

Orange is my Favorite Color:

An Autoethnographic Account of a Volunteer Educator in the American Prison System

by

Hayley Louise Trickey

A Thesis Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts

Approved April 2020 by the
Graduate Supervisory Committee:

Natasha Behl, Co-Chair
Allan Colbern, Co-Chair
Julie Murphy Erfani

ARIZONA STATE UNIVERSITY

May 2020

ABSTRACT

The United States of America incarcerates more people than any other country in the world, with the rate of growth for the imprisonment for women being currently twice that of men. Despite these alarming numbers women are often deemed the forgotten population within the carceral system. Using feminist inquiry within an interpretivist framework, I employ an autoethnographic account to examine my experience as a volunteer educator within the American Prison system. The 'data' within the autoethnography include my thoughts, eventualities, and reflections that are analyzed through an iterative cycle. Due to the creative nature of this thesis, 'data' are represented through a series of concepts, including art, photographs, and shifting narratives that mediate the language between theory and the lived experiences of incarcerated women. The data within this thesis however are not mine alone, they are cogenerated with the women of the Perryville Correctional Facility. Using feminist-based practices the representations of incarcerated women come from the women themselves, thus serving as a method of survival, as a form of activism, and as a tool of healing and justice that is not linked to reform. This thesis serves to simultaneously challenge and contribute to the traditional scholarship surrounding female incarceration by centering the voices of incarcerated women, and in turn serving as a form of liberatory action.

DEDICATION

To my beautiful girl,

With you anything seemed possible, without you everything is

Except the certainty that every day I know I will miss you more and more and more.

ACKNOWLEDGMENTS

Orange really is my favorite color

This is a formal acknowledgement that without **The Perryville Collective** this Thesis presented in partial fulfillment for the Master of Arts in Social Justice and Human Rights in April 2020 would not have been possible. Therefore, I Hayley Louise Trickey would like to state that each member of the Perryville Collective should be credited and be able to use this thesis as an example of their cogenerated knowledge in the future as their contributions were vital to this process. Each member contributed emotionally, socially, artistically, intellectually and academically. However, most importantly for me, the Perryville collective provided a site of unmitigated acceptance and provided a place where I was able to create new meanings that were essential for me to process the death of my daughter. Without this space, and the support of these amazing resilient and intelligent women, my life as I know it may not have been possible. I will forever be in gratitude to my friends in orange, for providing me a place to breath, and to accept that it is okay to be broken.

ACKNOWLEDGMENTS

I would like to thank my co thesis committee chairs, Dr. Natasha Behl, and Dr. Allan Colbern for allowing me the space and providing the guidance to produce independent, creative, non-traditional research that stayed true to my academic self. I would also like to thank my committee member Dr. Julie Murphy-Erfani for her unwavering support through the many metamorphoses of this project from the very beginning. A huge thank you to my partners **The Perryville Collective**, as without you none of this would have been possible. Your generosity, acceptance and kindness will stay in my heart forever. Above all I thank my family. Henry, my glorious boy for keeping my spirits high when times were tough, for keeping me grounded when I was senseless and showering me with unconditional love. Jon, the endless cups of tea, words of encouragement and always believing me in when I didn't believe in myself.

This is not mine alone, it truly takes a village.

TABLE OF CONTENTS

	Page
LIST OF FIGURES	v
LIST OF PHOTOGRAPHS	vi
CHAPTER	
1 HAVING SOME CAKE AND EATING IT	1
The Gendered Prison System	5
Overview	9
2 THEORETICAL FOUNDATION	12
Feminist Inquiry	12
Sex and Gender Definitions Within the Prison System	12
Feminist Methodology	15
Reflexivity and Positionality	15
Methodology	18
3 LITERATURE REVIEW	22
The Criminilization of Women and their Pathways to Prison	22
The Rise of Female Incarceration Within the American Prison System	27
As Mothers	34
As Women With Reproductive Rights	36
As Women	37
4 PRISON EDUCATION	43
Recidivism and Prison Education	44
Prison and the Pell Grant	47
Gender Disparity in Prison Education	48
Teaching in an American Prison	53
The Syllabus	56
Critical Pedagogy: The Freirean Method of Teaching	59

CHAPTER.	Page
Feminist Pedagogy	61
5 MY AUTHENTIC SELF	64
Bringing the Outside In	65
A Trio of Inspiration.....	68
Proposal Precis.....	71
The Answer is Yes.....	80
6 LIBERATION THROUGH INCARCERATION	86
Components of Liberation Through Incarceration	87
Entry Banners	87
Place Settings	93
Heritage Panels	109
Acknowledgement Panels	110
Conclusions.....	111
REFERENCES	117

LIST OF FIGURES

Figure	Page
1. Incarceration Rates Per 100,000 of Women According to Each State as of 2014	8
2. Timeline of Female Incarceration Theory	31
3. Outline of Group Relationships	39
4. Type of Facility Where Respondents to the TCJC Survey were Housed	49
5. Self-identified Racial Breakdown of Respondents to the TCJC Survey	49
6. The Age Range of Women who Responded to the TDCJ Survey	50
7. The Breakdown of Educational Levels of Women who Responded to the TDCJ Survey	50
8. Academic Levels of Incarcerated Men and Women According to Data Collected by the PIAAC	53
9. Representation of the Self	64

LIST OF PHOTOGRAPHS

Photographs		Page
1. Mélancholie		8
2. Pink Baby Foot		34
3. Blue Baby Foot_		35
4. Let It Flow Series of 3		37
5. Rainbow and Razorwire		41
6. Lived Experience		46
7. Protest Fist and Pencil		53
8. Vulnerability		61
9. Black and White		63
10. Breathe		67
11. Triangle		73
12. Plastic Place Settings		75
13. Judy Chicago 3 Place Settings		75
14. Judy Chicago 6 Banners		76
15. Judy Chicago Heritage Panel		77
16. Judy Chicago Acknowledgement Panels		78
17. Judy Chicago Heritage Floor		78
18. 3 Introductory Images for Liberation Through Incarceration.....		86
19. 2 Introductory Images for Liberation Through Incarceration		86
20. Banner numbers 1 and 2 Liberation Through Incarceration		90
21. Banner numbers 3 and 4 Liberation Through Incarceration		91
22. Banner numbers 5 and 6 Liberation Through Incarceration		92
23. Banner number 7 Liberation Through Incarceration		93
24. Liberation Through Incarceration Full Banquet Table		94
25. Place Setting 1		95

Photographs	Page
26. Place Setting 2	96
27. Place Setting 3	97
28. Place Setting 4_	98
29. Place Setting 5	99
30. Place Setting 6	100
31. Place Setting 7	101
32. Place Setting 8	102
33. Place Setting 9	103
34. Place Setting 10	104
35. Place Setting 11	105
36. Place Setting 12	106
37. Place Setting 13	107
38. 4 Images of Liberation Through Incarcerations Heritage Floor	108
39. 3 Images of Liberation Through Incarceration Heritage Panels	109
40. 1 Image of Liberation Through Incarceration Acknowledgement Panel	110
41. We Are The People.....	118

CHAPTER 1

HAVING SOME CAKE AND EATING IT

Nothing in prison is ever black and white

When people find out I was a volunteer educator in an Arizona State prison I am usually met with the question “What is the most terrifying thing you experienced in prison?” My response is always the same: the time I ate cake.

From August 2018 until late May 2019 I spent my Friday mornings teaching Gender Studies to a core group of 14 students, sometimes it was more and sometimes it was less; in time we transitioned from a class, into a group, finally evolving into **The Perryville Collective**.¹ The oppressive environment, stifling heat, and the perpetual dust² was uncomfortable. The pat downs, the catcalls, and being continually observed was unnerving, being given a cake for Mother’s Day from the other members of **The Perryville Collective** was terrifying.

It is the responsibility of a volunteer to adhere to all of the rules when they are inside the correctional facility; to do so is an infringement of state correctional facility policy. Rule number one: do not accept anything from ‘inmates.’ By accepting a piece of the cake, I could jeopardize the class and be removed of all my teaching duties. The answer was simple, *I should not have accepted this piece cake*. But this cake was made out of gratitude and kindness. Prisoners are also supposed to develop the skills of showing empathy and understanding for others as part of their development. Surely **The Perryville Collective** were demonstrating those skills in this moment, so *I should eat the cake?* To eat together, to sit together, and to share a moment together as **The Perryville Collective** was exceptionally important. To reject the cake would be a rejection of the **Collective**, it would signify a rejection of each individual person within the group. Moreover, it would be a rejection of all of the hard work and critical development that we achieved; *I should eat the cake*. I knew how much time, effort, and financial commitment it had

¹ The Perryville Collective are a collaborative intersectional feminist group with a focus on dismantling the institutionalized monolith of the incarcerated woman.

² Perryville Correctional Facility is located in Goodyear Arizona, it is surrounded by fields of brown Arizona Dirt that used to support a prison farming complex. The baron fields now add to the discomfort of women who are incarcerated in Perryville due to large amount of surplus dust that finds its way into food, housing and every aspect of daily life.

taken to make the cake. *I should have no issues at all and just eat the cake.* In this moment I was aware of my precarious position: to reject the cake would affect the dynamic of group; if I refused the cake I would be stating that from this moment forward I was not part of the group but a completely separate entity creating and reinforcing the dichotomy of me versus them, reinstating the hierarchy of teacher verses student, something I was actively trying to dismantle, *I was going to eat the cake.*

I truly appreciated the cake, as I truly appreciate **The Perryville Collective**; the cake was a way to celebrate together as mothers separated from our children, as children separated from our mothers. The cake was presented beautifully, such pride emanated from the group, hand drawn napkins were provided, we laughed, shed a silent tear or two and we all ate the cake together. I had defied the prisons strict rule regarding accepting gifts from inmates, should I be removed, never to come back?

What cemented my decision to eat the cake? Here were a group of people who had accepted me, who had trusted me, and had offered me humanity and kindness.

Our class began at 9:00 am, the cake was presented at the start of class with excitement, but we decided we would eat together after the morning count³. Count happens at 11:00 am, my decision to eat the cake was made pretty quickly, my worry stayed with me for the full 2 hours. Would my mind and ultimately my body reject the cake? I took a bite, I chewed and chewed and tried to swallow. My mouth filled with saliva; around me I could hear audible sounds of enjoyment. The sounds you should here associated with eating a cake. Mmms, and 'oh this is good' 'great job on making

³ State prisons usually conduct at minimum five counts of prisoners per day. Counts are viewed as the second most effective security feature within a prison. Official counts require every prisoner to return to their cell or bunk area, stand, and be physically counted by a correctional officer. The officers who conduct the counts then convey their numbers to the activity's lieutenant, who, upon a good count, clears the count. Census counts are conducted on weekdays following work call moves. These counts are not stand-up counts, but still require each prisoner in their housing to briefly go to their bunk or cell area and wait for the unit officer to mark them as being present. If an inmate has a job or educational position the count is conducted in that area of the prison. The point of the census count is to ensure prisoners who are working or are in an educational programs be present and accounted for and make sure the prisoner is where they are supposed to be.

this' but then the room became surprisingly quiet. All eyes were on me, 'Are you eating it Ms. Trickey?', 'What do you think Ms. Trickey?' 'I bet this is the first time you have eaten cake made in a trash bag'. The mood in the room shifted ever so slightly, 'Cakes are different on the outside huh?' I didn't want to let anyone one down, I didn't want anyone to feel like I didn't know how much effort had gone into putting the cake together. 'it's the best cake I have ever had that was made in a trash bag' I announced. I smiled and I chewed, and I loved that cake and I ate every last crumb.

Prison Cake Recipe

Ingredients	Inside: FCI Commissary Cost	Outside: Walmart Cost
Oreo Cookies (16)	\$16.80	\$2.98
Water	\$3.75	\$1.79
1 Bag Candy	\$2.10	\$0.69
Butter	Saved from breakfast	\$0.31
Coffee Creamer	\$1.80	\$0.42
Total	\$24.45	\$6.19
Average Hourly Wage	\$0.30	\$24.29
Hours of Labor Needed to make the cake	81.5 hours	4.04 minutes

Let's be honest here, I did not like the taste, or the texture, or the fact that the cake was made in a trash bag. But I loved that the cake was made for me out of kindness.

Step One: Take the Oreo cookies and separate the filling from the cookies, place the cookies in a trash bag and place the middle in a separate bowl.

Step Two: Tie the trash bag and smash the cookies inside with a bottle of water until the form a cookie dust. Add water and spoon of vanilla coffee creamer to create a cake like texture.

Step Three: Place the cookie cake into a cake mold (made out of cardboard from the print shop) leave to firm.

Step Four: Take the cookie middle and mix with saved butter to create frosting.

Step Five: Frost the firm cake with frosting and decorate with the candy.

To feel appreciated is a wonderful thing. When I was presented with the cake, I felt valued and acknowledged at a time in my life when I was vulnerable, hurt, and afraid. To be seen and heard by the class allowed me a glimmer of hope in an otherwise hopeless moment. Even though I felt I had failed at being a mother, the presentation of the cake confirmed I could be a good teacher, and in turn that meant I wasn't completely worthless. When you are at rock bottom and others treat you with dignity is a beautiful thing. I think we all deserve that.

It was in moments like these that the true tensions of my position as an outsider within were revealed. On the outside, societal rules and etiquette dictate that if colleagues, friends, or a collective group of people had come together to bake me a cake I would have to accept it, anything else would be interpreted as rude, ungrateful and to many unkind. To share food together, especially in celebration of a holiday or in honor of a person is not only culturally but also socially required by almost all groups in society.

Therefore, what does it mean when we remove social and cultural practices from people's lives and actively punish and criminalize those moments? When I chose to eat the cake, I chose to actively violate the rules of the prison, but in the same moment I participated in what would be considered socially appropriate and acceptable. To refuse to eat the cake would have been correct in the eyes of the carceral system but would have catastrophically impacted the dynamic of **The Perryville Collective**. This would not be the first or the last time that I found myself questioning why was a simple act of kindness framed as an act of deviance inside of a correctional facility. And when did eating cake, and treating each other with humanity, become a political act?

THE GENDERED PRISON SYSTEM

How did we get here? Simply eating cake exposes tensions in the carceral system over gender and power, which are rooted in a much longer history. The first prison built in the United States was in 1790 in Philadelphia, but it was not until 1873 that the first women's only prison was built in the state of Indiana. Before opening The Indiana Reformatory Institution for Women and Girls, convicted women had been held exclusively within the confines of male prisons. The treatment of women within the male prison system included sadistic beatings, rape, and pregnancies resulting in illegitimate births that all combined to make the prison experience not only harrowing for women but also life-threatening. (Dobash & Gutteridge, 2015). Thus, the consequences endured by incarcerated women who were housed within male facilities far outweighed the imposed limitations to their freedom of movement.

The reports of not only physical and sexual abuse but also of the deplorable conditions for women within the male prisons led Rhoda Coffin, a Quaker women's rights activist and Sarah J. Smith, to lobby for the end of sexual abuse against women within Prisons. However, incarcerated women had endured 83 years of sanctioned abuse before a women's only prison was established. Thus, cementing women within the carceral system as afterthoughts with limited concern regarding females' specific needs, safety, and rights unless issues were raised by advocates outside of the prison walls. This pattern of behavior is still occurring today, 147 years after the first female-only prison was opened.

After the success of the lobbying campaigns, prisons for women were divided into two distinct specifications: the Custodial Model and the Reformatory Model. The Custodial Model was a traditional prison system that adopted a retributive purpose. It was architecturally designed with the objective of high-security, the prisons were governed with male-dominated authority, and harsh discipline (Flanagan et al., 1998). In stark contrast the Reformatory Model were female-run facilities that focused on training women. These programs were designed to reform prisoners by providing tutelage in skills that were considered a necessity and were determined by traditional gender roles. Skills that were taught included cooking, sewing, and laundry with the contrivance

that once released, women could find employment as domestic servants (Flanagan et al. 1998). Thus, women were framed and limited by the essentialization of their sex and gender norms. In order to reestablish themselves as reformed women, female inmates had to be violated by committing crime.

Although the Reformatory model was often viewed as a radical and forward-thinking option, critics, cite the Reformatory Model as the historic moment in the American penal system that institutionalized the differential treatment of inmates based on gender. Reformatories legitimized the tradition of providing care that, from current perspectives, was inherently unequal (Rafter, 1983). It is also important to note that the Reformatory Model was open only to young white women who were viewed as "deserving" of a second chance and was not an option that was open and available to women of color.

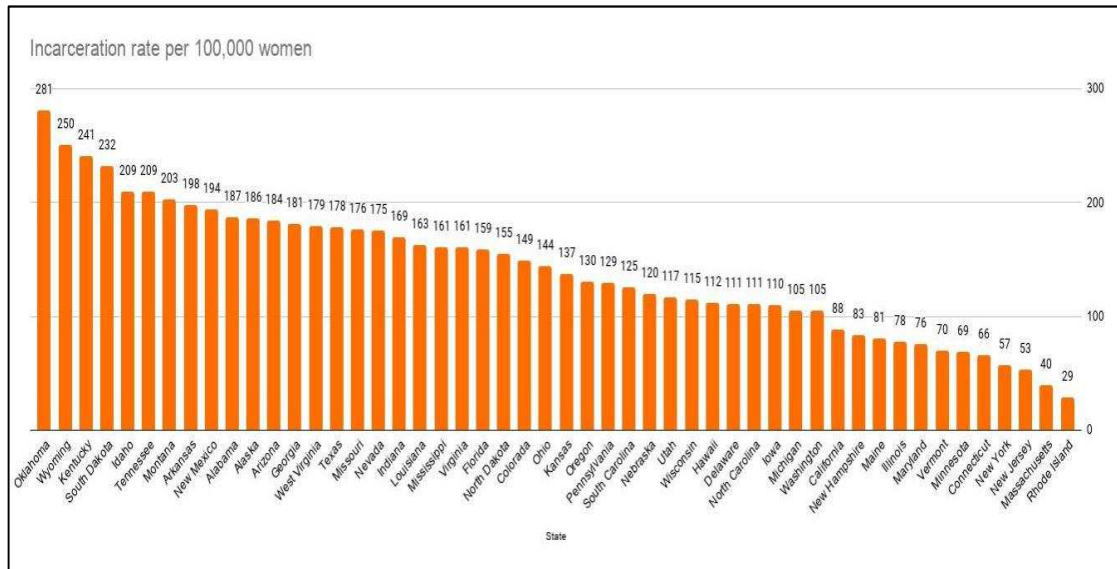
After only 62 years in operation, the American Prison system shifted from the reformatory model in order to focus on efficient economic management of the carceral system (Rafter, 1983). Penitentiaries were redefined as Correctional Facilities and were focused on the introduction of treatment in order to classify and diagnose inmates. This shift in language and classification in the penal setting established and upheld the gendered essentialization, ownership, and medicalization of women's bodies in the institutionalized setting.

The scholarship addressing the punitive shift is faced with important gaps and limitations, especially with regard to addressing gender inequality. Foremost, the governance of women while simultaneously ignoring the female experience is inherent within the carceral system as incarceration is overwhelmingly viewed as a male-gendered institution. Moreover, the male experience of prison is most often considered and accepted as the dominant narrative and has been unwittingly transcribed onto incarcerated women. The male narrative of prison is evident not only in the limited amount of research conducted on the topic of female Incarceration but also in the lack of validation of the narratives of incarcerated women. Women have shared their experiences of Incarceration throughout history (Chevigny, 2011), (Hannah-Moffat, 2003), (Lamb, 2004, 2008), (Scheffler, 2002), (Bordt, 2012) However, women's experiences of prison life have

largely been ignored as they are not valued as a legitimate representation of the prison experience or perceived as deserving of analysis in their own right (Geflend,1980), (Scheffler 1984a), (Bordt, 2012) using feminist methodology allows me to reject this notion and place not only value but also represent **The Perryville Collective** as legitimate knowledge producers (I will say more about feminist methodology in Chapter 2).

Beginning in the 1970s mirroring the female advocates that came 100 years before them, a movement comprised of civil rights activists, policymakers, feminist scholars, and prison reformers began to advocate for incarcerated women to address gender inequality within the American prison system. As women only comprised five percent of the American prison population at that time, female inmates began to become known as the "forgotten" offenders (Thomas & Zaitzow, 2003, p.5). However, the initiatives that were propounded were intertwined with the mantra of the second wave feminist movement of the time. Therefore, parity rather than equality was pushed forward as a means to overcome the disparity between the treatment of prisoners regarding the categorization of sex. Thus, policies that are driven by gender-neutral quantitative sameness (Thomas & Zaitzow, 2003, p.5) do not translate to equity or equality for women. Moreover, prison policies that are created and applied identically within the prison system are often more damaging for women as gender-neutral policies are designed and implemented with the control imperatives of men as the primary focus of ascendancy due to their more significant incarceration numbers (Thomas & Zaitzow, 2003, p.5).

Figure 1: Incarceration rates per 100,000 of women according to each state as of 2014.⁴⁵



6

Carceral systems are oppressive and gendered, as the historical overview demonstrates. At the same time, resistance and empowerment can co-exist with, or even help reform, the prison system. Using the voices of **The Perryville Collective** I aim to project that even when women are

overlooked by the
 is possible. However, I
 not engage and critically
 but also the lived
 women, our
 as a whole is grounded
 Moreover, trying to
 systemic problems
 that pertain to women's



carceral system empowerment
 also expound that when we do
 examine not only the conditions,
 experiences of incarcerated
 understanding of incarceration
 in an androcentric perspective.
 discern answers to complex
 without addressing exigencies
 incarceration would be

⁴ Data retrieved from <https://www.prisonpolicy.org/global/women/2018.html/methodology>

⁵ Trickey, H, March, 2020, Incarceration Rates per 100,000 of Women according to each state [Bar Chart] Scottsdale, Arizona.

⁶ Image 1. *Mélancholie* Albert Gyorgy (Artist [Photograph] Trickey. H, Scottsdale, Arizona.

I have chosen to label and cite my images as footnotes to create a seamless flow between the text and the images to evoke and convey the emotion and lived experiences of the creators of the thesis. Although this is a nontraditional method it is an essential process to uphold the integrity of the creative and rhizomatic process.

impossible. Essential aspects of the operation of state punishment are missed if it assumed that women are marginal and thus undeserving of attention (Davis, 2010, p. 65). Many now believe that the lack of research pertaining to women and their relationship to criminality is an additional factor in the shocking rise in female incarceration in recent years.

OVERVIEW OF THESIS

Much like my experience traversing eating cake with members of **The Perryville Collective**, which required navigating and balancing institutional rules, this thesis seeks to connect with and reveal the humanity of female inmates. I aim to use my thesis as a tool to not only create a more informed and holistic understanding of women who are incarcerated, but to also problematize preconceived ideas and simplistic societal notions of the carceral system. The purpose of this is not to overwhelm readers with theoretical postulation; instead, it is to challenge readers to become more self-reflexive and to examine the American carceral system through a historical and gendered lens and become activists through collective action. Together we can create change within the carceral system, forcing transparency by way of volunteerism.

Through autoethnography, Chapter 1 establishes the tensions within the carceral system in relation to power, control and the outside world. Moreover, using an historical overview, I argue that women within the carceral system have not only been routinely mistreated but have also been an afterthought since the inception of the American carceral system. Importantly, within this sphere of oppression there is still room for resistance and empowerment.

Chapter 2 explicates my use of feminist inquiry as an analytical tool to expose and then posit the transformative possibility within androcentric institutionalized settings. As I explain, incorporating feminist inquiry into pedagogy, analysis, and methodology grounds an intersectional experience for the thesis, with the goal of creating inclusive environments based on producing cogenerated knowledge between myself and **The Perryville Collective**.

Thus, Chapter 3 employs autoethnography as a way to center the lived experiences of **The Perryville Collective** (not myself per se), to critically review the existing literature pertaining

to incarcerated women. Here, I challenge the social construction of the incarcerated women and the academic framing of the incarcerated women, with the intention of placing the affected women (those imprisoned) as much at the center as possible. In addition to their presence, the chapter uncovers how change in policies have negatively impacted women, resulting in the explosion of the female prison population. Breaking from the traditional literature review, I interweave my own experience of the carceral system as an outsider's perspective. Chapter 4 ends by intimately portraying the personal as essential to deconstructing the monolith of the incarcerated woman, with three intersectional lenses: 1. As an incarcerated mother 2. As an incarcerated woman with reproductive rights 3. As a woman unto themselves.

Chapter 4 moves away from a broad focus on the carceral system to narrow the focus on how incarcerated women experience education. As an educator I do not just enter the prison classroom, I am entering the prison system. Within this location, I understand that I occupy a status of outsider-within, I navigate this identity using the feminist methods of positionality and reflexivity that is in juxtaposition to the carceral system framework of dominance. As an outsider entering the system, I must relinquish many privileges and adhere to prison rules, However, once inside I am based in situated solidarity with **The Perryville Collective** and promote critical consciousness through education that is often perceived as antagonistic by the correctional staff and facility itself. I use an historical overview to establish the relationship between the American carceral system and education. I explore how education has been implemented as a tool to aid recidivism while using gender as an analytical framework to reveal how incarcerated women have been unable to gain equal access. In the latter half of chapter four, I transition into my own experience as a volunteer educator within the prison system to further unpack the role of gender in incarceration.

In chapter five, I explore the carceral systems power over imprisoned women while engaging and co-generating knowledge within **The Perryville Collective**. Here, the intersection between institutional power and the lived experience is critically examined. Using a precis format,

I show how **The Perryville Collective** negotiates barriers of institutional power, while critically engaging with an inclusive and intersectional lens.

Culminating in chapter six, **The Perryville Collective** present *Liberation Through Incarceration: A reimagination of Judy Chicago's Dinner Party (1974-1979) Through an Intersectional Lens*. Through volunteerism, I argue that we can have a positive impact upon the carceral system itself by way of providing services that are not available, dismantling the stigma surrounding incarceration, and forcing transparency from the carceral system. Implementing ourselves within the system is an important form of resistance and reform in criminal justice. Furthermore, I examine how my volunteerism within the carceral system has not only had a positive impact upon my life but also enabled me to further my academic and professional career and most importantly I examine the disparity of gains between myself and the other members of **The Perryville Collective**. Finally, and most importantly, I directly call you to action.

CHAPTER 2
THEORETICAL FOUNDATION
FEMINIST INQUIRY

Oppressive gendered dynamics in the prison system are very real: they are historically constructed (as Chapter 1 overviews) and they are maintained through the combination of dominant frames such as patriarchal and law-and-order notions that legitimize gendered forms of imprisonment. To reveal and begin to push back against this oppressive regime that is entrenched, I argue in this Chapter, that incarceration requires a feminist and critical approach that both deconstructs power dynamic's and enables empowerment of prisoner's themselves to allow a space to co-generate knowledge that can inform our outsiders perspective of the carceral system and its effect on women.

Feminist inquiry has intended to be both corrective and transformative (Hawkesworth, 2005) and is contrary to the traditional research paradigms. I draw from the axiom of feminist inquiry as it enables me to truly expand and examine all aspects of power with an intersectional lens while also incorporating the fluidity and dynamic shifts in power in an oppressive and institutionalized setting such as a state prison.

I use gender as an analytical tool to not only ascertain how the gendered prison system was established but also to elucidate how the prison system revictimizes and marginalizes women within the prison system—thus illustrating how the adverse treatment and conditions that incarcerated women are subjected to does not qualify a dignified human existence. This includes but is not limited to the specific healthcare needs of incarcerated women, and gendered differences in terms of parenting and location. It is through the gendered lens that the true depth of inequality faced by incarcerated women can be exposed. Furthermore, I limn how within an oppressive institutionalized setting, the use of critical arts-based and feminist pedagogy can create a foundation that can cultivate co-generated knowledge that can result in a positive environment that can produce edifying ideas that can expand not only the students but also the volunteer educators understanding.

This grounding in feminist inquiry necessitates the implementation of feminist research ethics such as reflexivity and positionality to analyze and explore my position of power within the prison classroom setting, exposing my own biases, limitations, and prejudices. It also coheres with and allows the space to deconstruct my own lived experience as a volunteer educator within an American state prison through the use of a layered dialect auto-ethnography. Thus, using the method of critical reflexivity, I analyze the direct benefits I have received as a consequence of my time as a volunteer educator in a correctional facility in comparison to the incarcerated students who attended and completed our class.

Lastly, I utilize a feminist methodology to analyze how institutionalized hierarchies of power not only sanction inequality but also fuel inequality by reinforcing the concept that not only are the incarcerated population viewed as a monolith who deserve less than equal treatment but also not explicitly acknowledging the positive impact and valuable contributions that incarcerated student populations provide to people both within and outside of the carceral system.

SEX AND GENDER DEFINITIONS WITHIN THE PRISON SYSTEM

Within the framework of this thesis, I use a feminist lens to examine the topic of women's incarceration. However, within the criminal justice system, there have been distinct differences in the meanings of the terminology used in comparison with the field of women and gender studies. Within the field of criminal justice and the incarceration process, the terms woman, women, and female have been and still are used interchangeably. However, within feminist theory, the terms woman, women, and female in relation to 'sex' and 'gender' have different meanings for different theorists, that continue to spark different perspectives and debates. However, the fluidity and continuation of growth surrounding such definitions not only within but also outside the field of feminist/ women and gender studies continue to promote an intersectional and inclusive narrative that challenges the traditional notion of binary sex terms.

The term woman or women is most often understood in terms of biological or physiological characteristics that determine the 'sex' of a person. In contrast, the term female has

often been associated with 'gender' that denotes the social role, identity, or behavior of a particular person. However, historically, feminism has used the term "woman" as a gender term; whereby gender is defined as a process, the product of a social construction that is determined by social institutions, policies and practices and is not defined by sex. (Acker, 1990,1992,) (Britton,1997a, 2000,2003), (Pierce,1995), (Williams,1995).

Feminist scholars began to tease apart and appropriate the terms sex and gender in the late sixties and early seventies following distinctions made by psychologists such as Robert Stoller⁷ in 1968. Sex and gender were used as a way to distinguish that many differences between men and women were, in fact, socially produced and, therefore, changeable. Moreover, the distinction of gender as a social and, therefore, alterable was seen as a way to end women's inequality through the creation of a genderless society (Rubin, 1975, p. 204).

Within the criminal justice system, the notions of sex and gender are interrelated within the study of women and crime (Mallicoat, 2019, p.2). Therefore, when referring to biological sex in regard to the criminal justice system, we can note the sex category of an inmate determines the categorization of placement within an institution such as prison or jail. However, within the literature, the institution may be referred to by what is commonly understood as a gender term such as female or prisons or jails or interchangeably as a women's prison or jail.

Moreover, gender that is socially constructed and at its most basic incarnation is used to describe characteristics, has been used within the criminal justice system to describe the traits of criminality and the women themselves as masculine due to crime being understood for its androcentric nature and therefore in opposition to traditional gender roles. The criminalization of men and women can be correlated to the social construction of such gender roles and the constructions of the 'inmate' identity once incarcerated. Sex, gender, genderless policies, and narratives have all affected and continue to affect the lives of women within the criminal justice system.

⁷ Robert Stoller introduced the term gender identity and published the book *Sex and Gender: On the Development of Masculinity and Femininity* in 1968

FEMINIST METHODOLOGY

Feminist theory is a diverse discipline that includes political and social thought; it requires extensive critical analysis at every stage of the research process, it has the ability to create a more coherent and inclusive framework, and thus allows for voices of **The Perryville Collective** to be embedded throughout the thesis. The roots of theoretical development can be traced to the global women's movements of the 1960s and 1970s. Within this historical movement, women began critical analysis within the academy, with a focus on the relationships of power that governed the female existence while simultaneously ignoring the female experience.

Feminist analysis requires me as the researcher to deconstruct and unpack subjects that are rendered invisible and is often missing from existing accounts of social and political reality, in this instance incarcerated women. (Weyland, 2016). Moreover; the reluctance to use feminist theory and research methods often results in the perpetuation of male dominance and interlocking oppressions that can negatively affect both the researched and the researcher. The use of Feminist methodology accedes to produce an inclusive narrative that enables a depth of inquiry that poses not only previously unasked questions but also provides comprehensive answers. Therefore, the use of feminist methodology within my research process can pose, answer, and analyze the subject of female incarceration due to its synoptic framework.

Moreover, many current feminist scholars are engaged in the process of expanding the theory of intersectionality to reflect intersectionality as a continuum rather than pertaining to one concrete definition (Mehrotra, 2010) Using intersectionality as a continuum as a tool of analysis would augment not only the deconstruction of structural oppression in relation to race, class, and sexuality but also promote the engagement of participants in all spheres of research. For incarcerated women, this can be a significant avenue towards self-efficacy.

REFLEXIVITY AND POSITIONALITY

Given the oppressive nature of the carceral system, empowering incarcerated women requires outsiders to engage in the constant practice of reflexivity by examining their own

positionality. This process is essential when implementing research methods that are based in traditional practices such as ethnography that often place knowledge production squarely within the academy and were focused on 'data' collection through observations of a population rather than the co-generation of knowledge with the community. Reflexivity involves a "radical consciousness of self in facing the political dimensions of fieldwork and constructing knowledge. This is possible in part by critically examining my own social situatedness in terms of gender, race, class, and other axes of social difference with respect to others. (Nagar, 2017, p. 82) I acknowledge that my thesis is based upon my experience within a specific state-run female correctional institution within the United States. However, my practical prison teaching experience provides a constructive context for this project.

Moreover, within the prison setting, I have to acknowledge my privilege, my privilege of freedom to enter and exit freely from an institution where many of the students will never leave. I also acknowledge my white, middle-class, Eurocentric, academic status, each descriptor allows me a level of access due to the relation to power in the usonian context not only within the prison but also to the students and their lived experiences. It is in the location of the prison classroom where the ability to critique my positionality not only when teaching but also when writing about my experience as reflexivity becomes a vital tool due to the position of power I hold as a teacher within the prison classroom. As researchers need to proactively reflect on ways in which demographic and locational positionality affect access to research [...] and the possible effects of such positionalities on data generation and analysis (Schwartz-Shea, P., & Yanow, D. 2012, p. 68).

Prison education occurs in a space where there is often no choice.

As an educator I do not just enter the prison classroom, I am entering the prison system. Within this location, I understand that I occupy a status of outsider-within⁸ - I am not under the control of the prison; however, I have to abide by all of the rules of the prison. As a woman, I am

⁸ Coined by Patricia Hill Collins and developed in her book *Fighting Worlds: Black Women and the Search for Justice*, the term was originally used to describe the location of individuals find themselves in the border space between border groups: that is they do not have clear membership in anyone group.

often entrenched in a male-dominated hierarchy where I relinquish many of my outside privileges, and I often antagonize correctional officers with my presence. It is through the process of self-reflection that allows me the space to understand and realize that for many, the presence of a college educational specialist is a source of frustration and unfairness that has the possibility to lead to problematic and dangerous events that impact not only myself but also the students.

However, the use of reflexivity and positionality is not a singular simple process that guarantees an 'accurate' representation of either the experience, the person, or the population. Therefore, an "individual researcher must not only engage with reflexivity and positionality on the personal level, but she must also examine the institutional, epistemological, ontological, ethical, and political intersections to create an interrelated approach to reflexivity and positionality." (Nagar and Geiger, 2007, p. 82). This, in turn, requires an understanding by the researcher that there can be and most likely will be multiple views situated and rooted in different epistemological positions forcing positionality to integrate frameworks that allow a space to not only examine the tension, conflicts and contradictions within the field, literature but also in oneself. (Nagar, 2014).

Therefore, within my thesis, I attempt to challenge traditional academic norms that dominate the standards of academic productivity and write in the form of a blended autoethnography while incorporating and acknowledging the collective, collaborative, and cogenerated knowledge that was required to complete this project. I am inspired by and aim to partake in the call to action by Nagar, who explains:

Processual reflexivity and crossing borders with situated solidarities require openness to rethinking dominant standards of academic productivity. Orchestrating such a shift entails challenging traditional academic norms that inhibit collective and collaborative research -except in the classroom [...] and caution graduate students and early career academics against pursuing intellectual interests that coalesce around political concerns, issues, people, and modes of analysis that challenge institutionalized ways of knowing. (Nagar, 2014, p. 89)

Moreover, I hope to produce a creative autoethnographic work that also provides a space for critical dialogue that includes acknowledging the cogenerated knowledge and artwork of **The Perryville Collective**.

METHODOLOGY

The women who are incarcerated within *Perryville* are highly constrained from telling their own stories or showcasing their own creations. Their harsh reality not only motivates this thesis, but also helped determine the methodology I employ: autoethnography.

Within this thesis I use autoethnography as reflexive methodology whereby the researcher and the research are one, however, I also use the process of rhizomatic conceptualization throughout the autoethnographic approach to provide the framework for the research inquiry. The 'data' within the autoethnography is based upon my experiences as a volunteer educator within the American prison system and includes my thoughts, eventualities, and reflections that are analyzed through an iterative cycle. Due to the creative nature of this thesis, 'data' are represented through a series of concepts, including art, poetry, photographs, and prose. The data however are not mine alone. **The Perryville Collective** projected their lived experiences, which were going to be showed as an immersive event in the form of an applied project, however in this form **The Perryville Collective** could not be acknowledged as co-creators. Therefore, I chose to write the thesis to formally acknowledge our collaboration.

Due to the collaborative nature of the thesis my role within the project is fluid; my autoethnographic voice provides a curatorial narrative that oscillates between my institutional and personal voice that interweaves with the voices of **The Perryville Collective**. The effect of the fluid narrative is twofold; firstly, it allows for multiple sites of positionality enabling me to bridge the gap between my academic and activist self, allowing me to encompass both spaces resulting resistance and participatory action. Secondly, and most importantly, the thesis changes the traditional dominant narrative of the carceral system and transfers the narrative of prison from

traditional site of institutional power to the lived experiences and voices of **The Perryville Collective**.

Autoethnography can be traced to multiple sources, including scholarship by women of color and third world feminists. Furthermore, autoethnography challenges the use of women as a universalizing category and pluralizes feminism (Behl, 2017, p. 584)

The use of this process is essential within my thesis as although each person involved within the project is connected because of their experience with the American carceral system, each member of **The Perryville Collectives'** identity and experience is not one and the same.

Moreover, feminist scholars utilize autoethnography because it provides the space for oral traditions, narratives, storytelling, biography, and testimony to give voice to marginalized experiences (Behl, 2017, p. 587). Thus, validating the voices of **The Perryville Collective** as legitimate and valid within the academic sphere. Within the research, the autoethnographic process is used in an attempt to shatter the illusion of expertise and the divide between the researcher and the researched, thus moving away from traditional academic writing and illuminating those things we normally ignore (Dauphinee, 2010, p. 809). Moreover, it is this process that allows us to work as a collective and honor each voice as equal rather than through a limiting hierarchal system.

Within the autoethnographic account I use a curative process that has enabled me to distinguish between the three voices that are interwoven throughout the thesis, that of the academic voice, the collective voices of **The Perryville Collective** and the activist voice. This process was developed as my initial project transformed from an applied project to a traditional thesis and needed to incorporate and create a space to mediate the language between theory, lived reality, and art.

Within the art piece *Liberation Through Incarceration*⁹ (see Chapter Six) centers the voices of **The Perryville Collective** in their own words through their own understanding of

⁹ *Liberation Through Incarceration* is the named coined and given by The Perryville Collective to the art worked that was created for and by the Collective that is featured in this thesis.

themselves, however within the traditional thesis the academic voice not only leads but is also omnipresent in the work. Taking inspiration from the lived experiences of incarceration with the purpose of re-centering **The Perryville Collective's** voice I curated their narrative's through color and art, this was an active choice made when reflecting on the artistic process outside of the confines of prison. **The Perryville Collective** often described to me their love of the artistic project as their existence inside prison was devoid of color and stimulation through all aspects of their lives, therefore the colors of **The Perryville Collectives** voices not only draw the readers eyes, but also complicate the representation of incarcerated women.

The academic voice provides the historical overview, touches upon the known scholarship surrounding women's incarceration and highlights the institutional "outside" voice that comments upon and has power over those on the inside. This highlights the tensions within the narratives due to relationship to power, complicates often simplified binary notions such as good verse bad, and allows the space to enact the activist voice. and enable change.

The activist voice is also permeated throughout the thesis by color, as an act of solidarity with The Perryville Collective the activist voice is curated in the color orange. However, the color orange also establishes the institutional link between education, policy, and the carceral system creating a sphere for a direct call to action that is not based on traditional policy changes but on change through small individual acts that create transparency within the carceral system. However, the activist voice is secondary to the activism of the artwork itself.

Liberation Through Incarceration appears throughout the thesis in the form of the written word, as photographs, and as pedagogical practices. It exists as a method of scholarship, survival, as activist work, and complicates what the role of the scholar is. It is the methodological process based in feminist inquiry and pedagogy within an interpretivist framework that has enabled this project to transform, grow and exist. My methodology has allowed me to situate myself within the project, to remain personal within the project, and has encouraged the collective engagement and inclusion of multiple voices and an emphasis on the ethical schema that has allowed such a project to become possible.

Through feminist methodology we were able to create *Liberation Through Incarceration* and **The Perryville Collective**, we were able to represent ourselves as who we were, who we are, and who we believe we are to be.

CHAPTER 3

LITERATURE REVIEW

I grew up with a stepfather, I always felt picked on by him. His reasoning, I had to be toughened up, among other things a child should not have to go through. Growing up I never really knew what love was. All I knew was violence, mental, physical and verbal mostly from my mother. I lived an unsheltered life of brokenness; my birth father left me and didn't care. I was alone in the world surrounded by adults who were supposed to love me, but they loved drugs and danced with death daily.

□ Perryville Collective 2019

THE CRIMINALIZATION OF WOMEN AND THEIR PATHWAYS TO PRISON

The criminalization of women can be linked not only to Foucault's theory of the Creation of Delinquents¹⁰, but also Silvia Federici's argument of Primitive Accumulation¹¹. Thus, simultaneously creating a framework for women who commit crime to become not only deviant but also disposable. Although the criminalization and control of women is not a modern phenomenon and can be traced historically (Ward et al, 2016) the recent rise of the mass incarceration of women with the American Carceral system is recondite. The recent increase in female incarceration has in part been fueled by changes in political policies that ignore the impoverishment and violent victimization of marginalized women (Wilson and O'Brien, 2017) and focuses on punitive punishments that further victimize and oppress women due to the abjuration of their lived realities.

¹⁰ Foucault theorizes that the delinquent was created by the overarching carceral system that operates by integrating control, observation, isolation and the human science by way of creating knowledge. The delinquent, who was categorized as "abnormal" and is replaced by way of the concept of the "prisoner" is set apart from "normal" society was created as a response to the danger felt by high society in the nineteenth century. Illegalities became tied up in relations between social classes, which led the administrators of society to transform these conflicts of illegality into the concept of the underclass. In turn, the delinquent did not have to break a particular law, however, the delinquent was part of a group whose very existence implied illegality and crime.

¹¹ Primitive Accumulation occurred when divisions and differences were created within the working class. Hierarchies were built upon gender, race, and class, creating a system where women were able to become disposable. Thus, resulting in the rise of the female delinquent, who was and still is isolated and rejected by her own society.

In rebuttal to the pervasive gender-neutral framework of the criminal justice system that observes the male narrative of criminality as the standard (Belknap, 2015) feminist criminologists have begun to examine gender differences within criminality that emphasize the causation of female offending. The pathways approach is used to critically examine gender differences that correlate female criminal behavior with the lived experiences of women who are and have been incarcerated (Wesley and Dewey, 2018).

One of the most common factors among women offenders is childhood trauma in the form of physical and sexual abuse (Belknap and Holsinger 2006, Bowles et al. 2012, Browne et al. 1999, Chesney-Lind and Rodriguez 1983, Gilfus 1992, Ritchie 1996). Physical and sexual abuse is the most common; the definition of childhood trauma also includes events such as mental illness, parental desertion, addiction, imprisonment, and the death of a close family member.

Although such events can also happen to men and boys, it is the effects of victimization that are gendered and impact women differently (Wesley and Dewey, 2018). Women who have been abused are more likely than their male counterparts to engage in a form of survival that encompasses criminalized victimization, (Chesney-Lind 2002), (Wesley, Dewey, 2018) that in turn creates a pathway for women that is summarized as a variety of negative, early childhood experiences that can lead to juvenile delinquency, adult offending, and adult victimization¹². Victimization and trauma frequently lead to self-medicating behaviors, which are proponents of involvement with the criminal justice system. Thus, the complex and intersectional lived experiences of women that are so often devoid of criminal justice policies highlight how the ungendered nature of the criminal system can negatively impact women.

Mass policy changes such as the War on Drugs highlights how using a one size fits all system to tackle a multifaceted societal issue has consequences that are still impacting America today. For example, the enforcement of mandatory sentencing laws, truth sentencing, and three-strikes laws passed during the War on Drugs did not consider the offending patterns of

¹² Scholars of note that refer to the boundaries between women's victimization and women's offending are as follows; Bellnap 2015, Wesley 2006, Chesney-Lind and Pasko 2004, and Owen 1998.

perpetrators. Unlike criminality of the past, drug offenses are considered mainly ungendered regarding the state and its sentencing practices. Mandatory sentencing laws were imposed as a deterrent; therefore, mandatory sentences do not reflect the seriousness or dangerousness of a crime in relation to the sentence that is passed down, or the intersectional experience of women in relation to criminality (Ward et al., 2016). Policies such as the War on Drugs created a framework where women and girls are more vulnerable to arrest compared to their male counterparts.

My Father lost his life when I was a child, a few years later I started to experiment with drugs. I graduated high school and went to college, I started using drugs recreationally, but I developed an addiction. My addiction landed me in prison for two years, I got out, but here I am again for a lot longer this time, but this sentence is giving me a second chance at life.

- Perryville Collective 2019

The increased vulnerability of women being arrested and then convicted in regard to drug-related crimes stems from not only women being either related to or romantically involved with drug dealers (Merolla, 2008) but also sanctioned pressure placed upon women to provide information to the police. The use of conspiracy laws to coerce women to provide information is often used as minimum mandatory sentences are embedded within the prosecution framework of drug policies. Even though large corporations that have been used by drug traffickers are exempt from the same conspiracy laws (Marez, 2005).

In 1994 Kemba Smith¹³ was sentenced to twenty-four years in prison for her participation in her partners' drug activities. She was 24 years old, six months pregnant and had been in a relationship with her partner for four years. Smith tried to leave her partner many times due to physical and emotional abuse; she feared for her life and the life of her unborn child. Smith had met Peter Hall when she was a teenager and a college student at Hampton University; Hall was

¹³ Kemba Smith's story was featured as part of the Sentencing Projects Women's stories series www.sentencingproject.org/stories/kenba-smith/

eight years her senior-and involved in a \$4 million-dollar crack cocaine ring. Once Smith became aware of whom she was involved with it was too late.

When Peter Hall was murdered, Kemba Smith was arrested and held accountable for the total amount of drugs in Peter Halls conspiracy charge. Due to mandatory minimum sentencing laws, the court was unable to consider Kemba Smith's lived reality, therefore despite being a first-time and non-violent offender who was pregnant, Smith was sentenced to 24 years in prison.

Within the broader societal context, women are viewed as double deviants¹⁴ pertaining to their drug use and convictions. This is due to drug use being perceived as a male behavior; therefore, the women who fall foul to addiction and drug violations are not only guilty of breaking actual laws but are also viewed as having broken traditional gendered societal laws (Morell, 2008). Moreover, when women violate traditional hegemonic conceptions of womanhood, they are more likely to be judged more harshly by society and receive harsher sentences if judged by a jury of their peers (Heidenson, 2010) (Heidenson & Silvestri, 2010).

However, the War on Drugs is just one way to highlight the interconnected factors that often lead to women's involvement with the Criminal Justice System in America. In a study conducted by the Prisoner Reentry Institute at John Jay College of Criminal Justice that was commissioned by the New York Women's Foundation that examined women's pathways to jail in New York City and who were specifically incarcerated at Rikers Island found that five factors were empirically linked with women who entered the criminal justice system;

1. Trauma and Abuse: Sexual, physical and emotional abuse suffered at the hands of family members and within relationships are strong themes in the lives of female offenders.
2. Mental Health and Addiction: Many women who enter the criminal justice system are found to have co-occurring disorders with a high rate of women suffering from substance abuse and a form of mental illness.

¹⁴ Double deviance refers to the violation of not only the law but also conventional social norms/laws of womanhood that result in becoming judged and treated more harshly as crime is understood in the gendered context as a "male". Lloyd, A. (1995),

3. Relationships: Women are more likely than their male counterparts to become involved with criminality due to their intimate or familial relationships.
4. Poverty and Homelessness: Economic marginalization and homelessness increase the likelihood of criminal behavior¹⁵. Many women who become incarcerated are disconnected from conventional foundations such as education, employment, and secure familial ties, thus become inveterates of criminal behavior.
5. Caregiver Responsibilities: Women are more likely than men to be primary caregivers within a family unit. When family responsibility is combined with poverty it can heighten the risk of involvement with the criminal justice system. (Women Injustice, 2017. rep)

The high rate of incarceration within the United States can be examined through a multitude of lenses however when we examine reform movements concerning gender the function of the criminal justice system as a form of control through the utilization of punitive prohibition laws, and a moralistic stance is most recognizable in regard to women. However, by highlighting the issues in a gender framework, this does not mean that in turn, the justice system is meeting the needs of incarcerated men, the justice system is not meeting the needs of anyone including men, women, non-gender conforming populations and those who are incarcerated by proxy¹⁶. (Oliveira and Wilkey, 2017).

With limited access to resources, including education and health services, women become revictimized by the penal cycle. Thus, the complex and intersectional lived experiences of women that are so often devoid of criminal justice policies highlight how the ungendered nature of the criminal system negatively impacts all of the incarcerated population regardless of gender rather than reframes the criminal justice system as a system of equality.

¹⁵ Bloom and Covington, 2002: *A Theoretical Basis for Gender-Responsive Strategies in Criminal Justice*

¹⁶ Referring to those who are not literally incarcerated but are serving a sentence with a loved one and suffering as a result of the judicial system.

THE RISE OF FEMALE INCARCERATION WITHIN THE AMERICAN PRISON SYSTEM

The United States of America incarcerates more people than any other country in the world. Although the precise number is difficult to calculate approximately 2.3 million people are incarcerated in a combination of 1,719 State Prisons, 102 Federal Prisons, 1852 Juvenile Correctional Facilities, 3,163 Local Jails, 80 County Indian Jails, Military Prisons, Immigration Detention Facilities, Civil Commitment Centers, State Psychiatric Hospitals and Prisons located within U.S territories at the cost of 182 billion dollars per year (Sawyer, 2018). Mass incarceration and its effect on society are one of the most fragmented systems to track. This is due not only to the vast numbers of people entering the system daily but also due to the unaccounted devastation; the criminal justice system has on the families, friends, and communities of the incarcerated.

Although the agencies involved within the framework of the Justice System collect extensive amounts of data, data collection often pertains to hard data such as age, weight, or the classification of crime a person has committed and does not consider systemic or causal impetus of crime. Moreover, the Bureau of Justice Statistics (BJS) collects data on drug offenses; however, the BJS does not collect data on the destabilization of over-policed communities that often results in limited access to education and employment, thus feeding the prison pipeline. This is not to say that data collection cannot have significant findings.

The category of gender within the prison system has shown a significant change within the past twenty-seven years. From the year's 1980 to 2017, the population of incarcerated women within the United States has risen by more than 750% from a total of 26,378 in 1980 to a total of 225,060 incarcerated women in 2017 (Porter et al., 2019). Moreover, the number of men incarcerated within the United States Judicial system is higher than that of their female counterparts, the rate of growth for female imprisonment has been twice as high as that of men since 1980. As of 2017, there were 1.3 million women under the supervision of the criminal justice system (Porter et al., 2019).

The rise of women within the criminal justice system can be directly correlated to the political climate of the 1980s that saw the expansion of law enforcement efforts such as The War on Drugs¹⁷ and Broken Window Policing¹⁸ that in combination with stricter sentencing laws had a detrimental effect on women. (Neuville & Vera Institute of Justice, 2016), (Coyne and Hall, 2017). Moreover, this has resulted in harsher sentences for women who did not pose a threat to public safety. According to a report conducted by the National Research Council, the change in the style of policing in The War on Drugs widened the scope of conviction to include low-level offenders and possession charges.

Due to these changes, women are more likely to accept a plea deal to remain out of prison; however, they are more likely to be arrested again due to failure to meet the conditions of their probation. Conspiracy Laws¹⁹ were developed to create even more stringent sentences for people involved in the drug trade. For many women, the expansion of drug conspiracy laws resulted in receiving equivalent sentences to the manufacturers and distributors of the illegal drug trade even though women often play minor roles. Moreover, the War on Drugs sparked the most recent rise in the criminalization of women that persists within the United States of America to this day.

¹⁷ In response to rising drug consumption, the United States began passing legislation criminalizing the production, sale, and use of drugs and instating progressively harsher punishments for violating these laws. Former U.S President Richard Nixon gave a now infamous speech in 1970 in which he deemed drug abuse "*America's Public Enemy No. 1*" and officially began the "War on Drugs" Nixon emphasized law enforcement as a means to control drug abuse and began foreign policy efforts aimed at reducing drug supplies. This approach continues to define American drug policies to this day and is criticized for its racial bias that feeds the school to prison pipeline and over policing of minority communities.

¹⁸ A form of policing based on Broken Window Theory that formulates visible signs of a crime such as a "broken window" and civil disorder create environments that encourage further crime that progress into more serious criminality. The theory suggests that policing methods that target minor crimes such as vandalism, public drinking and minor infringements help to create an atmosphere of order and lawfulness. Broken Window Policing was popularized by Rudy Giuliani in the "Clean up" of New York city and was introduced as a theoretical concept in 1982 by social scientists James Q Wilson and George L Kelling.

¹⁹ Criminal conspiracy is defined as an agreement between two or more people to commit a crime or to perpetrate a criminal act. Conspiracy crimes that are federal can include conspiracy to engage in criminal activity such as money laundering, conspiracy to violate federal laws, or conspiracy to manufacture drugs or weapons. Conspiracy charges in State court are similar but include more crimes that give rise to state conspiracy charges. While intent is the key in federal cases only general intent to violate the law is necessary to violate the law at the state level. This translates to proof the defendant agreed to engage in an illegal act rather than proof of an actual violation of the law.

Like a lot of us here I had family issues as a kid. As a teenager I had two true loves: my boyfriend and drugs, I tried to escape them both, but it didn't work out. Love and ignorance landed me a big case, now I am here working towards my second chance.

□ Perryville Collective 2019

When we hear the voices of women who are incarcerated, societies often simplistic narrative surrounding those who enter the prison system as 'bad' becomes obsolete. Examining the voices of incarcerated women allows us to analyze the complex and intricate ways that not only the justice system but also other institutions overlook and therefore participate in the criminalization of women. How are social services, educational services and health services overseeing the behavior of young women within our society? Is violating the specific traditional gendered norms of femininity punished by all institutions not only the prison system? If a teenage girl is actively involved in drugs, and relationships is she less deserving than that of a teenager who is not? Rather than engaging with children who are exhibiting risky behaviors that could negatively impact their lives, the voices of women and girls go unheard by the very institutions that are supposed to protect them.

Paradoxically, among those who have been incarcerated for crimes classified as violent offenses, seventy percent of women had been convicted of simple assaults in comparison with fifty-five percent of male inmates. The link between the high level of simple criminal charges²⁰ omitted by women reflects the vulnerability of a disenfranchised population that includes low socioeconomic status, dependents, lack of education, and significant histories of sexual and physical abuse. (Ritchie, 2010) (Kim, 2003) (Greenfeld, & Snell, 1999, p.2).

I grew up always wanting to be accepted, I would always believe what people said whether it was right or wrong, I was never accepted, not even by my family, I was lost and I was angry and I ended up in prison with a life sentence.

□ Perryville Collective 2019

²⁰ Simple Criminal Charges are defined as property crimes, simple theft, shoplifting, and trespassing.

As each member of The Perryville Collective shared their stories, their voices enhanced the academic record. Through each voice we are able to share intimate experiences that paved and ultimately secured their pathway way to prison. We know that incarcerated women face a multitude of complex issues that they are often trying to navigate without access to resources such as mental health care, education and financial assistance. Furthermore, why if we know through data and through the lived experiences of incarcerated women that this is true, how and why as a society do, we continue to imprison women at such an alarming rate in the most affluent country in the world?

- *Volunteer Educator 2019*

As with other trends of imprisonment, the number of women who are serving life sentences is now increasing at a higher rate than men. As of 2017 one in every fifteen women in prison is serving a life or virtual life sentence²¹ (Nellis, 2017) Life imprisonment for women has increased far more rapidly than the incarceration rate for women convicted for violent crimes. From 2008 to 2016, there was only a two percent rise in the female incarceration rate for violent crime across the United States in comparison with a twenty percent increase over the same eight-year time period for women serving life sentences. When the data is directly contrasted with the male prison population, the number of women serving life sentences without the possibility of parole increased by forty-one percent in comparison to men at a rate of twenty-nine percent.

Furthermore, when making a gendered comparison, women who are serving sentences for the most violent offenses are more likely than male prisoners to have murdered or killed someone that they have a) had an intimate relationship with b) were an intimate partner of or c) they were a relative. of (Kim, 2003), (Busch, 1999), (Beck et al.,1995). However, without the lived experiences of women I argue the data cannot be truly understood. Each woman who shared their story that involved the murder of another human being, had been through harrowing experiences previous to the crime being committed. According to Thomas and Zaitzow (2013)

²¹ A virtual life sentence is defined as a sentence that has a minimum of fifty years or more to be served in prison before the possibility of parole.

Incarcerated women are often called the forgotten inmates, however **The Perryville Collective** highlight that they were also forgotten on the outside too. Each woman had asked for help, each woman had been abused, each woman did not have access to health or social care. Each time they asked had not been heard. The consequences were and still are devastating for all involved.

I was arrested for the first time in 2006. I lost my mind and he lost his life, I am now serving a life sentence without the possibility of parole

□ *Perryville Collective 2019*

My father was unstable, he beat me, he raped me, and made me give my daughter up for adoption. I didn't know if I could go on

□ *Perryville Collective 2019*

Reformists within the criminal justice system who have developed research on female incarceration recognize the importance of women's lived experiences as a way to understand and address women's involvement with the criminal justice system. Rather than push for a gender-neutral component to facilitate equality between incarcerated populations, criminal justice theorists propose a gender-responsive framework that addresses differences needed in the care and response to incarcerated populations (Bloom et al., 2002). The four overarching theoretical proponents for addressing the specific needs of incarcerated women are;

1. **Pathways Theory:** The Pathways theory adduces that women's criminality is often linked to a pattern of survival of traumatic and abusive events that often lead to addiction and poverty. Key issues driving behavior that leads to the criminal justice system are histories of personal abuse, mental illness tied to early life experiences, substance abuse, and addiction, economic and social marginality, homelessness, and

relationships²².

2. Development of Relational Cultural Theories: RCT posits that women who have contact with the criminal justice system often share a background whereby safe and trusted childhood relationships were not formed. Moreover, rather than feeling safe and protected as children, women who are incarcerated were more often disconnected and violated by adults rather than protected. As self-worth is developed through connections, women who are unable to form "healthy" relationships often commit crime for people they feel are important to them²³.

3. Trauma Theory: Trauma Theory proposes the trauma experienced by many women in the form of sexual, emotional, and physical violence overwhelms the ability of coping mechanisms. This can impact women's physical and mental health, often leading to concurrent addiction and mental health issues resulting in criminalized behaviors²⁴.

4. Addiction Theory: Addiction theory recognizes that substance use is impacted by a variety of personal and environmental factors. When examining substance abuse through the lens of incarceration, the physical, emotional, and psychological trauma that is often reported in many cases is ongoing and compounds criminality. In recognizing that addiction does not happen in isolation, addiction theory concludes that a holistic health model of treatment and a behavioral health recovery management model is needed for treating disease and is most effective, especially as a tool to reduce recidivism²⁵

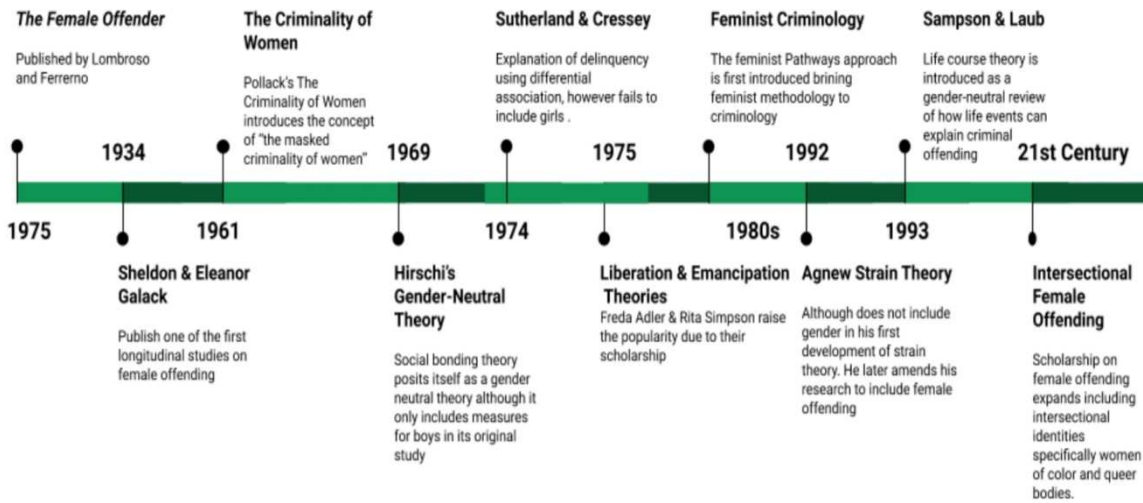
²² Pathways Theory as theorized and developed according to Bloom and Covington 2008

²³ Development of Relational Cultural Theories as developed and described according to Covington, 1998

²⁴ Trauma Theory as theorized and developed according to Bloom et al., 2002

²⁵ Addiction Theory as conceptualized according to O'Neil and Lucas, 2013

Figure 2. Timeline of Female Incarceration Theory²⁶



The construction of the female prisoner is intertwined with the denial of her femininity; moreover, when a woman commits a crime, she is in juxtaposition of her heteronormative constructed gender identity of socially mandated passivity and therefore, must be punished accordingly. This is direct opposition to the gendered identity of the male inmate who embodies the gendered notion of hyper-masculinity and violence as an inherent trait of the male inmate. Angela Davis supports this theme in her book *Are Prisons Obsolete* (Davis, 2010) by focusing on not only the rise in the female prison population but also the gendered differences of treatment within the prison systems. Davis argues that views of gender suggest that men still operate within the confines of "normal" male behavior, while "the fallen woman" is beyond moral recuperation and can be treated accordingly (Davis, 2010).

Moreover, female inmates are often devoid of an intersectional understanding and are not seen or understood by the majority. Therefore, the public is not aware of the paradoxes of

²⁶ Trickey, H. March 2020, Timeline of Incarceration Theory [Google Slides] Scottsdale, Arizona. Data retrieved from (Mallicot, 2019, pg 99)

²⁷ Orange is the New Black is a Netflix series that is based on Piper Kerman's memoir, *Orange is the New Black: My Year in a Woman's Prison*. The memoir explores Kerman's experience in a minimum-security federal prison. Orange is the New Black expanded to over eight series and became Netflix's most watch original show.

female prisoners as mothers, as women with reproductive rights, and as women in general. **But why? Why does committing crime make you devoid of humanity?** (Law, 2012).

AS MOTHERS

In 2010 2.4 million children within the United States of American had a parent who was incarcerated. Ninety-two percent of incarcerated men reported being fathers, while eighty percent of women reported being mothers (Sawyer & Bertram, 2018)

However, prior to their incarceration, sixty-five percent of women reported being the sole providers and carers of their children compared to twenty-eight percent of men who reported that they lived with their children preceding their incarceration (Law, 2009). However, many believe this number could be higher than the recorded numbers because law-enforcement agencies are not required to gather specific information on prisoners' children, and many women fear that they will lose their children to the child welfare system if they disclose their children's existence to law enforcement, therefore no disclosure is deemed a safer option for women than the services provided to protect their children. (Halter, 2018).



When societal gendered expectations are incorporated into the parental debate surrounding incarceration, the gender lens once again shows a harsh disparity not only in expectations but also in treatment. The moral judgment surrounding women who go to prison extends to the perception of their capability as mothers: women prisoners are seen as incapable of being good mothers (Law, 2009, p. 44). Prominent prisoner rights advocate Karlene Faith whose work was focused on women and incarceration argued that the lack of support and assistance for incarcerated women stemmed from the notion that no woman had used drugs, worked as a prostitute, or otherwise shown 'deviant' or criminal tendencies could be viewed by society as a 'good' mother (Faith, 1993).

²⁸ Image 2. The Perryville Collective (Artist), 2019, Pink Baby Foot [Photograph] Trickey. H, Scottsdale, Arizona.

In 1997 the federal Adoption and Safe Families Act (ASFA) was passed that reduced the time in which a child remained in foster care and became eligible for adoption due to the termination of parental rights. Under ASFA, if an incarcerated parent does not have contact with their child for six months, they can be charged with abandonment and lose parental rights. If a child is in foster care for 15 of the last 22 months the child welfare agency is required to file a petition to terminate parental rights, ASFA does have any regulations in place to facilitate or maintain contact between an incarcerated parent and their children in state or federal prison²⁹. Once parental rights have been terminated, parents have no legal relationship with their children.



Parents are no longer permitted to have any contact with their children. . One of the main barriers between incarcerated mothers and their children is the physical distance that is often between them.

³⁰ Although there has been a dramatic rise in female incarceration, most states still only have one female facility that is located in a rural area. Moreover, maintaining familial relationships can help children process an incarcerated parent's absence, ease family reunification, aid children's development, and decrease the risk of recidivism for the incarcerated parent (Pakseresht & Bellatty, 2019). However, the criminal justice system has upheld the 1987 Pitts v. Meese ruling that a prisoner has no right to be in any particular facility and can be transferred according to the institutional need (Law,2009, p. 42)..

The cyclical pattern of women's incarceration is also echoed in the pattern to discourage parental relationships with incarcerated mothers. Poverty impacts the ability to maintain parental rights through the lack of visits either in person or via phone or video calls. Lack of familial ties that impact female incarceration also leads to disputes regarding the care of children combined with instability surrounding mental health, addiction, and homelessness previous to incarceration. Although male incarcerated parents also face the same issues, they are not

²⁹ Information retrieved from The Sentencing Project: Parents in Prison Fact Sheet

³⁰ Image 2. The Perryville Collective (Artist), 2019, Pink Baby Foot [Photograph] Trickey. H, Scottsdale, Arizona.

impacted in the same way. This is due to 90 percent of incarcerated men with children under the age of 18 reporting that their children were living full time with their mothers (Law, 2009, p. 42) while they were incarcerated therefore incarcerated men are much more unlikely to face the same complex parental issues surrounding custody as incarcerated mothers.

AS WOMEN WITH REPRODUCTIVE RIGHTS

In December 2017, the First Step Act was approved, citing that the Federal Bureau of Prisons was requiring wardens of female correctional facilities to not only provide free sanitary products but also increase the allocated number of sanitary products available to incarcerated women each month. However, according to formally and currently incarcerated women, the policy has not as yet has a positive impact on incarcerated women's lives. Jails are not required to provide adequate access to menstrual products to women; moreover, the effects of a lack of menstrual products upon women's health can be devastating.

Medical health issues arising from a lack of access from products can include reproductive tract infections resulting in adverse pregnancy outcomes. Women can become more susceptible to sexually transmitted infections; women have a high risk of toxic shock syndrome that can result in death or require a hysterectomy due to using tampons or other materials inserted within the body for a more extended period time than recommended. Also, the negative consequences of access to menstrual health care can impact people's mental health through feelings of helplessness, humiliation, and stigmatization.

However, reproductive health care is not just an oversight in regard to the provisions of menstrual products for incarcerated women. According to The American College of Obstetricians and Gynecologists (ACOG), Women's HealthCare Physicians Committee on Health Care for Underserved Women no federal or state mandates require correctional health facilities to obtain accreditation, furthermore, there is no organization to which correctional health facilities can be held accountable (ACOG, 2019). Women's health care needs are further complicated by high rates of sexual and physical abuse suffered by incarcerated women and girls. Female juvenile

offenders reported sexual and physical abuse rates as high as 92% within the state of California (ACOG, 2019).

Moreover, the additional funding required for female health care needs is often severely lacking as financing for correctional health care is dependent on legislative appropriations that are in direct competition with other prioritized needs. Once a person is detained within secure confinement, Medicare funding can no longer be used for care in adults or adolescents (ACOG, 2019). The American College of Obstetricians and Gynecologists created an extensive list of recommendations regarding the specific health care needs of women and girls who are incarcerated in 2012, which was reaffirmed in 2019, as yet the recommendations have not been sanctioned as a national standard of care for women who are incarcerated.

Image 3. Let It Flow³¹



AS WOMEN

Female offenders share many characteristics with male offenders such as socioeconomic level, age, and race (Thomas & Zatzow, 2003). However, studies that have focused on female inmates have shown that imprisonment not only impacts women more severely (Durham, 1994) but also women's social worlds within prison differ to that men. Most significantly are the

³¹ Image 3. Danielle Gilbert (Artist), 2017, Let It Flow [Poster Series] daniellekgilbert.com.

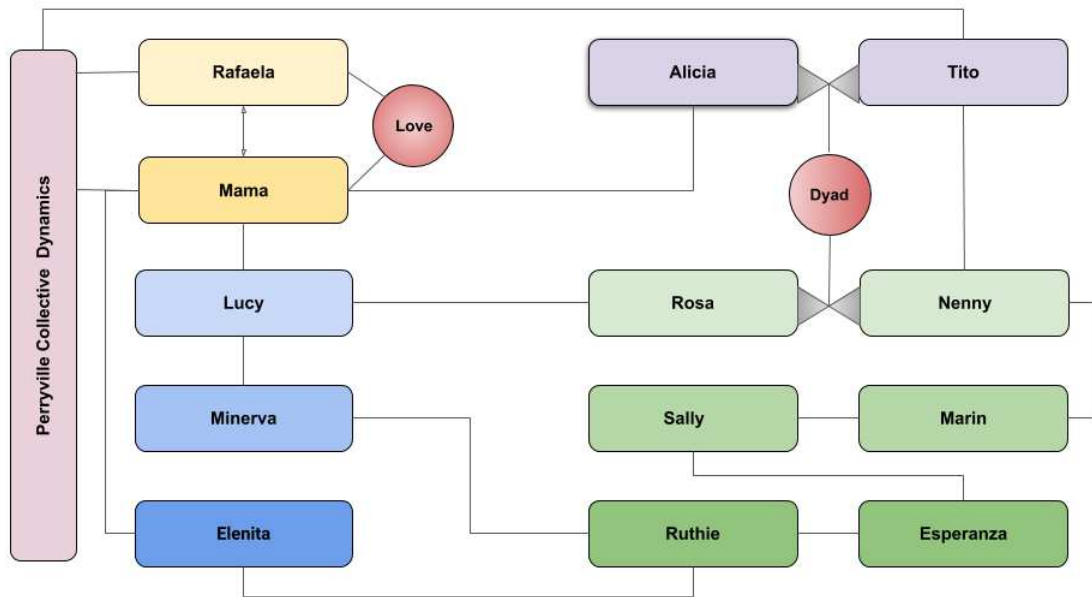
formation of relationships between women in comparison to men during their periods of incarceration.

Within the sphere of female imprisonment dyads and pseudo-families³² are created as a retort against the emotional deprivation that people face once they are isolated from their networks outside of the carceral system. The pseudo-family can take many forms; however, the most common relationship is that of the dyad mother and daughter relationship (Thomas & Zaitzow, 2003). Others may attach themselves to the family byways of classifications such as sister, aunt, and cousin. Having a pseudo-family creates a network within the prison system that allows a sense of security; if a person is sick, receives terrible news, or is being threatened, they have a group of people that they can rely on. Due to the gendered nature of socialization, the presence of pseudo-families within the female carceral system has been linked specifically to gender with a focus of women being socialized to concentrate their energies on familial relationships (Bowker, 1981) along with the essentialization of women's value enmeshed with the role of mother, wife, and nurturer.

Within **The Perryville Collective**, pseudo-family structures, long-term relationships and dyads were all present. The chart below outlines the dynamics within **The Perryville collective**.

³² Also known as state families (Zaitzow, 2002)

Figure 3. Outline of Group Relationships³³



(All pseudonyms were adopted from Sandra Cisneros The House on Mango Street)

Yellow = Long Term dependent relationship

Purple = Dyad Undefined

Light Green Dyad = Mother daughter relationship

Green = Pseudo Family Aunts, cousins

Blue = Only connected to group through friendships

The Perryville Collective are a dynamic, intellectual, and intersectional group of people who concertedly dismantle the homogenous stereotype of the incarcerated woman. Through our weekly meetings I listened carefully to disclosures of personal experiences and through close observations I was able ascertain and differentiate the complex and meaningful relationships within our collective. Our class began as many college classes begin, some students being skeptical and

³³ Trickey, H. March 2020, Outline of Group Relationships [Google Slides] Scottsdale, Arizona.

inquisitive, others heavily invested, and some, quiet and pensive. Students sign up for classes for a variety of reasons as a way to pass the time, a need to learn, a place to be quiet,

Because Women and Gender studies had the most colorful flyer

Women and Gender Studies requires participation, it is a subject that draws you in. In our first class I stated;

This is not for the faint hearted, Women and Gender Studies is like Pandora's Box, once you open it you can't shove it all back in.

As we progressed through our first semester the differences between **The Perryville Collective** and college classes began to show. **The Perryville Collective** were invested, they read everything, they were critically engaged with everything I provided, and I needed to be prepared. Inherent to women gender studies is the relationship to power. We were located in an environment where gender and power were explicitly used to dominate and control almost every aspect of the classes lives, moreover as we engaged further with the literature, we began to understand that power and control was not endemic to the carceral system. However, what was differential in regard to the women within the carceral system was the network of support, friendship and kinship that was able to flourish regardless of systemic oppression.

Within **The Perryville Collective**, some networks were already established, for example a dyad between 2 members of the group was verified as a long-term meaningful, loving, relationship. However, this was disclosed through a comparative analysis of personal relationships while incorporating gender-based violence. Moreover, as the weeks progressed and I garnered more trust within the group, the class began share how the readings that were provided became communal throughout the unit. Prison Education transcends the classroom. Our gender studies class was a true feminist movement, a synergetic experience facilitated by a network of relationships that eclipsed the harsh and sterile landscape of the prison itself.

Within the classroom we evolved, we shared space, ideas, practiced kindness and became **The Perryville Collective**. Beyond the classroom **The Perryville Collective** cared for,



34

taught, empowered, and inspired others not only on the inside but also beyond the razor wire.

The Perryville Collective – Definition - A network of support. Free from judgement, with room for each individual voice, acknowledgment of the lived experience as valid, a site of cogenerated knowledge, an environment of consistent kindness with a commitment to the empowerment of others.

³⁴ Image 3 The Perryville Collective (Artist), 2019, Rainbow Razor Wire [Photograph] Trickey. H, Goodyear, Arizona.

In order to survive in prison, the ability to adapt to 'prisonization'³⁵ can aid or abet a person's ability to serve their time. Women who are incarcerated are often deemed more emotional, manipulative, and difficult (Pollock, 1986) and are more likely to break the rules and are twice as likely to be written up for infractions than their male counterparts (McClellan, 1994). However, the punitive infantilizing of the female incarcerated population by the carceral system perpetuates the often-dysfunctional dynamics that many women have experienced in the outside world. Thus, the infantile treatment of women, the separation from their children, and the frustration due to incarceration combine to create an environment whereby incarcerated women are more likely to engage in self-aggression (Thomas & Zaitzow, 2003). However, for some women, incarceration is a haven, a place of refuge from the streets, addiction, and gendered violence and abuse that many incarcerated women have endured.

Although incarceration is an inevitable formulation of our society, *the way we treat our incarcerated population is a reflection upon ourselves*. Gender-neutral policies are not forging equality within the carceral system; in truth, they are often establishing more inequality. If we are to continue to incarcerate women at an alarming level, we must incorporate more gendered aspects of women's experiences and aim to reduce behaviors that retrigger extensive trauma that incarcerated women have often faced. *As Girshick states, treating women with respect and compassion would alter the entire atmosphere within women's prisons, but again I ask myself when did compassion become a political act? (Girshick, 2002) Furthermore, if we are not treating people who we know have often suffered some of the most debilitating forms of abuse with compassion, who and what have we become?*

I don't know what the hell you ladies do in here but it sure as hell seems to keep you all happy and trouble free, we could do with you spreading whatever this is around this place a bit more

□ Corrections Officer comments on the Perryville Collective 201

³⁵ The degree to which a person adapts, participates and adopts prison subculture.

CHAPTER 4

PRISON EDUCATION

Within this chapter I explore the historical and gendered nature of Prison Education. I critically engage the literature on prison education through a feminist lens, to examine the disparities that are created through using a gender-neutral framework. I situate the lived experiences of The Perryville Collective as co-generated knowledge alongside my own critical feminist and interpretivist historiography to expose a system that limits incarcerated women due to their gendered expectations.

Prison and education have had a long and fraught relationship within the American context. Prison education can trace its beginnings to Pennsylvania and a man named William Rogers. As a religious man, Rogers believed those who had been sent to jail would benefit significantly by being taught to read. Reeducation by means of reading the bible in solitude would offer the inmate time to repent, ask forgiveness from God, and learn how to become a productive member of society.

However, as jails and prison became more populated, a shift from education and a focus on labor became the standard. The congregate system³⁶ ensured that prisoners' days were filled with "hard labor" prisoners would remain outside of their cells in the day, dine with other inmates in silence, and sleep in isolation in solitary cells. The education of convicts was deemed not only a distraction from labor, but also as a risk as an educated inmate had the potential to become a peril to society.

By 1870 the National Prison Association asserted that education was a vital force in the reformation of fallen men and women, in 1876 New York state opened its first reformatory for men. After two years, the educational program was expanded, and public-school teachers were

³⁶ In the early 19th century, two distinct forms of incarceration were introduced in New York state and Pennsylvania, although both were focused on reform, they had remarkably differing principles. In Pennsylvania convicts (historically correct term) were kept in isolation in solitary cells. In New York reform was established by making prisoners work and dine together however, they were kept in isolation overnight and everything had to be accomplished in complete silence. The majority of the American prison systems adopted the New York style of incarceration practice known as the Congregate System.

employed to provide further classes. However, it was soon realized that not all inmates either had the capacity for or interest in formal education. Therefore, a trade school was established in 1896.

Austin MacCormick spent a year from 1927 through 1928 studying the educational programs and library facilities in 110 adult prisons across the United States. As the assistant director of the Bureau of Justice, MacCormick found that not one of the prisons he visited had a well-rounded educational system (MacCormick, 1931). MacCormick was responsible for the implementation of the American Prisons Association Standing Committee on education that is known today as the Correctional Education Association. Although MacCormick did not see prison education as the only way to rehabilitate those who were incarcerated, he did state that education played a significant role in preparing people for reintegration into society (MacCormick, 1931).

MacCormick developed his theory on what a prison education should encompass and implemented the concept for other state correctional facilities to follow. McCormick also insisted that prison education programs should be open to all regardless of their level of ability, and should contain not only educational, but also vocational classes to give offenders a well-rounded experience and level of knowledge. Twenty years after his initial report, New York State boasted the best nationwide prison education system (Gehring, 1997) that inspired many states to follow in developing their prison education and vocational programs.

Moreover, Colleges and Universities began to enter prisons and further develop educational programs starting in 1965 and continued to establish programs until the mid 1990's proving that education was not only achievable for an incarcerated person but also a successful rehabilitative tool (Taylor, 2005).

RECIDIVISM AND PRISON EDUCATION

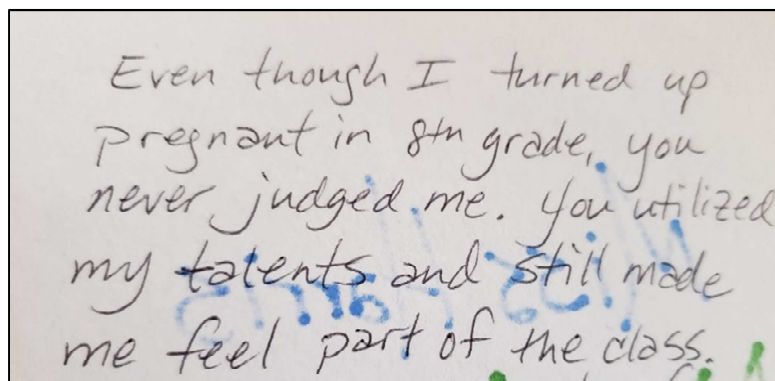
Prison education programs are one of the main factors that contribute to a reduction in recidivism. According to a 2013 RAND corporation study, prison education including not only academic, but also vocational programs were associated with a forty percent reduction in

recidivism. Furthermore, a study conducted by the Institute of Higher Education Policy in Bedford Hills, New York showed that prison education programs benefited women exponentially, not only through reduced recidivism but also through increased in social and familial relationships (Rand, 2013). By investing in their own development and education women became role models for their friends, family and other incarcerated women. Education at the collegiate level allowed for the development of critical thinking and analysis that the women were able to incorporate into their personal experience. A further study at Bedford Hills Women's Correctional Facility conducted over a three-year time period in 2001 by *Changing Minds* concluded that;

The recidivism rates for women with and without college in prison were 7.7% and 29.9%, respectively. The interviews with prison officials, inmates, and faculty confirmed that college programs make the prison environment safer (Fine et al., 2001, p 65)

The link between low education levels and incarceration has been well documented, not only by the National Center for Educational Statistics but also by the United States Department of Justice. Moreover, the lack of education and incarceration rates has remained constant. A person who has been unable to achieve a formal education, therefore not receiving a high school diploma, is more likely to be incarcerated. Marginalized, and minority populations are being unfairly targeted by this process and are negatively impacted by zero-tolerance policies that have proliferated school codes of conduct. Therefore, the strict codes and standardized testing policies directly contribute to the link between high school dropout rates and the risk of incarceration.

Women who are incarcerated do have a higher rate of graduation from high school than incarcerated men; even so, up to sixty percent of female prisoners have not completed their education past the eleventh grade. According to The Gender Policy Report, women have gender-specific reasons for being eliminated from formal education. Women are much more likely to "dropout" of formal education due to familial responsibilities, such as the caretaking of younger siblings or family members due to illness and death or due to teen pregnancy.



37

When we critically engage with incarcerated women, terms such as ‘gender specific reasons’ and *teen pregnancy* although veridical, do not adequately address the lived experiences of incarcerated women.

What we know academically differs from what incarcerated women are telling us, and what incarcerated women are telling us needs to be heard. We need to address what is happening to women so we can provide pathways to healing rather than to prison.

Take a second, go back and read it again.

We need to make a change; incarcerated women can no longer be forgotten.

Lori Girshick also highlights the "disorganized" and "chaotic" lives of women pre-incarceration. Stating the gendered specific pathways to prison that include but are not exclusive to sexual abuse, domestic violence, drug addiction, low paying jobs due to lack of education, and limited access to female health care, thus resulting in minimal life choices.

While education on any level is not a particularly masculine concern, the omission of women in these studies indicates that researchers do not perceive this as an important issue for women” (Law, 2012, p.77)

³⁷ Trickey, H. March 2020, Lived Experience Perryville Collective [Photograph] Scottsdale, Arizona.

Data shows that holistic methods incorporating education in combination with substance and mental health treatment reduces recidivism. Therefore, increasing female prisoner's access to educational and vocational training, combined with a more comprehensive educational framework that is not guided by outdated traditional gender norms that often retraumatize women should have a lasting positive impact not only on the women but also upon our society at large. Thus, incorporating a system of supporting our most vulnerable members of society should be facilitated rather than our current trend of condemnation and ostracization.

PRISON AND THE PELL GRANTS

In 1965 President Lyndon B. Johnson signed the Higher Education Act that allowed incarcerated students the ability to access funding by way of the Pell Grant. The Pell Grant was first established as the Basic Education Opportunity Grant, which allowed students from disadvantaged backgrounds who had family members that were incarcerated access to a subsidized college education. The Pell grant was then extended to the incarcerated population by way of their low-income status.

Supporters of the initiative to allow incarcerated people access to the Pell Grant was based in research that stated formerly incarcerated students who obtain a college education are less likely to reoffend. Those who opposed the Pell grant argued that prison should be a site of punishment rather than site for reformative practices and cited that Pell Grants were unfairly distributed to the incarcerated at the expense of law-abiding. However, claims that traditional students were denied access to Pell Grants in favor of incarcerated students are unfounded (Zoukis, 2012, p.12). In 1994, those in prison received less than \$35 million of the \$5.6 billion in over-all Pell Grants (Smith, 2016)

In 1994 Congress passed, and President Clinton signed the Violent Crime Control and Law Enforcement Act of 1994 (P.L. 103-322), which made prisoners ineligible for Pell Grants. Due to the inaccessibility to funding for incarcerated students, only eight percent of prison college education programs remained functioning by the end of 1995.

However, in order to combat the increasing incarcerated population, reduce recidivism, and create a more fair and just justice system, the Obama administration introduced the Second Chance Pell Experiment in 2015. The Second Chance Pell Experiment was established to determine if access to Pell Grants would increase the enrollment of incarcerated individuals in high-quality postsecondary education programs, reduce recidivism, and combat the impact of mass incarceration on communities.

Although the Second Chance Pell Grant Experiment can open up higher education for some, it also limits who is eligible for the program. If the Pell Grant is reinstated for incarcerated students, it may not apply to prisoners who are serving life sentences. This is due to the policy justification that the purpose of higher education for incarcerated students is to help establish post-release employment and reduce recidivism; these distinctions make prisoners who do not have the possibility of parole exempt from accessing the Second Chance Pell Grant if the policy is reinstated.

GENDER DISPARITY IN PRISON EDUCATION

Although the rise of women within the prison system is well documented, access to programs and treatment for women is still minimal. A report conducted by The Government of Accountabilities Office in 1980 after female inmates filed a series of lawsuits found that women in correctional institutions are not provided comparable services, in educational programs, or facilities compared to male prisoners. (Harris, 2018) Thirty-eight years later, in 2018, the advocacy group The Texas Criminal Justice Coalition conducted a similar report, and the results were unfortunately and yet unsurprisingly similar.

The Texas Criminal Justice Coalition sent out 1600 surveys to women who were incarcerated within the Texas Department of Criminal Justice (TDCJ). They received 438 completed surveys, which were then analyzed by Dr. Andrea Button of Midwestern State University. The overall demographics of the women who completed the surveys were broken down as follows;

Figure 4. Type of Facility where Respondents to the TCJC Survey were Housed at the Time of their Response³⁸.

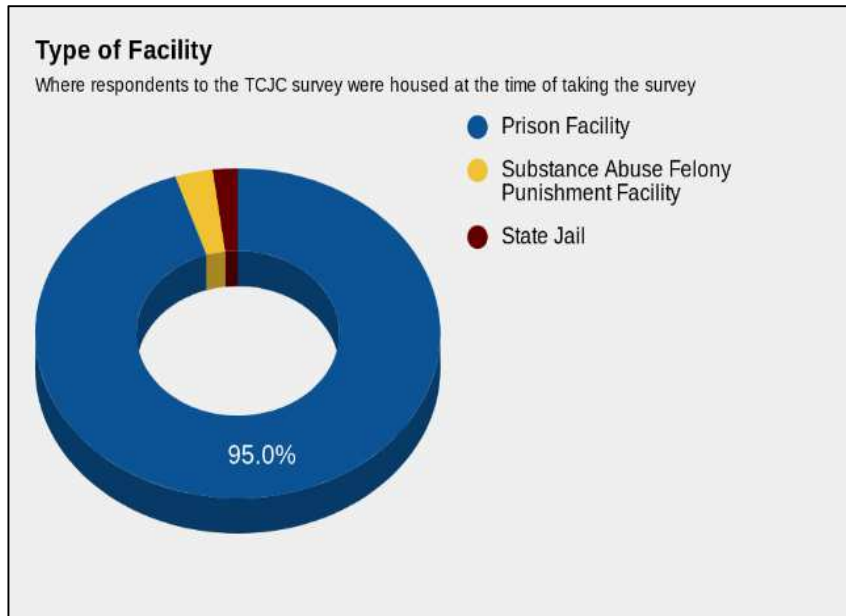
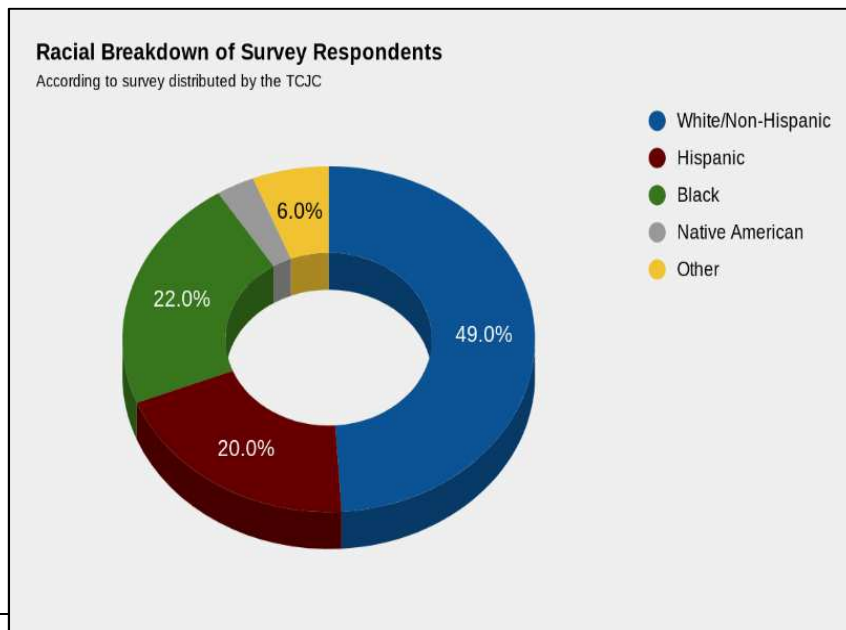


Figure 5. Self-identified Racial Breakdown of Respondents to the TCJC Survey³⁹



³⁸ Trickey, H. March 2020, Type of Facility where respondents to the TCJC Survey were housed at the time of their response [Google Slides] Scottsdale, Arizona.

³⁹ Trickey, H. March 2020, Self-Identified Racial Breakdown to the TCJC Survey [Google Slides] Scottsdale, Arizona.

Figure 6. The Age Range of Women who Responded to the TDCJ survey⁴⁰

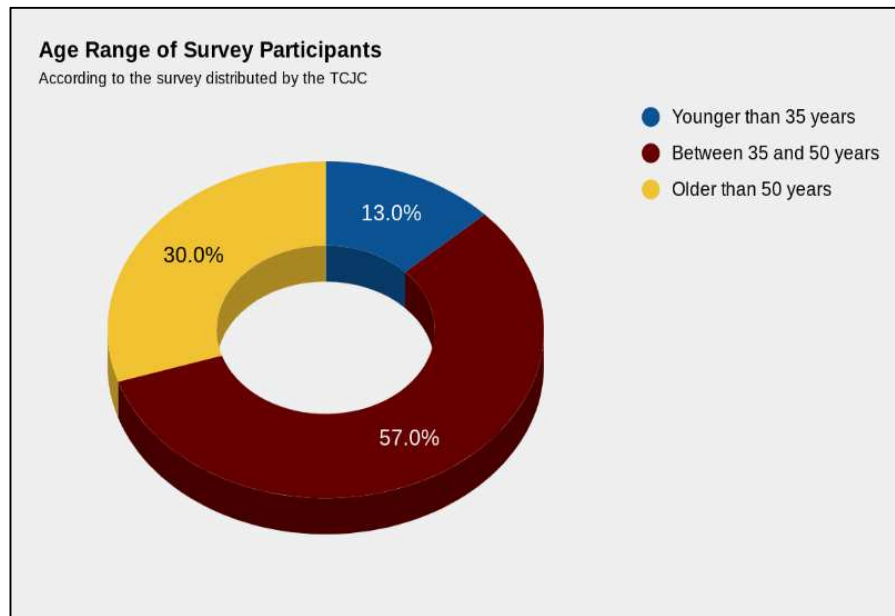
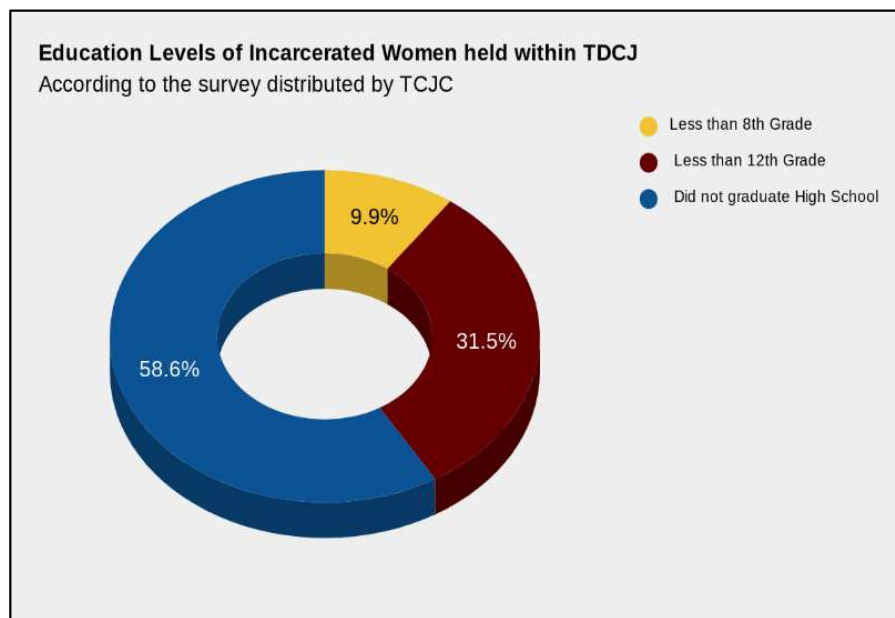


Figure 7. The Breakdown of Educational Levels of Women who Responded to the TDCJ survey⁴¹



⁴⁰ Trickey, H. March 2020, The Age Range of Women at the time of response to the TCJC Survey [Google Slides] Scottsdale, Arizona.

⁴¹Trickey, H. March 2020, The breakdown of educational Levels of Women at the time of response to the TCJC Survey [Google Slides] Scottsdale, Arizona

The report; *An Unsupported Population: The Treatment of Women in Texas' Criminal Justice System* (Linder, 2018) directly compared not only educational but also vocational programs offered to men and women who were incarcerated within the state of Texas. Programs for men not only vastly outnumbered the programs for women but were also more diverse and offered academic progression. For example, the female population within Texas is offered the General Education Program; students can continue their educational path by gaining an associate degree. However, male inmates have access to the General Education Program, associate degree, associate degree in Applied Science, Bachelor's Degrees in Art and Science, and culminates with access to a master's degree. The educational inequality within Texas directly shows how the needs and requirements of female inmates continue to be omitted due to gender.

Women's in-prison participation in formal academic educational programming is suboptimal throughout the United States. The U.S Department of Education's National Center for Education for Statistics' Program for the International Assessment of Adult Competencies (PIAAC) conducted a national survey of prisoners in 2014. The survey demonstrated that even though participating in advanced educational programs such as bachelor's degrees have the largest effects on reducing recidivism, less than one percent of the incarcerated population are actively participating in advanced degree programs (Phelps, 2017).

However, this low rate of participation is not due to lack of desire on behalf of the incarcerated population. Equally, sixty three percent of men and women reported that they would like to enroll in a formal degree or certificate program while they were incarcerated. Moreover, the PIAAC unequivocally ascertained that incarcerated women have less access to educational programs nationally than men, forty seven percent of men compared to forty one percent of women had not been able to advance academically since their incarceration (Phelps, 2017).

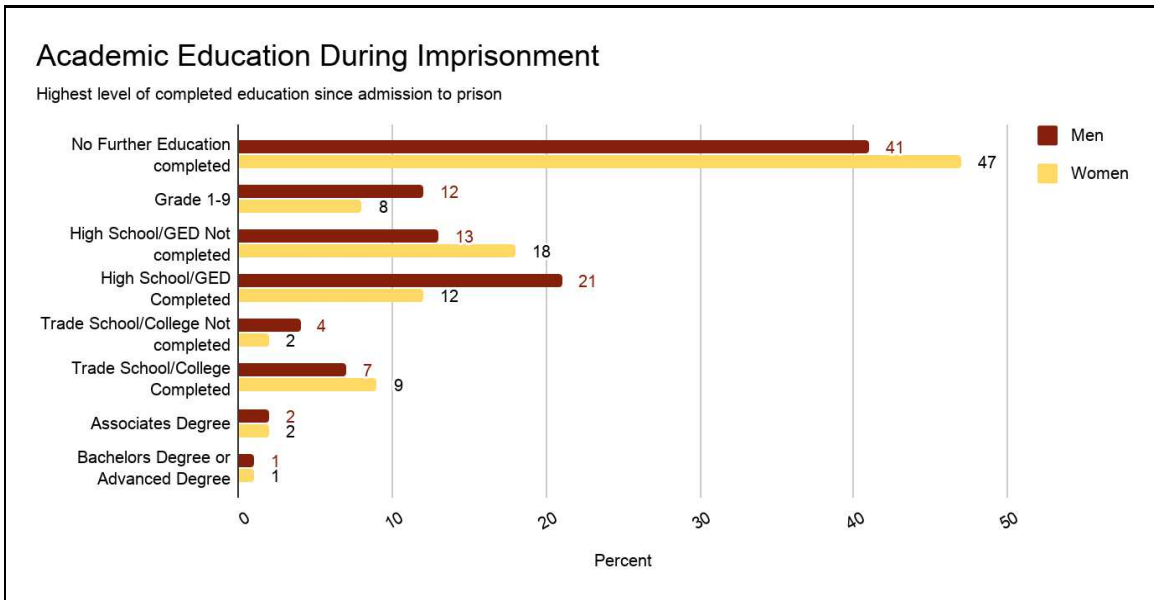
Education is just one example where the concept of gender neutrality does not translate to fairness within the prison system. Educational programs are severally lacking for both men and women but using the gender-neutral framework of equality not only the amount but also the quality of programs available should not be affected by a person's sex. Therefore, **why are**

incarcerated women offered programming related to parenting and parenting classes for men are almost nonexistent? Incarcerated women are negatively impacted by the disparity in gender programming in several different ways.

1. Fewer educational programs translates to fewer employment opportunities upon release.
2. Education is a dominant factor that aids recidivism, if women have less access to educational programs while they are incarcerated, they will have a higher percentage of returning to prison than those who have had access to educational programming.
3. Offering women programs that are related to parenting when policies are actively engaged in separating incarcerated mothers from their children is a cruel and unjust punishment.
4. Essentializing women through educational and vocational programming while assuming a nation-wide gender-neutral policy is injudicious.

Data shows education within the prison system does not only aid recidivism, but also makes prison environments more humane benefitting not only the incarcerated population but also benefitting prison staff alike (Phelps, 2017). Furthermore, research continues to show not only do the incarcerated population benefit from education, but society at large benefit both economically and socially. Although access to education will not end all crime, the burden of incarceration upon America is devastating. Incarceration impacts the individual, the family, the community and society.

Figure 8. Academic Levels of Incarcerated Men and Women According to Data Collected by the PIAAC.⁴²



We know what to do we just have to do it.

TEACHING IN AN AMERICAN PRISON

Teaching in Prison is a Political Act.



Teaching in prison is a very different experience than teaching at a regular Institution. This may sound obvious; however, the reality of the prison classroom is often very different from what a prison educator expects.

⁴² Trickey, H. March 2020, Academic Levels of Incarcerated Men and Women According to Data Collected by the PIAAC [Google Slides] Scottsdale, Arizona.

⁴³ Pixabay.com, (Artist) 2020, Protest fist and pencil [clipart] Downloaded Scottsdale, Arizona. Pixhttps://pixabay.com/pt/luta-contra-a-fausto-luta-punho-1300596

Prison educators are instructed to hold firm boundaries with their incarcerated students. However, according to Randell Wright, it is crucial to maintain a caring relationship with students as the educational environment may be the only space in which community inclusiveness is developed within the prison system. (Wright, 2005)

There are many barriers to teaching within a prison environment that educators do not often face in a traditional educational setting. Such as the limitations on materials, not having a dedicated classroom, not having enough or any tables and chairs for students, constant interruptions and monitoring, to name a few.

Instructors who are not employed as part of the prison system come under the categorization of volunteer educators. This translates as a precarious position within the location of prison as;

1. Volunteer educators hold no official power within the prison system.
2. Volunteer educators have no guarantee that their class materials will be approved.
3. Volunteer educators have no guarantee their classes will run at each scheduled time.
4. Volunteer educators have no guarantee that a class will be able to run for the duration of the course.
5. Volunteer educators do not have any control over their student's location or ability to attend. For example, if a student is moved to a different housing block or has to transfer jobs, they may no longer be eligible to attend the class, and an educator will have no jurisdiction to intervene.

The dynamic of prison education can also cause friction with prison staff. Contention can often be rife between correctional officers, students, and educators. Many correctional staff members do not have a college degree; therefore, they can feel resentment towards not only the students but also the educators. Educators can also be seen as an undermining force within the prison system as the essence of prison is a controlling mechanism by the state whereby educators are actively developing and encouraging strategies for students to engage and

challenge forces of power. Moreover, critical thinking is antithetical to the bureaucratic format of the prison; therefore, prison education that champions critical thinking is in juxtaposition to the authoritarian mantra of acceptance "you did the crime now do the time" that is often conveyed in the prison environment. However, it is essential to acknowledge that not all prison complexes/facilities are antagonistic towards prison education; many are supportive and push to accommodate volunteer education programs.

I first learned about the Arizona State University's (ASU) Prison Education Program (PEP) after attending an event hosted by *The School of Social Transformation at ASU (SST)*. In partnership with the ASU English department, SST was hosting the Prison Education Conference featuring keynote speakers Jonny Perez and Pastor Benny Custodio who had been formerly incarcerated at the notorious Rikers Island correctional facility in New York. I was aware of Mr. Perez and his work to abolish solitary confinement. I signed up for a free ticket and lunch unaware how March the 16th 2018 was going to be pivotal not only in my academic career but also in my personal life's course.

“Rather than sit here and think about change, go into a prison and teach a class, make a change, you could be a lifeline for someone”

- Jonny Perez March 16, 2018 Arizona State University

Needless to say, the conference made a significant impact. The harrowing lived experience that was conveyed in a way that broke the barriers of gender, race and class and conveyed humanity. Finished with a call to action that was direct and simple, if we want to transform the carceral system we need to do it ourselves. I was impressed, but more than that I was convened, so much so I had looked into prison education programs on the East coast. I had been accepted into graduate school, and my family and I were about to make the move across the county, all 2,409 miles together in our minivan to start a new adventure in the Big Apple.

THE SYLLABUS

My world was shattered when my daughter died unexpectedly at home in Arizona on April 26th,
2018.

I needed to find a way to survive in a world I no longer recognized or understood. All that made sense to me was gaping hole of devastation that I felt both emotionally and physically. People kept trying to reassure assure me that things were going to be okay. But I understood that they would not, I knew I would always have a missing piece, that I would always be broken, and I don't want to be fixed. I needed to find a place where people would stop trying to fix me and just let exist. That place was Perryville Correctional Facility in Goodyear Arizona.

I decided to reach out and apply for the Arizona State University Prison Education Program (PEP). I began teaching as a volunteer educator in the American Prison System in August 2018. I have a background in women and gender studies (WTS), and as the State correctional facility for women was specifically requesting classes that fitted with my schedule, I decided to put together a class to see if 1. It would get approval and 2. People would sign up.



WST 101: Introduction to Women and Gender Studies (ASU Prison Education Program) Taught by Ms. Trickey

What are Gender Studies?

Gender studies is a field for interdisciplinary study devoted to gender identity and gendered representation as central categories of analysis. This field includes women's studies (concerning women, feminism, gender, and politics), men's studies and queer studies. Gender studies is an interdisciplinary field as it uses academic analyses to explore constructions of gender in society, often with reference to class, race, sexuality and other sociological characteristics.

Why is it important to take a Gender Studies class?

Women and Gender Studies offers students a unique set of skills learned through women and gender studies programs:

empowerment, self-confidence, critical thinking, building community, and understanding differences and intersections among racism, homophobia, sexism, classism, ableism, and other types of oppression.

What will you learn?

What is sex? What is gender? How are these concepts related to culture? This course will introduce you to the exciting field of gender and women’s studies. We will use a range of interdisciplinary concepts, tools, and methods to understand and analyze sex, gender, femininity, and masculinity. Through readings, media, and class discussion, we will study how gender is socially and culturally constructed. In addition, we will consider how gender intersects with other identity categories such as race, class, ethnicity, age, and ability. We all have a gender, so this class is a helpful tool in understanding the world around us.

Course Format

- Weekly reflections
- Participation in class discussions
- Media Analysis
- Final Project



Course Certificates

Although this course is a non-credit class and students will not receive grades, this class still demands the equivalent time and effort of a graded class. In place of the typical A-E grading scale, students can attain certificates of completion.

The scale is as follows:

- Certification of Completion: 70% of classes attended and work completed
- Passed with Distinction: 80% of classes attended and work completed
- Passed with Honors: 90% of classes attended and work completed
- Passed with High Honors: 100% of classes attended and work completed

Course Timeline

Please note that the following schedule is a rough outline, and it may shift Depending On how the class flows.

Any schedule changes will be announced in class.

Week and Date	Topic/ Activity	Assignment Due
Week 1	Review Syllabus Introductions	
Week 2	Key terms	Weekly Reflection
Week 3	Patriarchy and Oppressions	Weekly Reflection
Week 4	Women’s movements	Weekly Reflection
Week 5	Construction of Identities	Weekly Reflection
Week 6	Power and Privilege	Weekly Reflection
Week 7	Body politics	Weekly Reflection
Week 8	Gendered Society	Weekly Reflection
Week 9	Gendered Language	Weekly Reflection

Week 10	Media Representations	Weekly Reflection
Week 11	Intersectionality	Weekly Reflection
Week 12	Sexism	Weekly Reflection
Week 13	Feminism for All?	Weekly Reflection
Week 14	Reflections	Final Project

Requirements:

1. **Attend Class and participate**
2. **Bring your journal to class each week**
3. **Analysis of Media**
4. **Final Project - to be discussed and decided on no later than week 10**
5. **This is an academic classroom; we are here to learn and grow together. If the rules of the classroom are not followed you will be asked to leave the program.**

Weekly Reflections:

1. **You will be provided with a journal. The purpose of the journal is to prepare you for class discussion each week. It is a space to write your questions, thoughts, ideas, and experiences in relation to the topic. It is a way to critically engage with the provided readings and theories presented each week.**

Class Discussion:

1. **Preparation, your contribution demonstrates you read the readings, understand the key points and engaged in critical analysis**
2. **Quality of argument: you contribute accurate, relevant evidence with sound and insightful reasoning**
3. **Quality of expression: your contribution is clear, concise, audible and directed to your peers**
4. **Contribution to the discussion: you listen to other comments, build upon their ideas, respond to them, RESPECTFULLY critique them and ask constructive questions**

Media Analysis:

1. **What we see**
2. **What it represents**
3. **How do we unpack what it means?**
4. **How do we challenge it?**
5. **How do we change it?**

Final Project:

1. **Some key factors of modern feminism are EQUALITY FOR ALL and WORKING AS A COLLECTIVE. With this in mind, I would like to discuss and decide on the final project as a group.**

- 2. Final projects options; this could be a piece of art, a poem, creative writing, a performance, the list is endless.**

CRITICAL PEDAGOGY: THE FREIREAN METHOD OF TEACHING

I employed a critical pedagogy as a theoretical framework to unpack how education can create a space within an oppressive environment where critical thinking and reconciliation with the self can occur; in turn, this pedagogical approach allows a student to confront, question, and challenge disempowering environments.

Critical pedagogy was developed by Paulo Freire to help students develop a consciousness of freedom, recognize authoritarian tendencies, connect knowledge to power, and the ability to take constructive action (Giroux, 2010). Freire was known as a pioneer of education and is most famed for his work with illiteracy in his home country of Brazil after his marked success teaching previously illiterate agricultural workers to read and write. Although the Brazilian government implemented Freire's teaching techniques, following a military coup, Freire was jailed as a subversive and spent fifteen years in exile in Switzerland; his teaching methods were then banned in Brazil. It was in the time of exile that his Freire's work became internationally recognized, by the 1980's Freire's critical pedagogy was being used within the United States to train educators and was championed by feminist, African American, Latinx, and Hispanic organizations.

Freire conceptualized the use of education as a skill that could be developed by creating a critical comprehension of reality by using relevant words and experiences that those, he was teaching could relate to a student's personal, political, and social setting. Thus, critical consciousness promotes students as active participants and not passive consumers of their education. (Pace, 1997) The traditional Freirean approach centers the students and the teacher in active dialogue and thought and is devoid of the hierarchical structure of the teacher as knowing and the students as not knowing. The concept allows critical thought and understanding to be applied and developed while examining structures of power and one's own position within

that structure. Moreover, the Freire approach allows and encourages students' new ways to learn and act independently while maintaining that an educator's position conveys values of reason and freedom that promotes equality from a base level that points to a more socially just world.

(Giroux, 2010)

I implore that within the prison system, critical pedagogy could be used as a component for holistic education and, therefore, aid and expand the use of education as a tool of recidivism. Although education is not always an option within facilities, when only traditional forms of education are an option, the oppressive nature of formal education within the location of a prison environment could negatively impact incarcerated students. Traditional methods of teaching often reinforce the structural hierarchies that many female inmates have been victims of before their incarceration, thus reinforcing and rendering students incognizant.

The concept of The Banking of Education (Freire, 2007) introduced by Paulo Freire critiques the traditional concepts of education as it stifles students' creativity and transformation. The concept of Banking Education frames students as empty vessels that need to be filled with knowledge. This knowledge is provided to students by the teacher, which allows for the forced control of thinking and action. The Banking of Education is detrimental in all forms, however within the prison system this style of teaching erases the unique experience of the incarcerated student. It is the engagement within our individual experiences that allows the development of critical thinking. Freire also used the framework of the 'Culture of Silence' that reinforces a negative, silenced and suppressed self-image upon the student (Freire, 2007). When this form of education is offered to incarcerated women, it often reinforces not only the students institutionalized experience but also their experience in the world outside.

In order to oppose the limitations of the traditional educational system and its basis in oppression and colonization, Freire offers critical pedagogy that requires students to participate fully with not only themselves but also their teachers, peers, and the materials provided within the educational setting. This, in turn, allows space for "education to happen with them (students), not for them" (Freire, 2007,p 48).

FEMINIST PEDAGOGY

In combination with the Freirean method of teaching Feminist Pedagogy is a method of teaching that places emphasis on critical thinking and student-led learning. The use of Feminist Pedagogy and Feminist Theory allows for the critical engagement and exploration of student's identity of self. Theories such as Intersectionality that was developed by Kimberle Crenshaw provides a lens to understand rather than erase the complexities of not only the student's experiences but also the student's complex intersectional identities. Sharing the academic vocabulary creates the projection rather than the silencing of the voices of incarcerated women, which is and continues to be pervasive within American society rendering incarcerated women as invisible (Limpet, et al, 2005).

The use of feminist pedagogy creates a dynamic within the classroom of shared solidarity that is essential to support and connect the class as a whole.

Creating art such as *Liberation Through Incarceration* allows

the development of relationships and a sense of ⁴⁴

connectiveness through working together for a greater purpose both within and outside of the carceral system.

Following the lead of other educators who have taught

classes using a feminist pedagogy, I utilized authors such as Angela Davis, bell hooks, Audre

Lorde, and Maya Angelou, so students could examine the complexities facing all women's

choices in an intersectional framework that explicitly highlights our racist, sexist, and class-

polarized society.

But more than that;



⁴⁴ Trickey, H. February20, Vulnerability [Photograph] Scottsdale, Arizona.

I came to theory because I was hurting □ the pain within me was so intense that [...] I came to theory desperate, wanting to comprehend □ to grasp what was happening around and within me. Most importantly, [...] I saw in theory then a location for healing. (hooks, 1994, p. 59).

The class was approved, next it was me...

CLEARANCE PROCESS CHECKLIST

1. For initial clearance, email to [REDACTED]

- Full name**
- Address**
- Date of Birth**
- Phone Number**
- Preferred Email**

2. Next, begin filling out the clearance packet from the prison.
YOU MUST HAVE A PRINTED, APPROPRIATELY SIGNED DOCUMENT FOR EACH OF THE FOLLOWING. YOU MAY SUBMIT ELECTRONIC COPIES INITIALLY, BUT THEN BRING THE PAPER COPIES TO THE FINGERPRINTING APPOINTMENT.
EMAIL ALL OF THE FOLLOWING IN A SINGLE EMAIL TO THE PRISON PERSONNEL IN CHARGE OF CLEARANCE. When you are ready to submit the whole packet, let [REDACTED] know, and she will let you know which prison official to submit it to. It is always a chaplain. ASU has no official religious affiliation with the prisons, but prison chaplains handle security clearance for all volunteers.

√	Item Name
	Current Negative TB Test – send any form your doctor or clinic gives you for this. (Note: Volunteers born in some other parts of the world get positive results due to varying childhood immunization processes. If you get a positive result, let me know. There is alternative testing that can still allow you to volunteer.)
	ONLINE TRAINING – For all training links, print certificates or final screens for any link that does not have a certificate. For instance, Part I will print a certificate, but Part II will not, so please print, date & sign the last page of Part II.
	Training – Part I “Volunteering for the ADC” DCVOL 101 [REDACTED]
	Training - Part II “Volunteer Training Volunteer Narratives: What Went Wrong?” [REDACTED]
	Basic 2-way Radio Communications) Please print, sign, & date this page as verification of reading it.
	PREA Training Acknowledgement
	Law3000 Standards of Conduct for State Volunteers [REDACTED]
	ADDITIONAL FORMS – Black Ink Only – Answer All questions – Failure to Do So Can Cause Your Application to Be Delayed or Rejected – Use NA when Info Is Not Applicable or Not Available
	204-5e Volunteer Application and Interview: the Chaplain will sign as the interviewer when he sets up your fingerprinting appointment. When asked for the prison and unit, just put Ayman or Florence or Perryville as appropriate.

	602-1 Background Questionnaire – fill out but do not sign: must be signed (witnessed) in prison personnel's presence
	Volunteer Registration Form ADOA-RMD
	Waiver for Release of Information (this form requires a notary public – free at your bank)
	Finally, SCAN and send ALL OF THE ABOVE in a SINGLE EMAIL to the appropriate prison Chaplain... ask Corri or Naala for Chaplain contact info when you reach this point.
	Fingerprinting/Photo ID Appointment at Prison (Will be scheduled by the Chaplain)(Bring with you your paper copies of all the above)
	Attend Security Training – probably Friday, [REDACTED] Time & Location TBA

I was approved, the class was approved and at last I was busy. My mind was starting to focus and to look somewhere other than my grief. I felt I was needed, I did not reflect in this moment, I practiced nothing but survival. I did not see myself as anything other than someone responding to a call to action. A call I had heard what felt like a lifetime ago from a man named Jonny who used to reside at Rikers Island.

I still longed for my beautiful life, I wanted to be shopping for school clothes with my daughter in the summer heat, I wanted to be losing my patience with the loud music in Hot Topic and the indecisiveness over backpack choices.

I knew then and I know now that I will never exist in that moment again. I pushed forward filling my days with planned readings, activities, talking points and approval forms. I survived my summer with the help of the **Perryville Collective**, and I had not even met you yet.

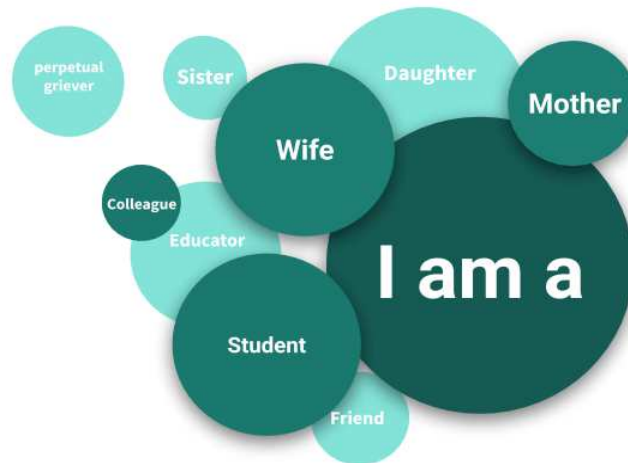
I know am broken, and I know it's ok.



CHAPTER FIVE

MY AUTHENTIC SELF

Within this chapter I examine the catastrophic loss of **The Perryville Collective** and critically engage the literature on intersectionality, and critical arts theory. I situate the ideas of the “Perryville Collective” as co-generated knowledge alongside my own critical feminist and interpretivist autoethnography. From this, women residing in prisons are again placed at the forefront: when viewed through an intersectional lens self-worth and empowerment can be established within oppressive environments by oneself, and through feminist pedagogy. This chapter is curated as a precis. I do this, to engage the critical feminist methodology used to create our reimagining of a classic feminist Art Piece and frame the oppressive environment the of the prison system itself.



⁴⁵ *I am one person with many different selves, some intertwined and some independent, some roles static and some ever evolving. I come here to this place of harsh concrete, metal doors, and pat downs to escape the life I no longer recognize. To the place where the imposed rules protect me from everyday questions that should be*

⁴⁵ Trickey, H. March 2020, Representation of the Self [Google Slides] Scottsdale, Arizona.

easy to answer but instead break my heart. Here I find solace. Here is a place where anguish and nadir are friends of the many and not of the few. Through the stories of pain and solitude, I am able to reconcile my new existence, my grief will never subside, and nor do I want it to. As grief is just a manifestation of love with no physical place to go.

* * *

BRINGING THE OUTSIDE INSIDE

Empty your bag, I want everything out, do you have the paperwork for all this? I want to see it, and I am going to check it. ASU huh, well just so you know, you are not taking anything in without the correct paperwork. Hey, leave everything there, he is gonna check that cart, Genders Studies huh, why in the world would they need that in here? Now take your shoes off, lift your feet, arms out, legs apart, are you ready for your pat-down mam?

Correctional Officer 2018

As a non-trained correctional officer, many rules and regulations of the correctional facility seem arbitrary. However, it is these moments that self-reflection and positionality are exceptionally important for the volunteer prison educator. After my initial class, I knew that I would need to amend many of my ideas to facilitate a learning environment that not only allowed students to express themselves safely but also protected the students from the possibility of disciplinary action from correctional staff and internalized pain from interacting with oppressive materials within an oppressive environment.

Therefore, I was not sure if I was going to be able to continue in the same style of teaching that I had become accustomed to.

On the outside, it made perfect sense -

Teaching to the oppressed, who is more oppressed than the incarcerated female population - this is bound to work and be an amazing experience! (FOR WHO? ME OF COURSE!)

Reality check - who am I, what am I doing, of course, these students know they are oppressed, they don't need me to tell them they are oppressed, I have an education and

literally know nothing, I have centered my needs and not the needs of the student at the heart of this class. No! I have become another white woman putting her needs before the needs of everybody else #white savior I am never going back!

Privilege check

I need to amend what I am doing; I need to make this work. Students have signed up, students have turned up, I have no right to not go back.

As a person who had not spent any time being incarcerated, I realized I was approaching everything from my own mindset. Rather than think of education from my own experience I needed to reassess and look at the location of education within the prison as something entirely different. Correctional facilities are critical in the construction of the “socially excluded” a place where people are permanently excluded from society (Johnson, 2001) because ‘they’ are deemed too damaged to be able to interact with the rest of society. Within this moment I realized how precarious this notion is. We all negotiate these spaces of acceptance and alienation within society. Incarceration is the most extreme form of state sanctioned physical exclusion, however each of us can easily shift from the realm of acceptance to ostracism depending on our circumstance.

The death of my child had shifted my position

I had entered a dichotomy of the childless mother

I had defied my gendered expectation and outlived my child

I was openly expressing my grief

I was ostracized from the existence I had known before

My grief was debilitating, and I fully understand and accept that. What was and still is incomprehensible surrounding the death of my child is the assumption that others knew;

- a. What was best for me
- b. How I should be reacting
- c. What I should be doing

I realized that my agency was what was important in these moments, my ability to respond, and make my voice heard, and this was going to be the driving force for the class.

The carceral environment is often viewed as an environment where an individual's human agency is so restricted it can be deemed meaningless. However, as Johnson states if there is no such thing as free will, then there cannot be such a thing as complete coercion (Johnson, 2003) The 'classroom' was going to become a site where we could actively engage with one another, provide a space for our voices to be heard, a space where we could respond to the outside world. In order to provide a balance to the often-difficult topics we would approach, we incorporated series of methods to define our space and prepare for our class.

Mindfulness was exceptionally important. Before beginning a class, we would arrange the chairs and tables (if we had them) into a circle to facilitate a community discussion. We would all greet one another as we entered the room. We would wait for everyone to arrive and begin our mindfulness exercises to occupy the space as a site for cogenerated learning. By fostering a form of empowerment and providing foundations for relationships based in authenticity and affirmation of one another. We were able to come to appreciate the space as a space of community, that was able to foster the capacity⁴⁶ for critical thought and examination and contribute to an understanding of shared societal issues.



⁴⁶ Trickey, Hayley (Artist), 2018, Breathe [Photograph] Scottsdale, Arizona.

Moreover, rather than using education as tool for control and colonization (Gramsci, 2015) we were going to use education as the impetus for the critical examination of ourselves, allowing us the ability to see ourselves as citizens with the ability to think from differing perspectives and understand that person even though they are different from oneself. Thus, establishing what Nussbaum states as freethinking and humane citizens, going further to establish that these are the type of citizens that are required and are necessary to constitute a democratic society (Nussbaum, 2017).

As our class progressed, we realized that one semester was not going to be enough time to explore all of our ideas. Together as **The Perryville Collective**, we proposed a consecutive class to the warden to develop a reimagined art piece based on Judy Chicago's *The Dinner Party* (1974-1979) incorporating our own lived experiences.

A TRIO OF INSPIRATION

Where does the idea to create a reimagined art piece come from? Well, you put a group of people in a room, study feminist theory, political thought and art and a few months later we were creating *Liberation Through Incarceration*.

The concept of Intersectionality is often interpreted in a variety of different ways. Within the framework of **The Perryville Collective**, we used intersectionality as a way to understand, identify, and respond to complex multifaceted identities. Intersectionality is not simply the sum of different discriminations it is the experience of the intersecting discriminations that is unique. Crenshaw coined the term intersectionality in her 1989 paper *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Policy* (Crenshaw, 1989). However, the concept of intersectionality emerged from debates within critical race theory and Black feminist thought. Crenshaw argued that to understand identity we must see ALL facets of identity as intersecting rather than as separate and independent of each other (Crenshaw, 1989). Moreover, intersections of identities are not static, but are fluid and are in constant flux that are changing over time.

Using an intersectional lens allows us to view discrimination not as a cumulative experience of oppression but as producing substantially different experiences of oppression that is more than a sum of its parts. Moreover, incorporating intersectionality as a mechanism of analysis allowed **The Perryville Collective** to relate their experiences to specific contexts of social, political, and economic environments. We were able to practice reflexivity by way of consideration to our own social positions and facilitating access for others in relation to our own positions of power. Intersectionality was used as a lens to dismantle the monolith of the incarcerated women, to expand and unpack the complexities of incarceration. Moreover, within the context of the prison classroom, incorporating an intersectional framework enabled the use of personal accounts as legitimate sources of knowledge that was vital in our coming together as **The Perryville Collective**.

While teaching/learning within the carceral setting I was also taking classes within the sphere of political theory. Although I was aware of Hannah Arendt's work, her concepts truly resonated with me up until members of **The Perryville Collective** began to share their personal narratives. I had distinct moments of connection between theory and lived experience. 1. The carceral system as we know it is the Banality of Evil. In order to accept the conditions within the carceral system, we as a society must actively engage in Arendt's theory of thoughtlessness. 2. How do we as a class convey this idea to the outside world and actively engage in social change? 3. If we attempted to challenge the "outside" perspective of female incarceration would anyone care?

Arendt's theory of the Banality of Evil, (Arendt, 2016) states that there is an inherent belief that we feel we should be able to recognize evil. However, rather than those who we as a society perceive as evil, presenting themselves as easily recognizable, grandiose, individuals. Evil itself consists of the unrecognizable, cumulative mundane acts that we condone as a series everyday decision that irretrievably alter and destroy people's lives. The perpetuation of "thoughtlessness" allows people the luxury of not confronting or questioning the acts they are either committing or choosing to condone through ignorance. This vacuous space enables us as individuals to justify

our behaviors without facing any recourse from our actions. This resonated with **The Perryville Collective**, but it also stuck a very real nerve with me.

As a society we deem those who have committed a crime as deserving of everything they endure, without ever having to engage with our own participation through our cumulative, mundane, every day, decisions.

I never imagined I would spend any time in prison let alone my final years.

I am an educated, middle class person, that lived free for 45 years.

Prior to coming here, I thought I knew all I need to know about incarceration, I had the luxury of ignorance. Now I know first had who resides behind the razor wire its regular folks just like me.

- *Perryville Collective 2019*

We chose to analyze Judy Chicago's iconic feminist work *The Dinner Party* (1974 - 1979) as part of a historical examination of the feminist art movement in relation to the changing identities of feminism over time. Judy Chicago is not only one of America's most iconic feminist artists, Chicago also developed the first feminist art program within the United States while teaching at Fresno State College in California in 1970. The feminist art class consisted of fifteen students who all identified as women. The group collaborated on art, held reading groups, and discussions centered on their life experiences in an effort to dismantle the androcentric and biased art scene of the time. This holistic method influenced all aspects their art.

As **The Perryville Collective** closely examined the *Dinner Party* through an intersectional lens, themes such as self-worth and value were constantly embedded within our discussions. Although everyone respected and admired *The Dinner Party* the essentialism of women through the representation of vulvas, vaginas and butterflies became an issue that seemed outdated and exclusionary. Moreover, embedded within *The Dinner Party's* representation is the issue of success, not only through the construction of the definition of success but also that only women

who were deemed successful were honored guests at the table. Through combined discussions and the use of a critical arts-based curriculum, the construction of a reimagination of *The Dinner Party* through an intersectional lens was developed. We decided to present the idea to the warden in the form of a précis proposal. The formation *The Dinner Party Revisited* was a truly collaborative effort, as the only member of the group who had access to a computer, I prepared the précis. However, as a group we collaborated, amended and came to a unanimous decision as to how best pitch the idea. Once we had all agreed, everyone received a copy of the précis and I made an appointment to pitch our idea.

I was nervous, I knew I was asking for a lot, but I felt confident that as a group we could not only recreate the work, but we could make a significant impact upon ourselves and those on the outside. I had asked the group if the project went ahead if it would be okay to write about the experience as the topic of my thesis, but it was more than that, this was the place I had found a new role. I had found a place where people were happy to see me, wanted to see me and it felt good. This was my happy place, this was where I wanted to be, these were my people and I was not ready to give any of it up yet.

- Perryville Collective 2018

PROPOSAL PRECIS

The Perryville Collective⁴⁷

Judy Chicago *The Dinner Party* 1974 -1979

Keywords and Concepts:

⁴⁷ The formatting in this section is specific to the format of a précis specific to an Arts based project. All images are cited to: Chicago, Judy (Artist) *The Dinner Party*, 1974-79. Mixed Media: Ceramic, Porcelain, Textile

Observatory, social commentary, identity wheel, Intersectionality, inclusion, equity, equality, silence, existence, formation, structural, institutionalization, feminism, symbolism, resistance, historical record, voice, unity, feminist art, community, prejudice, thoughtlessness, philosophy, collective

Summary and Analysis:

Our concept revolves around the critique and reimagined idea of Judy Chicago's work *The Dinner Party*. Chicago's work functions as a symbol of the historical importance of women within the framework of second-wave feminism.

Our project will establish the importance of women; however, we will use an intersectional framework to include ALL women. We refute the idea of using "successful" and "imagined" women as guests at our table, instead, we will take our places at our table. We as women have established our own narrative, our stories are authentic, and our existence is valid. We as women do not wish to facilitate the traditional pattern of imperial white supremacist capitalist patriarchy. We come together as a collective and a shared experience that transcends the systemic framework of oppression that our society exists within. We challenge the assumption that one existence is more important than another. Instead, we offer the choice to join us; Our work will be an organic experience that is fluid and grows over time. We embrace and create the space for an individual existence and experience while honoring and including the voices that cannot be heard. We are limitless in honoring an individual's experience and including their voices that have been historically silenced. We will not be hampered by the physical and metaphorical cages that confine us. We will surpass our given identities and embrace a holistic framework of an inclusive existence. Our work *The Dinner Party Revisited* will comprise the same components used in Judy Chicago's work; however, we will be using the materials that are available within our unique setting.

The Dinner Party

Table 48 ft.

Triangular

39 settings

Wings Divided into 3 segments

Wing 1: Prehistory to Classical Rome

Wing 2: Christianity to the Reformation

The Dinner Party Revisited

Circular table

22 Settings

Place settings can be expanded or decreased depending on the participants wants and needs



Shown above: A formation of the categorical wings of *The Dinner Party 1978*.

Shown below: A revised interpretation of the formation of wings for *The Dinner Party Revisited*.

Each wing provides a system of support that establishes the physical existence of the exhibit. By creating categories of time people within *The Dinner Party* were reduced to a single period of existence. We wish to oppose those categories and embrace that a person can exist in different

time periods due to the longevity of a shared narrative. Thus, refuting the linear experience while reinforcing the importance of our stories and resisting our enforced silence.



Place Settings

The Dinner Party 1979

The guests of honor at the dinner party are commemorated by a place setting that includes a ceramic plate with a vulva/butterfly design, a gold chalice, an embroidered napkin, and an intricately designed runner.

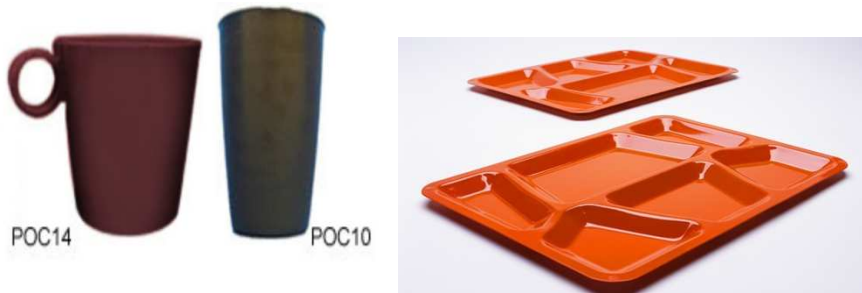
The Dinner Party Revisited

We will be representing our stories by using replicas of what is used in a prison setting; a prison tray in place of a ceramic plate, a plastic beaker in place of a gold chalice, plastic cutlery in place of metal cutlery, a paper napkin in place of a silk napkin and a runner that will be made out of replica fabric from the prison setting e.g., bed sheet, washcloth or uniform.

Each participant will create a place setting that represents their identities, story, journey that represents their place at the table. A place at the table will not only reimagine their possession of agency but also allow an introspective representation of oneself. The ability to reflect enables a fluid representation and provides a critical analysis of the original dinner party. By incorporating an intersectional approach, we challenge the essentialist theme of the butterfly and vulva as women, we allow for the narrative that our existence is enough to take a place at a table. This challenges the perceived idea of what a woman is and who an incarcerated woman is. Finally, we

challenge the wealth disparity not only in the art world but also the socio-economic cost of incarceration.

The Dinner Party Revisited



Judy Chicago (American, b. 1939). *The Dinner Party* (Anna van Schurman place setting), 1974–79. Mixed media: ceramic, porcelain, textile. Brooklyn Museum, Gift of the Elizabeth A. Sackler Foundation, 2002.10. © Judy Chicago. Photograph by Jook Leung Photography

Judy Chicago (American, b. 1939). *The Dinner Party* (Virginia Woolf place setting), 1974–79. Mixed media: ceramic, porcelain, textile. Brooklyn Museum, Gift of the Elizabeth A. Sackler Foundation, 2002.10. © Judy Chicago. Photograph by Jook Leung Photography

Judy Chicago (American, b. 1939). *The Dinner Party* (Georgia O'Keeffe place setting), 1974–79. Mixed media: ceramic, porcelain, textile. Brooklyn Museum, Gift of the Elizabeth A. Sackler Foundation, 2002.10. © Judy Chicago. Photograph by Jook Leung Photography

48

Entry Banners

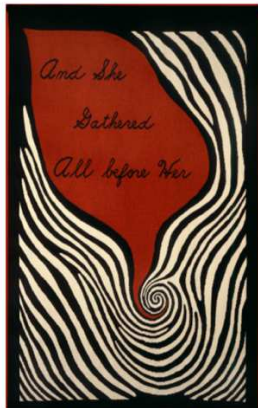
Chicago used 6 woven banners (5'6" x 3' 6") in the colors of red, black and gold to continue the color theme incorporated throughout *The Dinner Party*. These banners adorned the walls to the

⁴⁸ All images used within the precis format were sourced from the Brooklyn Museum courtesy of the Elizabeth A. Sackler Center for Feminist Art [FAC] Educational materials.

entryway to the larger exhibit. Each banner displayed a syntagma that represented Chicago's interpretation of an equalized world.

Our entry banners will continue the correctional color palette of black, white and orange. We will create banners of the same size and quantity; however, our series of phrases will consist of mantras that are used within the system to highlight the inequality and the journey to acceptance. The banner will be designed and agreed upon as a collective group. We hope to make these in our class but due to heavy restrictions, they may be made outside of our setting.

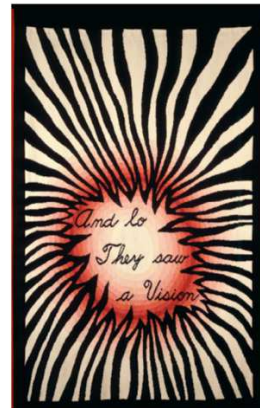
(Our Phrases and materials are yet to be decided upon)



And She Gathered All before Her



And She made for them A Sign to See



And lo They saw a Vision



From this day forth Like to like in All things



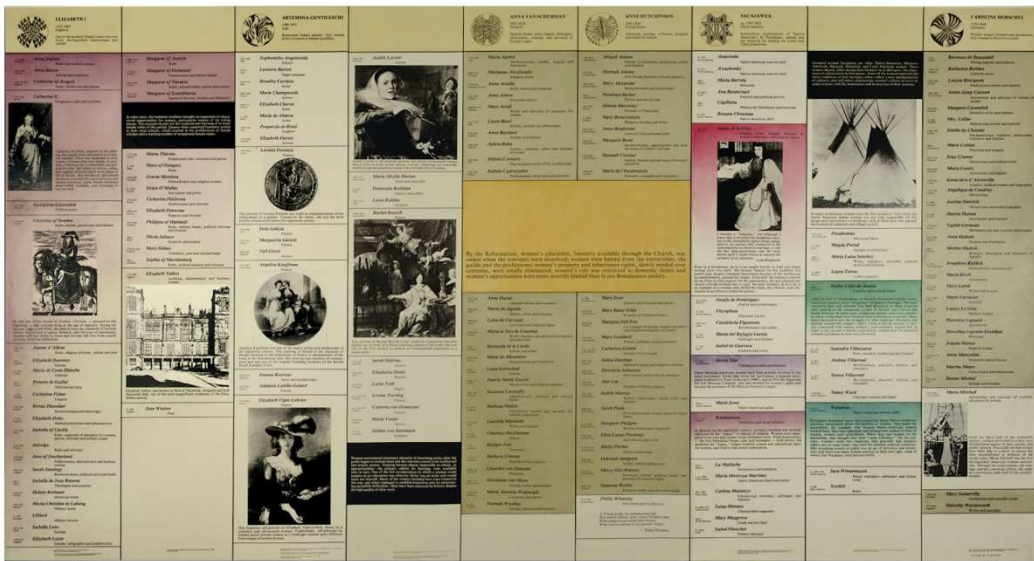
And then all that divided them merged



And then Everywhere was Eden Once again

Heritage Panels

Chicago's work contains 7 Heritage panels that are used to convey the lives of the women who she has chosen to take place at the table and whose names adorn the heritage floor. The panels include photographs and illustrations of the women, a brief biography, and images of items related to the women's story.

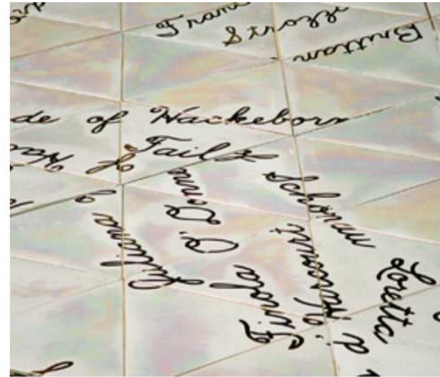


We will replicate the heritage panels in size and quantity, we will include the names of all of our participants along with their arrest photograph. Attached to this will be images of the participants from outside of the prison system, along with an autobiography. This allows us to contextualize the image and history as one and allows for an existence that is more than incarceration.

Heritage Floor

The heritage floor is a monumental feat that took over two years for Judy Chicago and her specialized team to create. It consists of an equilateral triangle with each side measuring 48ft. Embedded into the tiles are the names of women who provide not only physical but also metaphysical support.

Our heritage floor will contain the names of other women who are or have been incarcerated. We will scale our heritage floor to the corresponding place settings.



Acknowledgment Panels

The Dinner Party evolved into a project that required a full team of people to create Judy Chicago's vision. The panels provide a space to acknowledge all the people that contributed to the work including but not exclusive to fellow artists, administrators, and specialists.



This element is essential in our work as we feel that ownership should not be taken by one person. Creative elements thought the process and the manufacturing of this piece are interdependent. The collaborative aspect allows us to transcend from feminist theory into feminist practice.

Progression Panels

As a group, we wish for this work to be an organic experience that perpetuates growth. Each time the piece is staged we will document the work along with the change and an explanation as to why and how it has changed.

Audience

As a collective, we are facing a series of limitations that are out of our control. However, we will document each idea, limitation, and solution as a part of our work.

Therefore, our audience is varied, however, our piece is not reliant on its audience, it is the collective effort involved that is the heart of our work.

Location

Our first showing of this work will be within our classroom. We hope to gain permission to photograph the work in situ, this will then be added to our progression panel. We hope to show this work in a variety of locations.

Rationale

The Dinner Party Revisited was a collective idea that developed in the shared space of the first Women and Gender 101 class taught at Perryville Correctional Facility in Goodyear Arizona. As a group, we were formulating ideas to combine our theoretical readings, personal experiences and

our collective love of artistry into a final project. After reading works such as *The Master's Tools Will Never Dismantle the Master's House* Audre Lorde, *Understanding Patriarchy* bell hooks, *Phenomenal Woman* Maya Angelou, *La Conciencia de la Mestiza: Towards a New Consciousness* Gloria Anzaldúa and reviewing not only historical, but also modern feminist art in conjunction with Hannah Arendt's decisive political theory we decided to reinvent *The Dinner Party* using an intersectional lens.

THE ANSWER IS YES!

Ms. Trickey, can I ask you a question?

Of course, but there is no guarantee I can answer

What's your favorite color?

Orange

Orange, well I guess you're in the right place!

Collective laughter

After two weeks we received the news that we would be able to continue our class and move forward with our second class and we would be eligible to incorporate an art segment. We would be restricted by strict prison protocol, and no funding would be provided. Our class times were also increased to a three-hour time period to allow for our creative element. The Dinner Party Revisited began in January 2019.

Women and Gender Studies 102

Feminist Art Syllabus

Course Overview

This is an introductory art course that will combine critical feminist theory with a participatory art element. Using art and theory we will learn new skills, develop new talents, and express thoughts and ideas in creative and positive ways. This class will culminate in a final project of the reimagining and staging of Judy Chicago's *The Dinner Party*.

Course Objectives

1. Critique and recreate Feminist Art
2. Analysis of weekly readings and Images
3. Explore various art mediums including but not limited to:
 - a. Watercolor
 - b. Collage
 - c. Graphite
 - d. Pen and Ink
 - e. Acrylic
 - f. Fabric paint
 - g. Papier Mache
4. Engage with peers and instructor in an open and constructive way

Requirements

1. Attend Class and participate actively in discussion and exercises.
2. Bring your journal to class each week.
3. Be prepared for class each week - we have a limited time for the practical art element of our class. This step is essential.

Weekly Reflections

Students will be given art diaries in which they are expected to have one new entry per week.

Entries may take any form needed to express the student's thoughts, feelings, experiences on the weekly readings and images. This provides a space to critically engage with the weekly topic and prepare for the practical art element of the class.

Class Discussion

1. Your contribution demonstrates that you completed the weekly analysis of readings and or images and engaged in critical analysis.
2. It is essential we listen to each other's comments, build on ideas, and **respectfully** critique each other. A critique is used to improve or expand work and should not include negative language.
3. We will actively discuss and plan the art elements of the class. This will include insightful reasoning, constructive questioning and critical interactions with your peers.

Creative Element

Each week we will participate and create an artistic element that will be used in our final project.

Final Project

1. Creative critical analysis of Judy Chicago's *The Dinner Party*
2. Recreation of *The Dinner Party* with an intersectional framework

Course Timeline

Please note that the following schedule is a rough outline and maybe subject to change.

Week and Date	Topic	Activity	Assignment due
Week 1 - January - 11 - 19	Review Syllabus & schedule of work	Analysis of main idea Heritage panel criteria	No assignment due
Week 2 - January - 18 - 19	Why & How <i>The Dinner Party</i> became the most famous feminist artwork?	Heritage Tiles Pen and Ink	Breakdown comparison
Week 3 - January - 25 - 19	Art production and ownership	Fabric Painting	Entry Banner Text and design for 1,2,3
Week 4 - February - 01 - 19	Feminist Art Theory	Fabric Painting	Entry Banner text and design for 4,5,6

Week 5 - February - 08 - 19	Language of Art History	Fabric Painting	Heritage Panels
Week 6 - February - 15 - 19	Male Gaze	Collage	Biographical Information
Week 7 - February - 22 - 19	First Wave Feminist Art	Collage	Legacies
Week 8 - March - 01 -19	Alternative Materials	Collage	Artifacts
Week 9 - March - 08 -19	No Class	No Class	
Week 10 - March - 15 - 19	! Woman art Revolution Voices of a movement	Fabric Painting	Place Setting
Week 11 - March - 22 - 19	Frida Kahlo	Fabric Painting	Chalice & Napkin
Week 12 - March - 29 - 19	Lubaina Himid: Our Kisses Are Petals	Painting	Plate
Week 13 - April- 05 - 19	Beatriz Milhazes: Rio Azul	Mixed method art	Full place setting

Week 14 - April - 12 - 19	Christabel MacGreevy: GLUT	Mixed method art	Reflection Essay of creative process
Week 15 - April- 19 - 19	No Class	Good Friday	
Week 16 - April - 26 - 19	FINAL PROJECT	In class EXHIBITION	

In addition to the syllabus we read numerous texts as the creative project advanced, the text that became the backbone of our class was Sandra Cisneros's novel *The House on Mango Street* (Cisneros, 2005). The short stories that were often joyful but often sad resonated with **The Perryville Collective**. Themes of self-definition, sexual assault, abusive partners and establishing autonomy became sites of not only great debates but also sparked creativity.

CHAPTER SIX

Throughout this thesis I have used feminist methodology to examine how the carceral system simultaneously ignores the female experience while transcribing a male dominated narrative of incarceration upon female inmates. Within chapter one I posed the question how did we get here? Examining the complexities of simplistic binaries when viewed through a different lens. In chapter two I unpacked my use of feminist inquiry to enable a shift in my thesis from encompassing merely the academic sphere and enable my thesis to be used as a call to action through the use of my activist voice. However, most importantly for my thesis was to re-center the voice of **The Perryville Collective** and show how using feminist-based practices and theorization even in the confines of a state prison can become a liberatory action. Chapter six examines critical concepts of female incarceration through the intimate representation of incarceration by **The Perryville Collective** themselves, thus complicating the scholarship and data surrounding incarceration.

LIBERATION THROUGH INCARCERATION

Perryville Collective 2018 - 2019

Keywords and Concepts

Intersectionality, inclusion, equity, equality, silence, existence, invisibility, structural, institutionalization, feminism, human rights, resistance, historical record, voice, unity, feminist art, community, thoughtlessness, cogenerated knowledge, collective

Summary and Analysis:

The conception of *Liberation Through Incarceration* revolves around the critique and reimagined idea of Judy Chicago's work *The Dinner Party (1974 -1979)*. Chicago's work functions as a symbol of the historical importance of women within the framework of second-wave feminism.

Our project establishes the importance of incarcerated women; however, we will use an intersectional framework to include ALL women and our incarceration is only one element that unites us. We refute the idea of using a definition such as success or creating a space for “imagined” women as guests at our table, instead, we will each take our place at our table. We each have a right to a place at the table, despite our pathways in life we all deserve to be heard. We as women have established our own narratives, our stories are authentic, and our lived experience is valid. We as women do not wish to facilitate the traditional pattern of imperial white supremacist capitalist patriarchy, instead, we come together as a collective and a shared experience that transcends the systemic framework of oppression that our society exists within. We challenge the assumption that one existence is more important than another. Instead, we offer the choice to join us; Our work was an organic experience that remains fluid and may grow and change over time.

We embrace and create the space for an individual existence and experience while honoring and including the voices that cannot be heard. We are limitless in honoring an individual's experience and including their voices that have been historically silenced. We will not be hampered by the physical and metaphorical cages that confine us. We will surpass our given identities and embrace a holistic framework of an inclusive existence. Our work *Liberation Through Incarceration* will comprise the same components used in Judy Chicago's work; however, we will be using the materials that are available within our unique location.

Components of Liberation Through Incarceration

Liberation Through Incarceration is an immersive intersectional reimagination of Judy Chicago's iconic feminist art piece *The Dinner Party* (1974-1979). 13 women are represented by place settings and another 136 names are written upon the heritage floor on which the circular table resides.



Entry Banners

Seven painted entry banners hang in a procession welcoming guests to *Liberation Through Incarceration*.



Place Settings

The focal component of *Liberation Through Incarceration* is a banquet table, arranged in a circle, composed of 13 place settings.



Heritage Floor

Liberation Through Incarceration rests upon 136 heritage tiles; upon the tiles are names of 136 people who have held up the 13 women



Heritage Panels

Three hand-painted heritage panels are text collages that portray the lived experiences of the women represented at the table.



Acknowledgement Panels

The hand-painted acknowledgment panel depicts the people who participated not only creatively but also administratively and by way of donations.

⁴⁹ The formatting in this section is specific to the format of a precis specific to an Arts based project. All images are cited to: The Perryville Collective (Artist) *Liberation Through Incarceration*, 2019 Mixed Media: Textile, Plastics, Paper

Entry Banners

Seven banners each (4'2 x 2'1 each) hang in succession as a welcoming invitation to come to and join us at the table.

Liberation Through Incarceration begins with a color palette and design that represents incarceration. The black, orange and white striped motif adorned with silver handcuffs and razor wire conveys not only location but also the repetitive nature of incarceration combined with a strategic removal of individuality and identity reducing people to mere numbers.

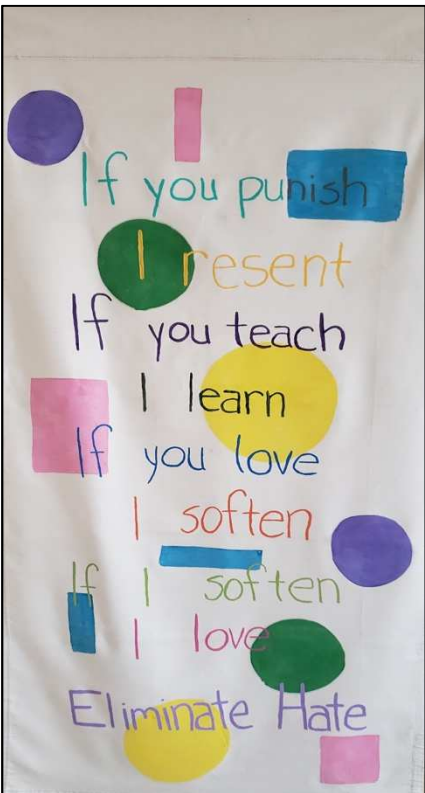
The banners progress through a series of designs incorporating color and text that symbolize the synergistic perspectives of **The Perryville Collective**.

Each banner was designed and agreed on by the Perryville Collective, drawn on paper, transferred to the fabric banner and painted by the group. The materials used were paper, paint, ink, and earth.

A series of phrases are included on the banners conveying messages that project **The Perryville Collectives** voices as a way to transcend the often "forgotten" voice of incarcerated women.



Banner 1



Banner 2

If you punish

I resent

If you teach

I learn

If you love

I soften

If I soften

I love

Eliminate Hate

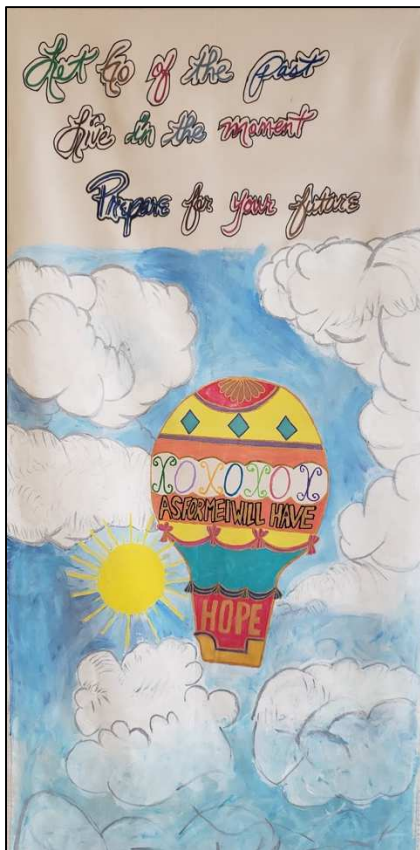
•

•



Banner 3

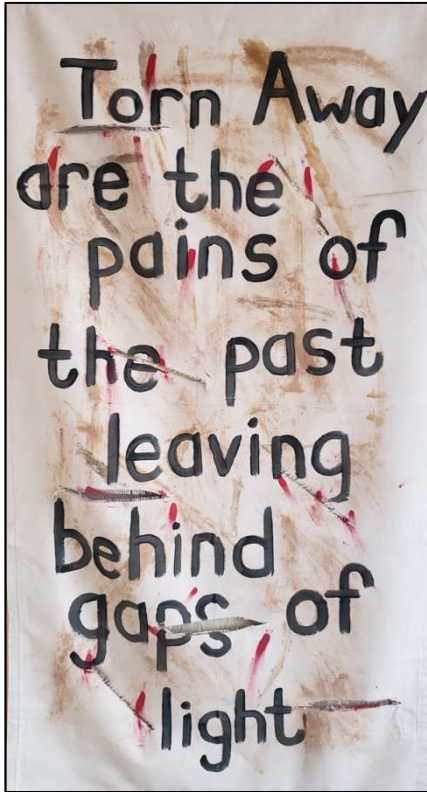
You have a choice
Each and every single day
I choose
To feel blessed
I Choose
To feel grateful
I Choose
To be excited
I choose
To be thankful
I choose
To be happy



Banner 4

Let go of the past
Live in the moment
Prepare for your future

As for me, I will have
hope



Banner 5

Torn Away
Are the
Pains of
The past
Leaving
Behind
Gaps of
light



Banner 6

Reaching
In from
Outside
Helps
Us
Inside



.Banner 7

2019

Everybody

Has A Right to

Live Free

Place Settings

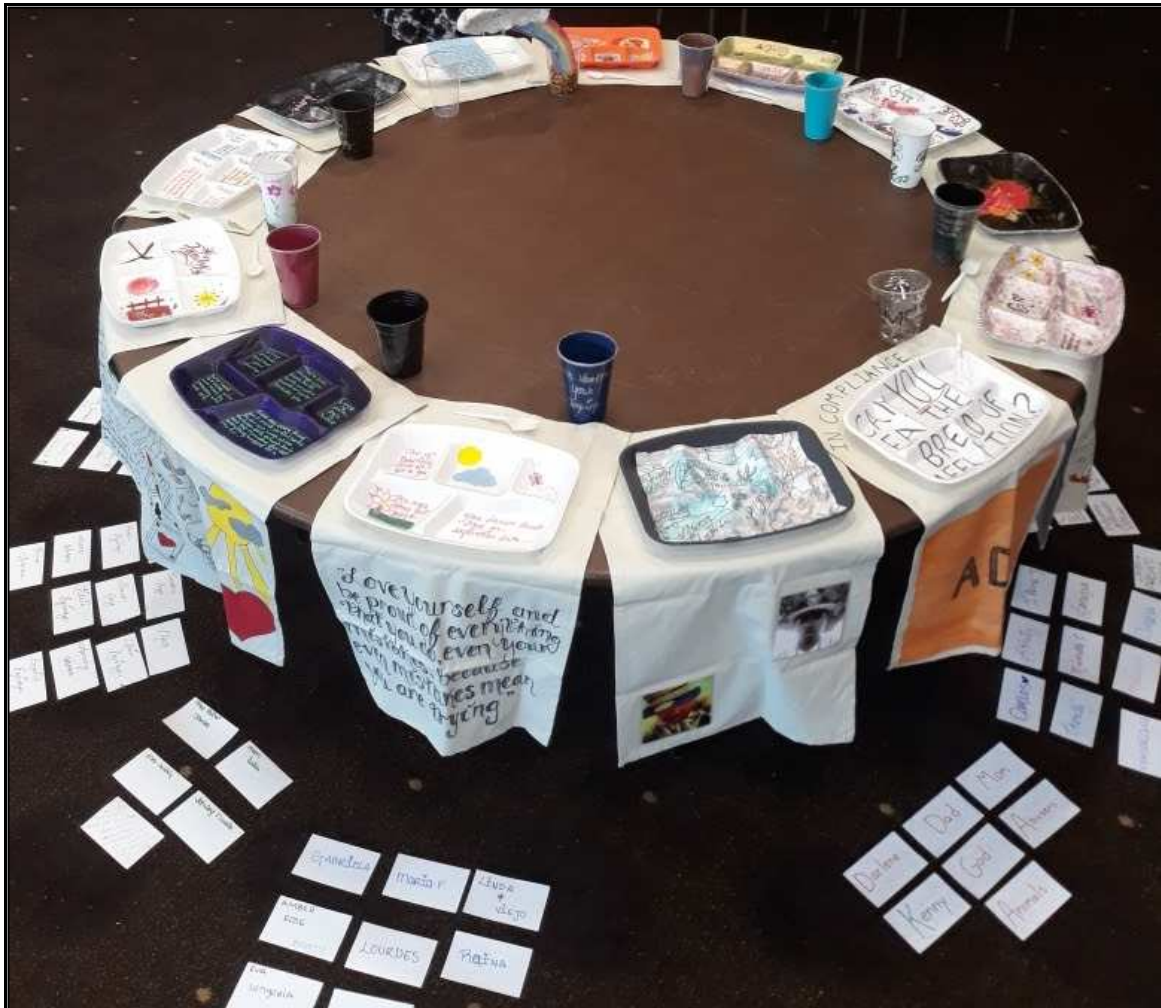
The principal component of *Liberation Through Incarceration* is the main banquet table. Created in a circular formation to represent equality, 13 place settings rest upon the table representing members of the **Perryville Collective**. Each guest at the table has created their own setting to create an autonomous narrative, that is often devoid of the carceral setting.

Each place setting consists of a material runner that has been intricately designed and decorated. Upon the runner sits for each place setting a polystyrene tray with an individually designed motif, a plastic beaker, and a plastic spork. Each place setting is in the style of choice of the individual who is being represented. *Liberation Through Incarceration* was created within the location of a correctional facility, therefore many materials were restricted.

Rather than a central motif, individuality was promoted to step away from the monolith of the incarcerated person, and the silencing of the incarcerated female. *Liberation Through*

Incarceration was created in the framework of intersectional feminist methodology that has created a movement toward increased individual creative expression through the use of the lived experience. Liberation Through Incarceration captures a specific time and place and symbolizes that everyone rather than a select few deserves their place at the table too.

Overview of Banquet Table



Place Setting One

Tray - Psalm 34:8 Taste and see that the Lord is good.

Cup - Rainbows follow the storm.

Runner - Closed-minded, Judgmental, Right/Wrong, Extreme Views. Hindsight 20/20

Enlightened, Kindness, Loyal, Tolerant, Respectful, Peace, Joy, Calm, Love Understanding, Free.



Place Setting 2

Tray - Just when the caterpillar thought the world was enough, she turned into a butterfly.

Don't Judge my story by the chapter you walked in on.

A negative mind will never give you a positive life.

Cup - One day I will wipe away every tear from your eye's revelation 21: 3-4

Runner - No Justice no peace, #This too shall pass, New beginnings.



Place Setting 3

Tray - Believe, Strength, Faith, Endurance, Love.

Cup - Some Days my glass is half full, Some Days my glass is half empty.

Runner -



Place Setting 4

Tray - What have I done? How will I lift my head? Who cares? How will I take care of my children and myself? How can I make this better? How do I sleep on metal? Who really cares what happens? Who are these people? Why are they yelling? What is being advised? What have I done?

Cup - Hope for a better future.

Runner -



Place setting 5

Tray - Be you Bravely, The greatest prison people live in is the fear of what other people think...

Let it be, The past can hurt but the way I see it, you can either run from it or learn from it. You act like it's you against the world, but it's really just you against yourself.

Cup - This too shall pass.

Runner - Naive, Shattered, Hopeful



Place setting 6

Tray - Power of Choice ... is the most powerful force of the universal self. One can choose from a mindset of meaningful, fluid, eternal, motion or one can choose from a mindset of repetitiveness, compliancy past embedded stagnancy. The active power of the choice force lies intertwined in the fluidity in the mind. Chose eternal.

Cup -

Runner - Beautiful, Attuned, Powerful, Celestial.



Place setting 7

Tray - Remember whose daughter you are...now straighten up your crown. Lovable, Kindness is a sign of strength and not a weakness.

Cup - A negative mind will never give you a positive life...

Runner - Begin doing what you want to do now... We have only this moment sparkling like a star in our hand-and melting like a snowflake.



Place setting 8

Tray - Stay patient and trust your journey, There are things you have to do with or without another person beside you, Love is pain...pain is love. We can't become what we want by remaining what we are. Someday everything will make perfect sense so, for now, laugh at the confusion, smile through the tears, and keep reminding yourself everything happens for a reason

Cup - Strength, Wisdom, Love, Pain, Anger, Strength.

Runner -

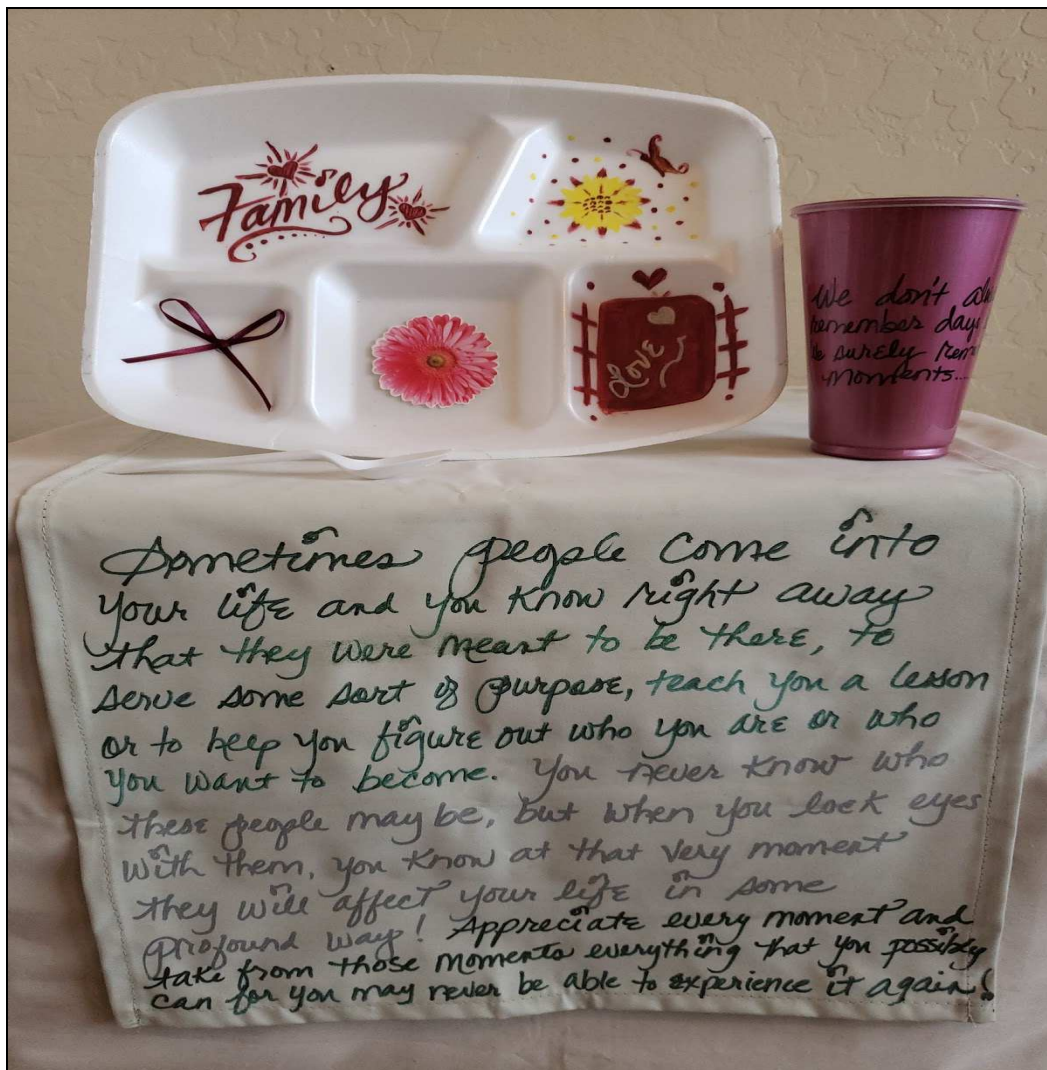


Place setting 9

Tray - Family, Love

Cup - We don't always remember days, but we surely remember moments.

Runner - Sometimes people come into your life and you know right away that they were meant to be there, to serve some sort of purpose, teach you a lesson or to figure out who you are and or who you want to become. You never know who these people may be but when you lock eyes with them you know at that very moment, they will affect your life in some profound way. Appreciate every moment and take from those moments everything you possibly can for you may never be able to experience it again



Place setting 10

Tray -

Cup - Mala Suerte

Runner - We are the people



Play the setting 11

Tray - Chin up Beautiful Don't let it get to you, Do more than just exist, Your dream doesn't have an expiration date ...

Cup - One day I will wipe away every tear from your eyes, and I'll take away all the pain you have suffered on this earth

Runner - Love yourself and be proud of everything that you do, even your mistakes, because even mistakes mean you're trying.

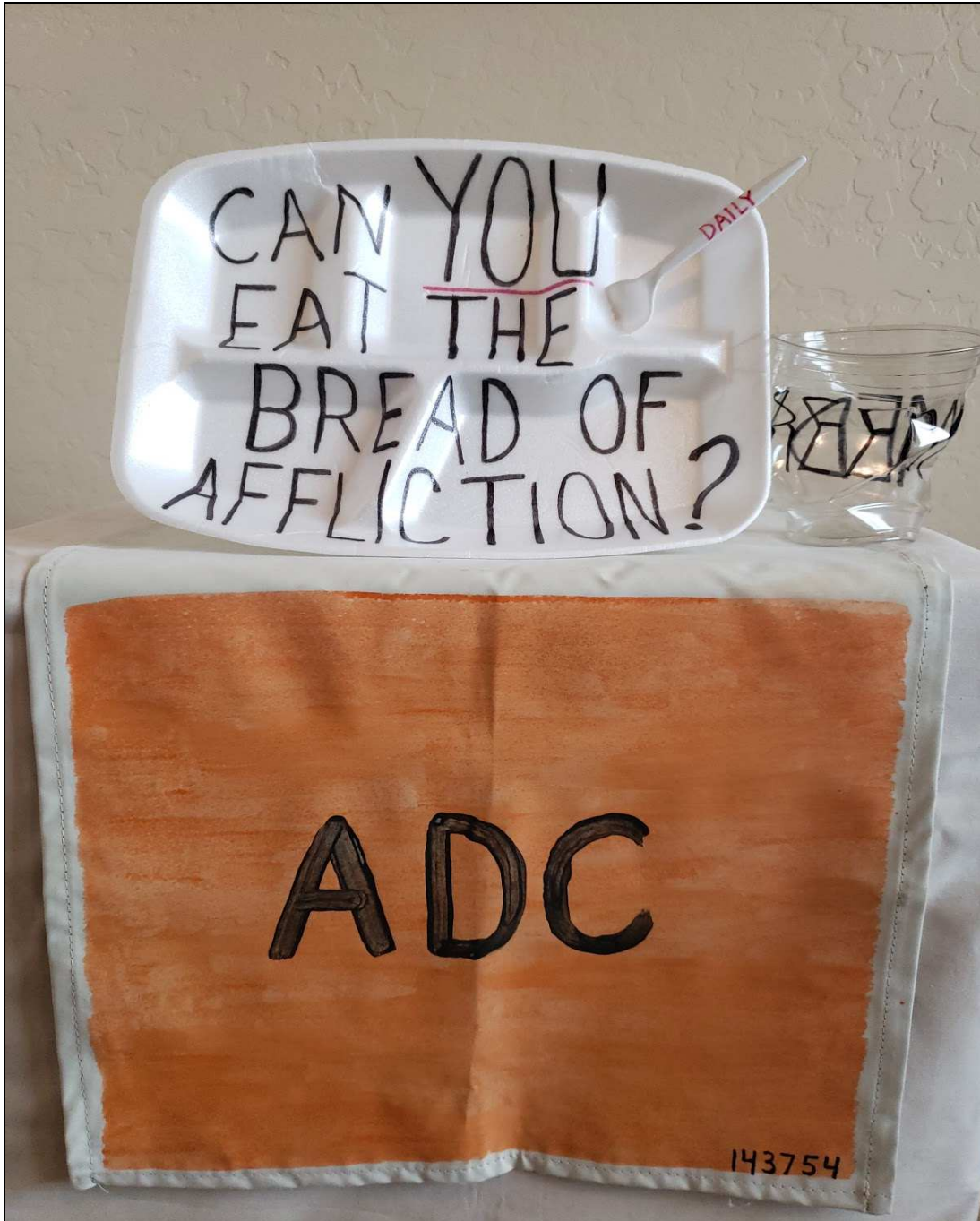


Place setting 12

Tray - CAN YOU EAT THE BREAD OF AFFLICTION? DAILY

Cup - Reformed

Runner - ADC



Place setting 13

Tray - Family, Love, Loyalty, Respect, Pride, Truly Blessed, B24, Raw, Bite the Bullet, Shh, Pure, Ecstasy, Pain, Hate, Destruction, Chaos

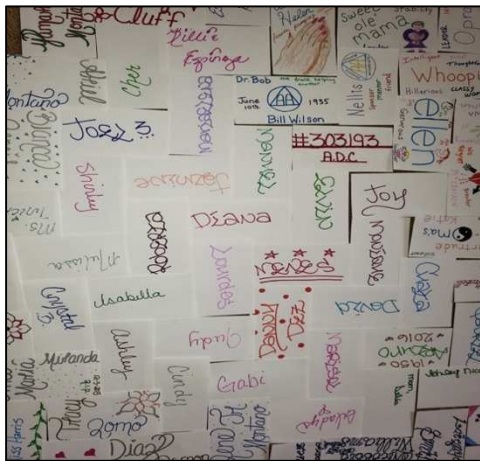
Cup -

Runner -



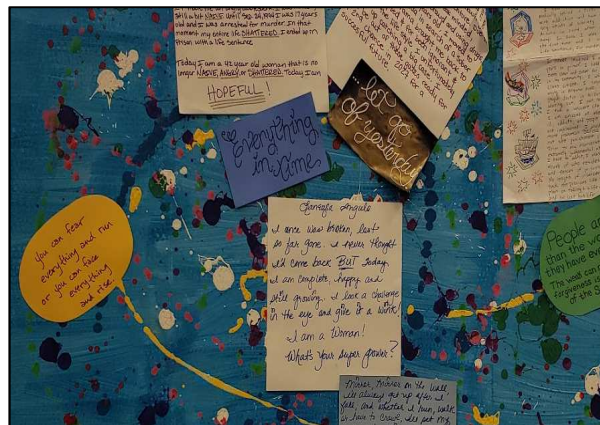
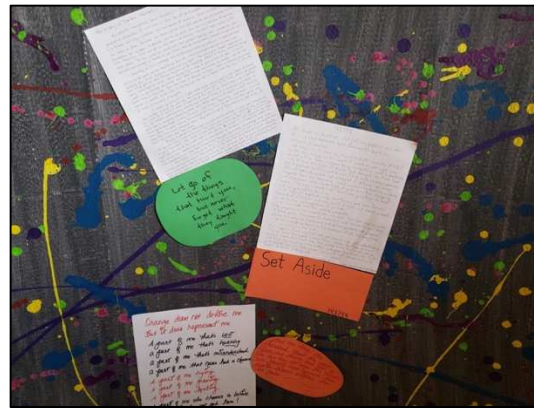
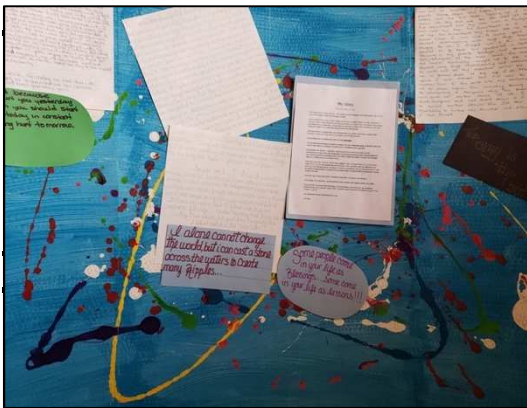
Heritage Floor

The heritage floor serves as a visual representation of the physical and metaphorical support that the 13 people who are symbolized at the banquet have received throughout their lives and incarceration. The 139 tiles are inscribed by hand, some are decorated, some include written dedications. *Liberation Through Incarceration* used index cards to encapsulate the image of a tile floor. The main banquet table is surrounded by the tiled floor, the tiles correlate to the place setting.



Heritage Panels

The 3 heritage panels are hand painted collage boards that are adorned with handwritten narratives of the lived experiences of some of the members of *Liberation Through Incarceration*. To contextualize their experiences and create a balance there are also large quotes that adorn the heritage boards. The use of bright colors and Pollock splatter effect are used to highlight the freedom of movement, and to project the voice of previously silenced voices.



Acknowledgment Panels

Unlike Judy Chicago's *The Dinner Party*, *Liberation Through Incarceration* did not start as an individual idea. The idea was formulated together by The Perryville Collective, it was designed and crafted by The Perryville Collective.

Therefore the acknowledgement Panel holds the names collaborators who helped make the project possible through creative guidance, donations of materials and the cogenerated knowledge



CONCLUSION

VOLUNTEER EDUCATORS IN THE AMERICAN PRISON SYSTEM

Volunteers who enter the carceral system have diverse motivations, most common are those that are affiliated with religious programming, some people have an inherent desire to help people, others like me have been specifically called to action and some volunteer because they have been formerly incarcerated themselves and know what a cost incarceration takes upon an individual. (Tewksbury & Danbury, 2004).

My volunteerism within the American carceral system has become more than a experience, my volunteerism within the carceral system has impacted my life significantly. This however is not a unique experience. Many people who volunteer within the carceral system have specific life changes and report that their volunteerism has not only changed their perceptions relating to incarceration but also improves their lives and well-being.

In 1974 Richard Shelton, now a Regents Professor in the Creative Writing Program at the University of Arizona established a writer's workshop in an Arizona State Prison. The program altered Shelton's trajectory and he has not only expanded the writer's workshops throughout the state of Arizona's expansive prison system but also has continued to volunteer and be an advocate for incarcerated and formerly incarcerated people. Dr. Shelton has also gained a tremendous amount from his volunteerism both professionally and personally. Shelton has not only facilitated some of America's most celebrated poets but has also established the Rain Shadow Review, a literary journal that publishes work by incarcerated people within Arizona. Shelton has also received success as a writer including his memoir *Crossing the Yard* (Shelton, 2007) which is based solely on his experience within the prison system.

Personally, Shelton states "My work in prison has made it possible for me to get to know, and often know well hundreds of people I would not have met otherwise, and It has enriched my life beyond my ability to say" (Shelton, 2007, p.136) Moreover, Shelton goes further to illustrate how his time as a volunteer within the prison system has benefitted his life even though his is not

paid and the bureaucratic carceral system often feels like is working against rather than for prison education programs;

Many people who ask me why I have continued with this kind of work [...] do not understand when I tell them that I do it because I am selfish, because it has provided me with good and loyal friends on a scale a few can hope for. It has improved the quality of my life far more than my work has helped any of the inmates I've dealt with. (Shelton, 2007, p.167),

Moreover, it is only those that have only experienced the prison system from an outsider's perspective that actively pursues volunteerism within the razor wire fences. Sue Ellen Allan was indicted in 1994 by a grand jury with her husband David charged with defrauding U.S investors of over 1 million dollars. The couple pled not guilty but did not feel they would receive the acquittal they desired, the couple fled to Portugal and spent seven years absconding in the Algarve. After former friends threatened to expose the couple Sue Ellen Allan contacted the American embassy in Lisbon and turned herself in. She along with her husband were returned to Arizona where they were both sent to prison to serve the 10-year sentences that had been handed down after they were convicted by trial in absentia.

Sue Ellen Allan was released after serving 6 years and 9 months in a state facility and went on to publish her memoir *The Slumber Party from Hell* (Allen, 2010) Within her memoir Allen give a first-hand account of not only the brutality but also the kindness that occurs within the carceral system "I saw abuse, abandonment, cruelty, despair, fear, neglect, disrespect and apathy from officers and inmates. I also saw compassion, kindness, respect, generosity and love in many forms" (Allen, 2010, p.316) Upon her release Allen epitomized her friendship and the subsequent death of her cellmate Gina Panetta by creating Gina's team.

Gina's Team consists of Allan, the parents of Gina, and volunteers. Allen created the non-profit organization that is dedicated too and promotes education for incarcerated men and women within American prisons at no cost to U.S citizens. Gina's team is reliant on volunteerism; programs led by volunteer educators, speakers and community members provide not only tools to

enable formerly incarcerated people a better chance at not returning to prison but also current incarcerated people a link to the outside world.

While incarcerated Allen worked as an educational aid for 30 cents an hour, however she was so affected by her time in prison her dream became to reenter the prison once she was released. “The desire to serve these forgotten women and make a difference in their lives, I am blessed to be allowed to create and teach *Life Skills* at the prison. My classes sustain my spirit along with my dreams to continue this vision upon release. Yes, I plan to go back to prison, only this time as a volunteer, dressed in any color but orange.” (Allen, 2010, p 235).

Although Allen’s experience is in juxtaposition to that of Dr. Richard Shelton, Allen’s story mirrors that of Shelton due to the professional and personal success she attributes to the incarcerated population. I too feel that my success would not have been possible if it were not for my interactions with The Perryville Collective. When I analyze what I have gained from my time as a volunteer educator within the American carceral system in comparison with the other members of the Perryville Collective, I am acutely aware that from my perspective I have gained much more from the experience that the rest of the group ever will.

On a professional level I have not only gained employment due to my experience, but I have also gained a skillset that is almost unprecedented. I was able to hone my pedagogical framework, design syllabi, and gain credentials within my field. Academically, I have garnered the ability to expand my knowledge, co-generate knowledge, and achieve a level of education that is a privilege. Moreover, personally my experience as a volunteer educator echoes the sentiments of both Shelton and Allen. That those who are incarcerated are not a monolith of evil that should be isolated from society as they are unable to have a positive impact on society. Or as many volunteers experience in their orientation before they are able to enter the carceral system that all incarcerated people are alike, that they are all trying to take advantage of volunteers, that they are all capable of conning, raping or killing a volunteer, or that everyone in prison is violent without any exceptions. A book provided at my orientation *Volunteering in Jails and Prisons; A*

Guide to Safety and Effective Service (Greystone, 2008) lists the following as accurate description of inmate characteristics as;

- Needy
- Manipulative
- Educationally Incomplete
- Lacking in Job Skills
- Addictive Personalities
- Poor Problem Solvers
- High Level Thinking Skills are underdeveloped
- Emotionally and Socially insecure
- Intelligent and Articulate
- Self-Serving
- Oscar Performer

Although I understand that volunteers need information and have to be aware of being taken advantage of, the fundamental descriptors of all incarcerated people are in opposition to many of those who are volunteers within the carceral system. As a volunteer the dominant hierarchy and relation to power does not transfer in the same way that relates to correctional officers and administrative staff.

Volunteers including myself and respondents to studies on volunteerism with the carceral system reported unexpected personal benefits from making connections with inmates (Butler & Malone, 2014). Moreover, I propose that not only do incarcerated populations have the capacity to have a positive effect upon individuals and society at large but they are often exempt from acknowledgement in their ability to positively impact those who they interact with and do not gain as much success from their interactions as those who enter as volunteers.

As the prison population grows and budget cuts increase the need for volunteerism within the carceral system is ever growing. However, the carceral environment is often a place where volunteerism is overlooked. Volunteerism within prisons and jails has the potential to benefit not

only incarcerated populations but also the volunteers and society at large by deconstructing the stigma surrounding incarceration, reducing recidivism, and increasing volunteers' sense of purpose.

In regards to the female population within the prison system increased volunteer programs have the potential to combat isolation and the notion of the forgotten prisoner (Thomas & Zaitzow, 2003) and to increase not only the number of programs that are available to women but also the variety of programming that could positively impact incarcerated women.

After over thirty years of volunteering within the carceral system Dr. Richard Shelton provides a call to action that not only calls on more people to volunteer but also states that mass volunteerism within prisons could drastically change not only the concept of mass incarceration but also the system of incarceration itself. "I believe that you and I can alter the state prison system, we must go inside as educational volunteers" (Shelton, 2007, p. 316) By entering facilities that we as outsiders are normally isolated from would force society to actively engage with a process that has been marketed to society as a binary system "you do the crime you do the time" which allows 'us' the privilege of not having to interact with a system that is unfair and unjust. By experiencing the carceral system firsthand and meeting those that are engulfed by mass incarceration, self-reflection becomes an easy process whereby it becomes apparent to see incarceration can happen to anyone but it more likely to happen to people of color, people who are disenfranchised and people who do not have an limited access to education. Moreover, once you have experienced the inside of a prison it becomes easy to see that once you are in the system spending time in prison is unlikely to keep a person from committing a crime again.

Transforming the simplistic social construct of the criminal to a person that has the ability to positively impact another even though they are often withheld in conditions that actively infringe basic human rights should have a transformative effect on the many not just the few. However, I do not want to be misconstrued in the fact that I do not believe in a carceral system, I do. However, mass incarceration within the usonian context has reached a level that is almost incomprehensible. Currently many people are incarcerated when they should be a). Being treated

in health facilities, and b). Should be free due to having convictions directly related to policies such as the War on Drugs and the three-strike rule that often consist of lengthy convictions of non-violent offenders.

The cost of incarceration is expansive and is growing exponentially, however programs that function to aid rehabilitation and provide the necessary tools to actively function in the outside world are decreasing due to cost and resource limitations (Kort-Butler and Malone, 2015). Volunteers are providing a substantial amount of “free” services that supplement the carceral system. In Oregon 1400 volunteers in religious programming alone donated 250,000 volunteer hours in 2005, that equates to 121 full time positions at a value that exceeded 4 million dollars (O’Conner et al., 2006). More people within prisons providing vital outreach for inmates does help not only with recidivism but also with the safety and atmosphere within the prison itself.

Moreover, once people have interacted with the prison system, volunteers also gain new insights not only of the challenges incarcerated people face, but also the reality of who incarcerated people are and how challenging the system in itself can be. *Incarcerated women need a link to the outside world, they need to know they have not been forgotten, and they need relationships that provide support and encouragement that negates the intersectional experience of incarceration. I say these things not because this is what I think incarcerated women need, I say this because this is what incarcerated women told me.*

We all feel like we want to change the world, but when it comes down to it the challenge is so great, we often give up before we start. The carceral system feels like this. It is often described as a broken system, in my opinion it is not, it functions perfectly as it suppose too. The system is so huge, how could we possibly implement change when so many things are against us?

When I feel overwhelmed, I think back to Jonny Perez’s words;

Stop thinking about it go in there and teach, you could be a lifeline for someone.

What Perez didn’t tell me was that those would be a lifeline for me, and I know it could be a lifeline for all of us if we infiltrate the system one by one and provide the education, the support,

and the solid foundations of productive safe relationships with those who are incarcerated. The change will not come from within, or from the senate as tough on crime policies keep getting tougher and incarceration rates keep getting higher and things are not changing. *If there is to be a change to the carceral system, the change needs to come from the bottom up.* Any system that has the power over millions of people needs to be transparent, and that in itself would force and create a positive change.

The Perryville Collective started as a class and became a collective that embarked on a project that used collaboration as a tool of activism, resistance, and empowerment to show what cogenerated knowledge can look even when it is tied to institutions. Together, this work simultaneously challenges the notion of institutions and contributes to them, both academically and socially by disrupting hegemonic norms surrounding gender, race, criminality and education. Using the academic voice I provide the historic overview and static nature of the carceral system, in turn, the voices and art of **The Perryville Collective** are used as an embodiment of activism, as education, as creativity, as critical thinking, as an act of individuality as an act of collectiveness all of which are antithetical to not only the carceral system but also the social structure of the incarcerated women.

The academic voice alone cannot impact the carceral system, nor can the activist voice but listening to lived experiences can change perspectives, more than that it can inform us in different ways and maybe then if we listen we would realize we may have been part of the problem all along.

I have chosen to listen, to enact small changes from the bottom up that will make a direct impact now, I use this moment to personally call you to action;

VOLUNTER IN A PRISON



Thank you to all the members of **The Perryville Collective**, without you I don't know who or where I would be.

REFERENCES

- Ackerly, B., & True, J. (2010). Back to the future: Feminist Theory, Activism, and doing Feminist Research in an age of Globalization. *Women's Studies International Forum*, 33(5), 464–472. doi: 10.1016/j.wsif.2010.06.004
- Ackerly, B., & True, J. (2010). Feminist Roadmaps: Planning, Doing, and Presenting Your Research. *Doing Feminist Research in Political and Social Science*, 40–56. doi :10.1007/978-1-137-05442-5_3
- Allen, S. E. (2010). *The Slumber Party from Hell: A Memoir*. (S.I.) : Inkwell Productions.
- Anzaldúa Gloria. (2007). *Borderlands: La Frontera*. (S.I.) : Aunt Lute Books.
- Arendt, H., & Elon, A. (2006). *Eichmann in Jerusalem: A Report on the Banality of Evil*. (S.I.) : Penguin Books.
- Beck, A. (1995). Survey of State Prison Inmates (NCJ-136949). *U.S Department of Justice Washington*.
- Behl, N. (2017). Diasporic researcher: an autoethnographic analysis of gender and race in political science. *Politics, Groups, and Identities*, 5(4), 580–598. doi :10.1080/21565503.2016.1141104
- Bordt, R. L. (2012). From Angela Davis to the Long Island Lolita: An Analysis of Contemporary Women's Prison Narratives. *Women & Criminal Justice*, 22(2), 135–155. doi :10.1080/08974454.2012.662125
- Busch, A. L. (1999). *Finding their Voices: Listening to Battered Women who've Tilled*. (S.I.) : Kroshka Books.
- Carson, E. A. (2014). Bureau of Justice Statistics: Prisoners 2014. *Bureau of Justice Statistics (BJS)*. Retrieved from <https://bjs.gov/>
- Chevigny, B. G., & Prejean, H. (2011). *Doing time: 25 Years of Prison Writing*. (S.I.) : Arcade Publishing.
- Collins, P. H. (2015). *Black feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. (S.I.) : Routledge, Taylor & Francis Group.
- Covington, S. (1998). The Relational Theory of Women's Psychological Development: Implications for the Criminal Justice System. In *Female Offenders: Critical Perspectives and effective Interventions*. essay, (S.I.) : Aspen Publishers.
- Coyne, Christopher, & Hall, Abigail. (2017, 12 April). Four Decades and Counting: The Continued Failure of the War on Drugs. *Cato Institute*. Retrieved from <https://www.cato.org/publications/policy-analysis/four-decades-counting-continued-failure-war-drugs>

- Damron, N. (2010). *Life Beyond Bars: Children with an Incarcerated Parent* (publication). *Life Beyond Bars: Children with an Incarcerated Parent* (pp. 1–3).
- Dauphinee, E. (2010). The Ethics of Autoethnography. *Review of International Studies*, 36(3), 799–818. doi :10.1017/s0260210510000690
- Davis, A. Y. (2010). *Are Prisons Obsolete? An Open Media Book*. (S.I.) : Seven Stories Press.
- Dobash, & Guleridge. (2015). Women And Imprisonment. *Juris Prudentia*. doi :10.15727/2411-4898.2015.3.1.5
- Doty, R. L. (2004). Maladies of our souls: Identity and Voice in the Writing of Academic International Relations. *Cambridge Review of International Affairs*, 17(2), 377–392. doi :10.1080/0955757042000245951
- Faith, K. (1993). *Unruly Women: The Politics and Confinement of Resistance*. Vancouver Press Gang Publishers, 204.
- Fine, M. (2001). *The Impact of College in a Maximum-Security Prison: Effects on Women in Prison, the Prison Environment, Reincarceration Rates and Post-Release Outcomes* (rep.). *The Impact of College in a Maximum-Security Prison: Effects on Women in Prison, the Prison Environment, Reincarceration Rates and Post-Release Outcomes*.
- Flanagan, T. J., Marquart, J. W., & Adams, K. (1998). The First Women's Prisons. In *Incarcerating criminals: prisons and jails in social and organizational context* (pp. 62–65). essay, (S.I.) : Oxford University Press.
- Freire, P. (2007). *Pedagogy of the oppressed*. (S.I.) : New York, NY: Continuum (30th Anniversary Edition).
- Gehring, T. (1997). Post-Secondary Education for Inmates: An Historical Inquiry. *Journal of Correctional Education*, 46–55. doi :10.1787/9789264234178-graph16-en
- Gelfand, E. D. (1980). Women Prison Authors in France: Twice Criminal. *Modern Language Studies*, 11(1), 57. doi :10.2307/3194169
- Gido, R. L., & Dalley, L. P. (2009). Addressing the Mental Health needs of Women Offenders. In *Women's mental health issues across the criminal justice system*. essay, (S.I.) : Pearson Prentice Hall.
- Giroux, H. A. (2010). Lessons From Paulo Freire. *Chronicle of Higher Education*. doi :10.5040/9781472552884.ch-009
- Gramsci, A. (2015). *Antonio Gramsci: Selections from the Prison Notebooks*. (S.I.) : Aakar Books.
- Greenfeld, L. A., & Snell, T. L. Women Offenders. Bureau of Justice Statistics (NCJ-175688), 1–14.
- Halter, E. (2018). Parental Prisoners: The Incarcerated Mother ' s Constitutional Right to Parent. *Journal of Criminal Law and Criminology*, 108(3), 539–568.

- Hannah-Moffat, K. (2003). Harsh punishment: International Experiences in Women's Imprisonment. *Punishment & Society*, 5(1), 119–121. doi :10.1177/146247450300500111
- Harris, A. (2018, 30 April). Women in Prison Take Home Economics, While Men Take Carpentry. *The Atlantic*. Atlantic Media Company. Retrieved from <https://www.theatlantic.com/education/archive/2018/04/the-continuing-disparity-in-womens-prison-education/559274/>
- Hawkesworth, M. (2005). Engendering Political Science: An Immodest Proposal. *Politics & Gender*, 1(01). doi :10.1017/s1743923x0523101x
- Heider, C. (2018). The Inside-Out Prison Exchange Program: Intersections between Feminism and Communication. *Humanities*, 7(3), 84. doi :10.3390/h7030084
- Heindenson. (2010). Models of justice: Portia or Persephone? Some Thoughts on Equality, Fairness and Gender in the Field of Criminal Justice.' In *Key Readings in Criminology*. essay, (S.I.) : Sage Publications.
- hooks, bell. (1994). *Teaching to Transgress*. (S.I.) : DEV Publishers & DISTRIBU.
- hooks, bell. (2015). *Ain't I a Woman Black Women and Feminism*. (S.I.) : Routledge.
- Johnson, A. (2001). A Selected Bibliography on Post-Secondary Education and Reduction in Recidivism. New York: The League of Women Voters of New York State, Balancing Justice Task Force on Correctional Education. *Journal of Correctional Education*.
- Johnson, W. (2003). On Agency. *Journal of Social History*, 37(1), 113–124.
- Kajstura, A. (2019, 29 October). Women's Mass Incarceration: The Whole Pie 2019. *Prison Policy Initiative*. Retrieved from <http://www.prisonpolicy.org/>
- Kim, S. (2003). Incarcerated Women in Life Context. *Women's Studies International Forum*, 26(1), 95–100. doi :10.1016/s0277-5395(02)00358-8
- King, D. K. (1988). Multiple Jeopardy, Multiple Consciousness: The Context of a Black Feminist Ideology. *Signs: Journal of Women in Culture and Society*, 14(1), 42–72. doi :10.1086/494491
- Kort-Butler, L. A., & Malone, S. E. (2014). Citizen Volunteers in Prison: Bringing the Outside In, Taking the Inside Out. *Journal of Crime and Justice*, 38(4), 508–521. doi :10.1080/0735648x.2014.969293
- Lamb, W. (2004). *Couldn't Keep it to Myself: Testimonies from our Imprisoned Sisters*. (S.I.) : Harper Perennial.
- Lamb, W. (2008). *I'll fly away: Further Testimonies from the Women of York Prison*. (S.I.) : Harper Perennial.
- Law, V. (2012). *Resistance behind bars: The Struggles of Incarcerated Women*. (S.I.) : PM Press.

- Leigey, M. E., & Reed, K. L. (2010). A Woman's Life Before Serving Life: Examining the Negative Pre-Incarceration Life Events of Female Life-Sentenced Inmates. *Women & Criminal Justice, 20*(4), 302–322. doi :10.1080/08974454.2010.512229
- Lempert, L. B., Bergeron, S., & Linker, M. (2005). Negotiating the Politics of Space: Teaching Women's Studies in a Women's Prison. *NWSA Journal, 17*(2), 199–207. doi :10.2979/nws.2005.17.2.199
- Lilliott, E. A., Trott, E. M., Kellett, N. C., Green, A. E., & Willging, C. E. (2017). Women, Incarceration, and Reentry. *Gender, Psychology, and Justice*. doi :10.18574/nyu/9781479819850.003.0006
- Lusane, C., & Desmond, D. (1991). *Pipe Dream Blues: Racism and the War on Drugs*. (S.I.) : South end Press.
- Löwenheim, O. (2010). The 'I' in IR: an autoethnographic account. *Review of International Studies, 36*(04), 1023–1045. doi :10.1017/s0260210510000562
- Maccormick, A. H. (1931). Education in the Prisons of Tomorrow. *The Annals of the American Academy of Political and Social Science, 157*(1), 72–77. doi :https://doi.org/10.1177/000271623115700110
- Maguire, M., Morgan, R., Reiner, R., & Finch, E. (2012). Gender and Crime. In *The Oxford Handbook of Criminology*. essay, (S.I.) : Oxford University Press.
- Mallicoat, S. L. (2019). *Women, Gender, and Crime: a text/reader*. (S.I.) : SAGE Publications, Inc.
- Marez, D. E. (2005). Drug Wars: The Political Economy of Narcotics. *The Journal of Popular Culture, 38*(5), 984–986. doi :10.1111/j.0022-3840.2005.00167.x
- Mehrotra, G. (2010). Toward a Continuum of Intersectionality Theorizing for Feminist Social Work Scholarship. *Affilia, 25*(4), 417–430. doi :10.1177/0886109910384190
- Merolla, D. (2008). The War on Drugs and the Gender Gap in Arrests: A Critical Perspective. *Critical Sociology, 34*(2), 255–270. doi :10.1177/0896920507085520
- Mohanty, C. T. (2007). *Feminism Without Borders: Decolonizing Theory ,Practicing Solidarity*. (S.I.) : Point Par Point.
- Moraga Cherríe, & Anzaldúa Gloria. (2015). *This Bridge Called My Back: writings by radical women of color*. (S.I.) : State University of New York (SUNY) Press.
- Morris, A., & Wilkinson, C. (1995). Responding to Female Prisoners' Needs. *The Prison Journal, 75*(3), 295–305. doi :10.1177/0032855595075003003
- Nagar, R. (2014). *Muddying the Waters: coauthoring feminisms across scholarship and activism*. (S.I.) : University of Illinois Press.
- Nagar, R., & Geiger, S. (2007). Reflexivity and Positionality in Feminist Fieldwork Revisited. *Politics and Practice in Economic Geography, 267–278*. doi :10.4135/9781446212240.n23

- Nagar, R., Mohanty, C. T., & Santin. (2006). *Playing with Fire: feminist thought and activism through seven lives in India*. (S.I.) : University of Minnesota Press.
- Narayan, U. (2013). *Dislocating Cultures: Identities, Traditions, and Third World Feminism*. (S.I.) : Taylor and Francis.
- Nash, J. (2017). "The Prison Has Failed": The New York State Prison, In the City of New York, 1797–1828. *New York History*, 98(1), 71–89. doi :10.1353/nyh.2017.0038
- Nellis, A. (2017, 17 January). Still Life: America's Increasing Use of Life and Long-Term Sentences. *The Sentencing Project*. Retrieved from <https://www.sentencingproject.org/>
- Nuevelle, T., & Vera Institute of Justice. (2016, 29 August). Overlooked: Women and Jails in an Era of Reform. *Vera*. Retrieved from <https://www.vera.org/publications/overlooked-women-and-jails-report>
- Nussbaum, M. C. (1997). *Cultivating Humanity: a classical defense of reform in liberal education*. (S.I.) : Harvard University Press.
- O'Conner, T. P., Duncan, J., & Quillard, F. (2006). The Shape of an Authentic Dialogue. *Criminology and Religion*, (5), 559–570.
- Oliveira, A., & Wilkey, A. (2017, 15 May). Women in Rikers: Why Gender Matters when we Talk about Reform. <https://www.cityandststeny.com/policy/nonprofits/women-in-rikers-reform>.
- O'Neil, A. L., & Lucas, J. (2013, December). DAWN Drugs and Alcohol Women Network: Promoting a Gender Responsive Approach to Addiction.
- Pace, E. (1997, 6 May). Paulo Freire, 75, Is Dead; Educator of the Poor in Brazil. *The New York Times*. The New York Times. Retrieved from <https://www.nytimes.com/>
- Pakseresht, F., & Bellatty, P. (2019). Addressing the Needs of Parents in Juvenile Justice: Systems Change from the Perspectives of Two Change Leaders. *Handbook on Children with Incarcerated Parents*, 295–310. doi :10.1007/978-3-030-16707-3_20
- Phelps, M. S. (2017). *The Gender Policy Report: Rehabilitation in Prison* (rep.). *The Gender Policy Report: Rehabilitation in Prison* (pp. 1–5). Sage Publications.
- Porter, N. D., Ghandnoosh, N., Nellis, A., & Gotsch, K. (2019, 3 July). Women and Girls Serving Life Sentences. *The Sentencing Project*. Retrieved from <https://www.sentencingproject.org/>
- Porter, N. D., Ghandnoosh, N., Nellis, A., & Gotsch, K. (2019, 6 June). Incarcerating Women and Girls. *The Sentencing Project*. Retrieved from <http://www.sentencingproject.org/>
- Prisoners' Eligibility for Pell Grants: Issues for Congress. (2019, 20 May). *CRS Reports*. Retrieved from <https://crsreports.congress.gov/>
- Rafter, N. H. (1983). Prisons for Women, 1790-1980. *Crime and Justice*, 5, 129–181. doi :10.1086/449095

- Richie, B. (2010). *Compelled to crime: The Gender Entrapment of Battered Black women*. (S.I.) : Routledge.
- Robison, K. M. (2016). "Volunteers Welcome, That Is, Some Volunteers": Experiences Teaching College Courses at a Women's Prison. *The Voluntary Sector in Prisons*, 277–299. doi :10.1057/978-1-137-54215-1_11
- Ronai, C. R. (1995). Multiple Reflections Of Child Sex Abuse. *Journal of Contemporary Ethnography*, 23(4), 395–426. doi :10.1177/089124195023004001
- Rose, C., & Rose, K. (2014). Enrolling in College While in Prison: Factors That Promote Male and Female Prisoners to Participate. *The Journal Of Correctional Education* 65(2) • May 2014, 65(2), 20–39.
- Sawyer, W. (2018, January). The Gender Divide: Tracking Women's State Prison Growth. *Prison Policy Initiative*. Retrieved from <https://www.prisonpolicy.org/>
- Sawyer, W., & Bertram, W. (2018, 13 May). Jail will Separate 2.3 Million Mothers from their Children this Year. *Prison Policy Initiative*. Retrieved from <http://www.prisonpolicy.org/>
- Scheffler, J. A. (1984). Women's Prison Writing: An Unexplored Tradition in Literature. *The Prison Journal*, 64(1), 57–67. doi :10.1177/003288558406400106
- Scheffler, J. A. (2002). *Wall Tapping's: An International Anthology of Women's Prison Writings, 200 to the Present*. (S.I.) : Feminist Press at The City University of New York.
- Schwartz-Shea, P., & Yanow, D. (2012). *Interpretive Research Design: Concepts and Processes*. (S.I.) : Routledge.
- Shelton, R. (2007). *Crossing the yard: Thirty Years as a Prison Volunteer*. (S.I.) : University of Arizona Press.
- Smith, C. (2016, 29 June). The Power of Pell Grants for Prisoners. *The New Yorker*. Retrieved from <https://www.newyorker.com/>
- Smith, K. Kemba Smith. *Prison Policy Initiative*. Retrieved from <http://www.prisonpolicy.org/>
- Table 10. (2017, 14 August). *FBI*. FBI. Retrieved from <https://ucr.fbi.gov/crime-in-the-u.s/2016/crime-in-the-u.s.-2016/tables/table-10>
- Taylor, J. M. (2005). Alternative Funding Options for Post-Secondary Correctional Education: Part one. *Journal of Correctional Education*, 56, 6–17.
- Tewksbury, R., & Dabney, D. (2004). Prison Volunteers. *Journal of Offender Rehabilitation*, 40(1-2), 173–183. doi :10.1300/j076v40n01_09
- Thomas, J., & Zaitzow, B. H. (2003). *Women in Prison: Gender and Social Control*. (S.I.) : Lynne Rienner Publishers.

- Thomas, J., & Zaitzow, B. H. (2003). *Women in Prison: Gender and Social Control*. (S.I.) : Lynne Rienner Publishers.
- Télez, M. (2013). Lectures, Evaluations, and Diapers: Navigating the Terrains of Chicana Single Motherhood in the Academy. *Feminist Formations*, 25(3), 79–97. doi :10.1353/ff.2013.0039
- The Unequal Price of Periods Menstrual Equity in the United States. *American Civil Liberties Union*. Retrieved from <https://www.aclu.org/>
- Vila, M. (2017, 22 June). The Mental Health Crisis Facing Women In Prison. *The Marshall Project*. Retrieved from <https://www.themarshallproject.org/>
- Volunteering in Jails and Prisons: A Guide to Safety and Effective Service*. (2008). (S.I.) : Greystone Educational Materials.
- Ward, J. T., Hartley, R. D., & Tillyer, R. (2016). Unpacking Gender and Racial/Ethnic Biases in the Federal Sentencing of Drug Offenders: A causal mediation approach. *Journal of Criminal Justice*, 46, 196–206. doi :10.1016/j.jcrimjus.2016.05.008
- Waylen, G., Celis, K., Kantola, J., & Weldon, S. L. (2016). *The Oxford handbook of Gender and Politics*. (S.I.) : Oxford University Press.
- Wesley, J. K., & Dewey, S. C. (2018). Confronting Gendered Pathways to Incarceration: Considerations for Reentry Programming. *Social Justice*, 45(1), 57–86.
- Wildeman, C. (2013). Parental Incarceration, Child Homelessness, and the Invisible Consequences of Mass Imprisonment. *The ANNALS of the American Academy of Political and Social Science*, 651(1), 74–96. doi :10.1177/0002716213502921
- Wilkey, A. (2017). *Women InJustice: Gender and the Pathway to Jail in New York City* (publication). *Women InJustice: Gender and the Pathway to Jail in New York City* (pp. 1–48). The New York Women's Foundation.
- Wright, R. (2005). Going to Teach in Prisons: Culture Shock. *Journal of Prison Education*, 56(1), 19–38.
- Zoukis, C. (2012). *Education behind bars: a win-win strategy for maximum security*. (S.I.) : Sunbury Press.