

Eradicating Recidivism: Evangelism for African American Men Impacted by Mass Incarceration

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THE DOCTOR OF MINISTRY THESIS ABSTRACT

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The Prison Industrial Complex impacts 2.3 million people, affects the poor, and the nation's minority family's ability to retain a sense of unity. These data impact community health with the absence of the father figures, lack of power to gain viable income, and in some cases, the right to vote. The issue decimates African American young men. This topic is needed because the research suggests a cyclic nature of excavation of human capital by incarceration and is depleting communities of capital by jailing wage earners from the Black community. Voting capital is dwindling in some states where felony crimes remove the individual right to vote. The Trump administration signed First Step legislation aligned with the relief of the reported 77 percent of federal and 38 percent of state released prisoners experience rearrests within five years. How can the church build an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? The mixed method applied collected data and validated narratives and coding responses through Atlasti software. Guided survey questions for all participants produced contrasting perspectives to validate ex-offender audio-recorded interviews. This process removed blind spots to the truth, and facilitated the booklet *Relocation and Reentry*, and provided contextualized relevant curriculum for strategic evangelism before, during, and after incarceration. Community stakeholders, non-profits, and pastors will find it easier to collaborate on the *Great Commission* in the spirit of the *Great Commandment* for the least of these (*Mt* 28:19-20; 22:36-40; 25: 31-46).

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Abbreviations

BB-001	Bail bondsman
BB-002	Bail bondsman
CS-001	Community Stakeholder
JSP-001	Justice System Prosecutor
JSC-001	Justice System Chaplain
JSC-002	Justice System Chaplain
P-001	Pastor
P-002	Pastor
P-003	Pastor
P-004	Pastor
P-005	Pastor
EBC	Ebenezer Baptist Church
PIC	Prison Industrial Complex

Chapter 1: Introduction

This project is focused on the development of a strategic ministry to address the recidivism problem critical to African American young men impacted by mass incarceration. Subsequently, finding from research among successful repatriating citizens will improve the current inadequate methods of Christian service toward them at Ebenezer Baptist Church. This project tells the story of the black human capital impacted by mass incarceration by questioning the ex-offender's development from childhood, incarceration, and release until the present. This research evaluates the American justice system and analyzes its effects on those incarcerated as individuals and as a community. It will discuss how justice is approached to address the poorly educated in Norway as a viable alternative for the reinvestment strategies needed in the United States.

This writer served twenty-six years in the military, and whether the defendant was Black or White, punishment and removal from service guidelines were clear. Western shared a story from a research journey to Addis Ababa.

In it, a German researcher accidentally hit a young Ethiopian girl and killed her. When his punishment was issued, it was tribal; the researcher was tied to the father with the entrails of a slaughtered goat and pronounced a family member for life. Initially, the German researcher thought his punishment was too light. Later in a discussion on the matter, the indigenous researcher explained otherwise, the man was to return and check on the family during his lifetime in a familial and benevolent manner.¹

¹ Bruce Western, *Homeward* (New York: Russell Sage Foundation, 2018), Location 216, Kindle

“Western ideas about punishment and retribution were radically absent in this case of customary justice. Like the Ethiopian story, the problem of reentry raises the question of when punishment ends.”²

The United States leads the industrialized world in the incarcerated rates per 100,000 persons. One hundred percent of the federal and state prisons are overcrowded. Chang and Thompkins cited a 2001 report that recorded "African Americans comprise 12% of the U.S. population, but they represent 47 % of the prison population."³ In 2016, for Guilford County, North Carolina, the total released population was 998, of which 897 were males, and 730 were African American.⁴ The numbers spike for the black community. Again, twenty-five percent of the total were unemployed at the time of the arrest. The data suggested that the highest incidents of incarceration occurred between the ages of 22-35.⁵ The crises of incarceration impact the 26-30-year-old men at 18.34 percent. The number of African American men under supervision in Guilford County is 3,355.⁶ Probation and ankle bracelets add another layer to time served. Many churches approach ministry to the incarcerated in terms of visitation or other mediums such as writing letters to prisoners or making phone calls. Recidivism is defeated with extended loving arms to these men while they are free.

² Bruce Western, *Homeward* (New York: Russell Sage Foundation, 2018), Location 216, Kindle.

³ Tracy F. H. Chang and Douglas E. Thompkins, "Corporations Go to Prisons: The Expansion of Corporate Power in the Correctional Industry," *Labor Studies Journal* 27, no. 1 (2002):47, accessed November 22, 2018, <https://muse.jhu.edu/article/18827>

⁴ Statistics Memo, Guilford County: Inmates Released from Prison & Community Supervised Population, https://randp.doc.state.nc.us/scripts/broker.exe?COcode=41&r_COcode=County+is+required&SERVICE (12/9/2018). 1.

⁵ *Ibid.*, 2.

⁶ *Ibid.*, 3.

Mentors must walk with them, and in the history of the Scriptures, Jesus has established such an assignment to his church (*Mt* 28:19-20; 25: 31-46; and 22:34-40).⁷ The research numbers above reflect the community where Ebenezer Baptist Church evangelizes.

Ministry Context

Ebenezer Baptist Church is in Guilford County, North Carolina. The church supports outreach discipleship (*Eph* 4:11-16; Acts 1:8) based on the Great Commission (*Mt* 28: 19-20), the indictments of the final judgment (*Mt* 25:31-46), and functions in the character of Christ (*Mt* 22:36-40)⁸ to win the spiritual and practical battle against the return to spiritual and physical prison for young African American men. The strategy for successful reentry requires the ministry team to proceed with intentional missional implementation of the gospel in the efficient socialization process with training based on a field study to mitigate negative mental triggers (*Rom* 12:2) the respondents may be experiencing. The mission function is to rescue and restore lives through eternal salvation with hope is Jesus the Christ (*Jn* 3:16). The church needs results from field interviews and coded responses obtained through qualitative recorded interviews from successful ex-offenders. Additionally, the enlistment of the engaged Greensboro community stakeholders leads to the overall strategy reinforced by a healthy church. This off-site project is attractive to many city leaders, and the returning citizens are to be the center of this evangelism intensification during outreach ministry.

EBC received high marks in evangelism with pastoral leadership and functions under an engaging one's neighbor ethos. In 2018 this writer conducted the functional church survey in two separate meetings with P-001. The results of the interview produced an average score of 4.5

⁷ Unless otherwise noted, all biblical passages referenced are in the *New American Standard Bible: 1995 Update*. La Habra, CA: The Lockman Foundation, 1995.)

⁸ Ibid.

stars on the 5-point scale. The metric was from Gene Getz', "The term "measure" is translated from the Greek word metron and refers to God's standard for evaluating and measuring the maturity level of both the universal church and local assemblies."⁹ In Getz evaluation, for the measurement of corporate worship, the church score on principle four was of 3.8 at the baseline of the research.

PRINCIPLE 4—When measuring a church, we must look at the degree to which these three vital experiences are balanced learning the Word of God, fellowshiping with God and one another, and witnessing to the unsaved world. Question: To what extent are the people in our church experiencing the three vital experiences?¹⁰

The church wide evangelism theme reinforced during worship, three Bible study opportunities, and local and global missions. It is predictable at the start of services in preparation to receive the activity of kerygma (the preached word) that the worship leader responsibly acknowledges God's presence. This slowing down of sanctuary activity permeates the atmosphere with silence for meditation and the confession of sin and the opening prayer for fifteen seconds. Sermons preached by the senior pastor always terminate at the cross and the resurrection. The term "measure" is translated from the Greek word metron and refers to God's standard for evaluating and measuring the maturity level of both the universal church and local assemblies.

The members who participate in the evangelistic activities of writing to prisoners, the feed the hungry mission, the fall harvest festival to the public, and the winter coat ministry to the community, comprehend missional purpose as the extension of Christ. This group experiences

⁹ Gene A Getz, *The Measure of a Healthy Church: How God Defines Greatness in a Church* (Chicago : Moody Publishers, 2008), Chapter 2, Locations 471 of 3121, Kindle.

¹⁰ Ibid.

God as his ambassadors. The out-reach slogan “Each One Reach One”¹¹ summarizes the ecclesia.

Giving is not inundated into the minds of the people by quoting “Bring the whole tithe,”¹² from *Malachi* 3:10. Congregants give freely because of the word of God that is being preached precept upon precept from a humble servant in the person of P-001. His obedience to God is staid, and he remains the visible leader of the ministry. The disciples possess a high IQ in the word of God and understand the outward missional presence the pastor requires them to embrace. The congregation faithfully supports the Sr. pastor's frequent preaching engagements when he delivers the gospel at other churches in the region.

This writer's relationship to the ecclesia three-fold. First, serving as an ordained minister overseeing the men's ministry with an un-used annual budget of \$1,000. Second, this writer's function is insertion into the Bag Hunger ministry to identify those experiencing re-entry on that mission in the city center park. Finally, the responsibility to incorporate the ministry to ex-offenders into the evangelism strategy here at Ebenezer, the local community, and our overseas missions as well. The ministers, deacons, will be trained to sense and understand the needs of repatriating African American men, and community stakeholders will have access to the finding in the *Relocation and Reentry* booklet. A field study revealed EBC was not prepared to address the needs beyond hunger during this mission. There are dangers in the released population with untreated mental health and addiction; they are an at-risk population. The researcher currently believes the significant needs of men who return from prison are primarily a home, employment, and an identification card.

¹¹ Howard L. Woods, interviewed by author, Greensboro, March 10, 2018, Cracker Barrel Restaurant.

¹² Unless otherwise noted, all biblical passages referenced are in the *New American Standard Bible: 1995 Update*. La Habra, CA: The Lockman Foundation, 1995.)

The Project and Ministry Improvement

This project seeks to improve ongoing ministry by constructing an instrument to capture survey data and interviews from African American men who have successfully navigated repatriation and avoided recidivism. Their responses experience authentication by comparing interview responses and survey data from them with responses from the justice system professionals (clerk of courts, bail bondsman, and county jail chaplains), non-profits, community stakeholders, and local pastors that knowingly and unknowingly impact their plight. Through fieldwork observations, it is plausible that some of the men in the feeding line of the Bag Hunger mission may be failing to address these men experiencing re-entry, living in a halfway home, wholly homeless, and functioning without re-entry plans. This mission now functions with an informal awareness of the results of this research, and the booklet it will produce *Relocation and Re-entry*, and this booklet will be a resource to ex-offenders who minister there.

This researcher conducts one to one discussion with key ex-offenders to continuously learn what these men go through as returning citizens. Many churches are not prepared to advise and assist ex-offenders because of a lack of training. The health of EBC's believers is robust, and their heart is receptive to strategic ministry training designed to strengthen evangelism and meet the need of ex-offenders in a spirit of love (*Mt 22:34-40*). This writer has built a discipleship model based on the Great Commandment. Two hundred dollars was budgeted for the development of an instrument for this project and to cover incidental expenses and gift cards for participants.

Problem Presented

The researcher argues that the Prison Industrial Complex impacts 2.3 million people, affects the poor, poorly educated, and decimates young African American males, which in turn

renders the nation's minority family's unstable and in need of a strategic ministry model. The systemic function of prison is problematic for the stability of America's black families; it keeps them in jeopardy. Michele Alexander chronicles the African American plight as the people of a caste system through trans-Atlantic slavery that evolved as each era ended, and each system of control collapsed. First, there was slavery, then the Reconstruction period, after that, Jim Crow followed by the Civil Rights Movement of the nineteen fifties and sixties, which evolved into mass incarceration. Alexander explains the broad historical regime of social control below.

The emergence of each new system of control may seem sudden, but history shows that the seeds are planted long before each new institution begins to grow. For example, although it is common to think of the Jim Crow regime following immediately on the heels of Reconstruction, the truth is more complicated. And while it is generally believed that the backlash against the Civil Rights Movement is defined primarily by the rollback of affirmative action and the undermining of federal civil rights legislation by a hostile judiciary, the seeds of the new system of control—mass incarceration—were planted during the Civil Rights Movement itself, when it became clear that the old caste system was crumbling and a new one would have to take its place.¹³

Michael O'Hear explains how the seeds to the prison problem were born. The problem with recidivism is problematic, with a history spanning almost fifty years if 1972 is considered the baseline. O'Hear posited that in 1969, President Nixon declared war on drugs and politicians continued with that term in rhetoric "throughout the time of the imprisonment boom."¹⁴ The problem includes a plethora of layers to this issue. Those seeds grew into a fortress known as the Prison Industrial Complex. Scholars Earl Smith and Angela Hattery made the comparison of the PIC to the Military-Industrial Complex addressed by the 1961 outgoing President Dwight D. Eisenhower. The president said, "In the councils of government, we must guard against the

¹³ Michelle Alexander, *The New Jim Crow; Mass Incarceration in the Age of Colorblindness*, (New York: New Press, 2012), Kindle Edition, 22.

¹⁴ Michael O'Hear, *The Failed Promise of Sentencing Reform*, (Santa Barbara: Praeger, 2017), 21.

acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for misplaced power exists and will persist."¹⁵ Smith and Hattery continue their postulation stating "Just as the U.S. Government needs a reason to go to war, such as the now-infamous weapons of mass destruction believed to held by the then Iraq President Saddam Hussein, the notorious "war on drugs" led to the development of stiff sentencing guidelines laid out in the Rockefeller Drug Laws."¹⁶

The Emotional Condition of Successful Ex-offenders

Prison is traumatic. For example, Scott Floyd quoted Lenore Terr, who wrote trauma is the "sudden, and unexpected, overwhelmingly intentional emotional blow or a series of blows that assaults a person from the outside. Traumatic events are external, but they quickly become incorporated into the mind."¹⁷ Secondly, returning citizens are riddled with untreated drug addiction. These data impact community health with the absence of the father figures, lack of power to gain viable income, and in some cases, the right to vote. The issue decimates African American young men. Thirdly, The Muse Project posited, "In 1980, black dropouts were around four times more likely to be incarcerated than college-educated African Americans. Twenty years later, the incarceration rate among young black dropouts was more than eight times the rate for their college-educated counterparts."¹⁸

¹⁵ Earl Smith and Angela. Hattery, "African American Men and the Prison Industrial Complex." *Western Journal of Black Studies* 34, no. 4 (Winter 2010): 388, accessed 1 March 2019, <http://ezproxy.liberty.edu/login?url//search-proquest-com.ezproxy.liberty.edu/docview/1034685411?accountid=12085>

¹⁶Ibid.

¹⁷ Scott Floyd, *Crisis Counseling; a Guide for Pastors and Professionals*, (Grand Rapids: Kraegal Publications, 2008) 42.

¹⁸ Bruce Western, "Mass Imprisonment and Economic Inequality." *Social Research: An International Quarterly* 74, no. 2 (2007): 514, accessed November 22, 2018, <https://muse.jhu.edu/article/527528/pdf>

This topic is needed because the research suggests a cyclic nature of excavation of human capital by incarceration and depleting the community of capital by jailing wage earners.¹⁹ Voting capital is dwindling in some states where felony crimes remove the individual right to vote. How informed is the church on the more than half a million people are released annually from the United States prisons, but only a small percentage are successful at re-entry? Ministry to people lacks the Harriet Tubman and Quakers, who assisted people in escaping slavery. Government bills and laws fail to complete the process of rehabilitation, and the lives of young men can become older men before the wheels of justice deliver freedom.

The 2018 Trump administration signed into law the First Step Act to counter the 77 percent of Federal and 38 percent of state released prisoners that experience rearrested within five years.²⁰ The primary purpose of the law is to save money on aging and non-threatening inmates by determining their early release through a re-entry formula. The answer to this project's research question will help to develop the strategic evangelism to eradicate recidivism among young African American males so that they do not ever need the grace of such a formula. Victory in the life of these men will result from exploiting the plethora of data on the legalities and the systemic issue of sentencing law that attributes to the mass incarceration problem.

¹⁹ Earl Smith and Angela. Hattery. "African American Men and the Prison Industrial Complex." *Western Journal of Black Studies* 34, no. 4 (Winter 2010): 394-395, accessed 1 March 2019, <http://ezproxy.liberty.edu/login?url//search-proquest-com.ezproxy.liberty.edu/docview/1034685411?accountid=12085>.

²⁰ Donald J. Trump, *Secures Landmark Legislation to Make Our Federal Justice System Fairer*, <https://www.whitehouse.gov/briefings-statements/president-donald-j-trump-secures-landmark-legislation-to-make-our-federal-justice-system-fairer> (accessed August 30, 2019).

How to Construct the Strategy

The results of studying the spiritual, emotional, and physical toll on the life of these men are crucial to the development of an effective intervention tool. Every church can provide human hands to share the love of Christ through the gospel in the spirit of the Good Samaritan who did not pass by on the other side of the road but acted. Action that is ineffective in bringing change is useless when the volunteers do not know how their work is impacting the community. Their efforts placed into the SMART goal formula (specific, measurable, achievable, realistic, and time-sensitive) add to purpose, motivation and direction. Subsequently, planning for success of their efforts is correlated with the end goal of eradicating recidivism. The problem will be realized after evaluating the historical philosophies of retribution, race, what financial budgets support, and the length of and consequences of incarceration sentences for African American young men. These men seek connection to families, communities, and the greater society. Feeding the hungry is insufficient, clothing the naked, housing the poor, and attending to the prisoner in the form of mentorship are all good; however, the emulsifier is Christ in them. The total life experience of the ex-offender must become known. Qualitative interviews by this author will fill the gap in research and help the pastors in the field of ministry reach the growing numbers of released prison population.

This writer's primary employment is teaching high school, where 100 percent of the student population receives Title I free and reduced lunch. That means every child is impoverished. The quest to understand the African American male population prompted this research request to transfer from the highest academic performance high school in the district to one of the lowest academically performance schools that under new leadership experienced growth. This researcher was impressed with the choice of the District Deputy Superintendent,

Dr. Carol Montague Davis, who left that post to take over the failing school. Personally, that choice for this bi-vocational pastor attributes the move to the Holy Spirit. This action facilitated experiencing the beginning of the men who are the topic of this research. Post incarceration ministry remains incomplete without the before, during, and after perspective of these men's lives. After one school year, the personal assessment is that these children are hungrier for sustenance and compassion than violence. With love, they are equally malleable in firm hands as the high performing school.

Western wrote, "For many researchers, poverty has a contextual effect. Instead of poor individuals being motivated to violence, poor contexts structure social interaction in a way that makes violence more likely."²¹ Jesus encapsulated the effects of poverty in his teaching on the judgment of the *Sheep and the Goats* (Mt 25:31-46). The returning citizens are part of a societal puzzle where fathers are missing from children, single mothers are raising families, and grandmothers are raising grandchildren. These conditions are the path to prison.

Bruce Western is a leading researcher on prisoner release and its effects on the primary subjects of this research. He serves as a sociology professor and faculty chair at Harvard Kennedy School in Program in Criminal Justice Policy and Management. From his recent book *Homeward*, written about fieldwork with respondents Western asserted, "The tempo of life in free society was disorienting in those first weeks, and respondents often experienced anxiety, fear, and depression as they confronted the everyday challenges of public transport, new technologies, and the many small tasks involved in finding a place in society."²²

²¹ Bruce Western, "Lifetimes of Violence in a Sample of Released Prisoners." *RSF: The Russell Sage Foundation Journal of the Social Sciences* 1, no. 2 (2015): 3, accessed September 29, 2019, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/2131272357?accountid=12085>.

²² Bruce Western, *Homeward* (New York: Russell Sage Foundation, 2018), 6, Kindle.

They are the primary subjects of this project. Is the church informed or silent on this issue of prisoner's life cycle that Jesus asserted as a metric for entry into heaven (*Mt 25: 31-46*)?

The second question is, how and why do the successful returning citizens endure post-incarceration? Does the church have a role in this matter? In Jesus' discourse on the *Sheep and the Goats* (*Mt 31:33*), the Lord made it clear that those who failed his detailed missional assignment get separated in preparation for the eternal fire *Matthew 31:41-46*. Ebenezer Baptist church admits it does not have a repatriating citizen culture, and this project sets out to correct that issue. Prison is one element of the ring of poverty Jesus outlined for this judgment criteria. How many churches do not function in a missional posture and are foolishly pursuing what is important to the Father?

Purpose Statement

The purpose of this study is to answer one question: How can the church build an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? The successful ex-offender will result from interviewing and coding data from the mind scripts of the men who have repatriated with some degree of success. In the postmodern world, a person's whole life is managed through, is stored on, and coordinated through a smartphone. Resources knowledge is ascertained through Siri and Alexa; the automated artificial intelligence integrated into technologies. Search engines show that resources for ex-offenders are generally in their city or region but are readily accessed through technology rather than found on billboards, postings at the grocery store, and laundry mats. For a recently released returning citizen with untreated drug addiction and no reliable family to assist him, the will to fight through repatriation is overwhelming with tech savvy skill set.

It starts with uneducated young black men and in turn, impacts their families and any children involved. This research aims at securing results from interviews with hard to find successful ex-offenders and implementing the strategy to defeat recidivism with the results of their success scrutinized by survey answers of the coalition of community stakeholders. Recidivism became the 2018 "First Step" legislation under President Trump, signed into law in December 2018.²³ Sustaining overcrowded prisons with tight municipal budgets needs is slowly transforming from retribution to rehabilitative strategies. In 2017, Ford Porter cited North Carolina's state Attorney General, Josh Stein's postulation, "The vast majority of people leaving prison have some type of addiction."²⁴ The state Governor, Roy Cooper, pleaded with public service departments in communities, re-entry councils across the state, and faith-based organizations to play a role in prisoner reform.

Three factors support the need for this project. First, the sheer number of people incarcerated in the United States who are released each year and yet prisons face overcrowding. For example, in 2014, Carson and Golinelli cited 2008, Pew Center on the States reported that one out of every 100 American adults remained incarcerated while 734,144 were released.²⁵ The data grows immensely; the further the research expands, the numbers are most devastating in the African American community.

²³ Donald J. Trump, *Secures Landmark Legislation to Make Our Federal Justice System Fairer*, <https://www.whitehouse.gov/briefings-statements/president-donald-j-trump-secures-landmark-legislation-to-make-our-federal-justice-system-fairer> (accessed August 30, 2019).

²⁴ Eric Hooks, "Governor Roy Cooper to Launch New State Effort to Encourage Ex-Inmates to Become Productive Citizens," [www.http//governor.nc.gov](http://governor.nc.gov) (accessed August 30, 2019).

²⁵ Ashley G. Blackburn, Shannon K. Fowler, and Jocelyn M. Pollock. Eds., *Prisons Today and Tomorrow*. (Burlington: Jones and Bartlett Learning, 2014), 49.

The second issue is how incarcerations impact demographics. Daniel Stewart and Alida Merlo reported, "One out of ten African American men between the ages of 25 and 29 were in jail in the United States in 2009."²⁶ These miss the college graduates' opportunity to enter the marketplace. Again, "For all age groups, the imprisonment rate of black males (3,119 per 100,000 citizens) was nearly three times higher than for Hispanic males (1,193 per 100,000) and then six times higher than white males (487 per 100,000)."²⁷ Finally, the New Testament reveals the evangelistic mission of disciple recruitment that includes those in prison. From Scripture, the teachings of Jesus the Christ concerning the judgment of the *Sheep and the Goats* commands there be the continual missional effort of the church (Mt 25:31-46; 28:19-20; 22:36-40; Ac 1:8; and Phil 4:11) to prisoners in every age.

The research covered evidence in the local county, state, and federal prisons that the extended prison sentences from the Three-Strike Era remain the logistical challenge; it was demonstrated by overcrowding in the prison industrial complex (1980-2010) and the number of released prisoners in Guilford county 2016. For example, prison sentences trend in two categories, and they are "drug users convicted of drug or property offenses, and (2) recidivist property offenders."²⁸ The research will prove that the justice re-investment model of reform research in North Carolina was incapable of defeating recidivism for initial offenders. Data suggested ex-offenders return to prison to complete suspended sentences, not for new crimes, but technicalities, for probation violations "like missing appointments with probation officers (POs)

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ashley G. Blackburn, Shannon K. Fowler, and Jocelyn M. Pollock, Eds., *Prisons Today and Tomorrow*. (Burlington: Jones and Bartlett Learning, 2014), 59.

or associating with the wrong people.”²⁹ Statistics show, "In FY 2009, the Justice Center discovered that revocations accounted for more than half of the admissions to prison in North Carolina."³⁰ The states' justice re-investment model from 2009 yielded eight recommendations; however, "Notably absent was an explicit goal of reducing the size of the corrections budget, let alone shifting funds from prisons to community-based, community-controlled social services."³¹ O’Hear wrote that North Carolina’s conditions of probation and release remained easy to violate because eighty-five percent of these men went unsupervised. Furthermore, the Justice Center cited the state for providing an insufficient resource for the community supervision population's mental health and drug treatment issue.³²

Being marked as a criminal has a lifetime stigma, and this leads to isolation from society. For instance, More and Tangney reported, "Anticipated stigma during incarceration predicted social withdrawal three months post-release, which then predicted more mental health problems 1-year post-release. Stigma resistance and optimism buffered the effect of anticipated stigma on social withdrawal."³³ Secondly, the wisdom from the spiritual strategy (*Mt* 25:31-42; *Is* 61:1-6; and *Neh* 1:1-4) from the Bible and organizing community stakeholders facilitate the positive dynamic in changing the lives of former prisoners. For instance, in an ex-offender interview by

²⁹ Michael O’Hear, *The Failed Promise of Prison Reform*, (Praeger: Santa Barbara, 2017) 78.

³⁰ Ibid.

³¹ Michael O’Hear, *The Failed Promise of Sentencing Reform*, (Santa Barbara: Praeger, 2017), 78.

³² Ibid.

³³ Kelly E. Moore and June P. Tangney, “Managing the Concealable Stigma of Criminal Justice System Involvement: A Longitudinal Examination of Anticipated Stigma, Social Withdrawal, and Post-Release Adjustment,” *Journal of Social Issues* 73, no. 2 (2017), 323, doi:10.1111/josi.12219.

Hlavka et al., one subject stated that the long time it took finding a job from a faith perspective was a sign of testing, for it was intended to see if he was going to hold on.³⁴

Examples of Local Prison Ministries

Two local ministry settings have desirable practical methods that this ministry would like to introduce returning citizens to as they experience success in their journey. The incarcerated can be best reached by those who were once inmates because there is a level of trust. The name of it is The Yoke Fellow Prison Ministry of North Carolina. The success full ex-offender is a living testament who can provide purpose, direction, and motivation to those preparing to come home. It has a chapter office in Greensboro.³⁵ This program is not limited to repatriating persons but is a community of volunteers. Everyone must undergo training and adopt organizational bylaws. They are a statewide ministry of reconciliation. Whereas Yokefellow Ministries has been around since 1969, the second ministry effort of volunteers has representation based in the Greensboro city jail.

The second is Unite Greensboro Jail Ministries. It runs under a similar methodology and has training and background qualifications for volunteers to undergo. This ministry is a great success story and highly organized. Their statistics from their website are as follows; 102 conversions as the result of volunteer-led weekly Bible Studies with 5500 annual participants; and 1200 Bibles distributed annually.³⁶

³⁴ Heather Hlavka, Darren Wheelock, and Richard Jones, "Ex-offender accounts of successful reentry from prison," *Journal of Offender Rehabilitation* 54 no. 6 (January 2015), 11, accessed November 1, 2018, <https://www-tandfonline-com.ezproxy.liberty.edu/doi/full/10.1080/10509674.2015.1057630>

³⁵ Yoke Fellow Ministries, <http://yokefellowprisonministry.org> (accessed March 2019)

³⁶ Unite Greensboro, www.unitegjm.org (accessed March 2019)

Basic Assumptions

The underlying assumption is that community organizations put forth an effort to bring relief to the prison problem. However, because of the sweeping laws of the 1980s, the swell of 2.3 million prisoners remains gigantic compared to the number of volunteers necessary to make real changes. To equate value to the study, one must understand the mass incarceration problem through familiarization with current strategy of socialization into the community, the historical philosophies of retribution, punishment, race, economics, and sentencing law. These topics have been proven. Knowledge of these topics help construct methodology to find the little studied group of successful ex-offenders that make it through the three to five-year recidivism window and remain in the free world.

The significant value of this ministry project is the study begins with the broken probation system, the lack of rehabilitation for drug addiction, decimated black families, and suggests this work will take several generations to solve. It will remain unchanged, unless innovation and leadership rise to the occasion in the continuous problem-solving year after year, decade after decade. Churches are finding their way into outreach, but many are surviving by taking care of their own. Hence there is a need for a deductive process.

The research question requires data. There can be no answer to this enormous problem of eradicating recidivism among successful ex-offenders that does not consider the question of this research project. The gap in research is a winning strategy combining knowledge from pre, during, and post incarceration with community stakeholders working in unison. Hence the question, how can the church build an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? This question is answered by leading the development of the process constructing

an instrument designed to produce the phenomenological data from the few successful repatriating citizens.

Only a mixed methodology guarantees a realistic assessment and strategy. Based on the evidence reported, 77 percent of federal and 38 percent of state released prisoners are rearrested within five years, those that did not return are the key to answering the question.³⁷

Only live interviews from the hard to find repatriating men will indicate how to arrange the puzzle of community stakeholders and establish better communication about the availability of services. By submitting these men to questions designed to elicit information from them about their success, and then validating their responses with answers from survey data secured from responses from justice system professionals and community stakeholders, will the gaps in research be satisfied? Once respondents commit to the consent form, the sit-down interviews are scheduled, and then data undergo triangulated processing. Hence the underlying assumption narrative contributed to IRB approval.

During preliminary fieldwork to the city jail, the researcher recognized a small list of approved pastors inside of the secure command center. The design is there; however, the recruitment of an army of volunteers is necessary. This researcher postulates that this project will serve as a prototype when proven successful. First, there is an expected paradigm shift that the research instrument will deliver. Second, education is imminent on the sentencing laws in the form of three-strike laws that impact poor communities and impede assistance that contributes to recidivism. Thirdly, the stigma of a felony record hinders rehabilitation among repatriating citizens, and only the community effort reinforcing re-entry councils can improve fortunes. The

³⁷ Donald J. Trump, *Secures Landmark Legislation to Make Our Federal Justice System Fairer*, <https://www.whitehouse.gov/briefings-statements/president-donald-j-trump-secures-landmark-legislation-to-make-our-federal-justice-system-fairer> (accessed August 30, 2019).

new approach stops high unemployment and a lack of living wages that lures parolees to the underground economy of drugs. Fourthly, because mass incarceration impales the black community more than any other, it will take lifetimes to repair the damage. The motivation rests on the jails and prisons in America that empty almost three-quarters of a million people annually due to overcrowding.

The local streets of the black neighborhoods in our city contain wandering people who are looking for assistance. They need the God kind of love because of the traumatic experience of people in transition and the effects of drug addiction and incarceration. This study fills the gap in research that other projects have not in four distinct ways. First, it deploys phenomenological research through validating sit-down interviews of ex-offenders with insight from justice system professionals and community stakeholders that service them. Second, it reports on the history of the penal system philosophy and the history of the ex-offender's background in quantitative data. It attempts to deploy a methodology designed to probe their past and present reality. Thirdly, the only way to help them is to start a movement. Fourthly, it begins by connecting people with the help already in place and petitioning the community to work together on this critical problem. The problem is ex-offender centered, and success was determined from interviews with these hard to find men to discover their needs and organizing around them.

Definitions

There are twelve pertinent terms for this research project. The first term is *recidivism*, it is a tendency to relapse into a previous condition or mode of behavior *especially* : relapse into criminal behavior.³⁸

³⁸ Recidivism. <https://www.merriam-webster.com/dictionary/recidivism>

Second, *sentencing laws* that set the amount of time served too high and the prisons cannot empty themselves, which leads to the overcrowding dilemma. For example, the Rockefeller Drug Laws and like legislation known for the direct contribution to extended time in prison.

Third, *capitalism* that describes how the jails are annexed by corporations to profit from the cheap labor of the prisoners.

The fourth term is the *War on Drugs*, which superseded the War on Crime as a tool to gain convictions for hard to prove criminal cases. For example, intimidated or silenced witnesses caused charges to drop.³⁹ It is popular for politicians to present themselves strong on crime.

Mass Incarceration is the fifth term, and it defines the sheer number of incarcerated and supervised persons in the United States home of the worlds' most comprehensive prison system.

The sixth term is the *Prison Industrial Complex*. It is described as the infrastructure of all prisons and jails to include the latest Supermax complexes. It is plausibly the “Prevailing economic explanations for prison expansion have roots in Georg Rusche’s conceptualization of the prison system as an institution to manage surplus labor”⁴⁰

The seventh term is *stigma* is defined by Webster as “a mark or brand, especially one that marked a slave, so a stigma marked a person as inferior.” Shame makes those released hard to find as they are prone to withdraw from society.

Social capital is the eighth term is simply money, and it is the social network and the resources of people contacts within them.

³⁹ Michael O’Hear, *The Failed Promise of Sentencing Reform*, (Santa Barbara: Praeger, 2017), 21.

⁴⁰ Becky Pettit, *Invisible Men: Mass Incarceration and the Myth of Black Progress* (New York : Russell Sage Foundation, 2012), Chapter 1, Location 424, Kindle.

The ninth is *human capital*, which refers to the skills people develop that they can sell in the marketplace, and when we lock up one-third of all African American men between ages of 14-35, there are devastating losses in human capital.⁴¹

Political capital is the tenth term and refers to the right to vote, and in some states, it is denied to felons. Incarcerated men represent uncast votes. This research has a respondent that had his right to vote restored.

Stigma is the eleventh term and is defined as a mark of shame or discredit.⁴² The final term is the *ex-offender*, which is an individual formerly incarcerated. For this research, it is interchangeable with *returning citizen* and *repatriating citizen*. The small number of repatriating citizens who become successful at reintegration need to be located, interviewed, and codified to determine how local ministry and community stakeholders must strategize to eradicate recidivism.

Limitations and Delimitations

The choice of mixed methods of quantitative and qualitative sit-down interviews for the research limited the research sample size. All other research in this subject of recidivism enquiry through interviews reflect on attrition of subjects. Because the main respondents are hard to find African American men living out successful re-entry, surveys from the community jail chaplain, community stakeholders, and nonprofit organizations were collected to validate the claims of the ex-offenders, and subsequently add value to the expected small sample. For this reason, social media, mailing lists, and field recruitment are part of the methodology.

⁴¹ Earl Smith and Angela J. Hattery, African American men and the prison industrial complex. *The Western Journal of Black Studies* 34, no. 4 (2010): 392, accessed March 8, 2016, http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A246098316/AONE?u=vic_liberty&sid=AONE&xid=3e6fe0ed.

⁴² Stigma, <https://www.merriam-webster.com/dictionary/stigma> (accessed October 10, 2019)

The delimitations for the projects are that only African American males are studied because of the high incarceration rates among them for almost forty years. The age range of the men is from 18-56 to ensure the impact of the Rockefeller Drug Law era is addressed. Literature on racism was not studied but the number of black males incarcerated made it incidentally undeniable.

The conditions inside of the prison are no included in the literature review but the impact of sentences are considered.

It was determined early that these men would be hard to find. Restrictions of what surveys would ask the men to answer became a priority to avoid stigma. The goal was not to have any survey questions that would cause these hard to find individuals to terminate their participation. The Institutional Review Board of Liberty University did a great job of helping to see into the mind of the ex-offender's ability to answer the questions.

The participants submitted to a question about what crime they served time for; however, the option not to answer remained available in the consent form. Limits were set on not to directly ask if they were sex offenders, or if they had committed murder. The questions were designed to elicit the general winning strategy of the ex-offenders; the aims were to discover their psychological, spiritual, social, and physical needs caused by mass incarceration.

“Qualitative researchers try to develop a complex picture of the problem or issue under study. This involves reporting multiple perspectives, identifying the many factors involved in a situation, and generally sketching the larger picture that emerges.”⁴³

⁴³ John W. Creswell and David J. Creswell, *Research Design* (New York: SAGE Publications, 2018), 278, Kindle.

Thesis Statement

Eradicating recidivism among young African American men is the spiritual, psychological, and physical experience of incarceration overcome by the gospel, socialization into the community, informed by the historical philosophies of retribution, punishment, race, economics, and sentencing law.

Chapter Two Literary Review

The purpose of this study is to answer one question: How can the Church build an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? All sources included supporting the argument and the purpose of this project with the intent to provide a useful booklet for a simple strategic ministry to combat recidivism. Current literature suggests mass incarceration is an issue amongst impoverished peoples with difficulties that began in childhood poverty and the element high school dropout rate. The prison problem itself has an array of topics discovered in the context of readings. The theoretical sources codified from the era of the 1980s to the present time frame. This collection engaged in original proven sources in professional journals, theses, dissertations of projects with similar methods to this research, and books by original authors.

Organization of the Literature Review

All resources have poignant value to the research problem statement. This project is primarily a theological construct that includes the current theoretical background on the issue of defeating recidivism and the impact of mass incarceration. Presented first are the theological foundations. The option for a chronological organization failed because of potential constraints that negate comparing similar arguments, methods, improvements in thought, and gaps in

research. The research prefers to be able to highlight similarities between disparate arguments. Therefore, the theoretical organization of sources best fit the pursuit of solving the research problem. Subsequently, the effect the macro view of multiple works of the literature emerged feasibly, and congruent thoughts from different sources are critiqued together for their uniqueness, differences, or growth from two or more thoughts connected to the primary source entry.

Theological Foundations

The ministry change at Ebenezer Baptist Church rests on the serious nature of the judgment of the *Sheep and the Goats* narrated in *Matthew 25:31-46*. Jesus' teaching on caring for the poor includes prisoners. Pastors and evangelism teams received the option of selecting *Matthew 25:31-46* as a Scripture they used for influencing evangelism efforts. The City Center Park Bag Hunger mission is a once a month mission to the poor, naked, mentally ill according to the model *Matthew 25:31-46*. As Jesus met people at the point of their need, so should the church effort. McIntyre said, her father advised on simple steps that worked. For example, seek God first and go to unusual places like basketball courts. Additionally, she postulated that wherever Jesus was healing or teaching, "He met the physical, mental, or spiritual needs."⁴⁴ The church needs leaders who will teach the Scripture and lead from them also. Smith et al. postulated, "Ordinarily we think of sin as doing something wrong. In the parable, we see that sin is a failure to do what is right. The wicked are judged by what they did not do. They failed to serve their fellowmen."⁴⁵

⁴⁴ Lavonia McIntyre, "Evangelism in the African American Context." *Review & Expositor* 105 (4): (2008): 667, accessed 18 August 2018, <https://doi-org.ezproxy.liberty.edu/10.1177%2F003463730810500409>

⁴⁵ Taylor C. Smith, David L Bartlett, Charles E Booth, and Paul M Nagano, 1976, "Claims of Christ: Parable of the Sheep and Goats; an Exegesis of *Matthew 25:31-46*." *Foundations* 19 (3): 208, <https://search->

Jesus is the son of God, the messenger connected to the deliverance of Israel in the Old Testament. When he addressed the disciples as the resurrected Lord (*Mt 28:16-20*), he had added to his accomplishment of the deliverer, prisoner, falsely accused, victim of fake news, and crucified for blasphemy from an earthly perspective.

The foundational Scriptures for this project are *Matthew 28:16-20 The Great Commission*, disciples empowered by the Holy Spirit (*Acts 1:8*), and evangelism conducted in the spirit of the Great Commandment (*Mt 22:34-40*). This writer designated *Matthew 28:16-20* and *Acts 1:8* as the spine of evangelism at the local church. This concept revisits total church involvement and total penetration of the world. *Matthew 22:34-40, The Great Commandment* is indispensable to glorifying God, while the responsibility for permeating the world with the gospel is the duty of any senior pastor and his supporting leadership (*Eph 4:1-13*). The effort of this project intervention is to ensure punishment ends for men released back into the population with practical and spiritual assistance through mentors.

This section contains the theological underpinnings of the research thesis which the researcher declared as follows: Eradicating recidivism among young African American men is the spiritual, psychological, and physical experience of incarceration overcome by the gospel, socialization into the community, informed by the historical philosophies of retribution, punishment, race, economics, and sentencing law. The message of the Bible is that God called Abram to himself (*Gen 13:1-3*), subsequently making a people exclusive to himself who would, in turn, draw all men unto him. Paroled black men still feel the manacles of bondage if their felony rating denies necessities of employment, public housing, and health benefits.

In a micro view of *Hebrews* 13:3, the Scripture directs the believer to focus on those that are bound. To consider them as if with them in prison. Jamieson et al. postulated the focus of v.3, “Remember—in prayers and acts of kindness.” As though you are bound with them—by virtue of the unity of the members in the body under one Head, Christ (1 *Cor* 12:26).⁴⁶

Deliverance in the Old Testament

This research evaluated the 2.3 million persons incarcerated in the United States and 4.7 million on community supervision. It acknowledged the local released population as well. Although there are efforts to curb recidivism, it remains a monumental task of the deliverance of legislators and lawbreakers. The United States has a God size problem.

The noun "deliverer" occurs several times in the OT. Three times the word refers to a human being. Othniel delivered Israel from subjugation to Cushan-rishathaim, king of Mesopotamia (*Jgs* 3:8–10). Ehud delivered Israel from Eglon, king of Moab (*Jgs* 3:15, 30). *Judges* 18:27–29 states that "there was no deliverer" to protect Laish from conquest by Dan's tribe. Other uses of "deliverer" refer to God himself as the personal deliverer of his people (2 *Sam* 22:2; *Psa* 18:2; 40:17; and 70:5; 144:2).⁴⁷

One might question this research as ill-focused with ex-offenders and assert they are free; therefore, what does society owe them? That would be an excellent point of evaluation if probation felt like freedom as opposed to continued retribution.

By enlisting a macro view of Scripture beginning in *Exodus* 13:35, it shows that Yahweh is always concerned with how people are released and that punishment transitions to a rehabilitated state and marked the end of retribution. Cole wrote, " *Thus they despoiled the*

⁴⁶ Jamieson, Robert, A. R. Fausset and David Brown. *Commentary Critical and Explanatory on the Whole Bible*, Vol. 2. (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 479.

⁴⁷ Walter A. Elwell and Barry J. Beitzel. "Deliverance, Deliverer." *Baker Encyclopedia of the Bible*. (Grand Rapids, MI: Baker Book House, 1988)609.

Egyptians describes the practical result.⁴⁸ Further arguments come from God's attitude toward the poor and the harvest. The conditions of the newly released repatriating citizen without family assistance are like the poor and stranger who are the recipient of the gleanings from the edge of the field (*Lev* 23:22). Again, in the Old Testament, *Isaiah* 61 spoke of the deliverance of the captive.

Jehovah has sent Him, and with Him His Spirit (*Isa.* 48:16); He has a tongue taught of God, to help the exhausted with words (*Isa.* 50:4); He spares and rescues those who are almost despairing and destroyed, the bruised reed and expiring wick (*Isa.* 42:7). "To open blind eyes, to bring out prisoners from the prison, and them that sit in darkness out of the prison-house:" this is what He has chiefly to do for His people, both in word and deed (*Isa.* 42:7; 49:9).⁴⁹

It is the spirit at work in the prophet that enables him to accomplish the will and command of God in the noble spirit. Furthermore, it will take no less authority and the Holy Spirit in the work of deliverance through evangelism in the 21st century in the disciples of the postmodern world (*Acts* 1:8).

For ex-offenders, it cannot be deduced that because they are successful today that it will be the same in days to come. By examining life as the stage with actors and props, the Lord has held the roles of rescuer in Exodus, the falsely accused prisoner in the New Testament, and fulfilled a theocratic kingdom in the chronicle of the entirety of Scripture in *Revelation* 7:9. God loves humanity and his favorite method to prove that is forgives received for faith in his son (*Jn* 3:16). Walter Elwell offers a final thought on the sheep and the goats.

Jesus' compassion for the materially and physically needy is everywhere evident. God's chief concern is man's relationship to God, not his environment, and his singular mission is to save from sins (1:21), not from poverty or hunger (cf. comments on 4:2–4; 5:3–10).

⁴⁸ Alan R. Cole, *Exodus: An Introduction and Commentary*. Vol. 2. Tyndale Old Testament Commentaries. (Downers Grove, IL: InterVarsity Press, 1973)119.

⁴⁹ Carl K. Friedrich, and Franz Delitzsch. *Commentary on the Old Testament*. Vol. 7. (Peabody, MA: Hendrickson, 1996), 579- 580.

This mission and responses to it are in view as Jesus concludes this final discourse (chaps. 23–25).⁵⁰

Mark is the accepted source material for the synoptic gospels; however, this writer's theology for evangelism embraced Matthew's gospel as the pedagogy of God's salvation for all humanity.

Matthew 28: 19-20 informs the ecclesia to make disciples of all nations. *Matthew* 22:31-40 is the *Great Commandment* that provides the spirit in which to accomplish God's directive to spread the gospel. It tells a man to love God with everything in his and to love his neighbor as himself. These texts provide purpose and compassion. The sheep and the goats in *Matthew* 25: 31-46 help us to understand that God is after the heart of humankind from every nation and every station in life.

Theoretical Foundations

This section reviews the literature on research that has preceded this research project and identifies the gaps contained in dissertations, theses, books, and journals with contractual similarities to this research project topic of recidivism among African American men. The entries received comments based on the methods, discussions, results, and theological content. From the literature review researched sources emerged the project thesis: Eradicating recidivism among young African American men is the spiritual, psychological, and physical experience of Incarceration overcome by the gospel, socialization into the community, informed by the historical philosophies of retribution, punishment, race, economics, and sentencing law. From the dissertations and journals emerged the before during and after incarceration dilemma.

The Moral State of Black America, by Rodrick Burton, provides useful survey data on African Americans that exemplifies what Christ addressed in *Matthew* 25: 31-42. In chapter

⁵⁰J. K. Chamblin, Matthew, In *Evangelical Commentary on the Bible* Vol. 3, (Grand Rapids, MI: Baker Book House, 1995), 754.

three, *Morality by The Numbers*, he shared a review on statistically burdening practices across several areas such as target market news, abortion, and single mothers. In chapter six, he discussed one research study that cited the black youth's attitude toward education is misguided.⁵¹ In Chapter nine, he points to the failed voice of black clergy's silence toward sin and their direct effect on the population as the chief leaders of their culture. This book promotes the discussion of the background of young men before incarceration and socialization related to this thesis.

In contrast to Burton, Becky Pettit's book *Invisible Men: Mass Incarceration and the Myth of Black Progress* examines not only the number and disparity of high school graduation among the races but reports on the ten percent disparity between reporting agencies. Pettit wrote, "This fact is particularly important for public policy because in assessing the social and economic well-being of the population, the incarcerated fraction is frequently overlooked, and racial inequality is underestimated as a result."⁵² Subsequently, qualitative interviews with the men who achieve successful re-entry, and Bruce Western's data help in interpreting the reliability of Pettit's claim. Pettit's works relate to this project in punishment, race, economics, and sentencing law.

The New Slave Masters by Bishop George D. McKinney provides an in-depth view of African Americans as the proud, dynamic, sensitive, and dangerous people. It relates to socialization of this project. He exploited the rage of Frederick Douglas who escaped slavery, embraced scholarship, and led abolition efforts. This source will be helpful in planning the

⁵¹ Roderick Burton, *The Moral State of Black America*. (Altamonte Springs: Advantage Books, 2004),70.

⁵² Becky Pettit, *Invisible Men: Mass Incarceration and the Myth of Black Progress* (Russell Sage Foundation: New York, 2012), Location 971, Kindle Edition.

practical ministry among returning citizens. Bishop McKinney has labeled the new slave masters as drugs, materialism, and racism by practically expanding on Burton's *Moral State of Black America* with biblical applications. For example, based on his assertions, McKinney offers Bible lessons for discipleship of families.⁵³

Prisons Today and Tomorrow by Blackburn et al., published in 2014, provide data and questions for an array of components of the penal justice system. The authors postulated “get tough policies (e.g., truth in sentencing, mandatory sentencing, habitual offender statutes, and an increased number of crimes ineligible for parole) have built onto the prison problem over a thirty-year period” of time, and this created a “stacking effect,” and equates to adding the same prisoners that are released from the system.⁵⁴ This book, along with the New Jim Crow, help analyze retribution and punishment associated with this project.

The Soul Winner: How to Win Souls to Jesus by Charles Spurgeon, presents the sustaining purpose development for the spiritually healthy environment for the entire local church. The small group project is the issue here and addressed it with encouragement soul winning "Then, if that should not succeed, God may lead you to begin with one or two."⁵⁵ Supporting Ministry in halfway houses is a final component of the project. This book is crucial to eradicating recidivism because the methods of applying the Bible and being led by the Holy Spirit (Acts 1:8) are the foundation for building disciples correctly the first time. The relation of

⁵³ George D. McKinney. *The New Slave Masters*, (Colorado Springs: Cook Communications, 2005), 135-143; 211-222.

⁵⁴ Ashley G. Blackburn, Shannon K. Fowler, and Joycelyn M. Pollock, *Prisons Today and Tomorrow* Ed., (Burlington: Jones and Bartlett Learning, 2014), 48.

⁵⁵ Charles Spurgeon, *The Soul Winner: How to Win Souls to Jesus*, (Publisher Unknown), Kindle Locations 1251, Kindle.

this source to this project is the spiritual battle for the souls of the repatriating men. This project really relates to spiritual formation and assimilation into the body of Christ

The Master Plan of Evangelism is the book by Robert E. Coleman and contains an eight-step evangelism model based on the methods of Jesus. For example, the selection of the first Disciples were not instant; Coleman wrote there is no evidence of haste in the collection of these disciples, just determination. This model will prepare current disciples and ex-offenders of the justice system to become believers who will minister to formerly incarcerated.⁵⁶ This book relates the spiritual discipleship program adopted for this project.

Breaking the Missional Code by Ed Stetzer and David Putman teaches readers to have the heart of the Father concerning their community in which they live and worship. It provides useful methods and instruction to help the church exegete its community. Because of the stigma that the felony charge represents, some ministries may limit their efforts with the formerly incarcerated unknowingly. The pedagogy of "Breaking the code is the recognition that there are visible and invisible characteristics within a community that will make its people resistant to or responsive to the church and its gospel message."⁵⁷ For this study, the code will be broken through interviews with indigenous people and discussed in chapters three and four of this project.

Ministry with Prisoners and Families: The Way Forward, by Good, Coley and Barton, has a chapter titled *Facilitating Connectedness Between Families and Incarcerated Individuals* is useful in helping the church understand the crisis. In chapter 11, a Holistic Approach to the

⁵⁶ Robert E. Coleman, *The Master Plan of Evangelism* (Revell: Grand Rapids), 22, Kindle.

⁵⁷ Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community*, (Nashville: B&H Publishing), Chapter 1, Location 150, Kindle.

Trauma of Reentry Lonnie McLeod wrote, "I used the term integration rather than reintegration, because many of the people returning from prisons and jails have never truly participated as adults in what is referred to as "society." Many of these men and women entered prison as young adults after years in the foster care in juvenile justice system." This resource relates to the race, spiritual, and socialization aspects of this research.⁵⁸

The Day the Crabs Got Out: Revival of Black America by Taylor PhD., will help explain the history of the black church dating back to the Africans arrival as enslaved people. He illustrates a perspective of what the church has meant to these people during all the challenging times through civil rights, securing voting rights, and unbridled violence against the African American people. These issues lead to considering the church as the source that aids in limited liberation. Black believers can look back through history and identify the strength that faith in Christ brought to its community.⁵⁹ This book supports race investigations — additionally, the needed spiritual growth and socialization into the community for this project. Chapter twelve lends motivation to the power of the Black church. This is methodologically like Sankofan Preaching by Lomax.

Michelle Alexander's *The New Jim Crow* helps the reader see the emergence of each system control may seem seven, but history shows that the seeds are planted long before each new institution begins to grow.

For example, although it is common to think of the Jim Crow regime following immediately on the heels of the construction, the truth is more complicated. And while it is generally believed that the backlash against the civil rights movement is defined primarily by the rule back affirmative action and undermining of federal civil rights

⁵⁸ W. Wilson Goode Sr., Charles E. Lewis Jr., and Harold Dean Trulear, *Ministry with Prisoners & Families: The Way Forward* (Valley Forge: Judsen Press, 2011), Location 1358, Kindle.

⁵⁹ Eddie Taylor, PhD., *The Day the Crabs Got Out: The Revival of Black America* (Morrisville: Lulu Publishing Services, 2015), Kindle Locations 766-767, Kindle.

legislation by hostile judiciary, the seeds of the new system of control – mass incarceration – were planted during the civil rights movement itself, when it became clear that the old caste system was crumbling and a new one would have to take its place.⁶⁰

Michelle Alexander's work is instrumental in understanding the construct of the mass incarceration system is built on retribution rather than rehabilitation. This book relates to race, mass incarceration and its effects on the spiritual, physical, and psychological aspects of man. Whereas Burton places the burden most heavily on the African-American people in the leadership in the clergy, and McKinney provides a migration of the black problem from the history of slavery to the modern slave-owners of drugs crime and the pursuit of pleasure, Alexander points out the caste system that is always targeted the poor in America.

Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart by Christina Cleveland, characterized Christian culture in the church when she asserted "There I was, convinced that I was defending Jesus by condemning Wrong Christian, when I saw that Jesus was beckoning both Right Christian and Wrong Christian and inviting all of us to know more of his heart."⁶¹ Success in the thesis project necessitates unity. This book has the ideology to overcome race and spiritual aspects of the black church and the white church struggle in ecclesiology.

Black Theology and Black Power by, James Cone is his seminal work that asks the question "Is there a message from Christ to the countless number of blacks whose life are smothered under white society? Unless theology can become "ghetto theology," a theology which speaks to black people, the gospel message has no promise of life for the black man—it is

⁶⁰ Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*, (New York: New Press, 2012), 21 – 22, Kindle.

⁶¹ Christina Cleveland, *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart*, (Downers Grove: Intervarsity Press, 2013), 12-13, Kindle.

a lifeless message”⁶² Such thinking is viable for the multicultural effort to defeat recidivism in the African American community and to understand the approach in applications for other contexts. This work relates to the spiritual evangelism, socialization, components of the thesis statement of this project.

A Credible Witness: Reflections on Power, Evangelism and Race, by Brenda Salter McNeil, is a book that examines the Pentecostal movement’s success for moving a culture to come together exceeds others among Protestant bodies. She has built a witnessing curriculum that leads individuals to admit that consistent with God's testimony, racism is not allowed, and the practice of it is not of God. This book will serve as a critical thinking resource for training and development of curriculum for our church leaders.⁶³ It is consistent with theology of this project (*Mt 28:19-20; 22: 36-40; and 25:31-46*). It meets the psychological, and economics discussions for this project as well.

Healing America’s Wounds, by John Dawson, shared his views on justice which could be useful in witnessing by expressing knowledge of the struggle. He takes the reader back to the Rodney King verdict and poor performance of black people that day. This is where the conversation about justice or injustice may emerge in witnessing. Dawson explains that why black people lash out in these instances. He explained black people are like Hannah, tormented by her rival she feels barren and rejected.”⁶⁴ He sees America as a project of God is light to other

⁶² James H. Cone, *Black Theology and Black Power* (Maryknoll: Orbis Books, 2012), Locations 597-603, Kindle.

⁶³ Brenda Salter McNeil, *A Credible Witness: Reflections on Power, Evangelism and Race*, (Downers Grove: IVP Books, 2008), Chapter 1, eBook.

⁶⁴ John Dawson, *Healing America's Wounds*, (Ventura: Regal Books, 1994), 22-23.

nations, but she is failing. The theme is reconciliation and correlates with spiritual, psychological, and socialization processes related to the discussion in this research.

Johnson and Johnson's *The Minister's Guide to Psychological Counseling* chapter four is valuable to this research thesis as a resource for ministry leaders and is applicable exploring the psychological language necessary to frame responses from ex-offender surveys. Secondly, in chapter one it provides information on the understanding the definition of counseling and provide the methods to mentor these men through socialization into the community. Chapter four addresses PTSD, sleep disorder, and other issues associated with post incarceration experiences. Thirdly, men who were formerly incarcerated succumbed to the physical space of a ten by thirteen or smaller cell for years and suffer PTSD from overwhelming circumstances.⁶⁵

The Complete Guide to Counseling and Trauma Counseling by Norman H. Wright provides a firm reference in counseling in chapter two, titled *Applications of Biblical Principles*. It provides the *Relocation and Re-entry* booklet that is primary objective of this project with helpful listening and questioning techniques. The book will help ministers and community stakeholders in their niche of assistance to returning citizens.⁶⁶ Counseling will not be enough without the long walk with ex-offenders that have been away for a long time.

The Power of Mentoring: Shaping People who will Shape the World by Martin Sanders serves this research with the power to build relationships, and that coincides with the eight-lesson model of discipleship in *The Master Plan of Evangelism* by Coleman. The ex-offenders of this project will need a mentor whom he can trust with the depths of the anguish of their personal

⁶⁵ W. Brad Johnson and William L. Johnson, *The Minister's Guide to Psychological Disorders and Treatment*, (New York:Routledge, 2014), 89-119.

⁶⁶ Norman H. Wright, *The Complete Guide to Crisis and Trauma Management*, (Minneapolis: Bethany House, 2011), 29-42.

experience. They will need accountability built into any assistance they receive. Appendix 2 Questions for Accountability provide the right low-intensity questions to guide them in off-campus venues to build trust.⁶⁷ This book helps discuss and the spiritual, psychological, and socialization aspects of the project.

The Journey and Promise of African American Preaching, By Gilbert Kenyatta, is useful to this African American preacher to become grounded in the culture he or she is preaching to with historical context in mind. In the chapter *Will It Preach*, concerns of the cultural shift from what parents of millennials adhered to, and instead bonding with a preacher who speaks to their generation in his or her preaching "reflects authenticity to one's cultural self but also a sensitivity to the ways listeners from one context to another hear and process sermons."⁶⁸ For example, Malcolm X and Dr. Martin Luther King Jr. were both African Americans, but Dr. King transcended listeners of peaceful aspiration. Nevertheless, both addressed blatant injustice. This book addressed the spiritual conversation of this project.

Jason Bivins, *Religion of Fear: The Politics of Horror in Conservative Evangelicalism* is essential to thinking about American religions in the "explicit relation to the broad spaces, conceptions, and practices of the politics which have historically taken shape in the crucible of specific arguments and struggles—over race, gender, patriotism, public speech, and so forth."⁶⁹ Its value to this research is the contrast of the theology of this project (*Mt 25:34-46*) and the liberating support in light of constricting agendas to inform eradicating recidivism. Establishing

⁶⁷ Martin Sanders, *Mentoring the Power of Mentoring: Shaping People Whom Will Shape the World*, Camp Hill: Christian Publications Inc.), Appendix 2, 189.

⁶⁸ Gilbert R. Kenyatta, *The Journey & Promise of African American Preach: Creative Pastoral Care and Counseling*, (Minneapolis: Fortress Press, 2011), 28, Kindle.

⁶⁹ Jason C. Bivins, *Religion of Fear: The Politics of Horror in Conservative Evangelicalism*, (Oxford: Oxford University Press, 2008), 5, Kindle.

dialogue between conservative and liberal Christians is crucial to building multicultural teams capable of functioning as a coalition to defeat recidivism. It relates to the conclusion of this project. Issues in this book contrast with the Black Liberation Theology of Cone

Liberty to the Captives: Our Call to Minister in a Captive World by Raymond Rivera and José Montes provides a theological emulsifier that holds the opposing views of liberal and conservative agendas in the world are linked to the fall of man in Genesis. For example, the writer asserted in the fall "They no longer ruled but were ruled over. They also began to experience suffering, abuse, oppression, betrayal, discrimination, deception, rejection, loss, and death. The relationships between man and woman became epitomized by subordination and power. Hence, "Cain killed Abel" (*Genesis* 4:8).⁷⁰ Hence, research may give the edge to political forces that built the prison industrial complex, but it is mans' sin nature that builds institutions beyond God's governing rule with the spirit mercy (*Mt* 28:16-20; 22: 36-40; and 25:34-46).

In Bruce Western's book *Homeward*, he wrote the following opening statement in the chapter about Women:

Men are much more likely than women to be arrested and more likely to have a criminal conviction. Nine out of ten state prisoners are men. The overrepresentation of men in the criminal justice system is closely related to the vast gender gap in serious crime. Men are more involved in violence than women, they get involved in crime at younger ages, and they stay criminally active for longer.⁷¹

The value of this book is that Bruce Western is a leader in the field of studying ex-offenders and because he is a vested Harvard University Faculty chair with a team of researchers, there is a

⁷⁰ Raymond Rivera and Jose Montes. *Liberty to the Captives: Our Call to Minister in a Captive World*, (Grand Rapids: Eerdmans Publishing Company, 2012), 9, eBook.

⁷¹ Bruce Western, *Homeward*, (New York: Russell Sage Foundation, 2018), 139, Kindle.

thoroughness to the Sage Foundations research. This book will help determine gaps in the dissertations and theses used in this research. It is the most recent published in 2019.

.Journal Articles

Sankofan Preaching: Looking Back, Speaking Forward, by Mark A. "Ogunwale" Lomax is an Journal article that says is a "philosophical and methodological resource for preachers, teachers, pastors and scholars" with a desire to understand preaching and delivering Christian teaching analytic use hope alive for African-American people. Answering the question of the prison problem is a significant part of this research project; however, will the results be communicated in an instrument that has to bridge wounded returning citizens with the community on prepared to receive them? Lomax presented a solution and how humans think about time chronologically but is better seen as follows: From the past, to the present and then to the future, time must be seen as cyclical such as the past, present and future are interconnected, with each phase depending on the others. In other words, the past is so connected to the future that there can be no future without a past and vice versa. As such it is impossible for the former to exist without the latter when the latter without the former.⁷² This article will aid in communicating the finding from the research respondents with a method of encapsulating them in the context of culture using the African American past and future to make sense of his present. Secondly, it will help the community stakeholders by providing that same method in the form of vision to people who may not be prepared for ministry to returning citizens. This writer presupposes that leadership taught by authors like Henry Blackaby and Andy Stanley are great

⁷² Mark A. Lomax, "Sankofan Preaching: Looking Back, Speaking Forward." *The Journal of the Interdenominational Theological Center* 38, no. 1–2 (2012): 4, accessed August 2018, <http://ezproxy.liberty.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=a6h&AN=ATLA0001939860&site=ehost-live&scope=site>.

resources to aid in contextualization liberation theology and or Sankofan preaching and the Sankofan person.

In the peer review of *Islam among African American prisoners* by David J. Feddes, the assertion is that during incarceration, black men have exposure to Islam, which is the fastest-growing faith among the incarcerated African Americans. Feddes quotes Baldwin who said, "From their perspective, whites 'had the judges, the juries, the shotguns, the law - in a word, power. But it was a criminal power, to be feared but not respected, and to be outwitted in any way whatever.'"⁷³ Islam quickly assimilates African Americans with dignity. With such thinking, recidivism plausibly is a viable option. These serves notice to the Christian witnesses competing for disciples among this vulnerable population. Islamic faith is a selection of the ex-offender survey that is part of this research. The conclusion of Feddes writing discusses love as the emulsifier for transforming Muslims to the Christian faith. For Instance, "Carl Ellis, a veteran of outreach to African American Muslims, says, "Every Muslim that I have met who came to Christ always came to Christ for one or more of those reasons, and the one that I hear mentioned most is the love"⁷⁴ This article addressed the spiritual contention for the incarcerated man.

African American Men and the Prison Industrial Complex by Earl Smith and Angela Hattery evaluated multiple nuances of the term capital in the review discussion and introduced a synonym for the re-entry with use of the term "repatriating" to define the activity of returning men to a functional role as a voter and wage earner. For example, there is a direct relationship between mass incarceration, the impact on the community, families, and the struggles these men

⁷³David J. Feddes, "Islam among African-American prisoners." *Missiology* 36, no. 4 (October 2008): 506, accessed March 10, 2018, <https://doi.org/10.1177/009182960803600408>.

⁷⁴ Ibid., 517.

have as they attempt to re-enter the free world.⁷⁵ This article places great emphasis on the Prison Industrial Complex and its connection to the decimation of African American young men and their communities. It connects to this research thesis on re-entry as socialization, the physical, and psychological experience due to incarceration. The big picture is that these men represent capital in the form of wage earners and citizens. When they remove from their poor communities, their capacity to provide goes as well. When they returned to their communities with stigma and experienced shunning from employment. The original community capital suffers for the second time for each repatriating ex-offender. This review coincides with the writings of *Invisible Men*.

Responsibility in the Rehabilitation of Prisoners in Norway is an article by Torfinn Langelid introduced several methods in the Import Model on how to form committees to gather information on the system of local government suitable to ex-offenders and corporations who then gain confidence in the justice systems positive impact on society. Their approach enforces the socialization into the community which is a component of the thesis of this project. Additionally, this is helpful in providing intelligent data to our state in response to Governor Roy Cooper's televised request for non-profits to get involved with our returning citizens. The model included "establishing a professional forum in each region with the aim of bringing the leaders of the different public services together."⁷⁶ It provided strategy, discussion, and results. This is relative to the research of this project that builds a strategy to defeat recidivism with the strength

⁷⁵ Earl Smith and Angela J. Hattery, "African American Men and the Prison Industrial Complex," *The Western Journal of Black Studies* 34, no. 4 (2010): 392, accessed March 8, 2016, http://link.galegroup.com.ezproxy.liberty.edu/apps/doc/A246098316/AONE?u=vic_liberty&sid=AONE&xid=3e6fe0ed

⁷⁶ Langelid Torfinn, "The Sharing of Responsibility in the Rehabilitation of Prisoners in Norway: The Import-Model in Theory & Practice," *Journal of Correctional Education*, Vol. 50, No. 2, (1999), 52-53, accessed November 23, 2018. <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1308694646?accountid=12085>.

of community stakeholders and coordinated communication of resources. The main community stakeholder for the Norwegian based Import Model is the Ministry of Education which through the result of a national and regional conference became the party responsible for educating the prisoners. They dealt with the apparent failure that the prison system was not equipped to provide the education platform. The proposal to the board members asserted the Ministry of Education would be one of the human services available to society services such as work, healthcare, and remain intact for all society whether they are incarcerated or not. This language is suitable for proposal to the North Carolina for planning to support re-entry.

In *Stirring the Cultural Soup*, Walt Mueller's journal article provides practical thinking for the church and community stakeholders with aims and goals contextualized to reduce recidivism. The relation to this thesis is socialization into the community, the spiritual, psychological, and physical experience of incarceration. It's a little more intuitive than *Breaking the Missional Code*. For Mueller, culture is fluid and ever-changing, he postulated the following: "If we are to effectively engage our children with the truths of the gospel, we must step up into their world, lift the lid, and look carefully at the unique and ever-changing mix of cultural elements they "swim" in."⁷⁷ The testimonials of successful ex-offenders fulfill the gap in research by entering the world of those who have manipulated a nebulous environment and remained unbeaten.

Toward a Conceptualization of Mixed Methods Phenomenological Research by Onwuegbuzie provides details of using mixed methods of qualitative and quantitative methods of

⁷⁷Walt Mueller, "Stirring the Cultural Soup," *Journal for Baptist Theology & Ministry* 13, no. 1, (2016): 26, accessed March 12, 2017, <http://ezproxy.liberty.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLAn3846758&site=ehost-live&scope=site>.

research to find answers through the subjective internal views of individuals. He asserted “Increasingly, researchers are recognizing the benefits of expanding research designs that are rooted in one tradition (i.e., monomethod design) into a design that incorporates or interfaces with the other tradition. The flexibility of phenomenological driven methods provides one such example.”⁷⁸ This article inspired the methodology of mixed methods and the collection of the data for this project with sit down interviews, through Google forms, and validating subjects from different justice system employees and community stakeholders in support of the single research question that produced the thesis statement for this project.

Mass Imprisonment and Economic Inequality by Bruce Western used statistics on how economic expansion reported through the 1990s did not include prisoners and those institutionalized as poorly educated young men. He wrote "arriving at adult status involves moving from school to work, then to marriage, to establishing a home and becoming a parent. Completing this sequence without delay promotes stable employment, marriage, and other positive life outcomes.”⁷⁹ Western conducts sampling research on formerly incarcerated men in Boston, Massachusetts. His findings are from Smiths research in 2007 and assert that whites have connections that blacks do not have in networks of family and friends. Western's results reported, "African Americans with friends and family out of prison may also be less likely to recommend them for jobs in case they are unreliable or otherwise unsuccessful.”⁸⁰

⁷⁸Joanne Mayoh and Anthony J. Onwuegbuzie, “Toward a Conceptualization of Mixed Methods Phenomenological Research,” *Journal of Mixed Methods Research* 9, no. 1 (2015), 92-93, accessed December 5, 2018, doi:10.1177/1558689813505358.

⁷⁹ Bruce Western, "Mass Imprisonment and Economic Inequality," *Social Research: An International Quarterly* 74, no. 2 (2007), 509-512, accessed December 12, 2018, <https://muse.jhu.edu/article/527528/pdf>.

⁸⁰ Bruce Western, & C. Sirois, “Racialized Re-entry: Labor Market Inequality After Incarceration, *Social Forces*,” 97 (4), (2019), 5, accessed 19 August 2019, <https://www.muse.jhu.edu/article/726072>.

This impacts socialization into the community from their own culture. Additionally, Western summarized with “Intensified criminal stigma and weak ties to the labor market create a kind of racialized re-entry in which economic opportunities after incarceration are more limited for minorities, and African Americans in particular.

Racialized Re-entry: Labor Market Inequality After Incarceration questions research methods that do not consider the real spaces and places where the formerly incarcerated find employment and sustain their livelihood due to stigma. Western represents the reality of employment with graphics that are useful to this research. His postulations are consistent with the book *Invisible Men*; they hold this title because they are not counted in the Ten-Year U.S. Census, only households are counted. Data defines the social struggle of the returning citizens as “the labor market disadvantage of formerly incarcerated minorities has been linked to intensive criminal stigma and weak network connections to employment.” Again, “Pager’s audit studies in Milwaukee and New York City found that callback rates for white job seekers with criminal records were two to three times higher than for black job seekers.”⁸¹ There is plenty of labor available in prison.

Corporations Go to Prisons: The Expansion of Corporate Power in the Correctional Industry by Chang and Thompkins gives insight into how the prison budget is not conducive to the rehabilitative aspect of punishment but more inclined toward industrialization for profit. The article covers how the crime bill budget under President Clinton climbed above his predecessors to 30 billion dollars. The authors asserted, "African Americans comprise 12 percent of the U.S.

⁸¹ Ibid.

population but represent 46 percent of the prison population."⁸² Chang and Thompkins's research agrees with observations of Bruce Western on poverty as a factor that creates a multitude of connecting harmful effects. Chang and Thompkins asserted "Criminologists have found that increases in unemployment rate, poverty, income inequality, racial conflict, and political conservatism, contribute to the increase of the incarceration rate."⁸³ This article corroborated one to one interview. Legislation passed over the course of Presidents Reagan and Clinton led to crime bills and anti-drug laws that targeted users and sellers of drugs, which netted more arrests than violent crime offenses. Corporations moved to capitalize on this labor pool in conjunction with states. This discussion shows the church the scope of the problem.

Ex-offender Accounts of Successful Reentry by Heather Hlavka, Darren Wheelock, and Richard Jones utilized the method of audio recorded face to face interviews provide insight from former inmates who have successfully transcended incarceration. The research was influenced by the approach of (Patton 1999) combining the analytic and inductive processes by immersion into the details of each subject. Second, categories emerge only from the finding commonalities, which lead to scripts for successful reentry. This method fits the objectives of this research. This project was an arduous task for Hlavka et al. and is consistent with Bruce Western and a leading researcher on mass incarceration. He claimed these men are hard to find. Ex-offenders are the key to coalesce community stakeholders. This article was a primary methodological influence for this research project, especially on the sit-down interviews. One category for questions derived

⁸² Tracy F. H Chang, and Douglas E. Thompkins, "Corporations Go to Prisons: The Expansion of Corporate Power in the Correctional Industry," *Labor Studies Journal* 27, no. 1 (2002):47, accessed November 22, 2018, <https://muse.jhu.edu/article/18827>

⁸³ Ibid., 47.

from this study was "stressful life events and reintegration."⁸⁴ Hlavka et al. had a large sample size of "58 audiotaped, face – to – face, in-depth interviews with 24 women and 34 men identified as form offenders actively participating in two nonprofit organizations in Milwaukee, WI."⁸⁵ It was predictable that this project had a nebulous approach to finding successful ex-offenders to interview. It is a fact that these men are hard to find. Hlavka et al. were fortunate to find an institution with a tradition of working with repatriating citizens. Heather Hlavka, Darren Wheelock, and Richard Jones's discussion section asserted, "reentry research should address how pre-prison characteristics and in prison, experience affect trajectories post-prison."⁸⁶ This rising research differed from their approach in that it narrowed down to find African American men for the sample but encapsulated the Hlavka et al. theory of what has happened before prison, during prison, is a sequential factor in what happened in reentry.

Theses

For the before, Barbara Pierson *How Church Commitment to at-risk Black Male Youth Helps Prevent them from being Incarcerated at Percentage Rates Higher than Other Races* informed the questions of this researcher to professionals of the justice system workers: For instance, when you served as a prosecutor, what was the age group of the youngest offenders encountered? Pierson's thesis acknowledged the incarceration problem and noted solutions with youth programs, mentors, and the latest blog information on African American young boys to

⁸⁴ Heather Hlavka, Darren Wheelock, and Richard Jones, "Ex-offender accounts of successful reentry from prison." *Journal of Offender Rehabilitation*, 54, no. 6 (2015): 5, accessed June 19, 2019, DOI: 10.1080/10509674.2015.1057630.

⁸⁵ Ibid., 5.

⁸⁶ Heather Hlavka, Darren Wheelock, and Richard Jones, "Ex-offender accounts of successful reentry from prison." *Journal of Offender Rehabilitation*, 54, no. 6 (2015): 5, accessed June 19, 2019, DOI: 10.1080/10509674.2015.1057630.

keep methods up to the task for the most recent phenomena.⁸⁷ This work provides steps to stop recidivism before they take root — closing argument conclusions for this paper and recommendations for youth leaders in the community.

Dissertations

James Drake Langteau's dissertation "*Former Mentors' Perceptions of the Faith-Based Approach to Reducing Recidivism Implemented by the Marinette-Menominee Jail Outreach, Inc.*" contains valuable methodology in structuring questions and access to responses of mentors who formerly engaged ex-offenders. Additionally, this research affirmed suspicions that "Comprehensive aftercare was crucial to reduce recidivism, but offenders return to prison because churches do not have the parishioner involvement required to engage offenders effectively."⁸⁸

Weathers, Joy. "Connecting the Church Beyond Prison Ministry: Transitioning the Disciplined Prisoner into a Discipleship Community" 2018, provides questions in chapter three for identifying whether parolees or ex-offenders have successfully participated in a focused prerelease program while incarcerated. The dissertation will aid in forming questions for engaging first, pastors, professionals of the justice system, and the formerly incarcerated to determine starting points for immediate needs and mentorship.⁸⁹

⁸⁷ Barbara Pierson, "How Church Commitment to at-risk Black Male Youth Helps Prevent them from being Incarcerated at Percentage Rates Higher than Other Races" (D. Min Thesis, Liberty Theological Seminary, 2015), 46-48.

⁸⁸ James Drake Langteau, "Former Mentors' Perceptions of the Faith-Based Approach to Reducing Recidivism Implemented by the Marinette-Menominee Jail Outreach, Inc." (EdD diss., Liberty University School of Education, 2018), 64-66.

⁸⁹ Joy Weathers, "Connecting the Church Beyond Prison Ministry: Transitioning the Disciplined Prisoner into a Discipleship Community," (DMin. diss, Liberty University School of Divinity, 2018) 51-62.

Similarly, Naomi Nightingale's *African American Men Who Give Voice to the Personal Transition from Criminality to Desistance* was influenced by the work of Britzman as cited in Connelly & Clandinin's 1990 research. Subsequently Nightingale selected of the method *narrative inquiry*, which is a phenomenology method she first experienced at a lecture at Antioch University. Her quest was to isolate the voice of the subject who has lived the life of re-entry. To that point she wrote "Voice suggests relationships: the individual's relationship to the meaning of her/his experience and, hence, to language, and the individual's relationship to the other, since understanding is a social"⁹⁰

Aaron W. Mobley's, *A Manual for an Evangelical State Prison Chaplaincy*, contains unique insight into the prison experience, pain, horrors, and the context of daily life for the incarcerated. This dissertation is valuable to educate church laity of the receiving community with no criminal experience about the overall experiences of the ex-offenders who seek mentorship during repatriation into their families, the local church, and the community. There is a presupposition that prison ministry in aiding ex-offenders can be both mysterious and dangerous; therefore, Mobley's work can remove the mystery of what happens inside of state prison. For example, he wrote, "each inmate has his/her distinctive familiarity with the justice system."⁹¹ This perspective led to inquiry survey questions for the ex-offender about his thoughts on personal adjustment to the environment of incarceration. Mobley's perspective is stronger than all the works reviewed for what goes on inside the prison. It is a training manual

⁹⁰ Nightingale, Naomi. "African American Men Who Give Voice to the Personal Transition from Criminality to Desistance." 3672781, Antioch University, 2014. In PROQUESTMS ProQuest Dissertations & Theses Global, <http://ezproxy.liberty.edu/login?url=https://search.proquest.com/docview/1650597936?accountid=12085>.

⁹¹ Aaron W. Mobley, "A Manual for an Evangelical State Prison Chaplaincy." (DMin. diss, Liberty University Baptist Theological Seminary, 2016) 13.

written from personal experience addressing protocol of treatment and handling of the incarcerated with legal ramifications. Mobley's account will contrast well with the justice system professionals surveyed for this research project. His information confirms why Unite Greensboro Jail Ministry has a training manual for all volunteers who are ignorant of the prison or jail environment to become certifiably trained before entering the prison setting.

Lori Kepford's *The Familial Effects of Incarceration* utilized a list of four hundred medium to close security prisoners to gain a sample pool of seventy-five inmates who permitted to interview their wives. Some of the difficulties that occurred after the research commenced. "Most of the seventy-five wives dropped out due to issues such as changes in address, disconnected telephones, and simply wrong information. Contact occurred with thirteen, three of them declined, and the final sample was ten."⁹² Reading this article gave insight into the exacerbation of wounds to the integral strength of the family. It gave further indication of the difficulty that lay ahead in this ministry project. The literary resources of the project facilitated constructing the methodology and construction of the intervention tool, data collection and coding in the next chapter.

Chapter Three Methodology

This study focuses on how the small percentage of ex-offenders manage to remain free beyond the statistical three to five-year window in which 77 % of state and federal returning citizens lapse and return to prison. The project title is *Eradicating Recidivism: Evangelism for African American Men Impacted by Mass Incarceration*. Education is student-centered; the emphasis for this study is successful ex-offender focused. The intention is to resolve why Black

⁹² Lori Kepford, "The Familial Effects of Incarceration" *International Journal of Sociology and Social Policy*, Vol.14 Issue 3/4/5, (1994), 70, accessed October 27, 2018, <https://doi.org/10.1108/eb013192>.

young men are incarcerated at high rates and decimated in the recidivism problem. Finding the correct model to ascertain the solution to this problem will consider several things.

It requires an understanding of the frustrating puzzle of citizens, prisons, and lawmakers across the local, state, and federal levels of the United States. Much study has gone forth on quantitative research in this area. Bruce Western wrote, "Contact insecurity transcends into daily life."⁹³ The research must have an expectation of problematic retention based on the sample of respondents. Although there is a federal prison First Step Act recently signed into law, the budget supporting the law is not yet in place. Therefore, the construction of the model must integrate human resources available in this community with the known needs of the population of returning citizens. Finally, the primary underpinning of recidivism in North Carolina is the law. Data will confirm ex-offenders return to prison to complete suspended sentences, not for new crimes but for technicalities for probation violations "like missing appointments with probation officers (POs) or associating with the wrong people."⁹⁴

Statistics show, "In FY 2009, the Justice Center discovered that revocations accounted for more than half of the admissions to prison in North Carolina."⁹⁵ The states' justice re-investment model from 2009 yielded eight recommendations; however, "Notably absent was an explicit goal of reducing the size of the corrections budget, let alone shifting funds from prisons to community-based, community-controlled social services."⁹⁶

⁹³ Bruce Western, *Homeward* (New York: Russell Sage Foundation, 2018), 20, Kindle.

⁹⁴ Michael O'Hear, *The Failed Promise of Sentencing Reform*, (Santa Barbara, California: Praeger, 2017), 78.

⁹⁵ Ibid.

⁹⁶ Ibid.

The research of lived experience publication needs to expand for successful ex-offenders; it requires a facilitator. This project addressed the poor information flow and sought a model to meet the provision through the local church. Eradicate means to annihilate something, to include the root and seeds of the posterity of the entire noun concerned. This research must subjectively seek the answer to recidivism. Jesus established that in the judgment, people would be denied access into the kingdom based on how they treated their fellow man. This teaching is inclusive of prisoners (*Mt 25:31-46*).

This researcher postulates the people that lead institutions and are fundamentally prepositioned to fix the prison problem by taking advantage of sentencing laws and policies as they transition from a retributive history to a rehabilitation policy. The scales of justice for release are now favorable at the federal level of the United States, based on December 21, 2018, First Step Act legislation signed into law; however, the funding remains an issue. Bussert wrote “For instance, where the Act authorizes the expenditure of \$75M annually through 2023, there is, as yet, no such appropriation”⁹⁷

Subsequently, the lasting impact on successful re-entry can result from synchronizing the community of stakeholders. This chapter discusses the rationale, intervention, and the evaluation of the research; and how the research method for this project was designed, beginning with the review of three research projects with similar goals. It will provide a macro view of a two-month block of time and walk through the instrument design process and the implementation that captured results.

⁹⁷ Todd Bussert, What the First Step Act Means for Federal Prisoners, accessed October 1, 2019, https://www.frostbussert.com/files/what_the_first_step_act_means_for_federal_prisoners.pdf

Additionally, dissertations, theses, books, scholarly peer-review journals, the Bureau of Justice Statistics, the 2016 Guilford County: Inmates Released from Prison Community Supervised Population statistics, and internet website sources were instrumental in the selection of mixed methodologies. The thesis centered on the successful ex-offender; they interviewed through one to one narrative inquiry. Vyhmeister “wrote, in-depth information on opinions and attitudes, interviews are superior to surveys.”⁹⁸

The literary sources listed in chapter two meet quantitative interests of the problems associated with mass incarceration; however, the little-known subjects are the successful ex-offenders and represent the qualitative research of this project. These few men needed surveys for prescreening and appointments for live interviews. The researcher considered if these men are hard to locate, and only a few submit to the research that there must be a second method introduced to validate the men's testimony.

The Research Intervention Method

“Qualitative researchers try to develop a complex picture of the problem or issue under study.”⁹⁹ The first pertinent article examined was *Toward a Conceptualization of Mixed Methods Phenomenological Research* by Moyah and Onwuegbuzie. The scholars cited Sale et al., who postulated mixed methods have been useful but have but offered criticism for being adopted uncritically by researchers who do not emphasize paradigmatic differences between methods¹⁰⁰

⁹⁸ Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology*, (Grand Rapids: Zondervan, 2014), Chapter 15, Location 3313, Kindle.

⁹⁹ John W. Creswell and David J. Creswell, *Research Design* (New York: SAGE Publications, 2018), 278, Kindle.

¹⁰⁰ Joanne Moyah and Anthony J. Onweubugzie, “Toward a Conceptualization of Mixed Methods Phenomenological Research,” *Journal of Mixed Methods Research* 2015, vol 9 (1) 93, accessed August 2019, doi:10.1177/1558689813505358.

The researcher refers to this as the purist view. The pursuit of mixed methods and usage presented in 2010 by Johnson and Onwuegbuzie clarify intent below:

Although it is widely acknowledged within the field of mixed methods research that paradigms do not always lead to particular research methods, it is generally accepted that certain methods fit better within complementary paradigms; therefore, consideration of traditional paradigms should be made by researchers prior to them outlining their philosophical standpoint.¹⁰¹

The scholar Husserl posited "by focusing on the specific live experience in a number of variations; it is possible to identify insights that are common throughout experiences in order to emphasize the universal themes held within the lived experiences."¹⁰² He further emphasizes the qualitative nature of personal interviews. The scholars examined the term postpositivist, which inquires beyond the positivist and quantitative methods but acknowledges the effects of possible biases and considers both quantitative and qualitative inquiry together. The proposed model for this research project may draw a small component of respondents and will require a method that correctly validates the sample.

Similarly, Naomi Nightingale researched and selected the method *narrative inquiry*, which is a phenomenology method she first experienced at a lecture at Antioch University. Her quest was to isolate the voice of the subject who has lived the life of re-entry. To that point, she quoted Britzman et al., wrote: "Voice suggests relationships: the individual's relationship to the meaning of her/his experience and, hence, to language, and the individual's relationship to the other since understanding is a social process."¹⁰³ Evaluation of her qualitative

¹⁰¹ Ibid., 93.

¹⁰² Ibid., 96.

¹⁰³ Naomi Nightingale, "African American Men Who Give Voice to the Personal Transition from Criminality to Desistance," (3672781, Antioch University, 2014. In PROQUESTMS ProQuest Dissertations & Theses Global), 43.

interviews and the availability of the recording as part of the research work merited laudatory commendation for formulating questions that elicit perceptions of education, personal relationships, and the background of ex-offenders and capture these stories in the embedded video in her dissertation. Whereas Nightingale captured the excellent narrative stories of successful ex-offenders on MP-4 files, the influence on this research was deemed insufficient without the subjective surveys of local justice system professionals and community stakeholders deemed necessary to compile an evangelistic strategy to defeat recidivism.

The third phenomenological approach evaluated was presented in *Ex-offender Accounts of Successful Re-entry from Prison* by Heather R. Hlavka et al., that implemented a qualitative, analytic method attributed to Patton in 1990 combined with analytic bracketing throughout the coding and analysis of the study.”¹⁰⁴ Her interviews were recorded and codified for similarities with Atlasti software that allowed similar coding responses found in subjective narrative responses. This method offered a critical analysis that is closest to what this writer's project seeks to measure. First, inductive analysis is an immersion into the specific details of the data. Secondly, the process allows general patterns to emerge and interrelationships to form. Hence the researcher avoids subjective bias. For instance, she cited Glaser & Strauss, who asserted “categories are not imposed; rather they emerge.”¹⁰⁵ This project used the Atlasti software to code and analyzed the findings of respondents and the use of Google forms to collect data for the ease of management.

¹⁰⁴ Heather Hlavka, Darren Wheelock, and Richard Jones, “Ex-offender accounts of successful reentry from prison.” *Journal of Offender Rehabilitation*, 54, no. 6 (2015): 7, accessed June 19, 2019, DOI: 10.1080/10509674.2015.1057630

¹⁰⁵ Ibid.

The Research Instruments Designed

This research needed a mixed method to capture phenomenological data, and the qualitative, analytic method established by the researcher Patton in 1990 and combined it with analytic bracketing as the appropriate metric with coding the interviews through the Atlasti software. The combined methodology provided an automated method of the analysis of similar responses for respondents who submitted to live in-person and telephone interviews. After completing the literature review, this researcher chose to address the recidivism problem created by the mass incarceration problem with the question; How can the church build an anti-recidivism ministry model using the testimonials of successful ex-offenders justice system professionals, input from pastors, and other community stakeholders? Success is achieved by utilizing recorded guided narratives of ex-offenders and then validate the responses with surveys administered to justice system professionals, and the host of community stakeholders. This researcher calls this Validated Interview.

The Chosen Research Method

The mixed method chosen for this project is validated interviews with analytic bracketing. This method creates value for a small sample. This method aids in addressing voice and annunciation that will be recorded by the iPhone and then translated into Microsoft Word before subjecting the interviews to three revisions for accuracy before transferring to Atlas TI software.

Repatriating men plausibly harbor bitterness toward the system that controlled their freedom. Subsequently, questions were constructed for community stakeholders to gain objective responses about ordinary procedures, strengths, and weaknesses of the justice system. The intent is to elicit responses from those who handle the incarcerated. This approach provides multiple

windows into the issue of re-entry. Better information is necessary to motivate the male members of our church to buy into the burden of re-entry and to join in with the community already at work in Greensboro with men selected and trained. The project requires education on the human capital of mass incarceration. Yes, young men commit crimes, but the prison system stems from retribution rather than rehabilitation.

With an understanding of the history and design of the Prison Industrial Complex, those who desire to take a comprehensive evaluation of incarceration may decide to join in the defeat of recidivism. “The retributive rationale seeks to balance wrong through punishment.”¹⁰⁶ The right of society to punish is an additional factor to the system. The concept has its historical roots among ancient Greece as an idea, association with the Age of Enlightenment in the 17th and 18th century with Thomas Hobbs *Leviathan* dated 1651, and John Locke’s *Two Treatise on Government* in the year 1690. Jean Jacques Rousseau’s *Du Contract Social* of 1762, rounded out the philosophies of those eras comprising the notion that in the community of human freedom there exists an agreement of punishment toward individuals who violate that of others.¹⁰⁷ The slaves arrived in the same era, first in Jamestown Virginia, plausibly the early 1600s. The philosophies failed to address the African slaves. Their voice was moot.

The importance of the validated interviews with the ex-offenders are critical to the research because they fill the gap in research and further knowledge in the ministry field. They are subjectively deemed acceptable because of what each respondent describes is important. They needed to be able to discuss their experience, which facilitated the construction of their

¹⁰⁶ Ashley G. Blackburn, Shannon K. Fowler, Joycelyn M. Pollock, *Prisons Today and Tomorrow*, (Burlington; Jones and Bartlett Learning, 2014), 4.

¹⁰⁷ Ibid.

story. In the study, *Ex-offenders Accounts of Successful Re-entry from Prison* the sample size of “58 respondents and 29 of them were men and located in one local program in Milwaukee. Hlavka et al. employed their second method of analytic bracketing using Atlasti software to codify commonalities.”¹⁰⁸

The challenge of this research was that the main participants are in the population of the free world but remain invisible to society. Many of the questions and inquiries from this study gave insight into what questions to ask returning citizens to elicit subjective responses and to rely on the phenomenology factor to emerge. As stated in chapter one, these men are hard to find and yet are the repository of information. Many pastors agreed there is mysterious anonymity attached to men experiencing repatriation. Men returning from prison do not find employment in normal channels of life if they are probates. Their socialization process and steps of re-entry are challenging. Much reading went into creating their intervention. In an interview between Sunday services at a 1000-member church with a Pastor and local civil rights legend, an anomaly emerged. He stated, "there are about twenty-five men out there in the congregation, but if they (the congregation) knew" "It is a silent ministry"¹⁰⁹ Here is another additional indicator of the difficulty of returning. Cone's liberation theology objects to repatriating citizens worshipping yet avoiding full freedom. He asserted Unless theology can become "ghetto theology," a theology which speaks to black people, the gospel message has no promise of life for the black man—it is a lifeless message”¹¹⁰ African American men worship in a Black church, yet they are not

¹⁰⁸ Heather Hlavka, Darren Wheelock, and Richard Jones, “Ex-offender accounts of successful reentry from prison.” *Journal of Offender Rehabilitation*, 54, no. 6 (2015): 5, accessed June 19, 2019, DOI: 10.1080/10509674.2015.1057630.

¹⁰⁹ Personal Interview with P002, Interviewed by Anthony Berry (September 22, 2019).

¹¹⁰ James H. Cone, *Black Theology and Black Power* (Maryknoll: Orbis Books, 2012), Locations 597-603, Kindle.

liberated. Roderick is African American and “points to the failed voice of black clergy’s silence toward sin and their direct effect on the population as the chief leaders of their culture.”¹¹¹ The pastor offered to help distribute surveys inconspicuously.

Ultimately, this writer's research ended with ten men willing to connect with the online survey, but some were unwilling or were allusive to the follow up sit down interview. Nightingale's research totaled sixteen respondents. Western's claim of the difficulty finding these men and the fact that they are little studied earned confirmation. He is one of America's leading scholars on social justice and recidivism. His work at the Russell Sage Foundation plan for attrition. Each project considered for methodological value for this research expressed an element of attrition no matter how well prepared the team was. Here is the gap in research. Attempting to improve those efforts is encapsulated in live interviews with validating subjects from the justice system professionals.

Validated Narrative Inquiries

Validated narratives were the chosen method for this research for the phenomenological benefits of sit-down interviews with ex-offenders. They were then to be analyzed for similarities among respondents and scrutinized with surveys from justice system professionals, input from pastors, and other community stakeholders. Restated, live interview responses, cross checks with surveys from validating subjects, and the coding from Atlasti Software are the mixed method of the research. Moyah and Onwuegbuzie, Nightingale, and Vyhmeister’s remarks guided this researcher to select mixed methods focused on the voice of the ex-offender. This qualitative and quantitative approach met the challenge of locating this hard to find a sample size of respondents. Therefore, the research question was formed as follows: How can the church build

¹¹¹ Roderick Burton, *The Moral State of Black America*. (Altamonte Springs: Advantage Books, 2004).70

an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? The Institutional Review Board validated the instrument questions during the late phase of the application in June 2019.

Chapter two of this research project developed the thesis. The intervention process emerged as using ex-offenders and collecting data from community stakeholders to develop an evangelism strategy to defeat recidivism in the form of the useful booklet title Relocation and Re-entry. Hence, this project intervention instrument involves the following phenomenological methods: first, screen ex-offenders through surveys and secure consent to audio recorded interviewees in the Google Form survey in a one to one session with each respondent. Second, validate ex-offender data with surveys from community stakeholders among nonprofits, justice system professionals, and the local jail chaplaincy team.

On August 15, 2019, the IRB approved both the research instruments and the consent forms. Only two consent forms were necessary at the end of the process. One form addressed the ex-offenders and the other form for validating subjects. The multiple respondents for the validating subject categories had their form contextualized for justice system professionals and community stakeholders.

The Project Process

This section describes the step by step process beginning March 9, 2019, by applying to the Institutional Review Board process. Research started on August 15, 2019, and the research closed on October 13, 2019. The process began after the study of journals, visiting facilities, reading through dissertations on successful ex-offenders, and discovering what happens before, during, and after incarceration.

Table 1. Research Field Work Planner Calendar

ACTIVITY	PLAN START	PLAN DURATION	ACTUAL START	ACTUAL DURATION	PERCENT COMPLETE
Turn In IRB Application Process	Mar-19	5	9-Mar-19	5	100%
Project Completions	15-Aug-19	8	15-Aug-19	15-Oct-19	100%
Field Work	19-Aug-19	15-Oct-19	17-Aug-19	15-Oct-19	100%
Academic Research	23 Jan 20181	21	23-Jan-18	24	100%
Open Facebook Site Recruitment	19-Aug-19	13-Oct-19	19-Aug-19	15-Oct-19	100%
Weekly check w/ Mentor Dr. Ward	Jan-18	24	15 April 20194	24	100%
Track incoming consent forms	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Resend Consent Forms	19-Aug-19	7	19-Aug-19	15-Oct-19	100%
Monitor Smart Phone Keep it charged	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Keep Home Phone Charged	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Keep Phone Charge	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Send Data Pie Chart to Dr. Woods	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Send transcribed recordings to Dr. Woods	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Meet with EO003 for insider feed back	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Send out recruitment letter pastors	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Visit one church per week during field work	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Visit one pastor per week during field work	19-Aug-19	8	19-Aug-19	15-Oct-19	100%

Drop off Hard Copies of Consent Form	19-Aug-19	8	19-Aug-19	15-Oct-19	100%
Close the research project	19-Nov-19	8	19-Aug-19	15-Oct-19	100%
Complete Chapter 3	19-Oct-19	8	19-Aug-19	15-Oct-19	100%
Complete Chapter 4	18-Nov-19	8	19-Aug-19	15-Oct-19	100%
Glean the Project for major response construct booklet	16-Nov-19	8	19-Aug-19	15-Oct-19	100%
Write Conclusions	10-Oct-19	8	19-Aug-19	15-Oct-19	100%
Submit to Reader	15-Oct-19	8	19-Aug-19	19-Nov-19	100%
Alert Mentor	15-Oct-19	8	19-Aug-19	19-Nov-19	100%
Await Instructions	15-Oct-19	8	19-Aug-19	19-Nov-19	100%

The primary objective was to find methods and to identify the hard to find subjects and figure out resolutions for the community problem. The fight against recidivism among African American young men begins at the Church. The thesis statement was completed based on chapter two findings. The shaping of the research question came from the voices of many writers representing repositories of data on the plight of the African American male impacted by incarceration. From 2016 through most of 2018, this was not a national topic. However, the subject of mass incarceration was a new term discovered in Harvard Magazine. Subsequently, the discovery of the number of humans incarcerated and the high concentration of prisoners in the African American community attracted this researcher. Reading that article led to many journals on the topic and discovery of the oppressive retribution system that undergirds incarceration in the United States of America.

At the end of June 2019, the first submission of the IRB application gained full acceptance. Categories began to emerge from social justice disciplines, from sociology, psychology, and religious ones too. Some social scientists became the main contributors to the context of this little-known group of men, but the plight of these invisible men must have a voice. The United States leads the industrialized world in the incarcerated rates per 100,000 persons. Justice Bureau statistics and several scholars corroborate what Chang and Thompkins reported, "African Americans comprise 12% of the US population but 47% of the prison population (Beck and Harrison, 2001)."¹¹² That is incredibly hard to imagine without understanding what the total prison population and supervised persons (ankle bracelets and parole restrictions) are. Consider the 2010 U.S. Department of Justice total number below:

The number of inmates in America's prisons and jails more than quadrupled from 1980 to 2008. By the time of Barack Obama's inauguration, the Bureau of Justice Statistics estimated that well over 2.3 million Americans were in prison or jail and that an additional 5 million were under criminal justice supervision, either through parole or probation.¹¹³

First, how many citizens are aware that African Americans are such a small part of the population? Additionally, how many people understand the ten-year census bureau collection of data does not include those incarcerated? Hence, Beckett's book titled *Invisible Men: Mass Incarceration and the Myth of Black Progress* addressed that purpose. While researching this issue, themes of psychological, spiritual, and physical concerns emerge, impacting the people who experience treatment by race. Negroes from Africa are commonly referred to as black in

¹¹² Tracy F. H. Chang and Douglas E. Thompkins. "Corporations Go to Prisons: The Expansion of Corporate Power in the Correctional Industry." *Labor Studies Journal* 27, no. 1 (2002): 52-53. <https://muse.jhu.edu/> (accessed November 22, 2018).

¹¹³ Becky Pettit, "Invisible Men: Mass Incarceration and the Myth of Black Progress," (New York: Russell Sage Foundation, 2012), Location 826, Kindle.

America. When this writer visited the National Museum of African American History, the persistent theme was that America where Africans became black. That word (black) can have a negative connotation depending on use, and it is often associated with evil. This research functions behind the color and correlates it with mass incarceration that overwhelmingly decimates African American young men. Establishing dialogue between conservative and liberal Christians is crucial to building multicultural teams capable of functioning as a coalition to defeat recidivism.

Those emerging categories are as follows: spiritual, psychological, physical experience, socialization into the community, informed by the historical philosophies of retribution, punishment, race, economics, and sentencing law. Authors like Hlavka et al. asserted that future study should include interviewing men and women un-affiliated with the service agency to examine the significance of support sources, both instrumental and relational. "¹¹⁴Subsequently, respondents must be reengaged and tracked in order to tell if interventions have worked. This writer's project includes such services to validate ex-offenders' data.

The spiritual, psychological, and physical aspects of incarceration should deserve consideration for establishing questions for surveys and interviews. From January 2019 to April 2019, this writer compiled a list of 20 local ministries that African American men may attend. Additionally, some community stakeholders were alerted to a future study to help the researcher understand any special requirements or permission needed to interview them or their staff. Some churches have associates that currently visit with the locally incarcerated, but few details related

¹¹⁴ Heather Hlavka, Darren Wheelock, and Richard Jones, "Ex-offender accounts of successful reentry from prison." *Journal of Offender Rehabilitation*, 54, no. 6 (2015): 23, accessed June 19, 2019, DOI: 10.1080/10509674.2015.1057630.

to church programming or on websites suited for the formerly incarcerated to engage in a small group. Parachurch ministry was apparent targets; however, contacting volunteer non-profits does not equate to the easy acquisition of respondents.

The senior pastor has the trust of the ex-offenders. Subsequently, research questions were designed specifically for the pastor and for his evangelism team. The source of the questions are theses, dissertations, data, and journals. Incidental contact with returning citizens is rare. Justice system professionals experience contact with the incarcerated at some point in their cycle through the justice system. Therefore, attempts were made to communicate with the county jail chaplain, bail bond agents, nonprofit community stakeholders such as Urban Ministries for ideas for questions in preparation for fieldwork and interviews.

By July, the nine documents reduced to three. The research required two consent forms, one for the ex-offender's population in the other for the validating subjects. The latter group included justice system professionals (bail bondsman, clerk of courts), justice system chaplains, pastors and evangelism teams, and other community stakeholders. The study functioned without outside funding. Only the ex-offenders were asked to complete an audio recorded sit-down interview. The complete title of the research is *Eradicating Recidivism: Strategic Evangelism for African American Men Impacted by Mass Incarceration*. The categories that emerged from research became the research question: how can the church build an anti-recidivism ministry model using the testimonials of ex-offenders, justice system professionals, input from pastors, and other community stakeholders?

Implementing the Study Design

The official IRB approval for research tools and consent forms gained approval on August 15, 2019. Next, there was a two-day period from August 15-17, 2019, to correctly format

the online surveys, print surveys for mailing, go to churches, and seek and contact leaders of the community organizations. During that period, the surveys the Google Forms concluded in divisions of ex-offenders, pastors and evangelism teams, nonprofit community stakeholders, justice system chaplains, justice system prosecutor, and the bail bondsman. There are two consent forms approved for this array of respondents. Contact information that included telephone numbers and email addresses of prospective churches and community stakeholders launched on the 17th of August 2019.

Data Collection and Attrition

First, the primary respondents are the ex-offenders isolated as the only participants of this research that were requested to give consent for an audio recording during the interview process. Their consent form and primary screening consisted of 19 questions as part of their initial contact with this research. The form included the YouTube video titled *How the Formerly Incarcerated Reenter Society*; it was embedded into the Google consent form.¹¹⁵

Table 2. Data collection process

Respondent ex-offenders and validating subjects	Consent on Google Form	Complete intake survey	Select yes to sit down interview	Set up time for Interview	Researcher collects spread sheets and graphic data
Ex-offenders	9	9	6	6	9
Bail bondmen	2	2			2
Justice System Prosecutor	1	1			1
Justice System Chaplain	2	2			2
Community Stakeholder	2	2			2
Pastors	6	6			20

¹¹⁵ Norris Anderson. *How the Formerly Incarcerated Reenter Society*, (documentary video), posted to YouTube, September 14, 2015, Accessed August 15, 2018, <https://youtu.be/NczRZLkdtag>

Totals	6	6	6	6	12
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Secondly, there were five professional offices addressed with the approved validating subject consent forms. Each contained contextualized questions specifically for justice system professionals (bail bondsman, clerk of courts), justice system chaplains, pastors and evangelism teams, and other community stakeholders. The embedded YouTube video *Mass Incarceration in the US*¹¹⁶ addressed their professional expertise. It was an executive narration as opposed to a video with assistance for the repatriating citizen narrated by a formerly incarcerated man who was freed after 27 Years 10 Months and 18 days in prison for a crime he did not commit.

Thirdly, a Facebook page was established to send out links to pastors and potential respondents through the Messenger app. Twenty-Five dollars was spent boosting the research add on Facebook. It remained active during the research phase from August 17, 2019, to October 15, 2019. The site gained one respondent that completed the audio recorded interview. It gave respondents access through their smartphones and all electronic devices. Facebook gave wide access.¹¹⁷ Still, this effort yielded minimal responses. Bruce Western shares his thoughts on attrition to contacts when interviewing these men.

Study retention quickly became our top priority. Although a few of the respondents told us that they dropped out because they no longer wanted to be part of the study, most of the no-shows and hard-to-reach respondents were overcome by the many dramas that marked the transition from prison to community. Respondents lost their phones, moved, or were sent back to jail. Table 2.3 illustrates what we call “contact insecurity”: the unstable points of contact with respondents that were closely associated with late interviews and study attrition. Around half the respondents changed phones between interviews, and a similar proportion changed their address. By the end of the study,

¹¹⁶ Vlobrothers, *Mass Incarceration in the US*, (information brief), posted to You Tube, April 4, 2014, (Accessed August 15, 2018.), <https://youtu.be/NaPBcUUqbew>

¹¹⁷ Anthony Berry's Doctoral Research Project
https://www.facebook.com/uhurunow/?modal=admin_todo_tour (accessed August 17, 2019.)

nearly one-third had been arrested and charged again (and would often go missing around¹¹⁸

Pastors who study to understand the lifecycle development of individuals that are repatriating will be productive in discipleship. There are overwhelming adjustments to coming home, Lonnie McLeod wrote, "I used the term integration rather than reintegration because many of the people returning from prisons and jails have never truly participated as adults in what is referred to as "society."¹¹⁹ Re-entry is part of the three-phase process of entry into the justice system, time inside the prison, and release into a changed world.

Table 3. Data from Bruce Western's book *Homeward* on contact insecurity rates citizens.¹²⁰

Table 2.3 Contact Insecurity Among Respondents as Measured by Changes in Phone Contact, Residence, or Criminal Justice Status at Four Contact Points After Prison Release				
	RELEASE TO ONE WEEK	ONE WEEK TO TWO MONTHS	TWO MONTHS TO SIX MONTHS	SIX MONTHS TO TWELVE MONTHS
No phone (excluding the incarcerated)	5.0%	6.7%	4.5%	17.3%
Changed phone	56.8	44.8	42.4	52.3
Unstable or unknown residence	39.3	38.5	44.3	53.3
Changed residence	40.2	34.7	49.1	57.9
New charge or arraignment	0.0	5.7	9.8	27.9
Entered prison or jail	0.8	0.8	7.4	13.9

Source: Author's calculations from BRS data.

Note: N = 122. "Unstable residence" includes staying in multiple residences, treatment programs, transitional housing, shelters, or correctional facilities and being homeless or living on the street. Data on new charges and prison or jail stays are drawn from administrative records and thus are complete for the whole sample.

¹¹⁸ Bruce Western, *Homeward* (New York: Russell Sage Foundation, 2018), 19-20, Kindle.

¹¹⁹ W. Wilson Goode Sr., Charles E. Lewis Jr., and Harold Dean Trulear, *Ministry with Prisoners & Families: The Way Forward* (Valley Forge: Judsen Press, 2011), Location 1358, Kindle.

¹²⁰ Bruce Western, *Homeward*, (New York, Russell Sage Foundation, 2018). 20, Kindle.

In the early stages of this research, the statistical data of Bruce Western's tables became the drawing factor in convincing this researcher to pursue these men.

Ex-offender Participants

Respondent limits were set for the age group 18-56 for African American Ex-offenders only because the data asserts the mass incarceration problem began in 1980 to the present.

Becket postulated the following:

The number of inmates in America's prisons and jails more than quadrupled from 1980 to 2008. By the time of Barack Obama's inauguration, the Bureau of Justice Statistics (U.S. Department of Justice 2010) estimated that well over 2.3 million Americans were in prison or jail and that an additional 5 million were under criminal justice supervision, either through parole or probation.¹²¹

This research project removed names, and instead coded pseudonyms EX for ex-offender in a serial number 001 – 010. All the categories received a consent form number embedded in their Google form specific to their professional office or station in the community with questions directed to their field. Further examples are, CS stands for community stakeholder 001-010; JSP identifies justice system prosecutor 001 – 010; BB designates a bail bondsman 001 – 010; JSC identifies the justice system chaplains; and finally, NP represents nonprofit 001 – 010.

Sample size and description of ex-offender participants goal was 20 African American male ex-offenders. Their testimonials are validated with survey responses from community that have a connection to this population through a service provided to these men directly or indirectly. Consideration for the educational level and challenges with the Internet received prompted a backup plan with hard copies of surveys. Secondly, consideration was given

¹²¹ Becky Pettit, *Invisible Men: Mass Incarceration and the Myth of Black Progress*, (New York: Russell Sage Foundation, 2012), Chapter 3, Location 826, Kindle.

to their education level and literacy because the respondents go to jail or prison before they have mastered the skill of reading. Pierson asserted the following:

An estimate was given after administrative, survey, and census data were combined that considered three percent of Whites and twenty percent of Blacks will have served time in prison by their early thirties. During this period, of the Black men that were born, 30 percent of those who did not attend college, and almost 60 percent of those who dropped out from high school had been incarcerated by 1999.¹²²

Subsequently, each consent form created in Google Forms contained an embedded video differentiated for average levels of understanding of the ex-offender and a different version for the justice system professional engagement. For the ex-offender to the buy into participation, the following video suited the task: *How the Formerly Incarcerated Re-enter Society*¹²³ The video embedded for the validating community stakeholders was Mass Incarceration in the U.S.; it demonstrated the problem and contained the statement "today's prisoner is tomorrow's neighbor."¹²⁴

The Sample Size and Description of Validating Subjects

The research contained five categories of validating subjects. The researcher secured a commitment from the Greensboro Clerk of Court and former prosecutor for future participation. This category was named justice system professionals. Subsequently, the preparation of the questionnaire for that office went before the IRB for approval. Next, two neighbors of the researcher work as bail bondsmen. They agreed to assist when the fieldwork commenced.

¹²² Barbara J. Pierson, (2015). How church commitment to at-risk black male youth helps prevent them from being incarcerated at percentage rates higher than other races (Order No. 603129). Available from Dissertations & Theses @ Liberty University. (1735393678), 3.

¹²³ How the Formerly Incarcerated Re-enter Society <https://youtu.be/NczRZLkdtag> (accessed January 2019)

¹²⁴ Mass Incarceration in the U.S. <https://youtu.be/NaPBcUUqbew> (accessed January 2019)

Community stakeholders were a nebulous category; the researcher possessed a standard knowledge of the Salvation Army, the largest local social support agency; The Urban Ministries, and the Interactive Resource Center (IRC) that aids people in transit. The formulation of questions for these agencies received attention as, well.

The questions were a mix of checkboxes, multiple-choice, and fill in for the validating subjects. The ex-offenders were under the same scrutiny; however, they had an additional seven questions asked in one to one interview. Some cases completed interviews over the telephone. All respondents submitted to the opportunity for small compensation of a 10-dollar McDonald's or Starbucks gift card for participating in the research. Once the system passed self-testing, the following media systems launched during the 60 days from August 15, 2019, IRB approval date to October 15, 2019. The Google Forms went live through the Facebook page. The Messenger App activated as well, and the researcher adjusted during the process for lack of replies. Time consumption went to telephone calls to churches, meeting respondents in front yards during landscaping work, meetings in grocery store parking lots, at *Stop the Violence* events where known ex-offenders were entertaining. The largest church in Greensboro has a prison ministry on the church website. L recording for live interviews. The research steps occurred over eight weeks from August 18, 2019, when the websites and forms went live to October 14, 2019.

Attrition and adjustments management as weekly benchmarks established during the next eight weeks. A primary repatriating citizen with connections to the All respondents was critical to research that summarizes the small sample. Google forms collected data through October 12, 2019. Figure one exemplifies respondent's entry date into the research. During the study it was important to maintain contact prior to the field work beginning. Subject EO003, the project insider, had long periods of time when he did not respond to email or social media

messaging. The author once asked had something in the communications angered him. The next time contact was made his mother had passed away. Subsequently as the field study window approached, EO003 experienced a violent motorcycle crash. The original goal for this research stood at twenty-five men. Previous research works posit the preemptive result to the difficulty which lay ahead in finding successful ex-offenders. It took two weeks into the process before the first respondents registered on Google Forms surveys.

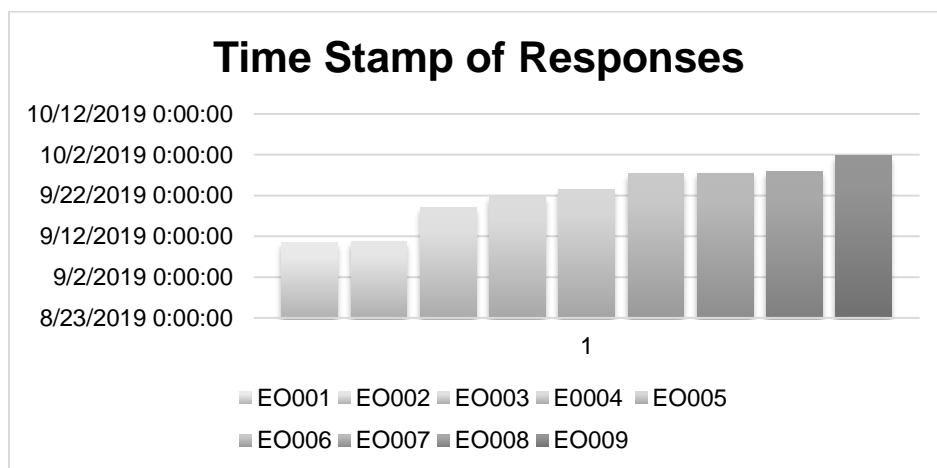


Figure 1. Time stamp of respondent ex-offenders.

Respondents in the ex-offender category dropped off from research, but not by request. Some received the forms on their smartphone in the researcher's presence but never filled them out. One pulled out his phone, but he had not paid his bill and had no service. We began to complete it on the researcher's tablet, but his boss said they had to leave for another job.

The researcher tracked all respondents weekly and often had to resend forms and additional reminders. One pastor spoke with the researcher on the phone but could not figure out what the task was in the end. Another pastor spent two intermissions of Sunday service with the researcher and gave laudatory comments but never filled out the form or gave access to respondents. From the dates of September 8, 2019, to October 6, 2019, the researcher visited

early morning services of churches that had received surveys and cover letters. Wednesday nights during the same period were spent targeting area churches as well. Again, pastors and receptionist said they understood and that their pastors were aware of the survey, but the extra effort resulted in one of those churches responding. That church requested the researcher to come and preach later in the calendar year in lieu of the survey completion.

Table 4. List of validating subjects by proper title, pseudonyms used in the research, and date and time of entry into the research project survey.

Office or Community Role	Pseudonym Research	Contact Date
Justice System Prosecutor	JSP-001	10/1/2019 17:35:21
Bail bondsman	BB-001	8/25/2019 19:24:52
Bail bondsman	BB-002	9/9/2019 0:13:10
Justice System Chaplain	JSC-001	9/23/2019 15:14:14
Justice System Chaplain	JSC-002	10/8/2019 14:36:52
Community Stakeholder	CS-001	9/20/2019 19:55:43
Pastor	P-001	9/2/2019 14:59:29
Pastor	P-002	9/10/2019 14:39:35
Pastor	P-003	9/13/2019 12:07:37
Pastor	P-004	9/22/2019 17:16:32
Pastor	P-005	10/13/2019 20:11:09
Pastor	P-006	10/13/2019 20:32:39

The Cross Check and Triangulation

Triangulation Validation the respondent ex-offender comments are interpreted clearly, and their survey questions receive reliable interpretation. The team consists of P-001 and the research insider EO003, who served 19 years of a 27-year sentence and received clemency under

the Obama era clemency law. Sixty thousand men applied, and 1100 received clemency. EO003 has recently received the right to vote in October 2019. P-001 is an Air Force veteran and an English major, while EO003 is Microsoft Office Systems Manager at a local company. He analyzed the array of approved questions and affirmed the right questions. Privileges for EO003 in the research triangulation team grant permission to examine the data but no access to the identities of ex-offenders. He pointed out that respondents who did not check they need psychological help or had zero struggle with drugs and alcohol are suspect responses. were forwarded to P-001 as they came in. These recordings were listened to three times by the researcher in order to glean the best interpretation but not lose the voice of the returning citizen. Recordings occurred in person on the researcher's iPhone, and when respondents separated from the researcher by the distance from the home office phone, each were placed on speaker with the iPhone as the recording device. In agreement with the IRB approved consent form, these recordings are password-protected, and pseudonym labeled in the researcher's password-protected computer iTunes account for three years ending October 1, 2022. Once transcribed, each recording underwent Atlasti software for the detection of similarities and anomalies.

Summary of Respondents

The primary research subjects totaled nine that submitted to the inquiry and gave consent, and six of the respondents completed the sit-down interview. The successful African American male ex-offender respondents were between ages 18-56. The age group encompasses the Rockefeller Drug Laws of the 1980s. The supporting subjects for this research will validate the ex-offender testimonials. This group includes persons serving as a justice system professional (bail bondsman, clerk of courts, county jail chaplain), non-profit, community stakeholder, or a local pastor. These men may not possess the economic means or ability to travel, may still have

restricted movement, and may have limitations with technology; therefore, mailing the surveys to the respondents is option one. This permits the researcher to collect the signed form during the one-to-one interview. Both electronic and hard copy will capture contact information to include the name of the respondent, mailing address complete with zip code, and a dependable telephone contact number.

This little-studied group is hard to locate. Subsequently, the research process includes emailing as the second delivery method for the recruitment letter and permits electronic completion and collection of the survey and set up of the sit-down interview. Upon agreement to participate, the email or social media respondents access the link provided, which will bring them to the consent form, the opportunity to select the sit-down interview format, and grant permission for recording. Live interviews yield the most reliable possibility to obtain phenomenological data. Please note that both the hard copy and the electronic consent form contain initial screening questions to capture absolute ethnic concentration and contact information.

Finally, the research questions for the ex-offender were influenced by the research of the Joy Weathers Dissertation, *Connecting the Church Beyond Prison Ministry: Transitioning the Disciplined Prisoner into a Discipleship Community*. This helped the researcher survey understand it were connected to Christian ministry on the inside. For the style and writing Creswell suggested “Use open-ended questions without reference to the literature or theory unless otherwise indicated by a qualitative strategy of inquiry.”¹²⁵ This research used combinations of

¹²⁵ John W. Creswell and David J. Creswell, *Research Design* (p. 237). New York: SAGE Publications, 2018), 237, Kindle.

check box, yes and no, and open-ended questions for sit down interviews. Open end questions are included in the validating subjects as well.

The Research Questions

Guiding Survey Questions for the Ex-offender

1. Are you an African American male experiencing re-entry to the free world from incarceration? If no, please do not complete the survey.
 - a. Yes
 - b. No

2. Please provide your name, mailing address, and a good telephone number to be used throughout this research.
 - a. Last and First name
 - b. Mailing address with zip-code
 - c. Telephone number

3. What were your most vital needs when you faced re-entry? Check all that apply.

<ol style="list-style-type: none"> a. A mentor b. Housing c. Job d. Medical help e. Emotional or anxiety support 	<ol style="list-style-type: none"> f. Addiction support g. A religious organization h. Family and friend support i. Bible study for men j. An ID card
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4. Have you forgiven yourself for your past?
 - a. Yes
 - b. No

5. Were you raised in a single mom household?
 - a. Yes
 - b. No

6. At what age did you begin to miss the father figure in your life?
 - a. 7-12
 - b. 13-17
 - c. 18-22

- d. Not at all
7. Choose the situations that most influenced your path to incarceration. Check all that apply.
- a. A single mother raised you, and drugs were part of the environment.
 - b. There was no father figure in the home.
 - c. You lost interest in the education system
 - d. You were influenced by the environment and people on a negative path.
 - e. You progressed from minor offenses to major crimes.
 - f. You had un-managed anger.
8. Do you feel you underestimated the justice system?
- a. Yes
 - b. No
9. Were you a good student in high school?
- a. Yes
 - b. No
10. What was your longest prison sentence?
- a. 3-7
 - b. 8-12
 - c. 13-17
 - d. 18-22
 - e. 23-27
11. Was your final incarceration in federal prison, state penitentiary, or county jail?
- a. Federal Prison
 - b. State penitentiary
 - c. County Jail
12. Were you well connected to family and the outside world?
- a. Yes
 - b. No
13. How did you handle extended time in a ten-by-ten cell with another person?
- a. With great difficulty
 - b. With little difficulty
 - c. Accepted it over time
14. Did you find it necessary to prioritize spiritual beliefs while incarcerated?
- a. Yes
 - b. No
15. Tell me about your re-entry strategy to the free world. Please check all that apply.

- a. Saved money
 - b. Prepared to fix or establish personal credit
 - c. Embraced Christianity
 - d. Embraced Islam
 - e. Chose an alternative religion
 - f. Connected with a ministry
 - g. Planned to never return to prison
 - h. Stayed connected to a family during incarceration
 - i. Used prayer and meditation to replace anger
 - j. Created a calendar with specific goals
 - k. Prepared to get a driver's license
 - l. Remained ready to secure the right to vote
 - m. Researched the type of jobs and the required training to be successful
 - n. Connected with a mentor
 - o. Participated in a self-evaluation test
 - p. Considered potential struggles with relationships after incarceration
 - q. Prioritized completing work retraining during incarceration
16. What was the category of crime that led to incarceration (optional)?
- a. Drug traffic or sale
 - b. Drug Possession
 - c. Parole violation
 - d. Other
17. Do you currently struggle with drugs and alcohol?
- a. Yes
 - b. No
18. How would you rate your mental health? Check all that apply.
- a. Need help with mental health
 - b. Willing to receive counseling
 - c. No problems with mental health
 - d. Will not require mental health assistance
19. Are you willing to attend regular counseling if offered or managed through an assigned accountability partner?
- a. Yes
 - b. No

Guided Sit-down Interview Questions for the Ex-offender

1. Were you angry about your childhood living conditions? Please explain.
2. What clicked in your mind to change so that one day you would return to the free world?

3. How did you motivate yourself when the chips were down?
4. How could the church better utilize its people to help ex-offenders?
5. How do you feel about the probation rules assigned to you?
6. Do the rules of probation make you feel shame or disrespect your manhood? Please give an example?
7. What do you most need from the church and community stakeholders that will help you take steps to never to return to jail again or prison?

The last respondent replied on October 2, 2019. Not all respondents agreed to a sit-down interview. There were engaged multiple time via text messaging, telephone, and social media. These men lived up to Bruce Western's Claim. Preliminary questions solicited permission for audio recorded interviews. Refer to Appendix D for the remaining research questions for validating subjects.

Sit Down Interview Data Tracking

Of all the data, conducting the interviews with the small sample proved tedious. Not only are these men hard to get through the initial survey, it became difficult to meet with them physically or to communicate by telephone. Three potential respondents reviewed the consent form in person, confirmed receiving the survey on their phone, but never completed it. One respondent was a landscaper and started the form on the researchers front porch but was called away by the business owner before he could finish it. This was his second engagement. On September 21, 2019, one man was performing at a community event against violence and raved about his post incarceration success. He exchanged phone numbers with the researcher, confirmed the reception of the survey, but never responded. one of the nine respondent ex-offenders did not indicate his agreement to be interviewed as indicated on Google Form survey.

The summative assessment of the approved design and implementation of the research project are included in the next chapters. Chapter four will answer the whether the research question was answered with data. It will address where do we go from here and will point out what questions were instrumental in the production of the booklet Relocation and Re-entry.

Chapter Four: The Results

The researcher argued that the Prison Industrial Complex impacts 2.3 million people, affects the poor, poorly educated, and decimates young African American males, which in turn renders the nation's minority family's unstable and in need of a strategic ministry model. This chapter contains the results of the intervention and concluded that the instrument proved useful marked by the creation of the booklet Relocation and Re-entry.

The sample baseline of self-identified ex-offender subjects was zero but finished with nine, of which six set down for live interviews. The study remained dependent on the first respondents of the intervention survey instrument deployment on Facebook, mailing lists, messaging apps, sharing the consent forms with research questions, and related communication. The theoretical and theological underpinnings of the research of chapter two reinforce the intervention findings represented in the six-individual returning citizen recorded interview sessions. The tables and figures are replete with data; subsequently, they represent the phenomena that emerged from the testimonials of the ex-offenders for this research.

The research question is, how can the church build an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? Subsequently, the successful ex-offender remained the center of focus for interpreting with mixed methods and examined data in three phases. First, the researcher analyzed data related to the childhood and adolescent conditions; next, the

evaluations of the challenge and length of time served, and finally, the present reality of success in the free world. Cross-check of data applied to surveys from validating subjects, and the coding from Atlasti Software are the components of the mixed method of the research.

Secondly, the data undergo a detailed comparison with the responses from justice system professionals and community stakeholders in similar themes. The reader should understand only the triangulating team of the researcher, P-001, and the research insider checked the data. Respondent EO003 analyzed the data. The insider remained unaware of the validating subject responses. Additionally, the researcher was blind to the identities of the other subjects. This chapter is the first time the validating responses scrutinize ex-offender responses. Looking through the subjective responses of each of the validating subjects gave clarity to actual problems facing ministry to the ex-offender, ministry requirements for pastors, and insight to community stakeholders.

Subjective Observations

The thesis of this project is eradicating recidivism among young African American men is the spiritual, psychological, and physical experience of incarceration overcome by the gospel, socialization into the community, informed by the historical philosophies of retribution, punishment, race, economics, and sentencing law. Therefore, the findings justified each portion of the claims of the thesis with emerging data. First, the research defined the spiritual needs of the ex-offender by analyzing the responses from surveys and audio recorded testimonials shared during interviews. Second, after finalizing the collective remarks, they were evaluated for emerging similarities and anomalies. Third, the Google Docs and Atlasti collection instruments facilitated commentary to share the findings with community stakeholders, subsequently removing blind spots among the churches and community members surveyed. “In the entire

qualitative research process, the researchers keep a focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researchers bring to the research or that writers express in the literature.”¹²⁶

The Johari Window is the tool that explains how this research facilitates functional evangelism. The concept led to a proper perspective on ministry to repatriating citizens. It provided intelligent reasoning to participate in the eradication of recidivism.

Thus, the Johari Window can provide a useful framework to facilitate discussion of health policy and governance topics. Whether the topic involves population health disparities, building healthy communities, measuring and continuously improving healthcare quality, the first step is to examine what is known (raw data transformed into information), all possible explanations for what is known (knowledge), and what works best for which groups under what circumstances (stakeholder engagement and knowledge translation) to guide action decisions. As a research tool, it has not become formally recognized; however, it is useful¹²⁷

This researcher experienced the Johari Window during the Army Instructor certification course. It involved motivating people to accomplish a mission or goal. Usage of the tool made it easy to see individual weaknesses as the discussion facilitator led the seminar and sharing ensued. It was challenging to know when to share from intuition concerning the group due to the rank and actual positions of the barriers of military command. For example, two instructors became very involved in classwork over the two-week course. However, there could only be speculation about why the two had not become close friends. Both servicemembers are sat together, spent break together, and from the open conversation, sounded like they saw each other after class ended each day.

¹²⁶ John W. Creswell and David J. Creswell, *Research Design* (New York: SAGE Publications, 2018), 278, Kindle.

¹²⁷ A. Berland, "Using the Johari Window to explore patient and provider perspectives," *International Journal of Health Governance*, 2017, Vol. 22 No. 1, pp. 47-51. <https://doi-org.ezproxy.liberty.edu/10.1108/IJHG-06-2016-0032>

On the other hand, in class, their opinions sharply differed on emotional issues. Nothing became of the matter, there was no formal inquiry, and after graduation, it became a noted experience of the group. See the Johari Window and explanation below. It is plausible that fueling a community effort to combat recidivism will have starts and stops unless there is an admittance of blind spots among the team.

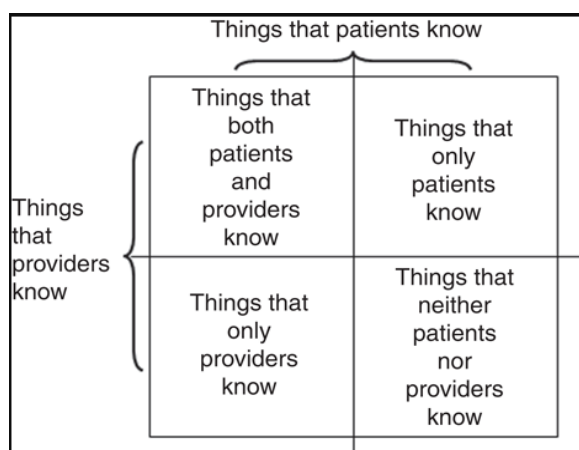


Figure 2 Johari Window Analyzation Tool

Validating Childhood and Adolescent Narratives

The narratives of the ex-offenders underwent transcription and analyzation four times. Next, the process required the data insertion into the Atlasti software to search for similarities and anomalies. Only open-ended questions yield usable data for qualitative research. The results of six respondents referenced by pseudonyms are below. The narratives are analyzed methodically to capture the whole life experience beginning with the childhood of the respondents. The respondents have never shared their stories for research. Before the discussion commences, it is interesting to cite previous research. Pierson quoted Booth, " He presents facts

about racism and a method of criminal justice that neutralizes a large portion of the Black population by drug propagation, poverty, miseducation, unjust social."¹²⁸

Respondent EO003

Anthony Berry asked:

- Question one

Were you angry about your childhood or living conditions, please explain?

EO003 replied,

When things started changing for me, I was around 11 or 12 years old. And I didn't really realize what was going on until; you know I saw my mother using (drugs), which in turn even though I had male figures in my life they weren't present there with my mother. So, my mother is trying to raise me on her own, and she has an addiction that she really cannot help. I was doing very well in school grade-wise. I was always on time and everything else, but I was introduced to that lifestyle around 15-16 years old. The hatred of seeing what was going with my mother fueled that project, and even though I had the church right there and everything else, my mindset was just completely gone. They are doing this to my family; I do not care anymore.¹²⁹

EO003 is an excellent repatriating citizen. He is the research insider. Some of his knowledge overflowed during question number one.

Anthony Berry asked:

- Question one

Were you angry about your childhood or living conditions, please explain?

EO004 replied,

No.¹³⁰

¹²⁸ Barbara Pierson, "How Church Commitment to at-risk Black Male Youth Helps Prevent them from being Incarcerated at Percentage Rates Higher than Other Races" (D. Min Thesis, Liberty Theological Seminary, 2015), 16.

¹²⁹ (EO003 2019)

¹³⁰ (EO004 2019)

EO004 is a hard-working landscaper who is inspired by his family. He was hired to manage the researcher's lawn. Landscaping is a method of ascertaining employment without background scrutiny. He is in his third year of freedom. He is a handsome young man, witty, funny, and quick with a sports joke.

Respondent EO005

Anthony Berry asked:

- Question one

Were you angry about your childhood or living conditions, please explain?

EO005 replied,

To be quite honest with you and I am the type of person that loves telling the truth, and I love being honest because, in truth, you do not have anything; you have falsities, misunderstandings, and hoodwink and bamboozle. And I am not into that. I was a bit angry growing up because my father left, left my mother at a very early age. There were 10 of us, and I was angry growing up out of all the children. I was number six, and I was almost right there in the middle and because my mother was struggling, and she was by herself and having to work two jobs. I was born in Carolina but sent to New York. I was sent to New York to live with my aunt because my mother could ill afford to take care of us, all the were on children on her back.

I grew up with a lot of resentment and anger because, first, I really don't know my father because, as I said, he left when I was like a third or a fourth grader. Then number two, the only parent that I ever knew my mother sending me away not knowing she did it for the right reason so she can help the rest of the family, the rest of the kids, but I did not know that at my age. So I just grew angry and resentment; it was almost like my mother was throwing me away, but she was not she was trying to make a better wife life for me and the rest of us because she could not handle the responsibility of taking care of all them by herself. And I did not learn and gather that until I became much older. However, it was always inside of me; why did my mother do that to me¹³¹

EO005 expressed great love for his mother at this time. She was there for him when he came home. He stated that his situation is excellent because of the overwhelming family support.

¹³¹? (EO005 2019)

Respondent EO006

Anthony Berry asked:

- Question one

Were you angry about your childhood or living conditions, please explain?

EO006 replied,

I could say yes, I was if we go in-depth of it. I came up with a single parent an abusive single parent, raised in the projects all the kids knew my mother was abusive you know she was just the meanest thing on earth, so I ran away at the age of 13. And I would like to say I love; I love this discussion.

EO006 approached the interview like it was a confessional session; he needed to tell his story.

Anthony Berry asked:

- Question one:

ere you angry about your childhood or living conditions, please explain?

EO008 replied,

Not really sir,¹³²

Anthony Berry asked:

Question number one, were you angry about your childhood or living conditions, please explain?

EO009 replied,

Yes, I was. Well we were poor, and my mama did not have anything my mama couldn't work she had spells.¹³³

The researcher has known this man for ten years. He needs a mentor. When interviewed, EO009 gave the impression that he longs for another man to mentor him. The data from this question

¹³² (EO008 2019)

¹³³ (EO009 2019)

received validation with comments from community stakeholders, justice system professionals, and pastors; all provided several windows into the early life of defendants. A major claim of this research is that incarceration decimates black males and low-income families. Survey questions five and six are illustrative support.

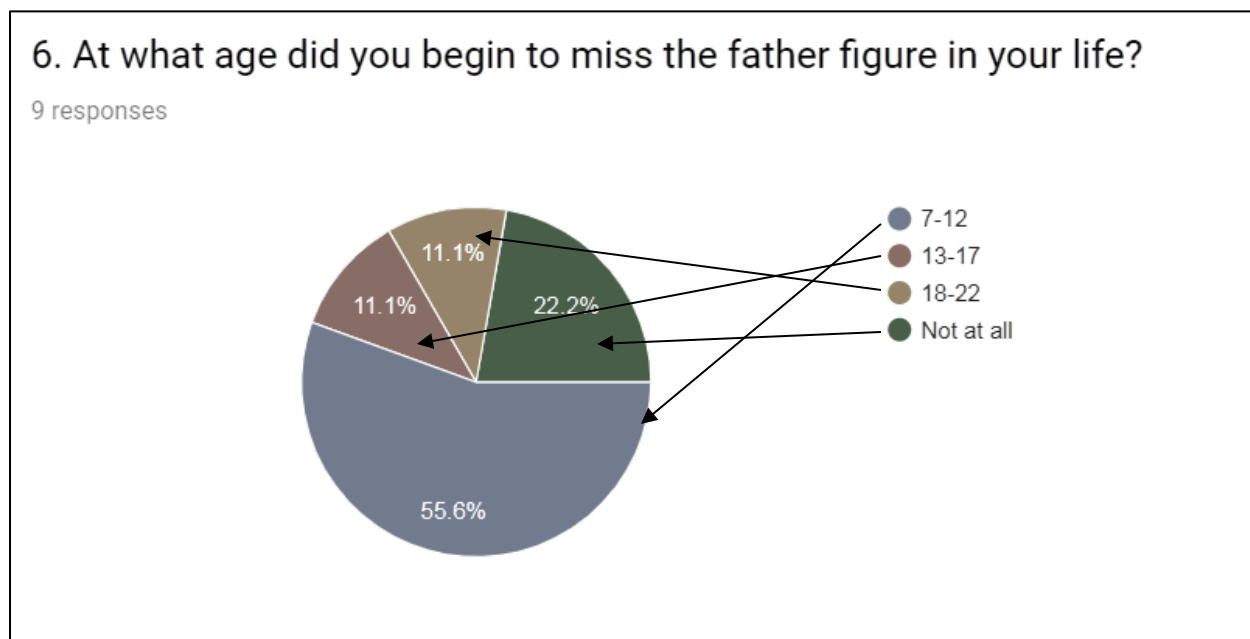


Figure 3. Missing fathers dominated the middle schoolers

Justice System and Adolescent Development

In the study, justice system professionals answered questions about the earliest age young men entered the courts' system. The responses serve the community in the assessment of adolescent beginnings to assess where to start strategically with young black males before they grow into hardened criminals. The first responses are from the justice system prosecutor of this research study. The series of questions developed to elicit responses to build a portfolio of young men from several vantage points. The answers to the questions are presented graphically in the figures of this section.

Justice System Prosecutor

- Question 8.

How do parents contribute to their children's advancement in criminal activity?

JSP1 responded,

"Often it can be encouraged to help with paying the bills, or the parent works jobs that require them to be away for long periods"¹³⁴

Justice System Prosecutor

- Question 9.

Explain the developmental pattern of repeat offenders?

JSP1 responded,

"They usually think they have gotten away with the crime because the punishment is so light and think it will always be that way. Then they push the envelope even more and commit more serious offenses."¹³⁵

The subjective assertion of JSP1 point that young men gravitate into a lifestyle point to the environment, and secondly, the attempt to help pay bills hindered the development of the student, marriage, and two-parent family. The author works with an impoverished student population and personally knows of several cases of students returning to school from incarceration. Other situations include parents who are missing, unknown fathers, or the father is in jail, and the mother is on drugs. Coaching JROTC teams requires personal effort. For

¹³⁴ Justice System Prosecutor JSP001, Response to Google Forms: Question 8, Greensboro, October 1, 2019.

¹³⁵ Ibid., Question 9.

example, picking students up for practice in the low-income school district must happen if there is to be a team at all. One student of the researcher is homeless and lives in the car with his mother. The late theologian James Cone wrote his thoughts on this matter.

There have been very few if any, radical, revolutionary approaches to the Christian gospel for oppressed blacks. There is, then, a need for a theology whose sole purpose is to emancipate the gospel from its "whiteness" so that blacks may be capable of making an honest self-affirmation through Jesus Christ.¹³⁶

The justice system prosecutor shared subjective observations about the parental strengths and weaknesses that lead to the future criminal lifestyle among black males. Below are further illustrations from that office concerning the young men's beginning.

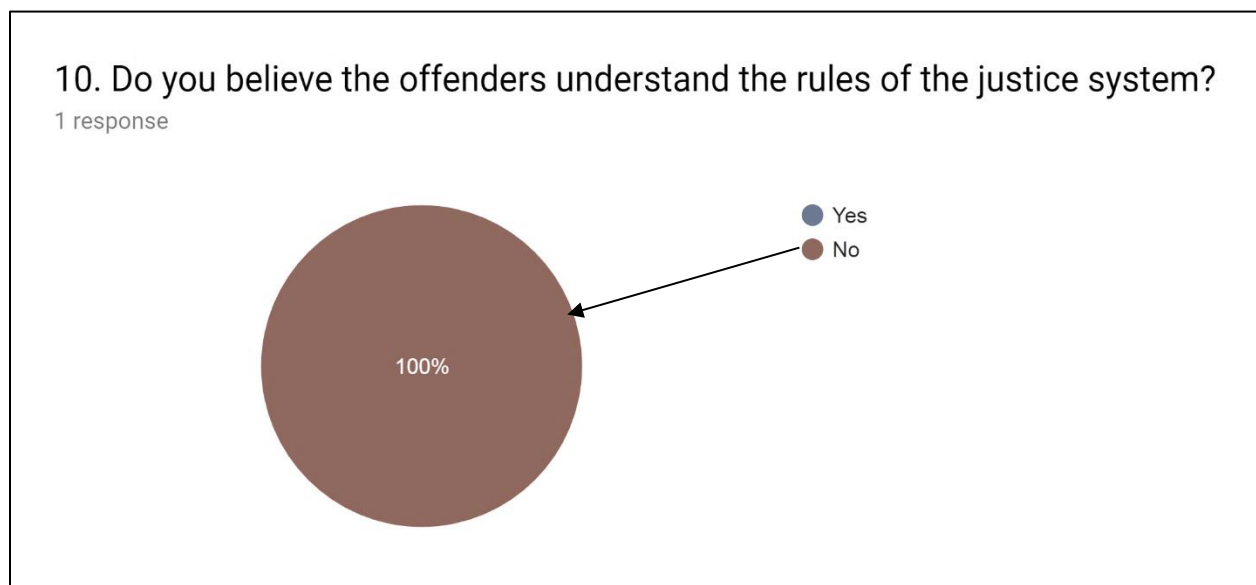


Figure 4. The Justice System Prosecutor: offenders do not understand the justice system.

To this point, the research on the youthful years of these men reveals a pattern of family disfunction that begins early in the life of young black men. It emerges with their household and their environment. The courts play a massive role in separating households with sentencing

¹³⁶ James H. Cone, *Black Theology and Black Power*, Maryknoll: Orbis Books, 2012), Location 598, Kindle.

practices. The research does not approach criminality with bias. However, the remarks of the prosecutor weigh heavily because of the position and the office. Barbara Pierson wrote, "During adolescence, parents, friends, and romantic partners have all been shown to affect deviant behavior: however, these factors are infrequently studied together."¹³⁷

This question was necessary because of the history and development of the power of the courts over the lives of men facing drug charges. For instance, Michael O'Hear wrote about the 1986 Congressional legislation where "They settled on a system that sharply distinguished the crack and powder cocaine forms from one another: the quantity of powder required to trigger a minimum was 100 times greater than the quantity of crack for the same minimum."¹³⁸ These laws triggered record arrests, those, in turn, fragmented families and increased the financial hardship. Poverty is understood only after the study of it. Stern wrote the following:

When talking about poverty's root causes, it is essential to realize that injustice is often the "cause behind the cause." In other words, if people lack food, health care, or education, are vulnerable to disease, and have no access to land or financial capital, it is because they have been exploited or manipulated by unjust people and structures—man's inhumanity to man.¹³⁹

The following data analyzed is from the justice system prosecutor and the bail bondmen. The latter post bail on behalf of the accused. They handle cases for men in the research ex-offender age group. Drugs are the primary component of connection to the judicial system. Moreover, they are heavily latent in poor communities.

¹³⁷ Barbara Pierson, "How Church Commitment to at-risk Black Male Youth Helps Prevent them from being Incarcerated at Percentage Rates Higher than Other Races" (D. Min Thesis, Liberty Theological Seminary, 2015), 31.

¹³⁸ Michael O'Hear, *The Failed Promise of Sentencing Reform*, (Santa Barbara: Praeger, 2017), 101.

¹³⁹ Richard Stearns, *The Hole in Our Gospel: What does God expect of Us? The Answer that Changed my Life and Might Just Change the World*, (Nashville: Thomas Nelson, 2009), 126-127, Kindle.

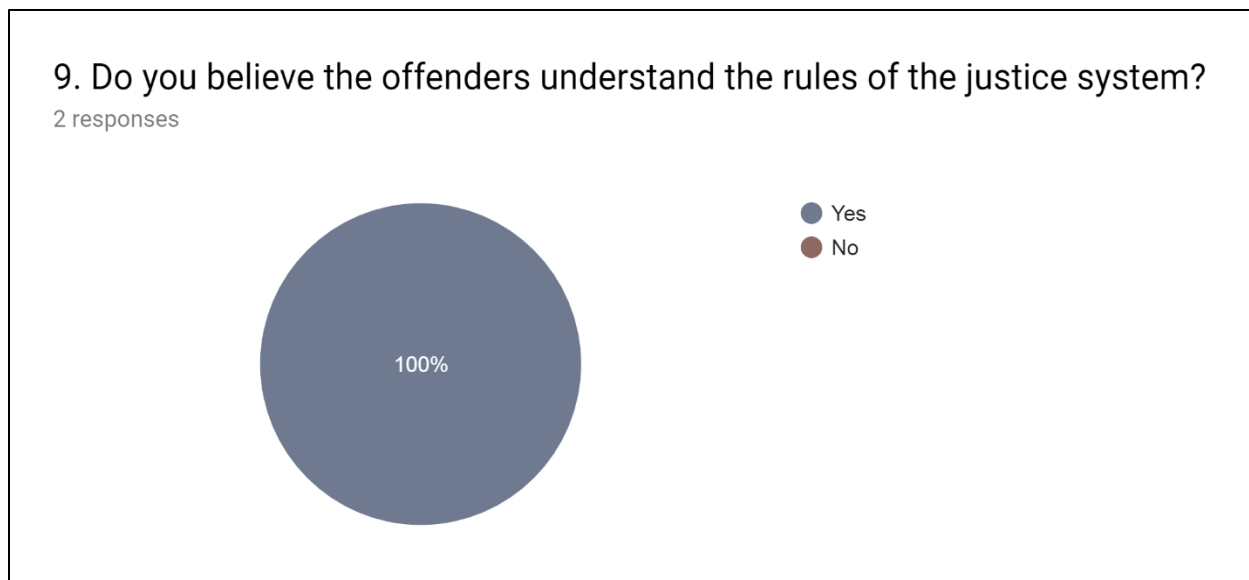


Figure 5. Bail bondsmen :Offenders understand the Justice System

The two-bail bondsmen agree that defendants understand the justice system and split with the justice system prosecutor concerning the matter. See Figures 5 and 6., from the bail bondsman perspective, suggests the men do understand the great flexibility judges have with sentencing law but plausibly comprehend crime and time incarcerated as its punishment in general. The law that governs sentencing is complex but clear from federal to state levels.

The ex-offenders submitted to nineteen survey questions before their sit-down interviews (some via telephone); question number seven on the survey inquired about the influences that led to incarceration. Respondents totaled nine, and three claimed they came from a single-mother household. Four selected there was no father figure; three of the men lost interest in school, and the environment of people on a negative path influenced them. The data in table six of this report aligns with the testimonials and responses of all respondents. It is usually a part of the profile and development of criminal life. It is an environment.

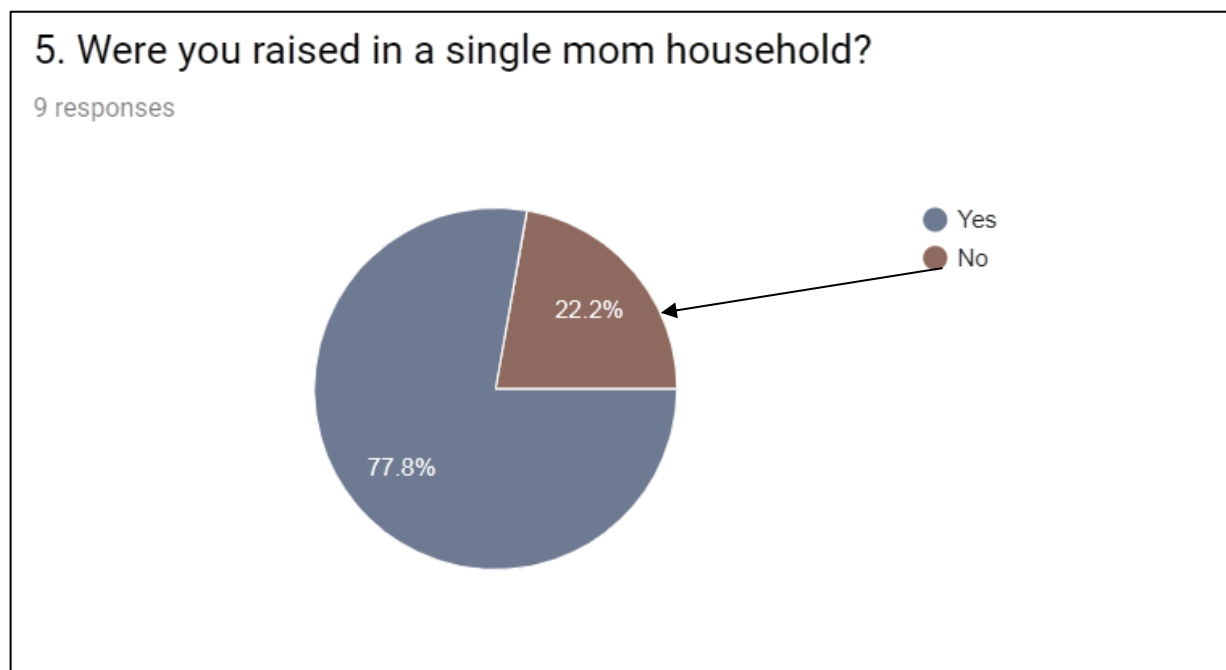


Figure 6. Percentage of respondents raised by a single mother

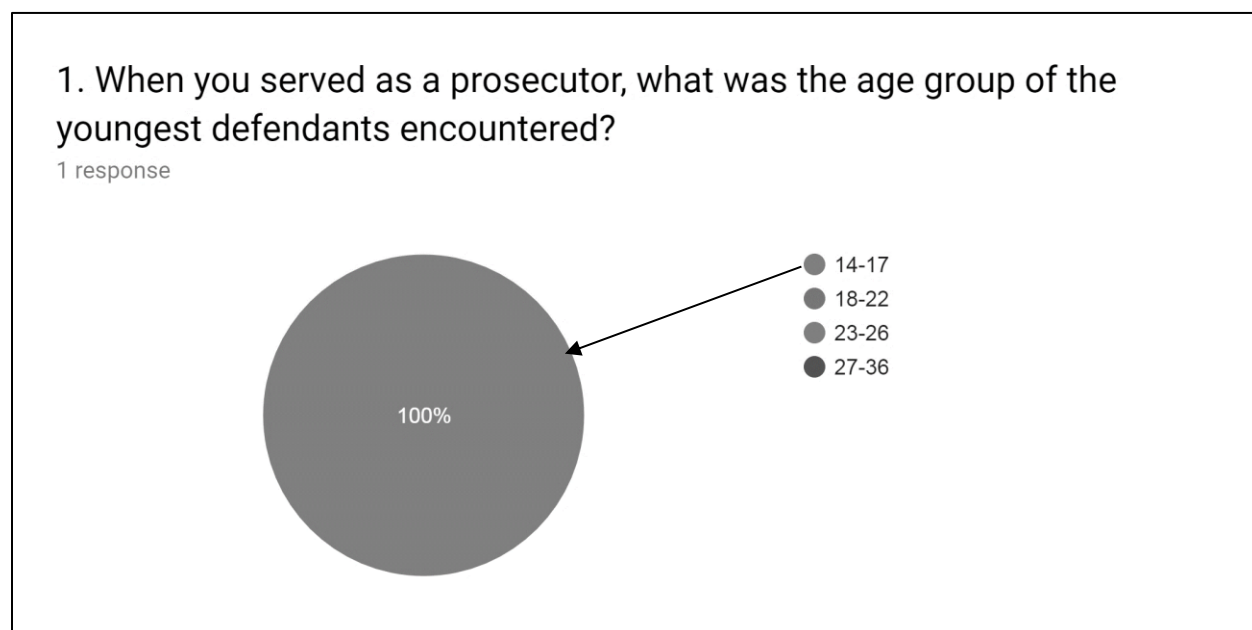


Figure 7. JSP001 asserted that the youngest group of defendants are 14-17 years old.

The Justice system plays the lead role and effects the outcome in trials; therefore, the question construction probe the assertions of Barbara Pierson's research on at-risk Black youth.

Jaya Davis and Jon R. Sorensen wrote the article, "Disproportionate Minority Confinement of Juveniles: A National Examination of Black-White Disparity in Placements" in Journal no. 49 of *Crime & Delinquency*, published on March 4, 2010. This Journal addresses a concern that has been escalating since 1960, which is the disproportionate minority confinement (DMC) in the juvenile justice system.¹⁴⁰

The information shows the developmental pattern of hardening toward a life of crime emerge, as more sources factor into the picture. The Johari factor yields clarity.

The researcher did not press the respondents on any question. Their trust m earned, and that takes time. The meeting with the research insider, EO003, was at a Hooters bar. According to the chart above, these men missed their father most in grade school and middle school. For Mueller, culture is fluid and everchanging, and he postulated the following: "If we are to engage our children with the truths of the gospel effectively, we must step up into their world, lift the lid, and look carefully at the unique and ever-changing mix of cultural elements they "swim" in."¹⁴¹ It is plausible that this is a four-decade problem in the Black community. Reporting from a 2000 Census on the Black family, Roderick Burton wrote, "About 53 percent of Blacks children come from single-parent households with 48 percent living with their mother and a paltry 5 percent living with their father."¹⁴² The research posits it will take both White and African Americans to change the course. Eradicating recidivism among young African American men is the spiritual,

¹⁴⁰ Barbara Pierson, "How Church Commitment to at-risk Black Male Youth Helps Prevent them from being Incarcerated at Percentage Rates Higher than Other Races" (D. Min Thesis, Liberty Theological Seminary, 2015), 17.

¹⁴¹Walt Mueller, "Stirring the Cultural Soup," *Journal for Baptist Theology & Ministry* 13, no. 1, (2016): 26, accessed March 12, 2017, <http://ezproxy.liberty.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLAn3846758&site=ehost-live&scope=site>.

¹⁴² Roderick Burton, *The Moral State of Black America*. (Altamonte Springs: Advantage Books, 2004).39.

psychological, and physical experience of incarceration overcome by the gospel, socialization into the community, informed by the historical philosophies of retribution, punishment, race, economics, and sentencing law.

Bail bondsmen's insight on young adult crime parallels what the justice system prosecutor of the same community suggested about the factors of criminal development. Questions seven and eight of the justice system bail bondsmen elicited information on the age of and path to entry into the courts' system.

- Question seven

How do families contribute to their children's advancement in criminal activity?

The two respondents' companies reported differently.

BB001, asserted, "Many defendants I encounter have family members that have criminal records."¹⁴³ In contrast, BB002 cited, "Lack of structure, poor education, no vision for the family."¹⁴⁴

- Question eight

Explain the developmental pattern of repeat offenders. Where do they go wrong?

BB001 postulated, "Lack of education, lack of job opportunities, lack of training programs."¹⁴⁵

BB002 gave a more detailed response on the same community, and asserted, "Poor education of the under privilege does not provide them the proper tools to make rewarding decisions to better themselves! Unfortunately, the tools they need are not readily available to them."¹⁴⁶

¹⁴³ (BB001)

¹⁴⁴ (BB002)

¹⁴⁵ (BB001)

¹⁴⁶ (BB002)

Formative Assessment of Childhood Narrative

The formative assessment of the evaluation group is that the lack of a two-parent home causes incarceration. The researcher sees the aligning of facts with the assertion of Smith and Hattery's reporting on the Prison Industrial Complex as the "consequent bleeding of capital--specifically financial, human, social and political--from the men themselves, their families, and the African American community at large."¹⁴⁷ For instance, when the young black male becomes incarcerated, the families lose a wage earner. The research now transitions to the institutional experience of the incarcerated. Their narratives explain how they made it through tough times inside. The questions intent purposely elicited institutional effects on the men.

Evaluation of the Impact of Mass Incarceration

The impact of mass incarceration manifests in several categories of African American males' life. One of the claims of the thesis emerged from theoretical research; satisfaction of the spiritual need is the primary factor among the successful ex-offenders. David Feddes alerts Christian culture to some conversion rates concerning African Americans in Islam. He asserted that black prisoners convert to Islam at a rate faster than any other demographic group in the United States. "The most fertile ground for black recruitment of young black men is the American prison system."¹⁴⁸ For example, EO003 expressed that the primary factor in achieving success in post-incarceration is the relationship with God. Respondents made it with Christ or

¹⁴⁷ Earl Smith and Angela. Hattery, "African American Men and the Prison Industrial Complex." *Western Journal of Black Studies* 34, no. 4 (Winter 2010): 3394-395, accessed 1 March 2019, <http://ezproxy.liberty.edu/login?url//search-proquest-com.ezproxy.liberty.edu/docview/1034685411?accountid=12085>

¹⁴⁸ David J. Feddes, "Islam among African American prisoners," *Missiology* 36, no. 4 (October 2008), Accessed April 7, 2016, <https://journals-sagepub-com.ezproxy.liberty.edu/doi/10.1177/009182960803600408>

The Nation of Islam. From here, the previous research reminds the reader of the physical and psychological impact of mass incarceration.

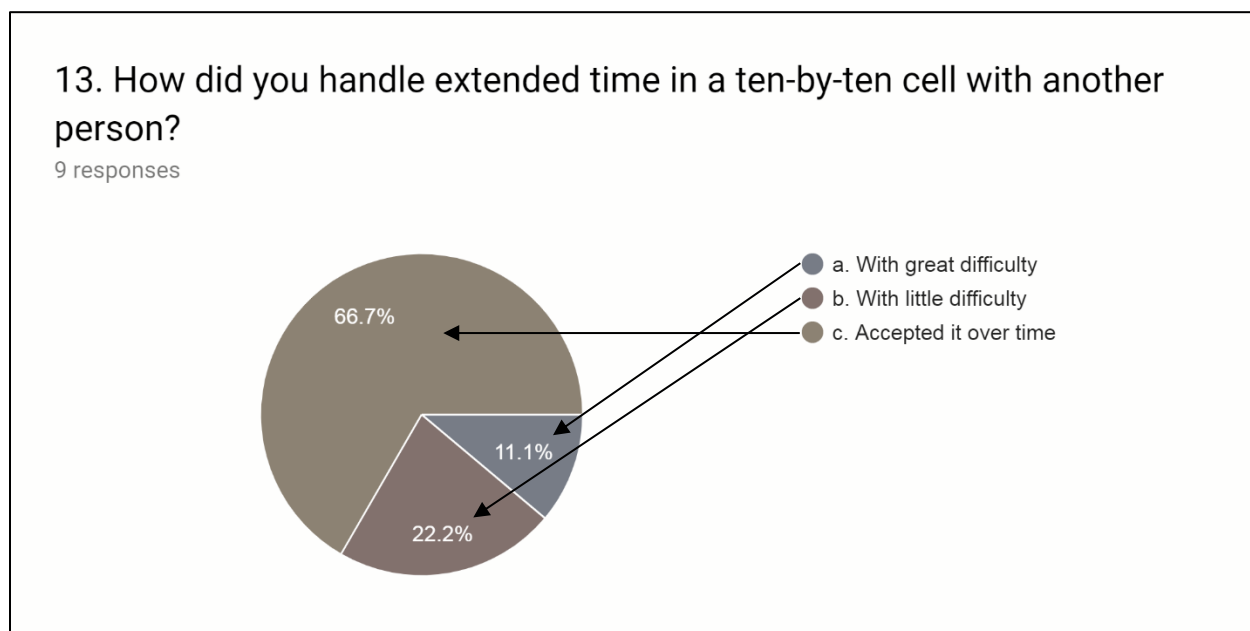


Figure 8. Ex-offender's adjustment to confinement.

The category of spirituality emerged as the during and post-incarceration trait among successful ex-offenders. Six of the nine respondents admitted they accepted the confines of prison over time. The insider interview with EO003 revealed that his spiritual foundation was the main thing that kept him going. The following question elicited the term of the ex-offender's longest sentence. This section considered comments of the formerly incarcerated, justice system professionals, and the bail bondsman.

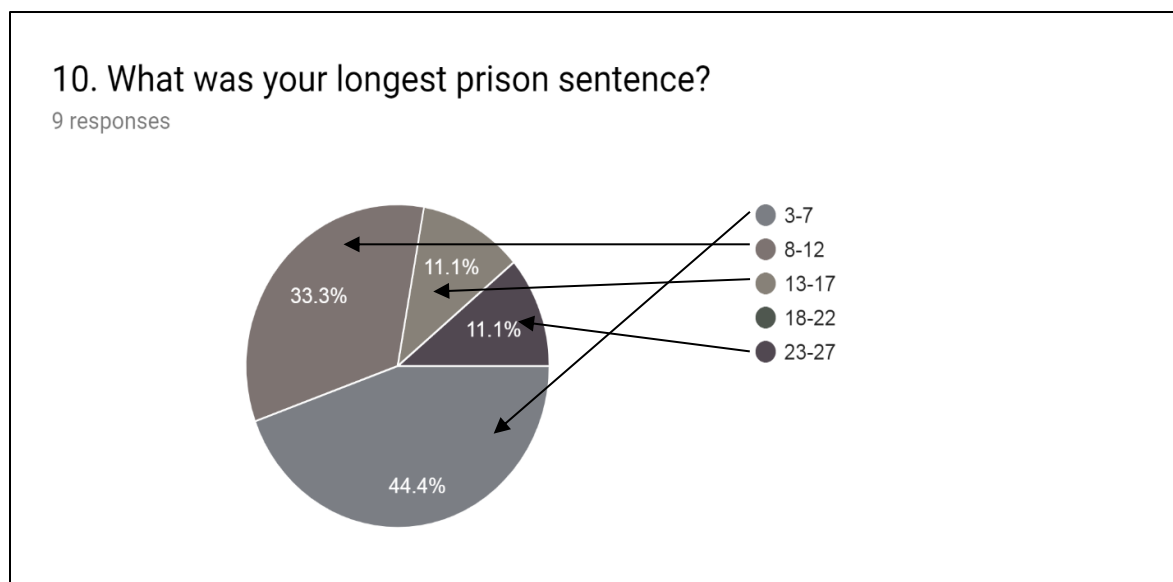


Figure 9. Length of Respondent Sentences

EO003 is the repatriated citizen with the most extended term served among the respondents. His release in 2016, came after serving nineteen years of a twenty-seven years sentence, the residual forgiven under the President Obama referendum. In 2019, the law restored the personal right to vote. The narrative responses to personal motivation are phenomenal.

Anthony Berry asked:

- Question three

How did you motivate yourself when the chips were down?

EO003 replied,

I am speaking for myself; every day, I would speak affirmations over myself. I would tell my family I am coming home on my birthday and wholeheartedly believe it. That is what the Scripture says. However, if you walk in your truth, and you believe wholeheartedly, God will manifest it. I used my son as part of my inspiration because I kept saying to myself, what can I teach my son, the same thing that I have been through, what can I teach him? I must find a different avenue to help him get to where he needs to be.¹⁴⁹

¹⁴⁹ (EO003 2019)

Because this respondent emerged as the most successful in the research, his story yielded ample data for Atlasti Software. Subsequently, coding best fits the progression of thoughts on God.

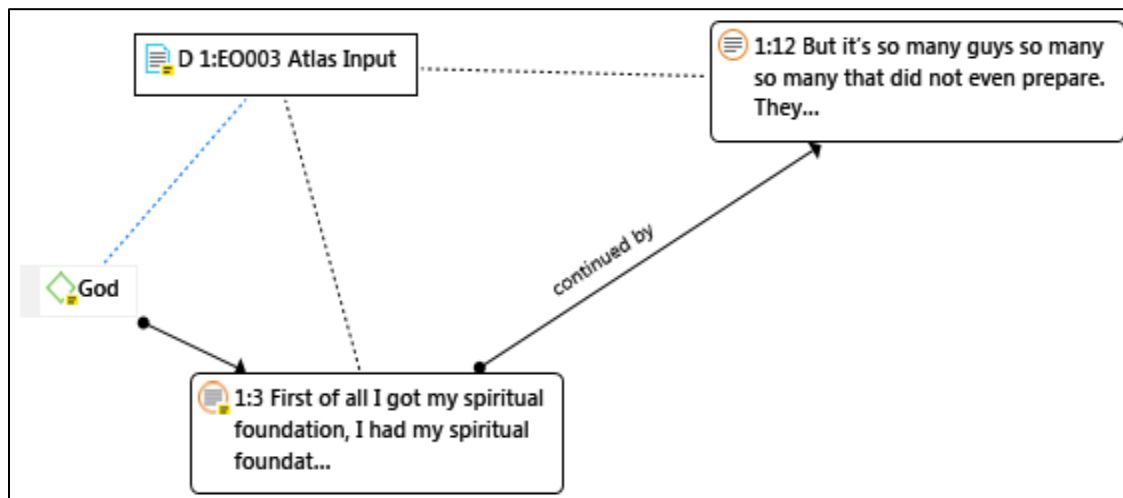


Figure 10. Atlasti, the thought progression of EO003.

EO003 overcame 19 years in federal prison. He is a computer programmer. He has avoided the issues that cause recidivism. The prison chaplains of the research described events that cause setbacks.

- Question two

If there is one indicator for black men's propensity to return to prison upon release, what would that be? For example, what role does drug addiction, homelessness, unemployability, or mental illness play in the recidivism rates?

JSC001 wrote,

Lack of positive support in the community is the number one indicator for returning to prison. If the family and the community shun the returning citizen, he is more likely to return to those who contributed to his crimes (gang members, friends with negative influences). However, if the returning citizen has the positive support of family, friends, and church, he is empowered to make different choices.¹⁵⁰

¹⁵⁰ (JSC001)

JSC002 wrote,

"Homelessness has been large from what I have seen. They will return simply to have a place to stay. Drugs will be the way that they cope with that homelessness, and that will increase their chances of returning."¹⁵¹

EO003, connected with Christ on the inside of a prison; he prepared himself mentally with education and faith; he had a supportive mother and girlfriend awaiting his return; he was Microsoft Office Systems certified when he entered the free world, and after nineteen years of incarceration he spoke the technological language of the 21st century. There are plausibly many more details behind this respondent's success; however, there is ample information in this testimonial to answer the research question. Additionally, the previous assertion of the bail bondmen who believe young defendants understand the justice system is not in agreement with EO003.

In fact, during the interview with EO009, the respondent asked about the background of the validating justice system professionals listed as a bail bondsman. He had been under a Christian ministry with a formerly incarcerated pastor and the bail bondsman. EO009 asserted the men I enquired of are green, meaning no knowledge of how things work on the inside.¹⁵² EO009 served nine years in federal prison and has been free for twenty-five years. The most up to date information for North Carolina will clarify the correct perspectives among all respondents.

¹⁵¹ (JSC002, 2019)

¹⁵² (EO009 2019)

Table 5. Is the report on the 2017 data of the North Carolina incarceration rates, and it gives a telling progression of what the persistence of incarceration is among African Americans males is starting at age thirteen and finally declining in the mid-thirties.

Table 5. Demographics of NC Prison Population on June 30, 2017.¹⁵³

Age Category	Female			Male			Total	
	White	Black	Other	White	Black	Other		
13-18	2	6	3	30	212	20	273	(1%)
19-21	42	35	4	279	894	118	1,372	(4%)
22-25	164	93	19	959	2171	294	3,700	(10%)
26-30	383	121	29	1941	3060	451	5,985	(16%)
31-35	413	121	26	2032	2646	532	5,770	(15%)
36-40	310	111	22	1919	2592	482	5,436	(15%)
41-45	218	90	14	1502	2012	335	4,171	(11%)
46-50	204	92	8	1459	1872	241	3,876	(10%)
51-55	130	75	8	1114	1568	157	3,052	(8%)
56-60	72	29	4	808	976	86	1,975	(5%)
61-65	25	23	4	451	483	46	1,032	(3%)
66-70	14	7	0	266	223	22	532	(1%)
71+	14	0	1	192	99	7	313	(1%)
Total	1,991	803	142	12,952	18,808	2,791	37,487	
(%)	(5%)	(2%)	(0%)	(35%)	(50%)	(7%)		

The table reveals that African Americans who enter the tumultuous system of crime and sentencing removes, destroys family life, and represents twenty-four years of their life if they do not submit to intervention. A stint with the justice system can last until the age of thirty-seven. In an interview with the Program Director, Edwin Valentino Harris, of the Peace Program of the Boston Massachusetts Jail, he asserted, "it is at age 35 that men begin to reckon with the reality of necessary change. He said, at the age of 37, if they still have not figured it out, it is because of drugs or they are lost."¹⁵⁴ Harris is a former prisoner himself and now has a college degree, a

¹⁵³ Eric A. Hooks, Fiscal Year 2016-2017 Annual Statistical Report
<https://randp.doc.state.nc.us/pubdocs/0007081.PDF081.PDF>

¹⁵⁴ Edwin V. Harris, interview by Anthony M. Berry, Greensboro, North Carolina, 24, 2019.

patrol car, connections with MIT's Prison Education Program, and is having success. In the country of Norway, a drastic measure is in place with education and prison. They decided to bring the Department of Education into the prison and solve the problem of rehabilitation in one decisive step. Their team that research the solution for the Norway prison decided that they had to change the way they processed and followed up in ministry in post-incarceration. The process begins when the individual enters incarceration. "In their view, follow-up and resocialization must be planned coherently and systematically from the start of the sentence and continue after release until the ex-offender once again has found his place in society."¹⁵⁵ EO009, was twenty-eight years old when released from federal prison. His method of survival inside and out for the past twenty-five years is staid.

Anthony Berry asked:

- Question three

How did you motivate yourself when the chips were down?

EO009 replied,¹⁵⁶

Well, you know I got into the word of God, you know when I was locked up and telling guys how I used to be. More and more, I was dealing with the guys that were locked up, the believers, and they always kept me on the right path. I was a type I would take no mess. I wanted to fight all the time, and in my family, we were not close.¹⁵⁷

Incidentally, the research has made a comparison with ex-offenders EO003 and EO009, who are the studies' longest sentence serving and the most extended release, respectively. Both men returned to freedom with their appropriate skill set. EO003 arrived in the age of technological

¹⁵⁵ Langelid Torfinn, "The Sharing of Responsibility in the Rehabilitation of Prisoners in Norway: The Import-Model in Theory & Practice," *Journal of Correctional Education*, Vol. 50, No. 2, (1999), 59. accessed November 23, 2018, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1308694646?accountid=12085>

¹⁵⁷ (EO009 2019)

advances with Microsoft Office Management certifications, and EO009 arrived twenty-five years ago and has since become a flourishing barber. There is a clear picture that emerged among the respondents concerning either pure Christian religion, Nation of Islam teaching, or the combination of both.

Anthony Berry asked

- Question three

How did you motivate yourself when the chips were down?

EO007 replied,

I study different philosophies of Islam; I devoted a lot of that to the Nation of Islam, the Hon. Minister Louis Farrakhan, by watching videos and studying literature that the Hon. Elijah Mohammed had left for the minister to practice and push to us.¹⁵⁸

The Exit Strategy of the Incarcerated

There were several questions in the research with the design of eliciting the strategy of the men to exit prison never to return. The author was interested in the men that focused on being physically free, psychologically free, spiritually free, or any combination of the three.

Table 6. Exit Strategy of the Incarcerated

Tell me about your re-entry strategy to the free world. Please check all that apply.	
Respondent ranked selections	The nine respondents chose more than one item. Codes =BR
3	Saved money
4	Prepared to fix or establish personal credit
3	Embraced Christianity
2	Embraced Islam
1	Chose an alternative religion
2	Connected with a ministry
5	Planned to never return to prison
4	Stayed connected to a family during incarceration
4	Used prayer and meditation to replace anger

¹⁵⁸ (EO007 2019)

0	Created a calendar with specific goals
3	Prepared to get a driver's license
3	Remained ready to secure the right to vote
6	Researched the type of jobs and the required training to be successful
2	Connected with a mentor
1	Participated in a self-evaluation test
4	Considered potential struggles with relationships after incarceration
4	Prioritized completing work retraining during incarceration

In the table above, six respondents listed job search as the number one priority. The collected data resulted in a paradigm shift. The researcher discovered that prisoners get paroled to halfway houses. The researcher called several of these facilities to find respondents, but the administrators advised that these men would take advantage of benevolence.

EO009 shared his experience with the halfway house and the probation officer. Upon release without enough finances, the ex-offender's status is probation, and immediately he has two expenses.

Anthony Berry asked:

- Question five

How do you feel about the probation rules assigned to you?

EO009 replied,

It depends on what type of probation officer you have. Some of them were racist, some of them did the job well, and the authoritarian probation officers are rough sometimes. You might get a good one for some probation officer; Some are not fun to have. Then you must pay for them. They want to put you back in there for any little thing you do.¹⁵⁹

Anthony Berry asked, parolees must pay them?

EO009 said, "yes, your probation officer can keep you out of prison."¹⁶⁰

Anthony said that it is good to know.

¹⁵⁹ (EO009 2019)

¹⁶⁰ Ibid.

EO009 said, "yes, it is a fee, they bill monthly, some of them charge fifty dollars. I do not know what it is now, but when I got out, it was twenty-five dollars to stay on probation."¹⁶¹

Anthony Berry said, so they are like a lawyer that goes and tells the court you are still good?

EO009 said, "yes."¹⁶²

Anthony Berry asked:

- Question six

Do the rules of probation make you feel shame or disrespect your manhood; please give an example?

EO009 replied,

You know I would tell the probation officer do not come looking for me. I will come to you if I owe you any money. I will pay if I do not pay you, you know what to do. I will go back and finish my time inside. That was the type of guy I was at the time, but as I got older and after a long period of time, I changed. I was on parole when I got out, and they told me that I had to pay this for that. I knew right then that my life had changed, and I was a changed person, I was 38 years old then.

The researcher asked another respondent about probation, and he had an adverse reaction to this part of incarceration.

- Question six,

Do the rules of probation make you feel shame or disrespect your manhood please give an example?

EO004 replied,

"It was another form of imprisonment, and somewhat it was another sense that I was still incarcerated I was still bound I was still held down I was not really free those held down I do not

¹⁶¹ Ibid.

¹⁶² Ibid.

like probation"¹⁶³ Some of the stories are more elaborate than others. The story of the insider of this research is truly phenomenal. It is the testimonial of EO003 that most helps this research.

Another layer of phenomena emerged when eliciting the rules of probation. After serving nineteen years, all remaining time of the twenty-seven-year term resolved because of President Obama's clemency.

Anthony Berry asked:

- *Question five*

How do you feel about the probation rules assigned to you?

EO003 replied,

"When I put things in perspective, over 60,000 people applied for clemency, and only 1100 got it, and I am one of them."¹⁶⁴

As we began to talk about data (the 2.3 million in prison) that even though they are doing a stat watch, those numbers are not accurate yes, they will say that mass incarceration is an issue. They will say that 85% (inaccurate) is in prison, but they do not tell the reason why. See what happens, these young guys get trapped up in this game that they think is a winnable game, and they catch one guy who knows about three other guys, they will give the first guy three years, and when police catch those other three guys and two out of those three, they give them get ten or more because they want us to try to stand up and not tell. Which in turn, they end up telling him three or four and its domino effect that keeps growing and growing and growing and growing. That is just from one person. I know for a fact that one person that I know told on 86 people, one! To get out of a life sentence. And did it, he beat me home. Sentenced to life in federal prison, life is life. It says deceased on your paper. You must do 85% of your time in federal prison so regardless of how much it is. And God knows the network of guys that I know, on average at least ten years. At most life sentences, I have seen guys with 200 years astronomical numbers. And they say it in months. They said they were going to give me 300 months (you must stand there and calculate it). When the judge told me 322 months, and I have always been pretty good at math, I still could not wrap my mind around what he just said to me.¹⁶⁵

¹⁶³ (EO004 2019)

¹⁶⁴ (EO003 2019)

¹⁶⁵ Ibid.

This testimonial alludes to a shadowy methodology practiced by the system of justice, and if valid, further exacerbates the prison problem. The time served by the men of the research range was between three to nineteen years of incarceration. EO003 and EO007 asserted that there is something wrong with them and the other respondents in terms of psychological standing.

EO007 shared his insight on PTSD with the research in the following statement.

They are trying to make it, but they want to resort back to their old ways, and people will say that they are ignorant or whatever, but they are not. This suffering is from what I told you about. It is the same as a soldier because regardless of what someone outside looking in wants to admit, an individual that goes to prison is the same as an individual that is out there in a war. He has gone away from real society, and he must induce accounts of the time, meal preparation, the visits, and the whole nine.¹⁶⁶

Three sources enlighten the reader on post-traumatic stress disorder. The event of incarceration is considered a crisis. According to Floyd, Kanel stated, there are three parts to a crisis; first, the precipitating event, next, perception of the event that causes subjective distress, subsequently, the failure of a person's coping methods causing the loss of normal functionality than before the event.¹⁶⁷ Here is the result of incarceration.

Johnson and Johnson describe the phases of PTSD. A theme among the respondents is that they want pastors to get to know them and not to judge them. Getting to know them will require understanding that an incarceration is a traumatic event. The Johnson's asserted the intrusive phase of PTSD points to thoughts coming into the mind of the person, and it is beyond their control.¹⁶⁸

¹⁶⁶ (EO007 2019)

¹⁶⁷ Scott Floyd, *Crisis Counseling A Guide for Pastors and Professionals*, (Grand Rapids: Kregel Publications, 2008), 26.

¹⁶⁸ W. Brad Johnson and William L. Johnson, *The Minister's Guide to Psychological Disorders and Treatments*, (New York: Routledge Publishing, 2014), 91.

Finally, comprehension that the rejection that of ex-offenders, as reported in this research, is a product of ignorance. Wright affirmed that Jesus' method of ministry was accepting people where they are. In his book *Crisis and Trauma Counseling, What to do and Say when it Matters Most!* Wright discussed Jesus' ministry in terms of accepting responsibility for getting well. Wright wrote of the encounter of Jesus with the man at the pool of Bethesda "by asking, "do you want to get well?"¹⁶⁹ (Jn 5:6), Jesus wanted the man to take responsibility for whether to remain sick to be made well. The writer is a PTSD patient of multiple wars in the Armed Forces. From here, the research examines return data from pastors in ministry at the current time and place their data under the spotlight along with ex-offenders. Questions were written for pastors to inquire whether they had some strategy or purposeful ministry toward defeating recidivism. They underwent evaluation for the evangelistic focus of ministry through inquiry of the usage of *Matthew* 28:19-20; 22:34-40; and 25:31-46. The most vital needs for repatriates are below.

¹⁶⁹ Norman Wright, *The Complete Guide to Crisis and Trauma Counseling: What to Do and Say When it Matters Most*, (Minneapolis: Bethany House, 2011), 20.

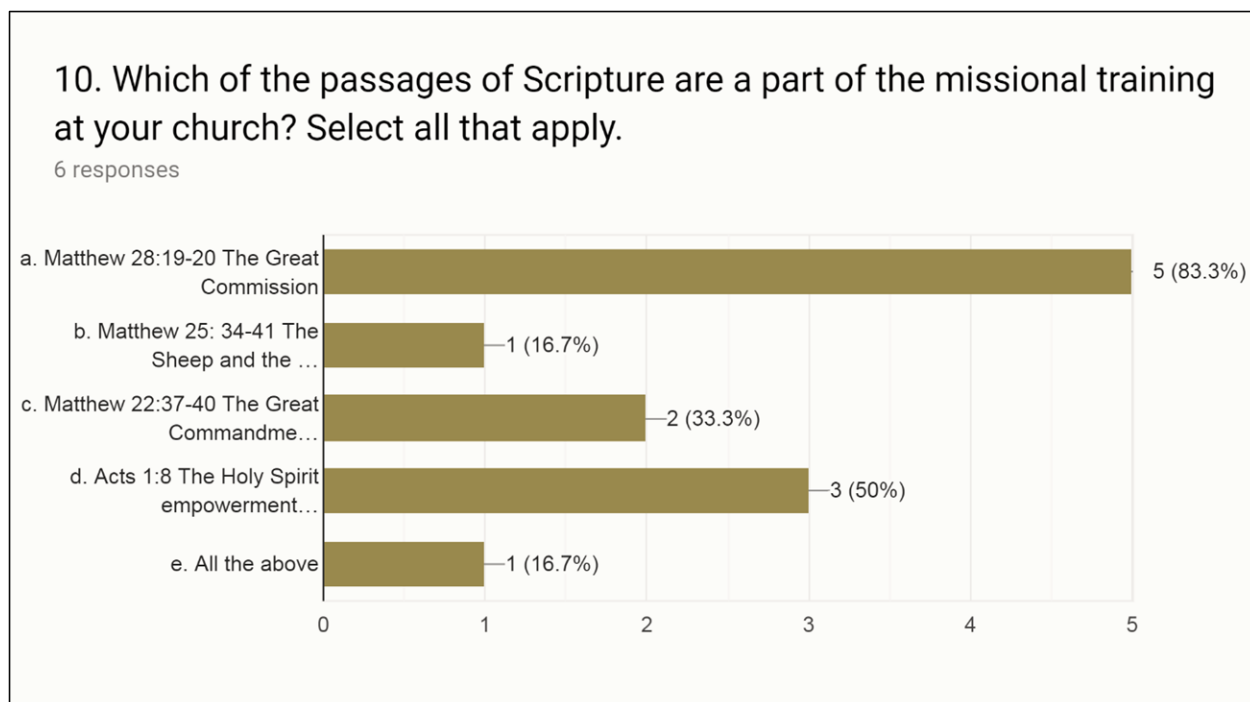


Figure 11. Churches use of Scripture in Missions

Only one pastor acknowledge the text from *Matthew 25* as a component of training for the mission team of the church. Three pastors acknowledged the importance of the empowerment of the Holy Spirit. The researcher can inform the missions team that some churches intentionally function based on the Great Commission (*Mt* 28:19-20) and the Great Commandment (*Mt* 22:34-40) and are successful in doing so. Another lesson learned from figure 11 is not all churches are acquainted with the ministry of the Holy Spirit.

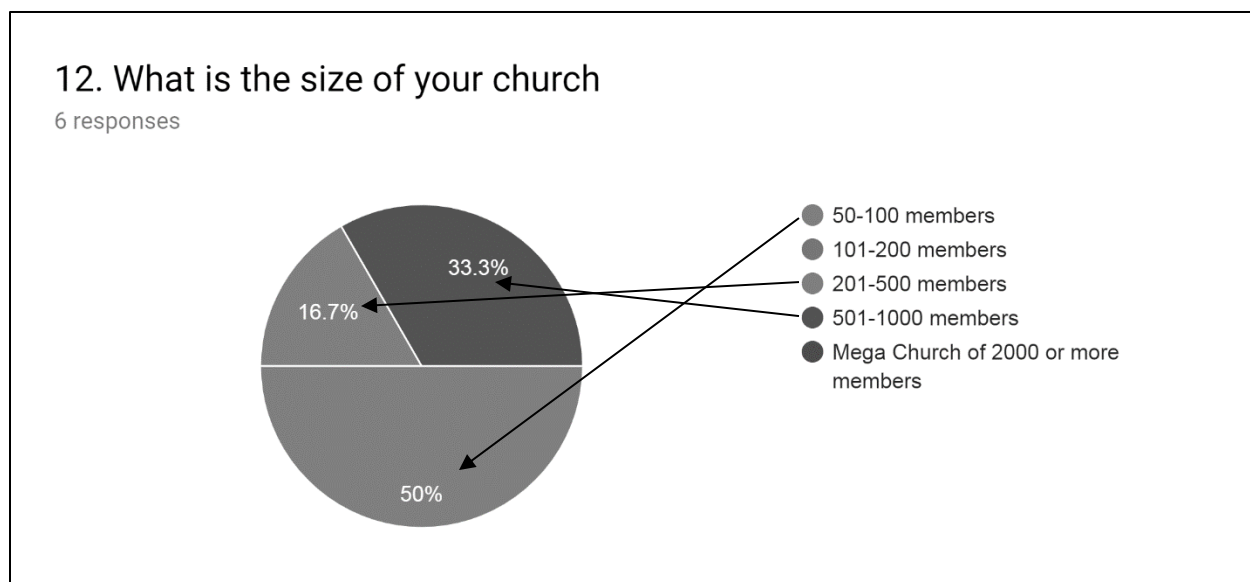


Figure 12. The size of churches in the research.

Next, the researchers examined data on the size of congregations to understand whether numerical membership correlated with an active ministry. In figure 12, the study revealed three of the churches had 100 or fewer members, one was at 201-500 members, and two churches identified as 500-1000 members. Analyzing the data on a micro level, a 50-100-member church claimed one to five members rose to the rank of the leader in the congregation. One of the 500-1000 member churches claimed no offender was in leadership. One pastor based in a large city in North Carolina claimed ten or more ex-offenders that have risen through the ranks of leadership in the church. It is one of the 50-100 member churches. The pastor was part of a church plant in Berlin, Germany, with this writer thirty years ago. The church is still there to this day. One of the differences in the approach to the fruitful North Carolina ministry is that it is intentional evangelism. The next researcher must work to further investigation of this discrepancy. Analyzing questions five and six summary charts for pastors and evangelism teams caused a contradiction to emerge. Churches believed they were ready to welcome ex-offenders, while at

the same time, they desired training if offered. Parachurch operations in the same region feel that churches have traditionally not welcomed repatriating citizens.

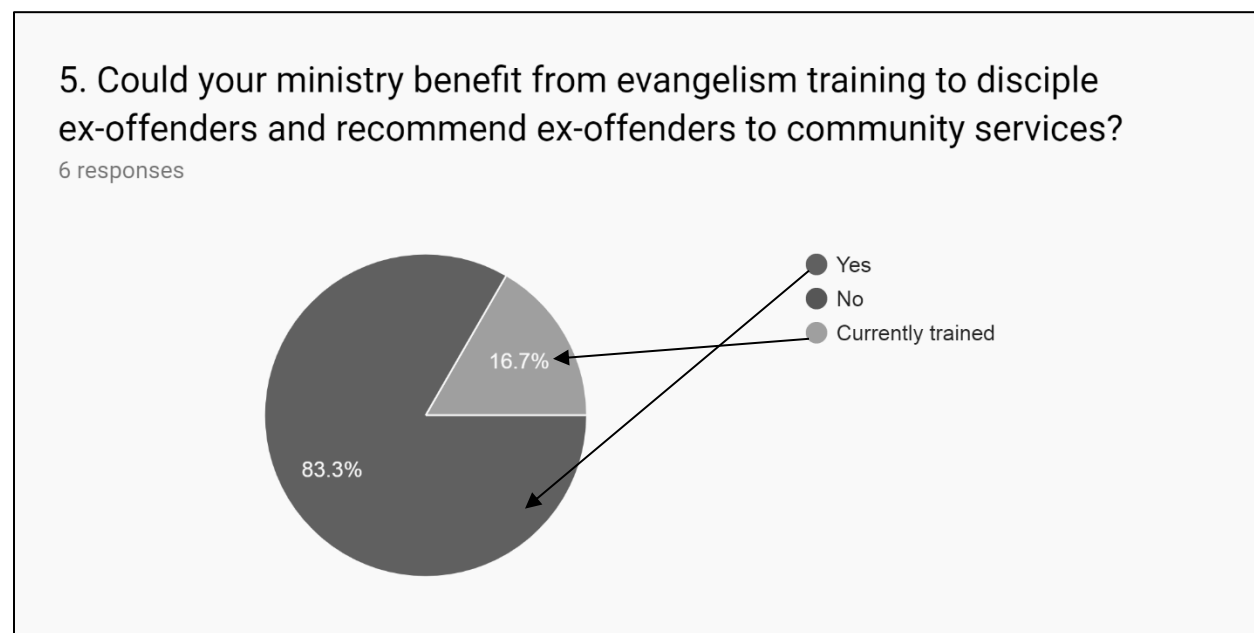


Figure 13. Churches Self-Identified for Evangelism Training

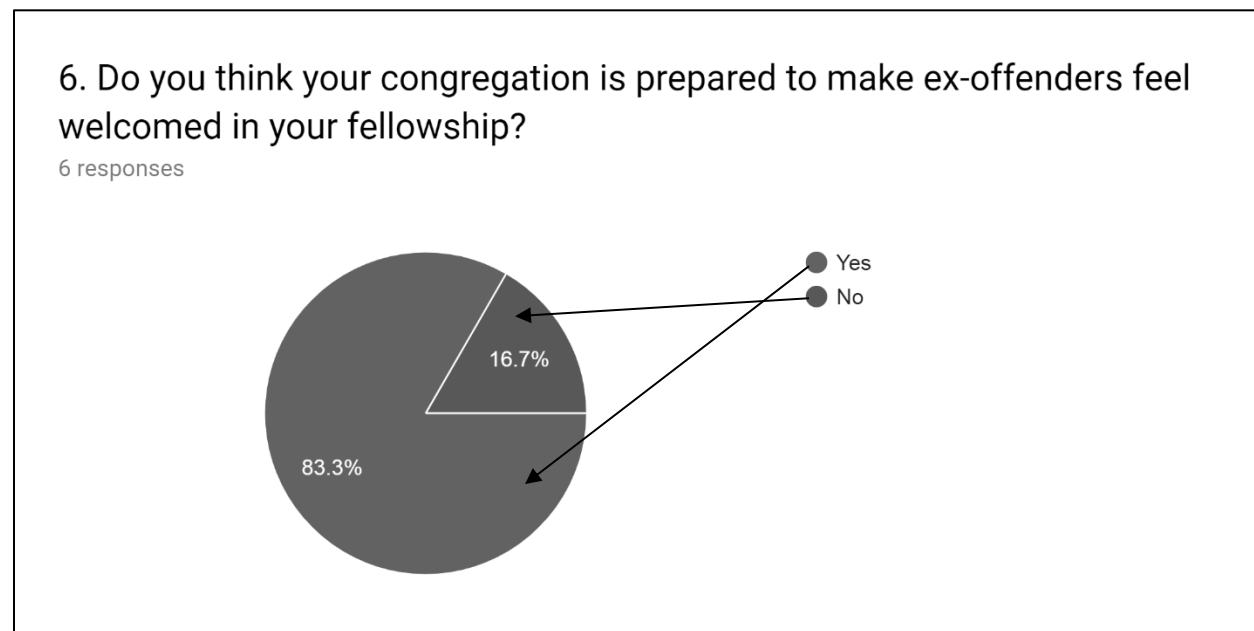


Figure 14. Church preparedness to welcome ex-offenders.

The next researcher can verify whether the pastors associate readiness for everyone who comes through the doors of the church includes ex-offenders. The researcher's church is caring and generous within its means. However, each church must realize when to elevate returning citizens' needs to community stakeholders with missions and finances to resolve the issues of ex-offenders finding their way to a stable place in the community.

Narratives of the Ex-offenders to the Church

The final questions from the researcher address the church in the eyes of the ex-offender. It is cross validated by the responses from a community stakeholder known as Urban Ministries, which is the largest resource for people in distress of this community. The cross-analysis will lead to the conclusion and summative assessment of the research tool. To this point, the phenomenological component of the responses has been robust. The Atlasti software was limited; however, it was instrumental in intelligently shaping the childhood and mother to son relationship.

- Question seven

Anthony Berry asked:

What do you most need from the church and community stakeholders that will help you take steps to never return to jail or prison?

EO007 replied,

Be more attentive to the individual and his needs and somehow be able to establish a pipeline some job enforcement with that individual to go through the church and seek employment. If you do not mind, Rev. Berry, lock my number in, and I will lock your telephone number in. If you need any help after our conversation, feel free to call me. Because this is a serious matter. I saw your primary EO003 had posted your inquiry on Facebook, and when I saw it yesterday evening, I called him and asked what I needed to do because it was so heavy on my heart and my mind, because I am in contact with guys that are on the street now. To give you a little more of my personal business, I graduated in the early 90s, and as of 94 to all away when I finally came home in 2014, I had been off and on in the penile system since 1994. I would like to come down to Greensboro

when I get off federal probation the next couple of weeks and be a part of any meetings that you hold on this matter and give my input. Today when I leave here, that I am going to run across a friend who did ten years of federal time, which has become a pillar of the community helping children. He is now in the Chamber of Commerce.¹⁷⁰

The respondents understand they are the ones best suited for the work of ministry to the incarcerated.

EO007 desires to stay in contact and form a ministry, much like the vision of EO003 already does. EO003 asserted that he could walk into the visiting room of a jail or prison and reach young defendants because he knows what they are going through. The researcher learned that when the church disciples ex-offenders, they assist as successful ex-offenders on the mission teams to the City Center Park. It is a great idea to include them in men's ministry where they can learn the word of God and get in-depth teaching and further deliverance of their soul.

The Results of the Research

The results of this research approached repatriating citizens from a nebulous perspective and learned about their lived experiences. The baseline information in other studies started with subjects from institutions. Because of what the various projects sought in findings for the shift they researched in their local context. This project considered the numerical advantage of more subjective thoughts converging on the same issue as an added value to this project. The results of studying these men proved beneficial to the current ministry context of the Bag Hunger Mission at the writer's church. Before the intervention, the mission group had no training on the purpose of the Great Commission (*Mt 28:19-20*) and the Great Commandment (*Mt 22: 34-40*) to provide purpose, direction, and motivation to the hard work of feeding the hungry. Subsequently, the exploitation of every element of the research instrument, to include the survey's, the highly valued personal interviews, and the responses from the validating subject interviews with justice system professionals, pastors, and community stakeholders. Combined with the theoretical research, the projected illuminated why men are drawn into the criminal justice system beginning in their youth.

¹⁷⁰ (EO007 2019)

This study gave rise to eleven emerging categories.

Emerging Category	Starting Knowledge Base	Post Research Change or Growth
Spiritual	Theological	Eight of ten respondents had faith in God
Psychological	Theoretical; sources from Weathers Dissertation	The project inside and EO007 asserted all incarcerated have some form of PTSD
Physical	Research question results;	One of nine had little difficulty with incarceration
Socialization into community	Witnessing is dormant	Institutions are in place the body of Christ needs improvement
Philosophies of Retribution	Theoretically Informed	100 percent growth because of interviews nine of nine now understand the harsh reality of prison
Punishment	Theoretical research cited an imbalance justice system	Justice system professionals agree on the unjust judicial process
Race	The stark incarceration rate among black males	From the interview remarks of EO003, it is worse than we read in statistics
Economics	The poor are the primary incarcerated among people; Corporations exploit prison labor	Prisoners are exploited inside the system with low wages and lack social networks in post-incarceration EO003,004,007
Sentencing Law	Mandatory minimum sentence and poorly managed probation crisis	It is the catalyst to overcrowding
The Most Vital Need of the Ex-offender	Relied on insider EO003	Job, Emotional Anxiety, Mentor
What makes the Men Successful	Theoretical Only	Discovered Christ in them the hope of glory is the factor that keeps them going

The Ebenezer Baptist Church underwent a healthy church assessment before this research project and received a score of 4.5 on the scale of zero to five on Gene Getz *Measure of the Healthy Church: How God Define Greatness in a Church*. Growth occurred in principle four. The project purpose answered, how can the church build an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? The production and application of the booklet relocation and Re-entry moved the

church score on principle four from a score of 3.8 to 4.5. Note that one respondent, EO004, attended the August 2019 church revival as a result of fieldwork.

PRINCIPLE 4—When measuring a church, we must look at the degree to which these three vital experiences are balanced learning the Word of God, fellowshiping with God and one another, and witnessing to the unsaved world. Question: To what extent are the people in our church experiencing the three vital experiences?¹⁷¹

The researcher set the goal to become a five-point evangelism team; however, the goal needs enough field time and the application of a 120-day discipleship course to complete the goal. The intervention tool Relocation and Re-entry booklet represent growth toward the five of five scores on principle four on measuring corporate worship.

Table 7. Baseline Measure of the Healthy Church: How God Defines Greatness in the Church

Little		Some		Much	
1	2	3	3.8 4	5	

Table 8. Growth Measure of the Healthy Church: How God Define Greatness in a Church.

Little		Some		Much	
1	2	3	4	4.5	5

The respondents underwent the nineteen-question survey before interviews; the feedback on questions three through nineteen are coded in Table 9. and listed and demonstrated below.

Table 9. Ex-offender question codes before, during, and post-incarceration.

Pre- incarceration code = PI	During incarceration = DI	Post-incarceration = POI
Questions 5,6,7,9,16	Questions 3, 12, 13, 14, 15	Questions 4, 8, 10, 11,17, 18,19

¹⁷¹ Gene A. Getz, *The Measure of a Healthy Church: How God Defines Greatness in a Church*, Moody Publishers, Location 2854 Kindle.

3. . What were your most vital needs when you faced re-entry? Check all that apply. **(DI)**

- | | |
|---------------------------------|------------------------------|
| a. A mentor | f. Addiction support |
| b. Housing | g. A religious organization |
| c. Job | h. Family and friend support |
| d. Medical help | i. Bible study for men |
| e. Emotional or anxiety support | j. An ID card |

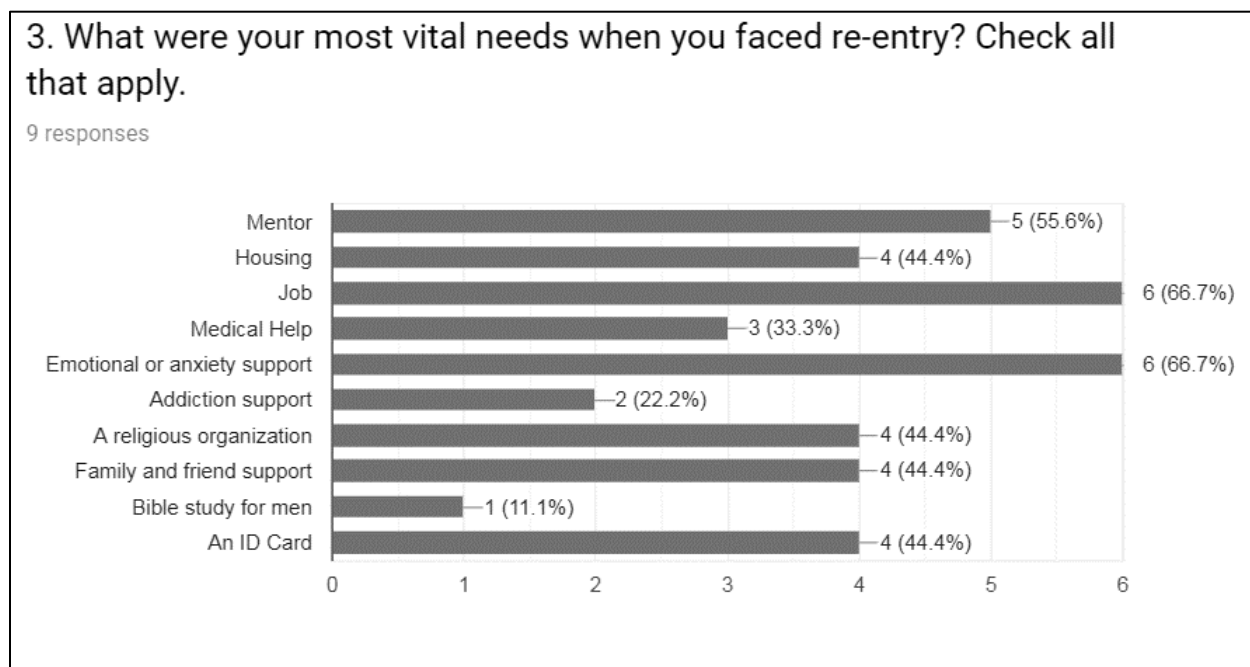


Figure 15. The most vital needs

4. Have you forgiven yourself for your past? **(POI)**

- Yes
- No

5. Were you raised in a single mom household? **(PI)**

- Yes
- No

6. At what age did you begin to miss the father figure in your life? **(PI)**

- 7-12
- 13-17
- 18-22
- Not at all

7. Choose the situations that most influenced your path to incarceration. Check all that apply. **(PI)**

- a. A single mother raised you, and drugs were part of the environment.
- b. There was no father figure in the home.
- c. You lost interest in the education system
- d. You were influenced by the environment and people on a negative path.
- e. You progressed from minor offenses to major crimes.
- f. You had un-managed anger.

8. Do you feel you underestimated the justice system? **(POI)**

- a. Yes
- b. No

9. Were you a good student in high school? **(PI)**

- a. Yes
- b. No

10. What was your longest prison sentence? **(POI)**

- a. 3-7
- b. 8-12
- c. 13-17
- d. 18-22
- e. 23-27

11. Was your final incarceration in federal prison, state penitentiary, or county jail? **(POI)**

- a. Federal Prison
- b. State penitentiary
- c. County Jail

12. Were you well connected to family and the outside world? **(DI)**

- a. Yes
- b. No

13. How did you handle extended time in a ten-by-ten cell with another person? **(DI)**

- a. With great difficulty
- b. With little difficulty
- c. Accepted it over time

14. Did you find it necessary to prioritize spiritual beliefs while incarcerated? **(DI)**

- a. Yes
- b. No

15. Tell me about your re-entry strategy to the free world. Please check all that apply. **(DI)**

- a. Saved money
 - b. Prepared to fix or establish personal credit
 - c. Embraced Christianity
 - d. Embraced Islam
 - e. Chose an alternative religion
 - f. Connected with a ministry
 - g. Planned to never return to prison
 - h. Stayed connected to a family during incarceration
 - i. Used prayer and meditation to replace anger
 - j. Created a calendar with specific goals
 - k. Prepared to get a driver's license
 - l. Remained ready to secure the right to vote
 - m. Researched the type of jobs and the required training to be successful
 - n. Connected with a mentor
 - o. Participated in a self-evaluation test
 - p. Considered potential struggles with relationships after incarceration
 - q. Prioritized completing work retraining during incarceration
16. What was the category of crime that led to incarceration (optional)? **(POI)**
- a. Drug traffic or sale
 - b. Drug Possession
 - c. Parole violation
 - d. Other
17. Do you currently struggle with drugs and alcohol? **(POI)**
- a. Yes
 - b. No
18. How would you rate your mental health? Check all that apply. **(POI)**
- a. Need help with mental health
 - b. Willing to receive counseling
 - c. No problems with mental health
 - d. Will not require mental health assistance
19. Are you willing to attend regular counseling if offered or managed through an assigned accountability partner? **(POI)**
- a. Yes
 - b. No

Conclusion

The results of this study encourage this writer to conclude the thesis is confirmed but leaves the gap of leadership to change recidivism on a local, then regional, and finally a national scale. The successful ex-offenders emerged as the most logical ministry leaders for returning citizens and prison ministry. They replicate soldier to soldier PTSD mentors. For example, the rape victim is stronger than a non-rape victim to gain the trust of someone who has experienced a sexual assault. A breast cancer survivor that has experienced chemotherapy is the best person to walk a new patient through their journey with the disease. The researcher's spouse, a breast cancer survivor, leads such a ministry at the Alight Foundation of Wesley Long Hospital in Greensboro, North Carolina.

The researcher postulates that leadership is the next frontier in resolving the recidivism challenge. The dissertations of Joy Weathers and projects like hers addressed at-risk youth, Drake Langteau exegeted mentorship, and Nightingale analyzed the voice and dissonance of repatriating citizens. In time, the gap of hard to find ex-offenders will diminish, and the next plausible avenue is leading change because, at some point, the hard to find ex-offenders will no longer be elusive. There must be a continuous effort to make disciples of ex-offenders that reciprocate the disciple-making process (*Mt* 28:19-20; 22:34-40; and 25: 31-46).

The approach to studying them was influenced by analyzing the similar approaches of previous researchers in the field. This project goal was to make a strategic evangelism plan that would eradicate recidivism. Naomi Nightingale quoted Britzman et al., wrote: "Voice suggests relationships: the individual's relationship to the meaning of her/his experience and, hence, to

language, and the individual's relationship to the other since understanding is a social process."¹⁷²

Subsequently, voice recorded interviews in the original vernacular of men who do not have a scholarly approach to the English language emerged as the researcher embedded in the culture of these men for eight weeks. Nightingale was familiar with her local population on a personal level. This research had a nebulous starting point in the context of ex-offenders.

The researcher learned to expand the research effort to everyday citizens who might supply better inroads to solutions before IRB approval and the limitation of the initiation of the short margin of field study.

Additionally, Mobley's experience contributed to the scope of whom the research was dealing with from a prison chaplain experience. He wrote,

Each inmate has his/her distinctive familiarity with the justice system. However, there are mutual experiences that all of them have dealt with, which have instigated inner turmoil. Just the involvement of being detained, tried, convicted, sentenced, Henry Payne into penal custody had his own emotional and spiritual consequences.¹⁷³

Hence, mix methods were the correct tool for this intervention, and correctly validated narratives and Atlasti Software for coding responses. A note to future researchers on the Hlavka et al., decision to use Atlasti Software, because one of its applications is more effective on phenomenological research when the subjects describe the same thing using the same vernacular. For this project size, the educational level of the respondents varied greatly, and the coding from the software minimalized. The researcher learned that the triangulating team must have enough

¹⁷² Naomi Nightingale, "African American Men Who Give Voice to the Personal Transition from Criminality to Desistance," (3672781, Antioch University, 2014. In Proquestms ProQuest Dissertations & Theses Global), 43.

¹⁷³ Aaron W. Mobley, "A Manual for an Evangelical State Prison Chaplaincy." (DMin. diss, Liberty University Baptist Theological Seminary, 2016) 13.

practice with the software to manipulate its maximum effects and include that in the step by step process.

The interviews elicited the spiritual, psychological, and physical dimensions of incarceration. Additionally, the needs of the men who are experiencing some degree of success in the free world emerged. The data collected in online surveys is clear and measurable. The research substantiated each noun of the thesis statement. There is ample data to write the Relocation and Re-entry booklet, which is the capstone of the project. The subjects of the research are in touch with the researcher and attend services when possible. After publication, the group will initiate off-site meetings and conduct training that will benefit them in their halfway house ministry effort. Additionally, the writer can utilize those willing to travel to Ebenezer Baptist Church and train churches to break the missional code in their region. Before any more is said, a point from Ed Stetzer's book about breaking the missional code is appropriate. Previous research identified the details of the adolescent years leading to incarceration, and post-incarceration. However, the question remained on how to break the cycle of recidivism and with whom. Maybe the local pastors themselves are not equipped to break the code. Stetzer asserted the following statement:

Counselors from the context are not just the experts (though the experts are important). They are the people who live in the culture. Getting counselors from the context means making friends with people who are like the people group that you are trying to reach. It means taking the time to really get to know and understand the community and the people whom you are called to reach.¹⁷⁴

¹⁷⁴ Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community*. (Nashville: B&H Publishing, 2006), Location 3110, Kindle.

The successful ex-offenders are these people! These men have been on the inside and are capable of witnessing to those involved in the prison system. They are useful because of their experience:

Charles Spurgeon, one of the most profound preachers ever to preach, asserted similar sentiment.

The kind of sermon which is likely to break the hearer's heart is that which has first broken the preacher's heart, and the sermon which is likely to reach the heart of the hearer is the one which has come straight from the heart of the preacher, therefore, dear brethren, always seek to preach so that the people shall be impressed as well as interested and instructed.¹⁷⁵

That is why the researcher wanted to do more than find them but wanted to invest in them, make them stronger disciples, and release them back to the population to work in the context. Disciple producing disciples is the goal of the triangulating team of the research. They are the answer to the research question and most affected by the theological underpinnings of the project. Previous research by Joy Weathers addressed the researcher confirmed the lack of awareness of the church on the situation with the ex-offenders. Weathers reported the following numerical values.

Thirty-six percent of the church and ministry leaders did not know the incarceration rates of their membership, or congregation, or if their relatives were/had been incarcerated. If thirty-six percent do not know the incarceration rate of their church or ministry family, do they know the number of ex-offenders residing in their communities?¹⁷⁶

Poor congregational awareness is one of the reasons surveys fail forwarding from pastors to the congregant, and failure to follow through hinders the research. Subsequently, this added another layer to small research numbers. Cancer research has its most significant results from plenteous clinical trials. Because of this project, the researcher's church mission teams can adapt the findings and equip themselves to issue information along with food, but most of all, provide the

¹⁷⁵ Charles Spurgeon, *The Soul Winner: How To Win Souls To Jesus* . Location 961, Kindle.

¹⁷⁶ Joy Weathers, "Connecting the Church Beyond Prison Ministry: Transitioning the Discipled Prisoner into a Discipleship Community," (DMin. diss, Liberty University School of Divinity, 2018) 65.

gospel to those they meet. Additionally, when repatriating citizens are identified and recorded as coded members.

Langteau's research differed from this study methodology in that he used a focus group of twenty-one former mentors and isolated their findings to the management of ex-offenders. His research found eight emerging codes among the respondents, and the final one was accountability. Langteau wrote, "Accountability and engagement by mentors contributed to breaking that duplicitous mindset. Since the government agencies are overwhelmed, the sheriff pointed out that reliance on government to solve the problem and provide accountability is not realistic."¹⁷⁷ His research is complementary to this project because accountability and the follow-up are what will cause any plan of discipleship to be sustainable.

Like Langteau, this research intervention tool feedback concluded ten emerging categories that emerged as beneficial to a community of stakeholders, pastors, and the ex-offenders themselves. The thesis statement encapsulated all terms. Eradicating recidivism among African American men is the spiritual, psychological, and physical experience of incarceration overcome by the gospel, socialization into the community, informed by the historical philosophies of retribution, punishment, race, economics, and sentencing law. Any call to action will have to address these dynamics before any missional code can be established:

- Understand the spiritually awakened men succeed (pneumatology)
- Comprehend the PTPD (psychological) post-traumatic prison disorder
- Physical effects of limited movement and constricted space

¹⁷⁷ James Drake Langteau, "Former Mentors' Perceptions of the Faith-Based Approach to Reducing Recidivism Implemented by the Marinette-Menominee Jail Outreach, Inc." (EdD diss., Liberty University School of Education, 2018), 112.

- The Gospel (Soteriology)
- Socialization engaged stakeholders and family for success
- Comprehend the philosophy of retribution and rehabilitation
- Punishment, when does it end?
- Race, who is in prison
- Economics profiting on prison
- Sentencing law, the instrument that led to the prison boom

The Project Experience of Eradicating Recidivism

This writer was an avid self-help book reader in the 1980s and read most of the writers of such works with the hope of becoming a better man. The cessation of that passion ended when the material began to repeat in different books of literature. Most of the literature on recidivism begins with the 2.3 million people incarcerated in America. And then breaks down the number of incarcerated individuals by race, rates of incarceration, types of sentencing, branches into strains of methodology, and finally, narrows to the specific research question of the individual study.

The thesis project format is the perfect laboratory for the researcher to explore the gap in research and develop findings that will further solve the issue at hand. This research added to that process for colleagues in the Doctor of Ministry program discipling process by expanding the mission outreach capability to handle ex-offenders among the homeless population.

The Impact of the Intervention

By incorporating ten principles that emerged from this study in classes and the notes for the Relocation and Re-entry handbook, the missions' team for the Bag Hunger ministry, equipping it equipped to save souls with the gospel of Jesus Christ. What has changed? Before the research, the Bag Hunger Mission primarily fed the homeless and the addicted on one Sunday per month.

Now the following activities are provided beyond the food. An information station became the last station of the feeding line. It includes the following:

- The author is the leader
- A personal data sheet is filled out by patrons
- The respondents participate in the survey questions
- Contact information used for a follow-up
- The relocation and Re-entry booklet is shared
- Prayers for meditation
- Scriptures for strength
- A telephone made handy to call home
- Personal prayer
- A review of local resources is shared
- Messages shared on relocation and re-entry
- The offer of salvation given
- *Mathew* 28:19-20; 22:34-40; 25:31-46 is accomplished

The thesis statement implies that the gospel of Jesus Christ is the neutralizing force to defeat all the effects of recidivism. That statement implies two twin dynamics; first, there is an interpersonal change in the ex-offender that begins while incarcerated and being disciplined by biblical leadership. The second is the intrapersonal effect of the gospel in the heart of the leader that galvanizes the coalition of community stakeholders to make repatriation SMART.

The findings in this research project encouraged the author to believe the next steps toward defeating recidivism must begin with the knowledge that it takes an actual approved budget at the state and federal levels to assure change from retribution models of incarceration to those

reflecting rehabilitation. The next researcher needs to produce ministry models that take actions as a coalition of community stakeholders available in their local area. The next writer needs to pursue how he or she can galvanize the leaders of their community, such as The Salvation Army, Goodwill, shelters, Re-entry counsel, Boys & Girls Clubs, and the host of human and medical services representatives into a coalition. This research awakened the author to challenges of unfunded ministry projects. The intent to investigate a severe problem such as recidivism among a decimated ethnographic group with mix methods is an arduous task.

Chapter one outlined the problem and the purpose of this thesis project. There was the need to understand the history of the philosophy that undergirds how the United States addressed prison historically and from its capitalistic origins. In the project proposal of the writer, how incarceration impacts in demographics (race) underwent discussion. Daniel Stewart and Alida Merlo reported, "one out of ten African American men between the ages of 25 and 29 were in jail in the United States in 2009."¹⁷⁸ College graduates enter the marketplace during this critical benchmark of success. A 2010 study of West et al., postulated "For all age groups, the imprisonment rate of black males at 3,119 per 100,000 citizens was nearly three times higher than for Hispanic males at 1,193 per 100,000 and then six times higher than white males at 487 per 100,000."¹⁷⁹ Herein is the theoretical base of the study. The literary review evaluated several journals connected to mass incarceration and illuminated three significant factors on the impact of prison on black males. First, there is the micro view of incarceration (personal), and there is the macro view of the impact of the entire system on the Black community.

¹⁷⁸ Ashley G. Blackburn, Shannon K. Fowler, and Jocelyn M. Pollock, Eds., *Prisons Today and Tomorrow*. (Burlington: Jones and Bartlett Learning, 2014), 49.

¹⁷⁹ Ibid.

The historically novel and highly concentrated rate of incarceration has two profound effects on American economic inequality. First, mass imprisonment generates invisible inequality. Our official data sources that measure the economic well-being of the population do not count those who are institutionalized. The extensive labor force surveys that measure the unemployment rate, for example, are drawn from samples of households. The omission of prison inmates from these surveys means significantly overstated employment rates among people most likely to go to prison.¹⁸⁰

Western's statement substantiates the data provided above.

The second major factor is the sentencing and probation laws. Statutes impact the African American community in the form of human capital, which is the wage earners, social capital is simply money, and it is the social network and the resources of people contacts within them. Going into prison eliminates the human capital (the wage earner of a family) and refers to the skills people develop that they can sell in the marketplace. As a country, America locked up one-third of all African American men between the ages of 14-35; these are devastating losses in human capital.¹⁸¹ Finally, political capital is the term that refers to the right to vote, and in some states, denied voting rights to felons. Incarcerated men represent uncast votes.

The third and crucial component to the plight of the ex-offender is the stigma of the label of formerly incarcerated. The stigma of a felony record strips away the right to college financial assistance, food stamps, and jobs. Those experiencing re-entry are without financial instability upon release from prison, and still must pay rent at halfway houses and pay a monthly fee to the parole officer. The stigma leads to social withdrawal and has harmful effects. Moore and

¹⁸⁰ Bruce Western, 2007. "Mass Imprisonment and Economic Inequality." *Social Research: An International Quarterly* 74 (2), 519, accessed November 2018. <http://muse.jhu.edu>.

¹⁸¹ Earl Smith and Angela J. Hattery, African American men and the prison industrial complex.

Tangney cited Miller and Kaiser, who wrote: "Social withdrawal can lead to isolation, diminishing one's social support, which itself has negative effects on mental health."¹⁸²

Chapter two of the project review ample literature on the subject. There are subjects studied within the literature that were necessary for knowledge but threatened to pull the research away from saving the souls of the young black men and wander into a topic of strictly race. When the researcher began this topic in 2016, the late Doctor Charles Davidson reviewed the abstract for this project during a seminary class. He asserted, "I cannot deliver this paper; it has to be delivered by an African American man. When you deliver it, be like Martin Luther King, and they will hear you."¹⁸³ Although there is some division in Christendom, the selected literature on that context was only for familiarization of race matters. The topic is useful to galvanize a coalition of ethnically diverse staffed organizations. African Americans cannot save themselves. The laws and resources of America are not directly in their power. Cleveland would assert that the country has a dilemma because the mosaic of people does not persist in the unity of the church.

We have Reformed churches, black churches, hipster churches, Chinese churches, Pentecostal churches, emerging churches—but we rarely engage in meaningful interactions outside of our church groups. Instead, we tend to focus on the things that differentiate us from other groups, underestimate the richness and value that other groups bring to the kingdom of God and foster negative attitudes about other groups.¹⁸⁴

The writer would like to report that in the city of Greensboro, North Carolina, where the Greensboro Four sparked sit-ins during the civil rights era at the Woolworth lunch counter.

¹⁸² Moore, Kelley E., and June P. Tagney. 2017, "Managing the Concealable Stigma of Criminal Justice System Involvement: A Longitudinal Examination of Anticipated Stigma, Social Withdrawal, and Post-Release Adjustment." *Journal of Social Issues* 73 (2): 322-40. doi: 10, 1111/josi.12219.

¹⁸³ Charles Davidson, Interview by Anthony Berry, Lynchburg, 2016.

¹⁸⁴ Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart*, (Downers Grove; InterVarsity Press, 2013), 26, Kindle.

Change is coming slowly. There is a small group of pastors from Black and White cultures that gather to pray in poor communities, conduct forums and support the school system. However, there is so much work to do, and many churches internalize ministry. It is a slow process toward changing the plight of young African American young men. The BB001 told the researchers that the rate of shooting in poor neighborhoods is ridiculous, and not all stories make the news¹⁸⁵ The lines of mistrust are rooted in the city, and the writer has prayed with community stakeholders at shooting sites and attended stop the violence rallies to no avail. The transition to preaching and pastoring to the unique issues are real.

How do we explain the grim statistics concerning unprecedented numbers of young black men in the bulging prison pipeline? Theories invariably include factors like (1) the seemingly intractable nature of inner-city poverty; (2) continued racial residential segregation, and the attendant social isolation of those poor neighborhoods; (3) educational inequality and underperforming schools; (4) weakening family structure; (5) racism in the criminal justice system; (6) blighted and crime-ridden neighborhoods; (7) exogenous economic structures (i.e., the decline of manufacturing jobs, the suburbanization of employment, and the rise of a low-wage service sector); and (8) the lack of positive role models. Additionally, the suspicion of a causal relationship between the incarceration rates among black males and the destructive pressures and influences of the neighborhood and peer environment has been growing for some time as well. The reality that an estimated 1-in-3 black men in their twenties is under correctional supervision or control is felt most acutely at the street and neighborhood level in urban communities. Importantly, this dynamic influences norms of social behavior and interaction, as well as how young black males connect (or fail to connect) with the critical web of family, children, education, work, church, and authority (i.e., law enforcement and the courts).¹⁸⁶

This literary research section of this paper evaluated several articles that Goode summarized in his statement above. Affluent African Americans comprehend racism, but they have a strong affinity with its effects at every level because the poor of this nation remain connected to them.

¹⁸⁵ (BB001 2019)

¹⁸⁶ W. Wilson Goode Sr., *Ministry With Prisoners & Families: The Way Forward* (Kindle Locations 551-558). Kindle Edition.

Small percentages of African Americans reach the highest ranks of success. Moreover, as a culture, African Americans have fought in every American War. All born after the boomer generation of Black people, America remain self-reliant in a system and sometimes a gospel that does not work for them.

Still, the conversation needs to challenge the church to target restoration ex-offenders in concert with the community who have lost men to prison. Jesus disciplined men indigenous to the land and culture; this methodology persisted in the ministry of the apostle Paul, missionary journeys. He worked among the indigenous people. Corruption of society prevailed in Jesus' day; the occupation of Roman power did not stop Christ from either alter his divine mission. This research does not seek to lean to justice and forsake spirituality. There is evidence that the early church intended both to function together. Rivera added substance to this point.

Historically, the body of Christ has divided itself into two main camps: one whose emphasis is on personal piety and one whose focus is on social justice. Personal piety churches tend to advance an agenda centered on morality and so-called "family values," and focus on rugged individualism and personal uprightness. Social justice churches, on the other hand, tend to advance an agenda centered on justice and so-called "human rights," and focus on community development and community organizing. This division has led to one-sided ministry approaches that have contributed to the separation or dichotomizing of the sacred and the secular. It also has compartmentalized the private and public dimensions of faith.¹⁸⁷

¹⁸⁷ Raymond Rivera, *Liberty to the Captives: Our Call to Minister in a Captive World*, (Eerdmans Publishing Co: Grand Rapids., 2012), 45, Kindle.

Each local municipality must revisit the strategic Evangelism for African American men impacted by mass incarceration. Until then, readers can review the plan of evangelism developed in this project. First, identify the problem of re-entry data in the local area. Second, pray and seek the Lord concerning the findings; consider Nehemiah 1:1-4. Thirdly, teach the congregation the foundational Scriptures on Jesus teaching on the Sheep and the Goats, Great Commission, and the Great Commandment (*Mt* 25:31-46; 28:19-20; 22:36-40). Fourthly, submit to discipling successful ex-offenders to reach those experiencing re-entry. Their numbers are small, but Jesus started with twelve disciples.

This writer learned that successful repatriating citizens need to feel welcomed. They have missed crucial benchmarks of growing up with healthy childhoods and have become men of faith. They have lived without fathers and had limited access to a mentor. The author now understands the hunger for someone to teach them properly. Remember that their education level is minimal. They suffer from anxiety and being outside of the prison walls after years of incarceration, and life is cumbersome without families and strong faith.

In his book *The Day the Crabs Got Out: Revival of Black America*, Taylor wrote about the potential and the history of the Black church. It has grown from encapsulation in the White church during slavery and slowly gained the freedom to worship with its preachers. The Black church has been present since the slaves arrived in America and have been the pillar of the African American community. Taylor analyzed the history and formation of three historical pillars in the Black community since slavery. The Black fraternities, Prince Hall Masonic Lodge and the Black church, citing the post-slavery stakeholders of then and in the twenty-first century. This paper argued that eradicating recidivism is achieved with the gospel is the agent. The power of the gospel is within men who believe in Christ.

Earlier in this conclusion, this writer asserted that leadership is the next phase of solving recidivism. Taylor addressed that point in the following statement.

Some present-day leaders of the Black church have caused many within the community to turn away from the church, and others have taken advantage of members because they lost sight of their role and identity. Some have even assumed the barrel mentality while acting as church leaders. These leaders must change in order to remove their own barrel mentality and thus rescue Black America. As Jesus Christ told Peter, "When you are converted, strengthen your brothers." This change can come through prayer, therapeutic confession, therapeutic testimony, and hope.¹⁸⁸

The project completion has concluded, and a host of people within the community are teaming with energy to follow someone that can bring change in how men experience re-entry despite the many pitfalls they face. During the study, many letters went out through the church; most never received a response, and when letters were hand-delivered, many pastors and representatives agreed to participate, but in the end, they did not. The author recalls days that felt like the research was going in the wrong direction. Some pastors expressed a sense of danger that stigmatized the presence of the repatriating men. Salters captured the author's sentiment when she wrote of closings remarks from a lecture she attended.

Cornel West, the distinguished theologian, and scholar said after a lecture he gave at the University of Chicago: "My brothers and my sisters, I am no longer optimistic because optimism implies having hope in what we see. What I am asking us to do is to take a massive leap of faith!" Dr. West is right: this is the risk the world needs more and more of us to take.¹⁸⁹

Are the church, families, and community stakeholders to wait for freed? She must convert indigenous disciples from the ex-offenders. They are the fearless emerging laity and professional clergy withing their community despite the systemic failure of the justice system. Lead!

¹⁸⁸ Eddie Taylor, *The Day the Crabs Got Out: The Revival of Black America*, Lulu Publishing Services, 2015), Location 826, Kindle.

¹⁸⁹ Brenda Salter McNeil. *A Credible Witness: Reflections on Power, Evangelism and Race* (Downers Grove: InterVarsity Press, 2008), Locations 891-893, Kindle.

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Appendix A
RELOCATION & RE-ENTRY



Figure 11. Art Work Created By Anthony M. Berry

Bring the Community Stakeholders and the Church to the aid of the *least of these*.

[REDACTED], DMin.

**Relocation and Recidivism Booklet
 Ebenezer Baptist Church 2700 West Vandalia Road
 Greensboro N.C., 27407**

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Introduction

This self-help book is provided to the community pastors and stakeholders to work in unison toward providing the best services to motivated returning citizens of Guilford County. In 2016, for Guilford County, the total released population was 998, of which 897 were males, and 730 were African American. Twenty-five percent of the total were unemployed at the time of arrest. The highest incidents of incarceration occurred between the ages of 22-35. The crises peaks with 26 -30-year-old men at 18.34 percent. In the same report, the number of African American men under supervision in Guilford County is 3,355.¹⁹⁰ There are differences between the local jail, the state, and federal; prisons. First, people held in the local jail are awaiting trial prior to being sentenced that could result in state penitentiary or federal prison.

The author resides in Greensboro, where it is easy to get involved with prison ministry. It functions with the leadership of Chaplain Burke as its executive director and his assistant Jonathan Solomon. The community of volunteers make up the strength of the ministry effort. These stakeholders are comprised of churches, pastors, and laity working together under the United Greensboro umbrella of prison ministry. Churches don't have to be physically involved; however, if the leader or its members choose to, there are mandatory classes for volunteers. Financial support is welcomed. It has statistical information of its success information on how many souls have come to Christ through its mission. The second, ministry that is The Yokefellow Prison Ministry. They are also a group of trained volunteers who work in the but

¹⁹⁰ Statistics Memo, Guilford County: Inmates Released from Prison & Community Supervised Population, https://randp.doc.state.nc.us/scripts/broker.exe?COcode=41&r_COcode=County+is+required&_SERVICE

expands their ministry influence within North Carolina's correctional institutions. Established in 1969, they maintain an office in Greensboro, N.C.

Problem

This booklet is written to address a national problem on a community scale. It is known that there are prison ministries in place; however, it is not always known how to direct people to services that are uncommon knowledge. This booklet is the idea of the author, as the result of a mission outing that feeds the hungry. It is called Bag Hunger. During this field work observation, it became obvious that there wasn't anyone on the team sharing Jesus through the gospel. That was the problem and the result is the publishing of writer's doctoral project. It was stated earlier that in 2016, for Guilford County, the total released population was 998, of which 897 were males, and 730 were African American.

Why the Jails are Full

Jails are filled not because of new crimes, but an alarming number of unsupervised parolees with the stigma of incarceration that hinders them from returning to citizenry in a stable manner. Additionally, they have untreated addictions and mental illness. Jails are mostly filled with those associated with drugs and they have not the ability to get treated. Drugs a part of the struggle in poor communities but poverty is never just one thing. Poverty doesn't happen in a vacuum. In fact, the individuals of the study are repatriating citizens who are crying out for a mentor. Realize that when adolescents have been produced in single parent homes in mass for decades, and the benchmarks of finishing high school, proms, working a good paying job, purchasing that first house, car, and marriage are scarcely achieved. The jail becomes a cycle for those trapped by the chained linked events of poverty and crime. The problem with introduction to a minor crime is that it can turn into a never-ending cycle. Prison can lead to loss of rights to

education, food stamps, and employment. If upon release the life sustaining resources such as a place to live, a job, and health care are outreach the punishment resumes. In this case freedom doesn't feel liberating. When the incarcerated are released with drug addiction, employability is unlikely while they cope with the illness leads to crime and the return to jail or prison.

Additionally, untreated mental illness is the other challenge. These too are housed in the jails and released without treatment or a way to pay for it.

Purpose

The purpose with any community size problem is how to approach it smartly. The research question for the research was, how can the church build an anti-recidivism ministry model using the testimonials of successful ex-offenders, justice system professionals, input from pastors, and other community stakeholders? The answer is illustrated in Exodus 18:13-27, when Moses is counseled by his father-in-law Jethro to place the knowledge of the law into the hands of capable men thereby distributing the leadership so that the task remained bearable.¹⁹¹ This plan is better than advise. The research has located the resources and placed them into this booklet to be shared as a quick reference guide throughout the community. Why? Because we cannot help repatriating people if we don't have the ability to meet their need with indigenous men, familiar with incarceration and experiencing success beyond the benchmark three to five-year recidivism rates. When the church disciples these men, they become disciples who make disciples. Community stakeholders come alongside the church with of psychiatric assistance, help with drug addiction, and homelessness. All proponents sustain an updated quick reference guide of practical help and spiritual help can be applied. The chaplains at the jail are praying for

¹⁹¹ Unless otherwise noted, all biblical passages referenced are in the *New American Standard Bible: 1995 Update*. La Habra, CA: The Lockman Foundation, 1995

a larger volunteer population. It's not for everyone; however, there is always room for monetary donations. At this time, this outreach ministry can answer questions ascertained through the work of Doctor Anthony M. Berry's research project, *Eradicating Recidivism: Strategic Evangelism for African American men Impacted by Mass Incarceration*.

Theological

This booklet is the result of a Doctor of Ministry project at Liberty University, Department of Evangelism and Church Planting; therefore, it has a theological basis. First, Jesus Christ himself was familiarized with unjust imprisonment during the last days of his ministry on earth. He was beaten, naked, hungry, lied upon by false witnesses (Lk 23:2-6), and the whole scheme of darkness railed against him (Isa 53:1-12). Subsequently this booklet suggests the reader study Matthew 28:19-20; 22:34-40; 25:31-46; and Acts 1:8. In Matthew 25: 43, Jesus asserts the world will be judge on what it did not do for the least of these. The next section discusses the theoretical concerns about mass incarceration; however, the words of Christ are riveting in the teaching of judgement of the Sheep and the Goats (Mt 25:31-36). In the passage the Lord outlines the metric for acceptance and rejection in the final judgement.

The sheer number of people incarcerated is 2.3 million in America. And another 4.7 million on community supervision through electronic monitoring. In the letter Philemon, the runaway slave became useful to the Apostle Paul who is jail for the sake of the gospel that sets men's heart free. In vv. 12-16, the writer speaks of a slave that has been converted while ministering to Paul, who is in prison. He continues that there is some usefulness to the man named Onesimus, in so much that he is to be welcomed back as a brother. It is obvious, that Paul has gotten to know Onesimus, and highly recommends him. From chains, Paul mentored him, and got to know him well enough to assert he was equally worthy to be treated as a friend. The

surveys and interviews of this research project had men who said just get to know them, they desire the chance to be welcomed.

The theoretical background concerns what has been written about incarceration, and this booklet contains some of the leading sociologist report on topic of Mass Incarceration. The people who have not read about the subject remain unaware that persons in state penitentiary and prison are no longer counted in Census data, hence the term invisible men. The Census data accounts for people in households and those numerical values control which county's and neighborhoods receive funding to run their city or town, build parks, repair roads, or even build affordable public housing. The original plan for prisons has gone out of control.

Decades of growth in the criminal justice system coincided with a shift from a rehabilitative to a punitive philosophy within prisons and jails. America's prisons and jails offer few opportunities for inmates to gain the skills necessary to compete in an increasingly technical and global economy. As prison and jail counts have increased, correctional budgets are increasingly devoted to housing and surveilling inmates, with few resources remaining for rehabilitation programs within correctional facilities.¹⁹²

If punishment transitions into probation without rights to employment, then the sentence is never ending. Subsequently, if the sentences handed down in the courts don't necessarily represent a start and end date then the system is flawed. Alternatively, if the sentences are too harsh this equates to the additional stress on the prison system. In a comparison, outgoing President Eisenhower predicted the building of a Military Industrial Complex would lead to a need to use it. So, it is with the privatization of prison. "The U.S. made a commitment to mass incarceration the prison building boom and suddenly, as with the military, the number of prison beds needing to be filled fueled the ever-increasing numbers of men who would be incarcerated with the

¹⁹² Becky Pettit, *Invisible Men: Mass Incarceration and the Myth of Black Progress*. (New York: Russell Sage Foundation, 2012), Location 832, Kindle.

purpose of filling these beds.”¹⁹³ The larger issue is the amount of time given for crimes. Local justice system professionals’ subjective views are that punishments are harsher on African American males. See Figure 17, below for the question that elicited whether the justice system meted out sentencing fairly among African Americans.

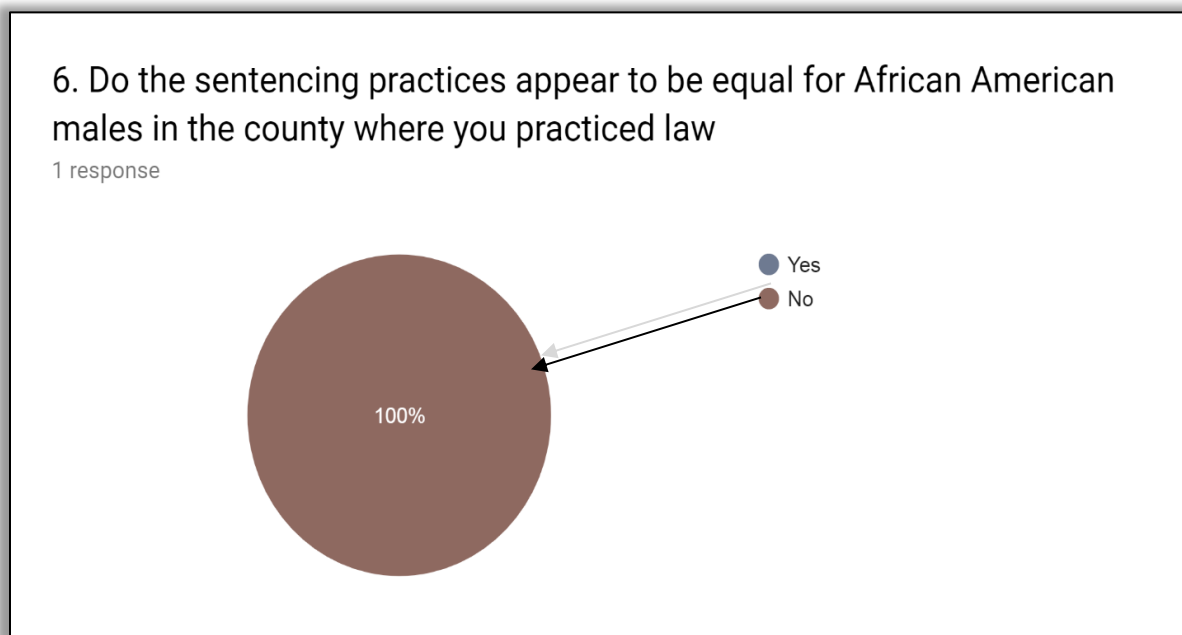


Figure 16. Remarks on inequality in the Guilford County system by JSP001.

The question was posed with a yes or no option and the weight of the office has bearing of the validity of the claim. Additionally, national, and local data of accessed for this project, two bail bondsmen, and a prison administrator affirmed the inequality in sentencing. Michelle Alexander’s *The New Jim Crow* contains the following statement.

Many of the states that have reconsidered their harsh sentencing schemes have done so not out of concern for the lives and families that have been destroyed by these laws or the racial dimensions of the drug war, but out of concern for bursting state budgets in a time

¹⁹³ Earl Smith and Angela. Hattery, "African American Men and the Prison Industrial Complex." *Western Journal of Black Studies* 34, no. 4 (Winter 2010): 388, accessed 1 March 2019, <http://ezproxy.liberty.edu/login?url//search-proquest-com.ezproxy.liberty.edu/docview/1034685411?accountid=12085>

of economic recession. In other words, the racial ideology that gave rise to these laws remains largely undisturbed.¹⁹⁴

In a caveat, O’Hear wrote about the 2009 North Carolina Justice Center report on the problematic probation system that received help in funding from “the Justice Center, Pew, and the federal Bureau of Justice Assistance.”¹⁹⁵ Subsequently, various loopholes were identified; however, the final proposal was void of “any explicit goal of reducing the size of the state prison population, the corrections budget, and neither shifting funds from prisons to community-based community controlled social services.”¹⁹⁶ Ultimately, rhetoric for change without a comprehensive budget means change has not come. Subsequently, the power of the gospel and Christian ministry is the reliable power to defeating recidivism. The basic Scriptures for the motivation and buy in to this work has been mentioned in the previous section (theological background).

Training for Pastors and Evangelism Teams

The data and transcripts from the research will bring the church evangelism team closer to the ministry to ex-offenders than anything that can be read in a book. There are several presuppositions that must be dealt with for successful training. The leader at any church must put in field work by visiting the lowest performing schools in the county. Those schools represent the population likely to have future contact with the prison system. Next watch the videos included below with your evangelism team. Any call to action will have to address these dynamics before breaking any missional code in the church ministry region:

¹⁹⁴ Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York : The New Press, 2012), 14, Kindle.

¹⁹⁵ Michael O’Hear, *The Failed Promise of Sentencing Reform*, (Santa Barbara: Praeger, 2017), 78.

¹⁹⁶ Ibid.

- 1) Understand the spiritually awakened men succeed (pneumatology)
- 2) Comprehend the PTPD (psychological) post traumatic prison disorder
- 3) Physical effects of limited movement and constricted space
- 4) The Gospel (Soteriology)
- 5) Socialization engaged stakeholders and family for success
- 6) Comprehend the philosophy of retribution and rehabilitation
- 7) Punishment, when does it end?
- 8) Race, who is in prison
- 9) Economics profiting on prison
- 10) Sentencing law, the instrument that led to the prison boom

Training Videos

- Lesson One: Bruce Western. Mass Incarceration Visualized

https://youtu.be/u51_pzax4M0

- Lesson Two: Training Video: How the Formerly Incarcerated Re-enter Society

<https://youtu.be/NczRZLkdtag>

- Lesson Three: Mass Incarceration in the U.S.

<https://youtu.be/NaPBcUUqbew>

Sermons

Contextualize the messages for those who may feel disenfranchised. All the respondents that submitted to sit down interviews leveraged their peace of mind with Christ as their savior. Some of them had combined the discipline from the Nation of Islam as a method of obedience with the principles of Christianity. That decision began in prison. The immediate needs for a grown man leaving prison after years or any significant amount of time are shelter, a job, and

food. A sermon or a prayer is not what is needed first. The respondents felt that the church is not as welcoming as it should be. Those responses were validated by the local shelters, the para church organizations, and justice system professionals.

Subsequently, a Sankofan style preaching of the gospel can be preached. The idea is yes, the black and white church stand divided; however, the Sankofa Bird flies forward while looking back. It has an egg in its mouth signifying taking what was good from the past into the future.

Lomax wrote the following:

It is symbolic of drawing from the past those lessons and experiences that are important for current and future progress and growth and for assuring that the knowledge and wisdom gleaned from experience are passed on to future generations. Sankofan preaching utilizes the theological, philosophical, cultural and experiential resources received from African ancestors to envision and to proclaim a preferred future while concomitantly addressing public policies, social arrangements, and political covenants that portend toward the oppression and exploitation of God's people.¹⁹⁷

The inclusion of culture, the past, and the prosperous outlook were instrumental tones in the Rev. Dr. Martin Luther King's *I have a Dream* speech. This researcher interviewed six men who are experiencing some form of success in post incarceration. In the interview with EO003, he said the following:

The reason I'm here and telling my side of the story and explaining to you is, I want the people in the church to understand that you (the church) have that connection, you have that power, you have a direct line with God, you connected with this soul who is yearning for a direction, and you'll see some amazing things not only will your church grow but that that person's heart is going grow and touch another person's heart and it is going to chain link all the way through.¹⁹⁸

¹⁹⁷ Mark A. Lomax, "Sankofan Preaching: Looking Back, Speaking Forward." *The Journal of the Interdenominational Theological Center* 38, no. 1-2 (2012): 4, accessed August 2018, <http://ezproxy.liberty.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=a6h&AN=ATLA0001939860&site=ehost-live&scope=site>.

¹⁹⁸ (EO003 2019)

Goode agrees with EO003 and wrote, “Arguably, the African American church is uniquely equipped to deal with what criminal justice reform advocates have called "the collateral consequences of mass incarceration.”¹⁹⁹

Recommended Exegesis for Preaching and Teaching.

Sermon One: Jesus is the Bread of Life (John 6:22-71)

Sermon Two: Welcome Onesimus (Philemon vv. 8-16)

Sermon Three: Open the Prison (Isaiah 61:1-8)

When Punishment Ends (Exodus 13:17-22;14:1-31)

The Needs of Successful Ex-offenders

The men of the study were asked what their most vital needs when they came out of prison. The results are provided in the figure below. The stigma of re-entry is removed with good

¹⁹⁹ W. Wilson Goode Sr., Charles E. Lewis Jr., and Harold Dean Trulear, *Ministry with Prisoners & Families: The Way Forward* (Valley Forge: Judsen Press, 2011), Chapter 3, Location 593-594, Kindle.

information on our citizens re-entry situation.

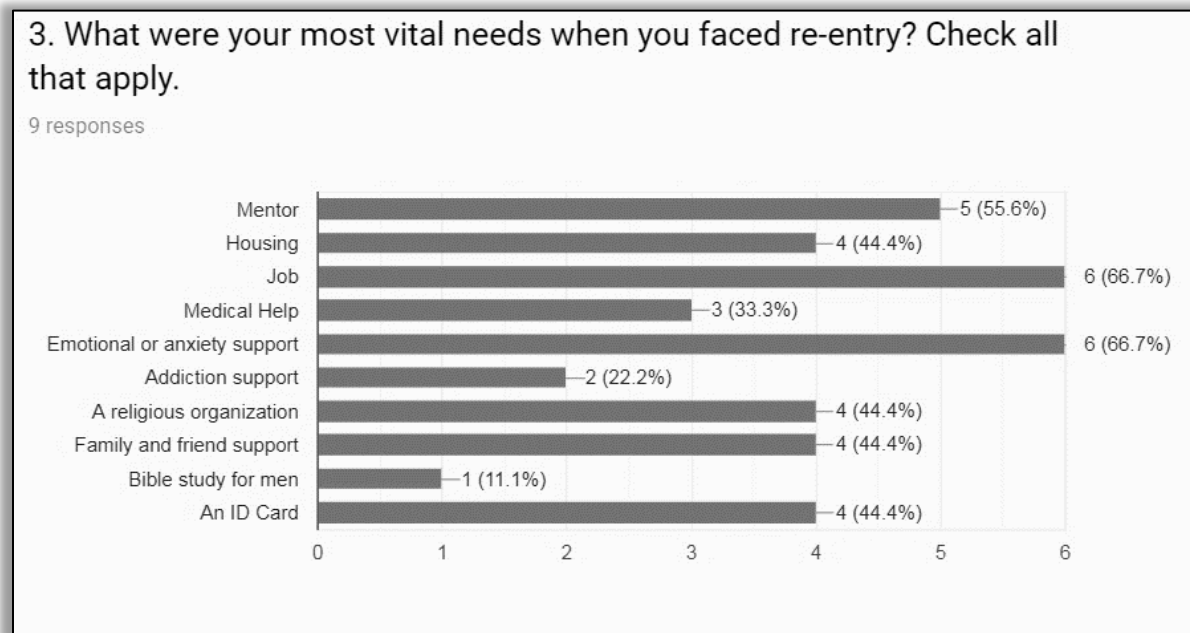


Figure 13. This bar graph illustrates the most vital needs of ex-offenders when they return home.

The information provided can help the church design a visitor card or membership data application with a space to inquire about such needs. It can also be used for talking points for the church evangelism team during outreach missions and alter call.

The Voices of the Community Stakeholders

One of the arrays of survey questions for the research was designed for community stakeholders serving as administrators of large shelter, served as chaplains at the jail, and pastors at six churches were the respondents. It is important for the church to understand what the voices of those who currently serve inside and outside of the jails and prisons say about the effort of the church. The research discovered the largest shelter and help for people in distress in the Greensboro, community is Urban Ministries. They function in tandem with the police department to assist with released prisoners. The organization is aware of the numeric data on released populations in the city. The respondent CS001 recommended rehabilitation treatment courts

instead of incarceration. Urban Ministries has been aiding released prisoners from between 6-10 years.

Responses from Community Prison Ministries

The Survey question eight asked prison ministries, if there is one indicator for black men's propensity to return to prison upon release, what would that be? For example, what role does drug addiction, homelessness, unemployability, or mental illness play in the recidivism rates? Yokefellow Ministry JSC-001 wrote the following:

Lack of positive support in the community is the number one indicator for returning to prison. If the returning citizen is shunned by family and the community, he is more likely to return to those who contributed to his crimes (gang members, friends with negative influences, etc.). However, if the returning citizen has the positive support of family, friends, and church, he is empowered to make different choices.”²⁰⁰

Speaking about recidivism, the Unite Greensboro representative wrote: “Homelessness has been large from what I've seen. They'll return simply to have a place to stay. Drugs will be the way that they cope with that homelessness and that will increase their chances of returning.”²⁰¹ These comments can help the church in the assessment of congregational evangelism efforts. A visit and interview with these organization was difficult to arrange but a persistent effort will pay big dividends for developing a strategy unique to each church.

See Appendix A., for the Gant planner with the strategy model for deploying strategic ministry at Ebenezer Baptist Church. It is created in Microsoft Excel. The Gant chart will permit the team to create tasks with start and completion times assigned to them. The plan should include a list of activities designed with SMART goals and benchmarks. The strategy replicates the Ebenezer Baptist Church Evangelism program designed to teach the men's ministry how

²⁰⁰ Yokefellow Ministries, <http://yokefellowprisonministry.org/> (accessed March 5, 2019).

²⁰¹ Unite Greensboro, <https://www.unitegjm.org/> (accessed August 2019).

Jesus recruited and trained his disciples. This program is how the successful ex-offenders become equipped to minister in halfway houses, jails, and prisons. It follows Coleman's *Master Plan of Evangelism*. Eight lessons are planned to strengthen the men's group of Ebenezer Baptist church and includes repatriating men. Before any leader contextualizes a plan at the local church using this book as curriculum, he or she must apply the following advice. "The Master gives us an outline to follow, but he expects us to work out the details according to local circumstances and traditions."²⁰² This study concludes the researcher's life work in print and now it is time to win these African American men to Christ and for him. I have learned how to follow Christ and now desire carry out the Great Commission and the Great Commandment for the least of these.

Coleman asserted "The world is desperately seeking someone to follow. That they will follow someone is certain, but will that person be one who knows the way of Christ, or will he or she be one like themselves, leading them on only into greater darkness?"²⁰³

²⁰² Coleman, Robert E., *The Master Plan of Evangelism* (Grand Rapids: Baker Publishing Group, 2010), 112, Kindle.

²⁰³ Ibid.,

Appendix A

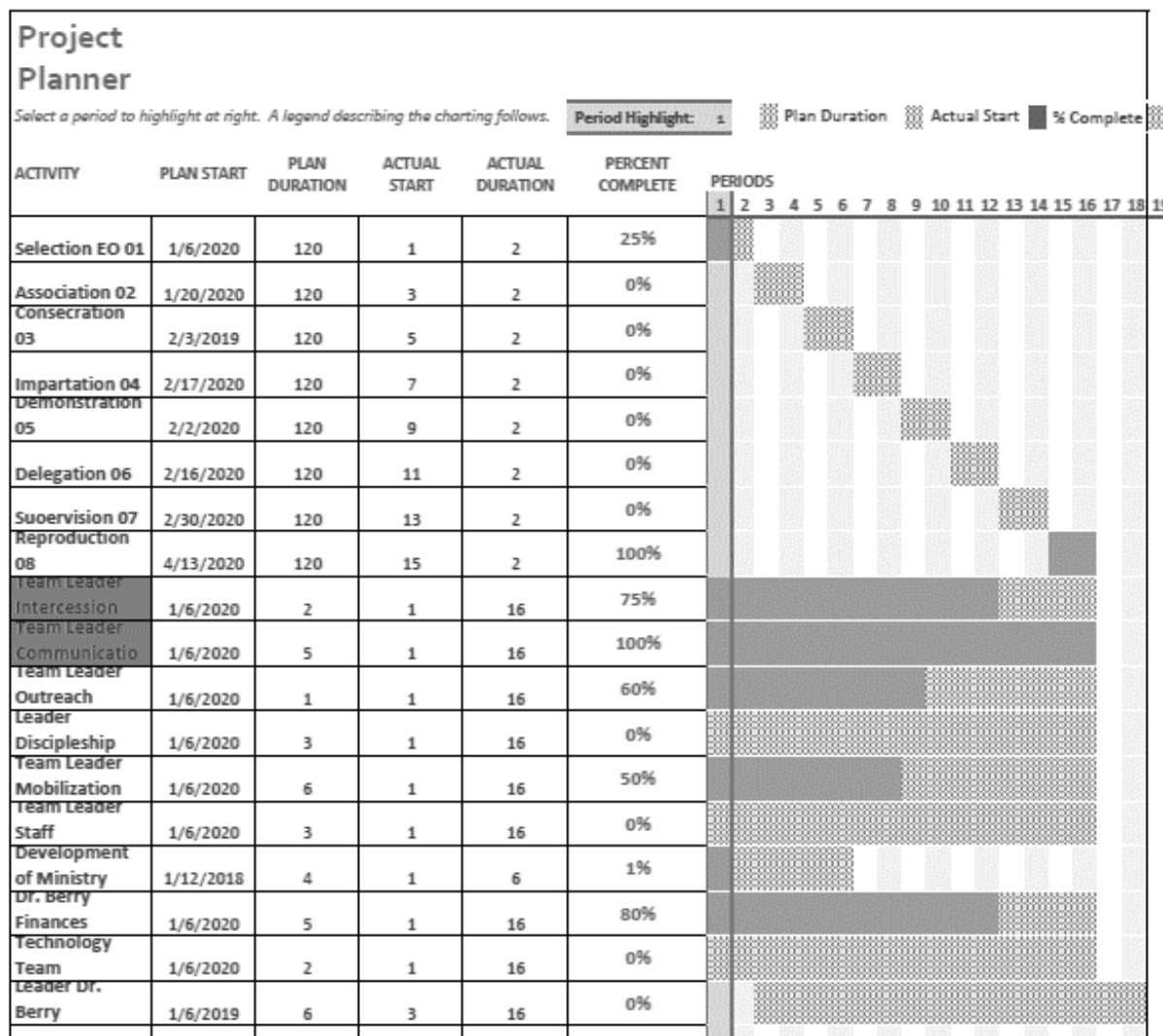


Figure 17. Project Planner

Appendix B

Table 10. Guilford County Director for Re-entry²⁰⁴

Guilford County Reentry Resources
--

Adult Services

The Adult Services page connects individuals with organizations and services that focus on workforce development, job training and education, as well as county specific resources for former offenders re-entering their communities.

County Resource Guide

- Website:

<https://www.ncdps.gov/Adult-Corrections/Prisons/Transition-Services/County-ResourceGuide>

The North Carolina Department of Public Safety's County Resource Guide is a database of resources drawn from counties across North Carolina, designed to support the reentry of former offenders into their communities across the state.

NC Works: Guilford County

- Website: <https://www.nworks.gov>
- Greensboro Address: 2301 West Meadowview Rd Greensboro, NC 27407
- Greensboro Phone: (336) 297-9444
- High Point Address: 607 Idol Street High Point, NC 27261

²⁰⁴ Guilford County Reentry Resources This course provides a list of resources to individuals reentering Guilford County communities. (accessed August 1, 2018)
<https://static1.squarespace.com/static/5a668a5b9f07f5e918f13381/t/5a7e2b930852291995189611/1518218132084/Reentry+Community+Resources.pdf>

- High Point Phone: (336) 882-4141

NC Works is a statewide online service that provides individuals with educational resources, job training services, professional development opportunities and other career-oriented information to job seekers in North Carolina. The Career Center locations in Greensboro and High Point offer hands on assistance in these areas.

Jobs on the Outside

Website: <http://www.triadgoodwill.org/CareerServices/JOTO.aspx>

- Address: 1235 S. Eugene Street Greensboro NC 27406
- Phone: (336) 544-5278

The Jobs on the Outside program of Goodwill Industries of North Carolina provides job training programs for people with criminal backgrounds to prepare them for professional development and reduce the possibility of recidivism.

Guilford County Workforce Development Board

- Website: <http://guilfordworks.org/>

The Guilford County Workforce Development Board helps job seekers find and sustain employment with free job workshops and fairs, networking opportunities, coaching and support.

Education

In this lesson, you will learn about educational resources.

The Interactive Resource Center

- Website: <http://gsodaycenter.org/>
- Address: 407 E Washington Street Greensboro, NC 27401

The Interactive Resource Center provides free educational opportunities for guests looking to

build a resume, apply for work, learn skills for employment and develop a career.²⁰⁵

Guilford Technical Community College

- Website: <http://home.gtcc.edu/>
- Phone: (336) 334-4822
- Address: 601 E. Main Street P.O. Box 309 Jamestown, NC 27282

Guilford Technical Community College offers over eighty programs of study, accessible in person and online, as well as several certificates and non-credited courses in professional training and development, and personal enrichment. Students also have access to career services, financial aid and counseling to support their success.

Recipe for Success

- Website: <https://anthropology.uncg.edu/rfs/>
- Address: Department of Anthropology, University of North Carolina at Greensboro, PO Box 26170 Greensboro NC 27499-5054
- Phone: (336) 256-0013

Recipe for Success guides SNAP-Ed eligible Guilford residents toward healthy food choices through education on budgeting, safety and nutrition.

Women's Resource Center of Greensboro

- Website: <http://www.womenscentergso.org/index.html>
- Address: 628 Summit Avenue, Greensboro, NC 27405
- Phone: (336) 275-6090

The Women's Resource Center of Greensboro provides programming for women to assist with

²⁰⁵ Ibid.

pre-employment training, job placement, and other career minded skills and goals.

Greensboro Community Resource Center²⁰⁶

- Website: <http://www.triadgoodwill.org/>
- Address: 1235 South Eugene Street, Greensboro, NC 27406
- Phone: (336) 275-9801

Goodwill Industries of Central North Carolina, Inc. offers career development services to individuals seeking to learn the skills necessary to join the labor market. Their career centers across the state provide resources for various employment endeavors.

Legal Services

Start here to get in touch with legal assistance in the Guilford County area.

Legal Aid of North Carolina

- Website: <http://www.legalaidnc.org/>
- Greensboro Address: 122 North Elm Street, Suite 700, Greensboro, NC 27530

Legal Aid of North Carolina is a nonprofit law firm that offers free legal services in civil matters to those who cannot afford representation, ensuring equal protection and access to justice across North Carolina.

North Carolina Advocates for Justice

- Website: <https://www.ncaj.com/>
- Address: 1312 Annapolis Drive, P.O. BOX 10918, Raleigh NC, 27605
- Phone: (919) 832-1413

North Carolina Advocates for Justice seeks to inform people about civil rights, legal processes

²⁰⁶ Ibid.

and the justice system. Through their website, you can connect with a lawyer, and access various legal and educational resources related to rights protection.²⁰⁷

Joy A. Shabazz Center for Disability Rights

- Website: <http://shabazzcil.org/>
- Phone: (336) 272-0501
- Address: 211 Commerce Place, Suite D, Greensboro, NC 27401

Joy A. Shabazz Center for Disability Rights offers free services in the areas of consumer and community advocacy, as well as information and referrals to people living with disabilities in Greensboro.

Southern Coalition for Social Justice

- Website: <http://www.southerncoalition.org/>
- Phone: 919-323-3380
- Address: 1415 West Highway 54, Suite 101 Durham, NC 27707

The Southern Coalition for Social Justice offers legal representation and advocacy services in the areas of voting rights, criminal justice, human rights and environmental justice. Based in Durham, North Carolina, individuals across the American South can access their services.

Health Services

This page is an introduction to the number of health services that can be found in Guilford County.

Guildford County Health Department

- Website: <http://www.myguilford.com/humanservices/health/>

²⁰⁷ Ibid.

- Address: 1203 Maple Street Greensboro, NC 27405
- Phone: (336) 641-7777²⁰⁸

The Guilford County Health Department offers a variety of resources and clinic information for health-related issues ranging from communicable disease and refugee health, to maternity care and home visiting services.

North Carolina Cooperative Extension Guilford County Center

- Website: <https://guilford.ces.ncsu.edu/categories/health-nutrition/>
- Address: 3309 Burlington Rd, Greensboro, NC 27405
- Phone: (336) 641-2400

The North Carolina Cooperative Extension Guilford County Center promotes healthy living for all. Guilford residents through health education and services, from childhood nutrition to heart healthy eating.

Triad Health Project

- Website: <http://www.triadhealthproject.com/>
- Greensboro Address: 801 Summit Ave Greensboro, NC 27405
- Greensboro Phone: (336) 275-1654
- High Point Address: 620 W English Rd High Point, NC 27262
- High Point Phone: (336) 884-4116

The Triad Health Project offers support to persons living with, or at risk for, HIV/AIDS and their loved ones, and educational and advocacy services for those in the HIV/AIDS community or affected by HIV/AIDS.

²⁰⁸ Ibid.

Substance Abuse

This lesson provides information on various services, support groups and treatment²⁰⁹ centers for individuals with substance abuse issues.

Alcoholics Anonymous of Greensboro, NC

- Website: <http://www.aagreensboronc.com/>
- Phone: (336) 854-4278
- Address: 4125 Walker Ave. Suite C, Greensboro, NC 27407

Alcoholics Anonymous brings together people who face alcohol addiction to discuss and overcome the challenges of alcoholism in a group setting.

Alcohol & Drug Services

- Website: <http://www.adsyes.org/>
- Greensboro Address: 301 E. Washington Street, Ste. 101 Greensboro, NC 27401
- Greensboro Phone: (336) 333-6860
- High Point Address: 119 Chestnut Drive High Point, NC 27262
- High Point Phone: (336) 882-2125

Alcohol & Drug Services provides prevention and treatment services to individuals and families impacted by addiction.

Mary's House

- Address: 520 Guilford Avenue Greensboro, N.C. 27401
- Phone: (336) 275-0820

Website: <http://www.onlinegreensboro.com/~maryshouse/About.htm>

²⁰⁹ Ibid.

Mary's House is a faith-based ministry that provides transitional housing and skills training to women who are recovering from substance abuse, and their children.

Greensboro Drug Treatment Centers

- Website: <http://greensborodrugtreatmentcenters.com/>
- Phone: (336)-455-9647

Greensboro Drug Treatment Centers provide rehab to patients in Greensboro suffering with alcohol and/or drug addiction.²¹⁰

Homelessness/Housing Services

This page is a guide to housing resources in the Guilford county area for individuals facing homelessness or housing insecurity.

Greensboro Housing Coalition

- Website: <http://greensborohousingcoalition.com/>
- Address: 122 North Elm Street, Suite 204, Downtown Greensboro, NC
- Phone: (336) 691-9521

Greensboro Housing Coalition advocates for fair, quality, affordable housing for those in need, and provides resources for homeless individuals and families in Guilford County.

Housing Authority of the City of High Point

- Website: <http://www.hpha.net/>
- Phone: (336) 887-2661
- Address: 500 East Russell Avenue, High Point, NC 27260

The Housing Authority of the City of High Point works to secure safe, adequate and affordable

²¹⁰ Ibid.

housing to residents of the High Point area through several subsidies, investment and otherwise supportive programs.

Partners Ending Homelessness

- Website: <http://www.partnersendinghomelessness.org/index.php>
- Address: 1500 Yanceyville Street Greensboro, NC 27405
- Phone: (336) 553-2715

Partners Ending Homelessness is leading a collaborative, community effort to address issues of individual and family homelessness in Guilford County, and provide a support system to those facing housing insecurity.²¹¹

The Salvation Army of North and South Carolina

- Website: <https://www.salvationarmycarolinas.org/>
- Greensboro Address*: Greensboro Corps, 821 South Aycock Street Greensboro, 27403
- Greensboro Phone: (336) 273-1366
- High Point Address*: High Point Corps, 121 SW Cloverleaf Place High Point, 27260
- High Point Phone: (336) 881-5400

*Search Guilford County and you will find Administrative, Church, Family Store, Shelter, and Social Service locations located across the county.²¹²

The Salvation Army of North and South Carolina provides services in the High Point and Greensboro areas for individuals seeking shelter, crisis assistance and other rehabilitative services.

²¹¹ Ibid.

²¹² Ibid.

Leslie's House

- Website: <http://westendministries.org/>
- Phone: (336)-884-1105
- Address: 903 English Rd., High Point, NC 27261

Leslie's House, part of West End Ministries, Inc., provides shelter for homeless women of 18 years or older who do not have dependents. The haven offers a range of services from hot meals to case management.

Food Assistance

This lesson will introduce you to some of the numerous food assistance programs and²¹³ services throughout Guilford County.

Greensboro Urban Ministry

- Website: <http://greensborourbanministry.org/>
- Phone: (336) 271-5959

Greensboro Urban Ministry provides both a food pantry, and emergency food assistance to those in need.

Open Door Ministries

- Website: <http://www.odm-hp.org/>
- Address: 400 North Centennial Street High Point, NC 27262
- Phone: (336) 885-0191²¹⁴

Father's Table of the Open-Door Ministries offers three meals a day, every day of the week to²¹⁵

²¹³ Ibid.

²¹⁴ Ibid.

those in the High Point community who need food. The nonprofit also provides immediate housing and financial assistance for low income, indigent and homeless people in High Point.

More In My Basket

- Website: <http://www.morefood.org/en/>
- Program Coordinator Phone: (919) 513-4565

More In My Basket is an outreach program that connects eligible households to Food and Nutrition (FNS)/Supplemental Nutrition Assistance Program (SNAP) services. Individuals can learn more about SNAP benefits through their website, apply for food assistance, and submit contact information to relate to a representative from the program.

Helping Hands of High Point, Inc.

- Website: <http://www.helpinghandshp.org/home.html>
- Address: 2301 South Main Street High Point, North Carolina 27263
- Phone: (336) 886-7696

Helping Hands of High Point, Inc., a partner agency of the Second Harvest Food Bank of Northwest N.C, is a nonprofit ministry that serves the community members in immediate need of food and other resources. Individuals seeking food assistance can be served by making an appointment during the specified hours of operation.

Child Care/Family Support

This lesson will help you locate services to assist with childcare or support the well being of your family.

Tristan's Quest²¹⁶

- Website: <http://www.tristansquest.com/>
- Phone: (336) 547-7460
- Address: 115-A South Walnut Circle, Greensboro, NC 27409

Tristan's Quest supports children facing behavioral, emotional or social challenges, and their families, through education, family support and direct services.

Youth Focus

- Website: <http://www.youthfocus.org/home.html>
- Phone: (336) 274-5909
- Address: 715 N Eugene St, Greensboro NC 27401

Youth Focus offers a variety of prevention and intervention services for at risk or troubled children and young people and their families. If your child is struggling with behavioral or emotional issues, or substance abuse, this is a great resource for counseling, housing services or treatment.

Regional Child Care Resources & Referral

- Website: <http://guilfordchilddev.org/>
- Phone: (336)-369-5097

Regional Child Care Resources & Referral of Guilford Child Development will help you to find the right kind of quality, affordable childcare to meets your needs. Their services are free of charge.

Youth Services Resource Guide

²¹⁶ Ibid.

The city of Greensboro has developed a comprehensive Youth Services Resource Guide to guide your search for anything from childcare and family support, to youth recreation and educational resources

Family Service of the Piedmont, Inc.

- Website: <http://www.familyservice-piedmont.org/>
- Greensboro Address: 315 East Washington Street, Greensboro, NC 27401
- Greensboro Phone: (336) 387-6161
- High Point Address: 1401 Long Street, High Point, NC 27262-2541
- High Point Phone: (336) 889-6161²¹⁷

With locations in both Greensboro and High Point, Family Service of the Piedmont, Inc. provides individuals and families with support services and education to promote family wellbeing and stability.²¹⁸

²¹⁷ Ibid.

²¹⁸ Ibid.

Appendix C

Intake Surveys for Outreach Connections

1. **Please provide your name, mailing address, and a good telephone number to be used throughout this research.**
 - d. Last and First name _____
 - e. Mailing address with zip-code _____
 - f. Telephone number _____

2. **What were your most vital needs when you faced re-entry? Check all that apply.**

c. A mentor	f. Addiction support
d. Housing	g. A religious organization
e. Job	h. Family and friend support
f. Medical help	i. Bible study for men
g. Emotional or anxiety support	j. An ID card

3. **Have you forgiven yourself for your past?**
 - h. Yes
 - i. No

4. **Were you raised in a single mom household?**
 - a. Yes
 - b. No

5. **At what age did you begin to miss the father figure in your life?**
 - a. 7-12
 - b. 13-17
 - c. 18-22
 - d. Not at all

6. **Choose the situations that most influenced your path to incarceration. Check all that apply.**
 - a. A single mother raised you, and drugs were part of the environment.
 - b. There was no father figure in the home.
 - c. You lost interest in the education system
 - d. You were influenced by the environment and people on a negative path.
 - e. You progressed from minor offenses to major crimes.
 - f. You had un-managed anger.

7. **Do you feel you underestimated the justice system?**

- a. Yes
 - b. No
- 8. Were you a good student in high school?**
- a. Yes
 - b. No
- 9. What was your longest prison sentence?**
- a. 3-7
 - b. 8-12
 - c. 13-17
 - d. 18-22
 - e. 23-27
- 10. Was your final incarceration in federal prison, state penitentiary, or county jail?**
- a. Federal Prison
 - b. State penitentiary
 - c. County Jail
- 11. Were you well connected to family and the outside world?**
- a. Yes
 - b. No
- 12. How did you handle extended time in a ten-by-ten cell with another person?**
- a. With great difficulty
 - b. With little difficulty
 - c. Accepted it over time
- 13. Did you find it necessary to prioritize spiritual beliefs while incarcerated?**
- a. Yes
 - b. No
- 14. Tell me about your re-entry strategy to the free world. Please check all that apply.**
- a. Saved money
 - b. Prepared to fix or establish personal credit
 - c. Embraced Christianity
 - d. Embraced Islam
 - e. Chose an alternative religion
 - f. Connected with a ministry
 - g. Planned to never return to prison
 - h. Stayed connected to a family during incarceration
 - i. Used prayer and meditation to replace anger
 - j. Created a calendar with specific goals
 - k. Prepared to get a driver's license
 - l. Remained ready to secure the right to vote
 - m. Researched the type of jobs and the required training to be successful
 - n. Connected with a mentor
 - o. Participated in a self-evaluation test
 - p. Considered potential struggles with relationships after incarceration

- q. Prioritized completing work retraining during incarceration
- 15. What was the category of crime that led to incarceration (optional)?**
- a. Drug traffic or sale
 - b. Drug Possession
 - c. Parole violation
 - d. Other
- 16. Do you currently struggle with drugs and alcohol?**
- a. Yes
 - b. No
- 17. How would you rate your mental health? Check all that apply.**
- a. Need help with mental health
 - b. Willing to receive counseling
 - c. No problems with mental health
 - d. Will not require mental health assistance
- 18. Are you willing to attend regular counseling if offered or managed through an assigned accountability partner?**
- a. Yes
 - b. No

Appendix D

Validating Subjects Questions

Research Validation Subjects for Justice System Prosecutor

1. When you served as a prosecutor, what was the age group of the youngest defendants encountered?
 - a. 14-17
 - b. 18-22
 - c. 23-26
 - d. 27-36
2. Can young defendants benefit from an active mentor program?
 - a. Yes
 - b. No
3. In your experience, is or was it normal to see repeat offenders among the younger defendants?
 - a. Yes
 - b. No
4. What was the average education level of defendants when they became affiliated with the judicial system?
 - a. Elementary School
 - b. Middle School
 - c. High School
5. How early should the black males' community receive preventative courses of action?
 - a. Elementary School
 - b. Middle School
 - c. High School
6. Do sentencing practices appear to be equal for African American males in the county where you practiced law?
 - a. Yes
 - b. No

7. Would a holistic approach to incarceration and release prove beneficial to recidivism? For example, could outcomes of drug arrests improve with drug screening and adding drug treatment plans to sentencing?
 - a. Yes
 - b. No
8. How do parents contribute to their children's advancement into criminal activity?
9. Explain the developmental pattern of repeat offenders?
10. Do you believe the offenders understand the rules of the justice system?
 - a. Yes
 - b. No
11. How does sentencing affect the families left behind?
 - a. Increases economic standing of the family
 - b. Decreases economic standing of the family
 - c. Doesn't change anything
 - d. Not sure
12. From your experience as a prosecutor, did the sentencing practices toward African American defendants seem just or unjust in comparison to other ethnic groups?
 - a. Justified 100%
 - b. Justified 75 %
 - c. Justified 50 %
 - d. Justified less than 50%

Guiding Survey Questions for Justice System Chaplain

1. How many times do you expect to see the young men come back to prison?
 - a. One to Two
 - b. Three to four
 - c. Five to six
 - d. More than seven
2. If there is one indicator for black men's propensity to return to prison upon release, what would that be? For example, what role does drug addiction, homelessness, un-employability, or mental illness play in the recidivism rates?

3. What can local pastors and community stakeholders do as a team to contribute to eradicating the return to prison ex-offenders?
4. Describe the challenges local employers can expect when they provide services to ex-offenders. For example, what could trigger hostile reactions?
5. Describe the challenges community non-profits can expect when they provide services to ex-offenders. For example, what could trigger hostile reactions?
6. Describe the challenges that pastors can expect when they provide services to ex-offenders. For example, what would be the best use of church resources?
7. Define the church's areas of success as well as the need for improvement during the age of mass incarceration (1980-the present).
8. How do ex-offenders secure mental and physical health benefits?
9. Are individual mental and physical health services guaranteed under release and parole?
 - a. Yes
 - b. No
10. How is visitation from families and friends established?
11. Does staff take any action when there are no visitors during incarceration? Select all that apply.
 - a. Staff encourages visitation and informs families by letter or phone calls
 - b. It is up to the incarcerated individuals to reconnect with family
 - c. No record is kept on visitation
12. Is there a board or committee that ensures prisoners have access to religious services and clergy?
 - a. Yes
 - b. No
13. Upon release from prison, do men receive instruction about employment assistance, housing assistance, physical and mental healthcare, or a religious organization mentor?
Check all that apply.
 - a. Employment assistance
 - b. Housing assistance

- c. Physical and mental healthcare
 - d. Religious organization mentor
14. When men become incarcerated, does the potential of violence, trauma, and PTSD become an inherent part of their lives?
- a. Yes
 - b. No

Guiding Survey Questions for Pastors and Evangelism Teams

1. How many ex-offenders have become leaders in your congregation as a result of discipleship teaching?
 - a. 1-5
 - b. 5-10
 - c. 10 or more
 - d. None
2. How would you rate the ministry mission to ex-offenders or parolees in your church?
 - a. good
 - b. fair
 - c. needs improvement
 - d. not active
3. Are you or the mission staff familiar with shame-based parole requirements (e.g., checking in with the parole officer for the smallest movements, the requirements for signed notes concerning private employment and job search, etc.)?
 - a. Yes
 - b. No
4. Does your outreach ministry effort expect to encounter ex-offenders, and if so, are its members trained on how to minister to them using any of the following: Scripture in a small group setting, provide mentors, recommend community resources for jobs, housing, support groups, addictions, mental health, or GED? Check all that apply.
 - a. Scripture in a small group setting
 - b. Provide mentors
 - c. Recommend community resources for jobs
 - d. Housing

- e. Support groups
 - f. Addictions
 - g. Mental health
 - h. GED
5. Could your ministry benefit from evangelism training to disciple ex-offenders and recommend ex-offenders to community services?
- a. Yes
 - b. No
 - c. Currently trained
6. Do you think your congregation is prepared to make ex-offenders feel welcomed in your fellowship?
- a. Yes
 - b. No
7. How are ex-offenders identified in your congregation?
- a. Ex-offenders self- identify to the leadership
 - b. Checking the box on the visitor card
 - c. Church website
 - d. Call the pastor
 - e. Contact the deacon or elder
8. Does your church have budgeted finances for ministry to ex-offenders?
- a. Yes
 - b. No
9. During outreach, do the missions to your local community have a strategy to find, encounter, and or direct the formerly incarcerated to ministries that provide needs unavailable at your ministry?
- a. Yes
 - b. No
10. Which of the passages of Scripture are a part of the missional training at your church? Select all that apply.
- a. Matthew 28:19-20 The Great Commission
 - b. Matthew 25: 34-41 The Sheep and the Goats (judgment)
 - c. Matthew 22:37-40 The Great Commandment
 - d. Acts 1:8 The Holy Spirit empowerment to witness
 - e. All the above

11. Would you consider listing your church in a self-help booklet developed as a resource for ministry education training, outreach evangelism, and listings of nonprofits and community stakeholders that help ex-offenders find help within 48 hours of release?
- a. Yes
 - b. No
 - c. Already committed
12. What is the size of your church congregation?
- a. 50-100 members
 - b. 101-200 members
 - c. 201-500 members
 - d. 501-1000 members
 - e. Mega Church of 2000 or more members

Guiding Survey Questions for Justice System Bail bondsman

1. What is the age group of the youngest defendants requiring your service as a bail bondsman?
- a. 18-21
 - b. 22-25
 - c. 26-30
 - d. 31-36
2. In your experience, is it reasonable to assist repeat offenders among the younger defendant group?
- a. Yes
 - b. No
3. In your experience, what was the average age range of defendants when they became affiliated with the judicial system?
- a. 18-21
 - b. 22-25
 - c. 26-30
 - d. 31-36
4. Do sentencing practices appear to be equal for African American males in comparison to other ethnicities in the county where you practice bail bonding?
- a. Yes
 - b. No

5. Do associates of your bond company direct offenders to community organizations to aid in breaking the prison cycle?
 - a. Yes
 - b. No
6. How do families contribute to their children's advancement in criminal activity?
7. Explain the developmental pattern of repeat offenders. Where do they go wrong?
8. Do you believe the offenders understand the rules of the justice system?
 - a. Yes
 - b. No
9. How does long sentencing affect the families left behind?
10. How does long sentencing create a bigger community problem?
11. From your perspective as a bail bondsman, what is the church failing to do in the African American community about the mass incarceration problem? Please give a detailed response.

Guiding Survey Questions for Non-profit Community Stakeholders

1. How many ex-offenders or parolees does your organization serve on an annual basis?
 - a. 0-9
 - b. 10-20
 - c. 21-30
 - d. 31 or more
2. What services does your organization provide to help ex-offenders become successful?
3. Does your organization intentionally work with churches to defeat recidivism?
 - a. Yes

- b. No
- 4. Does your organization adjust programs around data? For instance, in 2016, for Guilford County, the total released population was 998, of which 897 were males, and 730 were African American.
 - a. Yes
 - b. No
- 5. Would your organization agree to be a listed resource in the regional directory titled *Displaced and Re-entry* to be published as a part of this research?
 - a. Yes
 - b. No
- 6. For how many years has your organization been evaluating the needs of ex-offenders, the formerly incarcerated, and county parolees in Guilford County?
 - a. 0-5
 - b. 6-10
 - c. 11-20
 - d. 21-30
 - e. More than thirty years
- 7. What is the county jail staff doing to prepare for the newly signed 2018 First Step prison reform legislation?
 - a. Not sure
 - b. They have not contacted our office
 - c. The county jail has contacted our office
 - d. Our organizations are working together
- 8. Have the county jail officials contacted your office to establish a coordinated effort with ex-offenders and parolees?
 - a. Yes
 - b. No
- 9. Have you evaluated the War of Drugs?

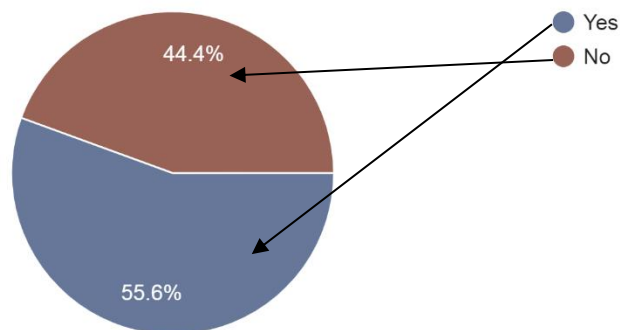
- a. Yes
 - b. No
10. In your opinion, what would increase the effectiveness of correctional services?
- a. Rehabilitation treatment courts instead of incarceration
 - b. Retribution (staying the course with long sentencing practices)
 - c. A combination of rehabilitation and punishment

Appendix E

Ex-offender Research Data

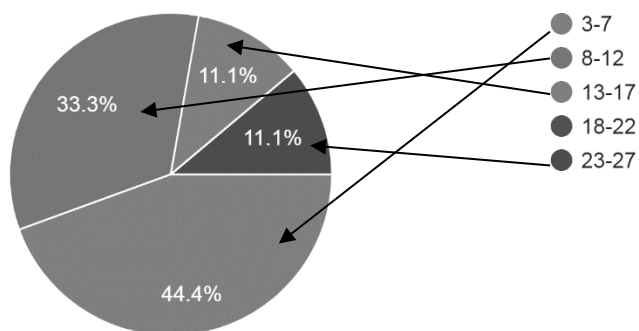
9. Were you a good student in high school?

9 responses



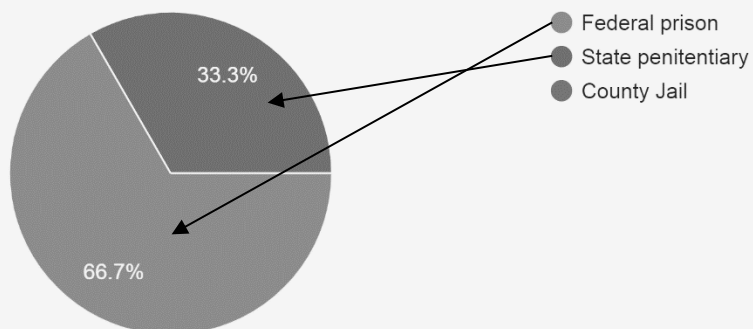
10. What was your longest prison sentence?

9 responses



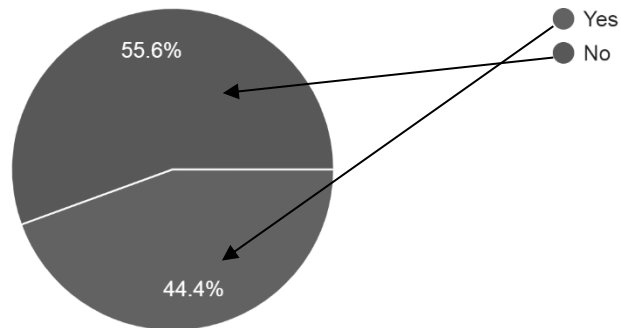
11. Was your final incarceration in federal prison, state penitentiary, or county jail?

9 responses



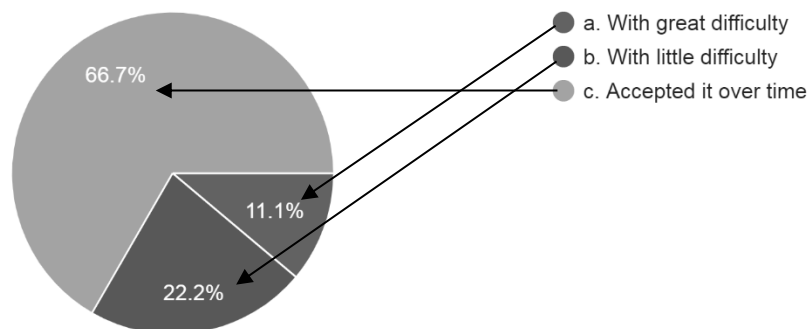
12. Were you well connected to family and the outside world?

9 responses



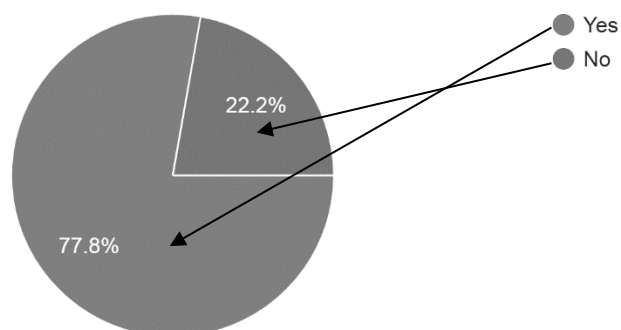
13. How did you handle extended time in a ten-by-ten cell with another person?

9 responses



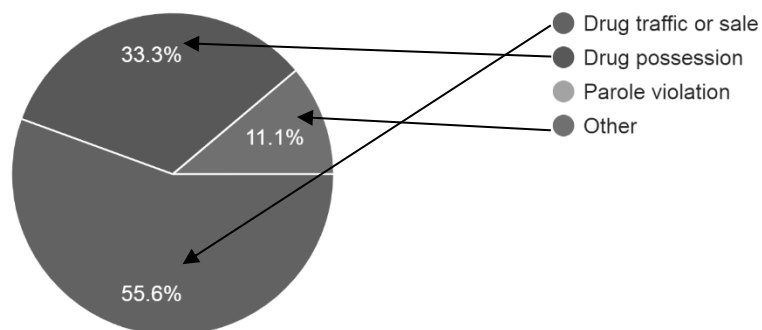
14. Did you find it necessary to prioritize spiritual beliefs while incarcerated?

9 responses



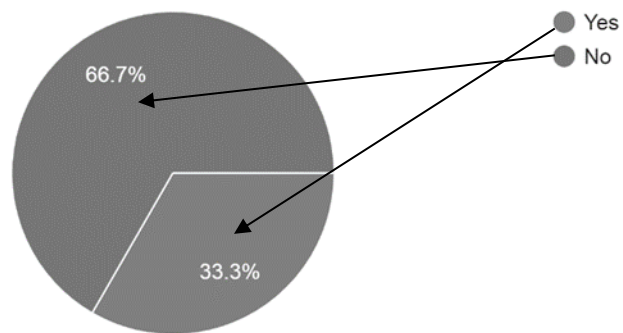
16. What was the category of crime that led to incarceration (optional)?

9 responses



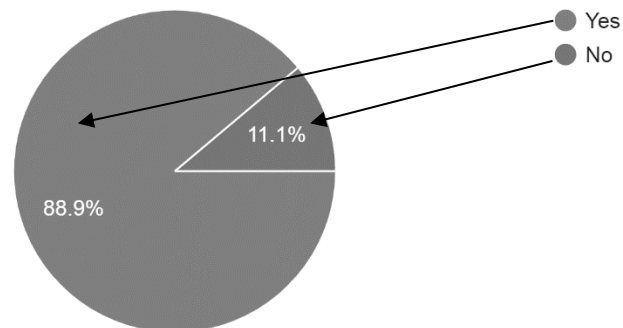
17. Do you currently struggle with drugs and alcohol?

9 responses



19. Are you willing to attend regular counseling if offered or managed through an assigned accountability partner?

9 responses



Justice System Chaplain

- **Question six**

Describe the challenges that pastors can expect when they provide services to ex-offenders. For example, what would be the best use of church resources response?

Pastors need to set firm boundaries for what they are willing to provide. As an example, my nonprofit provides active listening (peer mentoring). We provide a list places in the community where other services can be obtained and strictly prohibit our volunteers from providing money, rides, shelter, etc. to our clients. Pastors need to be careful not to enable irresponsible behavior. Do not give cash. Instead, direct the ex-offenders to resources. If desired, donate directly to the place providing the resources.

- **Question seven**

Define the church's areas of success as well as the need for improvement during the age of mass incarceration (1980-the present)?

2 responses

Justice System Chaplain One replied,

Areas of success -- Christians are active in prison ministry across the State of NC, providing all sorts of programming, such as evangelism, Bible study, worship services, and active listening (which is where my nonprofit fits in). Need for improvement -- Some churches do not welcome ex-offenders into their congregations. Other churches do not recognize the difference between jail & prison ministry. Jail ministry is much easier to launch logistically and mostly ministers to those who have not yet been convicted of a crime. Prison ministry reaches those who have the greatest need.

Justice System Chaplain Two replied,

The success has been recognizing that there is a problem and trying to be the solution. The church needs to improve on finding effective improvement though.

- **Question eight**

How do ex-offenders secure mental and physical health benefits? 2 responses

Justice System Chaplain One replied,

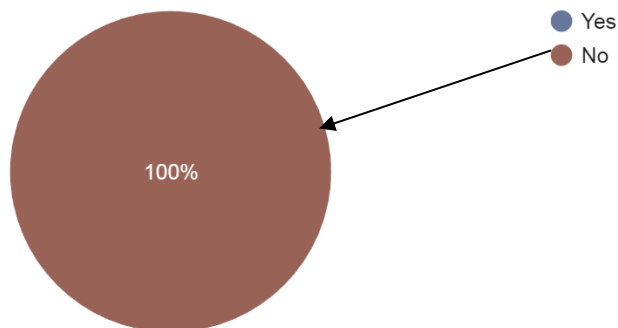
This falls outside the scope of my ministry. Some areas (including mine) in NC have Local Reentry Councils, which provide networking among nonprofits providing services to returning citizens in the community. Local Reentry Councils are a great place to learn about where to secure mental and physical health benefits in an area.

Justice System Chaplain Two replied,

Through organizations that provide them for ex-offenders. They can find these usually through a local Reentry council.

9. Are individual mental and physical health services guaranteed under release and parole?

2 responses



- **Question ten**

From your position are you able to evaluate whether a prisoner could benefit from an addiction treatment program as opposed to more time incarcerated? Please explain in a few sentences. 2 responses

Justice System Chaplain One replied

Our volunteers provide active listening ministry weekly and get to know the regulars. Those volunteers could provide insights into which attendees could benefit from addiction treatment programs. Longer periods of incarceration do nothing to prepare inmates for successful reentry into society. Instead, inmates need to build connections with community members who visit on a regular basis. Those relationships provide hope for a different type of life upon release.

Justice System Chaplain Two replied,

I am not able to. I do think that in many cases, they would benefit from a program as opposed to a longer sentence though.

- **Question eleven**

How is visitation from families and friends established? 2 responses

Justice System Chaplain One replied,

Each NC has its own visitation policies in place.

Justice System Chaplain Two replied

Anyone can come. They must meet through a facetime type of call though.

Bail Bondsman

- **Question nine**

How does long sentencing affect the families left behind? 2 responses

Critically, it generally takes a bread winner away from the family. Additionally, younger offenders add an additional burden to their parents, because the parents feel obligated to financially support the inmate. Negatively affected of course, I would say a long-term loss of income, family input, and just the sense of loss to the other family members would always be a negative impact. With that being said if there is a crime committed that requires a long-term sentence, then the focus for that inmate should be real rehabilitation, and job skills so that when they return, they can contribute financially, and mentally!

- **Question ten**

How does long sentencing create a bigger community problem? 2 responses

It becomes a tax burden on the community. Well I think parents who are unable to connect with children on a long-term basis, creates a cycle that those children never learn to build with their own children. Total incompleteness

- **Question eleven**

From your perspective as a bail bondsman, what is the church failing to do in the African American community about the mass incarceration problem? Please give a detailed response. 2 responses

Bail Bondsman One replied,

In my opinion churches for the most part don't have training programs that help those in the community that need help. Most Black churches don't have serious prison ministries that deal with the needs of inmates without judgement.

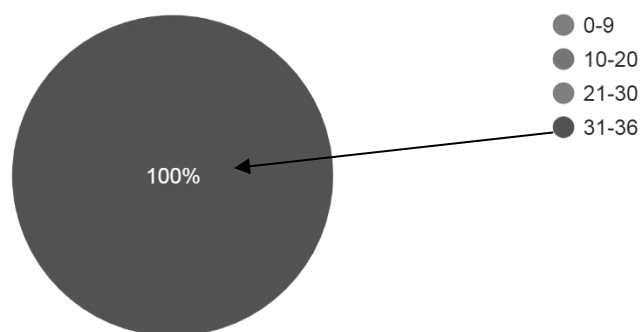
Bail Bondsman Two replied,

Not sure what their able to do, but they could do a better job of showing families who are affected by it more compassion with their circumstances. As well as heading up real rehabilitation programs to introduce inmates back into society. Show the real love of Christ by becoming something that inmates look to for help

Community Stake Holder

1. How many ex-offenders or parolees does your organization serve on an annual basis?

1 response

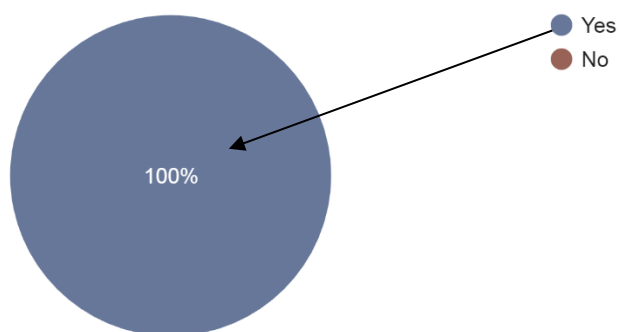


2. What services does your organization provide to help ex-offenders become successful? 1 response

Greensboro Urban Ministry is Guildford county largest emergency shelter for the transient population. We provide meals as well as shelters to help to stabilize ex-offenders return to society.

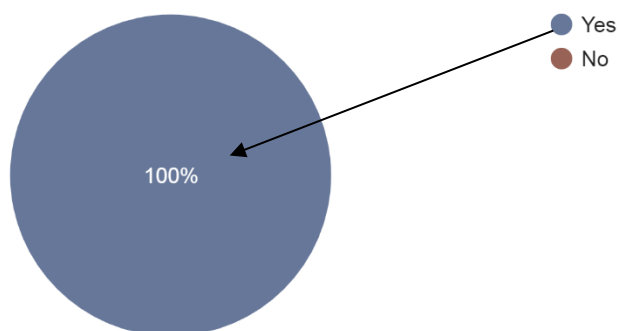
3. Does your organization intentionally work with churches to defeat recidivism?

1 response



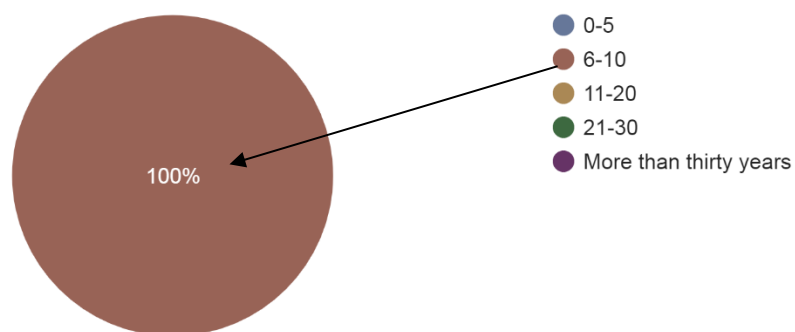
4. Does your organization adjust programs around data? For instance, in 2016, for Guilford County, the total re...males, and 730 were African American.

1 response



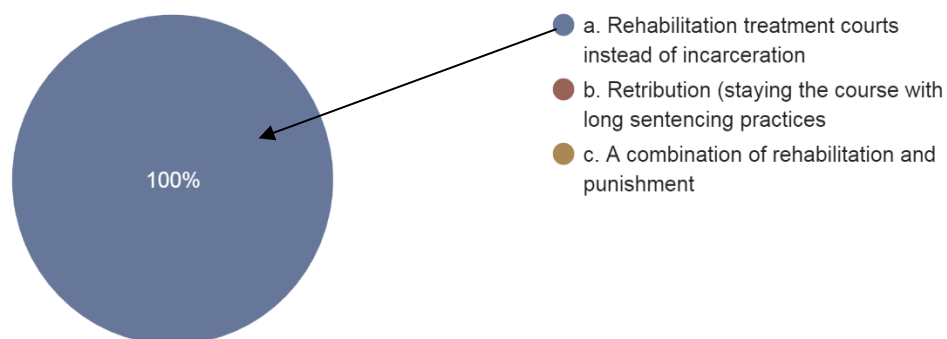
6. For how many years has your organization been evaluating the needs of ex-offenders, the formerly incarcerated and county parolees in Guilford County?

1 response



10. In your opinion, what would increase the effectiveness of correctional services?

1 response



IRB Approval

August 15, 2019



IRB Approval 3839.081519: Eradicating Recidivism: Strategic Evangelism for African American Men Impacted by Mass Incarceration

Dear Anthony Mark Berry,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects; you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. [45 CFR 46.101\(b\)\(2\)](#) and (b)(3). This listing refers only to research that is not exempt.)

Thank you for your cooperation with the IRB, and we wish you well with your research project.
Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office

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