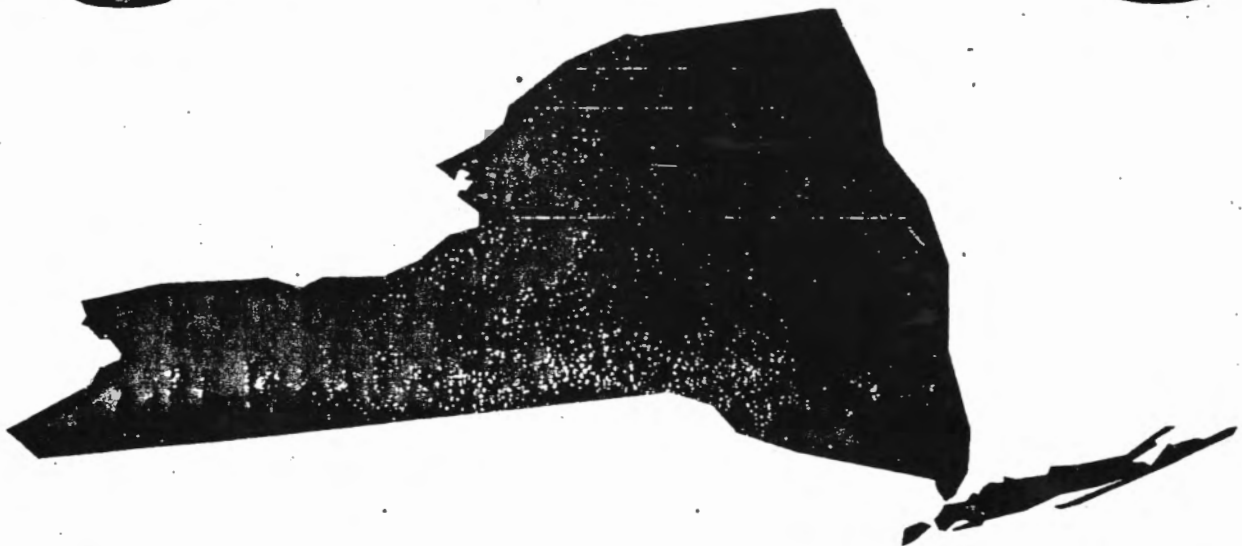


THE NON-TRADITIONAL APPROACH TO CRIMINAL & SOCIAL JUSTICE



**" It is time that state prisoners participate
in solving the critical problems that affect
their own community ."**

PRISONER'S ALLIANCE WITH COMMUNITY

ACKNOWLEDGMENTS

We would first like to acknowledge two "mentors of the New Prison Movement," Eddie Ellis and Larry White. A large portion of this revised edition of the Non-Traditional Approach to Criminal and Social Justice is attributed to excerpts abstracted from their writings.

An acknowledgment to Keith Bush for recognizing the need to make this revision a reality. To Micheal Grey, Stanley Bellamy, Lou Nunez, Kenneth Bazil, Ronald Robertson, Richard R. Jackson and Walter Figueroa for their assistance, insight and contribution.

An acknowledgment also goes to all active members of Prisoner's Alliance with Community (formerly called Political Action Committee). This acknowledgment concerns representatives at Green Haven prison and individual members transferred to other prisons. Moreover, to those members released on parole and who are currently active in accordance with the civic duty concept.

A special acknowledgment goes to Dr. Alice Green, Executive Director of The Center for Law and Justice, Inc. who has unselfishly demonstrated her concern, commitment and efforts for criminal and social justice reform through non-traditional approaches. It is from her strength and commitment that we recognize and continue to believe that the Non-Traditional Approach is the only realistic way of addressing the escalating cycle of social poverty and crime.

INTRODUCTION

In 1990 the first Non-Traditional Approach to Criminal and Social Justice (NTA) package was printed. Its purpose was to address and combat the disproportionately large number of Blacks and Latinos being placed under the restraints of the criminal justice system. At that time a critical analysis of the complexion of the New York State Criminal Justice System revealed some alarming truths that led to the birth of a basic question and a historical perspective.

The authors recognized that the historical perspective is one based not only on the concept of imprisonment as a means of social control, but one which is directly related to the socio-economic conditions of those who comprise the majority of the New York State prison population. The NTA sidesteps the traditional view of imprisonment being the sole remedy to criminal behavior and social unrest. It looks at and addresses not only the individual offender but also the socio-economic and political discrimination clearly evident in the composition/demographics of those who are now the majority of the New York State prison population. These findings are not new and they certainly cannot be dismissed as the complaints of "the few," who are dissatisfied with their social status, due to their lack of conformity to the "general" structure of society.

There are many reports written from the very same traditional (Eurocentric) viewpoint that upholds and confirms the analysis of the NTA. The twist is that these very same reports claim that the individual is the cause of the increase in crime, poverty and all other related hardships and discriminations they are confronted with.

We recognize that many of the traditional approaches to crime and social justice are based on antiquated policies and procedures rooted in the concept of white supremacy, and the perception of Black/Latino males being the standard profile for the description of a criminal.

This conditioned mind set is perpetuated throughout the media in all its diversity and we see the effects in the eyes of the nation as they watch the evening news to find that Blacks and Latinos are the cause of the nation's problems.

The NTA also addresses the individual offender by emphasizing the importance of personal responsibility as its central theme. It defines the process by which each offender must undertake in a debt owed to the community. It perceives commitment to struggle as the criteria for empowerment which transcends and renders the question of innocence or guilt irrelevant. This new way of thinking has led to the creation and implementation of innovative program models that takes into consideration the ethnic and racial composition of its populace. The success rate of these specific program models has proven itself as a viable instrument in behavior modification of individual offenders. In part, the NTA seeks to help reduce the high rate of recidivism and to empower prisoners in accordance with its motto, "It is time that state prisoners participate in solving the critical problems that affect their own communities."

The Prisoners' Alliance with Community (formerly called Political Action Committee (PAC)), evolved out of the initiation of the NTA concept. This entity is composed of representatives from established prisoners organizations and other concerned, socially conscious prisoners at Green Haven Prison. Its membership includes prisoners transferred to other facilities in New York State where NTA efforts have also been developed, and parolees who are currently involved in community empowerment efforts. The purpose and objectives of PAC involves the following:

- To develop concepts and strategies for the creation of a new prison movement based upon the NTA.
- To support and encourage linkage between prisoner organizations and community-based programs that seek improvement in criminal and social justice policies.
- To interpret criminal and social justice policies, to perform research and release findings, and to develop community specific correctional program models.
- To set standards of personal development and achievement that empower state prisoners to exercise responsibility.
- To act as a catalyst for change and to develop levels of communication between prisoners, their communities, and the criminal justice system.

The PAC efforts have led to annual legislative conferences held at Green Haven prison. The primary purpose of these conferences is to provide a forum where communities most affected by the prison system can be afforded the opportunity to address prison administrative officials on issues of accountability and community input.¹

The NTA bridges the gap between the community, prisoners, prison administration (state and local), and state legislators in order to address the "Basic Questions" and to find an effective solution to it. We present this information with the hopes that you will take an objective look at it and consider not only the individual offender but the consequences if we continue to ignore the affects of the social conditions in deprived communities. No society should expect to contain its problems of crime by way of longer sentences and punishment without considering the need to address the root causes of crime.

Resurrection Study Group
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1 For further information on NTA, PAC, and its Annual Legislative Conferences contact:

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SUMMARY

Basic Questions: How is it that although Blacks and Latinos together represent less than 28 % of the general population of New York State, while at the very same time, they comprise 85 % of the total state prison population, and over 75 % of this total state prison population comes from New York City? How can we account for this disproportionate representation? How did this happen? What are the future implications?¹

A New Prison Movement with a radically different approach to Black and Latino community and prison problems, with specific reference to criminal and social justice issues, has grown out of the need to answer the above basic questions. In seeking an answer a "**Historical Perspective**" had to first be constructed which traces the growth of Blacks and Latinos into the prisons. This Historical Perspective showed that there was not only a statistical correlation, but also a socio-economic, political and cultural relationship, and a direct, identifiable link between prisons and the communities from which prisoners come.

* Because this link, called "**The Direct Relationship**," is community specific, racial and cultural, the traditional or commonly accepted theories and methods of explaining and analyzing criminal and social justice problems were found to be misleading, inaccurate and counter productive. Crime is socially defined and changes as social conditions and social elites change. Since crime is more broadly defined in times of economic hardship (periods of high interest rates, unemployment, depressed bond and stock prices and recessions), and since this impacts greatest on the working poor and underclass, new definitions had to be found that more adequately reflect the Black and Latino experience. Thus a Non-Traditional Approach to Criminal and Social Justice was developed from an Afrocentric and Latinocentric perspective, which more appropriately explain these socio-economic phenomena and offer guidance for problem solving rooted in our own cultural and racial reality. *

Simply, it was discovered that certain institutional failures within Black and Latino communities produce social circumstances, called "crime generative factors," which seem to explain and account for the disproportionate numbers of Blacks and Latinos in the prison system. Out of these studies came the realization that prisons and our communities were so inextricably linked, that to combat the problems of crime most effectively, there needs to be a joining together of progressive, socially conscious prisoners, and those elements in the Black and Latino communities who are in the forefront of community empowerment efforts. The following is an outline that the prisoners have developed which forms the basis by which we hope to link arms with our communities in the struggle for our mutual survival.

NEW YORK STATE PRISON DEMOGRAPHICS

The New York State prison system has a current total population exceeding 69,000 prisoners. Of that total figure, approximately 85% is composed of Black and Latino prisoners (Black 50%, Latino 35%).²

These Black and Latino prisoners are derived chiefly from six geographic areas of the state: New York City and environs (Nassau, Suffolk and Westchester counties), Mid-Hudson Valley area (Poughkeepsie, Newburgh and Beacon), Albany, Syracuse, Rochester, and Buffalo.³

Over seventy-five percent of the total state prison population comes from New York City.⁴ Primarily, these predominately Black and Latino communities are identified as Assembly Districts 29, 31, 32, 33, 35, 40, 43, 51, 54, 55, 56, 57, 58, 68, 70, 71, 74, 75, 76, 77, 78, 79, 83. The overwhelming majority of this figure comes from specific jurisdictions referred to as the "seven neighborhoods": Harlem, South Jamaica, Bedford Stuyvesant, South Bronx, East New York, Crown Heights and Brownsville.⁵

Over 25,000 people enter the state prison system while 20,000 plus are released, annually. Upon release 98% of all Black and Latino prisoners will be either deported or returned to their specific communities. Most prisoners will return as "defective products" as reflected in the fact that almost 65% of all state prisoners are recidivists.⁶

The dominant features of these demographics suggest a correlation between the New York State prison system and specific jurisdictions, primarily the Black and Latino communities, that commit the overwhelming percentage of state prisoners.

SCOPE OF THE PROBLEM

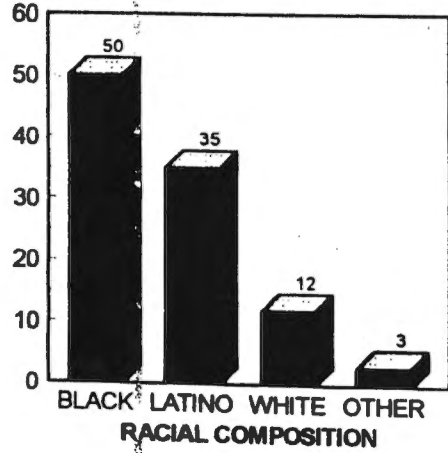
The Criminal Justice System (CJS) today is confronted by multiple crisis. There is the crisis of unprecedented overcrowding and continuing bad conditions in prisons and jails. There is the crisis of sky-rocketing expenditures squeezing already strained state and local budgets. There is the crisis of decreasing public confidence in a system which is blatantly unfair to the poor and people of color and which has failed to provide public safety. There is the crisis of the perception of danger and victimization which have been exploited by the media and politicians to promote calls for more prisons, longer sentences, more repression and restriction on individual rights. There is also a crisis of alternative leadership and a lack of unified response from communities of color.

The impact of the failures of the criminal justice system is doubly devastating to poor communities, especially communities of color. Not only are they the hardest hit by imprisonment, they are the hardest hit by crime. The high imprisonment rate disrupts families, leaving many poor children with diminishing financial support, inadequate supervision and care and fewer positive role models. It robs these communities of many young adults, who should be a great productive resource. High crime rates, in addition to causing direct financial hardship and physical suffering, also result in a sense of victimization and despair.

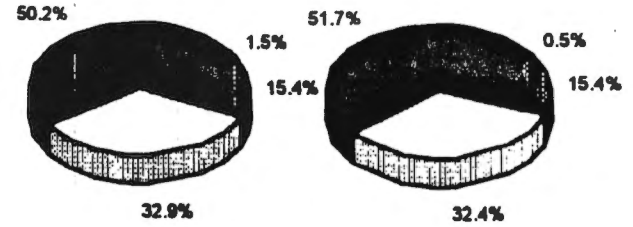
There is a need to fundamentally change the whole system to get at the root causes of these problems. Public funds need to be redirected from the criminal justice system into communities, in ways that will change the conditions that contribute to crime.⁷

NEW YORK STATE PRISON DEMOGRAPHICS

NEW YORK STATE PRISON POPULATION PERCENTAGE



New York State Prisoners (69,000 approx.)

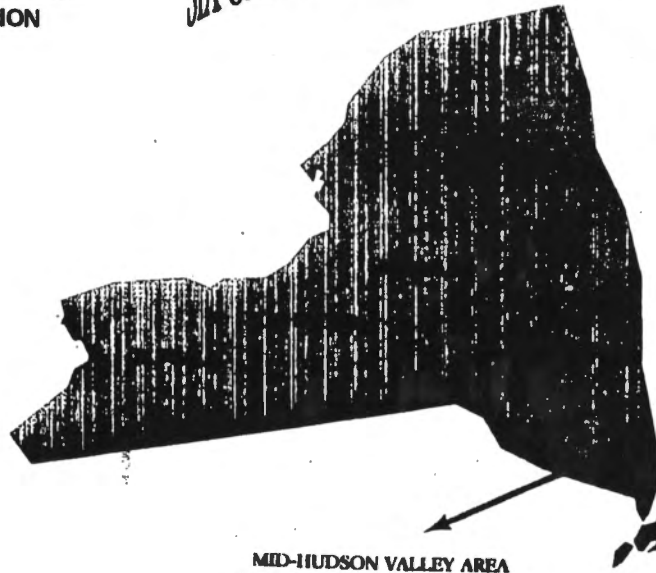


MALES FEMALES

■ BLACK □ LATINO ■ WHITE ■ OTHERS

STATISTICS FROM DEPARTMENT OF CORRECTIONS

SIX GEOGRAPHICAL AREAS OF THE STATE



MID-HUDSON VALLEY AREA
(POUGHKEEPSIE, NEWBURGH & BEACON)

NEW YORK CITY AND ENVIRONS
(NASSAU, SUFFOLK, WESTCHESTER COUNTIES)

HISTORICAL STATISTICS

The disproportionate representation of Africans and Latinos in the nation and New York's prisons is nothing new. Beginning with the period following the Civil War, Blacks have been represented in New York's Prison System at a rate four to six times higher than their percentage of the state's population:

- In 1866, 7% of New York's male prisoners were Black, but only 1.3% of New York's general population was Black in 1860.
- In 1918, 9% of males prisoners in Auburn, Clinton, Great Meadow, and Sing Sing were Black, compared with 1.9% of the general population in 1920.
- In 1929, 16.2% of male prisoners in Auburn, Clinton and Sing Sing were Black, compared with 3.3% of New York's general population in 1930.
- In 1940, 24.3% of male prisoners in Attica, Clinton and Sing Sing were Black, compared with 4.2% of New York's general population.
- In 1950, 35.3% of New York's male prisoners were Black, compared with 6.2% of New York's general population.
- In 1962, 43.5% of New York's prisoner's were Black, and 11% were Latino, while Blacks constituted 8.4% of New York's general population.
- In 1970, 53.5% of New York's prisoners were Black, and 13% were Latino, while Blacks constituted 8.95% of New York's general population in 1970.
- In 1975, 56.5% of New York's prisoners were Black and 16.3% were Latino.
- In 1985, 50.9% of prisoners were Black, and 26.4% were Latino, whereas 13.7% of the state's general population was Black.
- In 1993, 50.5% of prisoners were Black, and 32.3% were latino, whereas 15.9% of the general population was Black.⁸

I. HISTORICAL PERSPECTIVE OUTLINE

1. Examines the development, transition and correlation between plantation and prison life; traces the events of incarceration from slavery up to the present.
2. Traces the migration of Latinos to America before the Second World War.
3. Traces the growth from 1940-1995 of Blacks and Latinos in prison today and provides a historical account of how we got to the point we are now.
4. Clearly shows that no individual act alone accounts for the wide-spread/sudden influx of Blacks and Latinos into prison. It instructs us that social upheavals must be understood as well as individual infirmities.
5. Develops the connection between the broader society and the prison; explains the policies and priorities of prisons as government institutions and illustrates the relationship between institutions and people, clarifies what institutions are and what they are designed to do/who do they serve, and why/how.
6. Traces the changing needs of institutions generally as the people served became more specific (i.e., Black and Latino). Historically demonstrates the need for non-traditional approaches. Explains what the changing character and complexion of prisoners mean. Asks whether the character of the institution must also change as the prisoners change.
7. Traces the development of past prison movements. The New Prison Movement is seen as an outgrowth of the Black and Latino Liberation Movement; shows how the New Prison Movement has developed out of the need to answer the "Basic Questions."
8. Explains and encourages a new prisoner self image based on the historical progression of prior prisoners and their experiences (i.e., politics of imprisonment); shows that we must begin to see the institution (prison) as a community with links to the specific outside communities from which the majority of prisoners now come. Proposes that a transformation in the prisoner self image and behavior itself creates empowerment and necessitates administrative changes; shows that a prisoner's empowerment can only be linked to empowerment of their communities, so the two must work cooperatively together. Establishes the framework for the "Direct Relationship" between prisons and the Black and Latino communities.

AFRICAN-AMERICAN HISTORICAL PERSPECTIVE

FROM PLANTATION TO PRISON:

- A. Begins with an analysis of plantation life; the slave codes of 1690; the United States Constitution's definition of African people being equal to three-fifths of a human being.⁹
- B. Slavery formed the basis for a legal system that put into practice a two-tier system of criminal justice to be separately applied to Africans and Europeans; development of such systems laid the foundation for a continuous mistreatment, exploitation and victimization of Africans (and later applied to Latinos) in New York State and across the country.¹⁰
- C. Traditional prison structure regarded as the first penitentiary house was built in 1790;¹¹ examines why prisons did not, at the time, apply to Africans in most cases; interprets the mind-set of racist America through Dred Scott vs. Sanford.
- D. Examines major historical events relative to the transition from plantation to prison life for Africans-In-America: the Emancipation Proclamation, the Civil War and the Thirteenth Amendment; the Black Codes, the Sharecropping System and the Vagrancy Laws.
- E. Prison industries led to demands for prisoners increase and a Convicts Lease System; African-Americans became a targeted group which led to a large growth of Black populace in the prisons; traces the historical development from 1870 (following the signing of the Thirteenth Amendment) to the present as the national rate of imprisonment for Africans escalated beyond the 40 percent mark.

1940-1950

- A. The trend of incarceration increased for Blacks traveling North with America's largest migration of Africans leaving the South, escaping the terrors of racist Southerners, to seek a better quality of life; seizing employment opportunities generated as a result of the Second World War.¹²
- B. End of War, closing of many jobs it had created, return of troops, rise in unemployment and other sociological problems resulting in an influx of Blacks in New York State prison system.

1950-1960

- A. The Brown vs. Board of Education decision was a partial victory over Plessy vs. Ferguson, leaving Blacks with new hopes of integration and assimilation; acceptance by white Americans was the prevailing mind-set that slowly propelled middle class and professional Blacks into American mainstream; hence, white liberalism finds expression in Black organizations, movements and institutions.

- B. The crowded Black populace in urban cities were compounded by the initial influx of Puerto Rican and Cuban immigrants; the burgeoning Black population exacerbated unemployment, intensified social ills and led to a steady increase of Blacks in the New York State Prison System.
- C. Racism and a rehabilitative theory that was unrealistic when applied to non-whites were prevailing approaches in prison at this time.
- D. Conflict and tension developed resulting in a rise of federal lawsuits under 42 U.S.C. Section 1983 class actions attacking prison conditions. This new legal approach contrasted with traditional legal attacks that were only concerned with an individual prisoner's conviction.
- E. The rise of the Civil Rights Movement in general society leads to an increase in prison tension as prisoners demand an end to the racist and discriminatory policies which exist in prison.

1960-1970

- A. The Civil Rights and Black Power Movements lead to a cultural transformation and the popular slogans of race pride, self-determination, community control along with demonstrations against the Vietnam War.
- B. The rise and fall of these movements lead to a rapid increase of Blacks into the prison system as targeted individuals, others because of internal and group conflicts initiated by the Federal Bureau of Investigation Counter-intelligence Program (COINTELPRO).¹³
- C. In the Caribbean, the social philosophy of the underclass coincide with and was influenced by the new assertion of race pride, nationalism and cultural equality as expressed in the Human/Civil Rights and Black Power Movements in the United States and the National Liberation Movements in Africa and other Third World countries.¹⁴
- D. In New York State prisons a number of race riots resulted as Blacks and Latinos challenged existing racist policies that favor white prisoners.
- E. Strident demands in Black/Latino communities spur greater attacks against prison conditions.
- F. Rise of political groups in non-white communities and Black awareness movements find expression in prison movements led by Blacks.
- G. Rise in new political groups in prison: Black Panthers, Young Lords, 5% Nation, Black Muslims, etc.
- H. Attacks against prison administration reach the boiling point as new political awareness spreads.

1970-1980

- A. The end of the war and the return of Vietnam veterans, many returned with post traumatic conditions and were denied adequate government assistance. Failure to address the unique needs of veterans led to personal disadvantages and social dissatisfaction. Many Black veterans turned to illegal activities and thus adding to the influx of Blacks into the New York State prison system.
- B. Destabilization and deterioration of progressive Black Movement; a sudden widespread influx of drugs; and further intensification of negative social conditions are some of the significant factors that led to the constant increase of Blacks into the New York State prison system.
- C. Devastating social conditions in the Caribbean and Latin American countries led to large waves of migrations into the United States.
- D. From the Caribbean, along with the growth of political groups and the importation of gangs, came a new and highly sophisticated criminal type syndicate, now called "posses", who are heavily armed, cross national boundaries easily and whose "manifestations are primarily devoted toward obtaining certain social or material objectives regardless of the consequences or risk to life."¹⁵
- E. County jails, rebellions and riots of 1970 ignited in New York City expressing new approach to traditional prison rebellion. The old equation of prisoners vs. prison administration becomes prisoners plus community vs. prison administration so as to include community elements on the side of prisoners.
- F. ATTICA: first expression of new equation for prison rebellion is tested at Attica, New York state prison, 1971.
- G. Post Attica finds emphasis on improving the prison system to deal with Black and Latino prisoners who are now recognized as prison majority.
- H. More minority correctional officers and staff hired; volunteer services developed to handle cultural needs of the new majority; colleges are given open-door policy, and the first African-American Commissioner is hired; all of these changes are direct results of Attica and new equation.
- I. Prison movement develops new approach which seeks greater ties with minority community. Prisoners form their own development programs by utilizing their talents and community input (NAACP, JAY-CEES, etc.).
- J. Show how Woodbourne's retired Superintendent Carl Berry's speech on the underclass and crime is a further development in the relationship between prisons and minority communities.¹⁶

1980-1993

- A. Policies that cutback social services by the Reagan and Bush administration continues to deny social justice; debilitating social conditions within the Black community at epidemic proportion (i.e., unemployment, homelessness, poor health care, etc.); breakdown in institutions, views, values and community codes; a negative faddish popular culture (i.e., individualism, extreme materialism, sexploitation, etc.) has led to the rise of crime in the Black community.
- B. The widespread distribution of cocaine, crack and other poisonous drugs in the Black community; prevalent gang-related violence over control of drug market and turf; the escalating rate of drug usage and marketing are consistent with the rise in crime, and are significant factors in the increase of Blacks into the prison system.
- C. During this decade the Department of Correctional Services recorded a tremendous increase of Caribbean people into the New York State Prison System; in 1986, the formation of a Caribbean organization was created at Green Haven Prison (Caribbean African Unity).
- D. Two important cases came down that had direct implications on Caribbean prisoners. In 1986, the United States Supreme Court acknowledged the Rastafari religion in Benjamin vs. Coughlin; in Matter of A-A, March 1992, the court decided that regardless of the time an alien was convicted, he/she is subject to deportation.
- E. This decade witnessed a tremendous increase of incarceration for Black women in particular. The rapid growth of female imprisonment was largely associated with socio-economic conditions, particularly the activities of illegal drug involvement and dependency.¹⁷
- F. Prison viewed as "warehouses" for society's socio-economic undesirables; working poor, underclass, young males seen as not having labor roles in new technological, service-oriented economy, hence prisons used as a social control device; "war on crime and drugs" seen as war on Black and Latino poor.
- G. Prison provides income, contracts, jobs, and other financial benefits to rural white upstate economically depressed areas; as technology displaces white workers they find re-employment and economic opportunity in prison growth.
- H. Failure to address unique needs of Black and Latino prisoners leads to development of community specific programs by socially conscious prisoners at Green Haven, Woodbourne, Eastern, Sing-Sing, Comstock, Greene Prisons, etc.; creation of the PAC was formed at Green Haven Prison; 1990 official package of the NTA was written.
- I. The New Prison Movement joins Blacks and Latinos in linkage with their communities; social problems viewed as main causes of imprisonment; institutional failures seen as responsible for sudden increase of Blacks and Latinos into the prison system; programs and efforts shift from prison reform to community empowerment as solution to both prison and community problems.

- J. Despite opposition by prison officials, Green Haven's Peregrine Jaycees organization makes bold decision to disassociate itself from the National Jaycees. The decision to support community empowerment efforts within Black/Latino communities led to transition from Peregrine Jaycees to Association for Community Teamwork (ACT). In accordance with civic duty, ACT has donated thousands of dollars to the Black/Latino community.
- K. Ex-offenders, parolees and work release prisoners, former members of PAC, create community-based organization, the Community Justice Center (CJC); CJC joins forces with the New Prison Movement and community empowerment elements in order to play a more active role in addressing the problems of crime and social injustice.

LATINO HISTORICAL PERSPECTIVE

1940-1950

- A. Dating back to the Spanish-Cuban-American War (1898), small clusters of Latino communities, mostly comprised of working class immigrants, upper class professionals, land and business owners, predominantly Puerto Ricans and Cubans, settled in New York City (NYC).
- B. After World War II, major Latino migration to NYC begins in quest for greater economic and educational opportunities than offered in homelands; almost no Latinos in prison system at this time.
- C. Corporate strategies, specifically in Puerto Rico with "Operation Bootstrap," lures cheap labor migrants to the U.S. with promises of upward economic mobility and the "American Dream."

1950-1960

- A. The Puerto Rican Nationalist Movement, the establishment of the "Free Associated State (1952)," leads to greatest wave of migration in Puerto Rican history, 50,000 per year start to leave the island for the U.S., primarily for NYC, and other northern, urban cities. Migration as a source of cheap labor leads to discrimination, a low self-esteem and displacement of Latinos.
- B. Latino veterans from the Korean War (1950-53) return to the island and U.S. expecting to find new job opportunities, due to the G.I. Bill of Rights, Veterans Authority, and Federal Housing Authority which offered opportunities for education, jobs and housing. The neglect and discrimination of minority veterans results in many resorting to crime.
- C. Few Latinos in state prisons, but those there are classified as either Black or White and not allowed to speak Spanish under threat of beatings and other abuses by prison officials. Tension between Blacks and Whites catch Latinos in the middle, often opposing one another because of differences in skin color.
- D. The Cuban Revolution triumph (1959) leads to a large influx of Cubans, mostly wealthy and professional class, appearing in Florida and New York City.

1960-1970

- A. Gradual but continual migration of working class Cubans escaping the Cuban revolution find few economic opportunities except in menial labor, the garment industry, apple picking fields, and small restaurant owners.
- B. Latinos, mainly Puerto Ricans, are locked out of the economic mainstream due to the institutional failures and crime generative factors in their communities; they begin a tremendous influx into prisons causing increased tensions and severe changes in the prison culture.
- C. Corporate machinations and austerity programs in the Dominican Republic creates rebellion in 1965, leading to large numbers of Dominicans coming to the U.S., specifically NYC, adding to the diversity of Latinos among the cheap labor markets.
- D. The rise of the Civil Rights Movement, Vietnam War demonstrations, and Black Power Movement, along with renewed political consciousness among younger, urban Latinos is expressed in Latino groups as the Young Lords Party and others. As key institutions (schools, housing, hospitals, etc.) in NYC fail to provide needed social services, urban Latinos find themselves seeking welfare, and the hard-core youth become involved in crime and drugs, thereby adding to the prison population.

1970-1980

- A. Social revolutions and devastating living standards in other Latin American countries result in a tremendous influx of more Latinos into the U.S.
- B. Repression of Young Lords Party, and other Latino progressive organizations, leads to Latino increase in prison population.
- C. The dramatic impact of drugs in the Latino community, the language barrier in the educational process, miseducation, discrimination, the high unemployment rate, and the lack of adequate treatment and attention to these ever-increasing problems cause a tremendous increase of Latinos into the prison system.
- D. The Puerto Rican Independence Movement (FALN) has a great impact on the Latino communities, creating a breed of Latino political prisoners, and other progressive Latinos being targeted for imprisonment for their support of independence.
- E. The return of minority Vietnam veterans who were treated as a plague instead of heroes, and the failure of addressing their post-traumatic conditions leads many to resort to crime and drugs, increasing the Latino prison population.
- F. In the late 1960's, a tremendous increase of Latino youth gangs, looking for an identity, results in dissent among the gangs and an influx of youth gang members into the prison system.
- G. The increase of Latinos in the prison system creates the need for special programs to address monolingual and cultural concerns. Bilingual educational programs and a Division of Hispanic and Cultural Affairs are instituted by DOCS in response to this increase of Latino prisoners.

1980-1990

- A. The rise in importation and distribution of cocaine and "crack" in urban cities results in Dominicans, Columbians, and Panamanians entering the prison system in unprecedented numbers, further diversifying the Latino prison population, thereby increasing the tensions and hostilities among the various Latino national groups, as well as with Blacks and Whites. Additionally, the Cuban Mariel Boat Lift significantly adds more Cubans to NYC's populations, as well as the prisons.
- B. The Reagan administration's drastic reduction in social services and community-based programs (i.e., the budget cut on bilingual programs, 1986 Immigration Law, and "English-only" movement), combined with economic policies that resulted in high unemployment, inflation, and recession (Reaganomics) are the direct cause of many Latino youths turning to crime, and particularly drugs, to provide income and a means of survival.
- C. Due to the catastrophic increase of Latinos coming into the prison system, the Division of Hispanic and Cultural Affairs creates a Hispanic Inmate Needs Task Force to deal with the unique ethnic, cultural, language, and security problems they now present for DOCS.
- D. The Task Force, for the first time, officially includes input from Latino prisoners about their own needs and problems; research from the Task Force in the form of a comprehensive Needs Assessment, projects that at current incarceration rates, Latinos will constitute the majority of the prison population by the year 2000.

II. DIRECT RELATIONSHIP OUTLINE

- 1. Traces geographic and demographic changes in both the community and prison population; illustrates social, political, and economic changes as seen in the Historical Perspective; clarifies and explores these changes from Afrocentric and Latinocentric perspectives.
- 2. Demonstrates that racism creates crime generative factors that lead to the development of an underclass, which ultimately lead to prison and/or death.
- 3. Traces prison population changes from general (statewide/ white) to specific (citywide/Black/Latino), but shows that prison policies and procedures remain general, thereby not effectively addressing Black and Latino problems and concerns.
- 4. Explains why the "community specific" focus creates a continuous flow (recidivism) of people back and forth from the community to the prison; and thus outlines the relationship between all parties involved.
- 5. Examines the CJS (CJS) from the front-end to the back-end; defines front-end as the process by which community-based efforts play a major role in preventive and/or diversionary approaches to CJS; back-end as community specific correctional approaches designed to empower the prisoner and instill the commitment to help empower his/her community upon release.

6. Demonstrates that the effectiveness of prison can be determined by what goes on in the community; hence the prison problem has its origin in the community.
7. Equation concept explains the historical and current relationship between prisoners, their adversary (administration) and society; examines the way in which the new demographics has altered this relationship; uses the post-Attica equation as guiding principle for the New Prison Movement; calls for unification of prisoners and community for the purpose of community input into the correctional process.

Key Equations:

1. Prisoner vs. Administration (i.e., State & Society). **Pre-Attica.**
2. Prisoner & Community vs. Administration. **Post-Attica.**

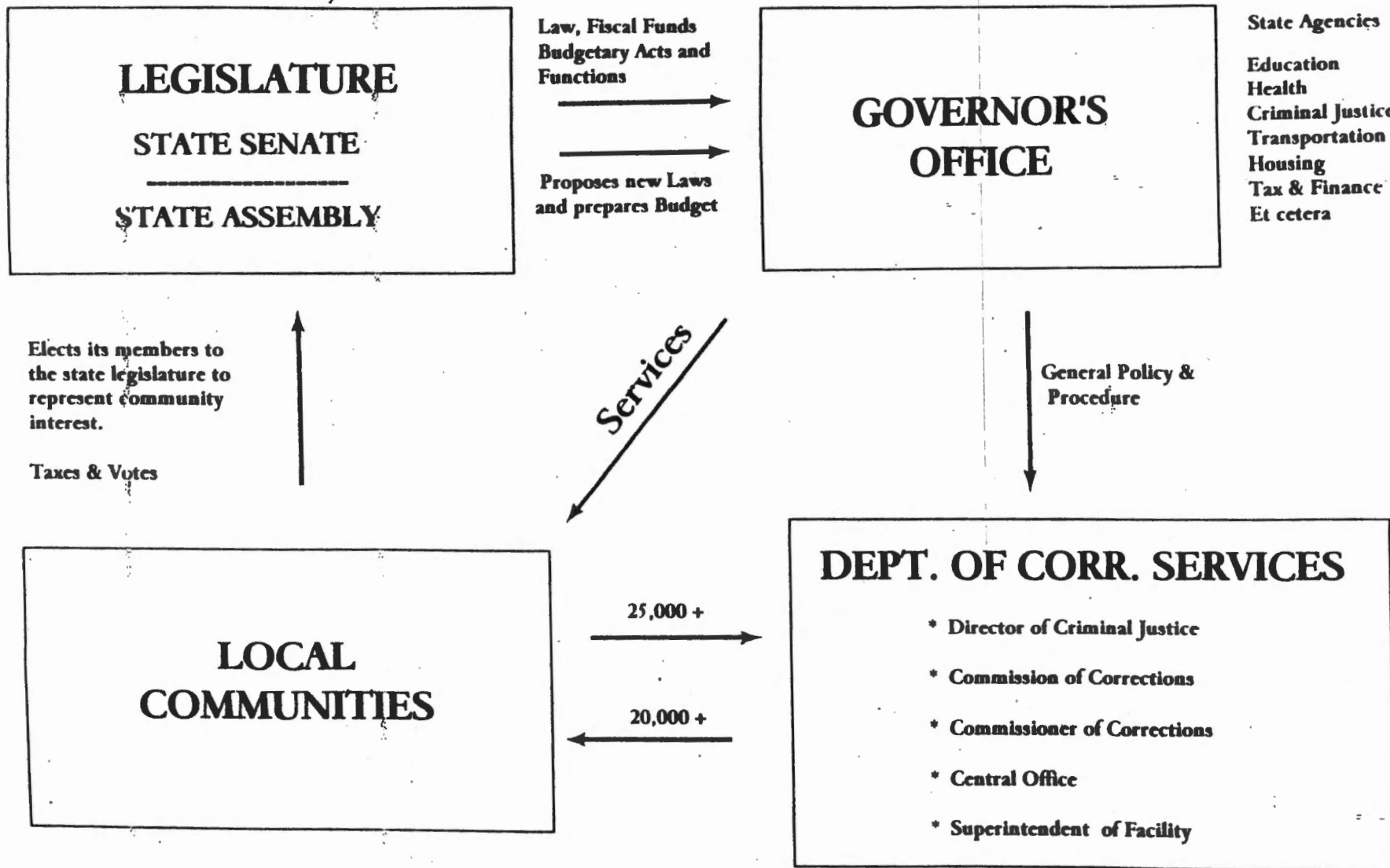
THE DIRECT RELATIONSHIP

All of the statistics and demographics herein has established a direct relationship between Black/Latino communities and the New York State prison system. The propelling force in this relationship regards the manifestation of racism, institutional failure, decaying socio-ecological conditions and the implications of Black/Latino on Black/Latino crime. These negative social realities, prevalent in Black and Latino communities where 85% of all prisoners come from and will return, precipitate crime generative factors that account for a large influx of Blacks and Latinos coming into the prison system. *

Prison has become one of the institutions which now serves the Black/Latino community, much the same as the church or schools. The direct relationship reveals that each feeds from and is sustained by the other; that a social, cultural, political and economic umbilical cord exists between the community and the prisons; and that the revolving door syndrome of criminal recidivism is in fact this umbilical cord.

There has been a massive failure by the institutions which serve the Black and Latino communities. The dysfunction of the CJS, including its prisons, is an outstanding example of these institutional failures. The direct relationship, therefore, constitutes the basis by which we propose that there are no prison problems, only community problems. Thus far, nothing has been effectively devised to remedy the correlation in the direct relationship analysis mentioned above. Hence, there is an urgent need for the application of a new alternative approach. The Direct Relationship establishes the framework for a non-traditional approach.¹⁸

THE DIRECT RELATIONSHIP FLOW



TOTAL PRISON POPULATION = 69,000 (Approx.)

III NON-TRADITIONAL APPROACH OUTLINE

1. Establishes the ideological framework for a major departure from traditional theories and assumptions about crime and prison by developing an African and Latino perspective which defines and gives meaning to our own reality, as we experience it; outlines the comparative analysis between traditional and non-traditional, and describes the need for the latter approach.
2. Moves from general (establishment/traditional) approaches and definitions about crime and punishment to one which is African-Latino specific and which evolves from the unique cultural norms and socio-economic conditions of the minority communities; redefines social and criminal justice issues, concepts, terminology, problems and solutions in an African-Latino context.
3. Creates the foundation upon which structural changes can be built with Black and Latino needs as the primary consideration; seeks to combine and activate all of the community elements needed to develop organizational and institutional empowerment, and the socio-economic capacity of the minority community to realize its will, even with opposition from outside forces.
4. Contends that we can no longer perceive crime solely as an individual failure independent of social factors; that the title "Non-Traditional Approach to Criminal and Social Justice" implies that "criminal and social" correlate and thus transformation must take place in the individual as well as socio-economic inequalities.
5. Establishes parameters and illustrates new directions for Black and Latino communities in three areas:

A. LINKAGE

- Outlines the process necessary to bring about the merger between the New Prison Movement and the community empowerment movement by using the analysis of the "Direct Relationship."
- Clarifies the difference between the old and the new prison movement (i.e., Old International-Third World Revolutionary Global Perspective vs. New Afrocentric/Latinocentric community specific perspective).
- Establishes the practical basis for linking up and points out the advantage of such a merger.

B. ORIENTATION

- Presents a full explanation of the ideological underpinnings of both the new prison movement and the community empowerment movement.
- Explains the position of each movement relative to the other and in relation to the State.
- Re-defines from an Afrocentric and Latinocentric perspective the language and meaning of words used in describing and analyzing criminal and social justice issues.

C. SPONSORSHIP

- Involves a reconciliation process whereby the community and prisoners engage in a healing outgrowth as a means for stimulating change.
- Re-defines the policy of "Volunteer Services" to include increased community entrance into the prison and involvement into the correctional process; establishes a new working relationship between community and prisoners empowerment organizations/groups by using the "NTA"; develops holistic community-prisoner (front-end/back-end) approaches to be implemented in the prison and communities simultaneously.
- Orientation to the working of the prison system in order to clarify policy and procedures to circumvent any obstacles of prison bureaucracy; orientation to the hierarchy of the correctional system under educational programs.
- Develops approaches as requisite opportunities for prisoners to re-enter their community to join community empowerment organizations; offers expertise and assistance in the form of teachers, lecturers as well as sources of supply for materials, books, and articles when feasible.

TRADITIONAL VS. NON-TRADITIONAL

The NTA posits that race and class distinctions have created a special place in society for Black and Latino people such that any educational efforts, whether in prison or in the community, must address the reality. Essentially the NTA says that success in America is measured by how closely one can fit into a prescribed "traditional" American model. Sadly enough, the traditional model is exclusionary in that Blacks and Latinos can never fit comfortably within the model without fundamentally altering the basic essence of who they are in terms of ethnicity, history, culture and language. This is because the traditional approach is general, white and middle class. It maintains that one size fits all, that institutions must shape the people they serve and its foundation is grounded in a Eurocentric worldview.

These have been the guiding assumptions for prison policy making for the past forty years. When the prisons were predominantly all white up until the 1960's, these policies were valid and produced the desired results. Now that prisons are 85 % Black and Latino, these policies are no longer viable and have created unresolvable contradictions between policy makers, administrative enforcers, prisoners and the communities from which the majority come.

Our NTA is custom tailored for the majority of the people it is intended to serve. Instead of being general, the NTA is community specific. It focuses on Blacks and Latinos rather than on whites. It is aimed at working on underclass sensibilities rather than middle class values. It maintains that policies must be made to fit the people served and that one size does not fit everyone. It says that people shape the institutions, not the other way around, and it is grounded in an Afrocentric-Latinocentric worldview.

By "Afrocentric" we mean that our approach is rooted in a collective historical, cultural and racial reality that all African people have in common. Latino refers to the placement of one's Latino identity as the focus through which the individual will analyze and reinterpret all historical, social, political, economic or other experiences. It is a Latinocentric conscious mind-set which analyzes and interprets all events with respect to the effect they have had or will have on the Latino people. By "community specific" we mean that since 75% of the prison population comes from 23 specific State Assembly Districts in New York City, any analysis or proposed solutions must be "specifically" designed to address this reality, and these specific communities. "Non-Traditional" simply means that we are questioning, critiquing and rejecting the "traditional" methods of criminal justice and prison policy making. Specifically, in light of the DOCS's high recidivism rate, these traditional policies have been a failure for the past 25 years.¹⁹

TRADITIONAL V. NON-TRADITIONAL

<u>TRADITIONAL</u>	<u>NON-TRADITIONAL</u>
Euro-American-Centered	African-Centered
White	Latino-Centered
General	Community Specific
Middle Class	Working/Underclass
One Size Fits All	Size Varies

The NTA establishes the framework for a "Community Specific" approach.

IV COMMUNITY SPECIFIC OUTLINE

1. Establishes the proposition that any institution which claims to serve Black and Latino communities must be controlled by these communities; that the failure of these communities to control their own institutions has resulted in the breakdown of those institutions, they no longer serve the best interest of the very same communities that they are/were intended to serve.
2. Establishes prison and prisoners as integral parts of the community and demonstrates by way of the Direct Relationship the need for social planning and action, that is defined and developed by the Black and Latino community.
3. Community Specific programs (alternatives) are designed to address the unique needs of the Black and Latino prisoners; implementation of programmatic components that are absent in DOCS rehabilitative approach to criminality.
4. Community Specific seeks to empower rather than "rehabilitate." To empower means to transform, i.e., state prisons must equip prisoners with the means by which to transform themselves and their communities from what they have become to what they can be.
5. The essence of the Community Specific approach is to provide accountability and input. By ~~accountability, we mean the responsibility that the state's agencies have to the~~ communities they serve. By input, we mean the communities being served should/must have the ability to contribute to the successful operation of the state's agencies.

COMMUNITY SPECIFIC

The concept of "community specific" has as its underlying premise that the relationship between the state prison system and Black/Latino communities is such that the system directly affects the social, economic, political and even cultural life of those communities. This is demonstrated by the direct relationship.

In order to insure that the system operates to the benefit of our communities, the rule of measure to be applied to any and all system initiatives, is whether or not the focus is specifically geared to that particular community. In other words, does the system's initiatives impact in a beneficial way on the communities most affected; do the people most affected have control over or some voice in the decisions that affect their lives; are the key administrators and officials of the system held accountable to those communities most affected; and are the system's basic operating policies designed to accommodate the "specific" and unique needs of the particular community the system serves?²⁰

Community Specific says that the power in society is ultimately determined by the people's relationship to the State. The State is defined as the totality of institutions which facilitate governance and social control. The key institutions are those of dominance, such as the police, courts, and prisons which are coercive; and those of political socialization such as the media and educational system. The latter represent the right and ability to define reality, while the former represent the power to make the definitions acceptable. The essential question then is how does one check, challenge, seize, control or effectively participate in the State's decision-making process? Community specific means all initiatives be community based in that the needs of the community, defined by them, become the measure for social action and the basis for empowerment. Community Specific means, therefore, developing organizational and institutional structures necessary to achieve these goals.

THREE PROGRAM COMPONENTS

Our research and analysis has led us to identify three essential characteristics common to most Black and Latino prisoners, which we believe play significant roles in why we are in prison in such disproportionate numbers. This research is the product of our own life experiences, individually and collectively, and reflects the prisoners' perspective of their own situation. This commonality is expressed in:

1. "Crime generative attitudes" from which self destructive value systems are developed that culminate in negative behavioral responses to racism and other socio-economic and environmental conditions.
2. The "ethnic status" of Black and Latino people in this country and State, defined as second class citizens, based on race and class, as expressed by custom, tradition, culture and law (both de facto and de jure), which creates low self esteem, lack of group worth, and individual and collective self hatred as expressed in Black/Latino-on- Black/Latino crime.

3. The total lack of understanding about a collective Pan-African and Latino identity, which accounts in great measure for the absence of any "sense of community" and the development of an "anything goes" mentality in acquiring material consumer goods.

Men/Women enter these prisons and spend years here, yet root causes of their behavior are never confronted because neither the State or the local administration offers any programs, or even a viable theory, which deals with our specific problems. As a result, we ourselves have had to design, develop and implement several programs and classes from a non-traditional approach, which begins to address many of the attitudes, values and behavior patterns that lead to illegal activities and eventually prison. We have gone about as far as we can on our own. We now need the assistance of our communities in order to complete the creation of a new, comprehensive and holistic approach to the problems we face as Black and Latino people. What is actually needed is the prison equivalent of the "Curriculum of Inclusion."²¹

In applying the concept of community specific to the development of the NTA, we have identified ~~these three essential program themes~~ to address the specific character of the Black and Latino communities to which the overwhelming majority of the prison population will return. These three essential program themes must (1) address the crime generative attitudes of prisoners, (2) address the ethnic status of prisoners, and (3) develop a sense of community in prisoners. Our efforts to develop non-traditional approaches that focus on the specific needs of our communities as well as on the individual will require massive input from community representatives. We believe that our efforts are the appropriate responses to the recent major findings which clearly set forth the devastating impact of the criminal justice system on the Black and Latino community.²²

1. **Crime Generative Attitudes:**

- A. State Laws vs. Community Codes
- B. Concept of the "White Man's Law"
- C. Black/Latino-on-Black/Latino Crime
- D. Personal & Social Purging of Criminal Mentality
- E. Accepting Responsibility for Criminal Activity

2. **Ethnic Status and Identity:**

- A. First and Second Class Citizenship
- B. Black and Latino Studies/Ethnic Identities
- C. Prisoner Empowerment

3. **Sense of Community:**

- A. Socio-Economic and Political Realities
- B. Community Control
- C. Revitalization of Community Codes
- D. Black and Latino Alliance
- E. ~~Development of marketable skill~~
- F. Responsibility to Civic Duty

EMPOWERMENT THEORY VS. REHABILITATION THEORY

The theory of empowerment is more holistic than the theory of rehabilitation. Empowerment instills in the prisoner not just a skill, trade or education, but also the responsibility to go back into the community, upon release, with the idea in mind and heart, to combat the crime generative factors that contributed to their imprisonment in the first place. Empowerment is based on a societal approach to addressing an offender's so-called criminality. It is a theory based on the socio-economic conditions that engender illegal behavior; it is designed to produce structural and systematic transformation in the prisoner as well as in the community. Transformation must occur not just inside the individual, as maintained by the "Rehabilitation Theory," but equally, it must address how the individual helps to transform the society, in this case the Black/Latino community. Empowerment equips the individual to undertake this task.

The Rehabilitation Theory operates on the basic assumption that the individual alone is responsible for his or her attitude and responses to racism and oppression; that societal factors do not play any role in determining attitude or behavior. This theory says that the individual's behavior was wrong and seeks to change or correct that behavior, usually in a situation that does not consider the impact of crime generative factors. Inherent in the theory of rehabilitation is the concept that it seeks to "correct" the individual such that it returns him or her to a state or condition that he/she was in, or should have been in, prior to the objectionable behavior, hence re-habilitation.

The conditions for Blacks and Latinos prior to the objectionable behavior was one of a disadvantaged, second class citizen, in relationship to full and unobstructed access to the benefits, rewards and power in society. This lack of access clearly was a factor which contributed to the objectionable behavior.

Therefore to "treat" or attempt to "correct" the objectionable behavior without also dealing with the lack of access or the crime generative factors is a sure prescription for failure. Rehabilitation Theory was viable 40 years ago, when the prisons were predominately populated by Whites. They had access to the benefits, rewards and power in general society, yet choose not to avail themselves of it. Their behavior can therefore be described as deviant. Thus, the focus of prison efforts must change to accommodate the new demographic realities with which they face. Failure to recognize and act upon these new demographics essentially has rendered the Rehabilitation Theory obsolete.

The "Empowerment Theory" maintains that in addition to employment and family care, once the prisoner re-enters the community (indeed while he or she is still in prison) they must be responsive to and responsible for civic duties. This involves being taught about the socio-economic conditions and how the crime generative factors impact on their lives. It also involves devoting a specific number of hours per week, while in prison and once in the community, towards community, civic or organizational activities.²³

RECONCILIATION OUTLINE

1. Offers a sincere understanding of wrongs committed against the Black and Latino communities by prisoners; offers the community an apology in deed as well as words:

"We declare that we are sorry by the new direction our lives have taken and by the beneficial work and actions we can now perform for the community."

2. Rejects the disrespect for (so-called) "Whiteman's Law" argument used as an excuse or justification for criminal acts and behavior patterns which only harm our community.
3. Provides the basis for linking community elements, resources and activists with progressive prisoner elements and activists.
4. Establishes a five stage process that offenders must undergo in their own transformation process to become acceptable to return to their community.
5. The five stage process is seen not only as an individual prescription, but also as the same set of stages that the community must undergo in the acceptance and the utilization of the Non-Traditional Approach.

RECONCILIATION

Workshops and committees based on the Direct Relationship entail a coming together of community elements and state prisoners for the purpose of creating Non-Traditional Approaches to the problems of criminal and social justice issues. A realization that state prisoners have committed wrongs against their communities requires a reconciliation that must take place between state prisoners and community elements before any meaningful working relationship can be developed between them as participants in the workshop.

The reconciliation process takes place on three levels: the individual level, community level, and the combined individual/community level. The individual and the community represent either end of a spectrum that defines the elements in the structure of social units. This structure is constructed from the individual, to the family, to the neighborhood, to the community, implicit in the statement are all the intermediate units.

The method for reconciliation begins with a sincere apology and proceeds into the Five Stage Process. This must manifest itself in community specific action rather than just words. It must also consider the Direct Relationship and the NTA, both of which form the foundation upon which any true reconciliation must be based. The Five Stage Process must be seen as a joint individual-community effort, each is inseparably linked to the cause, effect and explanation. Neither the individual nor the community can be reconstructed unless the Direct Relationship is understood and the NTA applied.

The NTA recognizes the idea or concept of not respecting the "Whiteman's Law" as a matter of "protest" or "rebellion." However, in reality many practitioners of this concept do not harm or even challenge the existing power structure. Rather, it is seen as doing more harm to the people and the communities from which we come. Providing an understanding for the proliferation of Black/Latino-on-Black/Latino crime. A serious understanding and acceptance of this reality is key to any attempt at reconciliation.

FIVE STAGES OF RECONCILIATION

1. RECOGNITION

Acknowledgment that we, prisoners and community elements, are alienated from one another; we therefore need to define and examine all the areas and levels of that alienation. The primary area of examination is the role that the State/Establishment plays in developing our interpretations, attitudes and actions toward one another. The Establishment provides the definitions we have of one another and triggers actions that are destructive to both. Recognizes that any hope for solutions to the problems of crime must involve a working relationship between concerned and empowered prisoners and their communities.

2. RESPONSIBILITY

Understanding and accepting the effect our (prisoner and community elements) alienation has had on dividing and limiting our progress as a community. This means examining the effect which our personal alienation has had in maintaining division.

3. RECONSTRUCTION

Examines the steps required to rebuild our relationship to one another as elements of the community. This relationship must be defined with commitments and obligation articulated.

4. **RECONCILIATION**

Involves all of the above plus some formal statements or rite that expresses and re-enforces our unification. This statement/rite must be jointly developed and represents the stage whereby concern prisoners/community "come home" to each other.

5. **REDEMPTION**

The final stage takes place through our creative acts and the struggle that we engage in for community empowerment. We redeem ourselves through the conscious work we perform together.

RESPONSIBILITY

As prisoners, we owe a debt of atonement to our communities. The legacy of crime and ignorance is one we help to build and perpetuate. The lawlessness of our youth is a direct result of our guidance, or lack thereof.

Although some of us may not have committed the crimes for which we are incarcerated, we still owe a duty to ensure the safety of our families and community.

All prisoners has a responsibility to ensure the safety of the community. This responsibility entailed "just and right actions." For, the best way to teach is by example. It was not sufficient just to speak of righteousness to our youth, but it was required that righteousness be demonstrated in our actions. Since children imitate behavior, it is obvious that the behavior of today's children is an imitation of our own.

Our oppression, though unjust, is no excuse for irresponsible behavior. Yes, we must acknowledge the factors which generate crime. But once acknowledged, these factors must encourage us to make positive changes in our condition.

As prisoners/offenders, we have a unique perspective on delinquent behavior. We have paved, and traveled the path being followed by the youth in our communities. Therefore, it is our responsibility to relate to them the pitfalls of that path.

In order to do this, we must, ourselves, recognize the error of the path laid with criminal behavior. We cannot continue to justify, nor glorify criminal behavior. Male prisoners must realize the fact that crime is most often committed against the most defenseless members of a society our women and children. I am sure, as fathers, and sons, we would not like to have our own women and children victimized. Therefore, we must recognize the wrong involved in victimizing the women and children of others. Nor can we justify the use and sale of narcotics, as matters of choice and economics. As a seller you should be able to identify the problems narcotics cause the user. And what about the problems the user causes his family, and the community. As sellers, we must bear our responsibility for these problems.

Responsibility means holding ourselves accountable for what affects us and our community. We must take responsibility for the rebirth of our communities. We must dissuade our youth from their path of destruction. We must protect our women and children.²⁴

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GLOSSARY

AFRICAN-AMERICAN: Refers to all Black people of African descent born in the United States.

AFRICANS-IN-AMERICAN: See Black.

AFROCENTRIC: A worldview that re-defines and perceives reality from an African centered historical framework. The process of thinking, acting and developing collectively as distinct people with unique historical and cultural characteristics that we share in common as African people. It is a philosophical school of thought seeking to re-center Africans as subjects with our own historical experiences. In particular, Afrocentricity means that our approach is rooted in the unique/diverse Africans-In-American experience. It draws its reflections, analysis and proposed solutions from its strengths and weaknesses.

BLACK CODES: A series of state laws designed to define the freedman new rights and responsibilities. In essence depriving them of movement, ownership of property, the right to bear arms, etc.

BLACK: Refers to the combined racial group of Africans, African-American, African-Caribbean and all others claiming African ancestry.

CARIBBEAN: Refers to African people from English speaking Caribbean nations. Those who are second generation being born in the U.S. of Caribbean parents, but perhaps raised in the Caribbean and/or with continued roots and ties to the region. Additionally, although they are not from English speaking countries, we also include those from Haiti, Panama, Guyana and Brazil.

CARIBBEAN AFRICAN UNITY (CAU): All Afrocentric countries represented by and are members of the CAU organization here at Green Haven Prison (Panama, Trinidad and Tabago, St. Thomas, Haiti, Bahamas, Barbude and Antiqua).

CIVIC DUTY: Upon release, and indeed while in prison, a prisoner must volunteer free time to community development by assisting in the struggle to combat the social ills that lead to imprisonment. In prison this can be measured by what s/he does with his/her time.

COMMUNITIES OF COLOR: Those communities that are predominately populated by non-white with specific reference to Blacks and Latinos.

COMMUNITY CODES: A set of principles each community develops out of its own personality in order to promote and maintain its integrity and survival. A daily practice (principles of Maat, Nguzo Saba, etc.) which is based on the application of community control and stability. A practice that is systematized and enforced through codes.

COMMUNITY CONTROL: The collective capacity of a geographically designated area to define, develop and defend its own interests. It is the idea that those who have the greatest to lose or gain by the success or failure of its own institutions should also have the greatest voice, indeed the controlling voice, in the decision making of those institutions.

COMMUNITY EMPOWERMENT: The process of operating any institution, agencies or social initiatives that directly affect the socio-economic, ecological and political life of the community, to insure a beneficial result.

COMMUNITY SPECIFIC PROGRAMMING: Any correctional program that is designed to prepare prisoners to live a law abiding life after release from prison must take into consideration, the specific socio-ecological conditions that exist in the particular communities the overwhelming majority of prisoners are being released to.

CONVICT LEASE SYSTEM: A system where the states rented out prisoners to profit-making corporations, including public and private industries, the railroads, mines, fertilizer plants and quarries.

CORRECTION: Misnomer.

CRIME GENERATIVE ATTITUDES: Are human responses most often of social dissatisfaction to the negative socio-ecological conditions; crime generative attitudes leads to behavior that perpetuate into community problems, expressed by negative sub-systems of employment and criminal activities.

CRIME GENERATIVE FACTORS: Arise as a result of negative levels of socio-ecological conditions such that the basic institutional structures (family, schools, etc.) of the community become dysfunctional. These factors are social ills defined as crime generative factors when they (one or more) are contributory to an individual's involvement in criminality.

DOWNSTATE: Refers to New York State's geographical areas in New York City and its environs (i.e., Nassau, Suffolk and Westchester Counties).

DRED SCOTT VS. SANFORD: A 1857, United States Supreme Court decision which legally decided that Blacks "had no rights in which the white man was bound to respect."

EMPOWERMENT: Is defined as a process whereby persons who belong to a stigmatized social category throughout their lives can be assisted to develop and increase skills in the exercise of interpersonal influence and the performance of valued social roles.

EQUATION: The historical and current relationship between prisoners, communities and/or society and the prison administration.

ETHNIC STATUS: Regards the mistreatment of Blacks and Latinos being defined as second class citizens in this state and country.

EUROCENTRIC: The customs, traditions, practices and approaches centered in the worldview of white domination and designed to promote its interest through the dominated culture.

GENERAL: Refers to the traditional approach that is based on a white middle class model and is grounded in a Eurocentric worldview. It is imposed under the concept that one size fits all.

HOLISTIC APPROACH: An approach that considers the totality of circumstances in both the community and the individual offender. It addresses the problem of crime in terms of criminal and social justice issues, and present solutions at both the front-end and back-end of the criminal justice system.

IMPACT: Refer to the affects of any initiative by any state apparatus, department or bureau of the system.

LATINO: All Spanish speaking nations in Latin, South American and the Caribbean that are Latinocentric. Descendants living and/or born in North America with ties to Spanish speaking nations in the Western hemisphere.

LATINOCENTRIC: The placement of one's Latino identity as the focus through which the individual will analyze and interpret all social, historical, political, economic, or other experiences. It is a Latinocentric conscious mind-set which analyzes and interprets all events with respect to the effect they had, have or will have on the Latino people.

LINKAGE: An attempt to form an alliance between the New Prison Movement and the empowerment organizations in the Black/Latino communities. Linkage is also based on the need to empower both prisoners and their communities.

MIDSTATE: Refers to New York State's geographical area in the Mid-Hudson Valley (i.e., Poughkeepsie, Newburgh and Beacon).

NEW PRISON MOVEMENT: An outgrowth of past efforts. It analyzes and addresses the problem of crime in terms of both social and criminal justice. Calls for the unification of all prisoners, particularly Black and Latino prisoners, in a radically different approach to crime and prison problems that has grown out of the need to answer the Non-Traditional Approach basic questions.

PAN-AFRICAN: The totality of theories and practices designed to define, defend and develop the interest and image of African people throughout the world.

POSSES: Another name for crew or gang.

PROFESSIONALS: Refers to criminologist, penologist, sociologist, etc., who obtain their data from observation and study but not the actual experience.

QUALITY OF LIFE: Behaviors or circumstances that are not necessary defined as criminal, but which affect individual and group perception of security and well-being.

RESPONSIBILITY: Also regards each prisoner obligation to empower one's self in order to make a meaningful contribution to family and community life. Although it takes into consideration crime generative factors it does not accept these factors in and of itself and the so-called disrespect for the Whiteman's Law as an excuse for criminality. Responsibility speaks to individual infirmity as well.

SHARE CROPPING SYSTEM: A system developed to allow the freed slaves to rent land from the white plantation owner and plant crops; in theory both parties would share the profit from sale of the crops. This system of course, resulted in many Blacks falling in debt and brought before the law and sentence to slave labor or incarceration.

SLAVE CODES OF 1690: The earliest written attempt to define how plantation justice was administered. A group of laws designed specifically for the discipline and control of the slave:

SOCIAL INDICATOR: A quantitative variable that serves as a gauge to measure socially important conditions of society.

SOCIALLY CONSCIOUS PRISONERS: Prisoners with an understanding of the social composition and operation of the society. Those who are in the forefront of new corrective approaches to criminal and social justice issues; who recognize the need to align with community efforts that address the social upheaval manifested in their respective community; and are currently performing civic duty upon release from prison.

SPECIFIC: Refers to particular jurisdictions, primarily the Black and Latino communities that seemingly commit the overwhelming percentage of state prisoners.

SPONSORSHIP: A new approach to correctional programming that allow for greater community specific input into the correctional process.

THIRTEENTH AMENDMENT: Abolished slavery and was written in a language that signaled a new interactive pattern between Blacks and the justice system.

UPSTATE: Refers to New York State's geographical areas in Albany, Syracuse, Rochester and Buffalo.

URBAN DEVELOPMENT CORPORATION: A corporation established in 1968 to create housing for poor people.

VAGRANCY LAWS: The idle, disorderly and those who mis-represent what they earn could be punished by fine or involuntary plantation labor (slavery).

VOLUNTEER SERVICES: The Department of Correctional Services guidelines under Policy Directive #4760 governing outside community sponsor(s) to prisoner organizations.

WHITE MAN'S LAW: A disregard or disrespect of the laws of American society by many non-whites as a form of protest. Recognizing that these laws did not provide Black and Latino, from experience, with equal protection under these laws. Sadly, many Blacks and Latinos continue to use this unfairness as a justification for Black/Latino crime.