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Exploring Ways to Bring Culturally Relevant Pedagogy into Rehabilitative Programs

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EXPLORING WAYS TO BRING CULTURALLY RELEVANT PEDAGOGY INTO
REHABILITATIVE PROGRAMS

A Dissertation Presented
to
The Faculty of the School of Education
Department of Leadership Studies
Organization and Leadership Program

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education.

by
Reginold Pazelee Daniels
San Francisco
October 2018

ABSTRACT

The present study analyzes the effectiveness of a culturally relevant prison rehabilitation program carried out with 41 inmates at a California jail. The aspect of prison rehabilitation has not received enough attention by researchers previously. In this case, the author conducted an in-depth quantitative analysis on a survey with participants that he was teaching. Regression analysis was used to explore the data. The results of the regression indicated that the culturally relevant instructor significantly enhanced violence prevention ($r(37) = .410, p < 0.05$). Furthermore, the study also found that cultural relevance significantly impacted communication and relationship skills. ($r(37) = .423, p < 0.05$).

Signature Page

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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October 3, 2018

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DEDICATION

This dissertation is dedicated to Johnny and Unjolla Daniels, my parents, love kept me able to move forward during the most challenging times in this process. I further dedicate this work to my maternal and paternal family, especially the generations to come, may they be inspired to accomplish what they will.

ACKNOWLEDGEMENTS

To my lifetime advocate with unconditional positive regard, Floyd Johnson: because you were the surrogate of this accomplishment when I could not envision it. Eternal gratitude! My guardian angel and grandmother, Rosemary Williams, for caring for me throughout my life. I could not have accomplished this without you.

Special gratitude goes out to Amie Dowling, Jerry Scoggins, and Ruth Morgan for opening doors in my process of academic and professional development, that will not ever be closed. My eternal cheerleaders, Najuwanda, and Saniah Daniels, you are a constant source of love and support that continually renews my spirit. I love you to infinity and beyond!

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Besides my advisor, I would like to thank the rest of my thesis committee: Dr. Nichola McClung, Dr. Rick Ayers, and Professor Amie Dowling, for their insightful comments and encouragement, but also for the insightful inquiry which incited me to widen my research from various perspectives.

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CHAPTER ONE

INTRODUCTION

Background of Study

Manalive, a batterer's intervention curriculum, started in 1990, after the Domestic Violence Mandatory Arrest Law went into effect on January 1st, 1991. It was founded and designed by Hamish Sinclair (White male) and a group of white feminists in Marin County. As a result of that legislation, Manalive established a partnership with the criminal justice system to institute programs that address the needs of mandated batterers. Up until that point, domestic violators participated in the Manalive program voluntarily. In 1997, Manalive partnered with the San Francisco Sheriff's Department to spearhead a program called Resolve to Stop the Violence Project (RSVP), with an in-custody approach providing domestic violence classes to mandated offenders as well as to other violent offenders.

The act of violence can be incredibly devastating to individuals, families, and the communities in which they live, with short and long-term consequences that affect the quality of life. Both the World Health Organization (WHO) and the U.S Center for Disease Control and Prevention recognize violence as a major public health issue (World Health, 2002). It has been noted that violence directly affects health care expenditures worldwide (Public Health Timeline, 2013).

A 2004 WHO report provides estimates of the cost of interpersonal violence (including domestic violence, sexual assault, rape and child abuse) in the United States at greater than \$300 billion per year, with the cost to victims estimated at more than \$500 billion. The U. S. Department of Justice estimates that between 1998 and 2002, eleven percent (3.5 million) of the

32.2 million victims of violence were victims of family (or domestic) violence (Department of Justice, 2005).

According to a 2010 Center for Disease Control and Prevention study, researchers estimated that 74 million Americans (both men and women) had experienced intimate partner violence in their lifetime, with 13 million (men and women) having experienced violence in the previous year. At the state level, the California Department of Justice reported 174,649 domestic violence-related calls for assistance in 2007. Forty percent of these calls involved the use of weapons. In 2008, the California Department of Justice's Criminal Justice Statistics Center reported that there were 99 domestic violence fatalities, female only (Department of Justice, 2008).

The U.S. Center for Disease Control estimated that the cost of intimate partner violence exceeds \$5.8 billion each year, of which \$4.1 billion is for direct medical and mental health services. One study suggests that witnessing violence between one's parents or caretakers is the strongest risk factor of transmitting violent behavior from one generation to the next (Break the Cycle, 2006). Adult men are twice as likely to abuse their own partners and children if they witnessed domestic violence as young boys. As Edelson (1999) reported, 30% to 60% of perpetrators of intimate partner violence also abuse children in the household. These statistics point to domestic violence as a public health issue that affects the overall health of the community and country. Domestic violence is non-discriminatory, affecting all aspects of society and threatening humanity. Fundamentally, it is paramount as a humanitarian issue as well as a criminal justice issue.

Questions about the curriculum, how it was developed, and its origins are difficult and not easy to ascertain, which gives me the impression that it was not well documented. In an interview in Tikkun magazine, “Manhood and Violence,” Hamish Sinclair states that he is the founder and developer of the Manalive curriculum. The article further states, Sinclair founded Manalive in 1984 while designing the Marin Abused Women’s Services batterer intervention program for the partners of women in the shelter (Sinclair, 2012). On the other hand, Sinclair states the curriculum is a synergetic effort in which all its participants collaborated (Sinclair, 2012). But what is concerning is, it does not appear that people from the community this curriculum was intended to serve, were involved in the development of the Manalive curriculum. I mention this phenomenon because I believe it is where the lack of responsiveness to the communities it serves begins. Lowe (2013) proposed he would describe an organization as white if it meets at least two of the following criteria: the organizational culture (attitudes, beliefs, behavior and values) is predominantly white as opposed to inclusive; the organization’s senior leadership is white or almost white as opposed to diverse; the mode of thinking of the organization’s leaders is Eurocentric, which means that it sees the organization from a white, often middle class, perspective, believes itself not to be racist, and will marginalize people who challenge this way of thinking about the organization by regarding them as negative or unhelpful.

In the case of Community Work West, the senior leadership is all white and they have marginalized Black leaders who have challenged its ways of thinking. I have met resistance from the organization since I sought to introduce the concept of cultural relevance to the organization.

The Federal government started developing prison schooling and educational programs back in the 1930s, an effort designed from the standpoint of “tough on crime” philosophies. While

they were initially constructed to discipline school delinquency, these forms of education expanded and became increasingly punitive as a consequence of the explosion in prison population and adjacent cost (French and Gendreau, 2006). The trend in 2000, towards punitive measures in jail-based programs, proved least productive, and emphasized that “Longer incarcerations were related to a greater risk of recidivism, as measured by time to re-incarceration. Length of first incarceration also was associated with a greater likelihood of recidivism”, indicating that longer sentences end with diminishing returns, as far as recidivism is concerned (Knott, Gainey, Payne and O’Toole, 2001).

Unstable funding for educational programs is a constant problem and when the budget gets tight education programs are the first to get cut. Their profits increase when inmates return to prison, therefore private prisons do not have bottom-line incentives to interrupt the cycle of incarceration. Ineffective punitive measures continue to increase cost, while tax payers are held responsible for the expense. This vicious cycle is allowed to continue, as the causality is looked at singularly and not systemically. When systemic issues are not discussed, people in jail are assumed to be solely responsible for their struggles and judged for being incarcerated as singular failures (Reininger-Rogers, 2014). This is problematic because individuals get scapegoated for systemic issues that are not addressed. As an example, the tradition of redlining and ghettoization led to increased unemployment and a massive shortage of resources. Consequently, drugs and violence infested Black communities.

Programs in jails face a litany of challenges. The majority of the American establishment prefers ineffective punishment measures over rehabilitative programs (Reininger-Rogers, 2014). Not only is funding unstable but private prisons have a profit motive to keep their jails at full occupancy. Religious programs are continually funded in spite of their low efficacy in lowering

recidivism. Educational programs yield better results. On top of that, when punitive measures result in longer sentencing, they in turn increase the risk of recidivism, resulting in diminishing returns.

Furthermore, there is a problem with measuring the success of programs from the standpoint of reducing recidivism. When a released prisoner does not come back to jail, it does not mean that the person has been rehabilitated. It could indicate the person just has not been caught, or they might be deceased. It would be more useful to measure things like connections to the community, personal development, and self-advocacy (Reininger-Rogers, 2014).

Statement of the Problem

I have worked nine years for Resolve to Stop the Violence Project (RSVP), an in-custody violence prevention program of the non-profit organization Community Works West.

Although RSVP is an award-winning violence prevention program, it offers a one-size-fits-all solution to clients of culturally and ethnically diverse backgrounds. When new men come into the program, they are asked to sit in the new man seat, at the far left of a semicircle. They are not allowed to speak during the first class; the rationale is so they can absorb the information being offered in the class. In order to join the class, men are asked to declare to the group they are violent. Immediately the new man is aware that he does not have a voice in the group. The program encounters low achievement rates, more understudy protests, and low enthusiasm for the program. These challenges may be caused by the programs policies towards new members.

One day during class I witnessed an African American participant being ejected from the program because he stated the program did not relate to him. I watched the student sit through a class and listen to the class routine. The new participant raised his hand to ask a question, but the student was told to save his questions until the end of the class and he was not allowed to ask any questions. At the end of the class, the potential member stated the class did not reflect any of the dangers he faced living in a low-income neighborhood proliferated with gang violence, and that intimate partner violence was not his greatest threat. His community was plagued with violence: police brutality, fratricide and drug abuse. That client was told to leave the group and come back when he was ready to be accountable for his own violence. The class was addressing intimate partner violence, but the client was facing different forms of violence in his community, and because he voiced his truth, he was removed from the program.

Another example is, in a standard RSVP class, members of the group are monitored and supported to use program jargon, not ('street') familiar language. Students are encouraged to describe their experiences in program terms. In the traditional RSVP class, the facilitator leads the group, and the information is disseminated in a calculated manner. The senior advocates (men with the most active time in the program) conveyed the program information to the intermediate advocates (men with less active time in the program than the senior advocates but more active time than the new members). Then the intermediate advocates would teach the new men the program information.

How can RSVP tap into cultural capital to provide insight and learning for clients of ethnically and culturally diverse backgrounds? These are the questions I want to address in my dissertation study.

Purpose of the Study

In this study, I seek to gain a clearer understanding of the relationship between students, facilitators, curriculum, policies and procedures and how these latter organizational structures can better support clients from marginalized communities. It also strives to interrupt systems of oppression through research and data and foster equitable learning environments. Through the sharing of personal stories, students will transform the class into a learning environment where they become the instructors. Students identify relevant themes in their personal stories and develop these themes into lessons. The students will then present these lessons in a classroom of their peers. Traditional education so far has not taken into account the lived experiences and the narratives of incarcerated people, but rather has imposed preconceived methods of teaching and analysis on populations of color. The specific merit of this study is that it undermines and reverses this dynamic by placing learners at the center of the learning process and turning them from the role of recipients to the one of creators of the educational experience.

In this study we will be using personal narrative to give voice to the students' experience and to keep the information relevant. As students share their story, they will have an opportunity to apply critical thinking skills to their life experiences. The competencies of critical thinking are: detecting inconsistencies and common mistakes in reasoning, learning to solve problems systematically, having the ability to identify the relevance and importance of ideas and reflect on the justification of one's own beliefs and values (Unpacking Culturally Relevant Real-World Learning, 2018). This will provide them with a platform that does not suffer from researcher bias.

This project is designed to be an intervention that disrupts an arrangement or paradigm which is fundamentally inequitable. Through a series of dialogues with individuals currently

incarcerated at the San Bruno County Jail, my goal is to bring out the lived experiences and narratives of a marginalized population that is often not allowed to speak for itself and to think critically in order to solve the problems of its own communities. In general, incarcerated people are stigmatized and perceived as fundamentally flawed and suffering from various deficits.

The misconception about “deficit thinking” is one of the driving forces behind this inequitable system. Adopting the idea of deficit thinking impairs the ability of service providers to listen to the voices of the communities they seek to serve. This impaired listening is conducive to the creation of a “banking” approach to violence prevention. As conceptualized by Paulo Freire (2014), this type of top-down communication is devoid of dialogic learning and critical thinking. The dominant members of society use the privilege of Whiteness as the norm to set and impose oppressive policies and rules on populations of color (Owen, 2007).

Additionally, deficit thinking places the fault of underachievement on the oppressed, rather than societal structures and institutions that do the oppressing (Anyon, 1981; Giroux, 2010; Valencia, and Solórzano, 2004). Victim blaming contributes to the harming of the students by reproducing stereotypes that further marginalize them. These students are made to feel solely accountable for their social marginalization, which has in fact been bestowed upon them over the years through discrimination and neglect. When students are not educated on the harms of structural violence, they are deprived of the knowledge of hope. Students might start to internalize that they are inferior to their peers and become complacent with underachieving, while starting to act out in deviant ways.

Along the same lines, the vision of the dominant group is given priority and marginalized students are evaluated and judged from the standpoint of how much they receive and adopt this imposed vision.

To change the oppressive system that colonizes its members or constituents by coming in with outside information that is considered cultural capital, which the inmates or students do not possess, we have to incorporate the experiences and histories of the individuals and groups who are the most typical victims of structural violence, including incarcerated people. While the outside information is privileged, the lived experience of marginalized communities is not a priority and is silenced. Consequently, in order to change this dynamic, the story and voice of ‘deficit thinkers’ has to become the main foundation of any curriculum designed to prevent recidivism. My goal is to create a learning community of incarcerated individuals that fosters dialogic thinkers who are able to analyze and rethink their life strategies based on a critical assessment of their environment. Students learn best in dialogic and dialectical situations, when their thinking involves dialogue or extended exchange between different points of view or frames of reference (Foundation for Critical Thinking, 2018). In the classroom, we intend to use dialogue as a means of applying different problem-solving methods.

My plan is to employ critical thinking as means of analyzing and challenging problems and replacing the “banking system” method of thinking. Critical thinking is the ability to think clearly and rationally about what to do or what to believe. It includes the ability to engage in reflective and independent analysis. Critical thinking will provide opportunities for learners to evaluate thought processes and identify inconsistencies in thinking. This can empower students by raising their esteem through learning to rely on their own thinking ability.

Among other aspects, critical thinking would entail a deep understanding of what it means to live within one’s financial means and strategically build a safe platform, as a springboard to pursuing relevant life goals. Furthermore, such a community tailored around critical thinking

would expose structural violence unequivocally, underlining its profound impact on communities of color.

Research Questions

1. Is there a relationship between violence prevention and culturally relevant pedagogy, when controlling for culturally relevant pedagogy?
2. Is there a relationship between communication and relationship skills and culturally relevant pedagogy, when controlling for culturally relevant pedagogy?
3. Is there a relationship between violence prevention and culturally relevant instructor, when controlling for the culturally relevant instructor?
4. Is there a relationship between communication and relationship skills and culturally relevant instructor, when controlling for the culturally relevant instructor?

Delimitations

In writing my dissertation as a labor of love, there are some limitations that needs to be addressed. I am an active researcher, and I will be researching the program where I facilitate classes. I facilitate a group of 12 individuals who will be participating in my surveys. The in-custody participants have been working with me for a good while. Some of these learners have been in my class for a few years. We have built trust and we have developed a connection. They are aware that I am a researcher at the University of San Francisco. This may cause them to answer some of the questions in ways that are favorable to my interest in culturally responsive pedagogy. I realize this fact and I plan to have other staff there to assist me with giving out the surveys so that participants do not feel pressured. Along the same lines, students are going to

sign waivers stating they realize they won't be offered anything special for the content of their answers.

The second limitation has to do with the fact that clients will be self-evaluating whether they feel like their participation in culturally relevant practices is raising the program efficacy and if their experience in the program is deepening. This portion of the study will rely on the veracity of the participants' statements. As it is with any study, there is always a risk that students will not answer questions completely and honestly. If total honesty were the standard, there would not be any studies conducted, as all studies run this risk. I will attempt to minimize the risk of students not answering questions entirely or honestly by giving the opportunity to opt out of taking the survey. I will let them know that opting out of the survey will not put them in any situation where they will be considered at risk of penalties of any kind.

Lastly, I will only be offering the survey to participants that are in custody. I will not have time or resources to go back and present surveys to other clients because they will not have taken the relevant courses that I am offering the students currently in-custody. This is a small study that is not meant to provide conclusive evidence but to provide more insight into what this population responds to, concerning non-violent options and what practices may better assess and assist in the efforts to increase program efficacy.

Definition of Terms

Punitive measures -Here we will define what we are referring to when we use the terms punitive/retributive measures as compared to rehabilitative strategies as a means to crime prevention and correcting criminal behavior.

Rehabilitative measures -Here we will define what we are referring to when we use the terms punitive/ retributive measures as compared to rehabilitative strategies as a means to crime prevention and correcting criminal behavior.

Recidivism- Due to the various definitions of recidivism the term presents challenges when being used. The National Institute of Justice defines recidivism broadly as, recidivism refers to both the type of stopping event (such as the arrest) and the amount of time between the starting and stopping criminal justice events (such as between entering a program and re-arrest).

Sometimes researchers report only statistics on the stopping event, such as the percentage of people arrested. Other times, researchers report the average amount of time from starting to stopping event(s). In this study when we use recidivism we are referring to rearrests and new conviction.

CHAPTER TWO

REVIEW OF THE LITERATURE

Restatement of the Problem

This project is designed to be an intervention that disrupts an arrangement or paradigm of deficit thinking, which is fundamentally inequitable. Through a series of dialogues with individuals currently incarcerated at the San Bruno County Jail, my goal is to bring out the lived experiences and narratives of a marginalized population that is often not allowed to speak for itself and to think critically in order to solve the problems of its own communities. In general, incarcerated people are stigmatized and perceived as fundamentally flawed and suffering from various deficits.

The misconception about “deficit thinking” is one of the driving forces behind this inequitable system. Adopting the idea of deficit thinking impairs the ability of service providers to listen to the voices of the communities they seek to serve. This impaired listening is conducive to the creation of a “banking” approach to violence prevention. As conceptualized by Paulo Freire (2014), this type of top-down communication is devoid of dialogic learning and critical thinking. The dominant members of society use the privilege of Whiteness as the norm to set and impose oppressive policies and rules on populations of color (Owen, 2007).

Additionally, deficit thinking places the fault of underachievement on the oppressed, rather than societal structures and institutions that do the oppressing (Anyon, 1981; Giroux, 2010; Valencia, and Solórzano, 2004). Victim blaming contributes to the harming of the students by reproducing stereotypes that further marginalize them. These students are made to feel solely accountable for their social marginalization, which has in fact been bestowed upon them over the

years through discrimination and neglect. When students are not educated on the harms of structural violence, they are deprived of the knowledge of hope. Students might start to internalize that they are inferior to their peers and become complacent with underachieving, while starting to act out in deviant ways.

As matters stand at the moment, the narratives of the disenfranchised remain untold. Along the same lines, the vision of the dominant group is given priority and marginalized students are evaluated and judged from the standpoint of how much they receive and adopt this imposed vision.

The current framework colonizes its constituents by coming in with outside data that is viewed as a social capital, which the prisoners are not perceived to have attained (Memmi, 2013). In order to change this dynamic and foster a learning environment, we will fuse the encounters and narratives of the inside learners with the curriculum. The personal stories of the inside learners will be themed and become the core of the learning process.

My goal is to create a learning community of incarcerated individuals that fosters dialogic thinkers who are able to analyze and rethink their life strategies based on a critical assessment of their environment. Students learn best in dialogical and dialectical situations, when their thinking involves dialogue or extended exchange between different points of view or frames of reference (Foundation for Critical Thinking, 2018). In the classroom, we intend to use dialogue as a means of applying different problem-solving methods.

My plan is to develop the students' critical thinking skills as means of analyzing and challenging problems and replacing the "banking system" method of teaching that is prevalent in the faculty. Critical thinking is the ability to think clearly and rationally about what to do or what to believe. It includes the ability to engage in reflective and independent analysis. The

inside learners critical thinking skills will provide opportunities for learners to evaluate thought processes and identify inconsistencies in thinking. This can empower students by raising their esteem through learning to rely on their own thinking ability.

Among other aspects, developing student's critical thinking skills could promote a deep understanding of what it means to live within one's financial means and strategically build a safe platform, as a springboard to pursuing relevant life goals. Furthermore, such a community tailored around critical thinking might expose structural violence unequivocally, underlining its profound impact on communities of color.

Prison Rehabilitation and Men of Color

If we are going to move away from this history of marginalizing and targeting vulnerable communities, we must start to look at the needs of these vulnerable populations. One of the unaddressed needs that has been grossly neglected is a set of opportunities for incarcerated individuals to participate in formal education. There is a relationship between lack of education and incarceration "Studies have shown a direct correlation between a lack of education and incarceration: about 40% of state prisoners do not have their high school diploma or GED, 62 compared to 18% of the unincarcerated population" (Koo, 2015). If we continue to neglect this population, they will continue to be vulnerable to the revolving door of mass incarceration.

This need is real: populations that are incarcerated considerably trail their outside peers with regard to formal education. Inside learners have lower than average formal education when compared to their peers that are not incarcerated (Harlow, 2003; Foley and Gao, 2004; Klein and Tolbert, 2007; Flores, J. 2012; Drake et al., 2017). Furthermore, the high rates of incarceration of minorities are so alarming that one article describes the current condition of unskilled youth of

color as more perilous than ever: “Historically unprecedented growth in the penal population has been highly concentrated among young, low-skill minority men (Western, Kling, and Weiman, 2001). When compared to the national average, around 41% of prisoners in the Nation's State and Federal detainment facilities in 1997 and 31% of probationers had not finished secondary school or its equivalent; while only 18% of their outside peers failed to complete the twelfth grade (insert quote). These statistics speak to the urgent need for education rather than punishment.

Incarcerated men fall behind their social peers in critical areas, formal secondary education, unemployment, and less social skills also contribute to the disadvantages. However, punitive measures have continued to prevail as the de facto response to crime (Kubrin, Squires, and Stewart, 2007; Snodgrass, Blokland, Haviland, Nieuwbeerta, and Nagin, 2011; Reininger-Rogers, 2014).

Furthermore, compared to their social peers the incarcerated individuals represent an extraordinarily high percentage of adults with learning disorders. The estimated number of incarcerated adults with learning disabilities, estimated at double the amount of their social peers.

If we do not address these needs, individuals will continue to come into the criminal justice system and return to their communities in the same condition, or worse, making them prime candidates for recidivism. “The rise in incarceration rates marked a massive expansion of the role of the justice system in the nation’s poorest communities. Many of those entering prison come from and will return to these communities. When they return, their lives often continue to be characterized by violence, joblessness, substance abuse, family breakdown, and neighborhood disadvantage (Travis and Western, 2014). Subsequently, 93% of inmates are released back to the

streets, however when those inmates lack the necessary educational or work skill to support themselves, many of them recidivate (Klein, Tolbert, Bugarin, Cataldi, and Tauschek, 2004). Recidivism remains at about 70% (quote). Successively, for the majority of inmates, jails and prisons are a revolving door, as Todd states: “The California percentage is nearly double other States’ recidivism rates. The California Adult Institutions Outcome Evaluation Report (2010) estimated the three-year state recidivism rate at 67.5%, compared to a national average of 40% (Todd, 2011). The system of “tough on crime” initiative and punitive measures is clearly not working.

It is notable that members of society with access to better education and resources have an advantage in society, “People who are better educated are better able to find work and, therefore, more likely to lead productive lives and avoid returning to prison” (Knott, 2011).

Petersilia (2003) depicted the hardships inmates face upon release:

“The average inmate coming home will have served a longer prison sentence than in the past, be more disconnected from family and friends, have a higher prevalence of substance abuse and mental illness, and be less educated and less employable than those in prior prison release cohorts. Each of these factors is known to predict recidivism, yet few of these needs are addressed while the inmate is in prison or on parole.”

One of the potential ways to address the disparities in education is to provide more education to folks who are incarcerated.

Prisons Focus on Punitive Measures

In this section, I will refer to punitive and rehabilitative approaches to criminal offenses. Here I will define what we are referring to when we use the terms punitive/ retributive measures as compared to rehabilitative strategies as a means to crime prevention and correcting criminal behavior. According to (Travis and Western, 2014), there are three potential purposes for a prison sentence. One possible purpose for a prison sentence is what the author describes as retribution or ‘just deserts,’ the length of the sentence is defined by the seriousness of the crime, with the focus of the sentence being on depriving the person that committed the crime of the liberty of their freedom. Secondly, a prison sentence can serve the purpose of deterring crime. Crime deterrence is defined in three possible categories: Specific deterrence is directed to deter the individual being sentenced; General deterrence is more directed more at deterring society from committing similar offenses; incapacitation deterrence is when the sentence is intended to deprive the individual of their freedom to prevent that individual from committing more crimes. Lastly, a prison sentence can serve as a means of preventing more crime by rehabilitating the individual. The author makes note that these justifications are not necessarily mutually exclusive and may overlap in some cases.

Wacquant makes it understandable that mass incarceration cannot be adequately explained without analyzing the crime and punishment also referred to as the tough-on-crime initiative (Wacquant, 2001). Prison policy legislated within the last two decades has been motivated by the will to punish offenders. Punitive advocates propose there is a correlation between punishment and lower recidivism rates. (Ward and Salmon, 2009) Many authors agree that punitive measures have been the preferred method of crime reduction in America (Byrne, Byrne, Hillman, and Stanley, 2001; Gainey, Payne, and O’Toole, 2000; Kubrin, Squires, and

Stewart, 2007; Reininger-Rogers, 2014; Snodgrass, Blokland, Haviland, Nieuwbeerta, and Nagin, 2011). According to Reininger-Rogers, historically American society has always preferred punishment over rehabilitation (Reininger-Rogers, 2014). However, research indicates that punitive measures are costly and do not provide the desired outcome of lowering of recidivism.

Punitive Measures Result in Diminishing Returns

There are several problems with the tough on crime initiative. The first problem is that tough on crime initiatives and punitive measures that have historically been implemented in the United States are not adequate. Reininger-Rogers explained that unstable funding for educational programs is a problem and when the budget gets tight education programs are the first to get cut. Secondly, private prisons increase their profits when inmates return to prison (Reininger-Rogers, 2014). Therefore, private prisons have not bottom-line incentive to interrupt the cycle of incarceration. Finally, large amounts of money that are funneled to religious organizations, which have low efficacy should be rechanneled to educational programs that can offer improved results in lowering recidivism. Subsequently, with the tough on crime initiative, private prisons being monetarily incentivized to do nothing to interrupt the cycle of violence, and with the public preference of punitive measures over rehabilitative services, prison population continues to increase, and cost continue to burden taxpayers. As the population of citizens incarcerated in the US increases so does the burden of cost on taxpayers.

Knott points out; the tough-on-crime policies are not producing the desired results of reducing recidivism. Crime has increased so punitive measures are not proving to be a deterrent and the public is not safer because of these punitive measures. While authors Gainey, R. R., Payne, B. K., and O'Toole, M. (2000), point out the trend in 2000, towards punitive measure in

jail-based program least effective, and that “Longer incarcerations were related to a greater risk of recidivism, as measured by time to reincarceration. Length of first incarceration also was associated with a greater likelihood of recidivism”, indicating that longer sentences end with diminishing returns, as far as recidivism is concerned.

One question that persists is why do legislators continue to invest in punitive measures that fail to give the results of lowering crime and rehabilitating offenders? Some researchers indicate one of the motives for mass incarceration is profits. Prisons for profit is nothing new, and in fact, this practice has a long, rich history in the United States, especially in the South. Individuals started to advocate for prisons as they are known today—extensive, forcing establishments of concrete or stone intended to restore guilty parties or house them inconclusively in the endeavor to do as such, (Todd, 2011). What is even more alarming is that while incarceration rates continue to rise, our nation keeps investing in punitive measures despite the fact that they continue to produce diminishing returns (French and Gendreau, 2006; Andrews and Bonta, 2010; Knott, 2011; French and Gendreau, 2006; Snodgrass, Blokland, Haviland, Nieuwebeerta, and Nagin, 2011). The cost of expanding prisons due to prison overcrowding is immense, and the burden is borne on the backs of taxpayers (Travis and Western, 2014). A recent article in the Los Angeles Times reported the annual cost of housing a state prisoner has surpassed the annual cost of a Harvard education, surmounting 75 thousand a year to house a prisoner (At \$75,560, housing a prisoner in California now costs more than a year at Harvard, 2017). Incidentally, the high rates of incarceration of minorities are so alarming to the point that one article describes the current condition of unskilled youth of color as more perilous than ever: Historically unprecedented growth in the penal population has been highly concentrated among young, low-skill minority men (Western, Kling, and Weiman, 2001). Furthermore, research

tends to demonstrate that imprisoning citizens that commit crimes may not be a viable hindrance to crime. There is developing confirmation that detainment is identified with increased rates of recidivism (Chen and Shapiro, 2007). It is no wonder that Michelle Alexander calls civil rights advocates to action. Given the magnitude—the sheer scale—of the New Jim Crow, one would expect that the War on Drugs would be the top priority of every civil rights organization in the country (Alexander, 2012). In fact, it appears that research tends to indicate on punitive measures are not only proving to be ineffective but increasing evidence is surmounting that demonstrates increasing incarceration may increase the levels of recidivism (Chen and Shapiro, 2007).

Rehabilitative programs are the least funded

Rehabilitative programs in the early 1950's to 1970's operated under the belief that trained experts could administer individualized assessments and treatment that would diagnose and treat the causes of criminality. This practice became known as the “rehabilitative ideal,” a correctional philosophy based on the notion that prisoners could be reformed to fit into society (Phelps, 2011). The “rehabilitative ideal” started to lose its credibility, due to the lack of ability to prove its treatment plans could effectively reduce crime. As the “rehabilitative ideal” lost its luster, the model was politically attacked and eventually dismantled. The new term was “nothing works,” quickly followed by the notion that reform and sentencing structured should be independent of one another. The decline of the conceptual foundation of the “rehabilitative idea” is for some scholars the reasoning for the demise of prisons programming (Garland, 2001). Rothman explains the condition of rehabilitative programs in prison in this way, The distaste for rehabilitation has also contributed to making prisons human warehouses. If education and training programs are seen as futile, why should the state spend money on them? (Rothman, 2003) While rehabilitative educational programs provide positive results, they are also the least

funded. Funding is unstable funding for educational programs is a major and lingering problem (Reininger-Rogers, 2014). The public became less concerned about felon reform and the center of discussion became public safety. Felons were demonized in the media as the concept that “nothing works” grew more common. The new mode of governance focused on populist and racially coded “law and order” rhetoric (Scheingold, 1984; Beckett, 1997; Simon, 2007). As political climate grew progressively more conservative, the laws became harsher and more punitive. In 1972, Nixon established the Office of Drug Abuse and Enforcement (ODALE), which effectively waged the domestic war on drugs. Its officials, unfettered by state laws, could carry out warrantless raids, tap wires, and conduct “no-knock” searches, and zealously hunted down drug dealers (Rogers, Corley, and Ashforth, 2017). As advocates of the tough on crime initiative gained momentum, it became increasingly difficult for rehabilitative programs in prison to secure viable funding sources (Jacobson, 2005). It is currently well established among scholars that corrective programs are effective in lowering recidivism (Hollin, 1999; Lipsey, Chapman, and Landenberger, 2001; McGuire, 2002; Parhar, Wormith, Derkzen, and Beauregard, 2008). California was a progressive leader in rehabilitative programs making progress considerable progress in the 1950’s and 1960’s and is currently playing prominent role in bringing the rehabilitation philosophy back to the nationwide stage (Prendergast and Wexler, 2004). However, prison reform is still being impacted by the war on drugs, prisons are overcrowded, and it can be difficult for inmates to get the program services they need. The educational staff to prisoner ratio is severely impacting programs, “educational staff, whose inmate to staff ratios have increased dramatically, particularly after 1990, leading to steep declines in academic program participation (Phelps, 2011). Subsequently, when the budget gets tight, education programs are the first to get cut. According to the author, rehabilitative programs

are not a priority when funding is scarce, and they must respond to constantly expanding and shrinking budgets (Reininger-Rogers, 2014).

History of Rehabilitative Programs What Works?

A review of the historical foundations of the criminal justice system revealed that various methods developed to support the rehabilitation of prisoners, before and after their release from prison. Prior to the New York Auburn prison rehabilitation model in 1816, in the mid 1700's prisoners were put to death for crimes such as burglary, treason, rape, sodomy and buggery counterfeiting, as well as for the second conviction of any felony (Rolston, 2011, Esperian, 2010). It would appear evident that putting a person to death for burglary, a crime against property, would not seem as justifiable as executing a person for taking a life. However, there was a one size fits all approach to felonious crimes. Prison reformers began to call for systems of reformation. Thus, came the origin of Rehabilitative Programs (Rolston, 2011, p. 107). This new approach to the criminal justice system created the avenues on which the current criminal justice system exists; this shift is noted by John Esperian, "policy: A shift of focus occurred during the latter part of the 18th century. Rather than stressing physical punishment of the offender, efforts began to be directed to the reformation of the offender" (Esperian, 2010, p. 318).

French and Gendreau (2006) track the development of schools and programs back to the earlier development in 1930 and illustrates the wicked trend of tough on crime initiatives. The article states that prison inmate education programs started in the 30's with the idea of training school's delinquents. According to (French and Gendreau, 2006), early corrective programs were supposed to remedy the deficits of its delinquent students. The authors do propose that when given the opportunity students do want to learn. However, the inflated cost has, and prison population increase has created pressure on correctional programs.

Rehabilitative programs were conceived of in penitentiaries, including the Pennsylvania system. At the Walnut Street Jail in 1790, the isolation of the prisoners was introduced (Rolston, 2011, p. 106, Esperian, 2010, p. 319). The confinement of the prisoners was meant to force inmates inward, hence coining the term penitentiary. This process was borrowed from the Quaker doctrine of Inner Light. The Inner Light belief consists of the idea that divinity was deep inside each person and if a person fell into darkness by committing a crime, that could be rectified by isolating them in silence until their inner light emerged and the individual would be rehabilitated. This forced isolation was believed to compel the prisoner toward internal reflection and to come to terms with the divine inner-self, leading to eventual repentance (Rolston, 2011, p. 106). Apparently, this model was believed to be effective because the New York model, discussed below, was just like the Pennsylvania one but with increased solitary confinement.

In 1816, New York's Auburn prison adopted a more aggressive program than the Pennsylvania system which preceded it. In New York, prisoners were subjected to complete segregation and silence, while the Auburn system allowed prisoners to work together in silence during segregated silence at night. The goal with both systems was meant to bring the prisoner into a place of death and rebirth through isolation and silence, in alignment with Quaker beliefs about the possibility of spiritual resurrection (Rolston, 2011). It was hoped the prisoner would return to society transformed and prepared to function in compliance with societal law and order.

Later prison reformers would keep the same form of punishment, isolation, and silence but they would replace religious terms like "rebirth" or "resurrection" with more scientific terms derived from the constitution. This conversion from religious doctrines as a form of rehabilitation to a more scientific approach would become known as the era of rehabilitative

ideal or the “Rehabilitation Era” (Rolston, 2011). Thus, early prison rehabilitation reforms were based upon reforming the prisoner so that they could return to society as productive members. These initial prison-program reforms were meant to progress beyond punishing and toward reformation (Rolston, 2011, p. 108).

Early prison reformers did not necessarily have a clear goal of what complete reformation for a prisoner looked like, but many prisoners learned to read and write during the early rehabilitation era, sparking an emergence of published writers. Prisoners becoming published authors became the early model of reformation, although this was not a frequent occurrence. When a prisoner became a published author, prison reformers marked this progress as evidence that reformation programs were effective (Rolston, 2011, p. 108). This is crucial in assessing the impact of such a practice on the transformation of prisoners to be better and do better in their lives.

Prison reform programs evolved from a necessity to respond to crimes with less severe measures. The impetus came from Quaker religious ideology about the notion that the inner soul is redeemable and that this redeemable, god-like self, can be accessed through silence and isolation. The seclusion would allow prisoners to reflect on their inner selves without the usual distractions from the outside world. This offered an alternative to the death sentence and created an opportunity for prisoners to become productive members of society, an option the death sentence could not provide. Rehabilitative programs also offered a more viable option for repeat offenders that did not commit capital crimes like murder, kidnapping, and robbery. Ultimately rehabilitative programs offered hope that prisoners could participate in the advancement of society by becoming taxpayers and law compliant people. Therefore, these programs were

intended to make societies safer and more inclusive by allowing more of their citizens to be productive.

As the prison advanced as a reasonable rectifications establishment, the reformatory provincial corrective framework dependent on revenge was viewed as contradictory with a general public focused on the possibility of human perfectibility. The prison was imagined as a spot where criminal guilty parties would be segregated from the terrible impacts of society and of each other so that by thinking about their offenses while occupied with profitable work, they could be improved (Esperian, 2010 p. 319).

Current perspectives mirror a pendulum swing back to an inclination for requital. Starting in the late 1960s, society wound up worried about rising conviction rates. This ushered in the “Nothing Works” era, and conservative politicians launched a series of legislation from the Tough on Crime initiative to the War on Drugs.

Rehabilitative Programs that are consistently funded yield positive results

The proof that restorative treatment programs can be viable in lessening recidivism rates is presently settled (Hollin, 1999; Lipsey, Chapman, and Landenberger, 2001; McGuire, 2002; Parhar, Wormith, Derkzen, and Beauregard, 2008). When educational programs are properly funded and supported, they tend to yield positive results. Various states like California Florida and Texas have reported success within educational programs. When inmates completed these programs, these states also reported recidivism rates decreased (Reininger-Rogers, 2014).

Scholars Andrew and Bonta posits a more effective way of dealing with crime is to place more emphasis on the rehabilitation of offenders (Andrews and Bonta, 2010).

However, it is worth noting that not everyone agrees with prisoners receiving formal education on taxpayer's money, "Some critics of correctional education argue that formal prison education is wrong because it uses taxpayer money to give a material benefit to criminals" (Koo, 2015). Funding for Rehabilitative programs is scarce; thus, it has been difficult for program services to keep up with the growing population of overpopulated prisons (Koo, 2015). Apparently, the information regarding the success of rehabilitative programs in prisons needs to be more accessible to the public because, "The public will not support community-based punishments until they have been shown to "work," and they will not have an opportunity to "work" without sufficient funding and research (Petersilia, 2001). We are arguing that rehabilitative programs need to be properly funded and educational programs that adhere to teaching methods that are culturally relevant should be offered in jails and prisons, in order to lower recidivism and increase inmate's potential to become productive citizens.

Culturally Relevant Pedagogies

Culturally responsive teaching (CRT) is a "collection of best teaching practices" that seeks to support the success of culturally diverse students (CDS) in the classroom (Gay, 2002; Santamaria, 2009; Ladson-Billings, 1995). Gloria Ladson-Billings defined culturally relevant pedagogy as an act of resistance, devoted to the "collective empowerment" of CDS and central to the success of African-American student. According to Ladson-Billings, CRT rest on three criteria or propositions: student must experience academic success; student must develop and/or maintain cultural competence; and students must develop a critical consciousness through which they challenge the status quo of the current social order (Ladson-Billings, 1995). There are also some apparent disparities when it comes to diverse groups of incarcerated men, not only when compared to their outside peers but even amongst groups inside, especially men of color. When

it came to high school diplomas, whites were more likely to have a high school diploma, and younger inmates were more likely to have less education than older inmates (Harlow, 2003). According to Harlow, About 44% of Black State prison inmates and 53% of Hispanic inmates had not graduated from high school or received a GED compared to 27% of whites in State prisons (Harlow, 2003). So even amongst inmates, there are disparities in diverse learning needs amongst inmates. Men of color are disadvantaged amongst their inside peers. Incarcerated men are at a disadvantage amongst their outside peers.

Culturally Responsive Teaching

Theoretically, CRT strengthens the empowerment of distinct learners through education and its purveyors need to address three issues: constant oversimplifying of the true meaning of CRT; the data supporting CRT is growing but it is currently slim; and political backlash prompted by fear of its potential to upset the existing social order (Sleeter C. , 2011). CRT acknowledges and infuses culture into learning process of students and thereby make the learning process more engaging to culturally diverse students by using, meaningful cultural connections to convey academic and social knowledge and attitudes (Vavrus M. , 2008b).

Culturally responsive teaching is defined as educating students using familiar concepts and cultural icons, accomplishments and cultural strengths (Gay, 2002). The author further states that, students of color come to school having already mastered many cultural skills and ways of knowing. To the extent that teaching builds on these capabilities, academic success will result, (Gay, 2002). Ladson-Billings (1995) proposed three dimensions of culturally relevant pedagogy: holding high academic expectations and offering appropriate support such as scaffolding; acting on cultural competence by reshaping curriculum, building on students' funds of knowledge, and establishing.

The Omega Boys Club in San Francisco is an example of community leaders holding high standards for students in the most crime-infested areas in San Francisco, with high homicide rates like Potrero Hill, Sunnydale and Hunter's point area. The Omega Boys club developed an appropriate cultural peer to peer learning system that encouraged black youth to attend historically black colleges. Since its inception that program has graduated 300 youth, many of which were formerly offenders before learning about the Alive and Free curriculum.

In the gathering of 14 men that I worked with, we endeavored to improve social capability through program curriculum. The conventional RSVP instructing techniques employed to teach inmates to curb violence familiarized them with such technical terms as “re-substantiation,” a term that was given as the reason for their ruinous conduct. However, "re-substantiation" was not presented in a critical context where Brown and Black men could relate. Most men expressed they were exposed to violent trauma at a young age and they perceived that they should meet violence with ruthlessness. In contrast to a portion of the Caucasian inmates, Black men were reacting to life-threatening circumstances and mercilessness. They were basically guaranteed to be shot at for living in a particular neighborhood, and their companions were being killed right before their eyes. The RSVP educational program, in its traditional and flawed form, discussed cruelty strictly by underlining patriarchal societal norms of control. What was omitted was the systemic injury and woundedness that young men of color were communicating in my gathering, which stemmed from their dread of losing their lives to gun violence. Consequently, one could not blame everything on their patriarchal impulses.

Although RSVP is an award-winning violence prevention program, the program offers a heal-all solution to clients of culturally and ethnically diverse backgrounds. Building on Funds of knowledge, here at the University of San Francisco, school of performing arts, we offer a course

that merges ex-offenders with college students. Over a semester, we explore funds of knowledge the students bring, both learners that are enrolled students and those learning for a semester. We explore issues of inclusion and systemic racism and foster an environment that allows the students to create a final project at the end of the semester that gives them a platform to share what they have learned with the community at large. It is relevant that this course is being taught by both a tenured faculty member and a formerly incarcerated adjunct professor to create an atmosphere that builds on funds of knowledge from both communities.

Schools and educators that have embraced a socially responsive teaching method can act as change operators in their schools to help connect the separation and empower more impartial learning encounters for diverse students (Banks, 2007; Cochran-Smith, 2004; Delpit, 2006; Gay, 2000; Kopkowski, 2006; Kraft, 2007; Ladson-Billings, 2009; Lallas, 2007; Meece, 2003; Moll, Amanti, Neff, and Gonzalez, 2005; Montgomery, 2001; Noddings, 2005; Risko, Walker-Dalhouse, 2008).

As jails and prisons continue to be overcrowded, teachers, especially those that are not from the communities they serve, should be trained in culturally diverse teaching methods, should have an empathetic sense of the students' cultures, understanding and responsive to cultural differences. Instructors need to be able to make the adjustments to accommodate the diverse learning needs of the student body (Martin, 1997). To develop sociocultural consciousness, teachers need to look beyond individual students and families to understand inequities in society (Villegas, Maria, and Lucas, 2007). It would greatly benefit culturally diverse earners if they had mentors that were culturally responsive teachers.

CHAPTER THREE

METHODOLOGY

In this study regression analysis was utilized to understand the effect that the independent variables had on the dependent variables. A 22-question survey was used in order to gather the data on these variables. The survey was offered to 41 participants in an in-custody program with a total capacity of 48 men. A statistics program, SPSS, was employed to determine the regression line that best fit the data. The results of the regression indicated that the culturally-relevant instructor significantly enhanced violence prevention ($r(37) = .410, p < 0.05$). Furthermore, the study also found that cultural relevance significantly impacted communication and relationship skills ($r(37) = .423, p < 0.05$).

Sample size

The total sample of males with a total number of 41 (100%). The sample included 25 (61%) Blacks/African Americans, 7 (17%) Native Hawaiian or Pacific Islanders, 4 (10%) Latino, 2 (5%) Middle Eastern, 2 (5%) Whites, and 1 (2%) other. A number of 33 (80%) were incarcerated for the first time, 7 (18%) were incarcerated two times, 1 (2%) were incarcerated four times. The number of those who had been convicted of a violent crime was 27 (65%), the number of participants who were not convicted of a violent crime was 13 (32%), and one participant refused to answer (2%). The participants' time spent in the program ranged from 1 week to 208 Weeks. The number of participants born in the United States was 37 (90%). The number of participants who had no children was 16 (39%), while 25 (61%) of the participants had one or more children. Ages ranged from 20 years to 50 years old. The number of participants who had English as their first language was 35 (85%). In terms of disabilities, 26 (63%) of participants reported they did

not have a disability, while 15 (37%) reported some type of disability. Examples included psychological/mental, addiction and institutionalization. A number of 33 (80%) participants reported facing charges of more than one year for their current offense. Furthermore, 1 (2%) participant reported facing 40 years to life.

Sampling Technique

The Cluster sample is applied in this study. The survey was distributed to a group of 41 participants, in a housing unit with a total occupancy of 48 men. The survey was only offered to men from the Resolve to Stop the Violence program and no other subjects were included in this study.

Data collection and procedures

The data from this study comes from a survey designed to probe participants' views on a violence prevention program located in a prison of a large city in Northern California. The survey was conducted in approximately one hour and a half. The residents of the 7B housing unit were notified that a survey was being undertaken to attempt to measure the efficacy and potentially improve the Resolve to the Stop the Violence Project. The men were informed the survey was voluntary and that no penalties or incentives were to impose if they should for any reason decide not to participate. RSVP staff asked the individuals that agreed to participate in the survey come to the common area where tables and chairs are present. The participants were asked to be seated at the tables so that studies could be handed out to each. Facility approved writing utensils were provided, and the study was briefly explained. The 23 questions in the survey were a mixture of yes/no, open-ended questions and pre-coded responses that were offered on a Likert scale. Staff informed participants they would be on hand to assist with any issues the men may have about the survey. Participants were asked to answer the questions fully

and honestly as they can. The researcher would respect the anonymity of the participants. Participants completed the survey process in approximately 30 minutes. The surveys were collected by staff members and placed in a manila envelope and sealed at the end of the survey.

Composite Variables

Culturally Relevant Curriculum: The composite variable for culturally responsive pedagogy. This variable was created by taking the row mean of the following items: “The people in the program curriculum and materials have had experiences like me,” “The issues discussed in the program relate/related to my life,” “I am/was bored or confused in the program because the topics were not important to me or my community” (reverse coded). The possible response for each item: Strongly disagree, Disagree, Agree, Strongly agree.

Instructor Culturally Relevant pedagogy: The composite variable for instructor cultural relevance. This variable was created by the following item: “The instructor understands/understood my background.” The possible response to this item: Strongly disagree, Disagree, Agree, Strongly agree.

Communication: The composite variable for communication. The variable was created by taking the row of the following items: “After taking the program, I have learned to talk through things that bother me with people I care about,” “My relationships with friends and family have improved because the program,” I have not changed the way I relate to others in the program because of the program,” (reverse coded). The possible response for each item: Strongly disagree, Disagree, Agree, Strongly agree.

Violence Prevention: The composite variable for violence reduction. This variable was created by taking the row mean of the following items. The possible response for each item: Strongly disagree, Disagree, Agree, Strongly agree.

Restrictions/Limiting Conditions

The survey was completed within the hour and a half standard class period. There were 41 participants and three staff members conducting the study. Consent forms were required for inmates to participate in the survey. It took several weeks to get approval from the command staff with the San Francisco Sheriff's department.

Positionality

I am a native of San Francisco, formerly incarcerated African-American male with an advanced degree. For the last ten years, I have worked with incarcerated youth, ages 18-25. I currently work for a program called Resolve to Stop the Violence Project. The program is an in-custody violence prevention program located inside the San Francisco county jail. In my work experience, I have observed violence prevention methods, some effective and some that appear to be less effective. Black and brown youth are disproportionately at risk for incarceration, death, and addiction.

When I first came to Community Works West, I was barely employable. I also noticed the organizational support for me when I decided to return to school, so I attended City College of San Francisco. At that point in my life I got a load of support from my organization, and as I transferred to USF to complete my undergraduate degree, things were great!

However, when I announced to my family, friends, and work colleagues that I was interested in pursuing a graduate and postgraduate degree, the support from CWW was not as enthusiastic. As I continued to matriculate through higher education and learned more

information about organizations, policies, and procedures, I started to share best practices and offer new strategies for organization development. The more I developed professionally and academically, the more I was questioned and became suspect in my organization.

At that point, it became clear to me that my education was leading me to ask questions that were not welcomed by the members of the staff or administration. I asked questions like, “Why is systemic racism not included in the categories of violence?” Or “Why is the executive staff in the organization, all white and the service providers are predominantly people of color?” “Why do white people say the “n” word so much to black people?” This was interesting to me since RSVP claimed to be an organization based on restorative justice practices.

My position as a researcher, conducting this study and as facilitator in the men's unit could present a challenge for the participants. That could potentially lead participants to answer inquiries with the intent of supporting me, or they may not answer questions entirely truthfully for fear it may affect staff perspective of them. I am also a formerly incarcerated citizen and I matriculated through San Francisco county jail programs. Being incarcerated in this institution, successfully completing programs I have the perspective of an inside learner. Working as a service provider gives the added outside perspective of an educator

Materials

The evaluation material is comprised of a 22-question survey. The survey consists of 22 questions that were grouped into four categories and given a value or percentage. The four categories are: Violence reduction, social emotional well-being, communication and relationships, program efficacy as it relates to program efficacy, and instructor efficacy as it relates to cultural relevance.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

Analytical Strategy

Descriptive statistics and inferential statistics were used to analyze the data. Histograms were created to examine the shape and spread of the data because the variables were converted to continuous variables (scale) by taking the row mean of the items of each variable. Means and standard deviations were calculated for each outcome variable. The partial correlation coefficient was employed to examine the relationships between the composite variables (Violence prevention and communication and relationship skills) when controlled for cultural relevant pedagogy and culturally relevant instructor. Regression analysis was used to show how cultural relevant pedagogy and culturally relevant instructor predict violence prevention and communication and relationship skills.

Descriptive statistics

The histogram gives a visual display of each composite variable. It also shows the shape and spread of the data and tells if each variable is normally distributed. Table 2 shows the mean, standard deviation, number of observations, minimum and maximum for each variable.

Culturally Relevant Curriculum: The distribution of cultural relevant curriculum is right skewed. Figure 1 shows that on the right-hand side there is little violence prevention whose mean is greater than the rest.

Instructor Culturally Relevant pedagogy: The distribution of instructor cultural relevant pedagogy is symmetric. Figure 2 shows that on the left hand and the right-hand side there are equal means.

Communication: The distribution of communication and relationship is left skewed. Figure 3 shows that on the left-hand side there are little violence prevention whose means are greater than the rest.

Violence Prevention: The distribution of violence prevention is left skewed. Figure 4 shows that on the left hand side there are little violence prevention whose means are greater than the rest.

Figure 1 Histogram of Culturally Relevant Curriculum

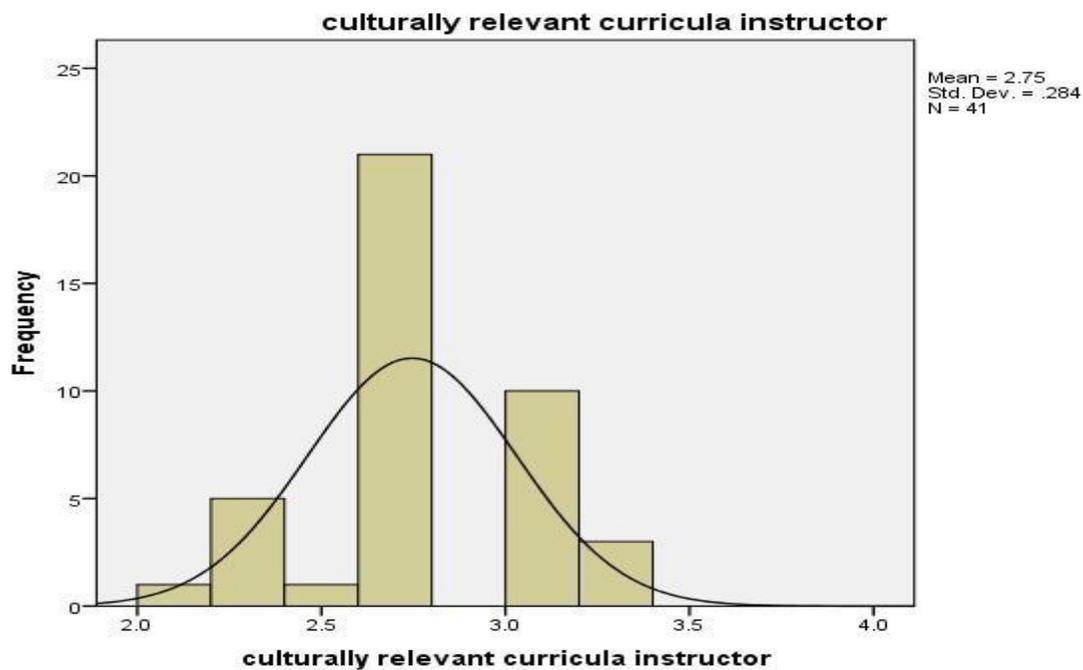


Figure 2 Histogram of Instructor Culturally Relevant Pedagogy

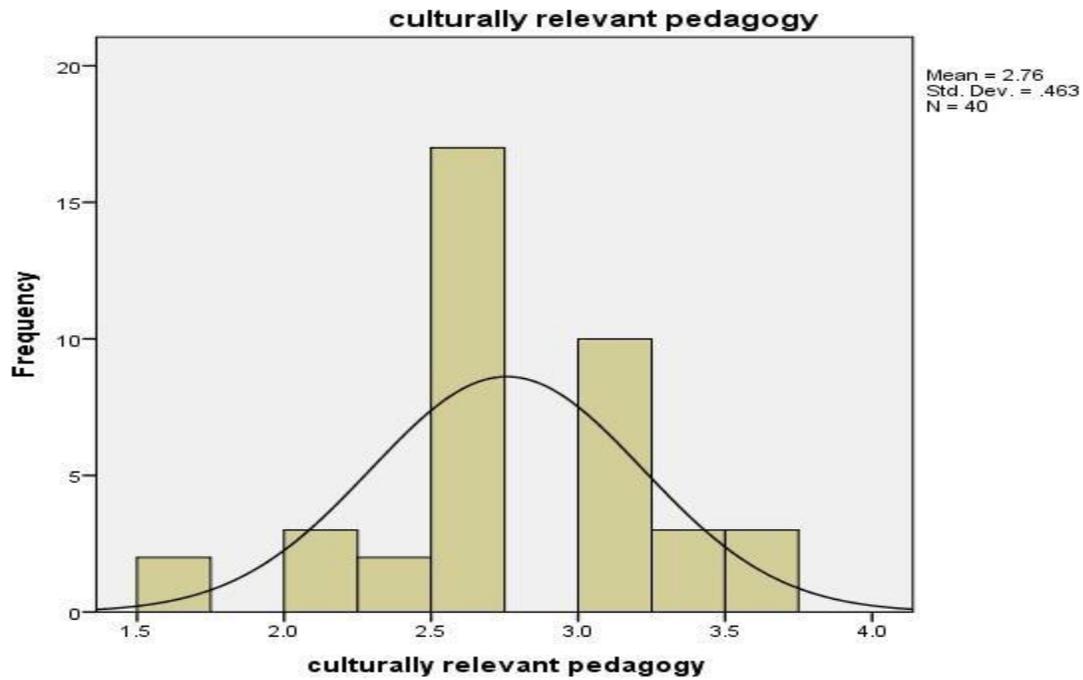


Figure 3 Histogram of communication and Relationship Skills

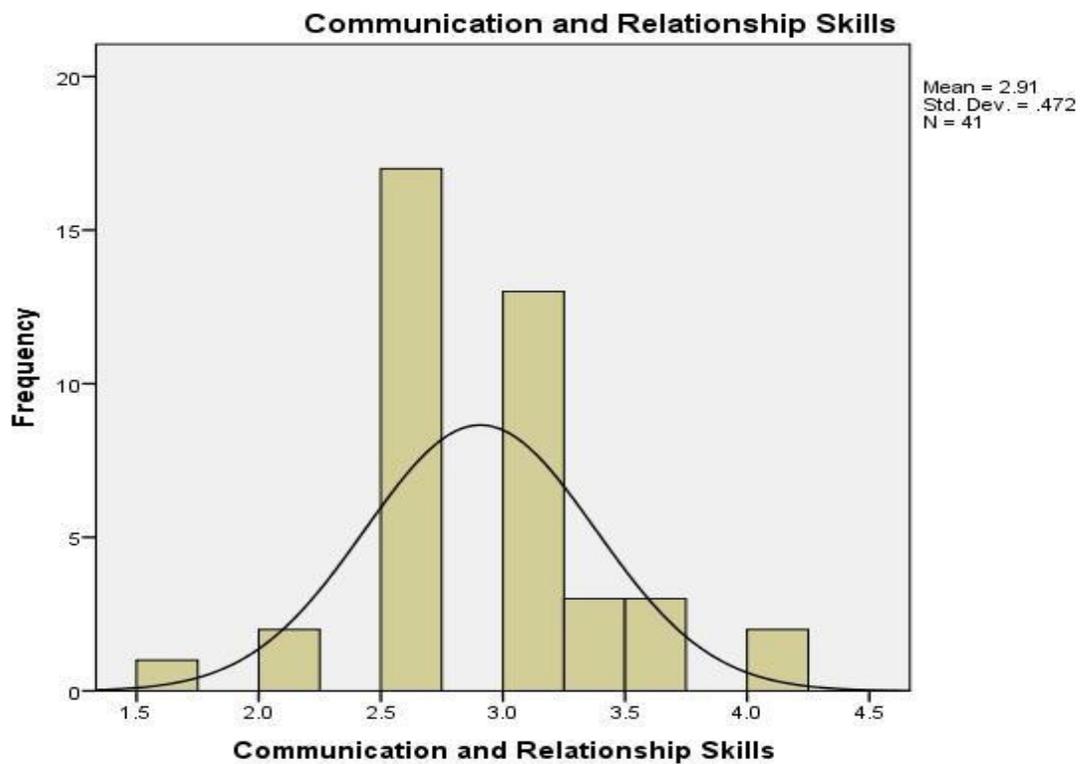


Figure 4 Histogram of Violence Reduction

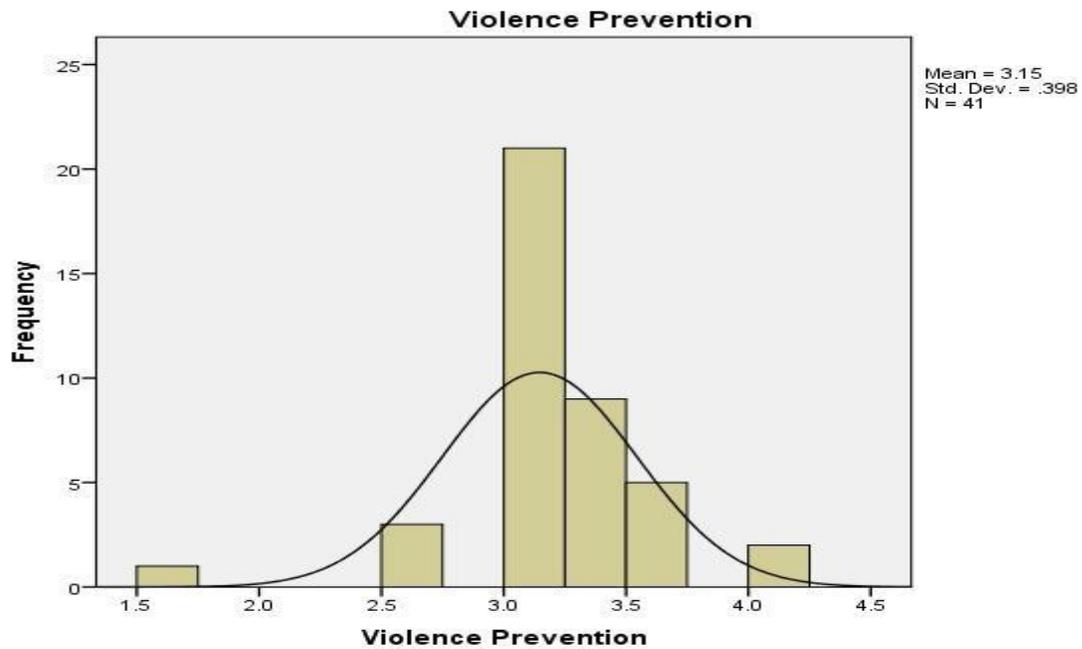


Table 1 Descriptive Statistics of the Variables

Table 1 shows the number of observations, mean, standard deviation, minimum and maximum value of the variables. The results reveal that the mean and standard deviation as; violence prevention ($M = 3.146$, $SD = 0.3982$, $N = 41$), communication and relationship skills ($M = 2.907$,

$SD = 0.4724$, $N = 41$), cultural relevant pedagogy ($M = 2.758$, $SD = 0.4629$, $N = 40$), and culturally relevant instructor ($M = 2.746$, $SD = 0.28$, $N = 40$).

Variable	N	Mean	Std. Deviation	Minimum	Maximum
Violence Prevention	41	3.146	.3982	1.7	4.0
Communication and Relationship Skills	41	2.907	.4724	1.7	4.0
culturally relevant pedagogy	40	2.758	.4629	1.7	3.7
culturally relevant instructor	41	2.746	.2838	2.0	3.3

Regression Results

A regression was run to determine the relationships between violence prevention, cultural relevant pedagogy, and communication and relationship skills controlling for culturally relevant instructor. Regression analysis was used to check if cultural relevant pedagogy and culturally relevant instructor predict violence prevention and communication and relationship skills. Table 2 shows that cultural relevant pedagogy does not significantly predicted violence prevention, (β

= 0.197, $t(38) = 1.572$, Sig = .125, $p > 0.05$). It also shows that culturally relevant instructor significantly predicted violence prevention, ($\beta = 0.554$, $t(38) = 2.738$, Sig = .009, $p < 0.05$); culturally relevant instructor explained a significant proportion of violence prevention, ($R^2 = 0.243$, $F(2, 37) = 7.243$, $p < 0.05$).

Regression analysis was used to check if cultural relevant pedagogy and culturally relevant instructor predict communication and relationship skills. Table 2 shows that cultural relevant pedagogy significantly predicted communication and relationship skills, ($\beta = 0.452$, $t(38) = 2.838$, $p < 0.05$); cultural relevant pedagogy explained a significant proportion in communication and relationship skills, ($R^2 = 0.179$, $F(2, 37) = 5.260$, $p < 0.05$). It also shows that culturally relevant instructor does not significantly predicted violence communication and relationship skills, ($\beta = 0.135$, $t(38) = 0.527$, $p > 0.05$).

Table 2: Correlation Analysis between Violence Prevention and communication controlling with cultural relevant pedagogy and curricula instructor.

Table 2. Regression results		
	Violence Prevention	Communication and Relationship Skills
Culturally relevant pedagogy	.125	.007**
Culturally relevant instructor	.009**	.602
<i>Note: ** regression coefficient is significant at 0.05 level of significance</i>		

Multiple Regression Analysis

Table 3 reveals that there is weak positive relationship between violence prevention and cultural relevant pedagogy and the relationship is not significant ($r(37) = 0.250, p > 0.05$) controlling for culturally relevant instructor, there is a moderate positive relationship between cultural relevant pedagogy and communication and relationship skills and the relationship is significant ($r(37) = .423, p < 0.05$) controlling for culturally relevant instructor.

Furthermore, a partial correlation was run to determine the relationship between violence prevention, culturally relevant instructor, and communication and relationship skills controlling for cultural relevant pedagogy. Table 4 reveals that there is weak positive relationship between communication/relationship skills and culturally relevant instructor and the relationship is not significant ($r(37) = 0.086, p > 0.05$) controlling for cultural relevant pedagogy, there is a moderate positive relationship between violence prevention and culturally relevant instructor and the relationship is significant ($r(37) = .410, p < 0.05$) controlling for cultural relevant pedagogy.

Table 3: Multiple Regression Analysis between Violence Prevention and communication controlling with cultural relevant pedagogy and curricula instructor

Table 3. Multiple Regression Analysis			
	Violence prevention	Culturally relevant pedagogy	Communication and relationship skills
Culturally relevant instructor	0.250	0.432**	0.423**
Culturally relevant pedagogy	0.410**	0.086	0.086
<i>Note: ** regression coefficient is significant at 0.05 level of significance</i>			

CHAPTER 5

DISCUSSION

As stated in Chapter 1 this study explored the relationship between violence prevention, communication and relationship skills, cultural relevant pedagogy, and culturally relevant instructor. The dependent variables are violence prevention and communication and relationship skill while the independent variables are cultural relevant pedagogy and culturally relevant instructor. The results from this study indicated that when controlling for culturally relevant instructor there is significant relationship between cultural relevant pedagogy and communication and relationship skills but there is no significant relationship between violence prevention and cultural pedagogy. Also, when controlling for cultural relevant pedagogy, there is significant relationship between culturally relevant instructor and violence prevention

In the scope of this research, I hoped to deepen the understanding of how RSVP can tap into cultural capital to make perceptions available and present this insight to participant or members of ethnically and culturally different backgrounds.

What I found is that the program has some effective practices, like hiring facilitators that have similar experiences as the men in the program. In my research I found that when facilitators have similar experiences to the inmates, the statistical data showed a positive correlation between facilitator culturally-relevant competency and violence reduction in the program. This indicates that where there is trust and equity between the inmates and the facilitator, the inmates began to absorb information from the facilitator and apply that information. Such information was gathered from the questionnaire, in response to the following prompts: “The program has taught

me to solve problems in non-violent ways”; “I have become less violent since taking the program”; “I still struggle with violent thoughts and actions even after taking the program,” (reverse coded). In each case, the inmates reported they had become less violent and learned ways to solve problems in less violent ways.

As the facilitator of the class, I shared commonalities with the inmates. I had formerly been in custody in the facility in which I was working and had experience violence in my life. I grew up in low-income neighborhoods and had cultural experiences that were consistent with what inmates described in the class. I know what “beef” means, and I had previously experienced “beef” on the street. That means I have had violent interactions with individuals in my own or in other neighborhoods. In this sense of the study, I would be considered culturally competent to the inmates from the standpoint of my experiences and environments. Consequently, this aspect of cultural competency was consistent in the study and played a role in the fact that students in my class reported their violence decreased.

One way to strengthen this study would have been to include the family members, law enforcement agents, and domestic partners of the inmates. Getting more information would have allowed for triangulation of the inmates’ claims about their progress in terms of violence reduction.

In any case, I was aware of at least one member of the group who, prior to participating in the study, had spent 18 months in administrative segregation. That means he was isolated from the main jail population and remained in his cell for 23 hours per day. He was released from administrative segregation and was allowed to participate in the study and he remained in the class for three years without any incidents of violence. Although this is not conclusive evidence that that student’s success with staying out of administrative lock-up can be exclusively

attributed to the culturally-relevant class, the inmate reported that studying in the class had a positive impact on his outlook and behavior.

Although the study did not allow us to conclusively decide that culturally relevant pedagogy diminishes violence and improves efficacy and communication, the overall data was statistically-significant enough to allow us to reject the idea that culturally relevant pedagogy had no impact on students and program efficiency.

Where the previous program was lacking is in making the curriculum relevant to Brown and Black people, who make up the majority of those incarcerated. In the study, the data demonstrated statistical significance in terms of the positive correlation between relevant curriculum and inmates' increase in non-violent communication. This indicates that students reported learning new forms of communication and using them to improve their communication with their family and peers. This information was gathered from the questionnaire, in response to the following prompts: "The people in the program curriculum and materials have had experiences like me"; "The issues discussed in the program relate/related to my life"; "I am/was bored or confused in the program because the topics were not important to me or my community."

Earlier, I mentioned that the specific vulnerabilities of incarcerated have to do with poverty, lack of quality education, and learning disabilities. However, one of the most detrimental aspects is deficit thinking projected onto the incarcerated populations by those that control the resources and make the critical decisions about them.

In the group of 14 men that I worked with, we attempted to improve cultural competence by reshaping curriculum. The traditional RSVP teaching method requires new participants to

memorize words such as "Re-substantiation" and underline this term as the main reason for their dangerous conduct. The expression "Re-substantiation" was not given in a context that young Black and Brown men can relate to and understand. Most men expressed trauma they experienced at a young age, and they figured out that they had to meet brutality with savagery.

Be that as it may, in contrast to a portion of the White inmates, who were there mostly for being abusive to their partners, Black men were reacting to much broader hazardous circumstances in their environments with force. They were claiming they were being shot at for living in a specific neighborhood, and their friends were being murdered right before their eyes. The traditional RSVP curriculum framed violence from a domestic patriarchal point of view, but did not take into account the more complex trauma that men of color were expressing in my group and did not address their fear of losing their lives to gun violence.

In the classroom, we implemented culturally relevant teaching methods, utilizing individual stories to offer a voice to the inmate experience and to keep the information relevant. As students share their story, they have an opportunity to apply critical thinking skills to their life experiences. The competencies of critical thinking are: "detecting inconsistencies and common mistakes in reasoning, learning to solve problems systematically, having the ability to identify the relevance and importance of ideas and reflect on the justification of one's own beliefs and values" (Unpacking Culturally Relevant Real-World Learning,2018). The experience carried out in this study can provide participants with a learning platform that does not suffer from researcher bias.

Another possibility that may have strengthened the study was to include qualitative data. Qualitative information could have provided a richer sense of what actually happened during these class sessions. Interviews could have collected first hand data from the inmates,

information that could provide more insight into what the inmates retained and internalized from the class sessions.

Although the examination did not enable us to unilaterally stipulate that culturally relevant teaching methods improve program adequacy and communication skills, the statistically-significant findings allow us to dismiss the possibility that our culturally-applied instruction had no positive impact whatsoever on inmate rehabilitation and program viability.

These findings are consistent with the study carried out by Gay (2002). From this standpoint, culturally responsive pedagogy is characterized by teaching learners to utilize familiar ideas and cultural symbols, achievements, and social qualities (Gay, 2002). The author further expresses that people of color come to the learning environment possessing numerous social aptitudes and methods of knowing. To the degree that the learning process expands on these capacities, the scholastic achievement is manifested (Gay, 2002).

In this section, I will review the research questions in reference to research questions, literature review, their implication, continuing research and limitations of research

The research questions were:

1. Is there a relationship between violence prevention and culturally relevant pedagogy, when controlling for culturally relevant pedagogy?
2. Is there a relationship between communication and relationship skills and culturally relevant pedagogy, when controlling for culturally relevant pedagogy?
3. Is there a relationship between violence prevention and culturally relevant instructor, when controlling for the culturally relevant instructor?

4. Is there a relationship between communication and relationship skills and culturally relevant instructor, when controlling for the culturally relevant instructor?

Research Questions

I explored research questions by examining the observed actions of participants individually and collectively. Observed actions and interview responses were analyzed utilizing methods presented in Chapter 3 and led to the creation of codes, clusters of codes, and categories. Several findings which emerged from the analysis were violence prevention, communication and relationship skills which were considered with relationship skills in and culturally relevant pedagogy. Violence prevention was tested in accordance with cultural relevant pedagogy. The second research question resulted in the examination of how communication and relationship skills are associated with culturally relevant pedagogy. I also tested, as a third research question on how preventing violence could be linked with culturally relevant instructor. My examination of what communication skills are needed when controlling for culturally relevant pedagogy brought about the fourth research question. I tested to see if there was a relationship between communication and relationship skills when controlling for culturally relevant instructor. My findings and literature review was consistent with the fact that critical pedagogy is rooted in an understanding that inequities exist for some random individuals based on the dominance of certain cultural groups.

Earlier I mentioned the specific vulnerabilities of incarcerated men are central to poverty, lack of educational, learning disabilities but one of the most detrimental harms is deficit thinking projected onto to incarcerated populations by those that control the resources and make the critical decisions about them.

Summary and Conclusion: The Benefits of Culturally Relevant Pedagogy

The findings of this study demonstrate the real promise and capacity of sophisticated culturally responsive pedagogy in terms of creating student critical awareness and empowerment (Lincoln and Guba, 2013). By examining the lived experiences of incarcerated individuals, insights emerged on how to develop and implement this participatory type of pedagogy.

This is not a study about recidivism and does not suggest that when facilitators are culturally relevant, that will necessarily increase students' critical reasoning. Nevertheless, by looking at program efficacy from the student's perspective, which is often left out, and by finding a significant correlation between facilitator cultural competence and violence efficacy, the present study revealed a positive impact of this type of dialogic approach in the classroom, even if only partially. The same can be argued for the correlation that was found between effective communication and culturally relevant curriculum. These variables had a positive relationship; when one increased, the other did the same. Although the evidence always leaves space for further research, there is a significant indication of program efficacy improvement. It may be worth mentioning that when program efficacy improves, recidivism may not decrease if the program does not have a comprehensive plan to deal with the many challenges formally-incarcerated individuals face upon release.

One of the exciting findings from this study is that students were able to participate in ways that were meaningful to them using community language. This reality challenges the position that students need to use sanitized language to learn pertinent information. During this class, students were able to demonstrate the knowledge learned and apply the techniques they acquired to improve their relationships with their peers and family members, as revealed earlier. There was more qualitative information that I wish I could have collected, and some I was not

able to gather due to time restraints and institutional restrictions. In the future, an even more qualitative-oriented study may offer more conclusive results.

As a member of the formerly incarcerated citizen, it brought me great pleasure to conduct a study that uniquely applies effective teaching strategies to a community that has been neglected and isolated from the community of formal education. My personal growth afforded me the unique opportunity to conduct research in a jail that once held me, prisoner. As a reformed ex-offender, I was able to re-enter the jail as a researcher/service provider to bring light to areas where the anti-violence program can become more active. This study is unique because it centers the needs of the inside learners as students and not just criminals that need reform. CRP has been effective in diverse communities, for example a math class comprised of Latino, seventh and eighth-graders gathered and analyzed data from red light traffic stop in their local neighborhoods to get a sense of what racial profiling looks like (Gutstein, 2003). In our group we researched rap artist arrest records and compared them to other genres of musical artist to get sense of racial bias in our nation and in the neighborhood. From these lessons' students can gain critical consciousness. Another example of students developing critical consciousness was based on a study, happened in an investigation of a center school science study hall, understudies talked about predisposition in connection to science practice and associated logical predisposition to inclination in the bigger society (Giggling and Adams, 2012). In another investigation, understudies dissected the contamination of an adjacent stream and created approaches to become politically dynamic in their networks (Dimick, 2012). CRP has been shown to be effective in marginalized communities, like the Mexican Studies Program in Arizona. Although scholars claim the MAS program was not empirically effective (Cabera N., Milem J., Jaquette

Ozan., Marx R., 2014), the greatest measure of success of the program is measured by the adversarial legislation of political fearmongers. Just as in my study, the greatest evidence of CRP is not in the study but in the hostile resistance from the power structure. My firsthand knowledge gave me the insight to inquire with learners and not assume the problem as their deficit, as some other educators may have presumed. It also allowed me to empathize with the challenges the learners faced, being asked to participate in jail programs that do not reflect their cultural norms.

At the time of doing this work with the men, I was not aware there would be dire consequences for attempting to raise the consciousness of the participants in RSVP. I was contacted by the 'Sheriff's assistant to come down to City Hall for my interview. I remember because I was so excited! My prayers were finally being answered, and I was going to receive my dream job! The job my mentor retired from, working for the adult correctional institution that once held my parents. I was going to be the one to break the cycle of incarceration in my family and become an employee of a law enforcement agency. I would finally be able to earn a living wage, take care of my family, and maybe get my chance to participate in the American dream and own a home. That is pretty good for a formerly incarcerated, convicted felon. After seven prison convictions, I not only had enough, but this would be my opportunity to give back, in the way that so many other former felons worked in this position and gave back. I was going to make a difference in the world, and this position would be my chance to do it. Jail rehabilitative coordinator, I had finally made it, or so I thought.

There were some challenges I expected to face in the interview, but I had all that covered. I had recently been fired from my previous non-profit job, I was fired for time card fraud, but I had all my documents in order. Plus, I was coming off a big win, and my former employers were

not able to substantiate not paying me unemployment insurance. The hearing ruled in my favor, and I had all my documentation in order, surely, I had this job in the bag.

I arrived at Sheriff 'Hennessy's office; I was 20 minutes early dressed sharp, blue suit, the traditional color for law enforcement, white shirt black tie, black Oxford shoes. The shirt was starched, and my outfit was new and freshly pressed and tailored to fit. I had been practicing my interview speech in the mirror, and I felt like I was prepared for anything that might come up in the interview. When I walked in the interview room, it was just Sheriff Hennessy, and she politely shook my hand and asked me to have a seat and relax. In my mind that was a sure fire sign, I had this one in the bag. The conversation started with proper introductions, and without warning, we plunged deep into a conversation from which as a potential candidate for Rehabilitative Jail coordinator, I would never recover. The Sheriff began to with a question; she asked me to tell her what happened with Community Works? "I have heard the other side; now I would like to hear yours, she stated. I started with my appreciation for the organization and all the opportunities they had provided for me throughout the years. "Yeah, that is what I heard, they did a lot for you, so what happened?" I started to describe where I first started to experience what felt like a change between the organization and myself. Well, it started when I announced I was going to enroll in a doctorate program. That is when Ruth began asking me if I was thinking about working for another organization. I would respond, I hope to advance in this organization and use my scholarship and experience to further this organization. But for the first time, I started to feel like I was being held, suspect.

All of the sudden the situation at my job took a turn for the worse, where in previous circumstances the executive director would directly approve schedule adjustments so that I could attend night classes, my hours were no longer supported. There were questions regarding my

ability to facilitate the Manalive curriculum "legitimately." As I progressed in the doctoral program, studying critical theory, the more I was being suspected of no longer believing in the principles of the program. I admit, I was learning about culturally relevant pedagogy, and RSVP had been called to the mat on serving a majority of people of color, but not being culturally relevant. The first time I notice this was when I read this article on Critical theories of whiteness, it listed the signs of an organization that was governed by principles of whiteness. There were seven characteristics, and community works exhibited six of those seven qualifications. (Double check). I decided to do an equity analysis of the organization, and I was in utter disbelief, my organization was a mirror reflection of corporate America, whites in all the senior administrative positions and people of color on the bottom.

Naively, I brought what I had learned to the attention of my executive director and my peer staff members. I expected them to be shocked and ready to work in cooperation to change this situation immediately. I just knew this restorative justice program would be willing to do what was necessary to bring social justice into its workforce, and surely, the program efficacy will increase. And that is what everyone wanted, right? Wrong. I was dismissed and put off for later. Each time I brought up the subject, it was never the right time, and they would get back to me. That soon progressed into me being viewed and treated as an irritant. I was always complaining at the meetings and was no longer able to see all the beautiful things my organization was doing.

The beautiful things I had been so proud of, that I bragged on national televisions and interviews about all the good things RSVP was doing to restore justice and equality to our community. First, the program boasted of having an 80% effectiveness rate for participants that stayed in the program four months or more, well it turned out that study was meant to go for

about three years but ended up stopping shortly after six months. I learned the documentation they kept was usually done right before inspections were announced, so that meant documents were rushed and written months after contact with clients. And in some cases, fabricated to have had contact with clients to meet the program standards. I wondered if the stats that came from that study were legit. The more I researched the facts, the more disturbing the effects became. For eight years, I started to notice that black clients were not afforded the leniency of black clients. For example, I walked in on a white client that had just got out of custody was going to be allowed to graduate, while a black client that made practically every class but had a wealthy white woman as a partner and was not going to be allowed to graduate because they suspected the black client was living off the wealth of his white girlfriend. The black client was not being entitled to graduate because he was suspected of committing financial violence, while the white client that had committed another crime was going to be allowed to graduate. I immediately brought this to the attention of one of the program directors. I was told the white facilitators that were propagating this injustice were written up. I am not sure that the facilitators were even written up for their discriminatory behavior, but I made sure the African-American client that was being held back for manipulating his wealthy white girlfriend graduated on time.

I started to notice these disparities on several levels. The worst being that young black males were not successfully graduating at the rate of their white counterparts. I would have loved to do a study on the success rate demographics, but I was not allowed to conduct any more research after I ran a survey that found statistical significance in the increase of program efficacy when the program demonstrated cultural relevance. I learned this after being allowed to work with a group of young men, teaching the same curriculum using culturally relevant teaching methods to increase the learning efficacy. I conducted this study after watching black men

struggle and have to endure punishment or worse being kicked out of the program because they were not willing to comply. Compliance came in many different forms, depending on the facilitator and how they felt that day. The program standards were handled loosely, and some clients would be punished for a questioning statement like, "Release the hounds." Yes, one of the facilitators would make that statement when participants were being released from their cells, and the more I complained to the facilitator and the program director, the more he would do it. The program was not safe for black males, the curriculum has not been updated in over 20 years, and many clients needed to be successful in this program to be considered eligible for bail or to be afforded the possibility for early release. I noticed that clients, primarily black and brown clients were being coerced to comply to humiliating statements like, "Release the hounds," or I feel like you are not ready because you are living off your wealthy white girlfriend allegations.

After a decade of working inside this organization, it was clear they were not practicing what they professed. I decided to use my doctoral studies to conduct a survey that would substantiate what I claimed, and many other men of color claimed, RSVP was practicing racial injustices while claiming to be the violence intervention gurus. I now have the facts that substantiate what so many others intuited, witness, or experienced; the program was not culturally relevant. The curriculum developers and senior staff did not share the experiences of the cultural norms of the people they are serving. Therefore, they are committing some of the institutional violence they are professing to transform.

They fired me! The organization that I had grown to love some much took the initiative to get rid of me, and the reason they gave was that I frauded my time card. After ten years of loyal, award-winning work, they claimed that I frauded my time card. The claimed time card fraud fired me contacted the 'Sheriff's department to inform them of my so-called nefarious

actions, putting my prospective new job as Rehabilitative Coordinator at risk. Community Works denied me unemployment insurance based on a claim that I committed fraud on my time card. I successfully appealed Community Works denial to approve my unemployment benefits, on the other hand, Community Works was not able to sustain their claim and had to honor my unemployment insurance claim.

During the interview with Sheriff Hennessy, she asked me what did I do to hurt Ruth? She stated that some of my claims about the organization were probably substantial and people were afraid of change, but that I needed to make pleasant with Ruth because she is a major collaborative partner with the 'Sheriff's department. She asked me how long would it take for me to reach out to her. Then she stated there were some interviews done, but she could not consider it an investigation because they only got statements from people on one side. She asked me if I called Ruth a slaveowner? I responded, absolutely not, but I did bring in literature by Michelle Alexander that contextualizes mass incarceration as the New Jim Crow and relates jails and prisons to modern day plantations. She replied that I really hurt Ruth and that some of my claims were accurate, but she felt that I got out of my place with Ruth and hurt her badly. She concluded that I could not work for the 'Sheriff's department. I had a bad relationship with one of their significant contractors; community works west. The Sheriff stated to me that if this problem with Ruth had never happened, I would already be working in the Sheriff's department.

Follow-up

I followed up with Hamish Sinclair, the founder of the Manalive curriculum currently used by the Resolve to Stop the Violence Project since 'it's inception. There was no response to Hamish and following that they stopped communicating with Hamish and me altogether.

Amie reached out to Ruth Morgan, asking that she might agree to meet with me and discuss matters to see if we could seek some type of resolution. Ruth replied I hurt many people severely, and she did not see the value in meeting with me because not much would change at this point.

Ruth Morgan did not respond to any of my attempts to reach out to her.

I called the Sheriff to see if she could support me in setting up a meeting so that we could move forward on the plan the Sheriff had for me to attempt some kind of reconciliation with Ruth Morgan. The Sheriff asked me if they had responded to any of my attempts to reach out to Ruth, I replied no. She stated she would check back with me in a week or so. She never called me back. After a couple of weeks, I called again, several times with no response.

After weeks of unreturned call, I contacted her assistant, who agreed to convey the message that I wanted to know the status of my position. One week later I received a letter that consists of 2 lines; Thank you for applying for the position, you were not selected for the job. My long history of working for Community Works/ contractor to the 'Sheriff's department for over a decade and still working collaboratively from the University of San Francisco. The claims made against me, and the weak evidence that was accepted to substantiate it. The collusion the 'Sheriff's department has with its long-term contractors needs to be broken. The Sheriff department and programs need to be held hold to a standard of excellence and accountability. Justice needs to be done to save people of color, and why we must organize and hold the SFSD accountable for what it has done and failed to do.

This study is significant in the progressive movement to put an end to mass incarceration because it implies that this population can and will participate in learning non-violent behavior when the teaching methods are relevant to their culture. Learning new information is one phase

of many in the process of change, but I hope through CRP students will both learn and apply new methods of safe behavior.

In the process of this research, I had personal and professional learning that I am certain would guide my future pedagogy and educational practice and research. The method of designing, collecting, and analyzing culturally responsive research has enriched my ability to engage in qualitative research. I hope to continue to improve and nurture my qualitative skill set that I developed. My qualitative knowledge will also guide continuing culturally responsive pedagogical research

Moving forward from this research, I hope to support culturally relevant pedagogy into rehabilitative programs in communities and in individuals. This study adds to the data we already have that shows that CRP benefits those who engage with it (from high school to programs in jails). I'm actively applying these methods in my current work with people re-entering society after incarceration as well as in my work as a university professor in humanities courses. While it may not be universally applicable, and instructors deserve training in CRP's foundational methods, I have found CRP a useful approach for all kinds of learning situations. I hope to share and embed the culturally responsive practices identified in this study into ongoing training and professional development. However, I also want to make clear the results from this study do not intend to produce conclusive evidence that CRP is effective in all cases. This study needs more researchers that are willing to further the research and assist in providing more conclusive evidence, that CRP can be an effective tool in increasing students learning efficacy. The researcher needs to take into account the four years I worked with this particular to group to build equity and trust.

Appendix 1 1: Survey Questions

The program has taught me to solve problems in non- violent ways.	Strongly disagree, Disagree, Agree, Strongly agree
I have become less violent since taking the program.	Strongly disagree, Disagree, Agree, Strongly agree
I still struggle with violent thoughts and actions even after taking the program.	Strongly disagree, Disagree, Agree, Strongly agree
After taking the program, I have learned to talk through things that bother me with people I care about.	Strongly disagree, Disagree, Agree, Strongly agree
My relationships with friends and family have improved because the program.	Strongly disagree, Disagree, Agree, Strongly agree
I have not changed the way I relate to others because of the program.	Strongly disagree, Disagree, Agree, Strongly agree
The people in the program curriculum and materials have had experiences like me.	Strongly disagree, Disagree, Agree, Strongly agree
The issues discussed in the program relate/related to my life.	Strongly disagree, Disagree, Agree, Strongly agree
I am/was bored or confused in the program because the topics were not important to me or my community.	Strongly disagree, Disagree, Agree, Strongly agree
The instructor understands/understood my background.	Strongly disagree, Disagree, Agree, Strongly agree
The instructor respects/respected where I am coming from.	Strongly disagree, Disagree, Agree, Strongly agree

The instructor has no idea what it is like in my community.	Strongly disagree, Disagree, Agree, Strongly agree
Are you currently in jail?	Yes, No
What is the total amount of time you have attended the program?	Open response
How many times have you been in jail?	Open response
Have you ever been convicted of a violent crime?	Open response
What country were you born in?	Open response
How many children do you have?	Open response
How old are you?	Open response
What is your race/ethnicity? Check all that apply.	Black or African American, Hispanic or Latino, Asian, White, Native American, Middle Eastern or North African, Native Hawaiian or Pacific Islander, Other
What was your first language?	Open response
Do you have a disability?	Yes, No

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