

**PARISH 809:
Restorative Justice, Prison Ministry, and the Church**

Duke Divinity School, Fall 2015

Teaching arrangements

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Meeting times: Mondays and Wednesdays, 2.30-3:45 pm, 030W, and field trips and related events as scheduled.

Note, this course fulfills the PTM LE requirement, and is a requirement for the Certificate in Prison Studies.

Course Description

The course describes and criticizes current realities in the American criminal justice system and its allied ideology of retribution in the light of a theology of reconciliation. Alternative models of restorative justice are explored, along with the role of the local church as an agent of constructive mission and transformation.

Learning Aims and Objectives

- To expose students to conditions within jails and prisons, to the struggles of those who are incarcerated, to the challenges facing their families, and to the struggles of victims of crime.
- To inform students of the complex factors contributing to the current exponential growth in incarceration in the United States (and of that fact!), with special emphases on its racial and gendered dynamics.
- To provide students with a clear and dynamic account of the cosmic reality of reconciliation in Christ.
- To articulate the contrast between reconciliation and any theology of retributive justice, which provides the ideological underpinning for many current practices, including capital punishment.
- To describe the restorative justice movement as an effective alternative way to resolve disputes, conflict, and trauma.
- To show students how best to appropriate discourses of liberation.

- To motivate and equip students to be appropriate agents of mission in the criminal justice system and, in particular, to lead congregations as centers of this mission and of the practices of restorative justice and reconciliation.

Assessment

Journal: 50%

Final Project: 50%

(Final assessment is by letter grade only.)

Journals

This class is about engagement at every level. Biblical, theological, contextual, and spiritual dynamics are all intertwined, and I want to see you grappling with these. So one of the course's two main requirements is a journal. Begin your journal with a couple of pages documenting your expectations and questions coming into the course, and the experiences (if any) of the prison context that you bring. We will discuss these in our first class. Then provide brief summaries in your journal of each required reading weekly (i.e., 1-2 pages per article or chapter minimum; you may write more if you wish but please do not ramble; be focused and concise). Précis the readings accurately and responsibly. Respond explicitly to any set questions. But also document your personal responses to the field trips (length prescribed as above). Finish your journal with a reflection on what you have learned from the course, how your questions have been answered (or not), what new questions you have, and—most importantly—what sense of direction or calling you may have acquired.

You need to turn in a copy of your journal entry to your TA periodically as instructed by the syllabus below – usually once a week. E-mail your journal in a file that you update on a weekly basis, with updates on the previous version flagged (use the review function or highlighting). You should enter in further thoughts that come out of class discussion, visiting lecturer's, et cetera. But be sure to note these as additional though (again, the review function should help, or highlighting).

Due date for your complete journal: **5pm Tuesday Nov 25.**

Final project

Design a program for a local church that sets up a prison ministry/mission. Clearly, this should explain the situation in an engaging and accessible way, perhaps defusing any fears or anxieties. It needs to recruit those called to become involved further in something like prison ministry, training them in discernment, appropriate attitudes, expectations, practicalities, and so on. The local prison or prisons need to be contacted, and some sort of connection established. Think about how to establish and maintain a group within the church committed to prison visitation and/or re-entry and/or advocacy. And so on. Most importantly, understand that this is, in the words of the army, “a live drill.”

Consult with local practitioners and pastors. Some of you will be doing this for your Field Education placement. If so, I want to see you consulting with your future local pastors and prisons as you develop this project. In other words, this will be your plan for the establishment of an actual program during that Field Education placement. If this is not the case, design the program for a church you know well and either attend or can influence. Local situations vary dramatically, depending on both the congregation(s) and the prison(s). You need to familiarize yourself with these variations and take them into consideration.

(If this project is completely unworkable for you, for good reasons, then you can set up an alternative project after consultation with me – something involving a particular line of research, a practical plan for a prison pedagogy or activity, a particular involvement in a specific non-profit; etc.)

Due date for your complete project: **5pm Friday Dec 5.**

Reading

These books are required:

- Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010). 978-1-59558-643-8 (Gottschalk?)
- Heuertz, Chris, and Christine Pohl. *Friendship at the Margins: Discovering Mutuality in Service and Mission* (Downers Grove, Ill.: InterVarsity, 2010). 978-0-8308-3454-9
- Lakoff, George. *Moral Politics: How Liberals and Conservatives Think* (2nd edn; Chicago, Ill.: University of Chicago Press, 2002). 0-226-46771-6
- Pranis, Kay. *The Little Book of Circle Processes: A New/Old Approach to Peacemaking* (Intercourse, Penn.: Good Books, 2005). 1-56148-461-X
- Wells, Sam, and Marcia Owen. *Living Without Enemies* (Downers Grove, Ill.: InterVarsity, 2011). 978-0-8308-3456-3
- Zehr, Howard. *The Little Book of Restorative Justice* (Intercourse, Penn.: Good Books, 2002). 1-56148-376-1

All the excerpts and articles listed as required reading below outside the textbooks are on SAKAI. Many of the recommended essays can be found there as well.

Read and journal all the required readings for class. Read as many of the recommended readings as you can, and journal them if you want to. Come to class prepared to discuss them.

Cari Willis has added some stories to Sakai that were written by or about inmates that she found to be transformational. These can be found in the folder "Inmate Stories." "Dark Journey, Deep Grace" is about a pastor's relationship with Jeffrey Dahmer. "Inmate 26857" is the life story of Rev. Eddie Spencer who murdered a man when he was a teenager and is now a United Methodist pastor in Mississippi. "Raging with Compassion" is a chapter out of John Swinton's book entitled *Battling Monsters and Resurrecting Persons: Practicing Forgiveness in the face of Radical Evil*.

Final instructions

Will all officially registered ADA students please self identify to me within the first two weeks of the course. Thank you.

Students with disabilities who believe they may need accommodations in this class are also encouraged to contact, if you have not done so already, the Disability Management System—Student Access Office at 668-1267 or 668-1499 as soon as possible to better ensure that such accommodations can be implemented in a timely fashion. Please also contact Kori Robins, Director of Academic Formation and Programs (krobins@div.duke.edu or 660-3428), to assist with the process.

Readings are available in alternative formats. [Diane Decker will create a fully transferable pdf on request.]

In accordance with the Honor Code, students are expected to do their own work for each of the assignments. Any violation of the Honor Code will result in a failing grade, and depending on the severity of the case could result in additional consequences.

If at any time you encounter a question of academic integrity relating to a currently enrolled student, please notify me directly as soon as possible.

My classrooms are *a safe space*, and especially, although not exclusively, for questions and concerns surrounding sexual and gender diversity. All views and insights are welcomed and respected. All sharing of personal information is to be viewed as *confidential*. It may *not* be shared outside the classroom without the explicit permission of the sharer.

In each assignment students are expected to follow the guidelines for *inclusive language* outlined in the Duke Divinity School Bulletin.

All unexcused absences will be noted and, at my discretion, penalized.

I also ask students to covenant not to use their personal computers for anything during class time other than class-related activity. (Class-related activity does *not* include checking e-mail.) If there are repeated violations of this protocol then personal computers will be banned from the classroom.

If a class is cancelled due to severe weather, a lecture will be made available ASAP through Panopto, so the overall class schedule *will not change*. Look for the lecture to be posted during or shortly after normal class hours.

If you have any problems with the course, please do not hesitate to contact me. I tend to work at home, so the best way to contact me is by e-mail, which, being a child of the 90s, I check about forty times a day. I don't mind being telephoned either. (I really don't; but if I don't pick up, *leave a voice message* so that I know you're not a mortgage broker. Seriously.) If you want a face-to-face, please make an appointment to see me; I find this to be more efficient than an "office hours" approach.

Enjoy the course!

Schedule – overview

Seminars 1-6 (3 weeks): Field trips and discussion of Current Realities

Seminars 7-10 (2 weeks): discussion of Theological Fundamentals

Seminars 11-13 (1.5 weeks): critiques of alternative models and narratives
– punitive and simplistically liberational

Reading week

Seminars 14-24 (5.5 weeks): Engagement in various modes – protection, restorative justice, prison visitation, advocacy, and so on.

JOURNALS

What are your TAs and I asking as we read your entries?

1. Have you read or viewed the material?
2. Have you understood it?
3. Have you reflected on how it fits into the rest of the class?

These questions can be addressed pretty compactly and quickly.

Alternatively, we are asking

1. Have you attended a guest lecture or a prison visit?
2. Have you reflected on it intelligently and appropriately?

You may also use your journals to process any difficult or challenging aspects that arise during the course. These reflections are not graded. The journal is simply an opportunity for you to process, with the help of your TA.

Specific Journal expectations – material that is *required* on the syllabus (RqR)

Beginning

Start your journal with your expectations and questions for class as well as any experience(s) that you have had with the prison setting.

Then address the following texts and experiences. Note, these reflections do not have to be in strict order, but if they are out of order, please insert a line telling your TA and me where to find them.

Because the visits took place at different times for different cohorts, just leave those where they happened for you. We are looking for three or their equivalent – Butner FMC tour, service at Butner Federal, tour of Polk Youth Correctional and HCON.

Note also that this semester we had a lot of additional potential activities. Feel free to journal those. It does help you because we can see that additional evidence of engagement.

I. Current Realities

- Schlosser, “The Prison-Industrial Complex”
- Gawande, “Hell Hole”
- Logan excerpt from *Good Punishment?*
- Workman, “Justice matters”
- Alexander, *The New Jim Crow*, entire
- Gottschalk, “It’s Not Just the Drug War”

- Grigsby, “Why Dropping Federal Mandatory Minimum Sentences...”
[Three short pieces requested by Aaron Griffith]
- http://www.slate.com/articles/news_and_politics/politics/2015/08/joe_biden_presidential_run_why_it_s_a_bad_idea.html
- <http://religionandincarceration.com/2015/01/23/reconsidering-evangelicals-and-tough-on-crime-politics/>
- <http://www.christiancentury.org/blogs/archive/2014-04/prisoners-and-least-these-american-protestantism>.

II. Theological Fundamentals

- James B. Torrance “Covenant or Contract” and/or “John McLeod Campbell”
- Bauckham
- Begbie
- Heron, “*Homoousios* with the Father”;
- Alan J. Torrance, “The Theological Grounds for Advocating Forgiveness”.
- Lakoff, *Moral Politics*, ch. 6 (108-140)
- Hauerwas, “Seeing Darkness, Hearing Silence: Augustine’s Account of Evil.”
- McSwain, excerpt “Christ and the New Humanity” from *Movements of Grace* (74-89).
- James B. Torrance “The Vicarious Humanity of Christ.” In *The Incarnation: Ecumenical Studies in the Nicene-Constantinopolitan Creed A.D. 381* (ed. T. F. Torrance; Edinburgh: Handsel Press, 1981), pp. 127-47

OR alternatively

- Campbell, *The Lost Gospel of Paul*, chs. 1, 3, and 4.
- *Lost Gospel*, chs. (5), 6, 7
- *Lost Gospel*, chs. 11, 13, 15.
- *Lost Gospel*, chs. 8, 17.

III. Critique of retributive thinking

- Lakoff, *Moral Politics*, chs. 4, 5, and 14. [Revise some other stuff – JBT, Covenant/Campbell, Logan, pp. 18-23, AJT, Alexander, Workman]
- Gladwell, “The Warren Harding Error.”
[Death penalty]
- Joseph Ingle, excerpts from *Last Rights: Thirteen Fatal Encounters with the State’s Justice* (New York: Union Square Press, 2008)
- Lakoff, *Moral Politics*, ch. 11.
- Christena Cleveland, “The Preeminence of Identity in Christ”. [Lakoff ch. 6]

IV. Restorative Justice

- Zehr, *The Little Book of Restorative Justice*
- D. Moore & J. McDonald excerpts from *Transforming Conflict in Workplaces and Other Communities* (Sydney: Transformative Justice Australia, 2000), 13-24; 125-63

- Diamond excerpt, “Peace and War,” from *The World Until Yesterday* (79-170).

V. Visiting, posture

- Wells and Owen, *Living Without Enemies*
- Heuertz and Pohl, *Friendship at the Margins*
- Juliana Schroeder and Jane L. Risen, “Peace Through Friendship,” *New York Times* August 22, 2014
- Lost Gospel, ch. 9
[reread McSwain; Cleveland]
- Pranis, *The Little Book of Circle Processes* [NEXT TIME: OR]
- Pranis, “Circle Keeper’s Handbook”
- Ben’s Reflections on Prison Culture
[Hargis and Campbell circle material]

VI. Other constituencies

- Ritta M. Basu, “Interrupting Violence” *Faith and Leadership*.
(<http://www.faithandleadership.com/features/articles/interrupting-violence?page=full&print=true>.)
- Lloyd Sederer, “Violence as a Public Health Problem”, engaging with the film *A Most Violent Year*, and public health expert Gary Slutkin
(http://www.huffingtonpost.com/lloyd-i-sederer-md/violence-as-a-public-heal_b_6288740.html); see also <http://cureviolence.org>).

VISITS

1. Butner Federal – service
2. Butner Federal Medical Centre - Hospice
3. Polk Youth Correctional and HCON

GUESTS

1. Joslin and Justin
[Integrate Aaron’s material into reflections on Current Realities; and Erin’s reflections into Project.]

Movies

- Dead Man Walking [SHOWN AFTER CLASS]
- Dear Zachary: A Letter to a Son about his Father (Netflix); OR The Jinx (HBO)
- The Prison Terminal: The Last Days of Private Jack Hall (documentary, dir. Edgar Barends; <https://vimeo.com/78287358>; password: fingerprintink) [SHOWN IN CLASS]
- Meeting with a Killer [SHOWN IN CLASS]

Close off by revisiting and reflecting on your opening expectations and questions.

Detailed Schedule

1. [Monday Aug 24]: Course introduction; discussion of Current Realities begins.

Required reading (hereafter **RqR**): Start reading all the following (you have about three weeks to process this material): Schlosser, “The Prison-Industrial Complex”; Gawande, “Hell Hole”; Logan excerpt from *Good Punishment?*; Workman, “Justice matters”; Alexander, *The New Jim Crow*, entire; Gottschalk, “It’s Not Just the Drug War.” See also Grigsby, “Why Dropping Federal Mandatory Minimum Sentences....” And check out this cool web-based tool: <http://webapp.urban.org/reducing-mass-incarceration/index.html#>. (This is the link from her article.) It’s a sentencing reform prison population reduction calculator (!).

Recommended reading (hereafter **RcR**): Gopnik, “The Caging of America,”^{SAK} is a little dated but still very good.

An important scholar researching current trends is Marie Gottschalk; see her *The Prison and the Gallows: The Politics of Mass Incarceration in America* (New York: Cambridge University Press, 2006); and *Caught: The Prison State and the Lockdown of American Politics* (Princeton & Oxford: Princeton University Press, 2015).

See also Heather Ann Thompson. An important historical analysis is Jennifer Graber, *The Furnace of Affliction: Prisons & Religion in Antebellum America* (Chapel Hill, NC: University of North Carolina, 2011).

Further reading (hereafter **FR**): Jim Sidanius and Felicia Pratto, *Social Dominance* (Cambridge: University, 1999); and Erving Goffman, *Asylums* (London: Penguin, 1991 [1961]); provide sociological insights into a controlled environment.

David M. Oshinsky, *Worse than Slavery: Parchman Farm and the Ordeal of Jim Crow Justice* (Free Press, 1996). Numerous articles and editorials are collected in a folder on Sakai.

On the situation in general there is of course far too much material to document here. I think the connection between unemployment and incarceration is significant, so look to the work of Julius Wilson. It’s important to appreciate the struggles of Americans on the lower end of society, and Barbara Ehrenreich’s works are a useful resource for that.

An early classic analysis, much-quoted, although it must be used with caution, is Michel Foucault’s *Discipline and Punish* (tr. Alan Sheridan; New York: Pantheon, 1977). See Alford’s engagement: “What Would It Matter If Everything Foucault Said about Prison Were Wrong? *Discipline and Punish* after Twenty Years,” 29.1 (2000): 125-46.

Todd R. Clear and Natasha A. Frost, *The Punishment Imperative: The Rise and Failure of Mass Incarceration in America* (London & New York: New York University Press, 2014) discuss the post-Bush developments – a leveling off of incarceration rates, and the introduction of the notion of reentry (the “second chance” Act, and PREA).

An important recent study of seg/solitary is Lisa Guenther, *Solitary Confinement: Social Death and Its Afterlives* (Minnesota University Press, 2013), who will be lecturing at Duke on Oct 11 – not to be missed.

Recommended viewing (hereafter **RV**): *American Crime* (ABC); *The House I Live In* (Netflix documentary); *How to Make Money Selling Drugs* (Netflix documentary); *The Wire*, esp. Season 2, based on Julius Wilson’s research; and *The Stanford Prison Experiment* (2015).

2. [Wednesday Aug 26]: Trip details and protocols.

RqR: read “Advice for Volunteering.” Some directions and other helpful pieces of information are also available in files loaded in the folder “Prison Visits.”

Sunday August 30: Visit to Butner Federal Correctional for Cohort 1 (Louis)

3. [Monday Aug 31]: Current Realities – How did we get here? [Guest lecture: Aaron Griffith]

RqR: see topic 1 above *and*

http://www.slate.com/articles/news_and_politics/politics/2015/08/joe_biden_presidential_run_why_it_s_a_bad_idea.html;

<http://religionandincarceration.com/2015/01/23/reconsidering-evangelicals-and-tough-on-crime-politics/>; and

<http://www.christiancentury.org/blogs/archive/2014-04/prisoners-and-least-these-american-protestantism>.

RcR: see topic 1 above.

FR: see topic 1 above.

RV: see topic 1 above.

4. [Wednesday Sept 2]: mapping of Current Realities; engagement

RqR: see topic 1 above.

RcR: see topic 1 above.

FR: see topic 1 above.

RV: see topic 1 above.

Journal due today.

5. [Monday Sept 7 – Labor Day]: Theological Fundamentals – knowledge of God, personal relationality, the divine nature, covenant, election, freedom

RqR: Read esp. Heron; James B. Torrance “Covenant or Contract” and/or “John McLeod Campbell”; Bauckham; and Begbie; and my MS, *The Lost Gospel of Paul*, chs. 1, 3, and 4.

Key theological insights are provided by Heron, “*Homoousios* with the Father”; James B. Torrance, “Covenant or Contract : A Study of the Theological Background of Worship in Seventeenth-Century Scotland,” *Scottish Journal of Theology* 23 (1970): 51-76; or “The Contribution of McLeod Campbell to Scottish Theology,” *Scottish Journal of Theology* 26 (1973): 295-311.

The following studies begin to articulate a Christian approach to human agency - Bauckham, “God and the Crisis of Freedom”; and Begbie, “Room Of One’s Own?”

On the atonement, see Alan J. Torrance, “The Theological Grounds for Advocating Forgiveness”.

Certain parts of Lakoff, *Moral Politics*, ch. 6, will also be very helpful: *Moral Politics*, 108-140, although you will probably need to read some earlier parts of the book to understand what Lakoff is saying here.

For an important account of evil as negation see Hauerwas, “Seeing Darkness, Hearing Silence: Augustine’s Account of Evil.”

An important account of Otherness begins to emerge in McSwain, excerpt “Christ and the New Humanity” from *Movements of Grace* (74-89). See also James B. Torrance’s account of Christ’s vicarious priesthood: “The Vicarious Humanity of Christ.” In *The Incarnation: Ecumenical Studies in the Nicene-Constantinopolitan Creed A.D. 381* (ed. T. F. Torrance; Edinburgh: Handsel Press, 1981), pp. 127-47.

RcR: Busch, (a summary of Barth on) “Exacting Exhortation – Gospel and Law, Ethics”; Barth excerpt, “The Pride and Fall of Man” (*Church Dogmatics* IV/1); Volf, “The Trinity is Our Social Program”; Alan J. Torrance “The Basis of Christian Knowledge about God and Jesus” and/or “Barth on God.” An excellent, theologically rich treatment of many of these issues is Miroslav Volf’s *Exclusion and Embrace* (Nashville, TN: Abingdon, 1996). Further elaboration of Heron’s key point can be found in Alan J. Torrance’s essays “Barth on God” and “The basis of Christian knowledge about God and Jesus.”

FR: A nice popular account of some of these theological dynamics is the much-maligned Rob Bell, *Love Wins* (New York: HarperOne, 2011). Also William P. Young’s, *The Shack* (Los Angeles, Calif.: Windblown, 2007).

Further theological nuancing of the theological material here is supplied by Tanner^{SAK} (feminist concerns about using Trinitarian theology); Zizioulas^{SAK} (a trinitarian ergo relational account of the person); Smith^{SAK} (a more nuanced account of the patristic evidence than Heron supplies).

6. [Wednesday Sept 9]: Theological Fundamentals – salvation, musical multi-dimensionality, and, time permitting, correct storytelling

RqR: Read A. J. Torrance, “Theological Grounds”; and my *Lost Gospel*, chs. (5), 6, 7.

RcR: as above.

FR: Heading in the right direction, although not always coherently and consistently, is J. Denny Weaver, *The Non-violent Atonement* (Grand Rapids, MI: Eerdmans, 2001). Another Mennonite thinker, influenced by both Zehr and Yoder, is Ted Grimsrud; see i.a. his (with Howard Zehr) “Rethinking God, Justice, and Treatment of Offenders,” *Journal of Offender Rehabilitation* 35.3/4 (Fall 2002): 259-85 (see also <http://peacetheology.net/restorative-justice/rethinking-god-justice-and-treatment-of-offenders/>).

Further developing the narrative of sin as addiction, see Kent Dunnington, *Addiction and Virtue: Beyond the Models of Disease and Choice* (Downers Grove, Ill.: InterVarsity, 2011); Patrick T. McCormick, *Sin as Addiction* (New York: Paulist Press, 1989); Gerald May, *Addiction and Grace* (San Francisco: Harper & Row, 1998); J. Keith Miller, *Sin: Overcoming the Ultimate Deadly Addiction* (New York: HarperCollins, 1987); Leo Tolstoy, “Why Do Men Stupefy Themselves?”, https://en.wikisource.org/wiki/Why_Do_Men_Stupefy_Themselves%3F; Brickman, P., Rabinowitz, V. C., Coates, D., Cohn, E., and Kidder, L., “Models of helping and coping,” *American Psychologist* 37 (1982): 364-84; and Zahl, J. *Grace in Addiction: The good news of Alcoholics Anonymous for everybody* (Charlottesville, VA: Mockingbird Ministries, 2012).

Updated Journal due today.

7. [Monday Sept 14]: **12:30pm Cohort 1 (Louis) visit Federal Medical Center; Cohort 2 (Cari) no class.**

8. [Wednesday Sept 16]: Theological Fundamentals – right behavior, consequences and evil, community

RqR: Read Hauerwas; and my *Lost Gospel*, chs. 11, 13, 15.

RcR: as above.

FR: as above.

*Lecture & reception, September 16, 6pm, 0012W: Dylan Rodriguez, Riverside (author *Forced Passages: Imprisoned Radical Intellectuals and the U.S. Prison Regime* [University of Minnesota Press, 2006]); and *Suspended Apocalypse: White Supremacy, Genocide, and the Filipino Condition* [University of Minnesota Press, 2008]). See <http://ethnicstudies.ucr.edu/people/faculty/rodriguez/>.*

9. [Monday Sept 21]: Theological Fundamentals – defining the Other; time permitting, time (!)

RqR: Read McSwain; J. B. Torrance, “Vicarious Priesthood”; and my *Lost Gospel*, chs. 8, 17.

RcR: on time, see esp. T. F. Torrance, *Space, Time and Resurrection* (Edinburgh: The Handsel Press, 1976).

FR: as above.

Updated Journal due today.

10. [Wednesday Sept 23]: Critique of Retribution

RqR: James B. Torrance, “Covenant and Contract” or “John McLeod Campbell”; Lakoff, *Moral Politics*, chs. 4, 5, and 14. Theories of incarceration are noted briefly by Logan and should be revised. Also revise the relevant parts of A. J. Torrance “Theological Grounds.” As useful background to the racial dimension, recall Alexander, Workman, and read Gladwell, “The Warren Harding Error.”

RcR: Hauerwas, “Why Justice is a Bad Idea,”^{SAK} and “Punishing Christians”^{SAK}; T. F. Torrance, “Karl Barth and the Latin Heresy”^{SAK}; David W. Augsburger, *Hate-Work: Working through the Pain and Pleasures of Hate* (Louisville, Kent.: Westminster John Knox, 2004); Lakoff, *Moral Politics*, entire; Howard J. Ross, *Everyday Bias: Identifying and Navigating Unconscious Judgments in Our Daily Lives* (London & New York: Rowman & Littlefield, 2014). See also Workman’s “Politics and Punitiveness.”^{SAK} Jon DePue has also written a nice essay articulating some of the key theological dynamics here – “A Trinitarian Critique.”^{SAK}

FR: D. W. Snyder Belousek, *Atonement, Justice, and Peace* (Grand Rapids: Eerdmans, 2011); Timothy Gorringer, *God’s Just Vengeance: Crime, Violence, and the Rhetoric of Salvation* (Cambridge: University, 1996); aspects of Denny’s *The Non-violent Atonement* are also helpful here. See again too Graber, *The Furnace of Affliction*.

Michael J. Sandel’s books might be a useful way of complicating and broadening any notion of “justice” in play: see (ed.) *Justice: A Reader*

(Oxford: University, 2007); and *Justice: What's the Right Thing to Do?* (New York: Farrar, Straus and Giroux, 2009).

A very sophisticated defence of retributive action by a Christian state is offered by Oliver O'Donovan: see in particular *The Ways of Judgment* (Grand Rapids, Mich.: Eerdmans, 2005); and, with Joan Lockwood-O'Donovan, *The Bonds of Imperfection: Christian Politics, Past and Present* (Grand Rapids, Mich.: Eerdmans, 2004).

Friday Sept 25, 6:00-8:00pm: *Out in the Night*, documentary of "the New Jersey 4," followed by interviews/Q&A with the director *and the four people profiled in the documentary. Absolutely not to be missed!* See <http://www.thedailybeast.com/articles/2014/06/21/out-in-the-night-and-the-redemption-of-the-killer-lesbian-gang.html>; and <http://thepublicintellectual.org/2011/07/18/the-case-of-the-killer-lesbians/>. Critical background to this situation is the murder of Sakai Gunn: see <http://www.shewired.com/lifestyle/2013/05/24/op-ed-remembering-sakia-gunn-news-coverage-and-homophobic-murder>.

Sunday Sept 27: *Visit to Butner Federal Correctional for Cohort 2 (Cari)*

11. [Monday Sept 28]: *Visit to Polk Youth Correctional (12:30-5:00pm)*

Evening: optional circle to process recent visits and experiences (AMCR).

12. [Wednesday Sept 30]: process recent visits and experiences in circles

Thursday Oct 1: *Symposium on Mass Incarceration in Raleigh.*
(www.ncaj.com/massincarcerationsymposium.)

[Film showing: **Dead Man Walking**]

13. [Monday Oct 5]: *12:30pm: Cohort 2 (Cari) visit Federal Medical Center*

2:30pm (seminar): Critique of Retribution concludes – capital punishment as a litmus test

RqR: Joseph Ingle, excerpts from *Last Rights: Thirteen Fatal Encounters with the State's Justice* (New York: Union Square Press, 2008); Lakoff, *Moral Politics*, ch. 11. Make sure you have seen *Dead Man Walking!*

RcR: Helen Prejean, *Dead Man Walking*; Joseph Ingle, *Inferno: A Southern Morality Tale* (Kingston Springs, Tenn.: Westview, 2011); and *Slouching Toward Tyranny: Mass Incarceration, Death Sentences, and Racism* (Nashville, Tenn.: Parnassus, 2015).

A classic analysis is Baldus, David C.; Pulaski, Charles; Woodworth, George (1983). "Comparative Review of Death Sentences: An Empirical

Study of the Georgia Experience". *Journal of Criminal Law and Criminology* (Northwestern University) 74 (3): 661–753^{SAK}. See also Baldus, David C.; Pulaski, Charles A.; Woodworth, George (1990). *Equal Justice and the Death Penalty: A Legal and Empirical Analysis*. Boston: Northeastern University Press.

An important study assessing the psychological impact of long-term imprisonment versus execution for secondary victims is Marilyn Peterson Armour and Mark S. Umbreit, "Assessing the Impact of the Ultimate Penal Sanction on Homicide Survivors: A Two State Comparison," *Marquette Law Review* 96.1 (Fall 2012): 1-131 (available at <http://scholarship.law.marquette.edu/mulr/vol96/iss1/3>) – the data is drawn from Texas and Minnesota.

<http://www.gallup.com/poll/1606/death-penalty.aspx>;
<http://www.theblaze.com/stories/2014/01/20/a-big-divide-on-the-death-penalty-poll-finds-big-generational-differences-among-christians/>.

FR: as above.

Updated Journal due today.

14. [Wednesday Oct 7]: Liberation theology – an appreciative critique – and different models of engagement

RqR: Rotstein, "The World Upside Down" or "The Apocalyptic Tradition: Luther and Marx."

RcR: *Lost Gospel*, chs. 10 and 12 (Inclusion and Diversity); Frederick Herzog, *Theology from the Belly of the Whale: A Frederick Herzog Reader* (ed. Joerg Rieger; Harrisburg, Penn.: Trinity Press International, 1999); Laura Magnani and Harmon L. Wray, *Beyond Prisons: A New Interfaith Paradigm for Our Failed Prison System* (Minneapolis, Minn.: Fortress, 2006).

FR: The literature on "the powers" is helpful: see Walter Wink, *Naming the Powers: The Language of Power in the New Testament* (Philadelphia: Fortress, 1984); *Unmasking the Powers: The Invisible Forces That Determine Human Existence* (Philadelphia: Fortress, 1986); and *Engaging the Powers: Discernment and Resistance in a World of Domination* (Philadelphia: Fortress, 1992); and William Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land* (Waco, Tex.: Word, 1973).

C. Rice and E. Katongole, "The Discipline of Lament," in *Reconciling All Things: A Christian Vision for Justice, Peace and Healing* (Downers Grove, Ill.: IVP Books, 2008), 75-94.^{SAK}

John M. Perkins and the CCDA approach: *Let Justice Roll Down* (Grand Rapids, Mich.: Baker, 2014 [1976]); *With Justice For All: A*

Strategy for Community Development (3rd ed; Ventura, Calif.: Regal Books, 2007 [1982]); *Beyond Charity: The Call to Christian Community Development* (Grand Rapids, Mich.: Baker Books, 1993); and Wayne Gordon, with Randall Frame, *Leadership Revolution: Developing the Vision and Practice of Freedom and Justice* (Ventura, Calif.: Regal Books, 2012); and Wayne Gordon, with Randall Frame, *Making Neighborhoods Whole: A Handbook for Community Development* (Downers Grove, Ill.: IVP, 2013).

Loïc Wacquant is an important recent radical theorist of the situation: see his *Prisons of Poverty* (Minneapolis, Minn.: University of Minnesota 2009 [1999]); *Punishing the Poor: The Neoliberal Government of Social Insecurity* (Durham, NC: Duke University Press 2009b [2004]); “The Body, the Ghetto and the Penal State,” *Qualitative Sociology* 32 (2009): 101-29^{SAK}; “Class, race & hyperincarceration in revanchist America,” *Daedalus* Summer (2010): 74-90^{SAK}; and “The punitive regulation of poverty in the neoliberal age,” *Criminal Justice Matters* (London) 89 September (2012): 38-40^{SAK}. (Some of these and other Wacquant texts can be found at <http://www.loicwacquant.net/papers/recent-papers/>.)

Another important radical (i.e., abolitionist) theorist and activist is Angela Davis, *Are Prisons Obsolete?* (New York: Seven Stories Press, 2003); and (with Eduardo Mendieta) *Abolition Democracy: Beyond Empire, Prisons, and Torture. Interviews with Angela Davis* (New York: Seven Stories Press, 2005).

One of her student's is Daniel Rodriguez (RiversideU) (author *Forced Passages: Imprisoned Radical Intellectuals and the U.S. Prison Regime* [University of Minnesota Press, 2006]); and *Suspended Apocalypse: White Supremacy, Genocide, and the Filipino Condition* [University of Minnesota Press, 2008]). See also <http://ethnicstudies.ucr.edu/people/faculty/rodriguez/>.

Cone etc. *Updated Journal due today.*

Lecture and reception, Thursday Oct 8: 6pm Daniel LaChance, Emory (author of Executing Freedom: The Cultural Life of Capital Punishment, 1945-Present (Chicago: University of Chicago Press, 2015). See <http://history.emory.edu/home/people/faculty/lachance-daniel.html>.

Reading Week Oct 12-16 [*Visit from Joe Ingle – promoting Slouching Toward Tyranny.*]

15. [Monday Oct 19]: A constructive account of force and policing; and a consideration of appropriate modes of resistance

RqR: *Film: Dear Zachary: A Letter to a Son about his Father* (Netflix documentary); reread Lakoff, *Moral Politics*, ch. 6; Christena Cleveland, “The Preeminence of Identity in Christ”.

MLK vs Malcolm X.
Satyagraha and Gandhi.
Withdrawal of labor; martyrdom.

RcR: Gerald W. Schlabach (ed.), *Just Policing, Not War?* (Collegeville, MN: Michael Glazier [Liturgical], 2007).

FR: none (yet...).

RV: *The Jinx* (HBO); *End of Watch* (Netflix).

Updated Journal due today.

16. [Wednesday Oct 21]: Restorative Justice (RJ) – *Meeting with a Killer*

RqR: Zehr, *The Little Book of Restorative Justice*; D. Moore & J. McDonald excerpts from *Transforming Conflict in Workplaces and Other Communities* (Sydney: Transformative Justice Australia, 2000), 13-24; 125-63; Diamond excerpt, “Peace and War,” from *The World Until Yesterday* (79-170). Recall Workman, “Justice Matters.”

RcR: Moore and MacDonald, *Transforming Conflict*, entire; Wells “Restoring” (excerpt from *God’s Companions*)^{SAK}; see also folder^{SAK} “Studies on RJ in the NZ context”; Marshall, *Compassionate Justice: An Interdisciplinary Dialogue with Two Gospel Parables on Law, Crime and Restorative Justice* (Eugene, OR: Cascade, 2012); and Augsburg again.

A recent classic making waves is Bryan Stevenson’s *Just Mercy: A Story of Justice and Redemption* (New York: Penguin/Random House, 2014). See also Stevenson’s famous TED talk: http://www.ted.com/talks/bryan_stevenson_we_need_to_talk_about_an_in_justice?language=en.

See also Kimmett Edgar and Tim Newell, *Restorative Justice in Prisons: A Guide to Making It Happen* (Winchester: Waterside Press, 2006).

FR: Theologically insightful and apposite is Miroslav Volf, *Exclusion and Embrace* (Nashville, TN: Abingdon, 1996).

On RJ see Mark Umbreit and Marilyn Peterson Amour, *Restorative Justice Dialogue: An Essential Guide for Research and Practice* (New York: Springer, 2011); Kay Pranis, Barry Stuart, and Mark Wedge, *Peacemaking Circles: From Crime to Community* (St Paul, Minnesota: Living Justice Press, 2003). (The literature on RJ is vast and growing.)

An accessible – although partly inaccurate – introduction to the thought of Silvan Tomkins is Malcolm Gladwell’s *Blink: The Power of Thinking Without Thinking* (New York: Little, Brown, and Company, 2005). Concise and accurate information can be found at

www.tomkins.org, with a specific link to the connection between neuroscience and restorative justice (fascinating!).

RV: TED talk: Bryan Stephenson on Restorative Justice; *The Final Gift* (autobiographical documentary by Therese Bartholomew, based in SC); *Burning Bridges*; *Facing the Demons* (Australian documentary featuring policeman Terry O’Connell); *Making Space for Good Things to Happen* (Campbell U Juvenile Justice Project working out of Raleigh).

17. [Monday Oct 26]: RJ continued.

RqR, RcR, FR, and RV, as above.

Updated Journal due today.

18. [Wednesday Oct 28]: Visiting, contact, and posture

RqR: Reread McSwain; read Wells and Owen, *Living Without Enemies*; Heuertz and Pohl, *Friendship at the Margins*; Juliana Schroeder and Jane L. Risen, “Peace Through Friendship,” *New York Times* August 22, 2014; *Lost Gospel*, ch. 9; reread Gladwell, “The Warren Harding Error,” and Cleveland.

RcR: Campbell, “Strange Friendships”; *Lost Gospel*, ch. 8; Jason S. Sexton, “Toward a prison theology of California’s *ecclesia* incarcerate,” *Theology* 118 (2) (2015): 83–91.

FR: There are plenty of short introductions to (Social) Contact Theory, Intergroup Contact Theory, and the Contact Hypothesis, pioneered by Gordon W. Allport in 1954. See e.g.

https://en.wikipedia.org/wiki/Contact_hypothesis.

On prison conditions see David Skarbek, *The Social Order of the Underworld: How Prison Gangs Govern the American Penal System* (Oxford: Oxford University Press, 2014); also M. D. Lyman, *Gangland* (Springfield, Ill.: Charles C. Thomas, 1989); also Andrew Reine Johnson, “If I Give My Soul: Pentecostalism inside of Prison in Rio de Janeiro” (unpublished diss., University of Minnesota, 2012).

RV: *Les Intouchables* (Netflix).

19. [Monday Nov 2]: Prison visitation: practicalities and the local congregation; preaching

RqR: none.

RcR: Bob Ekblad, *Reading the Bible with the Damned* (London & Louisville, Kent.: Westminster John Knox, 2005); *A New Christian Manifesto* (London & Louisville, Kent.: Westminster John Knox, 2008); Chris Hoke, *Wanted: A Spiritual Pursuit Through Jail, Among Outlaws, and Across Borders* (New York: HarperOne, 2015).

Note also that preaching is affected by this context quite dramatically. See Karl Barth, *Deliverance to the Captives* (London: SCM, 1961); and Charles (Chuck) Campbell (and Stanley P. Saunders), *The Word on the Street: Performing the Scriptures in the Urban Context* (Eugene, Oreg.: Wipf & Stock, 2000); and his latest book is also apposite – (with Johan H. Cilliers), *Preaching Fools: The Gospel as a Rhetoric of Folly* (Waco, Tex.: Baylor University Press, 2012).

FR: none.

RV: “No” (2012; Spanish-language dramatization of the referendum on Pinochet’s dictatorship in 1988, Oscar nominated – on Amazon).

Updated Journal due today.

20. [Wednesday Nov 4]: Circles

RqR: Pranis, *The Little Book of Circle Processes*; Pranis, “Circle Keeper’s Handbook.”

RcR: Kay Pranis, Barry Stuart, Mark Wedge, *Peacemaking Circles: From Crime to Community* (St. Paul, Minn.: Living Justice, 2003); Rupert Ross, *Returning to the Teachings: Exploring Aboriginal Justice* (Toronto, Canada: Penguin, 2006 [1996]).

FR: Brené Brown, “Listening to Shame” (http://www.ted.com/talks/brene_brown_listening_to_shame?language=en); and “The power of vulnerability” (http://www.ted.com/talks/brene_brown_on_vulnerability?language=en). (Material on the Affects, especially on shame, will be helpful again here – see RJ material listed above.)

21. [Monday Nov 9]: Programming overview – art and play; prisoner empowerment; pedagogies (CBT, DBT MRT, etc.); the basic questions of criminology (and soteriology!); and *re-entry* – alliances with non-profits and the construction of a new pipeline

RqR: revise earlier material on ethics and community, and on sin and evil; documentary *The Prison Terminal: The Last Days of Private Jack Hall* (documentary, dir. Edgar Barends; <https://vimeo.com/78287358>; password:

fingerprintink); Campbell, “Establishing the Circle [through the Lord’s Prayer]”; Hargis, “MRT in a circle”; Ben’s reflections on prison culture.

ReR: Luke Bretherton, *Hospitality as Holiness: Christian Witness Amid Moral Diversity* (Farnham, Surrey, & Burlington, VA: Ashgate, 2006).

Marsha Lineham’s revolutionary DBT is now accessible at <http://behavioraltech.org/training/streaming.cfm#skills> (for a price: I’m going to see about our library getting access to these).

FR: Why do people commit crimes? How do they stop? Welcome to the wonderful world of criminology. See (i.a.) Victor E. Kappeler and Gary W. Potter, *The Mythology of Crime and Criminal Justice* (4th edn; Long Grove, Ill.: Waveland Press, 2004 [1993]). A different point of view is provided by Adrian Raine. See “How to Spot a Murderer’s Brain,” summarizing his book *The Anatomy of Violence: The Biological Roots of Crime* (New York: Random House, 2013).^{SAK} See also Elizabeth Kandel Englander, *Understanding Violence* (3rd edn; Lawrence Erlbaum/Taylor & Francis [Routledge], 2007 [1997]).

RV: See *Life of a King* (Netflix 2014), based on the life of Eugene Brown (played by Cuba Gooding Jr); *If I Give My Soul: Pentecostalism in Rio’s Prisons* (documentary, co-dir. Andrew Johnson and Ryan Patch; sign in at <http://www.ifygivemysoul.com/preview/> to view); “Shakespeare behind Bars” (<http://www.shakespearebehindbars.org>); and “Philosophy in Prison” (http://www.ted.com/talks/damon_horowitz_philosophy_in_prison).

Updated Journal due today.

22. [Wednesday Nov 11]: Other constituencies (families, remembrance – of murdered victims and the executed, false accusations, COs); and *advocacy* – reforms, non-profits, coalitions, social movements

RqR: Ritta M. Basu, “Interrupting Violence” *Faith and Leadership*. (<http://www.faithandleadership.com/features/articles/interrupting-violence?page=full&print=true>); Lloyd Sederer, “Violence as a Public Health Problem”, engaging with the film *A Most Violent Year*, and public health expert Gary Slutkin (http://www.huffingtonpost.com/lloyd-i-sederer-md/violence-as-a-public-heal_b_6288740.html); see also <http://cureviolence.org>).

ReR: Augsburger; Jennifer Thompson-Cannino, Ronald Cotton, and Erin Torneo, *Picking Cotton: Our Memoir of Injustice and Redemption* (New York: St. Martin’s, 2009);

On reducing violence, see also Sean Palfrey, “What a Public Health Approach to Gun Violence would look like.”^{SAK}

On churches connecting with non-profits for advocacy, see Bretherton, *Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness* (Chichester: Wiley-Blackwell, 2010); and .

FR: Classic works on social organizing are Saul Alinsky, *Reveille for Radicals* (New York: Vintage Books 1989 [1946; updated 1969]) – written in prison!; and *Rules for Radicals: A Pragmatic Primer for Realistic Radicals* (New York: Vintage Books, 1989 [1971]); and Kim Bobo, Jackie Kendall, and Steve Max, *Organizing for Social Change: Midwest Academy Manual for Activists* (Santa Ana, Calif.: The Forum Press, 2010). Theological perspectives are supplied by Jeffrey Stout, *Blessed are the Organized: Grassroots Democracy in America* (Princeton, N.J.; Princeton University Press, 2012 [2010]); and Bretherton, *Resurrecting Democracy: Faith, Citizenship, and the Politics of a Common Life* (Cambridge: Cambridge University Press, 2014).

RV: Be sure to check out the projects generated by the outstanding local non-profit dedicated to social reform in relation to art, Hidden Voices, run by Lynden Harris. See <http://www.hiddenvoices.org/pastprojects.php>.

Lecture and reception, Wed Nov 11, 6pm: Lisa Guenther, Vanderbilt (author *Solitary Confinement: Social Death and Its Afterlives* [Minnesota University Press, 2013]). See <http://www.vanderbilt.edu/AnS/philosophy/people/guenther.html>.

23. [Monday Nov 16]: addressing dangers – burnout, deception, and disappointment versus wisdom

RqR: Recall previous discussions of agency, of Christ’s vicarious priesthood, and of pneumatology – also of time (LG, 17).

RcR: On lying: see Joe Navarro, *What Every BODY is Saying: An Ex-FBI Agent’s Guide to Speed-Reading People* (New York: HarperCollins, 2008); and *Clues to Deceit: A Practical List* (Amazon Kindle, 2011); and Pamela Meyer, *Liespotting: Proven Techniques to Detect Deception* (New York: St. Martin’s, 2010); summarized by her in a TED talk: https://www.youtube.com/watch?v=P_6vDLq64gE.

Rice and Katongole, “The Discipline of Lament” (topic 14).^{SAK}

FR: Another important expert on Affects is Paul Ekman; see his *Emotions Revealed: Recognizing Faces and Feelings to Improve Communication and Emotional Life* (2nd edn; New York: Owl Books, 2007 [2003]); and *Telling Lies* (New York: Norton, 2009 [1991]).

RV: *Lie to Me* (Netflix; 2009-11) (and Meyer’s TED talk on Youtube).

Updated Journal due today.

24. [Wednesday Nov 19]: Covenant service.

No further assigned, recommended, or further reading – just catch up if you need to for your journals, which will shortly be due.

Monday Nov 24: SBL (no class)

Tuesday Nov 25: Completed Journal due 5pm

Wednesday Nov 26: Thanksgiving begins (no class)

Monday Nov 30: Reading Week begins

*Tuesday Dec 2 or Wednesday Dec 3: meeting with Bob and Gracie Ekblad (Bob is the author of *Reading the Bible with the Damned* and *A New Christian Manifesto*, and is a mentor of Chris Hoke; see topic 19.)*

Friday Dec 5: Final project due 5pm

Monday Dec 7: Exam Week begins

Monday Dec 14: Grades due (noon).