical, biological, and psychological characteristics of individuals. Psychometrics, the quantitative measurement of psychological traits and states, belongs to the exterior individual quadrant. When we deal with objective measures of psychological characteristics, the distinction between exterior individual (UR) and interior individual (UL) sometimes gets blurred. It often appears when we are using psychometric measures that we are objectifying the subjective. For example, by asking me a series of questions about symptoms and attitudes that constitute a depression scale, you can quantify my level of depression, which is a usually considered an interior experience. Once you have developed objective measures, you are dealing with the exterior realm. We use these data objectively. Once we have objective measures of depression and other internal experiences, we can manipulate these data statistically and apply the principles of hypothetical-deductive thinking or logical positivism to generate and test hypothesis. We subject our results using these data to the validity criterion or standard of truth associated with the UR quadrant. (We will discuss the validity criteria for the quadrants presently.) We say, if it walks like objective data and quacks like objective data, it belongs in the UR quadrant.

We usually think of psychological events as part of a person's interior or subjective experience. This is true when we are examining the subjective aspects of those events. But all phenomena have both subjective and objective manifestations, and it is the objective individual aspects of psychological life that are of interest to the psychometrician. My subjective experience of my depression is what only "I" can know, unless I share it with you, and you can comprehend it. My response to items on a depression

inventory convert or transform that experience into a standard form. My depression, the “I” in my depression, is lost. My personal experience of depression, the meaning of depression to me, is not capture by the question, “How often do you have trouble getting out of bed in the morning? Never____, Sometimes,____, Frequently____ Always____.” This is objective data. Depression here is an “IT,” not an “I.” Of course, it is assumed to be linked to an internal state, just as my pulse and my blood pressure, which we consider objective measures, are assumed to be correlated with subjective psychological states.

At the risk of belaboring the point, forgive me, here are a couple more simple examples of the distinction between the UR and UL quadrants. My level of education can be measured objectively, but if you want to know about my educational experience or the meaning of education to me as an individual you must enter my subjective world. Physicians measure pain in dolor units by asking patients to rate their pain on a scale of 10. In the all level, all quadrant scheme, this is considered objective data on individuals. Subjective data would be the result of the patient and a skilled interviewer exploring the individual’s experience of pain, especially the meaning of the pain to the individual. Two patients could report the same level of pain in dolor units, but their experience of pain could be very different.

Knowledge of the exterior collective (LR) in humans is knowledge of the level of social organization. This includes social, economic, and political arrangements and the technological sophistication of the collective. This is also a domain of objective knowledge. For example, we can view from an outside perspective the mode of production of our society as well as the level of production. There are also obvious links between the two Right Hand quadrants of knowledge of human existence. The level of food production (LR) influences growth, including brain development (UR), and brain development (UR) affects the organization and technology of food production (LR).

The general process of collecting and validating information in each of the quadrants is the same. The steps include (1) injunction, method, or data generation, (2) apprehension or illumination, and (3) “communal confirmation or refutation” (Wilber, 1997, p. 85). The content of these broad steps, however, varies by hemisphere and quadrant. As can be seen in Figure 3F, the method for the generating and apprehending knowledge in the Left Hand Path or hemisphere is interpretative. These

are the domains of qualitative methods, which in social inquiry include the phenomenological approach, hermeneutics, and the British approach to social psychological research known by the quaint term the “open souls” doctrine. Here data is generated from the inside when the researcher enters the subjective individual world or collective world of the respondent. The central method for the Right Hand Path or hemisphere is objective and commonly known as empiricism or positivism. This is the scientific method. Generally, the approach generates quantitative data that can be manipulated statistically and generalized on the basis of mathematical probability theory.

Figure 3F contains the validity claims for each quadrant. These represent kinds of truth or standards for accuracy of the data generated and its apprehension or interpretation. In a sense, the validity criterion associated with a quadrant is the objective in making inquiries into that dimension of knowledge of human experience. An inquiry into the interior dimension of any aspect of human life for the individual or collective asks, “What does it mean?” whereas the question posed by an investigation of the exterior dimension on the individual or collective level is “What does it do or how does it do it?” The purpose of an inquiry into either interior quadrant is to get an accurate sense or understanding of subjective experience. The purpose of an inquiry into either exterior quadrant is to understand structure, function, or form in objective terms.

The validity criterion for the interpretative approach to knowledge of the interior, subjective experience of the individual is “truthfulness, sincerity, integrity, [or] trustworthiness” (Wilber, 1997, p. 13). The objective is to get an accurate description of an individual’s subjective experience. This requires insight, honesty, and the ability to articulate on the part of the subject and the capacity to enter and describe the interior world of another on the part of the researcher.

The validity criterion for the lower-left (LR) quadrant is “justness, cultural fit, mutual understanding, [or] rightness” (Wilber, 1997, p. 13). The objective of research in this quadrant is to see how people fit together intersubjectively in “cultural, moral, and ethical space” (Wilber, 1997, p. 17). The point of the investigation is to describe and understand the common worldview of a certain group of people in order to comprehend their understanding of what is right and good.

The validity claim of the upper-right quadrant (UR) or exterior-individual is probably the one that is most familiar to most of us. Wilber uses the terms “truth, correspondence, representational, [and]

propositional” to describe the objective of objective research in the individual-exterior quadrant. Here the hypothetical-deductive logic of science is commonly used. A model or theory of the way some aspect of the world operates is stated. In the case individual humans, the model is usually of behavior, activity, or functioning on the physiological, biological, or psychological level. A hypothesis to be tested is derived or deduced from the theory, then an empirical prediction is made that should materialize if the hypothesis is true. It is a series of if-then statements. If the model is true then the hypothesis is true, if the hypothesis is true, then the empirical prediction should come true. The process is one of seeing if the facts fit the theory.

“Functional fit, systems theory web, structural-functionalism, and social systems mesh” are the terms Wilber (1997 p. 13) uses for the validity criterion for the exterior-collective quadrant. Systems analysis is an example of investigating the LR quadrant. The question is does the data gathered and apprehended make sense in the context of the larger system, e.g., a social, economic, and/or political system.

...this approach attempts, with it’s validity claim, to situate each and every individual in an objective network that in many ways determines the function of each part. The truth, for these Lower Right approaches, is found in the objective intermeshing of individual parts, so that the objective, empirical whole—the “total system”—is the primary reality (Wilber, 1997, p. 16).

The examples in each quadrant in Figure 3F are of giants in modern Western thought who have championed the methods used to investigate each of the four quadrants. They are representative of the best in using a particular approach to generating knowledge of a certain kind on the human experience.

Figure 3F shows that there are levels within each quadrant. The version of Wilber’s integral approach depicted in Figure 3F is the 8L, 4Q approach. As previously mentioned in this posting, the levels of each quadrant represent hierarchies. We will briefly examine the levels of the interior-individual quadrant to illustrate the hierarchical structure of the levels.

The levels or stages presented in the UL quadrant of Figure 3F represents what Wilber calls the “spectrum of consciousness.” It can be used to chart the evolution of humankind and the development of individual human beings. Movement up the spectrum of consciousness is characterized by decreasing narcissism and egocentrism and by increasing awareness. The process of development or evolution of consciousness or the individual-interior aspect of human existence is such that each higher level or stage

or wave is based on a lower stage, which constitutes a necessary but not sufficient condition for moving on to a higher stage. Each higher stage or level or wave of consciousness development includes and transcends its predecessor. The transition from one stage to the next, also known as a fulcrum of development, is described by Wilber (1996) as a "1-2-3 process" (p. 158). The individual self initially identifies or fuses with a particular level of consciousness, awareness, or perspective. The self then differentiates or transcends that level, and includes, incorporates, or integrates it into the higher level with which it now identifies. Wilber uses the metaphor of climbing a ladder. You cannot get to the higher rungs without the lower rungs. Each rung you go up, you see more and you get a different perspective on what you saw before at lower rungs. You get a broader picture in which to incorporate what you saw previously.

As an example of movement up the spectrum of consciousness, we will briefly describe the transition from level 4, the mythic self, to level 5, the achiever self. To achieve level 4, the mythic self, an individual must be capable of concrete operational thought or rule/role mind. The individual grasps that in order to live comfortably in relation to others, he or she must effectively play a certain role by complying with rules that define the role. In making the transition from level 3, egocentric self, to level 4, mythic self, the individual must expand his or her range of cognizance from an exclusively egocentric view to a more sociocentric view. The individual is no longer the only one to be considered in the world. There are others, and in order to operate effectively, they must be taken into consideration. The way they are taken into consideration is by following appropriate rules or rituals.

It is noteworthy that at the level of the mythic self the individual is not capable with concrete operational thinking to step back or up and think about or analyze the rules (e.g., myths, rituals, customs, and norms) which define her or his position (role) in her or his particular family, group, and society. The way the world operates has usually been established by the prevailing myths of the culture, and in order to operate in the world, the individual must digest and accept the myths that structure group life and his or her place in the group. The individual at the level of mythic self has developed the ability to learn his or her role and the associated rules. Recognizing one's role and operationalizing associated rules requires that one is capable of taking the perspective of the other. One must view the world in terms more broadly than exclusively the individual. One must realize that he or she is more than a

physical, biological, and conceptual self (level 1,2, and 3, respectively). Achieving the level of mythic self requires that one also recognize that he or she is a social self.

Level 5 in the UL quadrant of Figure 3 is the achiever self. Here the individual is capable of formal reflexive, formal operational, or rational thought. This level of thinking gives the individual the ability to go beyond the rote application of rules and uncritical acceptance of roles. The individual can step back or above the rules and roles and think about them. Rational thought allows the individual to think about thought and test the rules and roles of his or her culture. For example, the individual can evaluate the reasonableness of myths given the available evidence. At the mythic or concrete operational level, one accepts. At the level of achiever self with the ability to think at the formal operational level, one can question and explore. Scientific reasoning and psychological introspection emerge at this stage. The individual is liberated from the world of the concrete—"this is the way things are"—to the world of possibilities—"if things are the way they say they are then I should find evidence for it; if I don't find the evidence, then here are some other possibilities of the way things are." At the level of achiever self, the realm of the subjunctive becomes available where the individual can ask "what if" questions about his or her internal and external world. At the rational stage, level 5, identity is no longer written in the roles, customs, rituals, and myths of the concrete operational stage, level 4. With the power of rational thought, new possibilities beyond the mythic emerge. It is a place where scientific method and philosophical inquiry come into being.

It is important to keep in mind that the levels are hierarchal. An individual must adequately master the concrete operational thinking that characterizes the level of mythic self before they can develop the ability to think at the formal reflexive level required for the level of achiever self. In other words, one must be capable of learning rules and playing roles (concrete operational thinking) before one can evaluate them in light of, say, available empirical evidence of their efficacy (rational or formal operational thinking). Likewise, level 4 concrete operational thinking is built on the rudimentary mental skills, i.e., the use of images, symbols, and concepts, that emerge as the individual progress through level 3, egocentric self. Individuals are not capable of learning complex social rules, level 4, until they adequately master thinking in terms of images, symbols, and concepts.

It is also important to keep in mind that the level of development in one quadrant is mutually

supported and influenced by the level of development in others. For example, a level 5 worldview or scientific-rational worldview, represented in the LL quadrant, requires a critical mass of individual UL quadrant who have attained level 5 consciousness or achiever self. Of course, people cannot think at the rational level until their brains have developed to SF2, level 5 in UR, and a scientific-rational culture (LL) will not be sustained without an educational and economic system that supports it, level 5 in LR.

Serious problems sometimes result when there are disjunctures or imbalances among quadrants. For example, Wilber has pointed out that Nazi Germany was operating at a mythic cultural level (LL level 4—premodern) characterized by pathological ethnocentricity, which it put into operation using the industrial and military systems of a corporate state (LR level 5—modern). If their worldview had adequately evolved to level 5 or, more likely, if they had not regressed to the mythic level, they would have recognized the universal rights of others. If their military and production and distribution systems had not evolved above level 4 LR (agrarian—ancient nation), their ability to cause harm would have been diminished.

Imbalance in level of development across quadrants is still with us today. An example is when level 4 cultures, mythic, have access to weapons technology produced by level 5 production systems, rational-scientific. When countries that consist mostly of warring ethnic tribes, which were brought together into political units by colonial powers and then abandoned, have access to modern, sophisticated weapons, the result can be a disaster.

The all level, all quadrant approach or integral model has proven useful in evaluating the developmental efforts of the UN and UNICEF in Third World countries. The consulting firm of iSchaik Development Associates has conducted a series of presentations using the integral model of development including “The Process of Integral Development” and “The Integrative Approach: All Quadrants, All-Levels, All-Lines.”

They outline the four quadrants, with examples from each; they summarize the major levels or waves in each quadrant; and they signal the importance of the numerous developmental lines or streams progressing in a relatively independent manner through the various waves. They state that “this is the bigger picture within which all the ideas and developments with which UNICEF

is involved must be seen” (Wilber, in press, Ch. 5, p. 20).

Their review of the developmental efforts of the UN and UNICEF from the integral perspective leads iSchaik consultants to conclude that one of the central reasons for the failure of programs has been their almost exclusive focus on the two quadrants that make up the exterior hemisphere. These are also known as the Right-Hand quadrants, the Right-Hand Path, or exterior. They are the realms of objective knowledge represented by the scientific and systems perspectives. The UN and UNICEF did not adequately consider the Left-Hand quadrants or knowledge of the interior or subjective worlds of the people of Third World countries in developing and implementing their programs. The programs relied on infusions of scientific and technological knowledge and monetary support to enhance the productivity and financial stability of developing countries, which reflects a Right-Hand, exterior, or objective approach. They barely considered the Left-Hand quadrants or the interior hemisphere. They did not consider the culture and worldview of the people who were supposed to use the resources. They were especially unaware of the level of interior development. The imbalance of the UN and UNICEF programs, their failure to consider both the interior and the exterior aspects of countries and their people, resulted in an enormous waste of resources, and tarnished the reputation of the major international organization on earth.^[1]

The iSchaik consultants stress that both the interior and exterior must be considered in developing successful change strategies. It is usually the interior that is overlooked in planning and implementing change. We seldom consider the subjective experiences of the individuals and cultures we are trying to help. The use of the all level, all quadrant approach will help us see our shortcomings.

Clearly the process of development must address all four of these quadrants in an integrative fashion if it is to maintain a sustainable direction. But it is equally clear when we look at the

evolution of UNICEF's involvement in this process, together with the broader process of human development and how they affect each other, that progress made so far has largely not produced sustainable change. Attempts to understand the process of change, transformation, or development without an understanding of the nature of the evolution or unfolding of (human) consciousness have little prospect for success (iSchaik quoted in Wilber, in press, Ch. 5, p. 21).

The iSchaik study of UN and UNICEF programs can be a model for evaluating criminal justice programs within the U.S. All criminal justice programs target some group for change. For example, there are programs to reduce fear of crime among law-abiding citizens, programs to reduce offending by offenders and those at high risk of offending, programs to increase the effectiveness and efficiency of police, and programs to enhance job satisfaction among correctional officers. Reviewing these efforts in terms of Wilber's integral or all level, all quadrant perspective not only serves as a useful way to organize and summarize these change efforts, but also it can help us figure out why some efforts fail whereas others succeed. My hypothesis is that successful programs are more likely to take into account both hemispheres, interior and exterior, than are programs that fail.

Wilber's integral approach has also been proven useful in exploring political positions. In this country, his all-level, all-quadrant approach has been found to be a way of bridging and integrating liberal and conservative views. Wilber points out that liberals usually see the causes of our social problems residing in the exterior hemisphere or the two Right-Hand quadrants. Changes in the system and external circumstances of individuals are required to solve some of our most refractory social problems. Conservatives, those of the political right, are advocates of Left-Hand causes and solutions. They focus on the interior hemisphere. Changes in cultural values and individual transformation are necessary conditions for problem solving. Both the interior and exterior, the Left-Hand and Right-Hand hemispheres, must be examined, addressed, and balanced from the integral perspective, which integrates

the political left and right.

Ken Wilber has found receptive audiences on both the political left and right. He reports,

We have been involved with advisors to Bill Clinton, Al Gore, Tony Blair, and Jeb Bush, among others. There is a surprisingly strong desire, around the world, to find a “Third Way” that unites the best of liberal and conservative—President Clinton’s *Vital Center*, George W. Bush’s *Compassionate Conservatism*, Gerhard Schroeder’s *Neue Mitte*, Tony Blair’s *Third Way*, and Thabo Mbeki’s *African Renaissance*—and many theorists are finding an all-level, all-quadrant framework to be the sturdiest foundation for such (in press, Ch. 5, p. 1).

In addition to an evaluation of UN programs and the integration of political theories and positions, Ken Wilber describes work in medicine, business, ecology, and education that represents an integral perspective. There are also programs and models for personal transformation that reflect the integral perspective (Leonard and Murphy, 1995; Wilber, 1999b). The integral transformative practice (ITP) developed by Leonard and Murphy and described in their book, *The Life We Are Given* (1995), is currently being practiced by about 40 groups nationwide (Wilber, 2000). The individuals in several ITP groups are being monitored by the Stanford Center for Research in Disease Prevention of the Stanford University Medical School. Wilber reports that early results suggest that ITP “...has already had some rather extraordinary effects” (in press, Ch. 7, p. 3).

The reason I mention programs at various levels based on the integral approach and go into some detail in describing the use of the integral approach in the UN and politics here and abroad is to show the scope of its application and its usefulness.

If the all level, all quadrant approach has been successfully applied to a number of areas, why not to criminal justice? In my search for an integrative model, I have not found any other that compares to

Wilber's in scope and depth. Although there have been only two published applications of Wilber's approach in criminology and criminal justice literature (Gibbs, Giever, and Pober, 2000; and Martin, 2000), we expect that many criminal justice academics and professionals will welcome the synthesis possible with the all level, all quadrant approach, and they will find the model useful in their own thinking and analysis. The Integral Institute for Law and Criminal Justice is part of Wilber's Integral Institute. The members include J. Gibbs, R. Martin, and D. Giever of the IUP Criminology Department along with T. Gehring of California State University and B. Lehrfeld and J. Turner of Swankin & Turner, a law firm based in Washington, D.C.

In this section, I have provided a brief and incomplete description of Ken Wilber's all level, all quadrant or integral approach. Wilber's work is truly immense in scope and depth. It is impossible to summarize it in a posting-length document. Wilber's collected works consist of 8 volumes, over 5000 pages. My goal here has been to provide a description of Wilber's approach that is sufficiently detailed to allow you to see the implications for criminology and criminal justice. As I mentioned above, there have been only two published articles in our discipline that are based on Wilber's work (Gibbs, Giever, and Pober, 2000; and Martin, 2000), yet I think his model has enormous potential for organizing and advancing our knowledge of crime and the criminal justice system. More than a decade ago, Daniel Goleman, author of the popular work *Emotional Intelligence* (1995) and *Working With Emotional Intelligence* (1998) and a science writer for the *New York Times*, wrote in reference to Wilber's *Eye to Eye: The Quest for the New Paradigm* (1990), "Ken Wilber joins the ranks of grand theorists of human consciousness like Cassirer, Eliade, and Bateson." More recently, Mitchell Kapur, the founder of Lotus Development Corporation and Chairman of the Electronic Frontier Foundation, wrote of Wilber's *A Brief History of Everything* (1996), "A brilliant new synthesis of scientific and spiritual understanding of the human condition." Finally, Huston Smith, universally recognized as the foremost expert on world religions, notes of Wilber's *The Eye of Spirit* (1997), "No one—not even Jung—has done as much as Wilber to open Western psychology to the durable insights of the world's wisdom traditions." When a Ph.D. psychologist/journalist, an electronic pioneer, and a distinguished professor of religious studies each sees Wilber's work as relevant and brilliant, we have to think that his model will be pertinent and

useful in our discipline.

[1] Although Wilber's model was not used in analyzing the Office of Economic Opportunity programs that were part of President Johnson's War on Poverty in the 1960's, some critics (e.g., Moynihan, 1969) suggest reasons for the failure of programs that are very similar to what iSchaik reported on U.N. programs.