

Draft

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Abstract

Purpose: This chapter describes the development and implementation of a programme providing higher and continuing education for imprisoned women in Hawai‘i. The purpose of the chapter is to show how the programme, which was based on principles of restorative justice and peace education, connects to and illustrates peace psychology. The programme consists of educational and restorative components. The education component provides the women with opportunities to increase self-efficacy and personal agency. The project design motivates inner and relational peace by applying Montessori’s peace education and cooperative learning theories. The restorative reentry planning process increases respect, empathy, and redemption. The value of respect advanced by Montessori and restorative justice is embedded in the project. Through cooperative learning and restorative reentry planning practices, the women build supportive and peaceful relationships both internally and relationally to help decrease structural violence that they have experienced.

Design/Methodology: This chapter describes research supporting education for incarcerated women to address structural violence. The chapter includes an explanation of concepts and applications of cooperative learning and restorative reentry planning circles and discusses their effectiveness in generating inner and relational peace.

Practical implications: This chapter describes how education can increase incarcerated women’s personal agency, self-efficacy, and confidence, creating inner and relational peace, leading to successful reentry and decreased domestic violence. The program addresses the connection between lack of personal agency and domestic violence, problems shared by many women, incarcerated and otherwise, throughout the world.

Originality/Value: The programme, created and conducted in Hawai‘i, could be replicated by other correctional institutions.

Keywords: inner peace, relational peace, restorative justice, restorative reentry planning, correctional education, peer education, agency, cooperative learning

“As Horace Mann once said, education is ‘the great equalizer,’ but this only works if the most vulnerable individuals have access to it” (Bender, 2018).

In the last twenty years the worldwide incarceration rate of women and girls has increased by fifty percent, far surpassing the increase in male incarceration rates (Walmsley, 2017). Imprisoned women have suffered from domestic violence (Gilfus, 2002). Peace for them includes the prevention of violence that especially affects their gender (de la Rey & McKay, 2006). This chapter focuses on how an educational model for incarcerated women can increase inner and relational peace by using cooperative learning methodology and restorative justice to increase the women’s personal agency and promote peaceful relationships including repairing any damage caused by their past behaviour and incarceration. This peace education and restorative methodology can help address structural violence the women have experienced.

The successful reentry for formerly incarcerated women can be supported by giving them opportunities to increase personal agency, which helps decrease domestic violence (Huecker, et al, 2021), and by giving them opportunities to help others. Research shows that being of service to others is something that many formerly incarcerated women find helpful for their reintegration

into the community (Heidemann, Cederbaum & Martinez, 2015, p. 22). Education provided while incarcerated can offer these opportunities to increase personal agency as well as to help others.

Caring about and helping others promotes peace in relational ways (Jarstad, et al, 2019). “Peaceful relationship[s] entail deliberation, non-domination, and cooperation between actors in the dyad; the actors involved recognize and trust each other and believe the relationship is either one between legitimate fellows or between friends” (Soderstrom, Akebo & Jarstad, 2021). These concepts are incorporated by the peace education and cooperative learning methodology applied to the programme described in this chapter.

The programme is a collaborative effort led by a non-profit, Hawai‘i Friends of Restorative Justice (HFRJ), and three other community stakeholders: the Hawai‘i State Women's Community Correctional Center (WCCC), Windward Community College (WCC), and the University of Hawai‘i at Manoa College of Social Sciences (UH).

The chapter begins with the research that establishes the need and basis for the programme. It describes the programme’s operational philosophy including peace education, cooperative learning and restorative justice. Throughout, links to peace psychology are discussed. A description of the programme is followed by its early results in Hawai‘i’s women’s prison. A discussion of how the programme illustrates connections between restorative justice and peace concludes the chapter.

Research Support for Educating the Incarcerated

Research shows that higher and continuing education benefits the incarcerated in many ways. Frequently the incarcerated are literally those who suffered structural violence by

becoming entangled in the school-to-prison pipeline. Youth who suffer learning and literacy difficulties are often failed by the education system and are more likely to be expelled from school and eventually land in the adult prison system (National Council on Disability, 2003).

Education also helps the incarcerated by reducing repeat crime (Rand, 2016) and domestic violence (DV) (Huecker, et al, 2021) and by realizing personal agency through increasing self-esteem (Spreitzer, 1995) and self-efficacy (Bandura, 1997).

Reducing crime and DV can promote inner and relational peace. Galtung described peace in two ways, as “positive” and “negative.” Positive peace is the “absence of structural violence” which reducing crime and DV can help accomplish. Negative peace is the “absence of personal violence” which increasing self-esteem and self-efficacy can provide (p. 183, 1969). This programme addresses the structural violence and systemic injustice the women have suffered due to their failed early school experiences, their race, and their exposures to domestic violence.

Increased Levels of Education Reduce Repeat Crime

Research shows that higher and continuing education reduces recidivism (Esperian, 2010; Jancic, 1998; Vacca, 2004). The U.S. Department of Justice reports: “Inmates that participate in academic and occupational training programmes are 43 percent less likely to return to prison” (2016, p. iii). Higher education levels are linked to higher levels of employment, and employment is one of the “most important predictors of post release recidivism” (Lockwood, 2012, p. 380). The ability to find employment is directly influenced by an individual’s education level, whether that individual has or has not previously been incarcerated.¹

¹ Reducing repeat-crime not only better the lives of incarcerated individuals, but it also reduces overall prison costs as the reduction in recidivism contributes to a reduction in prison populations over time (Richardson & Walker, 2021).

Additionally, HFRJ's experiences working with women incarcerated at WCCC since 2006, demonstrate how the benefits of higher and continuing education include the potential of making positive systemic changes. Incarcerated women that HFRJ has worked with have gone on to college, and some have completed graduate school, then have worked to improve the corrections system. One example is Daphne Ho'okano, MSW, who currently serves on HFRJ's board of directors. Ho'okano had a substance use disorder and was in and out of jail numerous times and finally imprisoned for about four years. After release from her last incarceration, she obtained a bachelor's and a master's degree in social work. She worked as a child protective services investigator for the state of Hawai'i. In 2021 she began working as a social worker at WCCC, where she was previously imprisoned. Complementing the broader research, Ms. Ho'okano's story illustrates the power of education with incarcerated persons to build peace and address structural violence. Her current position enables her to motivate and help other incarcerated women find pathways to inner and relational peace.

Increased Levels of Education Empower Women and Reduce Domestic Violence

Education helps imprisoned women find peaceful lives by empowering them. "There is an inverse relationship between education and domestic violence [DV]. Lower education levels correlate with more likely domestic violence" (Huecker, et al, 2020, p. 2). Women who exercise personal agency are more successful staying out of abusive relationships (Snyder, 2019). DV is a serious structural violence problem. "Fifty thousand women" were murdered by DV in 2017 worldwide, and "*fifty* women a month in the United States are killed by their intimate partners using guns alone" (Snyder, 2019 p. 6 & 11, emphasis in the original). Since the COVID-19 pandemic, DV has further increased worldwide (Boserup, McKenney & Elkbuli, 2020) consistent

with research demonstrating violence against women often increases after disasters (Parkinson, 2019).

HFRJ's experience at WCCC for over 15 years confirms the findings that most imprisoned women have been affected by DV (ACLU, n.d.). The imprisoned women have been involved in DV either as people who have been harmed or as people who caused harm to others. The "victim-offender overlap" is a well-known phenomenon in criminology and violence against women (Walker & Tarutani, 2017, p. 71). Those who harm others often were harmed themselves previously, and those who have been harmed can go on to harm others. Healing that occurs from restorative processes and education can help break this cycle. Restorative justice helps people heal from the harms of crime and injustice by providing learning experiences for acknowledging and addressing what is needed to repair harm (Zehr, 2015). Healing leads to peace. When people affected by injustice and wrongdoing have the opportunity to engage in restorative practices they are likely to experience understanding, empathy, and forgiveness (Fehr & Gelfand, 2012). For these reasons, restorative justice is recognized as a "peace building" practice (Zehr, 2008, p. 1). Likewise, education promotes peace. Women all over the world in DV relationships share one commonality: they each suffer from a lack of "agency in their own lives" (Snyder, 2017, p. 5). Agency is the understanding that one has choices in directing their life to become self-reliant. Understanding is learning, which is the main benefit of education. Marginalized women, especially those incarcerated, need opportunities to increase their personal agency, which education helps achieve. "[E]qual opportunity and justice are essential for creating peaceful societies" (Nelson, 2021, p. 117). Moreover, research on programmes and interventions for educating people to be peaceful are needed (Nelson, 2021).

Programme Philosophy: Cooperative Learning, Restorative Justice, and Montessori Peace Education

This prison-based education programme applies cooperative learning methodology both for and by peer educator tutors. Cooperative learning gives students the opportunity “to experience success behaving peacefully” (Nelson, 2021, p. 113). The program trains tutors via cooperative learning, and the tutor trainees learn how to use cooperative learning methods for tutoring their peers. Cooperative learning is based on an understanding that “[t]he construction of knowledge and effective learning require a student-centered learning environment so that students can actively participate in the experiential learning activities” (Karacop, 2020, p. 421).

Cooperative learning can empower incarcerated women to create more well-being and peaceful lives by allowing them to work with others toward shared goals. Similarly, cooperative learning methodology increases education. After release from prison ninety five percent of women reported needing educational assistance (Visher & Travis, 2011). Cooperative learning allows students to learn from experiences instead of simply being told information, which is consistent with restorative justice. A hallmark of restorative practices is allowing participants to experience for themselves, by interacting with others, how best they can address harm caused by injustice (Zehr, 2015). Cooperative learning allows participants to engage more directly in the learning process than traditional passive learning methods like lectures. Cooperative learning is distinguished from *cooperative education* where individuals learn from on-the-job training in internships or as practicum students (Raelin, et al., 2011). Cooperative education and cooperative learning each provide students with experiences, rather than purely oral and written information, to gain knowledge.

This programme specifically applies cooperative learning through:

- 1) A focus on Montessori approaches;
- 2) Using the Jigsaw Method to engage and center students; and
- 3) Providing financial incentives for motivation.

Montessori, Student-Centered Learning, and Peace

Maria Montessori was one of the first educators to develop and apply a cooperative learning methodology. She was one of Italy's first female medical doctors and developed the Montessori method of education (Frierson, 2015). She is recognized as a "moral philosopher" who believed education leads to peace (Frierson, 2018, p. 3). Her educational methodology challenged competition as a means for learning and focused instead on creating learning environments that promoted cooperation and peace (Pandey & Upadhyay, 2016). Montessori methodology allows students to choose and control what they learn and when they learn it. Students learn how to cooperate and live in peace by working together. A student learns through his experience that "he must respect the work of others, not because someone has said that he must, but because this is a reality he meets in his daily experience" (Montessori, 2007, p. 202).

"The foundation of Montessori philosophy is respect" (Coe, 1991, p. 2). Respect is also a core value of restorative justice (Zehr, 2013). Philosophers have long studied the concept of respect and found that it "has great importance in everyday life" (Dillion, 2018, p. 1). While a human might kill an insect without thought, respect for human life keeps people from indiscriminately killing other humans.

Philosophers give credit to Immanuel Kant for the assertion that human life itself is worthy of respect. He also believed that humans have a duty and moral responsibility to respect themselves. Kant held that self-respect is a natural function of life for moral societies and that one

must have self-respect to respect others. Contemporary philosophers see self-respect as a “part of political wisdom” and that “unjust social institutions can devastatingly damage self-respect” while “robust and resilient self-respect can be a potent force in struggles against injustice” (Dillion, 2018, p. 1). John Rawls expanded on the necessity of self-respect for justice. He believed that justice was the “first virtue of social institutions” (1970, p. 3). He argued “justice requires that social institutions and policies be designed to support and not undermine self-respect” (Dillion, 2018, 2).

Unlike Kant who saw self-respect as more of an individual duty, Rawls believed institutions have the duty to treat people with respect and dignity for themselves, which in turn would create just societies, consistent with Montessori’s approach. This programme addresses how cooperative learning increases respect for oneself, for others, and how students can learn to be peaceful.

Restorative justice (RJ) practices also respect all participants, as illustrated by several of RJ’s features. One, restorative processes are democratic. Individuals affected by specific incidents of wrongdoing are invited to actively participate in processes to find how they can best address harm without authority figures controlling the process or speaking for them. Two, RJ processes are voluntary. Every individual’s choice to participate is always respected. Restorative processes are private and not open to members of the public unless the participants agree otherwise. Three, participants of restorative processes are respected for having the capacity to communicate for themselves, unless they want a representative, and they are considered able to solve their own problems without the assistance of professionals or authority figures speaking for themselves (Braithwaite, 2000). According to Howard Zehr RJ is respectful overall because it “empowers all participants – treats them as moral agents with choices (Zehr, personal communication, January 3, 2022). RJ philosophy has as its “underlying values... the three R’s – respect, responsibility,

relationships” (Zehr, 2018, p. 4). Zehr sees these three values “intertwined like a triple helix.” He argues: “Restorative justice is not just nonviolent but involves the positive act of caring for one another and our needs and relationships.” Zehr believes that:

Respectful relationships imply a responsibility for our actions and for each other. This goes beyond passive responsibility, as when we accept a judgment that we have done something wrong. Rather, it calls for what John Braithwaite and others have called “active” responsibility to put things right, an approach to justice as promoting a better future (2018, p. 4).

Respect includes self-respect, and “[t]he possession of self-respect is one of our most treasured personal attributes” (Middleton, 2006, p. 59). Middleton identifies three dimensions of self-respect: “worth (human self-respect), successes (appraisal self-respect) and belonging (status self-respect).” These three parts create a whole of self-respect, which he says is a “recognition concurrently of our humanity, our capabilities and our status” (p. 75). Middleton finally claims that the “challenge for those committed to social justice remains the task of creating an environment where every individual can construct and maintain their self-respect” (p. 76).

Before Rawls’s ideas about respect were articulated, Montessori stressed the importance of respect and suggested it is respect that leads to peace.

Peace is at the center of Montessori's philosophy. She believed that tolerance was not enough for the world to be peaceful – rather, respect for everything and everyone is needed. For this reason she promoted a global outlook and diversity in education. She believed that a global and diverse outlook, when combined with personal responsibility, would lead to peace (Akinyoade, 2011, p. 11).

Montessori's methodology is highly "student-centered" and respectful. "Student-centered means we have programs that make children feel good about themselves: to acknowledge and celebrate everyone's uniqueness, strengths, weaknesses, and cultural diversity. We have programs in which student[s] cooperate with each other rather than compete for who is best, and thus, lay the foundations for world peace (Coe, 1991, p. 3).

Based in this intersection of respect, student-centered education, and laying groundwork for a peaceful world, Montessori is credited with founding a peace education movement (Manzo, 2018; Kester, 2012; Akinyoade, 2011; Duckworth, 2006). She was "an influential mid-20th century theorist who found new connections between peace and education. She linked teaching methodology to peace-building, hoping to help the next generation avoid the violence of authoritarianism" (Akinyoade, 2011, p. 1). Her pedagogical theory and practice focused on supporting the development of peaceful individuals and societies through the student-centered approach. Her methodology provides students with the opportunity to engage in hands-on participatory learning experiences, and includes peer tutoring (Rathunde, 2001).

The programme described in this chapter embraces Montessori's assertion that education is a sure pathway to peace. Montessori's methodology respects the student's, not the teacher's, passions and interests in determining what to learn. Her methods are recognized as an application of "positive peace" (Duckworth, 2006, p. 2). A cooperative education student—and one in a Montessori classroom—is expected to learn virtues and the value of peace through her own experiences.

Cooperative Learning with the Jigsaw Method

The pilot project described in this chapter brings a coordinated, communal effort to help groups of imprisoned women engage directly in the learning process to further their education and

increase peace. It draws on cooperative learning because this framework reflects the “essential role of peer interaction and relationships in socialization and learning” and “builds upon the ‘*dynamic whole*’ of a group and creates a team motivation and movement toward shared goals” (Johnson, 2009, pp. 365 & 366). One specific cooperative learning technique employed in the programme is the Jigsaw Method, which empowers students to be sources of knowledge, as opposed to the traditional idea that they are empty vessels to be filled by teachers. This perception shift is useful in aiding the mastery of content and encourages a sense of authority. The Jigsaw Method was developed by social psychology professor Elliot Aaronson and a group of his graduate students in 1971 (Aaronson & Bridgeman, 1979). After schools were desegregated in Austin, Texas in 1971, conflicts occurred between different racial groups of students. Aaronson and his students studied the situation and determined the high level of competition in the classes caused conflict. They developed the Jigsaw Method based on cooperative learning with students sharing goals instead of competing, thus creating more peaceful learning environments (Gilbert, 2001).

The Jigsaw Method is based on the concept of student interdependence (Meng, 2010). It is structured so that each group’s diligent work is necessary for the whole class to have a complete understanding of the studied material. Another Jigsaw hallmark is personal experiential learning and individual student participation. Large classes are divided into smaller groups where each master one aspect of a subject and then teach what they learned to the other groups. At the end, groups present their findings to the whole class for students to learn from each other. This strategy works to effectively “develop students’ metacognitive awareness, and learn the content while teaching it to peers in the small group” (Meng, 2010, p. 502).

Jigsaw and the cooperative learning approach are consistent with Kurt Lewin’s work on how management styles affect behavior, with a focus on using psychological insight to promote

peaceful interpersonal relations. Lewin's research showed that democratic management creates more peace and cooperation among participants compared to authoritarian and laissez-faire managed groups, which resulted in increased hostility (Lewin, 1997).

Financial Incentives

Research shows financial incentives work to motivate people to further their education (Ortagus, et al., 2020; Ziegler & Ebert, 2002). Most imprisoned people are not naturally motivated academically, and many have histories of poor school performance (Sarrett, 2021). Engaging in academic work for the incarcerated includes studying various materials for GED examinations and increasing grade levels. It can be extremely challenging, especially for adults with poor academic skills, to engage in academic studies. Learning difficult material takes persistence and determination. As Maria Montessori described, "Independence is not a static condition; it is a continuous conquest, and in order to reach not only freedom, but also strength, and the perfecting of one's powers, it is necessary to follow this path of unremitting toil" (1995, p. 90). Focusing on academic materials, for those lacking academic skills, can be extremely challenging and requires some "toil." Financial incentives can motivate imprisoned women to take classes and improve their academic standing, including studying for and passing a GED test.

Programme Description

The programme provides higher and continuing education to incarcerated women in four parts: 1) Hire and train imprisoned women as tutors to help their less educated peers study for and pass the GED and/or to help their peers improve their grade levels; 2) support a state community college to continue providing classes at the prison; 3) provide correspondence courses for incarcerated women pursuing college degrees and explore how these courses might be provided by a university in Hawai'i; and 4) provide the incarcerated women restorative reentry planning

circles to address transition needs upon release from prison and how they might meet their needs while they are incarcerated. Details on the four programme parts are discussed below.

1. Train and Hire Imprisoned Peer Educator Tutors

Imprisoned women who apply to be tutors for the higher and continuing education program are vetted by the WCCC education staff. Women are selected for the tutor training based on their education and communication skills. Those selected are coached and trained as peer educators to tutor less educated women studying for the GED and/or improving their grade levels (e.g., improve from grade 8 to grade 9). The tutors are compensated at three dollars an hour, which is the highest hourly rate of compensation paid to the incarcerated at the prison (most prison jobs pay between twenty-five cents to one dollar an hour).

The tutor training is provided by HFRJ over twenty hours. For 16 hours the women are trained by cooperative learning as peer tutors on specific sections of the Princeton Review GED Test Prep 2021 book (2020). After completing 16 hours of in-class training, the trainees begin to tutor their peers. They are observed tutoring for the last four hours of their training to ensure they meet competent tutoring criteria, including communication abilities, skills explaining materials, and use of cooperative learning methodology.

To motivate the less educated incarcerated women to commit to an education programme—and to engage in the academic challenges that it requires—financial incentives are provided. Both students who earn GEDs and their tutors, as well as students who move up grade levels, are given financial rewards. Tutors receive \$3 an hour for their work and the women passing the GED earn \$200. When funding was at risk in the programme the tutors offered to work for free. The tutors were also originally offered an incentive of \$50 for each woman they tutored who passed the GED. But on their own, because they explained they “wanted to eliminate competition

between themselves as tutors,” they collectively requested that the \$50 incentive be split amongst all of them to increase their cooperation. Each cohort of WCCC tutors train the next cohort of imprisoned tutors² via Jigsaw which they were trained to use after a two-hour training.

Women who complete the training receive certification from Windward Community College (WCC), a state of Hawai‘i two-year college. WCC prepares certificates of completion signed by its chancellor for the tutors. This certification can help the women obtain jobs in education after release from prison and thus increase their chances of successful reintegration into the community. The tutors and all the women passing the GED test are encouraged to take college classes while in WCCC. If they are interested in a subject not offered in person at WCCC or if they work during the day and cannot attend in person classes at the prison, they are encouraged to take correspondence classes discussed below.

2. Keep Windward Community College at the Women’s Prison (WCCC)

Windward Community College is part of the University of Hawai‘i. WCC obtained a grant to provide a six-year college programme for women incarcerated at Hawai‘i’s women’s prison, which is scheduled to end in 2022. Keeping WCC at the women’s prison is essential for the incarcerated women who already have a high school diploma or high school equivalence (GED). Maintaining WCC classes at the prison allows the women (many of whom will hopefully become peer educator tutors) to continue their education. WCC currently provides several college classes for first- or second-year students at the prison each semester. This project includes keeping WCC’s college programme at WCCC to provide classes to the incarcerated women. Funds from this education programme pay for work-study positions for women in WCCC who are taking college

² Because the tutors are released from prison when their sentences completed new tutors need to be trained every six months or so to sustain the programme.

classes and are on “work furlough.” These students are able to work at WCC earning \$13 an hour in the work-study positions.

3. Provide Further College Correspondence Courses for Imprisoned Women

For women who exhaust all courses that WCC provides, individual correspondence courses from another university to help them stay on the path of earning college degrees are provided. Imprisoned people in Hawai‘i are not permitted to take online college courses. Ideally the incarcerated women would be able to take classes from a Hawai‘i state university. No university or college in Hawai‘i offers correspondence classes for imprisoned people, but through the programme WCC will provide several. Until sufficient correspondence courses can be provided, they are being purchased from Adams State University in Colorado (ASU), whose prison correspondence course programme was ranked first among five prison education programmes (Zoukis, 2018). More opportunities to take courses and obtain educations increases the likelihood of decreased recidivism after release and increasing individual peace and well-being.

4. Transition WCCC College Students into College in Community After Release

The fourth part of HFRJ’s programme supports the women in WCCC who are taking courses to transition to college after their release. Women who want to continue their education are offered a reentry planning circle (Walker & Greening, 2010). The reentry circles are known as *Huikahi Circles* in Hawai‘i state prisons. The circles have been researched and shown to reduce repeat crime (Walker & Davidson, 2018), and to bring healing benefits for children of incarcerated parents (Walker, Tarutani & McKibben, 2015) and for other family members of incarcerated people (Walker & De Reu, 2021). The circle provides an opportunity for incarcerated individuals to make specific goals and plans, and to choose who among their loved ones and supporters they

would like to invite to participate in their reentry planning process and repair any damaged relationships with.

Provide the incarcerated women restorative reentry planning circles

Preparing for reentry and making transition plans for adults and young people to meet their educational needs and continue their education back in the community prior to leaving correctional institutions is vital for their ongoing educational success (Clark, 2018; Tolbert, 2012). Educational assistance is likewise vital for employment opportunities that prevent repeat crime after release (Petersilia, 2003). The reentry planning circles provided to women in this programme have been successfully replicated in other states and countries, and in the U.S. federal court in Honolulu (Walker & Kobayashi, 2020). The circles are restorative and solution-focused (Walker & Greening, 2010). The process provides the opportunity for the incarcerated person to address how they can repair damaged relationships with loved ones, along with finding ways to meet their other basic needs for a successful transition. Assisting women to seamlessly transition from incarceration back into the community is necessary to help them maintain the educational momentum they began in prison. As they benefit from educational opportunities and reentry planning circles, the women are more likely to successfully transition into the community. This contributes to reduced repeat crime and domestic violence, and increases peace for the individual, and her family, and the community.

Early Experience with the Programme

Preliminary evidence speaks to the programme's potential. Prior to this programme, an average of two imprisoned women a year passed the GED. After twelve weeks of providing peer tutoring at WCCC, five tutors worked with over 20 of their peers to assist them in passing the GED. There is currently a waiting list for more students to participate in the programme to be

tutored to pass the GED. Within ten months the tutors assisted 20 of in passing the GED. Many of the women only had an average 4-5th grade education level before beginning their GED studies.

While the average grade level for incarcerated people in Hawai'i is the fifth to sixth grade, some imprisoned women have even lower educational levels and have tested at only the first-grade level (M. Keane, personal communication, June 21, 2021). The peer tutors help the less educated women learn the skills they need to pass the GED test. The tutoring programme helps the women being tutored learn and the women tutoring also learn from teaching. This approach to tutoring is supported by Albert Bandura's work. His study of personal agency, self-efficacy, and how people learn is seminal (1997). Bandura's research confirms that people learn best by observing others and from their experiences participating in what they are learning about, e.g., bike riding is best learned by watching someone riding one, and by getting on a bike and trying to ride it.

Case studies from similar programmes provide evidence for the potential of this approach to support incarcerated women to excel in higher education. One example is Curtis Carroll, who is incarcerated at San Quentin, a maximum-security prison in California. Carroll has been imprisoned for about 25 years since he was age 17. He learned to read in prison at age 20, taught by his bunkmate. Carroll, also known as "Wall Street" at San Quentin, is a respected stock market trader who is motivated to help others attain financial literacy. He believes if he and his family had the financial resources to meet their basic needs, he would not have been involved in a robbery that led to a person's death and his imprisonment. Carroll wants to make amends for his crime after he is released by helping people in the community with economic challenges learn how to become financially secure and independent. He plans to assist people who were formerly incarcerated to become taxpayers capable of meeting their financial needs in legal ways. He says:

“When I look at how Bill Gates and Warren Buffet have made these pledges to give 90% of their wealth away, I thought what better way than to go back and help the things I’ve destroyed” (Carroll, 2016). Carroll’s desire to repair the harm his crime caused illustrates the power of education to ultimately create peace. His education led to his ability to generate income. In turn, he plans to use this knowledge to create peace and well-being in the community through financial stability.

Restorative Justice and Peace Psychology

The pilot education programme illustrates the connection between restorative justice and peace psychology. Restorative justice, a major component of the programme, works to help people who have been harmed and those who harmed them have dialogues that can lead to understanding and often reconciliation. The prevention of violence and restoring peaceful relations are made possible by restorative justice. This is a goal of peace psychologists: “Embedding reconciliation processes in community structures is crucial for building peace” (Christie, et al., 2008, p. 546). In addition, the powerful effects of building cooperation between the tutors and students education is an aspect and important value of peace psychology.

Conclusion

A disproportionate share of Native Hawaiian women is incarcerated in Hawai‘i (C. Beale, personal communication, December, 2021). Incarcerated women in Hawai‘i average a fifth to sixth grade education level, with some much lower, while the twelfth grade is the standard secondary school achievement in the United States. These women have suffered systemic inequity because of their race and because of schools’ failure to sufficiently educate them, among other contributing factors. The programme outlined in this chapter presents an effort to support these women, despite their low academic achievement, in passing the GED test with tutoring through cooperative

learning provided by their more educated peers. This programme respects the tutors and the women studying for the GED and promotes their learning peacefulness and how to increase their well-being through education and restorative reentry planning circles. Further research of the programme will be undertaken to determine longer term outcomes, including decreased DV involvement, increased personal agency and well-being as reflected in the women's achieving educational goals, and recidivism reduction after their release from prison. This chapter illustrates the power of cooperative learning and restorative reentry practices to create relational peace for individuals, their loved ones and their communities for addressing structural violence.

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