Guided Thesis

A Project Proposal Designed for Parole Reform in Alabama

Christina Vickers

Dr. Forrest Inslee

Integrative Project II, GLST 5973

Northwest University

23 April 2022

Integrative project submitted to the College of Social and Behavioral Sciences in partial fulfillment of the requirements for the Master of Arts in International Community Development.

TABLE OF CONTENTS

Essay #1 Contextualization

Introduction

Contextualization allows a person to take time to get to know a community, including its strengths and weaknesses. There is beauty in every culture if we listen, learn, and engage in it. Before class began for the International Community Development (ICD) program, the director, Dr. Inslee, emphasized the importance of contextualization at orientation by stating, "Cultural contextualization is the practice of designing programs and processes with attention to the particular cultural characteristics and inherent resources of a given people, place and time." I remember grabbing hold of this concept and wanting to use it in every new setting I found myself in. At the time, I had no idea how much contextualization would impact my research, nor did I realize how much it would impact my life.

In order to fully understand a community with the hopes of implementing change, a person must first go through the process of contextualization. As I spent the summer conducting research in Alabama, I quickly learned that the culture was much different from my own. In this essay, I will explain how contextualization is essential within community development. I will describe how I included creativity and innovation during my fieldwork which allowed me to land on the idea for my project. Lastly, I will explain how contextualization will aid me as a community development practitioner in my future work.

Why Contextualization is Essential in Community Development

As I began conducting qualitative research, I quickly realized that I was viewed as an outsider—someone who may have impure motives and cannot be trusted. It is essential for community developers to establish trust so they can have an open dialog and get to the root of issues within the community. I decided I needed to do more than simply interview people who I

thought might be able to contribute useful information. In many places I visited, I did not simply interview the leaders. I spent time with them, took them out to lunch, and volunteered at their organizations for a length of time. I enjoyed what I was getting to be a part of, and I learned much more than I would have by spending an hour interviewing a director. I was able to gain the trust of the leadership, but also of the people whom the organizations serve. At one of my field sites, I was asked to come back as a guest speaker! It was through this process of learning that I realized how important relationships are to understanding the culture of Alabamians as a whole.

In *Theories and Practices of Development,* Willis writes, "development argues for a holistic, people-centered approach" (152), and I would argue so does contextualization. Over the course of the summer, I had a wonderful time getting to know people all over the state. I began to see a pattern in people groups that I was unfamiliar with, and it reminded me of the Six Dimensions of National Culture. Hofstede Insights teaches, "Individualist societies people are only supposed to look after themselves and their direct family. In Collectivist societies, people belong to *in groups* that take care of them in exchange for unquestioning loyalty." Alabama leans more toward a collectivist society than what I experienced in Washington, where I am from. In my experience, it is normal for people to look after those close to them but does not normally extend beyond close family. While I was observing interactions at Hope Inspired Ministries in Birmingham, I noticed how the Black community sticks together and is very loyal to one another even if they are not in a close relationship. I saw this pattern repeatedly during fieldwork.

Telling stories is one way to shape cultures and beliefs within a community. As I became aware of the culture I was immersed in during fieldwork, and gained the trust of those around me, people began to share stories with me. In *The Art of Community: Seven Principles for Belonging,* Vogl argues, "Stories are the most powerful way we humans learn" (75). Before

moving to Alabama, I was aware of racial tension and the history of the city, but I was completely unaware of the realities of what Black people face in today's society, especially regarding the prison system. The stories people told me regarding injustices within the prison system are what led me to change the direction of my research entirely. Ultimately, the contextualized stories gave life to my project.

Contextualization & My Project

In May 2021, my husband and I moved our family from Washington state, all the way down to the great state of Alabama. We came so that I could immerse myself in fieldwork. Prior to moving to Alabama, I was aware that the culture of where I am from is much different from the *Bible Belt of the United States*, as Southerners like to call it. Throughout the summer doing fieldwork, I came to realize that I was correct in that the culture of Alabama is much different from that I was raised in, but the extent of the differences was quite a shock to me, and one that took time getting used to.

I went into fieldwork with a solid idea of the direction I wanted to go in research. I lined up interviews with prominent people in Montgomery who were doing what I would consider prison reentry work. As I learned about the culture around me, my preconceived ideas of what is needed in this area were shattered. Early on in my fieldwork, I met with a woman named Dana. She is a student success coach for Hope Inspired Ministries, a workforce training program. We talked for a while and none of the answers to my questions were pointing toward what I thought would be a solution for the community. Finally, I told her my project focus was on individuals reentering society from prison, to which Dana laughed and said with a deep Southern accent, "Well, Honey, if your main focus is on people who are getting out of prison, you have come to the wrong state!" She went on to explain that "there are many people in this area that need

transitional housing due to drug and alcohol addiction and of course people who are coming out of prison. But right now, because of our political state, the only people getting out of prison are those who are at the end of their sentence. Parole isn't being granted!" (Manning). I did everything I could to ensure my mouth did not drop and kept interviewing her. I went home to transcribe my interview and review my notes, and I still could not believe what I just heard. How could people not be granted parole in a state where they offer parole? I realized that it was a perfect time to ensure I lean into the culture of Alabama, as well as the prison system, and continue interviewing people, but with different questions and intentions.

I was so intrigued by what I learned from Dana that I asked to meet with the Director of Hope Inspired Ministries, located in Birmingham. I was able to spend a full day with the class and pick the brain of the Director, Gene McCord (who, ironically, did his master's thesis on recidivism rates in Alabama). I asked McCord to explain the culture of the people who go through their program. He described a diverse group of all races and backgrounds, and he highlighted an issue with people getting out of prison. Mr. McCord said, "We're an organization that helps people get and keep a job no matter their background or job history… Throughout the years, most of our students were men and women who were on parole. Over the last few years, our class sizes have decreased by seventy-five percent, and if they're fresh out of prison they are not on parole. It's because they finished their sentence." He told me increasingly Black women have joined the program recently and encouraged me to go home and read *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* because what is described in the book is an everyday reality for places like Montgomery and Birmingham (McCord). McCord's information, like Dana's, was taking me down a new path.

I went home and immediately listened to the book; I wanted as much information as I could gather. What I heard broke my heart. Alexander says, "little attention has been paid to the destruction of Black families in the era of mass incarceration. One in four women in the United States has a loved one behind bars and the figure is nearly one in two for Black women" (00:37:03 – 00:37:11). I started to feel a sense of stress, as I have never embarked down a lane that deals with racial tensions and the realities of Black people in America. Margaret Hagerman, the author of *White Kids: Growing Up with Privilege in a Racially Divided America,* says, "Simply talking about race means creating racial stress" (167), and I felt that. The information from my interviewees aligns with the literature I read. Morenoff & Harding state, "the rise in incarceration has been disproportionately experienced by minorities particularly young Black men, and by those with low levels of education" (413). If I was going to practice what I was learning about contextualization and the culture of Alabama, I had no choice but to shift my focus from transitional housing for those in reentry, to the prison system itself.

Initially, I thought Alabama needed more transitional housing for people exiting prisons so they could have a safe place to reintegrate into society. There are few clean and sober houses and even fewer programs for people exiting prison. I know research says, "that ninety-seven out of every (one) hundred of the men and women we send to prison must some day come out of prison again" (qtd. Jonson and Cullen 518). I thought transitional houses and apartments could be a good place for them to go until I considered the context of the people I was wanting to help. Contextualization helped me to realize the problem is not with adequate housing, but with the prison and parole system itself. That is when I had to creatively and innovatively think of a way to create lasting change, which led me to write the parole reform proposal which can be found in the Appendix.

Contextualization in My Future Work

I am not sure what my future holds or what my future work will be, but surely, I will take everything I learned about contextualization with me. I will note the differences between the people around me and see their beauty. It takes time to know a culture fully and I need to have grace with myself during the learning process. Learning to become self-aware during the process is one way I will implement all I have learned. Taking time to gather my thoughts and thinking before I react will take me far. I will create space to cultivate relationships and build trust. Though I knew going into fieldwork not to have preconceived ideas or jump too quickly to conclusions, I did so. I learned the hard way that it is not helpful. In the future, I will take time to learn about the culture I am in before even thinking I know what changes need to be made.

As a community developer, I allow time to adapt to my surroundings and innovate new solutions. I did not think I would ever write to petition the government of a state to change their policies on an issue, as I did not feel equipped. Through a process of learning, reading, watching, actively listening, thinking, dreaming, discussing, and creatively considering options, I realized I have the potential to spark lasting change in the Alabama prison system. I had to change everything I had worked on until that realization, but that is where adaptability took over. I will implement all the lessons I learned as I continue this journey as a community developer.

Every meaningful experience in life changes me, and this one is no exception. Learning the art of contextualization changed me in ways I have not yet been able to put into words. In *Let Your Life Speak: Listening for the Voice of Vocation,* Palmer tells us that "We are here not only to transform the world but also to be transformed" (75). I have been transformed in my thinking, learning, and observing, as now I know how to take a more objective role. I have the capability

to be creative and to think innovatively, which is new to me. I hope my future work will be where I can learn, as I have with this project.

Conclusion

Community development is not effective without proper contextualization. It is an essential factor in designing and implementing programs, processes, and interventions in community development. Without going through the process of contextualization, including taking time to talk to local experts, such as people who lead reentry programs and program directors, I would have created a project based on transitional housing, which is not needed in Alabama. Contextualization is essential in all community development to complete programs and projects that serve the community well. As I continue down the path of becoming a better community development practitioner, I am listening intently and looking with fresh eyes upon the culture around me.

Alabama is a beautiful place, and so are its people. It is diverse and rich in culture. While it is strong in Southern hospitality and many people are followers of God, the prison system is weak and suffering. Going through the process of contextualization allowed me to get to know the culture intimately. Hopefully, by implementing all I have learned, I can help bring the needed change that its community leaders widely recognize. My work is not yet done as I am still building relationships and earning the trust of people around me. I am learning cultural aspects of this area that were once foreign to me. I have realized that this is my new life, and it is a wonderful place to be. Contextualization led me in an unexpected direction, but a more important and helpful one. I am eager to see how contextualization can help in future projects.

Works Cited

Alexander M. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness.* Narrated by

Karen Chilton, Audible, 2012. Audiobook.

*"Country Comparison." *Hofstede Insights*, 12 Aug. 2020, www.hofstede-insights.com/country-

comparison/the-usa/.

*Hagerman, Margaret A. *White Kids: Growing Up with Privilege in a Racially Divided America.*

Reprint edition, NYU Press, 1 February 2020.

Inslee, Forrest. *ICD Core Values.pptx*. August 2020.

Jonson, Cheryl Lero, and Francis T. Cullen. "Prisoner Reentry Programs." *Crime and Justice*,

vol. 44, no. 1, [The University of Chicago Press, University of Chicago], 2015, pp. 517–

75, https://doi.org/10.1086/681554.

Manning, Dana. Personal Interview. 25 June 2021.

McCord, Gene. Personal Interview. 23 August 2021.

Morenoff, J., & Harding, D. "Incarceration, Prisoner Reentry, and Communities." *Annual review

of sociology*, 40(1), 411-429. 2014. http://dx.doi.org/10.1146/annurev-soc-071811-

145511

*Palmer, Parker. *Let Your Life Speak: Listening for the Voice of Vocation.* Jossey-Bass, 1999.

*Vogl, Charles. *The Art of Community: Seven Principles for Belonging*. Berrett-Koehler

Publishers, 2016.

*Willis, Katie. *Theories and Practices of Development*. 2nd ed. New York: Routledge, 2011.

Essay #2 Qualitative Inquiry

Introduction

I never thought I would enjoy research. While I was an undergraduate student, I was confident I would not seek a graduate degree simply because I knew research would be involved. Like many other people, I did not realize the depth and magnitude of qualitative inquiry. I thought data was to be collected numerically in order to be valid. As a graduate student, I have come to realize how much qualitative inquiry is not only helpful, but it plays a vital part in learning the world around us. While I have been on a journey in discovering how to bring about change in a needy place, I have also learned just how much I like research, the qualitative kind.

In order for community development to be successful, a researcher should incorporate qualitative research methods. While in "Publishing Qualitative Research," Smith writes, "Qualitative research defies simple description" (174), I am going to do my best to describe it from personal experience during fieldwork. In this essay, I will explain how ICD values inform qualitative methods, what is distinctive about the qualitative approach, how qualitative research formed my project, and how qualitative methods will be implemented to evaluate my project.

ICD Values and Qualitative Methods

The core values within International Community Development (ICD) are also the values that inform qualitative methods of research. Contextualization, copowerment, and collaboration are critical within ICD and qualitative methods. These values allow us to consider the world around us, as other people see it. During qualitative inquiry, a researcher gathers data by hearing people speak, watching behaviors, examining their own thoughts and beliefs, and interpreting information; they may also participate in activities within the community they are studying. After data is collected, it is interpreted by the researcher. It is essential to note how our past

experiences can hinder our ability to be objective. Hence, self-reflection needs to be done consistently throughout the research process.

Contextualization is necessary to understand cultural characteristics to inform programs created based on qualitative research. In *Fieldworking: Reading and Writing Research,* Sunstein and Chiseri-Strater write, "We define culture as an invisible web of behaviors, patterns, rules, and rituals of a group of people who have contact with one another and share a common language" (1). To think that a community developer can formulate programs and processes without first knowing the culture is ignorant and can be dangerous to all parties involved. Community developers want to make the world a better place and doing so requires that we consider the context and the culture of the people within the community.

Copowerment is another value within ICD that is vital to qualitative inquiry. Dr. Inslee defined copowerment as "a dynamic mutual exchange by which both sides of a social equation are made stronger and more effective by the other." A community developer who enters a new community with the disposition that exudes knowing it all or having all the answers is not the way to empower the locals. A better way to approach a community different from our own is with "humility and curiosity [considering they] are the foundations of mutuality" (Inslee). All people are valuable, so if we approach each other with honor and respect, we each have a lot we can learn.

Collaboration is necessary if we want to go the distance in community development and with qualitative research. An African proverb says, "If you want to go quickly, go alone. If you want to go far, go together" (Tolentino). Collaboration only works when people and organizations work well together. Projects that are built on collaboration entail "frank acknowledgment of organizational limitations, the affirmation of another group's capacities, and

the joining of abilities and resources in pursuit of mutually established goals" (Inslee). One person or one organization cannot do everything. We all have strengths and weaknesses; when we work together, those our assets can benefit each other. Often, organizations get stuck on an idea and are determined to force it to work, because they want to follow through with a specific vision. If collaboration is included in the vision, finding an organization to partner with that is already doing great work in the area where you are lacking can be an even better alternative than doing it oneself. Each partner organization can go further together. In the same manner, it is essential for qualitative researchers to seek out collaboration so that their research can go deeper and further than if they completed it alone.

Qualitative Methods in Community Development

Qualitative methods are distinctive because they utilize much more than a set of numbers or statistics to define them. These methods in research include skills we use every day, whether we're aware of them or not. Sunstein and Chiseri-Strater explain this by writing, "Ordinary living involves all the skills of fieldworking– looking, listening, collecting, questioning, and interpreting– even though we are not always conscious of these skills" (1). The difference between using our everyday skills and utilizing them during fieldwork is intentionality. A community developer must see with intention and notice little details that would otherwise be missed. Background noises of people chattering or horns honking become front and center. Consideration is given to how people interact from an outsider's perspective. Our normal senses get heightened when we apply intentionality to our everyday lives.

Actively listening is a crucial piece to hearing to understand, interpret, and apply critical thinking, which are all vital aspects of qualitative inquiry. As the day goes by, "We may ask questions, or we may just listen. But unless we listen closely, we'll never understand others from

their perspectives. We need to know what it's like for *that* person in this place" (Sunstein and Chiseri-Strater 219). Learning a culture different from our own requires more than asking a set of questions. It is leaning into all that can be heard and listening intently. Much can be heard and understood when our ears are attuned to more than what is presented to us.

A valuable tool in qualitative research is our bodies. We can take note of what we are experiencing through our senses. In *Fresh Fruit, Broken Bodies: Migrant Farmworkers in The United States,* the author urges us to "incorporate into ethnographic works the sensuous body–its smells, tastes, textures, and sensations" (qtd. Holmes 34). During my fieldwork, I wrote what I was experiencing through my senses, in my Fieldnotes:

> As I walked into what looked like an old school, I was greeted by two people sitting
> behind the receptionist desk. The air smelled stale, the floors were stained, and I could
> hear faint voices and laughter coming from down the halls. Laughter is not what I
> expected to come from a place where women are fighting to get their lives on track and
> who have classes eight hours a day. After about 5 minutes of waiting, a woman walked
> up and introduced herself as Joni Morton, the Outreach Director for Lovelady Center.
> She took me to a cafe in the building and asked if I would like some coffee. I wanted to
> decline because I already drank my share of coffee that morning, but the sparkle in her
> eyes and the smile on her face, as she described their coffee, told me that it would be
> most polite to accept.

When I read that passage, it takes me back to The Lovelady Center and all I experienced there. Qualitative research is much more than what is being said during an interview; it is about what is happening all around us. Our senses play a significant role in discovering the realities of our world; in the same manner, our senses are also a vital aspect of qualitative research.

Qualitative Methods and My Project

My project would not have been conceived without the qualitative methods I used during fieldwork. I conducted interviews, observations, and participant observation through immersion. I moved from Washington state, all the way across the country to the great state of Alabama. I knew I needed to fully immerse myself in the culture of the south in order to understand the culture I was studying. I knew there would be differences from where I lived my entire life, to that of "the Bible Belt" (a term used by Southerners to describe an area within the United States where a large majority of people are Bible-believing, church-goers). I had no idea how vast the differences are until I lived in Alabama for a couple of months. What I went on to learn was quite shocking.

At the beginning of my fieldwork, I did as Merriam and Tisdell suggested in *Qualitative Research*. They advised, "An investigator new to collecting data through interviews will feel more confident with a structured interview format in which most, if not all, questions are written out ahead of time in the interview guide" (Merriam and Tisdell 125). I interviewed twelve people from different organizations and backgrounds. There was a wide range of people whom I interviewed, including a chief executive officer, a director of a reentry program, a graduate from a successful program, and an ex-inmate from a local prison, among others. I went to each interview prepared with a list of questions and moved swiftly as I asked them. After the second interview, I realized I was not getting all I could from the time I was spending with the interviewees. I decided to loosen up on the questions, went with a semi-structured approach, and asked questions based on the previous answer given. The results were much more lucrative. The more I interviewed people, the better I became at noticing body language, pauses in answering questions, and reading people as well as environments.

A few of my interviews led to opportunities to observe and volunteer. I was learning so much about the culture of Alabamians at Hope Inspired Ministries that I volunteered for a few months. Holmes teaches about the importance of immersion, "The long-term immersion of ethnographic fieldwork also helps to break down preconceived ideas and assumptions, opening new analytical and theoretical possibilities" (200). I would never have created a project surrounding the parole system without immersion in the community. I recognized and discarded all my preconceived thoughts once I learned of the realities of people eligible for parole. I thought the overarching problem with people getting out of prison was where they would go once returning to society. I could never have known that was not the case without spending ample time watching, learning, and questioning the new world I was living in.

After every interview or observation, I made sure to take the advice of Sunstein and Chiseri-Strater, by asking myself, "What surprised me? What intrigued me? [and] What disturbed me" (115). I answered these questions in my fieldwork journal with more questions such as, "Why aren't people being released? Why are reentry programs almost non-existent in Alabama?" I agree with Gul in "Our Prisons Punitive or Rehabilitative? An Analysis of Theory and Practice" that "Prisons can either be incubators for violent ideology or institutions for reform" (68). However, it was through interviews and observations that I learned Alabama's government does not agree prison can be a place where people can be reformed.

Program Development

Program evaluation needs to be included in every project to determine the success and sustainability of each project. Program evaluation will also allow for changes to be made for the project to have maximum impact. According to the *Project Management for Development Professionals Guide*, project evaluations need to "measure project effectiveness, to determine

whether outcomes have been achieved, to learn how things are being done, [and] to learn lessons for future improvement" (118). My project is no exception, and the evaluation will be completed by using qualitative research methods.

To be granted parole in Alabama, inmates must score well on the Baseline Parole Weighted Factors Form (BPWFF). The current system does not allow inmates to earn a better score based on proven life transformation. In "From Grace to Grids: Rethinking due process protection for parole," authors Kimberly and Reinold assert, "There will always be a few prisoners who score very low on recidivism metrics, but whose turnaround in prison is so apparent that the risk of release is worth taking; the reverse is also true, a few prisoners with superb guideline scores will have persistent character or behavioral deficits that make the risk of release not worth taking" (248). While I mostly agree with the argument they pose, I would like to add that in Alabama, the BPWFF scoring system does not allow for exceptions.

The evaluation of my project will not specifically focus on recidivism metrics but will assess if new ways to score inmates have been implemented and is working. There are outcome markers that will help determine the success of the project. The first output will be determined by meeting with the outlined Alabama Government officials to discuss the project. The outcome will be increased awareness of the need for parole reform. The second output will be the implementation of the project itself. The outcome will be an increase in inmates being given an accurate representation of their life transformation on the BPWFF and at their parole hearings. The third output will be qualified inmates being released due to proven life transformation. The outcome is an increase in people granted parole in Alabama. If inmates' lives are restored, they should be considered for parole, and many more granted parole. Their proven life transformation will entirely depend on employees of the restoration programs who can visibly witness positive

changes in the inmates. Qualitative methods, such as interviews and observations will be utilized within the prison programs to determine if a person has been restored.

Throughout the project, monitoring will be necessary to make any changes necessary to meet outcomes. The points system within the BPWFF will need to be closely monitored to assess if the points accurately represent the amount of life transformation reported by the restoration program within the prison walls. Teachers and volunteers who work with the inmates will also need to work with those assessing the points system.

Conclusion

The shared values of qualitative inquiry and ICD are powerful and impactful. These values were expressed in my fieldwork and made me a more impactful agent of social change. I take in the world with eyes to see past the obvious, ears to hear more than what is being said and I use all my other senses to guide me in new ways. I am learning how to be intentional with people when I am in new settings, and how to gather research in day-to-day settings. Contextualization, copowerment, and collaboration are not just values that are important in both qualitative methods of research and ICD, but they are values I will apply to my future work in community development.

Works Cited

Gul, Rais. "Our Prisons Punitive or Rehabilitative? An Analysis of Theory and Practice." *Policy Perspectives*, vol. 15, no. 3, Pluto Journals, 2018, pp. 67–83, https://doi.org/10.13169/polipers.15.3.0067.

*Holmes, Seth M. *Fresh Fruit, Broken Bodies: Migrant Farmworkers in The United States*. University of California Press, 2013.

Inslee, Forrest. "From the Editor: Better Together-Cultural Diversity and 'Copowerment." *Christ & Cascadia*, 2020, https://christandcascadia.com/2020/09/24/better-together-cultural-diversity-copowerment/.

Inslee, Forrest. *ICD Core Values.pptx*. August 2020.

*Merriam, Sharan B., and Elizabeth J. Tisdell. *Qualitative Research: A Guide to Design and Implementation*. San Francisco, Jossey-Bass, 2016.

Moore, Kevin. Personal Interview. 31 August 2021.

Morton, Joni. Personal Interview. 18 August 2021.

*Project Management for Development Professionals Guide, 2nd ed. *Project Management for NGOs*, 2020, pp. 77-129, https://www.pm2ngos.org/project-dpro/download

*Sunstein, Bonnie Stone, and Elizabeth Chiseri-Strater. *Fieldworking: Reading and Writing Research,* 4th edition, Bedford/St. Martin's, 2011.

Smith, Mary Lee. "Publishing Qualitative Research." *American Educational Research Journal*, vol. 24, no. 2, American Educational Research Association, Sage Publications, Inc., 1987, pp. 173–83, https://doi.org/10.2307/1162889.

Thomas, Kimberly, and Paul Reinold. "FROM GRACE TO GRIDS: RETHINKING DUE PROCESS PROTECTION FOR PAROLE." *The Journal of Criminal Law and*

Criminology, vol. 107, no. 2, Northwestern University Pritzker School of Law, 2017, pp.

213–52, https://www.jstor.org/stable/48572140.

Tolentino, Jia. "On the Origin of Certain Quotable 'African Proverbs'." *Jezebel*, 2016,

https://jezebel.com/on-the-origin-of-certain-quotable-african-proverbs-1766664089.

Vickers, Christina. Fieldnotes. 18 August 21.

Essay #3 ICD Values

Introduction

The values taught in the International Community Development program led me to discover my life's mission and gave me principles to live by. My entire life, I have known I was born to make a difference; I just did not know how or what it would look like. I also knew I wanted Christ-honoring values to base my life on, but nothing I knew previously was a fit for what I felt in my heart. I have served the Lord through local organizations and the local church for years, but I always thought I was made for more. In *Everyday Justice*, Julie Clawson affirms what I felt and teaches that as followers of Jesus, "We're not called to merely sit around and wait for heaven after we die. Rather we are called to help God's kingdom come and his will be done on earth as it is in heaven. The life he calls us to for the things he cared about: Seeking justice. Rescuing the oppressed. Living a life of love and peace" (19). Through the teachings of Clawson, numerous additional authors, the wisdom of my professors, the experience of my fieldwork, and much more, this program has had a significant impact on my life. Social justice issues are not only held close to my heart, but I have tools to fight them. Copowerment is not just a word taught in ICD but a value I have already begun to implement in my world. My philosophy of service is God-breathed and rooted in ICD values. Overall, my entire outlook on life has been wrecked—in a good way. I see people and situations differently. I approach people with a softer heart and without a preconceived agenda. All the ways I have learned to approach community development issues, I also use in approaching the world around me, and I will describe them in this essay.

Personal Transformation

When I was little, I had no idea what I wanted to do when I grew up. When people asked the age-old question, I would typically reply with something like, "when I grow up, I just want to be somebody." Even as a child, I answered the question, "what do you want to do?" with what I wanted to *be*. Somewhere along the way, I forgot about the importance of being and found my purpose in doing. Through my transformation process in the ICD program, I was reintroduced to the importance of *being, over doing*, and if someone were to ask me today, I think I am somebody!

I have never really known what I was put on the earth to do. I searched for my life's mission through serving the local church, teaching in prisons and jails, advocating for sex trafficked victims, just to name a few. I knew I was called to do each of those things while I was in the season of doing them, but I still did not have handles on the one thing God had called me to do. Over the course of the ICD program, I realized it is not just one thing that I am called to do, instead, it is who I am called to *be*, that is essential. Through my process of transformation, I have discovered my life's mission, the *Holy Bible*; it reads, "he has anointed me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor" (Holy Bible, Luke 4:18-19). I am called to be the hands and feet of Jesus and to be a light to those who are oppressed.

Before fieldwork, I viewed research as stale, boring, and simply crunching numbers. Then I learned about qualitative inquiry, and my preconceived ideas about research were challenged then proven wrong. In "The Goodness of Qualitative Research," Alan Peshkin urges, "Research that is not theory-driven, hypothesis testing, or generalization producing may be dismissed as deficient or worse. This narrow conception does an injustice to the variety of

contributions that qualitative research can make" (23). Before learning about qualitative inquiry

and experiencing fieldwork firsthand, I viewed qualitative research as less than its quantitative

research counterpart. Fieldwork was not the beginning of my transformation, but it is when I

started to notice my internal thought patterns and behaviors changing.

Through the process of seeing fieldwork and using all my senses, my viewpoints

changed. As Ping-Chun Hsiung teaches in "Teaching Reflexivity in Qualitative Interviewing," I

went through a process during fieldwork that challenged me "to explicitly examine how [my]

research agenda and assumptions, subject location(s), personal beliefs, and emotions enter into

[my] research" (212). I had to examine what was happening around me and what was happening

in me while conducting research. I did so by keeping a very detailed fieldnotes journal. In an

article called "Nonparticipant Observation as an Introduction to Qualitative Research," Francie

Ostrower writes, "notes should be taken even on things that may not seem important at the time,

because the significance of a particular observation may not become apparent until it is

coordinated with other observations and a larger picture is developed" (59). Before fieldwork, I

was never great at keeping a journal. The fieldwork process challenged me in that area, and I

kept a consistent journal; I am so thankful I did. I can look back and see where and when my

worldview shifted, and my heart changed. I can read passages where God grabbed ahold of my

heart and reminded me of who I am on the earth. On August 12, 2022, I was in the middle of

fieldwork in Montgomery, Alabama. The summer was very hot and humid— a type of summer I

had never experienced before. I was surrounded by people who did not talk like me. I was

constantly learning ideas and ways of doing things that were all new to me. I wrote in my

fieldnotes journal, "I never thought fieldwork would change me. I set out to learn how to be of

service in the world, but the people I am learning from, God is using to change my heart." I

would have let that special moment slip by if I had not kept a journal. Each part of the ICD program aided my transformation process, but fieldwork was the key to unlocking what was buried inside me.

Social Justice

To understand social justice, one must first understand the Biblical definition of justice. Clawson clarifies that God's standard for justice often differs from our earthly views. The world says people need to "pay" for their crimes and injustices. God's definition goes beyond that, "Instead of only punishing wrongdoers in the hope that they will live rightly, biblical justice involves healing the brokenness that marred our relationships with each other in the first place" (Clawson 23). God's justice and social justice are similar, in that they do not simply lock people up and leave them there. They take them by the hand, offer them restoration and rehabilitation, then walk them through the process.

The process that social justice takes people through is what drew me to the International Community Development program in the first place. Throughout my life, I have seen injustices take place. I cannot fully know or understand how people around the world have experienced injustices, but I know my own experience. Drug addicts raised me. My family went without basic necessities so my parents could feed their drug habit. As a child, I did not understand how injustices worked, I just knew what I was going through was not fair, and I always wondered why no one stood up for me. At times I felt hopeless and that my life would always be one full of chaos. Cynthia Moe-Lobeda describes my hopelessness perfectly in *Resisting Structural Evil* in writing, "Where we experience no hope for change and no power to move toward it, the way things are becomes the way things simply must be" (98). Though I had no power to change the world around me as a child, I certainly do now. Over time, I realized the *somebody* that who can

take a stand against injustices and stand up for people is me. God allowed me to go through

suffering so that others do not have to. In his Ted Talk, Simon Sinek said, "people don't buy

what you do, they buy why you do it" (00:05:25 – 00:05:28). My why is simple: If I can use my

experiences to help others, everything I went through is worth it. I do not know everything, but I

know what it is like to be dealt an unfair hand in life; then with the odds stacked against me,

fight to crawl out of what I was handed.

Social justice is fighting for equitable solutions for all people. It can be achieved through

sustainable solutions within community development. It can also be delivered through daily

decisions by people within a community. In *Two Economies*, author Wendell Berry states this

beautifully, "To help each other… we must go beyond the coldhearted charity of the general

good and get down to work where we are" (234). No matter where we are, everyone can play a

part in making the world a better place for all.

I am hoping to fight for social justice in public interest law. I never thought I would,

should, or even could become a lawyer. However, through this program, I see a real need for

skilled lawyers that fight for important causes and use their skills for those who are marginalized.

I have developed the confidence to fight for people in new ways. I hope to practice within the

public interest sector and specialize in international human rights law. Whether I get into law

school or not, one thing is for sure: I am going to apply all I have learned regarding social justice

to bring equality for those I serve.

Copowerment

In *Let Your Life Speak*, Parker Palmer teaches, "we learn that we need not carry the

whole load but can share it with others, liberating us and empowering them" (89). Copowerment

is not approaching a problem within a community, thinking I have all the answers, but having

humility in working with the community and its leaders to determine the needs and address them. Each party with the copowerment relationship brings strengths and weaknesses and should be treated as equals. They each bring something valuable to the table.

When two powerful forces come together within a community to work toward a better future, the result can be impactful and sustainable. In *The Art of Leading Collectively*, Petra Kuenkel writes, "A common cause creates the feeling of being part of something larger, a community, a force for change. Sharing ideas, building on one another's competency, and moving things forward jointly opens gateways to innovation. Rethinking the way we do things is possible when trust has emerged" (166). The type of trust needed in order for copowerment to be effective takes time to build. All parties need to enter honestly and bring their best, but also be truthful about where they are lacking. The beauty about copowerment brings is that no one party is left to figure it all out on their own. Each person or organization brings their best and they work together and equally to create a plan for lasting change.

Philosophy of Service

My philosophy of service is one that is rooted in Christ and ICD. I pray, worship, serve God, and do my best to ensure my actions are aligned to His will. I want to do no harm to those I serve and I am determined to be the hands and feet of Jesus. What does this mean? Clawson describes it as, "choosing to join Jesus in his mission of restoring the image of God in people. Jesus called us to serve as his hands and feet by helping to restore relationships through acts of justice, which flow from our love for God and love for others. Justice can thus be defined simply as the practical outworking of loving God and others" (21). It is loving who Jesus loves, bringing restoration when possible and seeking justice throughout the world. My philosophy of service is to be Christ-like and in doing so, loving those around me.

My philosophy of service is also rooted in the ICD values of contextualization and collaboration. Every culture is beautiful and has something to offer the world. Contextualization is essential for approaching people in love and understanding. I must actively listen to understand and use all my senses when learning the world around me. Working toward a goal can be accomplished much quicker and more effectively through collaboration with those who have the same goals and values. In *The Art of Community: Seven Principles for Belonging*, Charles Vogl asserts, "We have all known the long loneliness, and we have learned that the only solution is love and that love comes with community" (143). This statement is especially vital in the world now, more than ever. God wired us for community and with community comes collaboration. We need people and they need us. Thus, my philosophy of service is rooted in love.

Conclusion

The ICD program has completely changed my life and my worldview. I approach my everyday world through a lens of Christ-centered love, and without any preconceived answers. In *Unclean*, Richard Beck teaches, "True love moves me into need" (178). I need others, and they need me. I would also add, the true love of Christ moves me to fulfill needs around me. At its core, I believe that is what social justice is about, fulfilling the needs around me in a way that is impactful, sustainable, and adds value to people. It fights for those who are oppressed and includes people who have been forgotten. In the same way, copowerment does not enter a conversation with all the answers but is determined to work collaboratively to discover ways to work together toward the common good of all. The ICD values do not represent a list of things to do, but a way of being. In the same manner, I am more focused on who I am, than what I am doing. My childhood self said I want to be somebody when I grow up, and now I think I am. I

am being somebody because I love, seek justice, and fight for the other somebodies in my

community.

Works Cited

*Beck, Richard. *Unclean: Meditations on Purity, Hospitality, and Mortality*. Cascade Books.

Eugene, Oregon. 2011.

*Berry, Wendell. *"Two Economies." The Art of the Commonplace*, ed. Norman Wirzba,

Counterpoint, 2002, pp 219-235.

*Clawson, Julie. *Everyday Justice: The Global Impact of Our Daily Choices*. Downers Grove,

InterVarsity Press: 2009.

Holy Bible: NIV: New International Version. Michigan, Zondervan, 2016.

Hsiung, Ping-Chun. "Teaching Reflexivity in Qualitative Interviewing." *Teaching Sociology*,

vol. 36, no. 3, Sage Publications, Inc., 2008, pp. 211–26,

http://www.jstor.org/stable/20491240.

*Keunkel, Petra. *The Art of Leading Collectively: Co-Creating a Sustainable Socially Just

Future.* Vermont, Chelsea Green Publishing. 2016.

*Moe-Lobeda, Cynthia. *Resisting Structural Evil: Love as an Ecological-Economic Vocation*.

Fortress Press, 2013.

Ostrower, Francie. "Nonparticipant Observation as an Introduction to Qualitative Research."

Teaching Sociology, vol. 26, no. 1, American Sociological Association, 1998, pp. 57–61,

https://doi.org/10.2307/1318680.

*Palmer, Parker J. *Let Your Life Speak: Listening for the Voice of Vocation*. San Fransisco.

Jossey-Bass, 2000.

Peshkin, Alan. "The Goodness of Qualitative Research." *Educational Researcher*, vol. 22, no. 2,

American Educational Research Association, Sage Publications, Inc., 1993, pp. 23–29,

https://doi.org/10.2307/1176170.

*Sinek, Simon. How Great Leaders Inspire Action. TEDx, 2011,

      www.ted.com/talks/simon_sinek_how_great_leaders_inspire_action.

Vickers, Christina. Fieldnotes. 12 August 21.

*Vogl, Charles. *The Art of Community: Seven Principles for Belonging*. Berrett-Koehler

      Publishers, 2016.

Appendix

A Project Proposal Designed for Alabama Government, specifically, Governor Kay Ivey,

Attorney General Steve Marshall, and Parole Board Director, Cam Ward

Alabama Parole Reform Proposal

Christina Vickers

12 December 2021

Introduction

Alabama's prison system is broken. Mass incarceration's impact on America has gotten media attention and become widely known over the years. However, unlike mass incarceration, the current state of the Alabama prison system has been somewhat hidden. People are being denied parole at rates significantly lower than in years past. The Community Opportunity Restoration Education (CORE) program guides men in prison as they transform their lives to the point of restoration, beginning with who they are on the inside. This project serves as a guide for the Alabama government to implement a system that will help determine who will be granted parole and who will not.

Currently, when a person is up for parole, the parole board's decision is subjective and doesn't reflect if an inmate has made positive changes while incarcerated. The parole board looks at the crime committed by the inmate, the amount of time they served on their sentence, their behavior while in prison, and then the board decides parole based on the score the inmate receives on the Baseline Parole Weighted Factors Form. A person's decision for release is determined only after the board has decided based on the judgment of character on a piece of paper. Still, they have no consistent and objective basis for measuring if the inmate has changed. The parole board is denying parole and setting the court dates back two to five years longer without giving the inmate the next steps to move forward to improve their score the next time they are up for parole. There is a lack of confidence in the system and no consistency, so the iron door of freedom has been all but shut down.

In order for inmates to be properly considered for parole, the Alabama government must change the Baseline Parole Weighted Factors Form (BPWFF) to include an option for inmates to prove they have been rehabilitated. This project will prove the success of the CORE program

within the Bibb County Correctional Facility. It will prove the need for consistent, objective, fair, ethical, and safe measures to be implemented while determining if someone is to be paroled. Not only will this project prove the need, but it will outline how to standardize parole decisions based on a prisoner's proven restoration.

Qualitative Fieldwork

I spent the summer of 2021 assessing the Alabama parole system by conducting interviews with people whom I would consider experts in working with people who are reentering society after prison, as well as those who work inside state correctional facilities. Speaking with these experts allowed insight into what prisoners deal with once they are released from prison, and how many people are being granted parole. I was able to meet with people from many different organizations in Alabama, all of which pointed to the same trend—few people are granted parole after their hearing with the parole board, and it is affecting the inmates, the reentry programs, and society.

Reentry Programs are Suffering

There are few reentry programs left in Alabama, and each of them has one thing in common—they are struggling to stay afloat. Micah Andrews is the Executive Director of The Foundry in Bessemer, Alabama. The Foundry is a one-year, faith-based nonprofit with a reentry program but was forced to shut its doors in 2019 due to the lack of people being released from prison (Andrews). Before their closure, they had a house with 12 beds, and their success rate in seeing men change their lives was remarkable. Unfortunately, when the number of men granted parole declined significantly starting in 2017, The Foundry had no choice but to close their doors to reentry (Andrews). Micah discussed other programs they work with that have the same struggles and may need to close their doors, which will leave those exiting prison with fewer

options when they receive their end of sentence and return to society. Jack Hausen is the

Executive Director of Shephard's Fold, a reentry program with supportive services and

transitional housing in Birmingham. Regarding parole, Jack said, "it's tough because we're here

to help. We have a great program and have proven success, but people just aren't getting out"

(Hausen). Shephard's Fold has 100 beds, and as of our interview, only 30 were being utilized. I

was assured this is the case all over the state.

Prisoners are Defeated

In August 2021, three hundred ninety-four people were given a parole hearing; twenty-

eight were granted parole, nine women. Randy Walker is the founder of LifeLink, the nonprofit

that oversees CORE. Randy told this story of a man who graduated CORE and was up for parole

in August:

> He is a model inmate and a trustee that works outside of the prison doing yard work. He
>
> was up for parole, and for weeks leading up to his parole, many people in the prison
>
> would tell him on a daily basis that they were sure he would get out. He didn't have any
>
> behavior or disciplinary issues; he served all but five years of his sentence, he graduated
>
> CORE and was on the outside five out of seven days a week. The guards and inmates
>
> love him, and even the guards were sure he was going to be released. His parole hearing
>
> came and went, and no such luck. He was denied parole again without so much as a
>
> reason why. No letter stating what he could do to earn parole the next time. No
>
> conversation with an explanation, just a simple denial letter. He was defeated, but more
>
> than that, everyone who knew him was defeated. That is the state of the prisons right
>
> now. If he can't get paroled and he is the model, there isn't hope for anyone else. It's

hopeless, and once they lose hope, it's all over for them. They have no reason to want to

change. (Walker)

The ratio of 28 out of 394 prisoners being granted parole and the model prisoner not being given

parole make the parole selection seem random, and therefore unwinnable. Prisoners will see no

reason to change themselves or try for parole if it is almost impossible, thus remaining in prison

with a negative mindset.

CORE

CORE is within the Bibb County Correctional Facility, and it is a two-year, full-time

inmate training program. In 2016 the program started with forty inmates. Due to the program's

success, in October of 2019, the prison gave CORE an entire 260-bed unit (Walker). CORE

teaches a wide range of classes that focus on four criminogenic risk factors—anti-social

behavior, anti-social personality patterns, anti-social cognition, and anti-social associates. The

courses (critical thinking, cognitive-behavioral treatment, reentry concepts and planning, self-

sabotaging behavior, relationships, workplace behavior) are based on cognitive-behavioral

approaches.

They also teach ways to give value to each person and undo the lies they have believed

about themselves. Myers describes, "The web of lies believed by the poor has convinced them

that there is no better future, at least not in this world… A web of lies results in the poor

internalizing a view of themselves as being without value and without a contribution to make"

(177-178). I spoke with a man named Gil Franks who oversees CORE within the prison dorm, he

discussed that it takes a year for the men to see themselves as anything but bad (Franks). Once

they realize they can be good and have something to give, CORE teaches inmates to give back to

their communities, a value that not all free people have mastered. In the United States, "we do

not have… a collective belief that with citizenship comes a responsibility to serve society"

(Bornstein and Davis 45). CORE is working to make sure each person is instilled with values to

love themselves and serve others. Each one of the classes in the program must be passed to

graduate with a certificate of completion.

The inmates apply then interview for the program and must demonstrate good behavior,

positive disciplinary history, and have a release date within five years (including the possibility

of parole). Each inmate has classes six days a week, and the classes rotate every trimester. The

unit has one full-time faculty member in the unit each day to observe behavior and assist in

helping the inmates to move from a criminal mindset to becoming productive members of

society.

Mike Burns spent 18 years in prison and was in the first graduating class of CORE. He

described how CORE changed his mindset and let them into his life. He said, "Most people who

come into the prison with these programs are lip service, but the people with CORE are

different… It took me a while to get over the free world thing [teachers who live outside of the

prison], but eventually, I realized the people who were coming in wanted to help me, and I

wanted to change my life" (Burns). CORE helped to restore Mike, who was convicted of three

nonviolent felonies and received a life sentence for being a habitual offender. CORE helped

Mike gain life skills and change his thinking patterns. He has been out, living in what he

considers *the free world* for five years, and is now a productive member of society. People can

argue many things, but they cannot argue about a changed life. Because of CORE, Mike's entire

life changed. CORE's curriculum, and process of reworking the inmate's negative thoughts, and

Mike's example all show how CORE is a valuable asset to Bibb County Correctional Facility.

Parole Hearings

Parole decisions should consider if a person completes a restorative program within the walls of a *correctional facility*, and they have proven by their actions that they have changed who they are. Unfortunately, this is not how it works in Alabama. Many prisons contain the words *correctional facility* but do little to recognize when a person has taken correction and applied it to their life. According to Randy Walker, 95% of people in prison will eventually be released. It would be in society's best interest to release people back into the world once they have proven rehabilitation and restoration have taken place in their lives.

The parole board decides who gets granted parole based on the (BPWFF) score. An inmate is scored based on the severity of the conviction, Ohio Risk Assessment System (ORAS), sex offender risk assessment, institutional behavior, participation in risk-reducing programming/treatment, and reentry progress (Alabama 1). The way the form is completed leaves little to no room for a person to be granted parole, even if they complete life-changing programs and have no disciplinary violations. If an inmate scores 8 points or more, the suggestion is that they are denied parole. If they score 7 points or less, the suggestion is they should be granted parole. The wording on the form specifically states, "0 – 7 Suggests Parole Grant… 8+ Suggests Parole Denial" (Alabama 2). The severity of the offense of conviction score will not change, as the conviction does not change. If someone is a sex offender, that score does not change. An ORAS score does not change unless a person takes it for a second time before their hearing, which is not standard procedure in Alabama. Institutional behavior is one section of the form where a person's score may change; they gain points for disciplinaries, but no points are deducted for no disciplinaries. If a person has a reentry plan, they will not earn points, but points are added for no plan or an incomplete plan. Part IV is participation in risk-reducing

programming/treatment. In this section, an inmate will receive zero points for completing required programs or making reasonable efforts. The problem is that there is no ability for a person to have points subtracted from their score due to rehabilitation.

Each inmate who is up for parole receives a hearing. At the hearing, the parole board views their BPWFF score, listens to a summary of the crime and how it was committed, and reviews the sentence. The parole hearing emphasizes the inmate's original crime(s) instead of looking at their rehabilitation process. Before the decision for parole is made, the parole board opens the hearing for victims and law enforcement to make impact statements. In most states, the inmate is required to attend the hearing with the option to speak on their behalf, but not in Alabama. In most hearings, the inmate is not invited to attend or speak, nor is someone allowed to speak on their behalf (Gil). There have been multiple instances when a "family member was in attendance at a parole hearing, and the board told the member they can leave because no one will be allowed to speak on their behalf. The inmate will not be getting released" (Gil). However, according to the rules set forth by the Alabama Parole and Pardons Board, supporters and family members are allowed to speak on an inmate's behalf (Prison 17). The parole board does not allow for every side to be presented, which adds to the subjectivity of the parole hearings.

Moving Forward

Each person up for parole deserves a fair, just, and objective parole hearing. Adding a list of successful rehabilitative programs within the correctional facilities to the BPWFF, such as CORE, and allowing inmates to lower their scores, is a way to reduce subjectivity. The BPWFF needs to be updated. Currently, points can be added, increasing the score and making it more difficult for inmates to be granted parole. However, no portion subtracts points in exchange for a proven life change.

The solution is simple. Add a section under part IV, participation in risk-reducing programming/treatment, that allows for points to be subtracted from the overall score. To deduct points, the inmate must go through a two-year restorative program to completion. By their grades and CORE reports, they must prove that they have been transformed on the inside, and their actions and behaviors have changed. Due to the length of time of the program and the multitude of positive reports, the inmates must receive successful completion is only likely for those committed to changing their ways. Completing the CORE program or any equivalent will subtract 2 points. It is important to include ways the inmates can rehabilitate and be credited. To support this point further, "The Iron Curtain" points out "the most critical determination made by a parole board is the likelihood that an inmate will re-offend if released, or in other words, how significantly his criminal ways have been rehabilitated" (Ramamurthy 1202). If the inmate is present for the parole hearing or not, their BPWFF should speak to their current character, not those who were initially locked up. Additionally, if an inmate is denied parole but has not completed a restorative program such as CORE, the parole board should suggest they do so before their next parole hearing.

Programs like CORE should be expanded to additional correctional facilities. The goal of prison is not to incarcerate forever unless the court sentences life without the possibility of parole, but to correct and rehabilitate offenders so they can return to society and not re-offend. Bernard et al. argue, "the board's sole motive for incarceration is crime prevention through the incapacitation and possible rehabilitation of criminals. The board gains from releasing inmates who will become productive members of society" (187). With 95% of people returning to society at some point, it is our responsibility to do our best to rehabilitate them.

Shortcomings

This project is geared around the success of CORE. Not all programs within the correctional facilities in Alabama have the same outstanding successes as CORE. However, the same principles may be applied. Further research may need to happen regarding the Baseline Parole Weighted Factors Form to include all restorative programs offered inside the prisons. Regarding 2 points being significant to changing an inmate's score on the BPWFF, two points should be sufficient in recognizing a person's restoration. However, in cases where the inmate's offense severity is high, and they are a sex offender, two points will not be enough to suggest parole.

Conclusion

When a person is up for parole, they should not be retried for crimes they committed. The parole board must make their decision based on proven rehabilitation. By changing the BPWFF to allow inmates to establish such restoration by changing their score, the released offenders will be those who have proven they have changed their life completely. These changes take guessing who has changed and who has not out of parole decisions, thus eliminating subjectivity.

Works Cited

"ABPP-2 Final Parole Guidelines." *Alabama Bureau of Paroles and Pardons*, 20 Jan. 2020,

    https://paroles.alabama.gov/wp-content/uploads/ABPP-2-Final-PAROLE-

    GUIDELINES.pdf.

Andrews, Micah. Personal Interview. 7 September 2021.

Bernhardt, Dan, et al. "Rehabilitated or Not: An Informational Theory of Parole Decisions."

    Journal of Law, Economics, & Organization, vol. 28, no. 2, Oxford University Press,

    2012, pp. 186–210, http://www.jstor.org/stable/41499492.

Bornstein, David, and Susan Davis. *Social Entrepreneurship: What Everyone Needs to Know.*

    Oxford University Press, 2010.

Burns, Mike. Personal Interview. 1 September 2021.

Hausen, Jack. Personal Interview. 7 September 2021.

Franks, Gil. Personal Interview. 7 September 2021.

Myers, Bryant. *Walking with the Poor: Principles and Practices of Transformational*

    Development. Maryknoll, NY: Orbis, 2011.

Prison, Alabama. "Introduction to Parole." *A GUIDEBOOK TO Parole in Alabama*, edited by

    Daniel Teehan, Southern Poverty Law Center, 2019, pp. 7–17,

    http://www.jstor.org/stable/resrep27200.6.

Ramamurthy, Erin Lange. "THE IRON CURTAIN: ALABAMA'S PRACTICE OF

    EXCLUDING INMATES FROM PAROLE RELEASE HEARINGS AND ITS

    FLAWED UNDERPINNINGS." *The Journal of Criminal Law and Criminology (1973-)*,

    vol. 103, no. 4, [Northwestern University, Northwestern University School of Law],

    2013, pp. 1201–28, http://www.jstor.org/stable/43895392.

Walker, Randy. Personal Interview. 7 July 2021.

Comprehensive Works Cited

Alexander M. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness.* Narrated by

Karen Chilton, Audible, 2012. Audiobook.

"ABPP-2 Final Parole Guidelines." *Alabama Bureau of Paroles and Pardons*, 20 Jan. 2020,

https://paroles.alabama.gov/wp-content/uploads/ABPP-2-Final-PAROLE-

GUIDELINES.pdf.

Andrews, Micah. Personal Interview. 7 September 2021.

*Beck, Richard. *Unclean: Meditations on Purity, Hospitality, and Mortality*. Cascade Books.

Eugene, Oregon. 2011.

Bernhardt, Dan, et al. "Rehabilitated or Not: An Informational Theory of Parole Decisions."

Journal of Law, Economics, & Organization, vol. 28, no. 2, Oxford University Press,

2012, pp. 186–210, http://www.jstor.org/stable/41499492.

*Berry, Wendell. *"Two Economies." The Art of the Commonplace*, ed. Norman Wirzba,

Counterpoint, 2002, pp 219-235.

*Bornstein, David, and Susan Davis. *Social Entrepreneurship: What Everyone Needs to Know.*

Oxford University Press, 2010.

Burns, Mike. Personal Interview. 1 September 2021.

*Clawson, Julie. *Everyday Justice: The Global Impact of Our Daily Choices*. Downers Grove,

InterVarsity Press: 2009.

*"Country Comparison." *Hofstede Insights*, 12 Aug. 2020, www.hofstede-insights.com/country-

comparison/the-usa/.

Franks, Gil. Personal Interview. 7 September 2021.

Gul, Rais. "Our Prisons Punitive or Rehabilitative? An Analysis of Theory and Practice." *Policy Perspectives*, vol. 15, no. 3, Pluto Journals, 2018, pp. 67–83, https://doi.org/10.13169/polipers.15.3.0067.

*Hagerman, Margaret A. *White Kids: Growing Up with Privilege in a Racially Divided America.* Reprint edition, NYU Press, 1 February 2020.

Hausen, Jack. Personal Interview. 7 September 2021.

*Holmes, Seth M. *Fresh Fruit, Broken Bodies: Migrant Farmworkers in The United States*. University of California Press, 2013.

Holy Bible: NIV: New International Version. Michigan, Zondervan, 2016.

Hsiung, Ping-Chun. "Teaching Reflexivity in Qualitative Interviewing." *Teaching Sociology*, vol. 36, no. 3, Sage Publications, Inc., 2008, pp. 211–26, http://www.jstor.org/stable/20491240.

Inslee, Forrest. "From the Editor: Better Together-Cultural Diversity and 'Copowerment." *Christ & Cascadia*, 2020, https://christandcascadia.com/2020/09/24/better-together-cultural-diversity-copowerment/.

Inslee, Forrest. *ICD Core Values.pptx*. August 2020.

Jonson, Cheryl Lero, and Francis T. Cullen. "Prisoner Reentry Programs." *Crime and Justice*, vol. 44, no. 1, [The University of Chicago Press, University of Chicago], 2015, pp. 517–75, https://doi.org/10.1086/681554.

*Keunkel, Petra. *The Art of Leading Collectively: Co-Creating a Sustainable Socially Just Future.* Vermont, Chelsea Green Publishing. 2016.

Manning, Dana. Personal Interview. 25 June 2021.

McCord, Gene. Personal Interview. 23 August 2021.

*Merriam, Sharan B., and Elizabeth J. Tisdell. *Qualitative Research: A Guide to Design and Implementation*. San Francisco, Jossey-Bass, 2016.

*Moe-Lobeda, Cynthia. *Resisting Structural Evil: Love as an Ecological-Economic Vocation*. Fortress Press, 2013.

Moore, Kevin. Personal Interview. 31 August 2021.

Morton, Joni. Personal Interview. 18 August 2021.

Morenoff, J., & Harding, D. "Incarceration, Prisoner Reentry, and Communities." *Annual review of sociology*, 40(1), 411-429. 2014. http://dx.doi.org/10.1146/annurev-soc-071811-145511

*Myers, Bryant. *Walking with the Poor: Principles and Practices of Transformational Development.* Maryknoll, NY: Orbis, 2011.

Ostrower, Francie. "Nonparticipant Observation as an Introduction to Qualitative Research." *Teaching Sociology*, vol. 26, no. 1, American Sociological Association, 1998, pp. 57–61, https://doi.org/10.2307/1318680.

*Palmer, Parker. *Let Your Life Speak: Listening for the Voice of Vocation.* Jossey-Bass, 1999.

Peshkin, Alan. "The Goodness of Qualitative Research." *Educational Researcher*, vol. 22, no. 2, American Educational Research Association, Sage Publications, Inc., 1993, pp. 23–29, https://doi.org/10.2307/1176170.

Prison, Alabama. "Introduction to Parole." *A GUIDEBOOK TO Parole in Alabama*, edited by Daniel Teehan, Southern Poverty Law Center, 2019, pp. 7–17, http://www.jstor.org/stable/resrep27200.6.

*Project Management for Development Professionals Guide, 2nd ed. *Project Management for NGOs*, 2020, pp. 77-129, https://www.pm2ngos.org/project-dpro/download

Ramamurthy, Erin Lange. "THE IRON CURTAIN: ALABAMA'S PRACTICE OF

    EXCLUDING INMATES FROM PAROLE RELEASE HEARINGS AND ITS

    FLAWED UNDERPINNINGS." *The Journal of Criminal Law and Criminology (1973-)*,

    vol. 103, no. 4, [Northwestern University, Northwestern University School of Law],

    2013, pp. 1201–28, http://www.jstor.org/stable/43895392.

*Sinek, Simon. How Great Leaders Inspire Action. TEDx, 2011,

    www.ted.com/talks/simon_sinek_how_great_leaders_inspire_action.

*Sunstein, Bonnie Stone, and Elizabeth Chiseri-Strater. *Fieldworking: Reading and Writing*

    Research, 4th edition, Bedford/St. Martin's, 2011.

Smith, Mary Lee. "Publishing Qualitative Research." *American Educational Research Journal*,

    vol. 24, no. 2, American Educational Research Association, Sage Publications, Inc.,

    1987, pp. 173–83, https://doi.org/10.2307/1162889.

Thomas, Kimberly, and Paul Reinold. "FROM GRACE TO GRIDS: RETHINKING DUE

    PROCESS PROTECTION FOR PAROLE." *The Journal of Criminal Law and*

    Criminology, vol. 107, no. 2, Northwestern University Pritzker School of Law, 2017, pp.

    213–52, https://www.jstor.org/stable/48572140.

Tolentino, Jia. "On the Origin of Certain Quotable 'African Proverbs'." *Jezebel*, 2016,

    https://jezebel.com/on-the-origin-of-certain-quotable-african-proverbs-1766664089.

Vickers, Christina. Fieldnotes. 12 August 21.

Vickers, Christina. Fieldnotes. 18 August 21.

*Vogl, Charles. *The Art of Community: Seven Principles for Belonging*. Berrett-Koehler

    Publishers, 2016.

Walker, Randy. Personal Interview. 7 July 2021.

*Willis, Katie. *Theories and Practices of Development*. 2nd ed. New York: Routledge, 2011.