The mission of the Education Justice project is to create a model college-in-prison program that demonstrates the positive impacts of higher education upon incarcerated people, their families, the neighborhoods from which they come, the host institution, and society as a whole.

In the 2016-17 EJP Handbook you’ll find some updates from last year’s book. For instance, there’s a new organization chart, an updated grievance policy and, of course, an updated Critical Climate reading. Our research policy has been revised, by EJP alumni. And there’s new nomenclature. “FACE” is out; “Writing and Math Partners” are in.

Even if you’ve read previous handbooks, then, please read all of this one. There are new pieces, and it’s likely that when you revisit the material you’ll find something new and of value to you.

This handbook is offered in the belief that you’ll get more out of your engagement with EJP if you have a good understanding of the rules and policies that govern our work, the governance structure by which EJP is run, and the values that sustain our work.

The book was written collectively. Some sections were taken from documents written by past and present EJP coordinators, other sections were written by EJP director Rebecca Ginsburg and EJP’s former writer-editor Natalie Mesnard. And certain portions are always being updated, such as the financial section. Please feel free to offer your revisions and suggestions for future handbooks.

Thank you for reading this book and for being part of EJP.

Rebecca Ginsburg, EJP Director
August 2016
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I. What Problems Does EJP Exist to Address?
Our Purpose

EJP came into being in 2006 because a group of faculty members, graduate students, and community members believed that a land grant institution had something to offer incarcerated individuals. We continued to exist because we learned that, in addition, incarcerated students have much to offer those in universities and colleges. An institution like the University of Illinois at Urbana-Champaign cannot hold itself up as a good and responsible citizen without tackling vexing social problems, including those related to incarceration. And we cannot contribute in critical ways to discussions around incarceration without thoughtful, ethical engagement with those behind bars, their families, and returning citizens.

EJP aims to be responsive to the needs we identify in the course of our work of learning and teaching. Among them are: inequitable access to higher education; the intergenerational nature of low educational attainment and incarceration; uneven understanding among the public of criminal justice; stereotyped notions of the incarcerated; and the violence associated with penal incarceration, including that borne by family members of the incarcerated and returning citizens.

Above all, we seek to overcome the division and separation that is the hallmark of penal incarceration. We come together to create face-to-face learning communities, and insist on recognizing the humanity and dignity of all EJP members, free and incarcerated.

Here are the programmatic initiatives we expect to engage in 2016-17:

a) Higher education in prison – This is EJP’s signature program. Our incarcerated students and educational programs at Danville Correctional Center form the heart of EJP.

b) Continuing education upon re-entry – We’re building stronger pathways to college for re-entering citizens.

c) Programs for families of the incarcerated – We offer workshops, open houses, and other programs for those impacted by incarceration in Chicago and Urbana-Champaign.

d) Reentry Guide – EJP produces the state’s only comprehensive reentry guide, available to free to individuals and institutions.

e) Research – We document our work, conduct research, and disseminate scholarship to support others.

f) Advocacy – As a founding member of the Illinois Coalition of Higher Education in Prison Programs, we seek to create a better climate for college-in-prison across the state.

g) Public Education – EJP hosts events on the Urbana-Champaign campus and community to support critical understanding of issues around criminal justice and incarceration.

If you are reading this manual, you are probably either currently involved with EJP or thinking about joining us. We hope that this handbook, and your personal experiences of the 2016-7 year, will fill you with excitement about the good that an ambitious land grant institution can accomplish when it reaches beyond its traditional constituencies and grapples with the needs of the day. We hope that you’ll be encouraged to consider your own best role within that enterprise.
Strategic Objectives

In summer 2015, EJP’s strategic planning committee drafted strategic objectives for 2015-18, with the assistance of an external facilitator and through consultation with local, regional, and national stakeholders, including EJP alumni. It was our first set of strategic objectives. We are using them to guide decision-making within EJP and help us to evaluate our successes. We expect adherence to our objectives result in smarter allocation of resources and an even greater sense of shared purpose among EJP members, incarcerated and free.

One starting point of EJP’s strategic planning process was our vision statement:

**EJP’s vision is a more humane and just society sustained through education and critical awareness.**

Another starting point was our mission statement:

**The mission of the Education Justice project is to build a model college-in-prison program that demonstrates the positive impacts of higher education upon incarcerated people, their families, the neighborhoods from which they come, the host institution, and society as a whole.**

In July 2016, the strategic planning committee met to review progress on the objectives. It tweaked wording on the existing objectives and decided to add an additional one (#7). EJP’s seven strategic objectives are as follows. More information about them is available on the EJP website. We welcome the participation of EJP members in helping us pursue our strategic objectives thoughtfully, critically, and energetically.

1. Continue to deliver an excellent comprehensive postsecondary prison education program.

2. Create awareness about the Education Justice Project and the value of higher education in prison.

3. Develop thoughtful evaluation processes to better understand our impact and value.


5. Establish certificate and degree programs.

6. Maintain healthy, respectful relationships among EJP members and external stakeholders.

7. Promote the voices of EJP students and families especially around public policy.
EJP Programs in 2016-17

The Education Justice Project operates in several locations: at Danville Correctional Center; in the community (especially Champaign and Chicago); and on campus. An EJP coordinator oversees each program.

**Danville Correctional Center**

A. For-Credit Courses
EJP offers upper-division (300- and 400-level) University of Illinois courses to men incarcerated at Danville prison. The only eligibility requirement is 60 credit hours of lower-division academic coursework. Students who earn passing grades receive University of Illinois credit, transferable to any accredited institution. EJP students currently have the option of enrolling in a certificate program, Certificate in Learning Studies.

B. Academic Advising
Advisors support the academic needs and facilitate the success of EJP students. They introduce and connect students to important resources within EJP, reinforce instructors’ expectations of students, and offer support. Advisors also offer workshops on academic skills, from time management to study skills.

C. Writing and Math Partners
Several times each week, trained writing and math tutors from campus offer academic support to EJP students. We hope to expand this program so that EJP students can also serve as

D. Community Library
Our community library includes EJP’s library collection of over 2,000 circulating and non-circulating items. EJP students are trained, primarily by one another, in librarianship skill while maintaining the collection through circulation work, cataloguing, shelving, and creating signage.

E. Math & Science Workshops
Math & Science workshops help students gain additional confidence in foundational math and science skills and develop a greater appreciation for these subjects. Most science workshops prepare EJP students for upper-level mathematics and science coursework, but some workshops complement or extend EJP courses. Past workshops include: Algebra Toolbox, Statistical Toolbox, The Scientific Method, and Basic Chemistry, Evolutionary Theory and Math Misperceptions and Smart Investing.

F. Language Partners (LP)
Language Partners involves EJP students or “teaching partners” providing English as a Second Language (ESL) instruction to English language learners. Regular sessions are held each Tuesday and Thursday evening, supplemented by occasional lectures and cultural events.

G. Mindfulness Discussion Group (MDG)
This group introduces students to theory and research in the field of mindfulness and to meditation practices. The purpose of this group is to explore research on the beneficial effects of consistent meditation/mindfulness practice as a means of enhancing the educational experience and of living a more fully-present and engaged life.

H. Chicago Anti-Violence Education (CAVE)
Trained EJP students facilitate bi-weekly mentoring and anti-violence education sessions with men 18-35 in the general population. They engage a trauma-informed curriculum, with the support of outside facilitators from campus.

I. Computer Lab
The EJP computer lab consists of a server and fifteen work stations. The server hosts software and resources that support EJP curricular and extracurricular activities. The plan is to continue adding resources to the server, including literature, history, and philosophy texts; pieces of art and music; encyclopedias and other reference materials;
and videos of EJP events such as literary symposia and theatre productions. The EJP computer lab was funded by a grant from the National Endowment for the Humanities.

J. The Amplifier
*The Amplifier* is the EJP student newsletter, a monthly publication produced by EJP students.

K. Reading Groups
Reading groups are held over the summer. Each spring EJP students and instructors are invited to submit proposals for reading group topics. All new EJP students are required to enroll in the New Student Reading Group, which is designed to prepare them for the demands of upper-division course work and learn strategies for coping successfully with it.

These EJP programs currently have no coordinator and accordingly will not be running in Fall 2016:

L. Writing Workshops
Writing workshops seek to improve students’ writing abilities by offering guided instruction and practice in a wide variety of writing-related subjects, from grammar and logical argument to publication marketing and memoir. Workshops are geared toward serving student writers who have a range of interests and skills. Workshops can be taken independently of classes, though many workshops will enhance foundational writing skills and therefore benefit course work.

M. Guest Lecture Series
EJP’s guest lecture series offers the opportunity for all EJPers to gather and engage a visitor in intellectual conversation. Speakers typically invite us to read a particular text in advance of their visit and come prepared to discuss it. Previous speakers include James Anderson, author of *Black Education in the South*; Alex Kotlowitz, author of *There Are No Children Here*; and Chris Benson, author of *Death of Innocence*.

**Community**

A. EJP Scholarships
We have five different scholarship programs annually, providing need-based support to family members of the incarcerated, Danville Correctional Center staff, and returning citizens. EJP members coordinate all aspects of the scholarship competition.

B. The Ripple Effect
This Champaign-based group has several programs: monthly meetings to write letters and cards to those in prisons and jails; monthly adult support groups for individuals’ incarcerated loved ones; and occasional community forums for discussing the impacts of incarceration on individuals, families, and the community.

C. Reentry Guide
EJP produces a comprehensive reentry guide for Illinois that serves people returning home and their family members. EJP members who not involved with our work in the prison work with returning citizens and others to research and write the guide.

D. Alumni Group
We have about 65 alumni, or released EJP students. Their Chicago meetings are a venue for ongoing education, mutual support, and engagement.

E. EJP Events
EJP sponsors frequent informational workshops, speakers, films, and other events on the Urbana campus, in Champaign, and in Chicago. We often work with community and campus organizations to host these events. EJP members can participate in event planning in many capacities, from advertising to working events to escorting guest speakers.

**Campus**

A. White Papers
White papers are short position pieces that support critical learning within the EJP community, strategically
disseminate information beyond EJP, and provoke thoughtful critical dialogue. EJP members serve on the editorial committee for this publications series.

**B. Research Group**
This group is open to EJP members and others who engaged in or interested in scholarship on topics related to incarceration or criminal justice. Members share a meal and discuss drafts circulated beforehand, in a supportive environment.
II. How Does EJP Operate?
Governance

EJP could not function without the effort and dedication of our members and staff. You are invited to serve and support the Education Justice Project, and hone your own leadership skills, by becoming involved in the governance. This section explains how EJP operates and how you can take on decision-making roles within it.

Structure

EJP is a unit of the Department of Educational Policy, Organization, and Leadership in the College of Education at the University of Illinois at Urbana-Champaign. Neither a department nor a research center, we self-consciously strive to create a distinct, innovative structure that reflects our values while efficiently supporting our mission. Our effort to experiment with program governance while simultaneously engaged in challenging work on the ground can sometimes be messy. We are, admittedly, taking on a lot, and there are few models to guide us. However, to many of us involved with EJP, it is important not only to do socially important work within prisons and in the community, but also to do it within a structure that avoids the most deleterious aspects of either academic or corrections culture.

Accordingly, we aim to build a program with transparent, participatory governance in an open and inclusive spirit. We support decision-making processes that require the active engagement of those involved with the program, including you!

Consensus

One of EJP’s values is consensus, which is often misunderstood. Consensus does not mean that everyone needs to agree; instead, it means that we value discussion, debate, and active listening, and that we want each member’s voice to contribute to our evolving understanding on any given manner. Voting often has the effect of cutting debate short when it’s clear that a majority on any given position exists. Seeking consensus imposes the obligation to keep talking, which makes it more likely that minority positions will be aired and inform the discussion. At the same time, unanimity isn’t required. Decisions can move forward when dissenters agree to step aside in the spirit of accepting the clear will of the group overall.

A Note about Confidentiality

Our shared desire for transparency and inclusive decision-making occasionally runs up against the need to protect the privacy of EJP instructors and students, prison security concerns, and the wellbeing of EJP itself. These have traditionally been stressful moments for EJP, when some members’ very human urges to “learn the whole story” are thwarted by others’ efforts to contain information. We continue to think through the healthiest way to approach these episodes, which can sometimes undermine the spirit of openness that we strive for. At the same time, these are also opportunities to reflect on the nature of privilege (e.g. to information), power, authority, and humility. We serve our members best when we treat such moments of friction as chances for personal and institutional growth.

Decision-Making within EJP

EJP Staff, Advisory Council, program coordinators, and members all have responsibility for decision-making within EJP. Below is an outline of how this breaks down:

Staff

The **EJP director** oversees all of EJP and has direct responsibility for fundraising, communications, and research, which includes program evaluation. The position is currently filled by Rebecca Ginsburg, one of EJP’s co-founders.

EJP’s **Director of Academic Programs** oversees all programming at Danville Correctional Center,
including for-credit courses, academic advising, extracurricular workshops, and other programs. We currently have an interim DAP (Rohn Koester), who is fulfilling many of these functions, with the support of an on-site coordinator (David Harris).

EJP’s Operations Manager manages the on-campus EJP office, located on Healey St in Champaign. This office oversees clearances, expenditures, budgeting, and reimbursements; it also manages EJP record-keeping. The EJP archives and library are also located in our Healey Street offices. Jamie Hines occupies this position full-time.

Advisory Council
Between 16 - 20 members from the community and campus meet three times each year to provide medium- to long-term guidance to EJP staff. The Council has several committees: nominating, fundraising, grievance, resilience, advisory, and strategic planning. The Advisory Committee (not to be confused with the Advisory Council) provides the five EJP director-level staff guidance on issues related to personnel and other sensitive matters. The resilience committee handles situations related to institutional cooperation. The other subcommittee titles are self-explanatory.

The Nominating Committee accepts nominations, including self-nominations, for the Advisory Council and its various committees twice each year. Members of the Nominating Committee will circulate emails to invite EJP members to nominate individuals.

Coordinators
There are currently 20 EJP program, and each one that has a coordinator or co-coordinators in place will be operating in Fall 2016. Coordinators typically have experience working within a particular program. Open coordinator positions are listed on the EJP website, and are filled via an application process. Unless a specific grant makes funding possible, coordinators are not paid, but offered $500 stipends each semester. Program coordinators meet monthly to discuss strategy and policy.

EJP Members
EJP members who participate in a given program share responsibility, with the coordinator, for
setting policy and procedures. This includes establishing program goals and budget each year.

Other Decision-Making Bodies
We frequently form ad hoc committees to work on everything from program development to fundraising to event planning to creating new policies. We strongly encourage EJP members, free and incarcerated, to volunteer to serve on such committees when there is a call for committee sign-ups. There is no application process, and this is a low-pressure way to begin your involvement with administration and governance.
**Culture**

EJP is committed to creating an open, inclusive, critical, and supportive culture that fosters reflection, critique, dialogue and practice. The following efforts aim to support that.

**Critical Climate**

We host an ongoing series of activities that encourage reflection on our shared work, its political and social contexts, and our individual places within it. We refer to this as our “critical climate” initiative. Past critical climate activities have included workshops on difficult conversations, dyad interviews, and discussions on microaggressions. Each active EJP member is required to attend at least one critical climate activity each year. The article included in this handbook, and discussions about it, forms part of our critical climate initiative.

**Values**

We have identified the following list of values we care about as an organization.

<table>
<thead>
<tr>
<th>Consensus</th>
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<tbody>
<tr>
<td>Openness</td>
<td>Food</td>
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<td>Flexibility</td>
<td>Compassion</td>
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<tr>
<td>Debate</td>
<td>Inclusivity</td>
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<tr>
<td>Trying New Things</td>
<td>Participation</td>
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<tr>
<td>Social Justice</td>
<td>Creativity</td>
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<tr>
<td>Gentleness</td>
<td>Respect</td>
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<tr>
<td>Unconventionality</td>
<td>Courage</td>
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<tr>
<td>Research-Driven</td>
<td>En Lak’esh</td>
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<tr>
<td>Critical Approach</td>
<td>Community</td>
</tr>
<tr>
<td>Applying Our Moral Principles</td>
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</table>

We regret that prison regulations prevent us from exercising our commitment to sharing food and refreshment within the walls of DCC.

**Ground Rules**

To create a healthy climate for teaching, learning, and growth, we have established the following ground rules.

1. Respect individuals’ opinions and feelings and their willingness to share them.
2. Use “I” statements, e.g. “I think...” or “I believe...”
3. Realize that everyone’s experiences differ and try meeting other people where they are.
4. Practice active listening. Listen for understanding, not for judgment.
5. Speak only for yourself and not as a representative of a particular group, e.g. “Latinos believe...”.
6. Avoid absolute language, e.g. “All Black men know...” or “It always happens that...” or “everyone knows....”.
7. Keep the content of confidential discussions confidential.
8. Don’t be afraid to remind others of these ground rules.
9. Disagreements and conflicts are okay.
10. Don’t attack speakers for their beliefs or opinions.
11. Asking questions is highly encouraged.
12. Be honest.
13. You have the right not to answer questions or to not offer your opinion.
14. Always ask “Are there any additional ground rules we should implement…?”

**Language**

We are very attentive to the language used within EJP. On the following page, please find an open letter written by the Center for NuLeadership on Urban Solutions, a New York-based organization founded, directed, and staffed by formerly incarcerated people. Their letter asks that we respect the dignity of people who are in prison or have been in prison by being cognizant of the language we use.

It is EJP’s policy to ask EJP instructors to refer to EJP students, as students.

Other acceptable language includes: incarcerated men, men, EJP students, Illinois undergrads, guys, and fellas.

The Illinois Department of Corrections (IDOC) oversees all state prisons. IDOC policy requires that instructors refer to students, and students refer to instructors, as Mr. or Ms. We respectfully request that instructors not ask students to address them as “Dr.” Not all EJP instructors have a PhD, and we aim to avoid creating a sense of hierarchy among instructors. “Professor” is also an appropriate title for instructors, as it is gender-neutral and does not imply the attainment of any particular qualification.
An Open Letter to Our Friends on the Question of Language

“When there is emotional pain, psychiatrists like me believe that we can help. But before we act we need to find some handle for the problem, some name to guide action. Once in awhile, we realize that these names are inadequate for the problems we are seeing. Then we search for new names, or new ways to group old names.”

-- Mindy Thompson Fullilove, M.D., “Root Shock,” 2005

Dear Friends:

The Center for NuLeadership on Urban Solutions is a human justice policy, advocacy and training center founded, directed and staffed by academics and advocates who were formerly incarcerated. It is the first and only one of its kind in the United States.

One of our first initiatives is to respond to the negative public perception about our population as expressed in the language and concepts used to describe us. When we are not called mad dogs, animals, predators, offenders and other derogatory terms, we are referred to as inmates, convicts, prisoners and felons—all terms devoid of humanness which identify us as “things” rather than as people. These terms are accepted as the “official” language of the media, law enforcement, prison industrial complex and public policy agencies. However, they are no longer acceptable for us and we are asking people to stop using them.

In an effort to assist our transition from prison to our communities as responsible citizens and to create a more positive human image of ourselves, we are asking everyone to stop using these negative terms and to simply refer to us as PEOPLE. People currently or formerly incarcerated, PEOPLE on parole, PEOPLE recently released from prison, PEOPLE in prison, PEOPLE with criminal convictions, but PEOPLE.

We habitually underestimate the power of language. The bible says, “Death and life are in the power of the tongue.” In fact, all of the faith traditions recognize the power of words and, in particular, names that we are given or give ourselves. Ancient traditions considered the “naming ceremony” one of the most important rites of passage. Your name indicated not only who you were and where you belonged, but also who you could be. The worst part of repeatedly hearing your negative definition of me, is that I begin to believe it myself “for as a man thinketh in his heart, so is he.” It follows then, that calling me inmate, convict, prisoner, felon, or offender indicates a lack of understanding of who I am, but more importantly what I can be. I can be and am much more than an “ex-con,” or an “ex-offender,” or an “ex-felon.”

The Center for NuLeadership on Urban Solutions believes that if we can get progressive
publications, organizations and individuals like you to stop using the old offensive language and simply refer to us as “people,” we will have achieved a significant step forward in our life giving struggle to be recognized as the human beings we are. We have made our mistakes, yes, but we have also paid or are paying our debts to society.

We believe we have the right to be called by a name we choose, rather than one someone else decides to use. We think that by insisting on being called “people” we reaffirm our right to be recognized as human beings, not animals, inmates, prisoners or offenders.

_We also firmly believe that if we cannot persuade you to refer to us, and think of us, as people, then all our other efforts at reform and change are seriously compromised._

Accordingly, please talk with your friends and colleagues about this initiative. If you agree with our approach encourage others to join us. Use positive language in your writing, speeches, publications, web sites and literature.

_When you hear people using the negative language, gently and respectfully correct them and explain why such language is hurting us. Kindly circulate this letter on your various list serves._

If you disagree with this initiative, please write and tell us why at the above address or e-mail us at info@centerfornuleadership.org. Perhaps, we have overlooked something. _Please join us in making this campaign successful. With your help we can change public opinion, one person at a time._

Thank you so much.

In Solidarity and Love,

Eddie Ellis
Founder

**4 Easy Steps To Follow**

1. **Be conscious of the language you use.** Remember that each time you speak, you convey powerful word picture images.

2. **Stop using the terms** offender, felon, prisoner, inmate and convict.

3. **Substitute the word PEOPLE for these other negative terms.**

4. **Encourage your friends, family and colleagues to use positive language in their speech, writing, publications and electronic communications.**
People
These individuals currently fill titled positions with EJP:

Rebecca Ginsburg: EJP Director
Jamie Hines: Operations Manager
Rohn Koester: Interim Director of Academic Programs
David Harris: On-Site Coordinator

Consultants:
Aaron Sears: Graphic Designer

These are the EJP coordinators for Fall 2016:

Bert Stabler: CAVE Coordinator
Cope Cumpston: Amplifier Coordinator
Kim Erbe: EJP Scholarship Coordinator
Hugh Bishop: Language Partners Co-Coordinator
Andy D. Borum: Computer Lab Coordinator
Chelsea Catt: Writing & Resource Center Co-coordinator
Holly Clingan: EJP Community Librarian
Elise Duwe: White Paper Coordinator
Nick Hopkins: Re-entry Manual Co-Coordinator
Dave Sharpe: Mindfulness Discussion Group Co-coordinator
Lance Pittman: Math & Science Workshop Coordinator
LuAnn Sorenson: Language Partners Co-Coordinator
Shavion Scott: FACE Open House Coordinator
Annette Taylor: Ripple Effect Co-Coordinator
III. How Can You Be Involved?
Teach and Learn

Join our learning community at Danville Correctional Center, either as an instructor or a student. Below you’ll find more information on both roles.

Instructors

Please note that we refer to all free EJP members who participate in EJP’s prison programs as “instructors.” This is the most common way for individuals to become involved with our work, although our FACE programs are growing at a rapid rate.

Why Become an EJP Instructor?

Becoming a member of a prison-based learning community allows you to grow as a teacher, learn about criminal justice and incarceration, make a difference in the lives of your students and their families, expand your professional network, and develop your leadership abilities. It allows you to contribute in a meaningful way to a significant American social challenge, the mass incarceration of disproportionate numbers of poor and minority men and women. Through this work, you are likely to feel challenged, engaged, and humbled.

Please be aware of what we ask from instructors. We ask that they be open to growth and learning, engage with and support other EJP members, follow through on commitments to the best of their abilities, and help our community to flourish and improve.

Application and Selection Process

EJP accepts instructor applications twice a year, in early March and early October. Admission into EJP is a selective and sometimes competitive process that varies according to the particular program. All programs require evidence of seriousness of purpose and a demonstrated ability to engage in critical reflection about prison education and one’s role in that enterprise. In some cases, we also seek particular skill sets. For example, for-credit course instructors must be qualified to teach the same course on the Urbana campus.

Involvement as an instructor with EJP requires more than performing the particular task a person applies for—e.g., teaching a class or facilitating a workshop. It also requires investing time and energy into reflecting on your experience at the prison and supporting others’ efforts to do so.

We ask those who are selected to work with EJP programs to sign an agreement that indicates that they understand the associated responsibilities and commitments. It is especially important that individuals working at the prison understand the importance of following DCC and Illinois Department of Corrections (IDOC) regulations.

After an applicant has been offered and accepted a position with EJP, they begin the clearance process. This is a months-long procedure through which EJP seeks approval from the Illinois Department of Corrections (IDOC) to allow particular individuals to regularly enter the prison. As instructors go through the clearance process, we encourage them to start attending EJP events and getting to know the program.

After receiving clearance, instructors officially become “Education Justice Faculty Affiliates.” This is currently a life-long designation, in part because there are life-long conditions that apply to having received clearance from the Illinois Department of Corrections.

Working at the Prison

Teaching incarcerated students can be rewarding, challenging, and transformative. It can also bring up a range of emotional responses, including anger, grief, and much more. We ask all EJP
instructors, whatever the form of teaching they engage in through EJP, to participate in activities that will help them process their experiences, make sense of the larger structural issues related to incarceration, and support others.

We also encourage EJP instructors to discuss learning and pedagogy within a community of teachers who care deeply about creating critical learning environments. Many people who teach for EJP feel that it helps them to become better teachers or facilitators.

While we understand that each instructor is likely to come to EJP with a unique teaching style and specific pedagogical priorities, we do ask all EJP instructors to adhere to the following:

- Create a professional atmosphere of trust and mutual regard.
- Be available to all students as equitably as possible.
- Be honest and sincere. Our students are expert BS-spotters.
- Ensure that students are aware of your commitment to their success.
- Look for gains in skill, however small, that are the evidence of growth and use them as the basis for encouragement.
- Show respect for students by involving them in classroom decision-making.
- As in any educational setting, seek understanding of students’ various backgrounds and current contexts, and how those might impact a given student’s class performance. At the same time, respect student privacy.
- Adhere to clearly defined rules regarding professional relationships among instructors and students.

**Process Groups**

We encourage instructors to form or join a “process group” These are autonomous groups of EJP members that meet regularly, according to their members’ schedules, to debrief and reflect on experiences within EJP. They support members’ involvement in work that can be stressful and sorrowful. Please see the Operations Manager to join or form a group.

**Conduct**

The University of Illinois Education Justice Project operates at Danville Correctional Center (DCC) by permission of the Illinois Department of Corrections (IDOC). All EJP instructors are asked to remember that they are guests at the prison. DCC policies include observing the DCC dress code (no scarves, pants only, modest attire); addressing students by last name and “Mr.”, restricting physical contact between instructors and students to handshakes only, and not interacting directly or indirectly with parolees.

EJP’s policies for instructors require that they do not ask students what they are serving time for, not receive written materials from students that is not academic in nature, and behave toward students and one another in a professional, respectful manner, bearing in mind EJP’s Ground Rules as a guide.

**Reviews**

At the end of each semester, all EJP instructors complete a self-assessment form and discuss it with their coordinator. The review provides opportunity for instructors to discuss challenges and receive one-on-one coaching. It also allows them to consider whether they’d like to explore other opportunities within EJP. It frequently happens that an EJP member will identify a need within EJP and offer to fill it. We welcome that sort of initiative.

When the quality of an EJP instructor’s work with EJP is in question, their coordinator will provide feedback, offer suggestions for improvement, and come to agreement with the instructor about the conditions by which they will transition out of the position. When it seems helpful, the.
Leaving
There are EJP faculty affiliates throughout the United States, as well as in Taiwan, India, Germany, England, and other countries. We try to stay connected to former EJP instructors through periodic mailings, including the EJP newsletter, student newsletter, and requests for donations. We also encourage them to remain part of our Facebook group. When an instructor leaves EJP, we invite them to dedicate a book of their choice to the EJP library at DCC and to inscribe a bookplate that will be placed within the volume. The status of an instructor as a Education Justice Faculty Affiliate remains even after stepping away from active work with EJP. This means all instructors must continue to honor the conditions associated with clearance. For example, DCC must be contacted any time an instructor encounters a former EJP student. Instructors are also unlikely to be able to visit individuals incarcerated at DCC.

Prison Dress Code
Please dress modestly and do not wear expensive jewelry. This isn’t because theft is a problem at the prison, but because it’s in poor taste to wear flashy things among people who don’t have access to them. Please don’t wear provocative outfits or anything that reveals your mid-section or cleavage. No underwear should be visible and clothes should not be form-fitting. No see-through shirts. Women should avoid white or light-colored tops. The correctional officer at the front gate has prerogative to turn anybody away. Err on the side of conservative dress. Shorts of any length are not allowed, nor are T-shirts with lettering (e.g. political T-shirts or advertisements for beer companies. It’s OK if the lettering is part of the shirt logo or if it is a University of Illinois shirt.). Please do not wear avoid sandals and avoid high heels. No dresses or skirts. No scarves.

Students
Anyone who elects to take upper-division courses and workshops with the University of Illinois at Danville Correctional Center is considered an EJP student.

Why Become an EJP Student?
There are many reasons! Participation with EJP offers opportunity to be part of a supportive, diverse community within DCC; to exercise and develop leadership, in and outside of the classroom; and to give back even while still incarcerated. Some EJP students find that they become positive examples to members of their families. Perhaps most significantly, EJP plunges our students into a world of learning, scholarship, and ideas that challenge and thrill. Higher education, especially with a liberal arts focus such as EJP offers, provides a sense of connection with important thinkers from the past and today. Students find their minds becoming sharper and more open as they advance in their personal educational journeys. These are just a few of the reasons to participate in higher education in prison.

Please note that EJP students are not compensated for attending class and receive neither good time nor any other external benefits from their involvement with the program.

Application Process
The only requirement for becoming an EJP student is 60 credit hours of lower-division academic work. Individuals at DCC who believe they meet that qualification should contact EJP on-site coordinator David Harris in the Vocational Building. He will pass your information on to our operations manager, who will confirm your credit hours, a process that frequently takes many weeks or even months, as it involves contacting all the institutions at which a prospective student earned academic credit. Please note: *vocational courses do not count towards the 60-hour requirement.*
New students are required to take the New Student Reading Group, held each summer. This group will prepare you for the challenges of taking challenging upper-division college courses.

**Being an EJP Student**

Upper division, academic, for-credit courses form the core of the EJP universe. We encourage all students to enroll and challenge themselves with the intellectual demands of 300- and 400-level work. Instructors strive to make EJP courses comparable to courses offered on the Urbana-Champaign campus. This is not easy, since students on the traditional campus have ready access to computers and the Internet, and many other resources at their disposal. Even with these limitations, EJP courses are rigorous and demanding, and instructors often report that of some student work at DCC is comparable to what they would find on the traditional campus. In some cases, EJP students perform at a higher level.

Students who successfully complete EJP courses earn transferable U of I credit that can be applied to academic institutions on the outside, depending on a given university’s requirements. On occasion, a student is released before finishing a course. If this happens near the end of the semester, it is usually possible to work out an arrangement with the instructor, such that the student can complete the course requirements and receive a grade and course credit.

In addition to for-credit courses, other academic programs are available to EJP students. We encourage them to sign up for extra-curricular activities (e.g. Mindfulness Discussion Group and Writing Workshops), join committees (e.g. convocation committee), and attend events at the prison (e.g. guest lectures and symposia). We place special emphasis on writing and communication. EJP students are scholars, and we provide opportunities to participate in conferences, submit papers to the EJP blog, and write academic papers for journals. EJP students have also published in local newspapers. Sometimes a writing opportunity might grow out of a particular class or extra-curricular program. At other times EJP’s publications coordinator will make students aware of competitions or “calls for papers.”

We strongly urge EJP students to attend all-student meetings and convocations each semester. These are important ways of supporting the wider EJP community and remaining up-to-date on developments within the program.

**Conduct**

EJP does not have a complicated code of conduct. We expect students to observe the University of Illinois Student Code (available in the Writing and Research Center) and support the creation of a critical, open, inclusive, caring learning environment at DCC. Any behavior that undermines such an environment or violates the U of I Student Code breaches of our code of conduct. Examples of such behavior are behaving disrespectfully towards another individual in the program, plagiarizing course work, or attempting to develop a non-professional relationship with an instructor.

The EJP Ground Rules should guide students and instructors. Those rules stress clear, honest communication. Students are expected to address any behavior that appears to violate our code of conduct, on the part of instructors or other students, clearly and frankly with the person in question.

One of the most unique and important qualities of EJP is the opportunity it provides for leadership. Every conversation, action, and scholarly text contributes to students’ education, and provides occasion for you to educate others. With this in mind, we ask EJP students to carefully consider how they carry themselves within the program. Choosing to participate in EJP sends a powerful message about the value of education, and we
encourage EJP students to both recognize, and embody, the importance of this act.

**Leaving**

Once part of EJP, a student is always part of EJP. Even after students leave Danville, we strive to stay connected with them. The University of Illinois will also treat you as an alumnus, and you should be prepared to receive mail from campus, including requests for donations. It is customary for students to give back to the universities where they studied, and EJP welcomes such support.

Prior to a student’s release, we will request to hold a transition interview with him. This provides an opportunity for the student to provide feedback to the program and also for us to collect relevant contact information. In addition, we invite students to reflect on their future plans and remind them that we are available to support their efforts to continue their education on the outside. Finally, we invite each outgoing student to dedicate a book of his choice to the EJP library at DCC.

Many of our alumni take advantage of speaking opportunities. There are invitations to visit the University of Illinois at Urbana-Champaign campus as well, for special events such as fundraisers and also to speak to classes on campus.

We are committed to helping students continue their education if that is something they wish to do. We offer help with the application process. In addition, EJP has two scholarships of $500 each that are available to returning citizens in Illinois. Information about these is available on the EJP website. The EJP Scholarship coordinator is Kim Erbe.

When an EJP student transfers to another facility, we also endeavor to stay connected, although this is dependent on IDOC policy. We want to support and encourage continued engagement with higher education for all EJP students. In the past, we have done that through periodic mailings, including the EJP newsletter and books. Once transfer students are released, we encourage them to contact us at the EJP office, and to engage with EJP just as any other EJP alumnus would do. The University of Illinois’ commitment to past and potentially future students is strong, whether they’re released through Danville or a different prison.
Engage the Community

EJP members who are part of our community-based programs (formerly called do not need clearance from the Illinois Department of Corrections. In fact, they are prohibited from being part of EJP’s programs at DCC.

Why Work Outside the Prison?
It’s commonly said that when an individual is incarcerated, his or her family serves time alongside them. Unfortunately, there’s often little acknowledgement of how difficult it is to lose a loved one to incarceration or of the costs that families bear—financially, socially, and emotionally. Because incarceration is concentrated in low-income, minority neighborhoods, these impacts fall mostly upon already-stressed communities that are often ill-equipped to bear them.

Since starting EJP, we have learned that an incarcerated individual’s enrollment in a college-in-prison program can boost his entire family. We originally started our community program to leverage that boost, further extending the ripple effects associated with college-in-prison programs for EJP family members. By this writing, however, our outreach extends to anyone with a friend or loved one in prison; it is not necessary that the incarcerated loved one be an EJP student.

One of the greatest challenges that friends and family of the incarcerated encounter is getting ready for the release from prison of their loved one and then adjusting to the change that reentry brings. Of course, the challenges are also considerable for the individual who is returning home. Therefore, we are increasingly addressing needs surrounding reentry. Since decarceration of Illinois prisons is a major goal for the current governor, this is an important need for us to address.

In our experience, bringing people together for support and education around these issues also leads to a desire to improve existing policies and practices. Accordingly, our community-based programs also have advocacy components.

Becoming involved with the Ripple Effect, Reentry Guide, and EJP Scholarships will allow you to work directly with people at the grassroots level on important social issues, expand your professional network, and develop your leadership. It will allow you to grow as an organizer, facilitator, and counselor. As is the case with all EJP programs, one does not have to be a U of I faculty member, staff, or graduate student to participate.

Application and Selection Process
We accept applications to community-based programs on a rolling basis. People interested in applying to any of our three community-based programs should contact the coordinator of a given program to learn more. Those who decide to apply will need to complete an online application form. In most cases, the main criteria is seriousness of purpose and critical understanding of the issues involved. All EJP applications are vetted by the coordinator of the program in question, with the help of a small committee.

As with those who are offered positions with EJP’s prison-based programs, we ask those who are selected to work with community-based programs to sign an agreement that indicates that they understand the associated responsibilities and commitments.

Conduct and Review
Because the community-based programs have not been in operation for as long as EJP’s programs at DCC, their policies related to conduct and review are not as developed. We hope that in the coming
year members of these programs will develop those policies and procedures.

**Process Groups**

Members of EJP’s community-based programs are encouraged to participate in EJP “process groups.” These are autonomous groups of EJP members that meet regularly, according to their members’ schedule, to debrief and reflect on their experiences. The process groups are meant to support members’ involvement in work that can be stressful and sorrowful. More information about process groups is available from EJP’s Operations Manager.
Lead and Support

EJP provides opportunities for members to develop leadership skills. From serving on a committee, to becoming a program coordinator, to joining the Advisory Council—there are many ways to lead and support EJP while growing as a leader.

Members of the Nominating Committee can help you explore ways to deepen your engagement with our work while furthering your skills as an administrator, teacher, facilitator, or manager through EJP. Program coordinators are also happy to talk to current or prospective EJP members about involvement in their programs.

Join a Committee

EJP members are encouraged to support EJP by serving on committees. We rely on this level of engagement. It helps ensure that organizational decisions reflect the needs and interests of the EJP universe. Furthermore, with only so few paid regular staff (currently 3, but equivalent to only about 1.5 full time staff) we rely upon our members to get tasks done.

EJP has many kinds of committees. Student committees at the prison organize convocations, advise on program evaluation, advise on reentry, and much more. Some committees are longstanding, while others may exist only to fulfill a particular task and then dissolve. Sign-ups for such committees typically take place at All-Student Meetings.

On campus, EJP members can apply to serve on the subcommittees that report to the EJP Advisory Council. Currently, those are Fundraising, Grievance, Nominations, Advisory, Resilience, and Strategic Planning. Each committee has its own criteria. The Nominating Committee puts out period calls for applications and its members are happy to speak to you if you’d like to learn more. Currently, the greatest need is for people to serve on the Fundraising Subcommittee.

Opportunities to serve on ad hoc committees on campus come up throughout the year. For instance, we usually ask EJP members to help plan EJP retreats. Watch our social network site, Mango Apps, for announcements.

Work Events

EJP hosts many special events throughout the year at the prison, on the University of Illinois campus, and in the community. We invite members not only to attend, but to consider volunteering to work at events.

Volunteers are needed for everything from setting up chairs, greeting guests, putting out literature, and serving refreshments. We sometimes ask our members to speak on behalf at EJP events, such as our annual panel, “What I’ve Learned from Teaching in a Prison” (scheduled for Thursday February 2, 2017). You’ll learn about opportunities to volunteer for events at the All-Student Meetings, class announcements, and through Mango Apps.

Coordinate an EJP Program

Each program within EJP is directed by a coordinator, who is responsible for scheduling, training members, overseeing program evaluation, and promoting that program. Coordinators meet at least monthly, and are also encouraged to attend regular leadership trainings and retreats. Coordinators play an essential role within EJP, and serving as a coordinator is a valued way to contribute to our work while developing your own leadership skills.

Open coordinator positions are indicated on the EJP website and also advertised on our Facebook page and over Mango Apps. We offer coordinators
a $500 stipend each semester. (In addition, occasionally EJP will receive a grant to support a particular program and that sometimes allows us, at least temporarily, to pay the EJP instructors or coordinators associated with that program.)

**Join the Advisory Council**
Between 16 - 20 people serve on our Advisory Council, which holds regular meetings three times each year and provides guidance to EJP staff. Members of the Council are community members, EJP members, and individuals from campus. They serve for two year terms. We are currently seeking Advisory Council members who have fundraising experience, legal backgrounds, are U of I faculty, or have connections in Chicago. Unfortunately, currently incarcerated individuals are not able to serve on the Advisory Council, but we welcome participation from formerly incarcerated individuals.

**Intern**
Undergraduate students and others are welcome to intern in the EJP office at 403 E. Healey St, Champaign.) The EJP office manages EJP records and archives, prison clearances, finances, and mailings. In the past, interns have contributed to everything from database work, organizing the EJP archives, working events, and conducting small research projects. We encourage interested individuals to contact us about crafting an internship that fits their interests. Course credit can be arranged. Please contact the operations manager, Jamie Hines, directly to arrange an interview and discuss the opportunities at greater length.

The EJP office also welcomes people who wish to volunteer occasionally on such tasks as mailings and event set up. Please contact the Operations Manager.

**Donate**
The Education Justice Project depends mightily on individual donors. Last year we received about 20% of our income from contributions, including donations from EJP students, students’ family members, local churches, and friends of the project located across the country. Please consider supporting our work through a financial contribution.
Write and Research

EJP is one of the few college-in-prison programs housed within a Research-1 university, an institution with an explicit commitment to contributing to the public good through high levels of research activity. Our mission, to demonstrate the positive impacts of prison higher education programs, acknowledges our context. We encourage EJP members to produce scholarship that supports our mission and otherwise serves the interests of the program, our students, and society. A list of papers and publications produced by EJP members is available on the EJP website: educationjustice.net.

Scholarship can take a variety of forms—presenting at conferences; writing articles in peer-reviewed journals; producing pieces for Urbana-Champaign-Danville newspapers; writing for the EJP blog; publishing poetry and fiction; editing and producing EJP collections; and other forms of sharing information and perspectives. The ethics of creating and disseminating knowledge that incorporates the voices of incarcerated individuals is not straightforward. Some of the issues are addressed in EJP’s Research Policy, which you can find in the Appendix of this handbook. We strongly encourage free EJP members to reflect on the potential for exploitation which is inherent in such writing, and to consider co-author scholarship with interested EJP students as one way of mitigating such problems.

Research Group

EJP’s Research Group, which meets monthly, provides a supportive and encouraging forum for free (i.e. non-incarcerated) members to share work in progress. This group is open to EJP members and any one, including non-EJP members.

Travel Award

Twice each year, the Research Group issues five awards of up to $500 each for EJP members to attend conferences on topics related to EJP’s mission. It is not necessary to be presenting to apply for an award. Information about the awards are regularly available on Mango and via the Research Group coordinator, Kate McQueen.

White Papers

This new program produces short pieces that address policy related to higher education in prison and allied subjects. The purpose is to support critical learning within the EJP community, strategically disseminate information, and provoke conversation and action. The audience for white papers are individuals involved with prison education programs and reentry programs, funders, policy makers, higher education administrators, and those involved with prison reform. The White Papers coordinator is Elise Duwe.
IV. Grow Within EJP
Inside

Once you’re part of EJP, how can you learn more, develop your skills, and have more impact? For those engaged with our program at Danville CC, there are a number of ways to grow within EJP while contributing to our community and mission.

Attend EJP Convocations
Twice a year EJP students organize convocations at the prison to which all instructors holding clearance are invited. They’re held on the Thursday before the beginning of each semester, in August and January respectively. In addition, EJP hosts an awards convocation at the prison every May on the Thursday before Memorial Day. Unfortunately, individuals involved in our FACE program are not able to attend events at the prison.

Attend All-Student Meetings
These meetings are held once or twice each semester. They are opportunities for students and instructors to discuss issues and concerns related to on-site programming, upcoming events, facilities, and more. These meetings are held in the chapel.

Visit the Community Library
EJP’s community library consists of the two rooms formerly known as “resource rooms.” These are dedicated EJP rooms at Danville. They house our library collection, course reserves, and many more resources, and also are the location of Monday and Tuesday night tutoring sessions with writing and math partners. The community library is maintained by a group of EJP students who take responsibility for organizing the rooms to make them as functional as possible. We encourage students to make a point of attending tutoring sessions on a regular basis. The community library is a good place for quiet study, even if you aren’t looking for tutoring support.

Outside EJP members are welcome to let Chelsea Catt know whenever they would like to visit the tutoring sessions, as she’ll make sure you’re welcomed.

Open Houses
Once each semester, EJP hosts an open house at DCC. These events are held on Fridays during for-credit courses. We invite those interested in learning more about EJP’s programs to attend, e.g., prospective instructors and donors. Typically, the class break is longer during open houses, to give the guests a chance to talk to EJP students and instructors. Current EJP members are also welcome to attend and see the classes in action. The fall 2016 open house will be on Friday Sept. 23; the spring 2017 open house will be on.

Special Events
EJP hosts occasional special events at the prison, e.g., symposia or conferences. Often interest in these programs is high and, because space is limited at the prison, we must select people on a first-come, first-serve basis or according to other criteria. That said, we strongly encourage EJP students and instructors to attend these events.
Outside

There are many ways to get better connected to EJP, learn more about the contribute to the EJP community outside of Danville Correctional Center.

Attend EJP Lunches

EJP hosts occasional weekday lunches in the Illini Ballroom in the Union. This semester, because of the budget situation, we will instead be hosting brown bags in our office at 403 E. Healey St. Bring your own lunch, EJP will supply. All EJP members are welcome, as are interested friends. We ask folks to sign up for the lunches in advance, so we’re well prepared for our guests. Lunches are a good way to meet other people involved with EJP and find out about happenings within the various EJP programs.

Town Hall Meetings

Three times each year we gather to discuss, primarily, matters of governance and administration. Questions, comments, and concerns about EJP can be brought to these meetings. (Questions or concerns regarding a particular program should be raised first with the coordinator(s) of that program.) The meetings offer opportunity to learn about ways to become involved with EJP governance, e.g. by joining a committee.

Town hall meetings will be held on Thursday Oct. 6, Wednesday March 8, 2017, and Tuesday May 9, 2017. All meetings will be at the EJP offices at 403 E. Healey St, Champaign from 4:30 – 6pm.

Campus Events

EJP frequently hosts public events on campus, from speakers to workshops to conferences. Often such events feature former EJP alumni—former students—as speakers. We strongly encourage EJP members to attend such events, while being mindful of IDOC’s policy against indirect contact with EJP members who are on parole. If you have contact with an EJP member on parole at such an event, you will have to report it to the EJP office and to DCC. We encourage EJP members to attend events that address incarceration and criminal justice, because a deeper understanding of these topics will enrich your involvement with EJP. If you’re interested in helping to organize such events or have an idea for an event, please contact the EJP office!

Come to Community Events

We encourage anyone who is interested in issues related to incarceration, reentry, and criminal justice to attend the events that EJP hosts, often in cooperation with other campus units and community organizations such as First Followers and State Representative Carol Ammons’ office. These events are also useful for those who wish to learn more about the Education Justice Project and potentially become involved in our work. In the 2016-17 academic year we expect to host a launch for the new reentry guide on October 24, our annual “What I’ve Learned from Teaching in a Prison” panel on February 2, and a discussion about working with families of prisoners in Uganda on Sept. 7. You can learn about these events from Mango and the EJP Facebook page.
V. Appendices
EJP History

Early Days: Education Beyond Bars

In December 2005 Rebecca Ginsburg, a new faculty member in the Department of Landscape Architecture, began to explore developing a prison education program at the University of Illinois at Urbana-Champaign. She had taught at San Quinton State Prison while a graduate student in Berkeley, and was excited about the possibility of starting a similar program at UIUC. By fall 2006 she had formed a working group of University of Illinois graduate students, faculty members, and community members, many of whom also had experience in prison education.

They tentatively called the initiative “Education Beyond Bars.” Early months were spent meeting with IDOC officials and university administrators and learning about prison education. One of the first challenges was deciding which prison to partner with. They decided on Danville Correctional Center (DCC) based on its proximity to the Urbana campus and its large, active Associate’s degree program, which would feed into the University of Illinois’ upper-division program.

In December 2006 and January 2007, members of the working group visited prison education programs in California and New York to learn more from the administrators and students of existing programs there. Members of that trip were Sarah Ross, Arturo Martinez, Rob Scott, William Sullivan, Tage Biswalo, Tracy Dace, and Rebecca Ginsburg.

That research visit proved to be a watershed. The Illinois working group received tremendous encouragement to continue their efforts to set up a program in Illinois and returned full of ideas. For example, they decided the program should have a resource room, based on the beautiful resource rooms they saw at Bedford Hills Women’s Prison. From the Bard Prison Initiative they got the idea of not-for-credit reading groups.

Around that time, the administration of Danville Correctional Center changed. While waiting for a new warden and assistant warden to be appointed by the governor, the working group continued the process of building alliances off and on campus, raising funds, and educating themselves about prison education.

2008 Launch

By summer 2008, things were ready for implementation. Mary Nichols, the Lakeland College administrator at Danville Correctional Center (and former assistant warden) circulated a survey among potential students at the prison. Dozens completed the form, and their high level of interest in an upper-division program provided the final impetus the working group needed to persuade administrators at the University of Illinois about the value of a program. Attorneys for the University of Illinois and IDOC crafted a Memo of Understanding (MOU) that allowed the project, now called the Education Justice Project, to implement a semester-long pilot in Spring 2009.

While the MOU was being approved and circulated for signatures, EJP offered two not-for-credit reading groups at the prison. This allowed instructors to start becoming comfortable with the protocols that would allow the program to run smoothly and prepared Danville students for upper-division level work. In January 2009, EJP’s first for-credit classes were offered at DCC. Fifty-four men enrolled in four courses.

Since then EJP’s offerings have expanded greatly in response to student and instructor interest and workshops, business workshops, a guest lecture series, a mindfulness discussion group, Language Partners, and more. In recent years, community components have expanded greatly. These include outreach to students’ families and EJP alumni, and events on the Urbana campus and in the community.
As EJP has grown, we have deepened our commitment to collaborative leadership, critical pedagogy, and self-reflection. At the same time, we continue to learn from peer programs and value the network of educators, incarcerated students, formerly incarcerated men and women, family members, researchers, prison activists, and others who help to inform and guide our work.

We are actively supporting efforts to develop a statewide coalition of higher education in prison programs and a national association of such programs. EJP has hosted two national symposia of prison higher education programs. We invite collaboration on publications, research, conference, and other initiatives.

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<td>Reading Group: The Metaphysical Club</td>
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<td>Guest Lecture: Chris Benson</td>
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|       | Theatre Initiative              | Writing Workshop: Techniques for Writers as Peer Tutors | Writing Workshop: Opinio
<p>|       | Chicago Violence Group          | Math Workshop: Advanced Investing      | Writing Workshop: Rhetorical Listening and Composition |
|       | Guest Lecture: David Roediger   | Math Workshop: Fun with Math Problem Solving | Writing Workshop: Logical Argument       |
|       | Guest Lecture: Dan Simons       | Chicago Violence Group                | Writing Workshop: Black Masculinities     |
|       | Guest Lectures: Rick Garcia and Rocco Claps | Guest Lectures: Rick Garcia and Rocco Claps | Writing Workshop: Techniques for Writers as Peer Tutors |
|       |                                  |                                       | Writing Workshop: Opinion Editorial Writing |
|       |                                  |                                       | Business Workshop: Investing              |
|       |                                  |                                       | Business Workshop: Advanced Investing     |
|       |                                  |                                       | Business Workshop: Real Estate Investment |</p>
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### 2014 DCC

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<td><strong>Writing Workshop:</strong> Black Masculinities Writing</td>
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### 2015 DCC

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<td>None. EJP programs were suspended in November 2014 pending appointment of a new on-site director. They resumed on June 1, 2015.</td>
<td>Language Partners</td>
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<td>What Makes You Tick</td>
<td>Reading Group</td>
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Language Partners
Mindfulness Discussion Group
EJ Radio
RR Worker Program
What Makes You Tick
Reading Group
New Student Reading Group
Professional Relationships

Fraternization between instructors and incarcerated students or alumni is strictly prohibited. Such behavior is a threat to the security of all people in the prison and a threat to the EJP program. It is grounds for dismissal of instructors from EJP and lock-out (being removed from the clearance list by the prison, such that you cannot enter the prison, whether as an instructor or a visitor). EJP members often hear DCC staff and administration speak about and warn against fraternization. Sometimes they may talk as though EJP instructors regularly engage in fraternization. Certainly, EJP instructors tend to treat students with more courtesy, gentleness, and respect than is common within state prisons. Nonetheless, professional warmth should not be mistaken for personal closeness. Within EJP, we share the prison administration’s concern for avoiding inappropriate relationships between students and instructors. For us, this is a matter of ethics and of maintaining the integrity of the learning environment.

Fraternization refers to the development of any private, special, exclusive and/or privileged relationship between two people. It can include privileged friendships even where there is no interest in physical contact. Avoiding it is less a matter of avoiding friendliness, warmth, and mutual interest—after all, those attitudes are present in all good teaching/learning relationships—and more a matter of vigilant discernment of motivations and intentions in for participating in EJP, either as students or instructors. Participation in EJP requires maturity and seriousness of purpose.

What does Fraternization Look Like?

There’s no clear answer to this, but EJP and the prison will suspect fraternization is present when two people have a pattern of being together much of the time, spending more time with one another than with other people. Fraternization is not the same thing as being friendly, polite, concerned, respectful, or appreciative. Following are some of the behaviors that will raise concerns about fraternization.

- Pattern of the same instructor and student sitting or standing close together
- Pattern of same instructor and student spending a disproportionate amount of time together, even if it is in discussion of academic work
- Conversations about private matters
- Conversations in hushed tones as if to avoid being overheard
- Exchanging love notes, cards, or private letters (grounds for immediate exclusion from EJP)
- Unequal availability of an EJP instructor to all students
- Insistence of a student to work only with a certain instructor
- Flirtatious, teasing behavior

Fraternization simply looks and sounds like ways of relating to others that are typically deemed inappropriate in the workplace and in the classroom. It is unprofessional behavior because it can undermine the conditions of trust, fairness and transparency necessary for a healthy learning environment.

Engaging in a liberal arts higher education at a prison further complicates the task of discerning fraternization. The very nature of higher education—its inherent evocation of wonder, its empowerment of new ways of thinking, its liberating effects on human imagination and most of all, its contagious excitement are part of why many people become part of EJP in the first place. Because our very purpose is the pursuit of higher education, we must walk a fine line in order to maintain both professionalism and personal regard for one another.
How Does Fraternization Threaten Security?

When we become involved in an exclusive, special relationship with another, we inevitably become vulnerable. We let down our guard. There is no other way to become close. The more intimate people become, the more willing we are to take the risk of being fooled, of being manipulated on the journey of getting close to another person. We’ve all been there: we tend to see and understand our special person in only the best light.

The development of intimate relationships in a prison is forbidden because it increases the risk of people using each other in ways that threaten the security of everyone in the institution. Privileged, special and exclusive relationships between students and instructors easily make for situations where jealousy, envy, sense of unfairness, manipulation, betrayal, and guilt occur, all states of mind which do not tend to bring out the best in any of us, especially when also challenged by the prison environment.

How to Respond

If you are concerned that an instructor or student is developing habits of relating that may lead to fraternization, thus putting the program at risk of termination, it is your business to intervene.

Please consider telling them directly. Don’t gossip. Remind the person who concerns you of EJP’s fraternization policy, and respectfully support the choice to either a) stop the unprofessional behavior, or b) end participation in EJP.

If you learn of actual fraternization within EJP, it is important to report it immediately to the Director of Academic Programs or the EJP Director or a responsible staff member at the prison. In the past, there have been serious consequences for EJP when fraternization was not immediately reported.

Ultimate Consequences

The prison’s responses to fraternization are swift and serious. An instructor will be unable to teach for EJP, and will see her or his clearance withdrawn. He or she will also be prevented from volunteering at any other Illinois state prison. The prison will transfer an involved student to different facility. If the case is serious enough, IDOC may elect to lock the Education Justice Project out of Danville Correctional Center altogether.
EJP Policies

What follows are a number of important organizational policies, printed here for purposes of information and reference.

Draft Research Policy

Note: This policy was written by members of the Research Group in March 2014 and revised in July 2014. Further revised, proposed by EJP alumni, were approved by a group of EJP alumni at their regular meeting on August 9, 2015. The most recent changes are indicated in CAPS. It has not yet been reviewed by EJP students. For that reason we consider it a draft policy, even though we currently observe it.

EJP’s mission is to build a model college-in-prison program that demonstrates the positive impacts of higher education upon incarcerated people, their families, the communities from which they come, the host institution, and society as a whole. In pursuit of this mission, EJP members are encouraged to produce scholarship about EJP.

Given the power dynamics inherent in the researcher-participant relationship, this policy aims to protect EJP students and the integrity of the program. It does so by outlining protocols for the approval of research projects and promoting best practices for ethical, reflective, and participatory research.

1. Who is This Policy For?
This policy is for any EJP member, including those with clearance who work inside the prison, those without clearance who work with our FACE programs, and incarcerated EJP students.

2. Who Can Access EJP Students for Research Purposes?
EJP members (instructors, students, and others engaged in our work) are encouraged to produce scholarship for both public and scholarly forums. EJP does not provide access to Danville Correctional Center or EJP students to those who are not already involved in EJP.

WE ENCOURAGE PROSPECTIVE RESEARCHERS TO CONSIDER HOW THE RESTRICTIONS AND ISOLATION OF THE PRISON CONTEXT MIGHT CHALLENGE THEIR ABILITY TO BUILD RESEARCH RELATIONSHIPS BASED UPON PROFESSIONALISM, INTEGRITY, AND TRUST. FOR THIS REASON, we encourage instructors and other on-site members to create opportunities for EJP students to be coauthors in research and writing projects instead of merely interviewees and respondents. Such work could include coauthoring a text, giving students opportunities to author individual papers or particular sections of a larger project, and creating opportunities for students to provide feedback on the scholarship.

3. What Should I Do First?
If you are (or are about to start) researching and writing about EJP, you should inform the Research Coordinator. The coordinator can connect you with others who are doing similar work, schedule opportunities for you to share your work with the Research Group, promote your work by adding any citations to EJP’s online list of publications and presentations, and, if you are interested in coauthoring with students, arrange for call passes and meeting space at DCC.

In addition, if you are preparing an IRB proposal (see #6, 7, 8 below), share it with the EJP Director and with the Research Coordinator before you submit it so they can help you with it. Once your IRB is approved, please email a copy to the Research Coordinator.

Please note that you will not be able to gain IRB approval to work on an EJP-related project without the support (and, ultimately, the signature)
of the EJP Director.

THE DIRECTOR IS UNLIKELY TO APPROVE ANY PROJECTS THAT DO NOT:

a) EMPLOY RESEARCH METHODS THAT PROVIDE EJP STUDENTS AN OPPORTUNITY TO PARTICIPATE AT SOME LEVEL IN RESEARCH DESIGN, DATA-GATHERING, AND ANALYSIS OF DATA.

b) DEMONSTRATE COMMITMENT TO SCRUTINIZING POWER RELATIONSHIPS AT ALL STAGES OF THE RESEARCH.

c) DEMONSTRATE VALUE TO INCARCERATED EJP STUDENTS OR INCARCERATED INDIVIDUALS MORE GENERALLY.

4. CAN I HAVE ACCESS TO EJP ALUMNI FOR RESEARCH PURPOSES?

YOU WILL NOT NEED THE SIGNATURE OF THE EJP DIRECTOR TO ACCESS INDIVIDUALS WHO HAVE BEEN RELEASED, AS WOULD BE REQUIRED FOR INTERVIEWING EJP STUDENTS. HOWEVER, WE ASK THAT RESEARCHERS NOT SEEK TO INTERVIEW RELEASED INDIVIDUALS SIMPLY TO CIRCUMVENT THIS REQUIREMENT. PLEASE BE AWARE THAT THE ALUMNI ASK THAT PROSPECTIVE RESEARCHERS BE CLEAR ABOUT THE FOLLOWING:

a) IN WHOSE INTEREST IS THE RESEARCH BEING UNDERTAKEN? CAN THE RESEARCHER DEMONSTRATE HOW THE RESEARCH WILL HAVE VALUE TO THE INDIVIDUALS BEING INTERVIEWED OR OTHERWISE SUPPORT THEIR INTERESTS?

b) ARE RESEARCHERS’ RELATIONSHIPS WITH THEIR PROPOSED RESPONDENTS OF A PARASITIC NATURE? ARE THEY BUILDING THEIR PROFESSIONAL CAREERS ON THE BACK OF INCARCERATED AND FORMERLY INCARCERATED PEOPLE’S LIVES?

c) IS THE RESEARCHER TAKING ACTIVE STEPS TO MINIMIZE POWER IMBALANCES BETWEEN RESEARCHER AND RESPONDENTS?

4. Will EJP Screen or Censor My Writing?

No.

However, we recommend that you share your writing with the Research Group in order to get feedback. The Research Group offers people who are writing about EJP or related topics (e.g., prison education, mass incarceration, violence, crime, prison reform) an opportunity to get feedback on their work from interested peers in a variety of disciplines and areas. Presenters and group members meet monthly over dinner to discuss drafts of conference papers, strategize responses to reviewer suggestions, brainstorm ideas for dissertations, and more. New members are always welcome, whether to present or give feedback.

We also ask that you allow relevant EJP personnel to fact check your piece. However, the Director or Research Coordinator will not screen or censor your writing.

We do ask that you go into the research and publication process with your eyes open. If you write something critical of DCC or the Department of Corrections and a state official reads it, there is always a chance that it may affect your status at the prison or EJP’s standing with DCC. This statement is not meant to silence you; it is just a reminder to be aware of the potential impacts of publication.

5. What Kind of Scholarship Might I Produce?

Scholarship on EJP includes the following:
• reflections on your own experiences with EJP (e.g., Agnieszka Tuszynska’s blog post for IPRH; Ramon Cabrales’ article for the Illinois TESOL newsletter; instructors’ talks for the “What I’ve Learned from Teaching in a Prison” panels at IPRH)
• collaborative research and writing with EJP students (e.g., Anke Pinkert’s Radical Teacher article with EJP students Michael Brawn, Jose Cabrales, and Gregory Donatelli; the conference paper by Maggie Kainulainen and three students, Emmett Sanders, C.R. Hardaway, and Robert Becker, that theorizes EJP’s writing center initiative)
• interpretive, qualitative, and/or quantitative data collection and analyses (see, e.g., Patrick Berry’s article in the journal Pedagogy; the evaluation team’s survey of EJP students).

See #7 for guidance on whether your project will need to be approved by the Institutional review Board.

6. What is the Institutional Review Board?
UIUC’s Institutional Review Board (IRB), a requirement for institutions receiving federal funding, must approve any research involving living humans from whom “(1) data “through intervention or interaction with the individual or (2) identifiable private information” (“Human Subject,” IRB Glossary) are obtained. This applies to research that is “conducted by any faculty, staff, student, employee or agent of the University of Illinois at Urbana-Champaign (UIUC), or otherwise conducted at or sponsored by the UIUC” (IRB Investigator Handbook Part 1A).

To receive IRB approval, researchers must complete a protocol describing their study (including how participants are recruited and selected, consent obtained, and data collected and secured). The IRB is ultimately concerned with the three key ethical principles of the 1979 Belmont Report: “respect for persons” (participants must give informed consent, and additional safeguards must in place to protect people like prisoners), “beneficence” (researchers must seek to maximize possible benefits and minimize possible harms, and effort is made to protect the privacy of participants and confidentiality of data), and “justice” (selection of participants needs to be equitable, and the “burdens and benefits of research are equitably distributed,” Bailey, n.p.)

7. Do I Need to Get My Project Approved by the IRB?

a. If you are engaged in a project that involves collecting data from living people, such as through observations and fieldnotes, surveys, or interviews, you do need approval from the IRB.

b. If you are reflecting on your own experiences with EJP, you do not need approval from the IRB.

c. Creative works and community outreach, like poetry, blog posts, and journalism (e.g., EJ Radio) do not require IRB if they do not involve data collection.

d. Simply coauthoring with EJP students or instructors does not require IRB approval, when all authors are reflecting on, and representing, their own experiences. For an example of this, see “Prisoners Teaching ESL,” an article by thirteen students and instructors involved in Language Partners. IRB approval was not necessary for this scholarship.

8. How Do I Get IRB Approval?
You are responsible for getting approval from the IRB. If you need IRB approval, you have three options:

• Conduct research under EJP’s current IRB
• Submit a brief addendum to EJP’s IRB
• Submit your own IRB (e.g., Patrick Berry, Anke Pinkert, Cory Holding)
To discuss your options, contact Rebecca Ginsburg, EJP director. Graduate students should work closely with their own advisors. Whichever option you choose, you will need to complete some online training modules required by the IRB.

9. What are Best Practices for Researching People Involved with EJP?

Anonymity v. Authorship: Students and instructors have a right to be anonymous as well as to claim authorship for their experiences. For qualitative research that includes students’ stories, you may want to include language on the consent form that allows students to elect that their real names be used instead of automatically granting pseudonyms.

If students wish to remain anonymous, but might be identifiable to those who live or work at DCC, you will not be able to bring your work to the prison to share. For instance, one EJP member gave all EJP students pseudonyms but then was unable to share the fruits of the research inside DCC because the students, even with pseudonyms, were still identifiable.

Language to Describe EJP Students: We ask that researchers be thoughtful about how incarcerated students are described (e.g., convict v. inmate v. student or incarcerated student). (See the “Open Letter to Our Friends” reprinted in the instructors manual by the NuLeadership Policy Group.)

Resources on Participatory Action Research in Prison. PDFs are available.


Other Recommended Resources


Kirsch, G. E. (1997). Multi-vocal texts and interpretive responsibility. College English, 59(2), 191-202. (“Multi-vocal texts, then, can easily reassert, however unwittingly, old forms of domination, such as speaking for and despite others” (p. 184).)

Kirsch, G. E. (2005). Friendship, friendliness, and feminist inquiry. Signs, 30, 2163-2172. (“[R]esearchers who strive for the benefits of close, interactive relations with participants must accept the concomitant risks” (p. 2163).)


Work Cited

Bailey, L. R. (n.d.). History and ethical principles.
CITI Training Module. https://www.citiprogram.org/


Alumni and Family Contact Policy

While these guidelines are written from the perspective of free EJP members, we ask that everyone involved with EJP please take responsibility for following and upholding them. They are especially relevant for EJP instructors and EJP alumni. They apply with special force to individuals on parole. EJP’s ability to continue working with IDOC depends on strict observation of these guidelines. Thank you.

EJP instructors should note that IDOC considers you to be bound forever to these restrictions.

Please also note that as of this writing, EJP members with active clearance are not allowed to have direct or indirect contact with EJP alumni who are on parole.

“Alumni” refers to formerly incarcerated EJP students who have been released. “Family Members” refers to family members of active EJP students. “Friends” refers to close friends of active EJP students. “EJP member” refers to free EJP staff and personnel, whether paid or unpaid, irrespective of their clearance status.

1. EJP members should meet with EJP alumni, family members, and friends, whether face-to-face or by phone, for professional purposes only. Examples of such purposes include: organizing EJP-sponsored events and activities (e.g. FACE open house), attending educational programs (e.g. a campus lecture), and interactions that form part of the EJP member’s professional responsibilities (e.g. writing a letter of recommendation for an EJP alumnus).

2. If contact beyond the above occurs, the EJP member should inform the EJP office immediately.

- EJP members with active clearance who have direct or indirect contact with an EJP alumnus who is on parole should contact the EJP office and document the encounter per IDOC regulations and inform the DCC administration, immediately.

3. The EJP office offers some re-entry support services, such as setting up an email account, accessing U of I transcripts, and helping with college applications. Please do not offer to assist individual alumni upon their release. Instead, refer them to the EJP office. If you have information or connections that might be of particular use to a specific EJP alumnus, you are welcome to work with the EJP office in helping that alumni access those resources. This policy is motivated by several concerns. We want all EJP alumni to receive similar re-entry support in a fair and transparent manner; to ensure that EJP members do not feel any pressure to assist with re-entry; to make sure that alumni get the best possible re-entry support, from experienced staff; and, importantly, to comply with IDOC restrictions against fraternization.

4. No loaning or taking money, cars, subleasing houses, commercial ventures, etc. between EJP alumni, family members, friends of current EJP students, family members of EJP alumni, or friends of EJP alumni and EJP members.

5. It should never be necessary to visit the
home of alumni, family members, or friends. If for some reason you find yourself at someone’s home, do not go inside alone.

6. Don’t share personal information with alumni, family members, or friends (e.g. your home address, personal non-university email, birthdays, details about family members).

7. No one-on-one driving of EJP alumni, family members, or friends in personal vehicles.

8. For those with DCC clearance, do not engage in casual sharing of family news at the prison or in any other behavior that might give the impression that EJP alumni – EJP member interactions are not controlled and professional. Also, please respect EJP student privacy.

9. Don’t share information about specific, identifiable family members with EJP students, non-EJP friends or colleagues, campus students, or anyone else without permission from the family member.

10. Do not engage in personal (i.e. not professional) written correspondence with family members or alumni. This applies to all forms of correspondence, including email, texting, U.S. postal mail, and other. If you receive a personal letter, please report it to the EJP office immediately.

11. Do not ‘friend’ EJP alumni or EJP students on Facebook. This rule applies even beyond parole. The Illinois Department of Corrections takes this policy very seriously, and so do we.

**Conflict Resolution & Grievance Procedures**

Below is the draft policy as of 3/23/2016. Please consider it binding until further notice.

**Brief Overview**

The Education Justice Project encourages a culture of mutual care and support for all members. “Members” in this context includes incarcerated EJP students, EJP staff, instructors, program volunteers, and all who have applied to and been accepted to EJP programs. In addition, individuals who have not gone through a formal admission process but who are involved with EJP are covered by this policy. It is not necessary to be employed by the University of Illinois or a student at the University of Illinois to be covered.

As a unit of the Department of Education Policy, Organization, and Leadership (EPOL) within the College of Education at the University of Illinois at Urbana-Champaign, EJP members have access to the University of Illinois’ College of Education’s Grievance Policy as detailed by the College of Education Bylaws.

As a reflection of EJP’s mission and values relating to gentleness, openness, and En Lak’esh (mutual respect and recognition), EJP members may also make use of restorative circle processes to address grievances and conflict among our members.

Apart from the COE Grievance Policy and restorative processes for addressing grievances, we encourage members to make use of additional resources available through the University of Illinois and outlined in this document. Wherever possible, EJP encourages members to share any concerns or grievances with their coordinators, who have direct responsibility for managing each EJP program, as a first step.
Reporting a Grievance

The Education Justice Project’s Grievance Committee is a resource available to all EJP members. Grievances can be reported directly to EJP’s Grievance Committee members via email. The names of the members are listed in the EJP Handbook and below. Please note that members can also bring concerns to their coordinator, their coordinator’s supervisor, the Director of Academic Programs, the Director of Community Programs, or the EJP Director.

While EJP promotes a restorative approach where possible, some grievances or conflicts may warrant different kinds of support. Members are encouraged to familiarize themselves with the resources outlined here to assist with resolving a conflict or addressing a grievance and select the pathway that they deem most appropriate or desirable. The following outlines procedures for accessing the COE Grievance Policy, restorative processes, and additional resources accessible to members. If you have additional questions, please contact the EJP Grievance Committee. Current members are Greg Jahiel, Tracy Dace, and Rachel Storm.

COE Grievance Policy

EJP members can report a grievance to the College of Education’s College Grievance Committee as outlined by the COE Bylaws. College Grievance Committee receives reports of grievances and keeps a record of the committee’s investigations, deliberations, and recommendations to be forwarded to the Associate Dean for Academic Affairs. Any matter coming before the CGC shall be held confidential unless the grievant and the committee agree otherwise. To file a grievance, the student shall submit a letter to the Associate Dean for Academic Programs stating the reasons for the grievance and the remedy that is sought.

Restorative Circles

Restorative circles are dialogic processes that bring together those who have been affected by conflict or an incident and are usually held in a circle format, providing every person with an opportunity to be heard and express feelings in a safe environment. All participants engage in dialogue with the aim of mutual understanding, community accountability, and repairing the harm.

All those impacted by the harm have the choice of participating voluntarily. All participants will have initial meetings with the circle facilitator(s) to understand the process before a circle takes place. To request a restorative circle, contact the EJP Grievance Committee to make arrangements.

Additional Resources

EPOL Department Head

EJP members can address concerns directly to James Anderson. Head of the Department of Education Policy, Organization, and Leadership of which EJP is a unit, by email, phone, or written letter.

Office of Diversity, Equity, and Access

The Office of Diversity, Equity, and Access is a campus unit that facilitates compliance in the areas of diversity, equity, and access. To submit a report of discrimination, harassment, or sexual misconduct, or to inquire about a reasonable accommodation, click here. Additional resources are online at www.wecare.illinois.edu.
EJP Finances

The Education Justice Project receives funding from three sources, University of Illinois units, external funders (e.g. foundations that we apply to), and private donations from individuals, religious institutions, and the like. Because of the current uncertainty around the state budget, we would like to increase the proportion of funding we receive from private donations, which is currently at around 20%.

EJP’s budget is modest. Last year we spent about $195,000 (final figures are not in from the College of Education’s Finance office as of this writing). We spend about 40% of our budget on personnel, which includes our full-time Operations Manager, Director of Academic Programs, coordinators and others such as work study students. The EJP Director is not paid from the EJP budget.

EJP’s most significant non-personnel costs are printing (including course materials, EJP newsletters, and handouts such as this manual), instructional books, travel, and office supplies.

In-Kind Contributions

We can operate on such a modest budget because of the extraordinary commitment of our members, most of whom who donate their time to EJP. The value of their services was worth well over $200,000 in 2015-16. Thank you!
Books on Prison and Higher Education: An Annotated Bibliography

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July 17, 2013

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I. Prison and Higher Education

I.1. Academic Studies


This text documents the development of the University of Michigan’s Prison Creative Arts Project (PCAP), which has supplied prisoners with university courses, a nonprofit organization, and a national network for incarcerated youth and adults in Michigan juvenile facilities and prisons since 1990. Alexander, an English professor at Michigan, first created the program in the 1990s after a series of collaborative projects in his classes that drew students outside of the classroom. With William Martinez, he describes the project’s history as well as a typical “day-in-the-life” of one of the classes. What differentiates this book from other similar texts is the clarity and depth with which Alexander writes, making this one of the better works on prison education to appear on this list.


Contardo’s study intervenes in a recent political shift towards college programs for prisoners to explore “how North Carolina maintained statewide postsecondary correctional education, despite a national policy environment that was tepid regarding postsecondary education for inmates” (7). Following the lead of previous investigations into North Carolina’s comparatively successful college prison program, Contardo opens her study by focusing on the unique partnership between the Department of Correction and the Community College System of North Carolina, treating their relationship as her primary area of analysis and focusing on the design and implementation of the program. This top-down approach to thinking about college prison programs has unique advantages that are often absent from other studies, which often focus on the prisoners themselves, in that it pays close attention to the policy moves that have facilitated the development of a state-wide program in what is typically a repressive political environment. It should also be noted that Contardo’s bibliography also provides a useful collection of articles and pamphlets published on related topics in recent years.


In *Education in Prison: Studying through Distance Learning*, Hughes examines the experience of the 4,000 British prisoners estimated to be participating in distance learning each year through programs run via the Prisoner’s Education Trust under the guidance of the Open University and Birmingham City University. While distance learning is on the rise in British prisons, Hughes notes that very little has been done to assess its impact on recidivism and prison culture. In this study, her qualitative research, which incorporates findings from forty-seven distance learners in the Prisoner’s Education Trust programs, seeks to identify the motivations and experiences students bring with them in their continuing education. Starting with an account of the individual, social, and institutional motivations and disincentives for pursuing an education, Hughes goes on to set high stakes for student initiative, incorporating the metaphor of a “ripple effect” into her study to describe the positive impact that prison education can have on communities (175). She notes, for example, that many educated prisoners not only buck the trend for recidivism but also
seek to have a positive impact on the community upon release. Hughes suggests that “the persistence and stamina required for distance learning” helps to solidify the commitment to reform found in many students in that it allows students an opportunity to present themselves to others and develop an “outward looking approach” (175, 177). What is needed, she argues, is adequate institutional support and individual recognition to ensure that prisoners are able to make the most of the opportunities presented to them.


This study explores the effect of “Project Newgate,” a large-scale initiative run through the Office of Economic Opportunity (1965-1980) to provide college programs for prisoners at six jails in the United States by analyzing the implementation of prison college programs and their effect on 350 former students in their post-prison lives. In comparing five Project NewGate sites with three college programs unaffiliated with the program, it explores the overall effectiveness of their instruction through the following criteria: program processes, academic achievement, post-prison performance, program impact, costs and benefits. While the study contains an abundance of useful empirical data from a period of activity towards the development of college programs for prisons, the challenges of accommodating the different individual and environmental variables between groups impede efforts to craft a definitive conclusion (185). Nevertheless, the researchers do suggest “some clear and positive relationships between prison college programs and success among participants after release from prison,” with a decrease use of drug and alcohol use amongst prisoners who had gone through such programs as well as heightened occupational aspirations and achievement (184, 187). These successes were common to participants in all prison college programs; however, the researchers note that their finds were especially pronounced in the Project NewGate participants. As a result, the researchers propose four recommendations for college prison programs: “(1) active outreach and remedial components, which will attract and support prisoners who would not otherwise attend college; (2) the existence of activities and services outside the classroom offered as part of the college program; (3) a sequence of transitional components which continue to provide support, financial and other, to participants after they leave prison; and (4) integral involvement in program activities of a strongly committed and independent college or university, which also provides a congenial campus for students after release” (188).


In *Girls Behind Bars*, Suniti Sharma, an Assistant Professor in the Department of Teacher Education at Saint Joseph’s University, uses her experience teaching in a female juvenile detention center to speculate on the cultural status of young women behind bars in the United States through the lens of poststructuralist critical theory. Following an introduction, chapter two draws heavily on the work of Michel Foucault as it “develops and considers how the conditions for the possibility of detention are constructed as a historical apriori that constitute the subject of detention as object of discourse to make entrance into the juvenile justice system contingent for certain girls”—a theme which is expanded upon in chapter three (23). Chapters four and five, by extension, provide a theoretical justification and descriptive account of the book’s decade
long ethnographic inquiry. Chapter six expands upon the book’s ethnographic findings to theorize “how young girls behind bars enact gender as performative to contest the historical apriori script and create transformative spaces for reclaiming education” (25). Chapter seven invokes the position of institutional authorities—“educators, educational reformers, curriculum developers, policy makers,” etc.—to address the need for those groups “to reposition young girls not as subjects or objects of discourse, but agents of change” (25). Finally, chapter eight addresses the position of young girls themselves, demonstrating the ways in which they can “reclaim education in transformative spaces” (26).


Roberts’s book provides a detailed, readable overview of the state of prison education programs in the United States at the start of the 1970s. It contains a short but useful description of the turn towards Associate and Bachelors degree programs in U.S. prisons during that time period and, like many publications from the period, is optimistic about the outlook for the future of prison education programs. See pages 60-69.


This book offers a contemporary teacher’s guide for prison education. The opening section provides an overview of the American criminal justice system and a justification for prison education. Section two provides a closer look at the learning environment inside of prisons, outlining common instructional “problems” and “solutions.” Section three speculates on the future of prison education, noting, among other things, a political shift towards prison education programs in some states as a potential solution to rising prison costs and high recidivism rates (205-206). Overall, this is a handy reference book for instructors and those interested in prison education; however, the book’s focus on how to teach in a prison environment might feel underwhelming for experienced instructors. It is also worth noting that, on the whole, it contains relatively few details about prison college programs, specifically.

I.II Edited Collections


This small, self-published volume describes itself as “a practical guidebook for those interested in starting […] nontraditional college programs” (1). It was composed at the start of the 1980s as part of a larger effort from Indiana University to work with state prisons and universities to bring a small sampling of college-credit courses to the state’s penal institutions. The essays featured in this volume chronicle experiences teaching humanities subjects such as literature, women’s studies, creative writing and folklore and include commentaries on best practices and channeling emotional responses in the prison classroom. The volume also includes inmate evaluations, a sample grant proposal, a “capsule history” of the project’s development, and sample course outlines and proposals.


Thanks to its publication date after the
dismantling of Pell Grants for college prison programs, many of the essays in this collection still feel fresh. The most relevant contributions are as follows. Jim Thomas’s contribution, “The Ironies of Prison Education,” outlines the structural impediments (fiscal, administrative) that have a tendency to make many college prison programs feel more symbolic than substantive. Peter Linebaugh’s “Freeing Birds, Erasing Images, Burning Lamps: How I Learned to Teach in Prison” is a short reflection on his experience teaching at four prisons over the course of a decade. Edward Sbarbaro’s “Teaching ‘Criminology’ to ‘Criminals’” aligns his pedagogical approach with Paulo Freire, arguing that his goal is a “critical criminology,” by which he “means breaking through the myths that legitimate the criminal justice system in order to expose the political and economic roots of crime and punishment in society” (91). Robert Weiss’s “Prisoner Higher Education and the American Dream: The Case of INSIGHT, INC.” provides a case study of a (now defunct?) self-sufficient, prisoner-run education program that provides Bachelors Degrees from the University of Minnesota. Peter Cordella’s “Prison, Higher Education, and Reintegration: A Communitarian Critique” argues that prison education can only be successful if the outside society changes its own behavior to allow for prisoners to integrate back into the community upon their release. Finally, also notable is Julian Stone’s “Jailhouse Lawyers Educating Fellow Prisoners.” While this essay does not describe a college-credit course, its emphasis on the utility and appeal of courses in criminal law captures an often-overlooked need in contemporary prison education.


In this book, Karlene Faith compiles student biographies and writing assignments from her Utopian Studies course run in conjunction with the University of California at Santa Cruz and inmates from the Soledad Correctional Training Facility. These contributions thus offer a dynamic look at the kind of learning that takes place in a classroom with both traditional and incarcerated students, as well the kinds of work that students are capable of completing. Faith appears to have sorted these contributions with minimal editorial oversight, leaving them more or less in their original form. The inclusion of several extended essays provides a deeper look at student reactions to questions of schooling, incarceration, and utopia—material that would be useful for analyzing student culture and preparing to teach in a prison setting.


Forster’s edited collection includes case studies of prison education in eleven separate countries: Australia, Canada, China, the United Kingdom, France, Germany, Latvia, the Netherlands, Poland, Sweden, and the United States. Some of the contributions are from academics; others are from those with hands on experience at the level of implementing policy and administering programs. Many of the contributions to this volume adopt a historical approach to their topic, which makes it a good starting point for new research. One of the most surprising findings of the contributions to this collection is the collective hardening of public attitudes towards the incarcerated in recent years, a trend that holds true even in the historically progressive confines of countries such as the Netherlands.
This recently published edited collection from the Prison Communication, Activism, Research, and Education Collective (PCARE) seeks to document some of the best practices in prison education. The first section of the book covers lesson plans organized around theater, service-learning, and autobiography, paying close attention to the transformative potential of these projects for students. In the second section, contributors explore the connection between the incarcerated and the communities they occupy. Essays from this section concentrate on the experience of family members during incarceration, the successes of an alternative community court in West Lafayette, Indiana, and the experiences of formerly incarcerated women as they transition to their lives on parole. The third section of the book focuses on the need for media literacy. The first essay from this section advocates media education that trains consumers of media to become more appreciative of the nuances of the nation’s crime problem and the second essay explores conscious raising hip-hop that deals with the subject of incarceration. The closing section of the book considers the futures of prison activism. In the first essay, “A Fate Worse than Death: Reform, Abolition, and Life without Parole in Anti-Death Penalty Discourse” Bryan McCann concentrates on the negative effect the push against the death penalty has had on conditions for prisoners. In the second essay, “People Like Us: A New Ethics of Prison Advocacy in Racialized America,” Eleanor Novek contends that exposing the general public to factual prison narratives can help to transform public sentiment from an interest in punishment to compassion. Taken as a whole, the point of these essays is to show that while the nation’s prison system can be a site of despair, it is also a place of enormous opportunity and accomplishment.


This recently published collection of essays from the SUNY series in Women, Crime, and Criminology contains a section on “Education, Writing, and the Arts.” Simone Weil Davis’s piece “Inside-Out: The Reaches and Limits of a Prison Program” analyzes her involvement with the “Inside-Out” program, a national project that brings incarcerated men and women into a seminar setting to study alongside traditional students inside of college walls. “Inside-Out” began under Lori Pompa, a faculty member in Temple University’s Criminal Justice program, after an insightful prison tour and panel discussion with her class (204). Over the years, it has evolved into a revolving series of semester-long courses on special topics in criminal justice that afford college credit not only to college students but the incarcerated as well (205). Davis, a former professor of English literature and creative writing at Mount Holyoke University, discusses her experience teaching an “Inside-Out” course with women incarcerated in a county jail near her school. Working in the vein of radical pedagogical theory, she advocates the need to shift conceptions of education from the individual to the community. In addition, she argues that contrary to popular assumptions, when women write about personal experience, it does not always have to take the form of a confession or recovery narrative. Even in her course, which emphasized “therapeutic writing designed to confront trauma,” Davis suggests that students not only reflected on “gratitude, guilt, and personal healing,” but also organically analyzed social inequality and issued calls for political change (206). In the closing paragraph,
Davis speaks of education programs like her own as an opportunity not just to “open doors” for opportunity but to “egress,” or exit, a negative frame of mind (219).


In an attempt to envision an alternative to “the medical model” of criminal justice that link the culture of incarceration to personality disorders, the contributors to this volume seek to shift the discussion of the underlying causes of criminal behavior to an absence of intellectual and moral development that can be remedied through education (11-12). Working within the context of the Canadian criminal justice system at the start of the 1980s, the eighteen essays collected here seek to provide justification for prison education. Although all contributors affirm the value of education, their proposals are far from utopian—or even uniform. As an illustration of this point, Morgan Lewis, for example, proposes a tiered learning system for the allocation of resources that places programs which prepare inmates to obtain a high school diploma or GED before programs before other programs on the assumption that these programs provide the most significant immediate payoff (132). While Lewis ranks the importance of providing college courses to inmates very low in his model, one expects this system would need to be updated to suit the demands of the twenty-first century labor force. Other relevant essays from this collection include T.A.A. Parlett’s “The Benefits of Advanced Education in Prisons,” which observes lower rates of recidivism, “moral development,” and “a more analytic mode of perception” in prisoners who participate in college-level courses (111).


Although not specifically about prison college programs, the content of this edited collection is relevant to any discussion of prison teaching. Its intent is “to provide prison and court school teachers and administrators with some conceptual frameworks, empirical principles, and techniques for enhancing their effectiveness in doing the challenging jobs they do” (xii). Essays focus on topics connected to fostering and sustaining motivation and self-esteem, as well as dealing with the prevalence of learning disabilities amongst students. As a departure from the memoirs and position-piece writing that characterize much of the writing in the field, the collection’s clinical focus stands out as a worthy contribution.


A collaborative study between five researchers, *School Behind Bars* covers much of the familiar ground in writing about correctional education in its division into sections treating the philosophy of prison education as well as its past, present, and future. Perhaps most useful of these sections to contemporary researchers is the book’s final chapter on findings and recommendations, which (rather ambitiously) proposes the establishment of greater centralization of prison education programs in the United States (xiv). Although the political shift away from the War on Poverty programs that expanded college prison programs in the 1970s makes these proposals seem somewhat utopian to contemporary readers, the bulleted discussion of barriers to the development
of programs, criteria for success, and general recommendations is in many ways still relevant to contemporary work.


Although somewhat far-reaching in its scope and dated in its content, there are several relevant essays in this volume. First is Delyte W. Morris’s “The University’s Role in Prison Education,” which describes the development of Southern Illinois University at Menard’s educational services at the United States Penitentiary in Marion, Illinois from the early 1950s to the 1970s. But while Morris’s essay provides an historical account of his program’s development, his essay tends towards abstraction in developing its philosophy of education and contains some questionable principles, such as Morris’s claim that “basic to the university’s role in the prison is the right selection of those who can best benefit from the classes” (34). Somewhat more useful is Melvin and Maribeth Murphy’s “College as a Parole Plan,” which outlines the development of a parole program between the California State Board of Parole, San Diego State College, and the California Correctional Institution at Tehachapi that helped parolees enroll in college. Although just twenty-three of the forty one students are still enrolled in their degree programs after three and a half years, the authors note that none of the parolees had been completely violated and that all had resisted the 80% recidivism rate for California parolees during the first year of release (230).


In this edited collection, contributors examine a range of topics connected to prison and higher education. Several essays concentrate on what Raymond Jones and Peter d’Errico call “the paradox of higher education in prison”—that is, the challenge of introducing learning to an environment that has traditionally faced obstacles to personal and communal development. Other submissions consider the diversity of prison higher education, by focusing on specific demographic groups and learning models. Johnstone Campbell’s essay, “Evaluating Prison Education: A Beginning,” closes the volume. In it, he contends that evaluating the success of programs must involve more than a consideration of their impact on recidivism rates: higher education can only begin to change lives when it is separated from the values embodied in the prison as a site of correction.

I.III Memoirs

Watson, Rollins. Letters from Jessup: Notes on a Prison College Program. 1975

I.IV Historical Accounts & Government Documents


MacCormick, Austin. The Education of Adult Prisoners: A Survey and a Program. New York: The
National Society of Penal Information, 1931.

In this foundational text, Austin MacCormick, the former Assistant Director of the U.S. Bureau of Prisons, offers the first comprehensive proposal for a program for educating adult prisoners in the United States. MacCormick offers a philosophy of education and addresses the challenges of teaching basic literacy, core curriculum, and vocational subjects. For MacCormick, educational programs must break away from public school models to give priority to the elimination of illiteracy. At various points, he also suggests the need for limited enrollment, communal organizations within prisons, and cultural education. But interestingly, despite his enthusiasm for education programs, MacCormick is quick to note that it is no silver bullet for stopping crime; instead he prefers to look at prison education programs as an attempt to curb educational deficiencies.


This historical document from several leading members of the New York State Department of Corrections charts the development of New York State’s correctional education program from 1932 to 1939. In the first half of the book, the authors explore the political context for correctional education in New York in the 1930s, outline the development of centralized leadership in the state, and offer twelve case studies from the New York prison system. In the second half, they ask whether correctional education is effective via four individual case studies, provide a statistical snapshot of New York’s prisons in the 1930s as a whole, and offer a set of recommendations. Overall, the study offers a positive outlook on prison education, noting that “a very large proportion of prisoners

II. Other Relevant Materials

now being paroled are making good directly as a result of the constructive education they are receiving in the institutions.” (99).

I.V. Non-Academic Accounts


This volume, published on a small press for a non-academic audience, comes from an incarcerated man in his twenties. In it, Zoukis, himself the beneficiary of prison education, offers a simple, straightforward position paper on the benefits of educational programs for prisoners. Although Zoukis’s writing lacks the rigor one might expect to find in an academic study, it is nevertheless a testament to the kind of work prisoners are capable of producing. Those in charge of prison education programs may also be interested in the extensive directory of resources for prisoners and ex-prisoners, which occupies the second half of the text and provides information on the wide range of opportunities available to prisoners.
II.I Prison and Creative Arts (General)


Cleveland’s book is concerned with the role art plays in institutions of a wide range of shapes and sizes; however, chapter seven briefly documents Grady Hillman’s writing workshops in the Texas Department of Corrections’ (TDC) Windham School System, which offers college-level courses to inmates.

II.II Prison and Theatre


A collection of essays on prison theater. Contains works that reference university programs of interest, such as Michigan’s Prison Creative Arts Project (PCAP).

II.III Prison and Creative Writing*


A memoir of the author’s experience teaching in an Arizona prison.


*Anthologies of prison writing are quite common. The edited collections listed under this heading represent a sample of the published material.

II.IV Prison and Art Therapy

Gussak, David and Virshup, Evelyn, eds. *Drawing*
Locked Up With Success can be read one of two ways. On the one hand, Chamberlin’s book is a memoir of her twenty-three years of experience teaching students in juvenile detention and adult correctional institutions. On the other hand, it is a teacher’s guide to working in learning environments that have limited resources and students who come from a wide range of backgrounds and abilities. Because Chamberlin’s teaching centers on adult basic education and high school equivalency exams, her students require a lot of counseling. She notes, for example, that she must create “an environment where my students believe they can succeed, and where they want to succeed” (23). She also stresses the importance of modeling—as opposed to explaining—to students the payoff of their education. Although her intended readership stretches beyond the walls of the prison in which she works, Chamberlin’s vivid first-hand account of her experience provides a unique glimpse into the day-to-day realities of prison teaching.


Yee’s book describes the final three years of Black Panther George Jackson’s life. The book opens with the troubled history of Soledad Prison following a series of attempts to liberalize the institution in the 1940s. Following a shocking internal investigation that revealed rampant abuse and filthy living conditions, Governor Earl Warren ordered an overhaul of the state’s prison system. These changes included the development of a “community-living approach” to the prison, which included the development of sustainable agriculture, as well as adult basic education, high school, and vocational curriculum. By the time Jackson arrived at Soledad in 1969, the optimism was long gone. Yee’s journalistic look at Jackson’s life provides a case study of a historical figure that reveals the inability of twentieth century prison reforms to prevent the development of a prison-industrial complex.
V. EJP Critical Climate 2016-17
EJP’s Critical Climate Initiative

This EJP initiative does not relate directly and incarceration. Instead, it speaks to our commitment to creating healthy relationships and engaging one another with respect. It acknowledges the differential in power and privilege among EJP members, not only between free and unfree, but also between graduate students and faculty members, and more. We strive to be intentional and direct in our efforts to create a community in which all members feel respected and heard. It is difficult, and worth pursuing.

After a series of focus groups and meetings, EJP instructors and students agreed jointly in July 2013 to implement a “critical climate initiative” as a means to working towards a healthy working and learning environment with EJP. It includes the use of EJP ground rules, stating our explicit commitment to addressing matters of climate on EJP materials such as this handbook, offering EJP instructors the opportunity to participate in process groups, and more.

As part of this initiative, we each year select a different text for EJP members to read as a community. This text provides opportunity for us to engage in difficult dialogues around sensitive and important topics.

To the right you’ll find the original language wherein we adopted our Critical Climate initiative. On the following page is our reading for 2016-17, “Men and Masculinities.”

As agreed upon at a meeting held at Danville Correctional Center on 07.22.2013, in the upcoming fall semester we will:

1. Establish ground rules for EJP classes, meetings, and activities. Make these ground rules readily available;
2. Revise EJP materials (e.g. student manual, operations manual, website) to state our explicit commitment to creating a safe and open place for dialogue and practice and to reflection and critique, and provide information about microaggressions and respectful language;
3. Provide opportunity for EJPers to engage in difficult dialogues. Difficult dialogues are conversations around tricky subjects like gender dynamics, race, LGBTQI topics, and political worldview. This could be a semester-long course on difficult dialogues, a series of workshops, an occasional conversation, or other format;
4. Integrate feedback about working relations within EJP as part of the regular EJP evaluation;
5. Offer opportunities for personal reflection through dyad interviews (paired sharing about past experiences, current opinions, what brings us to EJP) for all EJP members;
6. Offer EJP instructors the opportunity to be part of process groups of 4 – 6 members that check in with one another regularly and talk through and reflect on their EJP experiences;
7. Conduct regular, ongoing training on topics that will foster a more inclusive, open EJP. These topics might include microaggressions, homophobia, listening, and power and privilege.
8. Develop a conflict resolution mechanism within EJP.
2016-17 Critical Climate Reading
The following piece from Colorado State University’s Women and Gender Advocacy Center (no author listed) is likely to provoke. It’s intended to.

Please read it in a spirit of curiosity and openness. Like all Critical Climate exercises within EJP, it is offered in the hopes that it will to stimulate reflection and productive conversation. There’s no expectation that all EJP members will agree with the author’s perspective. That said, this piece was chosen because the author(s) raises questions worth pondering in a thoughtful and critical manner.

Masculinity, as a concept, has come up several times during the past year during discussions at prison.

All EJP members are required to attend at least one Critical Climate Initiative exercise each year. Attending a discussion of the “Men and Masculinities” reading counts as meeting this requirement. You’ll find the dates of campus discussions on the EJP calendar. Discussions will also be scheduled for DCC.
So you may be asking, “why a tab on men and masculinities on WGAC’s website?” The short answer is we believe that gender plays an often hidden but highly important role in men’s lives, and that men can play a vital role in addressing inequality and violence.

When we’re talking about men we’re talking about a socially constructed and ever changing gender identity. When talking about masculinities we’re referring to behavior and culture associated with men, and the different ways of being a man.

Where do these ideas come from? Men and gender socialization

As socially constructed identities, boys and men learn “appropriate” gender roles in accordance to the masculine expectations of their given society. This means that from very early on boys get messages on what it means to be a boy. To illustrate how pervasive the “gendering” process is, we can take a look at how toys are marketed differently for boys and girls. The graphics below are word clouds that display the words used to market toys to girls and boys respectively. The bigger the text, the more frequently it appears in toy marketing material.
From an early age these messages work to shape individuals into boys or girls. In addition to external sources, boys and men learn conventional gender roles from family and friends. In most homes, boys are told that “boys don’t cry” and to “man up”. These colloquialisms are ways of relaying the message that as a member of a certain gender, there are rigid expectations. If these expectations aren’t fulfilled then one will be subject to ridicule and even violence.

Another way to explain masculine socialization is through what is known as the “man box” (below). Inside the box is a list of socially valued roles and expectations that constitute conventional masculinity, and the words outside of the box are used to confine boys and men into a narrowly constructed definition of manhood.
In this way, boys and men are punished (often by other boys and men) in a particularly gendered manner. For example, if boys and men do not meet the expectations of being a man they are often called homophobic or feminizing slurs. These degradations work to police the boundaries of what is acceptable appearance and behavior for boys and men, which is one explanation as to why gender roles in our society are still rigidly defined and vigilantly enforced.

Masculinity, Male Privilege, and Intersectionality
All men are influenced by their upbringing, experience, and social environment which play a big role in determining one's view of masculinity and manhood. This means that masculinity is going to be different for everyone. Some particularly influential factors in shaping one's idea of manhood are race, class, ability, sexual orientation, and gender. Social justice advocates view these social identities as the most salient factors in society that determine who has power and privilege and who faces societal oppression. Men who are oppressed in one or more ways within this structure embody “marginalized masculinities”, which are ways of being men that are seen as less than or ridiculed by more privileged men as a
means of constructing their own identities as men.

Since factors like class, race, gender, sexual orientation and ability have to be taken into consideration when understanding masculinity, it’s important to note the complexities of masculine privilege from an intersectional lens. Masculine privilege is the idea that men are afforded unearned benefits, rights, and advantages in society. These privileges are often times invisible to men and can be difficult to notice because they are so normalized. For men with marginalized masculinities, masculine privilege operates differently because they are privileged as men but hold at least one oppressed identity. For example, one of the privileges that men have is the ability to take up social space in a room. However, men of color (in a mostly white space), men with disabilities (in a mostly able bodied space), working class men (in an upper-middle class space), transmen (in a mostly cisgender space), and queer men (in a mostly hetero space) may not necessarily be afforded this privilege (although it does occur at times). But men with marginalized masculinities still have more privilege than their female counterparts.

**Hegemonic Masculinity**

There are an infinite number of ways to be a man which exist within a hierarchy of manhood. The most dominant form of manhood is called “hegemonic masculinity” which is characterized by several key tenants: 1.) distance oneself from femininity; 2.) restrict emotions; 3.) be tough and aggressive (avoid vulnerability); 4.) be seen as highly sexual with women; and 5.) prove one’s heterosexuality via homophobia.

Hegemonic masculinity is not oppositional to marginalized masculinity. Hegemonic masculinity cuts across all of the aforementioned social identities but men of color, working class men, men with disabilities, queer men, and transmen can still embody hegemonic masculinity. However, the ways that men with marginalized masculinities embody hegemonic masculinity is expressed differently depending on one’s access to resources, social capital, and social mobility.

These conventions exist as part of the normal fabric of our daily lives but when laid out bluntly, it becomes clear why some men are choosing to resist hegemonic masculinity because of the harm it causes not only to others, but to themselves as well. Lots of men feel that being emotionally restricted and having to constantly prove one’s manhood are not the most fulfilling ways to live their lives. One of the exciting things about our generation is to see the variety of ways that men from all backgrounds are living beyond the confines of hegemonic masculinity. Whether it’s choosing not to prove manhood with violence, affirming people of all sexual orientations and gender identities, or challenging the sexism of male peers, the movement to live beyond hegemonic masculinity is finding encouragement (and considerable backlash) in all parts of society.
Masculinity and Violence

Since violence is one of the key tenants of hegemonic masculinity, it’s important for us to take a moment to unpack some of the complexities surrounding the topic.

In recent years some men have recognized the fact that a vast majority of violence is committed by men and therefore its men’s responsibility to address it. The graph below demonstrates that violence is a masculine phenomenon, yet it’s rarely named as such.

![Graph showing the percentage of different types of violence committed by men and women.](image)

Source: Tough Guise: Men, Violence and the Crisis in Masculinity (1999)

And not only is male violence directed towards women, statistics show that men are more often than not victims of other men’s violence. This is especially true for queer and transmen, who experience violence at higher rates than straight cisgender men.

![Graph showing the percentage of male homicide victims.](image)

Source: Tough Guise: Men, Violence and the Crisis in Masculinity (1999)

This is also the case when we focus in on the statistics for sexual violence. One in six men will be sexually assaulted in their lifetime (typically before the age of 14), often times by other men. When we break the statistics on violence up by gender it becomes obvious that there is something going on with contemporary masculinity and the idea that being violent makes one more
of a man. These statistics do not imply that all or even most men commit violence, sexual or otherwise. It just means that men have an even greater responsibility to hold other men accountable and to not condone this behavior when it occurs.

While the scope of male socialization might seem pervasive there’s hope in knowing that as individuals we have the power to question what we’ve been taught, examine how we perpetuate this cycle, and encourage others to do the same. All men have either experienced male violence or know someone who has and it’s time for men to join together to embody forms of masculinity that everyone will benefit from.

**Additional Reading and Resources:**

*Links*
CSU’s Men in the Movement
Men Can Stop Rape
One in Six – Male Survivors of Childhood Sexual Abuse
The Good Men Project
Mentors in Violence Prevention
Byron Hurt – Anti-Sexist Activist
XY Online
A Call to Men
White Ribbon Campaign
National Organization of Men Against Sexism (NOMAS)

*DVDs*
Tough Guise: Men, Violence and the Crisis in Masculinity (DVD, 1999)
Hip Hop: Beyond Beats and Rhymes (DVD, 2006)
The Bro Code: How Contemporary Culture Creates Sexist Men (DVD, 2008)
Boys to Men? (DVD, 2004)
Boys and Men Healing from Child Sexual Abuse (DVD, 2009)
Wrestling with Manhood: Boys, Bullying, and Battering (DVD, 2002)

*Books*
The Macho Paradox: Why Some Men Hurt Women and How All Men Can Help (Jackson Katz)
Men and Feminism (Shira Tarrant)
Men Doing Feminism (Tom Digby)
Guyland: The Perilous World Where Boys Become Men (Michael Kimmel)
Men Speak Out (Shira Tarrant)
The Guy’s Guide to Feminism (Michael Kaufman and Michael Kimmel)
Dude, You’re a Fag: Masculinity and Sexuality in High School (C.J. Pascoe)
Getting Off: Pornography and the End of Masculinity (Robert Jensen)

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