Towards an Integral Transformation: 
Through the Looking Glass of Restorative Justice

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DOCTOR OF PHILOSOPHY 

In the Department of Educational Psychology and Leadership Studies

We accept this dissertation as conforming to the required standard

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ABSTRACT

This inquiry explores experiences and interpretations of transformation within the arena of Restorative Justice. Qualitatively guided by a descriptive-exploratory design this study employed a mixed ethnographic-phenomenological methodology. This allowed emic and etic perspectives and an unfolding-reflexive (Merleau-Ponty, 1962) research approach to be documented.

Although recent research has investigated Restorative Justice from the perspective of theory and practice, I am unaware of any systematic investigations into individual lived experiences of transformation contextualized theoretically (Wolcott, 1994) within Wilber’s (2000a) Integral theory and Jung’s (Vol. 8, 1953-1979) Transcendent Function. Moreover, although some researchers have explored the relationship between Jungian and Integral theories (Harris, 2002), I am unaware of any empirical research that combines these within a conceptual framework.

The conceptual framework of this study initiated conceptualization of an Integral Model of Transformation that holistically accounts for individuals’ change processes as it is inclusive of psychological, behavioural, sociological and cultural contexts. Findings have also been disseminated into an Integral Model of Evaluation for Restorative Justice program and processes (see Moore, 2003). In addition, this research initiative informed development of a model of implementation of Restorative Justice in mainstream schools (2001A), as well as a new approach to multi-cultural counselling using Restorative Justice as a conceptual framework (see Moore, 2001B). Thus, this study contributed to
knowledge of counselling psychology related to theories of change for individuals living in the aftermath of conflict and crime as well as the application of theory into practice.

The fourteen participants in this study were adults involved in Restorative Justice through a variety of roles including those of victims of harm, convicted offenders and community activists. In-depth, semi-structured interviews were conducted in order to discover participants’ interpretations of transformation and lived experiences with Restorative Justice. Data collection also was facilitated via in-depth immersion in the field over a thirty-month period. My participant-observer role and reflexivity was managed through field notes, research journals and documentation with creative arts. Analysis, interpretation and synthesis of the data had several phases. Content Analysis was used to assess interview data through first level coding, pattern coding and memoing. Interpretation of initial analyses was then contextualized within Jungian and Integral theories. Finally, interpretation of findings culminated in a creative synthesis of insights.

Findings indicate that five grand themes influenced change processes for participants: satisfaction of basic human needs; existential concerns; interconnectedness and shared humanity; Transformational Justice and power relationships; and transpersonal experiencing. These themes combined with the interpretation of findings using Jungian and Integral theories together formed a proposed Integral Model of Transformation in the arena of Restorative Justice. Findings confirm a consistent pattern of change in the arena of Restorative Justice for victims, offenders and community activists, that at the same time reflected the unique contexts of each individual’s life. This was a process of transformation from a fractured-constricted sense of life to a synthesized balance manifest as a perception of self as belonging in an interdependent world.
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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>ii</td>
</tr>
<tr>
<td>Approval Page</td>
<td>iv</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>v</td>
</tr>
<tr>
<td>List of Tables</td>
<td>xiv</td>
</tr>
<tr>
<td>List of Figures</td>
<td>xv</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>xvi</td>
</tr>
<tr>
<td>Dedication</td>
<td>xvii</td>
</tr>
</tbody>
</table>

## CHAPTER ONE

### INTRODUCTION

1. Impetus for the Inquiry
   - Personal-interpersonal Context 2
   - Community Context 3
   - National-International Context 3

2. Researcher’s Orientation
   - Humanist Psychology 5
   - Transpersonal Psychology and Spirituality 6
   - Critical Theory 9

3. Significance of the Study 11

## CHAPTER TWO

### DIMENSIONS OF JUSTICE

1. The Face of Justice 13

2. Canada’s Retributive System of Justice & Restorative Justice 14

3. Defining Restorative and Retributive Systems of Justice 15

4. Evaluation of Restorative Justice 18

5. Historical Roots of Restorative Justice 21
TABLE OF CONTENTS (continued)

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Informal Justice</td>
<td>24</td>
</tr>
<tr>
<td>Restitution</td>
<td>25</td>
</tr>
<tr>
<td>Victim’s Movement</td>
<td>26</td>
</tr>
<tr>
<td>Reconciliation and Conferencing</td>
<td>26</td>
</tr>
<tr>
<td>Social Justice</td>
<td>28</td>
</tr>
<tr>
<td>Critical Analysis of Restorative Justice</td>
<td>29</td>
</tr>
<tr>
<td>FROM RESTORATIVE JUSTICE TO TRANSFORMATIONAL JUSTICE</td>
<td>32</td>
</tr>
<tr>
<td>Litigious Perspective</td>
<td>32</td>
</tr>
<tr>
<td>A Call to Transform Structural Injustice</td>
<td>34</td>
</tr>
<tr>
<td>RIGHT DOING, WRONG DOING &amp; THE NATURE OF GOOD AND EVIL</td>
<td>36</td>
</tr>
<tr>
<td>The Heart of Good and Evil</td>
<td>37</td>
</tr>
<tr>
<td>Origin, Mythology and Theology of Good and Evil</td>
<td>40</td>
</tr>
<tr>
<td>Good and Evil as Dualistically Integrated</td>
<td>41</td>
</tr>
<tr>
<td>Zoroastrian Discourse on Good and Evil</td>
<td>43</td>
</tr>
<tr>
<td>Good and Evil as Archetypes</td>
<td>45</td>
</tr>
<tr>
<td>Differentiating psychological &amp; metaphysical viewpoints</td>
<td>46</td>
</tr>
<tr>
<td>Psychological Function of God-image and Evil</td>
<td>47</td>
</tr>
<tr>
<td>ON MORALITY &amp; FORGIVENESS</td>
<td>50</td>
</tr>
<tr>
<td>Morality</td>
<td>50</td>
</tr>
<tr>
<td>Forgiveness &amp; Mercy</td>
<td>53</td>
</tr>
<tr>
<td>UNDERSTANDING TRANSFORMATION&amp; JUSTICE: THE GREAT WEB OF LIVE</td>
<td>59</td>
</tr>
<tr>
<td>CHAPTER THREE</td>
<td>65</td>
</tr>
<tr>
<td>TRANSFORMATION: CONTEXTUALIZED WITHIN BROADER ANALYTICAL FRAMEWORKS</td>
<td>65</td>
</tr>
<tr>
<td>Jung’s Theory of Personality Development</td>
<td>65</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Pre-individuation</td>
<td>66</td>
</tr>
<tr>
<td>Towards Individuality through differentiation</td>
<td>67</td>
</tr>
<tr>
<td>Personal Unconscious and Development of Personal Identity</td>
<td>68</td>
</tr>
<tr>
<td>Personality Complexes</td>
<td>68</td>
</tr>
<tr>
<td>Ego Complex</td>
<td>69</td>
</tr>
<tr>
<td>Persona</td>
<td>69</td>
</tr>
<tr>
<td>Shadow</td>
<td>70</td>
</tr>
<tr>
<td>Self</td>
<td>70</td>
</tr>
<tr>
<td>Personality &amp; the Self</td>
<td>71</td>
</tr>
<tr>
<td>Symbolism &amp; Archetypes</td>
<td>72</td>
</tr>
<tr>
<td>The Play of Opposites</td>
<td>74</td>
</tr>
<tr>
<td>Transcendent Function</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Integral Theory</td>
<td>81</td>
</tr>
<tr>
<td>Principles of Integral Theory</td>
<td>81</td>
</tr>
<tr>
<td>Capacities of Holons</td>
<td>83</td>
</tr>
<tr>
<td>Quadrity</td>
<td>84</td>
</tr>
<tr>
<td>Quadrant Model for the critical analysis of transformation</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Conjugality between Jungian and Integral Theory</td>
<td>91</td>
</tr>
<tr>
<td>Theoretical Assumptions</td>
<td>91</td>
</tr>
<tr>
<td>Transformation</td>
<td>92</td>
</tr>
<tr>
<td>Wholeness</td>
<td>92</td>
</tr>
<tr>
<td>Cruciform</td>
<td>93</td>
</tr>
<tr>
<td>Teleological Development</td>
<td>93</td>
</tr>
<tr>
<td>Interrelationship of Integral Quadrant and Jungian Theory</td>
<td>95</td>
</tr>
<tr>
<td>Existence of Dualistic Structures</td>
<td>96</td>
</tr>
<tr>
<td>Interdependence</td>
<td>97</td>
</tr>
<tr>
<td>Consciousness &amp; Unconsciousness</td>
<td>97</td>
</tr>
<tr>
<td>Archetypes &amp; Deeper Order</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>CHAPTER FOUR</td>
<td>102</td>
</tr>
<tr>
<td>Methodology</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Rationale for a Mixed Methodology</td>
<td>102</td>
</tr>
<tr>
<td>Search for Emic &amp; Etic Perspectives</td>
<td>103</td>
</tr>
<tr>
<td>Researcher’s Preconceptions</td>
<td>104</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Theoretical Assumptions of Ethnography and Phenomenology</td>
<td>105</td>
</tr>
<tr>
<td>Topic</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Ethnography: Assumptions &amp; Orientation</td>
<td>105</td>
</tr>
<tr>
<td>Ethnography &amp; Critical Theoretical Discourse</td>
<td>109</td>
</tr>
<tr>
<td>Phenomenology: Assumptions &amp; Orientation</td>
<td>113</td>
</tr>
<tr>
<td>Phenomenology: Epistemological Stance of Heidegger &amp; Husserl</td>
<td>115</td>
</tr>
<tr>
<td>Ethics &amp; Evaluation of the Study</td>
<td>118</td>
</tr>
<tr>
<td>Ethics</td>
<td>119</td>
</tr>
<tr>
<td>Evaluation</td>
<td>122</td>
</tr>
<tr>
<td>Faithful &amp; Credible</td>
<td>122</td>
</tr>
<tr>
<td>Trustworthiness, Authenticity &amp; Fidelity</td>
<td>124</td>
</tr>
<tr>
<td>Criticality</td>
<td>125</td>
</tr>
<tr>
<td>Integrity</td>
<td>126</td>
</tr>
<tr>
<td>Procedure</td>
<td>127</td>
</tr>
<tr>
<td>Phase I: Approaching the Arena</td>
<td>128</td>
</tr>
<tr>
<td>Initial Engagement &amp; Researcher’s Preconceptions</td>
<td>128</td>
</tr>
<tr>
<td>Boundaries of the Arena</td>
<td>128</td>
</tr>
<tr>
<td>Phase II: In the Arena</td>
<td>135</td>
</tr>
<tr>
<td>Immersion</td>
<td>135</td>
</tr>
<tr>
<td>Successes &amp; Challenges of Restorative Justice</td>
<td>137</td>
</tr>
<tr>
<td>The Language of Restorative Justice</td>
<td>139</td>
</tr>
<tr>
<td>Reflexivity</td>
<td>141</td>
</tr>
<tr>
<td>Phase III: Data Collection ~In-depth Interviews</td>
<td>142</td>
</tr>
<tr>
<td>In-depth Interviewing</td>
<td>142</td>
</tr>
<tr>
<td>Selection of Participants</td>
<td>144</td>
</tr>
<tr>
<td>Semi-Structured Interviews</td>
<td>146</td>
</tr>
<tr>
<td>Phase IV: Incubation</td>
<td>149</td>
</tr>
<tr>
<td>Illumination and follow-up</td>
<td>149</td>
</tr>
<tr>
<td>Phase V: Retreat from the Field</td>
<td>150</td>
</tr>
<tr>
<td>Phase VI: Data Transformation</td>
<td>152</td>
</tr>
<tr>
<td>Analysis in Context: Transcendent Function &amp; Integral Theory</td>
<td>154</td>
</tr>
<tr>
<td>Creative Synthesis</td>
<td>154</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS (continued)

## CHAPTER FIVE

Data Transformation and Interview Analysis

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hands &amp; Heart</td>
<td>156</td>
</tr>
<tr>
<td>Hands &amp; Heart: 1st 2nd level coding and memoing</td>
<td>156</td>
</tr>
<tr>
<td>Hands &amp; Heart: Individual Depiction</td>
<td>156</td>
</tr>
<tr>
<td>Hands &amp; Heart: Critical Reflection</td>
<td>156</td>
</tr>
<tr>
<td>Hands &amp; Heart: Mind Map</td>
<td>156</td>
</tr>
<tr>
<td>Like a Warrior</td>
<td>166</td>
</tr>
<tr>
<td>Like a Warrior: 1st 2nd level coding and memoing</td>
<td>166</td>
</tr>
<tr>
<td>Like a Warrior: Individual Depiction</td>
<td>166</td>
</tr>
<tr>
<td>Like a Warrior: Critical Reflection</td>
<td>166</td>
</tr>
<tr>
<td>Like a Warrior: Mind Map</td>
<td>166</td>
</tr>
<tr>
<td>God out of the Box</td>
<td>178</td>
</tr>
<tr>
<td>God out of the Box: 1st 2nd level coding and memoing</td>
<td>178</td>
</tr>
<tr>
<td>God out of the Box: Individual Depiction</td>
<td>178</td>
</tr>
<tr>
<td>God out of the Box: Critical Reflection</td>
<td>178</td>
</tr>
<tr>
<td>God out of the Box: Mind Map</td>
<td>178</td>
</tr>
<tr>
<td>Knight Meets Master</td>
<td>188</td>
</tr>
<tr>
<td>Knight Meets Master: 1st 2nd level coding and memoing</td>
<td>188</td>
</tr>
<tr>
<td>Knight Meets Master: Individual Depiction</td>
<td>188</td>
</tr>
<tr>
<td>Knight Meets Master: Critical Reflection</td>
<td>188</td>
</tr>
<tr>
<td>Knight Meets Master: Mind Map</td>
<td>188</td>
</tr>
<tr>
<td>Breaking Barriers</td>
<td>200</td>
</tr>
<tr>
<td>Breaking Barriers: 1st 2nd level coding and memoing</td>
<td>200</td>
</tr>
<tr>
<td>Breaking Barriers: Individual Depiction</td>
<td>200</td>
</tr>
<tr>
<td>Breaking Barriers: Critical Reflection</td>
<td>200</td>
</tr>
<tr>
<td>Breaking Barriers: Mind Map</td>
<td>200</td>
</tr>
<tr>
<td>Utopian Vision</td>
<td>208</td>
</tr>
<tr>
<td>Utopian Vision: 1st 2nd level coding and memoing</td>
<td>208</td>
</tr>
<tr>
<td>Utopian Vision: Individual Depiction</td>
<td>208</td>
</tr>
<tr>
<td>Utopian Vision: Critical Reflection</td>
<td>208</td>
</tr>
<tr>
<td>Utopian Vision: Mind Map</td>
<td>208</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS (continued)

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tipping the Balance</td>
<td>215</td>
</tr>
<tr>
<td>Tipping the Balance: 1st 2nd level coding and memoing</td>
<td>216</td>
</tr>
<tr>
<td>Tipping the Balance: Individual Depiction</td>
<td>223</td>
</tr>
<tr>
<td>Tipping the Balance: Critical Reflection</td>
<td>224</td>
</tr>
<tr>
<td>Tipping the Balance: Mind Map</td>
<td>226</td>
</tr>
<tr>
<td>Isolation to Community</td>
<td>227</td>
</tr>
<tr>
<td>Isolation to Community: 1st 2nd level coding and memoing</td>
<td>228</td>
</tr>
<tr>
<td>Isolation to Community: Individual Depiction</td>
<td>232</td>
</tr>
<tr>
<td>Isolation to Community: Critical Reflection</td>
<td>234</td>
</tr>
<tr>
<td>Isolation to Community: Mind Map</td>
<td></td>
</tr>
<tr>
<td>Change of Heart</td>
<td>235</td>
</tr>
<tr>
<td>Change of Heart: 1st 2nd level coding and memoing</td>
<td>236</td>
</tr>
<tr>
<td>Change of Heart: Individual Depiction</td>
<td>241</td>
</tr>
<tr>
<td>Change of Heart: Critical Reflection</td>
<td>241</td>
</tr>
<tr>
<td>Change of Heart: Mind Map</td>
<td>243</td>
</tr>
<tr>
<td>Through Different Eyes</td>
<td>244</td>
</tr>
<tr>
<td>Through Different Eyes: 1st 2nd level coding and memoing</td>
<td>245</td>
</tr>
<tr>
<td>Through Different Eyes: Individual Depiction</td>
<td>248</td>
</tr>
<tr>
<td>Through Different Eyes: Critical Reflection</td>
<td>249</td>
</tr>
<tr>
<td>Through Different Eyes: Mind Map</td>
<td>250</td>
</tr>
<tr>
<td>Calm Passion</td>
<td>251</td>
</tr>
<tr>
<td>Calm Passion: 1st 2nd level coding and memoing</td>
<td>252</td>
</tr>
<tr>
<td>Calm Passion: Individual Depiction</td>
<td>257</td>
</tr>
<tr>
<td>Calm Passion: Critical Reflection</td>
<td>258</td>
</tr>
<tr>
<td>Calm Passion: Mind Map</td>
<td>259</td>
</tr>
<tr>
<td>To Bring Forward</td>
<td>260</td>
</tr>
<tr>
<td>To Bring Forward: 1st 2nd level coding and memoing</td>
<td>260</td>
</tr>
<tr>
<td>To Bring Forward: Individual Depiction</td>
<td>264</td>
</tr>
<tr>
<td>To Bring Forward: Critical Reflection</td>
<td>265</td>
</tr>
<tr>
<td>To Bring Forward: Mind Map</td>
<td>266</td>
</tr>
<tr>
<td>Jury of Her Peers</td>
<td>267</td>
</tr>
<tr>
<td>Jury of Her Peers: 1st 2nd level coding and memoing</td>
<td>268</td>
</tr>
<tr>
<td>Jury of Her Peers: Individual Depiction</td>
<td>270</td>
</tr>
<tr>
<td>Jury of Her Peers: Critical Reflection</td>
<td>271</td>
</tr>
<tr>
<td>Jury of Her Peers: Mind Map</td>
<td>272</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS (continued)

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full Circle</td>
<td></td>
</tr>
<tr>
<td>Full Circle: 1st 2nd level coding and memoing</td>
<td>274</td>
</tr>
<tr>
<td>Full Circle: Individual Depiction</td>
<td>279</td>
</tr>
<tr>
<td>Full Circle: Critical Reflection</td>
<td>280</td>
</tr>
<tr>
<td>Full Circle: Mind Map</td>
<td>281</td>
</tr>
<tr>
<td>Composite Portrait</td>
<td></td>
</tr>
<tr>
<td>Composite Portrait: Mind Map</td>
<td>285</td>
</tr>
<tr>
<td>Summary of Analysis</td>
<td>286</td>
</tr>
<tr>
<td>CHAPTER SIX</td>
<td></td>
</tr>
<tr>
<td>Discussion and Interpretation in Context</td>
<td>288</td>
</tr>
<tr>
<td>Discussion of Unifying Themes</td>
<td></td>
</tr>
<tr>
<td>Human Needs</td>
<td>288</td>
</tr>
<tr>
<td>Existential Concerns</td>
<td></td>
</tr>
<tr>
<td>Being Versus Non-being</td>
<td>289</td>
</tr>
<tr>
<td>Freedom Versus Responsibility</td>
<td>291</td>
</tr>
<tr>
<td>Meaninglessness Versus Purpose</td>
<td>293</td>
</tr>
<tr>
<td>Isolation Versus Belonging</td>
<td>294</td>
</tr>
<tr>
<td>Interconnection and Shared Humanity</td>
<td>295</td>
</tr>
<tr>
<td>Transformational Justice &amp; Power Relationships</td>
<td>296</td>
</tr>
<tr>
<td>Praxis</td>
<td>297</td>
</tr>
<tr>
<td>Empowerment</td>
<td>298</td>
</tr>
<tr>
<td>Awareness</td>
<td>299</td>
</tr>
<tr>
<td>Cooperation</td>
<td>300</td>
</tr>
<tr>
<td>Evolvement</td>
<td>300</td>
</tr>
<tr>
<td>Transpersonal Experiencing</td>
<td>301</td>
</tr>
<tr>
<td>Transcendent Function</td>
<td></td>
</tr>
<tr>
<td>A Jungian Context for Findings</td>
<td>302</td>
</tr>
<tr>
<td>Overview of Differentiation</td>
<td>303</td>
</tr>
<tr>
<td>The Play of Opposites: Thesis &amp; Anti-thesis</td>
<td>305</td>
</tr>
<tr>
<td>Synthesis</td>
<td>308</td>
</tr>
<tr>
<td>Integral Theory</td>
<td></td>
</tr>
<tr>
<td>Quadrant Mapping System</td>
<td>309</td>
</tr>
<tr>
<td>Integral Theory</td>
<td>311</td>
</tr>
<tr>
<td>Quadrant Mapping System</td>
<td>312</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS (continued)

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychological Context</td>
<td>314</td>
</tr>
<tr>
<td>Behavioural Context</td>
<td>315</td>
</tr>
<tr>
<td>Community Context</td>
<td>316</td>
</tr>
<tr>
<td>Sociological Context</td>
<td>317</td>
</tr>
<tr>
<td>Vertical and Horizontal Divide</td>
<td>318</td>
</tr>
<tr>
<td>Evolution of Consciousness</td>
<td>319</td>
</tr>
<tr>
<td>Towards Integral Transformation</td>
<td></td>
</tr>
<tr>
<td>Through the Looking Glass: A Creative Synthesis</td>
<td></td>
</tr>
<tr>
<td>The Transcendent Field</td>
<td>321</td>
</tr>
<tr>
<td>Interconnection Between the Field and Research</td>
<td>326</td>
</tr>
<tr>
<td>Pleroma</td>
<td>327</td>
</tr>
<tr>
<td>A Psychology of Awakening</td>
<td>331</td>
</tr>
<tr>
<td>Interbeing</td>
<td>332</td>
</tr>
<tr>
<td>Dialogue: Pool of Common Meaning</td>
<td>335</td>
</tr>
<tr>
<td>Kosmos: Quadratic Being-in-the-world</td>
<td>340</td>
</tr>
<tr>
<td>Summary and Creative Synthesis</td>
<td>343</td>
</tr>
<tr>
<td>CHAPTER SEVEN</td>
<td>353</td>
</tr>
<tr>
<td>Discussion of Findings</td>
<td></td>
</tr>
<tr>
<td>Research Question</td>
<td>353</td>
</tr>
<tr>
<td>Overview of Findings</td>
<td></td>
</tr>
<tr>
<td>Unifying Themes</td>
<td>354</td>
</tr>
<tr>
<td>Human Needs</td>
<td>354</td>
</tr>
<tr>
<td>Existential Concerns</td>
<td>356</td>
</tr>
<tr>
<td>Interconnectedness and Shared Humanity</td>
<td>356</td>
</tr>
<tr>
<td>Transformational Justice and Power Relationships</td>
<td>357</td>
</tr>
<tr>
<td>Transpersonal Experiencing</td>
<td>357</td>
</tr>
<tr>
<td>Jungian Theory and the Transcendent Function</td>
<td>358</td>
</tr>
<tr>
<td>Integral Theory</td>
<td>359</td>
</tr>
<tr>
<td>Integral Transformation</td>
<td>360</td>
</tr>
<tr>
<td>Creative Synthesis</td>
<td>361</td>
</tr>
<tr>
<td>Summary of Findings</td>
<td>361</td>
</tr>
<tr>
<td>Future Research</td>
<td>362</td>
</tr>
<tr>
<td>Section</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Reflections on Qualitative Research</td>
<td>364</td>
</tr>
<tr>
<td>Boundaries of the Study</td>
<td>365</td>
</tr>
<tr>
<td>Summary</td>
<td>367</td>
</tr>
<tr>
<td>References</td>
<td>367</td>
</tr>
<tr>
<td>Appendix A: Restorative Justice Hands &amp; Feather Collage</td>
<td>380</td>
</tr>
<tr>
<td>Appendix B: Ethical Approval</td>
<td>381</td>
</tr>
<tr>
<td>Appendix C: Integral Model of Evaluation</td>
<td>382</td>
</tr>
<tr>
<td>Vita</td>
<td>385</td>
</tr>
<tr>
<td>Partial Copy Right License</td>
<td>387</td>
</tr>
</tbody>
</table>
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Comparison of principles found in Mainstream Law and Traditional Teachings</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Jungian Archetypes</td>
<td>74</td>
</tr>
<tr>
<td>3</td>
<td>Summary of Codes from Participant Narratives</td>
<td>287</td>
</tr>
<tr>
<td>4</td>
<td>Grand Themes and Corresponding Codes in a Jungian Context</td>
<td>305</td>
</tr>
<tr>
<td>5</td>
<td>Integral Mapping of Finding</td>
<td>313</td>
</tr>
</tbody>
</table>
LIST OF FIGURES

FIGURE 1. Wilber's Quadrant Model from Integral Theory 85
FIGURE 2. Phases of the Research 129
FIGURE 3. Integral Transformation 323
FIGURE 4. Creative Synthesis Poem: Surfacing the Field 346
FIGURE 5. Creative Synthesis Mix Media: Surfacing 1. Forest Track 347
FIGURE 6. Creative Synthesis Mix Media: Surfacing 2. Deer Run 348
FIGURE 7. Creative Synthesis Mix Media: Surfacing 3. Before Fate 349
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My circle of family and friends has been a constant source of inspiration and support as they walked beside throughout my studies. I extend special thanks to my siblings Alanna, Monica and Charlie and their families as well as my dear friends in art and life, Jill and Mel.
Dedication

For my mother
Dorothy Marie Ellen Moore
for her compassion and courage.

And

In memory of my grandmother
Josephine Anne Doore
for her unconditional love.
CHAPTER ONE

Introduction

Three years ago, soon after the start of this inquiry, a verse by 13th century poet Rumi heedfully captivated my imagination: “Out beyond ideas of wrongdoing and rightdoing there is a field. I’ll meet you there” (Rumi in Barks, 1995, p. 36). This study has been a quest to know that metaphorical field. I now understand that enactively (Merleau-Ponty, 1962) going ‘through the looking glass’ of Restorative Justice enabled me to make meaning of that transcendent-interpersonal space. To this end I engaged an ethnographic-phenomenological methodology, fully embraced my participant-observer role and recorded my investigation both academically and creatively in the pages that follow.

This qualitative study allowed participant perspectives and my own unfolding-reflexive (Merleau-Ponty, 1962) understanding of Restorative Justice to be documented, as the following research question was addressed:

*How has transformation been interpreted and experienced by participants in the arena of Restorative Justice?*

For the purpose of this study, transformation is assumed to encompass the many facets of well-being including spiritual, emotional, psychological, behavioural, physiological and social aspects of self. Restorative Justice is viewed here as a culture: a shared reservoir of knowledge that is both tacitly and overtly understood through the ways it informs multiple aspects of being. The notion of an arena for viewing a social phenomenon supports the perception of Restorative Justice as a culture bounded by practical, theoretical and philosophical influences rather than geographical place (Wiener, 1981).
Impetus for the Inquiry

The epistemology and methodology guiding this inquiry is a product of my professional clinical practice and community development efforts serving persons of all ages, abilities and vulnerabilities. During the past thirteen years these experiences were gained serving children, youth and adults in a variety of contexts, including community, hospital and prison settings. I began to research, reflect and record insights about salient issues raised, leading me to consider factors that contributed to a greater sense of health as individuals navigated through the aftermath of suffering in life—as victims, witnesses, or perpetrators of injury. I began to question what factors impact transformation.

Personal-Interpersonal Context

These professional encounters and my previous research into predictors of interpersonal violence stirred questions inside of me: “How do victims and perpetrators of suffering experience healing and a restored sense of self?” This questioning eventually led me to become involved, in June 2000, with Restorative Justice initiates throughout Victoria, British Columbia. Simply stated Restorative Justice is an alternative to our traditional penal and retributive judicial system, focussing as it does on healing relationships and restoring balance back to the lives of individuals and communities impacted by crime.
Community Context

My involvement in Restorative Justice over the past three years involved several contexts:

- *William Head Institution*: As a member of the Citizens Coalition, I participated in a Restorative Justice group process with adult inmates and members of the surrounding community in a medium security prison (note: recently changed to a minimum security).

- *Victoria Community Justice Association*: As a member of this association, I actively supported victims and young offenders.

- *Restorative Justice Facilitator*: Training with the Royal Canadian Mounted Police deepened my knowledge of Restorative Justice both philosophically and practically, knowledge I then applied to my work in the community.

- *Greater Victoria Restorative Justice Information Network*: as part of this community network I helped organize Healing Days for victims of crime and worked to increase public awareness of Restorative Justice.

Co-jointly I engaged with the contexts noted above and an intensive community development initiative, as founder of Restorative Justice program in Victoria BC, Canada. As chairperson of *Restorative Justice Oak Bay* I gained intimate knowledge of how political, judicial and social systems may be transformed in a way that embraces an egalitarian approach to service delivery for individuals and communities. This organization still thrives (www.rjob.ca.)

National-International Context

Launched by these community-based experiences, I participated in national and international forums, which gave me the opportunity to gather insights into cross-national and cross-cultural perspectives on Restorative Justice. These experiences included participating at the United Nations General Assembly Special Session for Children in
New York May 2002. I participated as a Canadian delegate on behalf of a non-governmental advocacy organization, Results/Resultats Canada, whose aim is the global elimination of poverty. This national-international exposure increased my understanding of the ways political-economic systems contribute to crime and conflict.

Together, these experiences formed my entry into the local, the provincial and national contexts of Restorative Justice. I observed and participated in the act bringing balance back into the lives of persons afflicted by suffering. At the same time, an inward personal reflection and change paralleled this outward engagement. Through my search for meaning in these experiences I began to embrace fully the worldview that all systems and individuals are interconnected. It is this knowledge that anchors my inquiry.

_Researcher’s Orientation_

I approach this inquiry from a humanist—transpersonal stance tethered by critical theory. Central to this orientation is my respect for the diversity of human experience as well as an integral understanding of the web of social, political, environmental and spiritual dimensions of living. In my view, critical theory enhances a humanist-transpersonal approach as it guides my academic research and professional practice with an overarching philosophy focused on principles of conscious social action.
Humanism

Humanist psychology has been defined by the American Psychological Association (2002) as follows:

Humanistic psychology aims to be faithful to the full range of human experience. Its foundations include philosophical humanism, existentialism, and phenomenology. In the science and profession of psychology, humanistic psychology seeks to develop systematic and rigorous methods of studying human beings, and to heal the fragmentary character of contemporary psychology through an ever more comprehensive and integrative approach. Humanistic psychologists are particularly sensitive to uniquely human dimensions, such as experiences of creativity and transcendence, and to the quality of human welfare. Accordingly, humanistic psychology aims especially at contributing to psychotherapy, education, theory, philosophy of psychology, research methodology, organization and management and social responsibility and change (p. 1).

Humanists espouse a fundamental respect for individual human experience, diversity in that experience and a perception that each person is influenced by social, political, and environmental contexts.

Historically, humanistic psychology has been understood as the *third force* in psychology, emerging in reaction to the psychology of mechanism--Behaviorism (see Skinner, 1987), and materialism--Psychoanalysis (see Freud, 1957), from the first half of the 20th century. Humanistic psychologists began to expand the focus of psychology in
the 1960's to include results and methods of philosophy and theology such as hermeneutics, which takes its starting point within the particular life-world of an individual human being.

Founders of humanist psychology include Rollo May, Abraham Maslow, Gordon Allport, Henry Murray, Herman Feifel, Carl Rogers and Clark Moustakas. Inspirations for these theorists included Asian philosophy and European existential philosophers such as Kierkegaard, Binswanger, Hiegegger, Tillich, Husserl, Buber, Nietzsche, Marcel, and Sartre (Neft, 2001). Indeed, humanism and phenomenology emerge out of the existential notion that existence precedes essence. In this way, every life world is unique and to understand human engagement it is necessary for us to explore the unique phenomena of individual lives—phenomenology. This development of the study of life worlds began with Heidegger and was furthered by Husserl. Inspired by Husserl, phenomenology was then first applied to the understanding of human action by Sartre (Popovic, 2002).

*Transpersonal Psychology and Spirituality*

Described by Maslow (1971) as the fourth force, transpersonal psychology is concerned with self-transcendence that steps beyond humanistic concern for self-actualization. A transpersonal approach is concerned with the full spectrum of human awareness, the integration of psychological and spiritual practice, as well as the transcendence of self. Similar to humanism, this perspective is inclusive of subjective and objective modes of knowing through educational, scientific, and clinical methodologies. The aim is to deepen understanding of personal, social and spiritual understanding. This
is a values-oriented approach founded by Abraham Maslow and Anthony Sutich as well as others (see Association for Transpersonal Psychology, 2002).

The actual foundation of science of transpersonal psychology has ancient roots. Wilber (2003) explains this historical basis for transpersonal psychological thought in the following:

The word ‘psychology’ means the study of the psyche, and the word ‘psyche’ means mind or soul. In the Microsoft Thesaurus, for ‘psyche’ we find: ‘self: Atman, soul, spirit; subjectivity: higher self, spiritual self, spirit.’ One is reminded, yet again, that the roots of psychology lie deep within the human soul and spirit.

The word ‘psyche’ or its equivalent has ancient sources, going back at least several millennia BCE, where it almost always meant the animating force or spirit in the body or material vehicle. Sometime in sixteen century Germany, ‘psyche’ was coupled with ‘logos’—the word or study—to form ‘psychology’, the study of the soul or spirit as it appears in humans. Who actually first used the word ‘psychology’ is still debated; some say Melanchthon, some say Freigius, some say Goclenius of Marburg. By 1730 it was being used in the more modern sense by Wolff in Germany, Hartley in England, Bonnet in France—and yet it still means, as the New Princeton Review of 1888 defined it, ‘Psychology is the science of the psyche or soul’ (p. 1).
These historical roots of psychology seemed all but forgotten in the twentieth century (with the exception of psychologists such as William James) until the fourth force, Transpersonal Psychology, gave language and expression to this ancient science.

In reference to contemporary transpersonal psychology, it is important to provide a definition for spirituality as a multitude of interpretations are attributed to this term which may complicate its practical application to research. In my view, spirituality is both the process and outcome of a search for meaning and belonging as experienced through daily living. As a word, spirituality describes a universal code for articulating a human search for direction, for wholeness and transcendence (King, 1998). It is the exploration of what is involved in being human. Spirituality is an integral, holistic and dynamic force in human life, both for the individual and for communities. The interconnection between spirituality, community and individual health is symbiotic.

The process of finding meaning has been described in a model of spiritual development which incorporates spiritual experience resulting ultimately in spiritual transformation (Chandler, Holden, Kolander cited in Hinterkopf, 1998, p.3). This process is also a central theme in work of Victor Frankl (1985) who developed Logotherapy after surviving imprisonment in the concentration camps during World War II:

Striving to find meaning in one's life is the primary motivational force....By declaring that man is responsible and must actualize the potential meaning of his life, I wish to stress that the true meaning in life is to be discovered in the world rather than within man or his own psyche, as though it were a closed system. I have termed this constitutive characteristic the self-transcendence of human existence. It denotes the fact that being human always points, and is directed, to
something, or someone, other than oneself—be it a meaning to fulfill or another human being to encounter. The more one forgets [self]—by giving [self] to a cause to serve, the more he actualizes himself. In other words, self-actualization is possible only as a side effect of self-transcendence (p. 133).

I understand spirituality to be a quintessential guide for humanity. Utilized to navigate our search for meaning and direction in life, spirituality helps us to experience wholeness and transcendence as an ever-evolving process rather than as a finite outcome of living.

Critical Theory

Critical theory’s origin is traced through German critical psychology, Latin-American liberation theology and psychology, post-modernism and post-structuralism, constructivism and feminist ‘multiple voices’ critique of psychology. A branch of critical theory, critical psychology, is an emerging field that embraces the challenge of praxis: putting psychological theory into action. Critical psychology is a meta-discipline that promotes the analysis of psychology in a manner that considers moral and political implications of theory and practice (Prilleltensky, 1994). The aim is to raise questions about what psychology, as a discipline, is doing to promote social justice and the liberation of humanity (Ibanez, 1997) and by “critically reexamining the basic assumptions on which Western civilization had been founded” (Sampson, 1983, p. 16).
Critical psychology is a value-based approach that emphasizes compassion, cooperation, participatory democracy, self-determination, human diversity and social justice (Prilleltensky & Fox, 1997). These values are mobilized into theory and practice through efforts to harmonize:

1. Academic and personal understanding with social action;
2. Processes with outcomes; and,

The following summarizes the goal of Critical Psychology:

- The traditional clinical values of personal growth, protection of health, caring and compassion need to be accompanied by attention to diversity and collaboration in order to support community infrastructures and social justice. The emphasis is placed on personal, relational, and collective values to avoid an individualistic bias that is in danger of blaming the victims.

- The study of which social conditions are most conducive to a balance among values for personal, collective and relational wellness and the promotion of participation in self-determination as well as democratic participation.

- Espouse values that are ameliorative or transformative within community settings, working with people within their communities encouraging the clarification of values and vision for practice. Participatory processes are encouraged that develop, reflect and implement values that promote personal relational and collective wellness for all including the disadvantaged (adapted from Prilleltensky & Nelson, in press).

Critical theory and a humanist-transpersonal perspective share principles related to other philosophical approaches to research, which in turn have shaped the development of ethnography and phenomenology. The blending of critical theory and a humanist-
transpersonal stance with ethnography and phenomenology is discussed further in the next section.

Significance of the Study

Questioning the meaning of suffering and reflecting on the possibility of transcending tragedy have engaged human inquiry throughout history (Jung, 1958). Suffering experienced in relation to crime and other harmful acts is central to the thesis of this study, as the aftermath of these ruptures of peace impact individuals as well as domestic, national and international communities (National Crime Prevention Council, 1996). Developed nations such as Canada have officially chosen retributive responses to both civil and criminal infractions. The disenfranchisement, disenchantment, dissatisfaction and lack of confidence many Canadians feel in relation to our current retributive justice system (Cooley, 1999) has, however, opened the way for Restorative Justice programming to be embraced as part of the official corrections systems, along with alternative community based programming (Van Ness & Heetderks Strong, 1997).

Restorative Justice is part of a contemporary movement towards systemic, and grassroots change in the way conflict, crime and violence are coped with worldwide; yet, it is not a new concept. Throughout the world and from the beginning of human civilization, formative principles at the heart of contemporaneous Restorative Justice practices have shaped the way humans have resolved conflict (Restorative Justice and Dispute Resolution Unit, 2000).
Extensive research exists pertaining to the theory and practice of Restorative Justice; although, I am unaware of any systematic research exploring individual lived experiences and interpretations of change from the emic perspective within this arena. Additionally, this study theoretically (Wolcott, 1994) places findings in a context framed by Wilber’s (2000a) Integral theory and Jung’s (1953-1979, Vol. 8) Transcendent Function. This initiates the conception of a possible integral model of transformation. In the context of Restorative Justice, I am unaware of any systematic research focused specifically on the development of an integral model of transformation as interfaced with Jung’s Transcendent Function. This study could significantly contribute to our theoretical understanding of change processes and the practical implementation of programming aimed at encouraging individuals and communities to resolve the impact of crime, trauma and conflict in a positive way, while promoting the delivery of justice and well-being for all.
CHAPTER TWO

Dimensions of Justice

This chapter is an exploration of the philosophical and theoretical foundations that inform my understanding of justice. Several sections organize this chapter. The first section describes the arena of Restorative Justice and contrasts this with retributive philosophies of justice. The second section deals with conceptualizations of right-doing, wrong-doing and the nature of good and evil. The third section discusses morality, forgiveness and mercy. Finally, this chapter concludes with an examination of Transformational Justice (see Morris, 2000) and intersubjectivity.

The Face of Justice

Let other nations think of retribution and the letter of the law, we will cling to the spirit and the meaning—the salvation and reformation of the lost. (Dostoyevsky, Brothers Karamazov, 1880).

Canada, along with other countries in the Western World, has modeled its system of justice from the ancient Roman conception of the Goddess Themis (Blundell, 1995). In the Roman era, and still today, she is characterized as a blindfolded woman holding a sword and scales. The intent of this image is to signify impartiality through the blindfold, retribution and sharpness of mind through the sword, and a dichotomous split between
right-doing and wrong-doing as a final measure of the magnitude of violation against the state. This metaphor for justice inspired our current retributive system, which focuses attention on the breaking of laws rather than the impact of crime on the victims and the community.

In contrast, if we cast our investigation of the meaning of justice back to ancient Greek civilization we find that Themis, as symbol of justice, originally represented the concept of interconnectedness or the collective unconscious. In this way her origins are actually traced to be daughter of the ancient earth goddess Gaia. She originally represented the art of multiple ways of knowing that spans beyond intellect into emotive and intuitive dimensions. This earlier understanding of Themis is centered on a concern for social justice and balance (Harrison, 1963).

Arguably, mainstream Western views of retributive justice are in danger of overlooking the complex social issues that contribute to conflict, ignoring the meaning of the experience for victims and offenders as well as the value in understanding how balance may be restored to the community. With sword cast downward, Restorative Justice provides a link back to principles of interconnection and a valuing of social relationships as epitomized by Themis. Restorative Justice strives to deal with the impact of crime on human relationships, heal interpersonal wounds, and build lasting peace through compassionate justice.

*Canada’s Retributive System of Justice & Restorative Justice*

Canada’s retributive system of justice was brought to this continent by Europeans and enforced during the colonization of North American during 17th and 18th centuries.
The indigenous justice systems in Canada, those which existed prior to colonization, continued to prevail informally within First Nations communities, while Canada’s official system of justice began to increasingly reflect the customs of the European explorers and colonists. Today, Civil law in Canada is based on English Common Law and Statuary Law in all provinces, except Quebec, where civil law is based on French Code Napoleon (see Department of Justice Canada, 1993).

*Defining Restorative and Retributive Systems of Justice*

In contrast to Canada’s retributive system of justice, Restorative Justice implies both process and outcome (Umbreit & Coates, 1999), and provides a lens through which we can understand interpersonal encounters as we transform conflicts, hurt, and the impact of crime (Zehr, 1995). In this way, the motive of these practices is practical, restoring balance back to the lives of victims as well as peace within the community, while allowing offenders to have a chance to redeem themselves and develop a sense of responsibility for being the perpetrators of harm.

To ensure that a process includes the ‘taking of responsibility’ by the offender restorative proceedings often ensure the following:

a) *Involve* all the people who have been affected by particular acts, whether the relationship is with the victim or the offender, and whether or not they were directly involved in the criminal act;
b) Provide respectful, dignified and non-blaming processes for each of them to express, if necessary, and deal with their "felt" responses to what the offender has done to them, or to the people who mean something to them; and

c) In this way, bring the offender to a "felt" awareness of how his acts have touched the lives of all of those people. Only then can the offender be said to "understand" what he or she has done in any meaningful way (Ross, 1995, p. 434).

It is this deep understanding that is aimed for as restorative process encourage a sense of responsibility and hope for resolution.

Restorative Justice is an approach to crime that is defined by the principles that guide its philosophy. These principles emphasize accountability, respect, honesty and the importance of human relationships (Moore, 2001a). The following are the principles and practices common in restorative practices:

1. Harm inflicted and crimes committed create hurt that is fundamentally the violation of a human being or human relationships, not merely an act of lawbreaking. It tears the social and community fabric.

2. The goal is to repair the harm done and restore relationships between individuals and community.

3. Those who are the victims of hurt or crime must have free choice to participate in a restorative process.

4. Those who are the perpetrators of hurt or crime must have the opportunity to accept responsibility for their crimes, the harm they have caused, and choose to participate in a restorative process.

5. Victims must be of central concern in all Restorative Justice processes (adapted from Umbreit and Coates, 1999).
Restorative Justice is a major philosophical and social movement in contemporary society (Clairmont, 2000) that often encourages individuals to view themselves systemically, circumscribed by relationships to others and the broader context of community (Moore, 2001a; Moore, 2001b). Ultimately, Restorative Justice offers a way to understand and make meaning of the world:

Whenever I am asked to explain Restorative Justice, or how it differs from the current criminal justice system, I am always torn between the simple and the complex. Restorative Justice is simple yet it is complex. It is not a formula or a method but a process by which we view ourselves, others, and the world around us. It is grounded in the spiritual being. Simply stated, it's how we choose to live our lives....The Restorative Justice approach is positive and future oriented. It offers a process that empowers people to search for healing and constructive solutions, as there is a need for victims and offenders to focus on healing and restoring. It is not surprising that victims and offenders begin to explore issues of compassion, forgiveness, and reconciliation when dialogue for healing begins (E. Evans cited in Restorative Justice and Dispute Resolution Unit, 2000, p. 7).

Engagement and participation in Restorative Justice must be centered on the needs of the victim(s), be non-coercive and completely voluntary for all involved. The process can be simple or complex and may include information, dialogue between impacted parties, mutual resolution of conflict between victim and offender, restitution, reduction of fear, heightened sense of safety, acceptance of responsibility, and/or renewal of hope (Van Ness & Heetderks Strong, 1997).
Evaluation of Restorative Justice

The Law Commission of Canada recently reported that many Canadians are dissatisfied with the current criminal justice system, which is often criticized for being costly and not effective in delivering justice (Cooley, 1999). Contrasting this, community based Restorative Justice programs across Canada and the United States also have been evaluated, and found to be significantly more effective when compared to retribution responses such as incarceration, probation and court ordered restitution (Latimer, Dowden & Muise, 2001).

The success of restorative approaches, when measured against their program and process goals, is quite favorable (Bonta, Wallace-Capretta, & Rooney, 1998). Accordingly, restorative programs have been assessed to be more effective than the mainstream justice system in the following areas:

- Improving victim and offender satisfaction;
- Increasing offender compliance with restitution; and,
- Decreasing recidivism (Latimer, Dowden & Muise, 2001, p. 17).

Restorative programs are also successful at achieving the following aims:

- Bringing together the victim and offender;
- Arranging restitution and community service agreements; and

It is also pertinent to reinforce that most often participants in Restorative Justice programs and processes are volunteers and given this criteria offenders participating in
these groups are from a select cohort that accept responsibility for their actions. This indicates that Restorative Justice evaluations are biased towards successful outcomes.

In addition to these dimensions, a Canadian research group assessed the impact that restorative justice programs had on recidivism rates through a quantitative meta-analytic review of 14 restorative justice programs (Bonta, Wallace-Capretta, & Rooney, 1998). Overall this study reports a decrease of 8% in recidivism rates when compared to retributive responses to offending behaviour. Conclusions from this report are expressed as follows:

In summary, studies of restorative justice clearly show the complexity of implementing and evaluating an approach that is relatively new in North America. The introduction of the victim and the community in criminal justice processing requires consideration of factors normally ignored in mainstream criminal justice. The research thus far has shown that restorative justice approaches can have a significant impact on the views of victims towards offenders and the criminal justice system (1998, p.26).

The gap between the successes of restorative as opposed to retributive systems of justice may be partially explained by the intent of these programs. For example, the focus contrasts as concentration on interpersonal relationships in Restorative Justice rather than rules and rights. Rupert Ross (1995) has suggested that seven differences are evident between restorative and retributive systems, differences that have been adapted in the creation of Table 1.
Table 1. Comparison of principles found in Mainstream Law and Traditional Teachings adapted from Ross, 1995.

<table>
<thead>
<tr>
<th>MAINSTREAM LAW</th>
<th>TRADITIONAL TEACHINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Offenders dealt with as Individuals</td>
<td>I. People are seen more as webs of relationships and less seen as individuals.</td>
</tr>
<tr>
<td>II. Belief that each of us are equally able to change anti-social behaviours, a choice that the threat of punishment is intended to encourage.</td>
<td>II. Each of us, each day, is confronted by a multitude of factors (waves), some centuries old, from all directions. The focus is not on punishment for incapacity to confront the waves but on capacity building.</td>
</tr>
<tr>
<td>III. Focus on single act (crime) and the punishment must fit the crime (single act).</td>
<td>III. Acts (crimes) are signals of disharmonies in relationships between individuals and within in the physical, mental, emotional and spiritual dimensions of each individual. Thus, the focus is on the disharmonies as well as the ‘acts’.</td>
</tr>
<tr>
<td>IV. People are put through adversarial processes, which often adds to the antagonistic feelings.</td>
<td>IV. Antagonistic feelings are seen as the causes of antagonistic acts. Processes focus on reducing rather than escalating antagonism.</td>
</tr>
<tr>
<td>V. Offenders are made to feel alienated and stigmatized and are labeled enemies of the community.</td>
<td>V. We are complex beings constantly re-forming within ever-changing relationships and negative labels are a dangerous affront to the truth. The focus is on convincing people that they are more than their anti-social acts and are capable of learning how to cope is better ways. Alienation is part of the problem that must be overcome.</td>
</tr>
<tr>
<td>VI. Taking responsibility for your crime is equated with admitting to the physical action and then paying a proportionate price in punishment.</td>
<td>VI: Crimes are important because of their impact on mental, emotional, spiritual and physical health of all those affected.</td>
</tr>
<tr>
<td>VII. Solutions best provided by relying on professional experts like judges, psychiatrists, probation officers—all of whom are ‘strangers’ to a particular case, yet they create then impose their solutions.</td>
<td>VII. The only people who can be fully aware of the complexities of their relationships, the problems and potential solutions, are those actually involved.</td>
</tr>
</tbody>
</table>
This difference in focus between retributive and restorative approaches is made sharper when comparisons between community Restorative Justice processes of dispute resolution and traditional healing practices are made. For example, traditionally doctors and healers were charged with keeping the human body in healthy balance, and law was responsible with keeping the social body in good health by bringing relationships back into balance (Llewellyn & Howse, 1999). Survival of the community at large was dependent on the effectiveness of both of these processes.

**Historical Roots of Restorative Justice**

There is another kind of justice, Restorative Justice, which was characteristic of traditional African jurisprudence. Here the central concern is...in the spirit of Ubuntu the healing of breaches, the redressing of imbalances, the restoration of broken relationships (Archbishop Desmond Tutu, 1998).

Restorative Justice is not a new concept. It is a practice that has existed worldwide throughout human history (Llewellyn & Howse, 1999), in the cultures of New Zealand’s Maori community, the Australian Aborigines, Native Americans, First Nations in Canada, as well as being of African Customary Law and Celtic traditions (Cosedine, 1999). Law is traditionally a way of life for these cultures, rather than being conceptualized as rules enforced by an external body (see Melton, 2002).

To deepen our understanding of traditional justice practices from a Canadian First Nations perspective, I will recount a story originally told by an Inuit woman about the
wisdom of watching and understanding how time and systems come together to shape our lives. Metaphorically this is expressed in the narrative of the five waves:

The five waves were those of the winds that were building but not yet fully arrived, the waves that would grow strong as a new weather system came in. The second waves were the ones left over from the weather system that was now fading, for they would still continue to affect the water even after the winds had gone. The third were the waves caused by all the ocean currents that came winding around the points and over the shoals, for they would present their own forces against the waves from the winds. Fourth were the waves caused by what Westerners call the Gulf Stream, and the fifth were the waves caused by the rotation of the earth. Until you looked out and saw how all those forces were coming together, then developed some idea of how they would interact as the day progressed, it was not safe to go out and mingle with them (Ross, 1996, p.74).

The heart of this story offers insight into the management of problems or any system including justice. To make effective choices we must be informed about a person or situation through an understanding of all five waves. We must attend to the old, the new and the emerging contexts that have together shaped a life or created the environment to support phenomena. Ceaselessly, individuals repeatedly face many of the same challenges over and over. Skills must be built upon to navigate those waves and to perceive accurately the demands of a current situation. Attention to systems, cycles and time provides contexts and insights into the present moment. This viewpoint, shared by some traditional cultures, often asserts the wisdom that seven generations before and
seven generations after should be considered when major change is set in motion, or a solution to a problem is sought. This requires attention to the entirety of a situation rather than a fragmentation of the problem or the compartmentalization of steps towards resolution. Thus, participation is invited from all members of the community who may be directly or indirectly affected by the phenomenon. In turn the outcome of such processes focuses on shared responsibility, development of constructive relationships and enhancement of respect and understanding. This perspective stands in bold contrast to Western perspectives on time and change (Melton, 2002; Ross, 1996).

As previously mentioned, the retributive process that dominates our Western judicial system has only governed our understanding of crime and justice for a few centuries. Howard Zehr (1995) summarizes retributive and restorative approaches as follows:

[In the retributive system] crime is a violation of the state, defined by lawbreaking and guilt. Justice determines blame and administers pain in a contest between the offender and the state directed by systematic rules… [In contrast, for Restorative Justice ] crime is a violation of people and relationships. It creates obligations to make things right. Justice involves the victim, the offender, and the community in a search for solutions, which promote repair, reconciliation, and reassurance (p. 181).

In the 1970’s Restorative Justice, as it is termed in a contemporary Western context, was first discussed by Barnett and Eglash in relation to restitution (see Latimer, Dowden & Muise, 2001). In 1989 the New Zealand Government made a historic decision to adopt a model of Restorative Justice called Family Group Conferencing into their
national justice system. Initially based on traditional Maori justice, Family Group Conferencing spread to Australia in 1991 and to United States and Canada in the mid-1990’s (Cosedine, 1999). Presently, Restorative Justice programs exist across Canada, finding support from the Ministry of Attorney General as well as the Law Commission of Canada.

In the contemporary sense, Restorative Justice emerged from several earlier movements that have contributed to its theory over the past three decades. This was facilitated by advocates such as Dutch criminologist Herman Bianchi (1994) who promoted eunomic crime control that focuses on the accused and victim as opposed to an anomic focus on criminal and society. Other movements include the Informal Justice Movement; Restitution; the Victims’ Movement; Reconciliation and Conferencing and the Social Justice Movement.

Informal justice

Legal anthropologists have distinguished between informal and formal justice movements and have found that virtually all societies facilitate both these forms of proceedings. During the 1970’s the Western formal legal system was criticized for its legitimacy (much as it is today), which in turn created the possibility of a stronger role for the informal legal structures. These emphasized increased participation, increased access, de-professionalization, de-regulation, and the minimization of stigmatization and coercion. In particular, North American Native views of justice, African Customary Law and approaches found in the Pacific Islands have provided rich insights for Western
informal and alternative justice processes (N. Christie, personal communication, October 27, 2000; Van Ness & Heetderks Strong, 1997).

Restitution

The restitution movement emerged from the dawning awareness in the 1960’s that compensating victims for the impact of crime was sensible. The rationale for this process of restitution include the following:

1. The rediscovery of the victim as the party harmed by criminal behaviour;
2. The search for alternatives to more restrictive or intrusive sanctions such as imprisonment;
3. The expected rehabilitative value for the offender of paying the victim;
4. The relative ease of implementation; and,
5. The anticipated reduction in vengeful and retributive sanctions that would come when the public observed the offender actively repairing the harm done (Van Ness & Heetderks Strong, 1997, p. 18).

The rights of the victim are of central concern in Restorative Justice processes. This is in sharp contrast to justice motivated solely by the examination of the offenders’ behaviour in relation to a violation of a state’s law (1997).
Victims' movement

The 'rediscovery of the victim' and the establishment of a centralized role for victims’ rights was the result of joint effort by several individuals and groups. This movement continues to be motivated by the following tenets:

1. Increasing services to victims in the aftermath of crime;
2. Increasing the likelihood of financial reimbursement for the harm done; and,
3. Expanding victims’ opportunities to intervene during the course of the criminal justice process (Van Ness & Heetderks Strong, 1997, p. 20).

At best, the current Western system has been described as resulting in the alienation of victims. In contrast, the victims’ movement demands that the complexities of victimization and the process of traumatization be accounted for and ultimately compensated through our judicial processes.

Reconciliation and conferencing

Reconciliation and Conferencing is composed of two major activities: victim-offender mediation and producing a decision for a future action that will help bring restitution and heal the harm done (Van Ness & Heetderks Strong, 1997). Mark Umbreit has written extensively on the subject of victim offender mediation as a way to improve the current delivery of justice in North America. For the past three decades victim-offender mediation has been active in North America and has spread to South Africa, England, Germany and other European countries. Victim-offender mediation has moved
from the margins to find a place in mainstream Western justice, clearly indicating international interest in Restorative Justice (Umbreit, Coates & Warner Roberts, 2000).

Critical social theorists Howard Zehr and Ron Claasen have also contributed to the establishment of victim-offender mediation as an integral part of conflict resolution and judicial proceedings in North America. The roots of Zehr and Claasen’s practice emerge from their participation in the Mennonite faith. Both Zehr and Claasen stress the importance of community driven and funded victim offender mediation programs in contrast to programs funded by the criminal justice system (Claasen, 1996; Van Ness & Heetderks Strong, 1997; Zehr, 1995).

As mentioned, in 1989 New Zealand and Australia introduced another branch of victim-offender mediation called Family Group Conferencing (Morris & Maxwell, 1998). This form of conferencing is founded on Maori traditional practices and is characterized by the key principles found in Restorative Justice. What differentiates Family Group Conferencing from victim-offender mediation is essentially the number of parties involved in the conflict resolution process. In Family Group Conferencing organizers strive to include all persons impacted by crime in the community, rather than focusing solely on primary victims (Van Ness & Heetderks Strong, 1997).

Broadening these points through an international perspective, South Africa’s post-apartheid Government, under the leadership of Nelson Mandela, chose to seek truth as the vehicle to serve justice through the Truth and Reconciliation Commission. To achieve this, truth was first defined as having four dimensions:

1. Personal or Narrative Truth
2. Social or Dialogue Truth
3. Factual or Forensic Truth

This seminal analysis of truth also has helped to shape conceptualizations of Restorative Justice, reconciliation and conferencing as tools used to foster the promotion of peace and healing in the 21st century.

_Social Justice_

Together members of a variety of faith communities and supporters of the feminist movement have shared a common cause: to critique the retributive judicial system and demand changes in the system. For example, during the past four decades Quakers advocated for significantly reduced use of prisons and for the complete abolition of the prison system. Largely, this standpoint is based on the conviction that criminal justice simply cannot be achieved in an unjust society, nor can it be manifested in judicial and prison systems overrun with abuse and human rights violations (R. Morris, personal communication, October 26, 2000; Van Ness & Heetderks Strong, 1997).

Other researchers have argued that the current model of retributive justice emerged from the Medieval Christian view of sin and punishment although this particular viewpoint of Christianity is narrowly framed in place and time. Interpretations of Christian doctrine also proclaim values of relationship, restoration, forgiveness, reconciliation and hope. These later characteristics are the same principles that form the
foundation of Restorative Justice and are promoted by other faith communities including the Mennonites and Quakers (Hadley, 2001; Van Ness & Heetderks Strong, 1997).

Likewise, feminist theory asserts “that all people have equal value as human beings, that harmony and felicity are more important than power and possession, and that the personal is political” (M. Kay Harris cited in Van Ness & Heetderks Strong, 1997, pp. 23-24). These assertions are fundamentally opposed to the formal retributive judicial system that is founded on principles of power, control and punishment. In this way some feminist theorists continue to be vocal opponents to the dominant Western judicial system.

Critical analysis of Restorative Justice

At the same time as amplifying the strengths of restorative justice, it is equally important to acknowledge the critiques to these processes. Some of these challenges have emerged from arenas within the social justice movement whose adherents voice salient caveats. Justice is complex. It is essential that we take into account the challenges of equality, power, and vulnerability when designing programs:

The issue of power in relationships is very important when you consider alternative dispute resolution processes because ADR focuses on people who share a problem and share the resolution of the problem. When there is power imbalance between people who share the problem it may be difficult to engage in an equitable problem solving process and generate an equitable resolution to the problem (Provincial Association Against Family Violence, 2000a, p. 21).
In my view, the above points highlight the importance of establishing a relational and systemic context of equality, mutuality and solidarity prior to engaging restorative processes. One way to achieve this is to ensure supports are provided for individuals that compensate for power differentials as well as personal needs. This may be seen as a first step towards restoration of balance. It is my belief that restorative processes have the potential to bring benefit to everyone. However, it is fundamental that victims’ needs are a central focus, power relations are equalized and proceedings are physically, emotionally and psychologically ‘safe’ to the maximum extent that is achievable.

The Provincial Association Against Family Violence in Newfoundland and Labrador (2000b), offer a set of guiding principles and assumptions for policy development that could encourage equality and mutuality in practice. These principles and assumptions are summarized as follows:

1. Recognition of systemic inequality: Differences in equality for men and women, as well as disadvantage for all persons related to age, [ethnicity], religion, sexual orientation…disability and income must be understood and integrated into policy.

2. Features of alternative dispute resolution and Restorative Justice programs: any programs dealing with abuse or violence against women and children must ensure protection from further abuse and violence. Programs must work towards empowerment of women, children and other victims. Participation must be voluntary; overt or subtle pressure to participate must not be tolerated.

Programs must respond to the victim’s needs as she defines them. High priority must be given to the safety of the victim and the community. It is not the victim’s responsibility to create an opportunity for the offender to restore the harm done.
3. Appropriate use of alternative dispute resolution and restorative justice programs: these can sometimes be an appropriate alternative to the court system, not because they provide cheaper justice, but because they suit the particular circumstances of the people involved.

Programs must be fully funded and supported by appropriate complementary services. If the community, through establishment of programs, is empowered to respond to crime and wrongdoing, it needs resources to accomplish this goal. Government must remain accountable for protecting society and providing services.

Alternative programs cannot replace the court system nor diminish the need to improve the current system. The court is the appropriate intervention in situations when there is not cooperation between the parties, where a court ruling on a case may result in the law being changed, where the control offered by the justice system is required or where punishment by jail is required to show disfavor for criminal actions. Concerns about the court system and the demands for improvements must be addressed (Provincial Association against Family Violence, 2000b, p.10).

By integrating these guidelines into policy and practice a greater potential for authenticity may be created as we promote alternative forms of justice. We may also experience greater success as we support restoration of balance for individuals and communities.

Clearly, to protect participants in restorative justice, legitimately gaining ‘informed consent’ is essential in addition to voluntary non-coercive participation. Also, incorporating the principles of accountability throughout all levels of restorative programs, processes, polices and practices will help protect against further harm (see Provincial Association Against Family Violence, 2000a; Provincial Association Against Family Violence, 2000b; The Transition House Association of Nova Scotia, 2000).

I believe that the desire for justice of every human being is the source of our desire for equality. For inequality is injustice. ~ Madame Justice L’Heureux-Dube, “Making Equality Work”, an address to the Department of Justice Canada, Ottawa, December 10, 1996.
From Restorative Justice to Transformational Justice

Justice, in my view, has a fundamental goal to bring balance, harmony and peace back to individual’s lives, communities, and nations. Transformative Justice takes this notion of restoration further as it compels us to deepen our responsibility to care for each other and for our world. Transformative Justice addresses the heart of conflict as it considers the injury caused and its impact, as well as individual factors and systemic structures in environments that sustain inequalities. To transform moves us beyond restoration of what was, to the forging of meaningful change that is present conscious and future orientated.

Litigious Perspective

The question of how we may move from Restorative Justice to Transformative Justice has been explored through a litigious perspective by Dennis Cooley (1999), writing on behalf of the Law Commission of Canada. His paper, From Restorative Justice to Transformative Justice, acknowledges the interconnectedness of human lives as the source of much conflict. In addition, multiple interpersonal and institutional systems influence human functioning and create the imperative for dispute resolution to move beyond criminal and civil justice systems. Cooley suggests that the value of Transformative Justice for criminal and non-criminal areas of law, lies in its capacity to “inform and enrich understanding of the diverse forms of alternative dispute resolution” developed over the last two decades (1999, p. 48). In essence, Transformative Justice begins with a commitment to transform the relationships between parties in conflict:
The aim of Transformative facilitation is to help parties become better human beings by stimulating moral growth and transforming human character, which results in parties finding genuine solution to their real problems (Maser, 1996, p. 4).

In this way Restorative Justice encourages growth and development through conflicts; Transformative Justice encourages accommodative relationships between groups with competing interests.

From a judicial perspective, Transformative Justice moves the focus from groups that are in competition for their own interests to be satisfied, to a mutual recognition of each other’s interests, while consensus is built towards a solution. The power of Transformative Justice is “the possibility of using the substance of a conflict as a means of exploring options and establishing responses that are not only acceptable to all parties but develop and strengthen relationships among those involved” (Cooley, 1999, p. 51).
**A Call to Transform Structural Injustice**

Ruth Morris (1996), sociologist and pioneer in the field of Transformative Justice, asserts that we need to address injustices in our economic and political systems in conjunction with creating a non-punitive system for conflict resolution—through restorative practices—if our aim is to create a civil society (see also Cosedine, 1999; Stewart, 2000). This is a call to transform societal inequalities that plague the heart of our communities. The cornerstone of Morris's argument for Transformative Justice, as opposed to Restorative Justice, is summarized in the following:

- We have every right and obligation to critique our current institutional systems although they were created on the premise of good intentions. While not pretending to have all of the right answers, it is also vital to point out the direction of those answers, lest the path taken be even worse than the present one.

- It is impossible to recreate the past. Restorative Justice, because of its name points all of us in a counterproductive direction. It fixes us on a goal we can never obtain: to recreate a world before the crime and injury occurred.

- Instead, we can use the trauma of injury as an opportunity to make the world an even better place, overall, than it was before. Transformative Justice seeks to use crime as an opportunity for social transformation, and transformation of the lives of those most affected.

- Throughout the world we find layers of structural injustices within our so-called justice systems, yet Restorative Justice fails to include these aspects injury in its analysis. By focusing on present time conflict and the victim Restorative Justice ignores the underlying structural injustices, which contribute to most prosecuted crimes.

- Both Restorative and Transformative Justice take crime away from the state, and give it back to victims and offenders. Transformative Justice, and in some instances Restorative Justice, recognize the community as a vital intervening variable. This community is that of the victim, offender and those secondarily affected by the injury. Transformative Justice takes this a step further by recognizing and addressing some of wrongs in the life of the offender which
contributed to the offense, and which also need healing. The community takes responsibility to provide some of that healing.

- By accepting the myth that problems in the world begin with the offender, by ignoring structural injustice, by attempting to restore the past, Restorative Justice is vulnerable for co-optation. Although Restorative Justice seeks to be different, and usually is, some jurisdictions in the United States and Canada have borrowed the language of Restorative Justice for programs that are highly punitive and destructive (adapted from Morris, 1996, p. 1-4).

Consistently, Morris forwards a plea for justice activists not to try and restore a non-existent past state of justice: “Instead, friends, let us seek to transform. For only in social transformation, applied both to our response to labeled crime, and to the many oppressions not labeled crime, can healing be found for all of us” (Morris, 1996, p. 4).

This call to address structural injustices in our institutional systems is heard from advocates of Restorative and Transformative Justice the world over. Jim Consedine (1999) is such an advocate and lives in New Zealand. His philosophical approach to practice is encapsulated in the following:

Restorative Justice is a philosophy that embraces a wide range of emotions, including healing, mediation, compassion, forgiveness, mercy, reconciliation as well as sanction when appropriate. It also recognizes a worldview that says we are all interconnected and that what we do, be it for good or evil, has an impact on others (Consedine, 1999, p. 183).

Consedine is vocal about structural injustices such as corporate crime, which he describes as “endemic” the world over as it has “tentacles” that touch our local and global communities in subtle ways, such as inflated costs for foods and damage to our environment (p. 1). He further explains that many corporate injustices are legal but “fail every test of morality that seeks to promote justice and protect the Common Good...such
is the gap so often between law and morality” (pp. 1-2). The message conveyed by Morris (2000) and Consedine is that individual worldview impacts choices and interconnected world systems. It is consciousness of the interdependent dynamics of the world that fosters in Transformational Justice.

Desmond Tutu (1999) also expresses the importance of considering multiple levels of systemic justice in order to promote lasting change. This is captured in this reflection on his country, South Africa, in the years following apartheid:

Crime is everyone’s problem. It reflects an inability of people to be just and fair with one another. It panders to the shadow side of human nature where greed, violence and injustice lurk in each of us. Crime is a complex issue involving family background, employment opportunities, education level, economic and social positions, as well as individual personal choice. How much crime is committed by people who themselves are victims of fundamental injustices? Or by people whose basic human rights have never been respected? (p. 7).

In sum, to more from Restorative Justice to Transformative justice we seek lasting change for individuals within broader contexts of their social worlds.

Right Doing, Wrong Doing & The Nature of Good and Evil

Discourse in psychology, literature, art and mythology has described life as a heroic battle between forces of good and evil. This narrative in human history is evident in 20th century atrocities such as the Nazi regime of WWII, apartheid in South Africa,
massacres in Rwanda during the 1990's and, in contemporary times, the chaos of reason that fuels the War on Terrorism.

_The Heart of Good and Evil_

Martin Buber, 20th Century Jewish philosopher, differentiates the essential meanings of right-doing and wrong-doing: “both are concerned with good and evil, but right and wrong is concerned with its place in man’s observation of the human world….the contradiction that holds sway to destiny…. [good and evil being] the factual conflict which holds sway to the soul” (Buber, 1953, p. 1). The following section explores these dualistic constructs and their origin in consciousness.

Buber (1953) surmises that the introduction of evil into the nature of this world came about with the utterance of a lie, and for a lie to be possible human beings must have been conscious of the truth. From this start point the “soul learned to commit treason against itself” in a movement against the truth (1953, p. 7). Furthering this point in reference to the Nazi regime in Germany, Buber warns that the resurgence of the generation of the lie must be feared because it will reappear, again and again; yet, we may take solace as “the lie is from time and will be swallowed up by time; the truth, the divine truth, is from eternity and in eternity, and this devotion to the truth, which we call human truth, partakes of eternity (p. 14.).
Psychiatrist Scott Peck (1998) offers a contemporary analysis of evil and “people of the lie” which furthers earlier work in psychology by Buber, Fromm and others. Peck describes a “new personality disorder” he names evil:

1. Consistent destructive, scapegoating behaviour, which may often be quite subtle.
2. Excessive, albeit usually covert, intolerance to criticism and other forms of narcissistic injury.
3. Pronounced concern with public image and the self-image of respectability, contributing to stability of life-style but also to pretentiousness and denial of hateful feelings or vengeful motives.
4. Intellectual deviousness, with an increased likelihood of a mild schizophrenic disturbance of thinking at times of stress (p. 128).

In this manner evil is sourced in the human heart: the ultimate determinate of the direction of one’s life towards the good or evil (Buber, 1953; Fromm, 1970; Peck, 1998).

A similar perspective is offered by theologian and counselling psychologist Daniel Allender (1999):

What you find in those who are evil is an absence of connection to the inner world of others. Although they comprehend what motivates and understand the potential of loss and shame in others, and in many ways are psychodynamically very accurate and intrigued, they do not feel the feelings of others (p. 54).

Allender’s perspective describes the source of evil as a fundamental separation from other human beings and God. In my view this is the description of a formidable barrier preventing an interpersonal heart-connection with self, others and one’s community.
These explanations of evil and its source in the human heart are supported by contemporary theological analyses, which have described spiritual living or ‘good nature’ to exist in the same core as evil. Nouwen (1998) explains this in the following:

The spiritual life has to do with the heart of existence. This is a good word. By heart I do not mean the seat of feelings as opposed to the seat of our thoughts; I mean the center of our being, that place where we are most ourselves, where we are most human, where we are most real. In that sense the heart is the focus of the spiritual life (p.35).

When good and evil are understood as sourced from the same creative center they are seen as distinct. Their divisiveness, however, does not always form pure opposites. A quality of life exists which may be shaped by the ‘semblance’ of truth and the ‘semblance’ of a lie, greying the distinction. Thus we find that the character of a person who lives wickedly is not wholly distinct from a ‘good person’ because humans are not ‘pure in kind’:

The essential dividing line is not between men who sin and men who do not sin, but between those who are pure of heart and those who are impure of heart. Even the sinner, whose heart becomes pure, experiences God’s goodness as it is revealed to him. (Buber, 1953, p.34).
Likewise Buber (1953) explains that humans are 'beasts' that have the capacity to purify their hearts. The human who sins engages in evil acts; and the wicked man embodies evil as life is lived in the shadow of 'God's dream'. Unconscious living propels us toward evil. Contrasting this, we have the experience of living consciously, in God consciousness (Buber, 1953; Hick, 1978).

The dynamic of nearness is broken by death when it breaks the life of the person. With death there vanishes the heart, that inwardness of man, out of which arise the pictures of the imagination, and which rises up in defiance, but which can also be purified.

Separate souls vanish, separation vanishes. Time which has been lived by the soul vanishes with the soul, we know of no duration in time. Only the 'rock' in which the heart is concealed, only the rock of human hearts does not vanish. For it does not stand in time. The time of the world disappears before eternity, but existing man dies into eternity as into the perfect existence (Buber, 1953, pp. 49-50).

*Origin, Mythology and Theology of Good and Evil*

Several philosophical and theological models exist for understanding the nature of good and evil. Integrated dualism is one of these perspectives, and it best reflects my personal stance. Through this lens good and evil, though distinct, have the same source in creation. This standpoint endows humans with the quality of free will and free choice in matters of life (Peck, 1998). Martin Buber (1953) explains this perspective through the
following metaphor regarding the place of evil: “the yeast in the dough, the ferment placed in the soul by God, without which the soul doesn’t rise” (p. 94). In subtle ways the Inuit story of the five waves, described earlier in this paper, lends insight into the same complex tension between free will and determinism: the possibility of being significantly in control of our lives yet at the mercy of forces beyond our control (Ross, 1996).

Integrated dualism, as a theological model, is also conceptually linked to aspects of Eastern teachings such as Hinduism and Buddhism that describe a non-dualism. From this Eastern perspective good and evil are parts of the same whole, sides of the same coin, for in life there must be death and in decay, growth. Additionally, Peck (1998) describes a third Christian model for understanding good and evil which stands in contrast to non-dualism and integrated dualism and he terms ‘diabolic dualism’: “evil is regarded as being not of God’s creation but a ghastly cancer out of His control” (p. 47).

Good and Evil as Dualistically Integrated

Casting our analysis back to the seventh and eighth centuries BC we discover the first evidence of conscious thought regarding the dualistic nature of good and evil. At this time Zorastrian religion proclaimed an extreme dualism symbolized by two rivaling Gods, the good Ahura Mazda and the evil Angra Mainyu. A similar dualism is also found in the early Christian centuries in the verse of Mani (215 A.D.), which became the basis of Manichaean religion and influenced St. Augustine prior to his conversion to Christianity (Hick, 1978).
Modern Western thought traces much of its ancestry to Plato (428/427-348/347 B.C.) and the dualism of a good but limited deity standing over “an independent realm of chaotic and intractable matter which he is only partially able to control ” (Hick, 1978, p. 26). This also alludes to Plato’s reaction against the Homeric conception of Gods, in which a supreme power is the source of both good and evil (1978). Plato describes the nature of this good deity in The Republic:

He is responsible for a few things that happen to men. But for many he is not, for the good things we enjoy are much fewer than the evil. The former we must attribute to none else but God; for the evil we must find some other causes, not God (Plato cited in Hick, 1978, p. 26).

Plato’s later works, such as Timaeus, outline his conception of evil. Hick (1978) explains this in as follows:

Here he describes our spatial-temporal world as having been formed by a divine power, the Demiurge, who made use of an existing chaotic material, which he ordered within a likewise existing framework, the Receptacle. It may well be that the Demiurge has a mythical status, and that Plato is not speaking of an actual beginning of the world but is rather indicating its intrinsic character as a compromise between reason and Necessity…..Necessity does not, in Timaeus, signify ridged determination or an unbreakable chain of cause and effect, but something more like chaos and randomness (p. 27).

In this manner Necessity is an errant cause that cannot be determined nor predicted and is suggested to be the source of evil (Hick, 1978).
In a contemporary context physicists have described a similar quality of existence, popularly termed Chaos Theory, which argues that in any open system the variables are so vast that accurate prediction or control is a myth. Likewise many traditional cultures describe a mythological character, in English called the Trickster, as an explanation of unpredictability. The Trickster's task is to teach humility "primarily by luring people into feeling certain about something, then turning everything upside down at the last moment" (Ross, 1996, p. 72). Chaos theory and the role of the Trickster in mythology promote the acknowledgment of uncertainty and lack of control as we explore the tension between the random patterning of life as juxtaposed against a backdrop of order.

**Zorastrian Discourse on Good and Evil**

We keep our Feast of Feasts, sure of our bourne, *Our aims self-same:* The Guest of Guests, friend Zarathustra, came! The world now laughs, the grisly veil was torn. And Light and Dark were one that wedding-morn. (Nietzsche, 1997, p. 150).

As discussed, North Western Persia was the birthplace of the first documentation of conscious thought on the possibility of the dualistic nature for good and evil, as revealed in Zorastrian traditions (Hick, 1978; Jung, 1988). Zarathustra (618-541 B.C.) offers us a gateway into a dialogue on good and evil, as he is attributed with the following:

The inventor of the contrast between good and evil; his teaching was the cosmic struggle between the powers of light and darkness, and he was who perpetuated this eternal conflict. And in the course of time Zarathustra had to come back again in order to mend that invention, in order to reconcile the good and evil, which he separated in that remote age for the first time. It is true that one would not be able
to indicate a thinker earlier than Zarathustra who stressed the contrast between
good and evil as a main principle (Jung, 1988, p. 5).

Furthering these points, Zoroastrian traditions are linked to the sacred literature of the
Hindus, the *Rigvedas*, and centred on the all-powerful god Mazda. Mazda, as an
invention of Zarathustra, used the language of *Vohu Mano*. *Vohu Mano* translates to good
attitude, intention, word or right word. This is essentially equivalent to the Christian
logos, the spoken word and representation of an incarnated God. Historians have linked
the identity of Zarathustra with the teachings of Christ. Likewise, we find the phrase
“*The Angel of the Face*” in the Old Testament and, similarly, *Allah* is described in
Islam’s Sufi sect as the unnamable, ineffable, and referred to as the “Face of Allah” (see
Jung 1988, pp. 3-12).

In contrast, another nature is referred to in Zarathustra: the dark manifestation, the
evil spirit, the Angro Mainyush. The two spirits, Vohu Mano and Angro Mainyush, were
once together, as twins, in the original Mazda, but became separated after a quarrel: This
suggests that in the beginning there was no separation between good and evil and that
they were manifested from the same source. The quarrel is said to have become a battle,
necessitating the creation of the world.

Zarathustra explains that, after a period of six thousand years of rest, following the
creation of the world, Angro Mainyush disrupted the calm by entering the realm:

> And since then there was hell to pay, because all the light got lost in the darkness
> and….there was a perpetual fighting between Vohu Mano and the hosts of evil led
> by Angro Mainyush (Jung, 1988, p. 8).
These ancient descriptions of the nature of good and evil also offer us a view of a sophisticated moral code of conduct that is inclusive of the powers of thoughts as conscious and unconscious approaches to life. Jung describes this essential quality of morality in Zoroastrian teaching with the German word Gesinnung, the moral attitude. Gesinnung is deemed more important than external behaviours as a sin of conscience may be just as destructive than eternal acts of consciousness. This arises because moral attitude directs behaviour. In this way Zarathustra represents the archetypal figure of the old wise man as he offers an expression of a moral code of conduct and the differentiation of good and evil (Jung, 1988).

Good & Evil as Archetypes

As discussed earlier, the emergence of images of God (s) and ideals of goodness interfaced with conceptions of evil, have occupied human thought since the beginning of civilization. Very often these same ideas became tangible when individuals and groups expressed them creatively across cultures and for thousands of years. This is evidenced in legends from Greece, Rome and India, in descriptions of animal gods from native traditions, and in the historic appearance of revered religious figures including Moses, Jesus, Mohammed and Buddha (Gollnick, 2001). Furthering these ideas, Jung (1953-1979) extensively explored origins, mythology and theories of the God-image and evil, integrating this understanding into his theory of personality. In Jung’s view, the God-image of mythology and dreams is a reflection of the self-archetype as a person’s highest
The ubiquitous presence of God-images throughout human history reveals these to be universal manifestations of the self-archetype, since psychological phenomena occur repeatedly within the human psyche (2001). Archetypes of good and evil will be briefly explored here with more in-depth attention given to Jungian psychology and the development of consciousness in Chapter Three.

Differentiating Psychological & Metaphysical Viewpoints

From a Jungian psychological viewpoint, the manner by which humans describe the divine arises from several factors including tensions that emerge from collisions of opposites (i.e., conscious versus unconscious), together with archetypal patterning. In contrast, a metaphysical framework is concerned with the actual existence of God. This metaphysical debate is excluded from Jung’s psychological analysis, although he does not deny that a transcendent reality may be accessible to some individuals (Gollnick, 2001). This argument is expressed in the following commentary that captures a dialogue between Jung and Buber:

It is certainly not the task of an empirical science to establish how far such a psychic content is dependent on and determined by the existence of a metaphysical deity. That is the concern of theology, revelation, and faith (Jung, cited in Gollnick, 2001, p. 3).

In this above quote, Jung seems mindful of the limits of psychology to account adequately for metaphysical arguments. This indicates that his position on God-image
and good and evil as archetypes is a phenomenological analysis of their psychological functions, rather than a position on the existence of God (s).

**Psychological Function of God-image and Evil**

Throughout human history we find a plethora of God-images that, within a Jungian framework, reveal and amplify various psychological themes. Embedded in Jungian theory is a dynamic interplay in which, paradoxically, the God-concept stands as a model for duality in human nature, which in turn is a reflection of this spiritual principle. Jung explains this in the following:

God would thus be not only the essence of spiritual light, appearing as the latest flower on the tree of evolution, not only the spiritual goal of salvation in which all creation culminates, not only the end and the aim, but also the darkest nethermost cause of Nature’s blackest deeps. This is a tremendous paradox which obviously reflects a profound psychological truth. For it asserts the essential contradictoriness of one and the same being, a being whose innermost nature is a tension of opposites (Jung 1953-1979, Vol. 8, p. 55).

The idea and existence of opposing forces of good and evil in the God-image is illustrated with Jung’s treatment of a Judeo-Christian story presented in his volume, *The Answer to Job*, as it is related to human personality development. In the story of Job, what is described is Yahweh’s (God-image) unjust treatment of an innocent human. Embedded in this narrative is a central contradiction, the idea that a God-image may act unjustly. From a Jungian perspective this is due to Yahweh’s unconscious condition, a
situation in which: "Rage, jealousy, obtuseness, cruelty and destructiveness exist side by side with insight, loving kindness and creative power" (Gollnick, 2001, p. 5). This unconscious state resulted in God projecting his shadow, evil, skepticism and unfaithfulness, onto an innocent human, Job.

The shadow archetype, or alter ego in Jungian terms, is equated with evil because it is the repository of that which is rejected or ignored in personality. It is most often associated with a negative emotional center as it represents "all those attitudes, temptations, fears of failing, and even immortal and uncivilized inclinations that we have rejected and kept from doing in the past" (Rychlak, 1981, p. 188). As a wastebasket of the negative-darker side of personality it contains that which we wish to hide, that which is underdeveloped in addition to the personal unconscious. It is the culmination of behaviours that have entered consciousness as part of the ego and persona complexes that may "bubble" to the surface of our thoughts and overt behaviour (see Rychlak, 1981, p. 188). In this way, Jekyll-Hyde shifts in personality may be seen to be the manifestation of a kind of Devil—or Satan as in the story of Job—influencing personality.

It is important to note that the shadow may have a 'positive' role in the evolving personality. This is not the average circumstance because such a situation would be attributed to a person whose ego and identity was, for example, amoral and/or criminal:

In this case, the urges for behaving in a socially acceptable way, caring for the feelings of others, and so on, would be repressed and formed into a good type of shadow. Thus even a sinner has a potentially good side, because every time in the past when he or she opted for evil, there was this other course in life that might have been followed. It is such other behaviours that agglutinate into shadow
complexes, and they can return to influence even how an evil person behaves via the principle of opposition” (Rychlak, 1981, p. 188).

This argument puts forth the suggestion that evil, a devil or Satan, may have a ‘good’ shadow that could compel this evil-image to do good just. This is the mirror opposite action to a God-image projecting an evil shadow onto Job.

Returning to the story of Job, God’s outward projection of unconscious psychic material, the shadow, describes the foundation from which we may begin to find meaning in the development of the God-image in human psychological thought and the Self archetype:

What God resists in Job is the keener consciousness based on self-reflection, a small concentrated light of consciousness which Yahweh does not possess. In this regard the creature stands morally higher than the Creator. Thus God’s answer to Job is the Incarnation, which means that God needed to become human so as to “catch up” to human consciousness and, therefore, achieve a higher morality.

Jung’s analysis of the Book of Job sets the stage for his interpretation of history as the gradual incarnation of the Deity and psychological/spiritual development as continuing incarnation. In Jung’s view the Christian doctrine of the Incarnation represents a kind of prototype of a larger, ongoing process, wherein the divine assumes the human condition, including human consciousness to include that keener, more concentrated consciousness represented by Job as morally upright human being. The Christ figure symbolizes the suffering that historical humanity
must go through in order to differentiate and unite the divine opposites (Gollnick, 2001, p. 5).

Given the above argument, we may understand humanity to have an ever evolving engagement with the God-image as the Self-archetype. This emerges as individuals navigate suffering in life and attempt to reconcile opposing forces of good and evil along a path towards wholeness, in other words transformation. Thus, we find the purpose of the Transcendent Function to be resolution as wholeness. The manifest energy from this process is utilized in the formation of the ideal-self or Self archetype.

On Morality & Forgiveness

This section explores aspects of morality, forgiveness and mercy and includes discussions in psychology, philosophy as well as related feminist discourse and First Nations’ teachings.

Morality

My basis for understanding moral development balances a focussed concern for responsibilities and care for human relationships, in an equation of fairness in terms of human rights and rules. Largely, this viewpoint has been shaped by a critique of moral development theory emergent in the last century of psychological thought.
Historically, moral development theories were influenced by theorists including Freud, Piaget, and Kohlberg. Although, it was not until Carol Gilligan (1983) critiqued and built upon the work of her forefathers that the valuing of the feminine qualities of relationships and responsibilities fully emerged as essential aspects of morality in academic discourse. Gilligan found that past psychological theories cast women as 'deficient' based on the qualities of 'goodness' often associated with women including their care and sensitivity to the needs of others. Additionally, prior to Gilligan’s seminal research, *In a Different Voice*, moral development theory focused on the study of men's lives (Gilligan, 1983, p. 18.).

Gilligan's (1983) perspective forms a symbiotic relationship with principles that guide Restorative Justice and instructs my understanding of morality. From her viewpoint women typically understand self in relationship to others through a narrative that extends over time. This is a focus on the social reality of a person and the contextual nature of developmental truths. These benchmarks for morality are judged by a standard of care for others as part of an interconnected system of relationships.

Furthering these points, origins of aggression, conflict and the breakdown of community may be sourced in a failure of interpersonal connection (Gilligan, 1983). This contemporary understanding of conflict and aggression in our Western culture also finds a source in the teachings in some traditional cultures worldwide. The suggestion is that if we follow Western scientific perspectives such as Darwin’s axiom “survival of the fittest”, we may be promoting violence and teaching competitive ways of being rather than following “natural law” (Ross, 1996). Natural law is described as follows:
Creation demonstrates, at its most fundamental levels, principles of mutualism, interdependence and symbiosis. At those levels, all aspects of the created order are essential to the continued survival of Creation as a whole. According to that perspective, the obligation of humans is not to attack, insult or diminish them or each other, but to demonstrate respect, to offer support, to work towards cooperation (p. 78).

Moreover, Ojibway teachings describe natural law from the perspective of the four orders of creation: “from the last to the first, each order must abide by the laws that govern the universe and the world” (p. 77). In this we are discussing a fundamental chasm between cooperation and competition, which highlights tensions as humankind copes with the reality of separation and attachment between and among people, communities and nations.

To understand how the tension between responsibilities and rights sustains the dialectic of human development is to see the integrity of two disparate modes of experience that are in the end connected. While an ethic of justice precedes from the premise of equality—that everyone should be treated the same—an ethic of care rests on the premise of nonviolence—that no one should be hurt (Gilligian, 1983, p. 174.)

Natural law, as described, is found in the teachings of many traditional cultures, and asserts that humans are obliged not to attack, insult or diminish others or any other part of creation. Instead, this source of morality accepted, humans have a responsibility to
respect, offer support and work towards cooperation: these are the essential principles grounding Restorative Justice processes.

Forgiveness and Mercy

With the dawning of the new millennium, a plethora of popular and academic literature seems to focus on discussions of forgiveness and mercy. Very often this discourse includes reflections on justice and religion. In this sense we may consider, as Derrida suggests, 'religion without religion’ in a way that centers our attention on the similar values that are at the core of teachings across cultures and faith communities (Derrida, 2001). This provides insight into the heart of justice, forgiveness and mercy. Following this, Halloway (2002) argues that “if justice is one of the fundamental principles of ...religion, then forgiveness...its essential counter part, its necessary antithesis” (p.7).

Forgiveness and mercy are understood as virtues by some scholars (see Murphy & Hampton, 1988). As virtues these personal traits may help individuals live well in relation to others and self. Simply stated, the forgiving person and the merciful person are persons that retain the virtues of forgiveness or mercy (Roberts, 1995). As virtues these qualities are sourced in our personal emotional, moral and ethical responses to our interpersonal experiences:

[Criminal law] institutionalizes certain feelings of anger, resentment, and even hatred that we typically....direct toward wrongdoers, especially if we have been victims of those wrongdoers....several moral and religious traditions may come
together on this issue and may, under the banner of courtiers of forgiveness or mercy, suggest that the resentment that is in fact built into much of our moral and legal response to wrongdoing is inappropriate—either because we should never feel it at all or because we should always readily be open to the possibility of overcoming or transcending these feelings in the pursuit of love and compassion (Murphy & Hampton, 1988, pp. 4-5).

Furthering the above argument, for forgiveness and mercy to be virtues they must also be consistent with self-respect and respect for others. They must not involve acquiescence to wrongdoing (Murphy & Hampton, 1988). Thus, in my view, forgiveness and mercy may not always be a healthy ideal to strive towards (e.g., if they violate the criteria of self-respect or acquiescence to wrongdoing). Instead, aiming to accept and respect an individual's need for healthy emotional expression of pain would, in my view, encourage a natural healing outcome. This may indeed be forgiveness or mercy. To focus on respect and acceptance is not to judge the right or wrong way to respond to hurt:

Forgiveness involves the overcoming of certain passions (resentment, hatred) when they are inappropriate, whereas mercy involves acting in a certain way because of certain passions (love, compassion). Both may be virtues, but they are different virtues that operate in different ways (Murphy, 1988, p. 34).

In Murphy’s view, offering the gift of mercy is treat a person less harshly than one has a 'right’ to---it is to receive forgiveness when forgiveness is not deserved. Mercy is an action. On the other hand, forgiveness pertains to how we feel about another person who has wronged us rather than how we act towards that person. Furthering these points,
Murphy (1988) explains forgiveness as a change in one’s feelings towards another rather than an action: “I may forgive you in my heart of hearts or even after you are dead….I cannot show you mercy in my heart of hearts or after you are dead, however” (pp. 20-21).

In addition, and as an essential dimension of morality, mercy may ‘temper’ or ‘season’ justice:

a) It is best viewed as a free gift, an act of grace, or compassion that is beyond the claims of right, duty, and obligation.

b) It is never owed to anyone as a right or a matter of desert or justice and transcends the realm of strict moral obligation.

c) It flows from a certain kind of character disposed to perform merciful acts from love or compassion while not losing sight of the importance of justice.

d) Mercy is not excuse, justification or forgiveness. (p. 166).

Likewise, forgiveness may be understood by the following:

a) Forgiveness is primarily a matter of changing how one feels with respect to a person who has done one an injury.

b) It is the overcoming of the resentment that a self-respecting person quite properly has a right to when suffering such injury (p. 167).

Considering these notions at a post-modern extreme, forgiveness has been argued to manifest when the unforgivable is forgiven and that anything less, is by definition, not forgiveness (Derrida, 2001).
The quality of mercy is not strain’d; It droppeth as the gentle rain from heaven upon the place beneath; it is twice blessed; It blesseth him that gives and him that takes; ‘Tis mightiest in the mightiest; it becomes. The throned monarch better than his crown; His scepter shows the force of temporal power, The attribute to awe and majesty, Wherein doth sit the dread and fear of kings; But mercy is above this scepter’d sway, - It is enthroned in the heart of kings, It is an attribute to God himself; and earthly power doth then show likest God’s.

When mercy seasons justice.
(Shakespeare’s, The merchant of Venice, IV, Portia speaks).

In my view, mercy contrasts forgiveness on a key dimension: To be merciful we both change how we feel towards a person and engage in an action (or omission of an action). Likewise, forgiveness is not forgetting; it is the relinquishing of resentment towards the perpetrator of an offence, violation or injury. It is turning to memory, earnestly choosing not to remain a prisoner of retributive emotions by forgoing the role of victim.

Continuing these ideas, Desmond Tutu, Chair of the Truth and Reconciliation Commission in South Africa, describes forgiveness as follows:

[ Forgiveness ] requires opening up wounds that you thought had been closed.
When you nurse a grudge, you’re allowing yourself to continue in victimhood.
When you get to a point when you’re able to forgive—even if the other person maybe doesn’t want or doesn’t ask to be forgiven—you have moved out of a situation of being a victim, you’re no longer held to ransom by that person (Tutu, 2001, p. 52).

It is this abandonment of resentment towards the perpetrator of harm that seems to be the keystone of forgiveness in much psychological, philosophical and theological discourse
(Enright & the Human Development Study Group, 1991; Tutu, 2000; Derrida, 2001; Murphy & Hampton, 1988; Hadley, 2001; Truth and Reconciliation Commission, vol 1., 1998). Importantly, Murphy (1988) further clarifies this point, describing forgiveness as different than overcoming resentment because it is the forswearing of resentment on moral grounds. In my view, in consciously grappling with life’s extreme passions—compassion, love, hate, anger and joy—we begin to open a gateway to experiencing forgiveness, mercy and transformation. This is an action in which we accept our emotional responses and needs and then ultimately abandon these for the experience of transformation.

Forgiveness has been described in psychology and theology as a series of stages that exist within an continuum of experiences (Enright & Human Development Study Group, 1991). Enright differentiates between three dimensions of forgiving: forgiving another, receiving forgiveness, and self forgiveness. Each one of these dimensions has four phases, which describe the psychological, cognitive and emotive processing associated with each of the three forms of forgiving (Enright, 2001):

I. Uncovering Phase:
- Awareness of the emotional pain resulting from unjust injury
- Characterized by anger and hatred
- Through acknowledgment of the magnitude of injury emotional distress may occur
- Striving for a balance between managing the emotional pain and functioning in daily life as one strives for a sense of wholeness.

II. Decision Phase:
- Awareness emerges that a focus on the injury and injurer may cause unnecessary suffering, so change is needed for healing
- Characterized by an understanding, by a perspective change in the direction of positive living
• Through this process of forgiveness the individual begins to consider forgiveness as a healing strategy
• A committed decision to explore forgiveness is made, the first step being the foregoing of any thoughts, feelings or intentions of revenge toward the injurer.

III. Work Phase:

• Active work towards forgiving the injurer
• Characterized by new ways of thinking of the injurer.
• Through contextualizing the actions of the injurer the individual harmed may begin to understand factors that contributed to the choice for harmful actions to be taken. This is not an act to excuse the injurer but to gain understanding of actions taken, seeing the injurer as a member of the human community
• Through acceptance of the pain (not a sense of deserving the pain but a bearing with the pain unjustly given) that resulted from the injury it becomes possible for the injured to experience empathy and compassion towards the offender
• Choice not to pass the pain of injury on to another person or the injurer.
• It is possible that goodwill will be offered to the offender while taking into account the needs for trust and safety in relationships.

IV. Deepening Phase:

• Awareness emerges for injured individuals as they gain emotional relief from the process of forgiving
• The forgiving individual may begin to find meaning in suffering, leading to increased compassion towards self and others, a new concern for life and community

In this way the actual experience of forgiveness is understood as one step along an continuum of stages. It is through this staged process that the forgiver may discover the paradox of psychological healing: as we experience the gifts of forgiveness and offer gifts of mercy and moral love, we ourselves become more whole (Enright, 2001).

Similarly, Theologian L. G. Jones (1995) has described the steps towards forgiveness through the following:
1. We begin to speak truthfully and patiently about the conflicts that have arisen
2. We acknowledge both the resistance of anger and bitterness and a desire to overcome them
3. We summon a concern for the well-being of the other acknowledging our interconnectedness
4. We recognize our own complicity in conflicts, remember that we have been forgiven in the past and take the step of repentance
5. We make a commitment to work to change whatever caused and continues to perpetuate conflicts and crimes
6. We confess our yearning for the possibility of reconciliation—which may never be possible (adapted from Jones, 1995, p. 168-107).

The heart of this movement toward forgiveness “is the coming to a place where remembering is no longer a resource to be drawn upon for the possibility of vengeance” (p. 175).

Understanding Transformation and Justice: Great Web of Life

Heaven is a community. A solitary human being is a contradiction. A person is a person through other human beings ~ Desmond Tutu.
This chapter has already discussed how individual choices impact broader social systems such as justice. Furthering these points, this section takes a closer look at the interdependence of human systems, interpersonal relationships and the ‘Great Web of Life’:

We live today in a globally interconnected world, in which biological, psychological, social, and environmental phenomena are all interdependent. To describe this world appropriately we need an ecological perspective (Capra, cited in Wilber, 2000b, p. 13).

Holistic theories of the “web of life” are as old as civilization itself, forming the very core of the world’s great religions and wisdom traditions....But it is one thing to merely have God on your side; quite another to have science on your side....ecological sciences are just that: hard sciences (Wilber, 2000b, p. 14).

The quotations noted above describe what Wilber (2000b) terms Deep Ecology. They support the assumption that at an essential level, the manner in which we care for each other and our world has a meaningful impact on all systems. Our thoughts, actions, beliefs, joys and sorrows are not isolated but are part of a collective life system manifested in both subtle and overt ways.

This premise is explored by several scholars (For example, see Bohm, 1996; Hahn, 1987; Varela, 1999; Wilber, 2000a; 2000b) and is found in traditional teachings the world over. It is my view that an understanding of the interconnection of human systems also could be central to individual transformation in the aftermath of injury.
Interconnection is an expression of what is shared in humanity. Thick Nhat Hanh (1987), in his seminal exploration of ‘Interbeing’, describes this quality of interconnectedness. This is an expression of the Buddhist teaching about ‘non-self’ and describes the importance of an ethic of care through interpersonal understanding:

We cannot be by ourselves alone; we must be with everything else...in order to just be our-self, we must take care of the non-self’ elements. We all know this that we cannot be without other people, other species, but very often we forget that being is really inter-being; that living beings are made only of non-living elements (Hahn, cited in Carolan, 1996, p. 3).

Hahn has inspired other researchers to develop Interbeing further. They include Varela (1999) and the psychology of awakening as well as Thompson (1999) and human consciousness studies. Thompson, a Canadian researcher, integrates ideas regarding Interbeing, intersubjectivity, and cognitive sciences to explore compassion and empathy. He describes an essential relational mode in what he calls an emerging field of consciousness studies:

Human consciousness is not located in the head, but is immanent in the living body and the interpersonal social world. One’s consciousness of oneself as an embodied individual embedded in the world emerges through empathic cognition of others. Consciousness is not some peculiar qualitative aspect of private mental states, nor a property of the brain inside the skull; it is a relational mode of being of the whole person embedded in the natural environment and the human social world (p. 2).

Thompson summarizes his framework with the following:
I. Individual human consciousness emerges from the dynamic interrelation of self and other, and is therefore inherently intersubjective.

II. A deep understanding of inter-subjectivity requires an understanding of empathy as the basic mode of experience in which one relates to others and understands their experiences. Empathy is developmental and opens up pathways to self-transcendent or non-egocentric modes of “interbeing”.

III. Real progress in the understanding of intersubjectivity requires a “science of interbeing” that integrates the methods of cognitive science, Phenomenology, and contemplative and meditative psychology (p.2).

The conceptual architecture grounding human consciousness studies may also be applied to transformation from injury (This is explored further in Chapter Seven). In addition, this framework of human consciousness has important links to Buber’s discussion of the I-Thou relationship, Husserl’s concept of Intersubjectivity, and Heidegger’s description of Being, which are explored next.

Buber articulates a typology for interpersonal engagement through the I-Thou relationship. He describes a profoundly rich manner to understand the true essence of others, the world around us, and our selves. This is achieved through presence, an air of humility, receptivity, authenticity and an openness shared with others (Barich, 1999). In this way, our manner of being in the world and the way in which we understand self and others is intrinsically related. We can understand the essence of others if we first have
knowledge of self. It is through interpersonal exchange that we connect to a larger sense of wholeness that is transformative.

Furthering these points, Husserl’s concept of *intersubjectivity* emerges out of a consciousness of self that is informed and involves awareness of others and the world. Self-knowledge and *intersubjectivity* are contextual in nature and part of an interplay between individuals’ values, beliefs, worldviews, sensations, cognitions, emotions, actions and way of finding meaning. In Husserl’s view, our consciousness of self, others and the world around us are intrinsically connected as part of a process of finding meaning in existence (Merleau-Ponty, 1978).

Heidegger too affirmed the importance of consciousness but stressed the imperative of simply *Being*. We can experience the meaning of our existence and the world around us through this act of whole presence. Heidegger’s use of the concept *Being* is translated from the German word Dasein—being present and open to all aspects of self, others and the world around us. This place of dwelling exists prior to the mediation of psychological cognitive processes such as conscious interpretation or reflection. It is the experience before words intervene to find meaning (McCall, 1983).

Husserl identifies consciousness as the most important factor in existence. Consciousness is awareness of contextual reality, is the mechanism that allows us to make meaning of reality, and enables us to forge connections with others and the world around us (Merleau-Ponty, 1978). On the other hand, Heidegger argued that lived experience and *Being* in the world are the essential for understanding the world and accessing truth. He regarded consciousness as a type of mediator between *Being* and truth that confounds access to preverbal or ineffable experiences. At times experiences are
ineffable, beyond the limits of language and must be experienced to be understood. Such is the essence of profound suffering, trauma and transformation from injury.

Connections among Deep Ecology, Inter-Being, Being, Intersubjectivity, I-Thou relationships, and consciousness contributes to a conceptualization of the meaning and experience of transformation in human relationships. Given the above theories, it is sensible to predict that transformation from injury starts with individual self-knowledge, which then broadens, to interpersonal relationships and other human systems.
CHAPTER THREE

Transformation:
Contextualized within Broader Analytical Frameworks

Transformation, as discussed, seems to be both a process of unfolding growth encompassing all dimensions of personality and an experience of awakening. Establishing a further foundation for an analysis of transformation within the arena of Restorative Justice is the aim of this chapter. To achieve this, a broader conceptual and theoretical understanding of transformation is developed through Jungian and Integral Theory. This groundwork will inform analysis of findings in Chapter Five and interpretation of findings in Chapter Six. This interpretation is then synthesized into a model of Integral Transformation.

This chapter is composed of three sections. First, I provide an overview of Jung’s (1953-1979) theory of personality development, including the Transcendent Function, which is later used as a comparative analytical framework for findings in Chapter VI. Second, Wilber’s (2000a) Integral theory, as a meta-theoretical framework, is outlined and also used as a comparative framework. This chapter concludes with a discussion of conjugality between Jungian and Integral theory.

*Jung’s Theory of Personality Development*

From my first introduction to Jung’s (1953-1979) discourse I was drawn to his historical approach to humanity, which calls on knowledge from classical texts, art and the mythology of the world’s people. From this vast base of knowledge Jung
conceptualized the developmental trajectory of human personality to be propelled by an energizing principle based on a theory of opposites. The energizing principle, named libido, is a life-giving force that directs and organizes psyche, so forming the building blocks of personality. The goal of this developmental process, called individuation, is the formation of an individual identity. It is the balancing of opposing forces such as complexes that progressively moves us towards individuation. In turn, individuation may ultimately lead to differentiation and the formation of the self (Jung, 1953-1979; Rychlak, 1981).

*Pre-individuation*

Emerging from the primordial past, the psyche formed as a dualistic entity composed of an unconscious and consciousness. This mental structure is multi-dimensional and multi-temporal although the first humans (e.g., Hominids: Cro-Magnon) experienced life instinctually as a collective without access to personal consciousness. In modern times, humanity continues to inherit ancestral gifts from our pre-individuated foremothers and forefathers: “The psyche is not of today: its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the perennial rhizone [root system] beneath the earth” (Jung cited in Rychlak, 1981, p. 182). Jung further expressed the inheritance of ancestral ideas as:

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Pathways gradually traced out through the cumulative experience of our ancestors. To deny the inheritance of these pathways would be tantamount to denying the inheritance of the brain. To be consistent, such skeptics would have
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to assert that the child is born with the brain of an ape. But since it is born with a human brain, this must sooner or later begin to function in a human way, and it will necessarily begin at the level of the most recent ancestors. Naturally this functioning remains profoundly unconscious to the child” (Jung, 1953-1979, Vol. 8, p. 53).

The awakening of personal consciousness from dormancy in the collective is triggered via emotional experiencing. In this way emotions may be seen as the birth channel of human individuality. This formation of personal consciousness emerges through individuation.

_Towards Individuality Through Differentiation_

From the Jungian perspective, the process of differentiation is essential to the development of personal consciousness in humans, and is contrasted with an undifferentiated (unconscious) understanding of life. By way of example, distinctions between good and evil are not evident for the being that has not experienced differentiation (Rychlak, 1981). Differentiation is the process of becoming aware of differences—dividing experiences into opposites. As mentioned, the trigger that ignites this process is often sourced in an event with intense emotional or intellectual impact (Jung, 1953-1979; Nathanson, 2001). This leads to the formation of the identity “I” as differentiated from “non-I” and the emergence of “will” (see Rychlak, 1981, p. 184).
Personal Unconscious and Development of Personal Identity

The series of experiences that nurture the manifestation of identity (or personal unconscious/consciousness) as discussed above, in time become central to our psychological development, and further enrich a personal unconscious:

In fact, if we would only appreciate that the unconscious remains the ever-creative principle in life and that it can help us solve our problems of existence in the same way that our automatic (physically unconscious) instincts (to eat, to flee, and so on) help us survive, we would be far better off. (Jung cited in Rychlak, 1981, p. 184).

The track of identity development is teleological such that humans are intentional creatures moving through a life imbued with meaning-making processes. Again, this meaning-making system is based on the principle of opposites. The depth of experiences that results from this system is found in the human’s capacity to entertain, for example, loving something at the same time as hating that thing (Rychlak, 1981). In my view, this accounts for humanity’s seemingly infinite potential for empathy and perspective taking, for resiliency as well as heroic acts of goodness and heinous acts of evil.

Personality Complexes

Furthermore, our “ideas of the mind”, points of view and personal identity are accumulated from various ideas, attitudes, opinions, and views through which an identifiable “whole” is formed. This formation was described by Jung as a series of
complexes, including the ego complex, persona, shadow and the self which together form the structure of personality (note the shadow and the self are both complexes and archetypes). Complexes are ultimately the way that the psyche expresses itself and may have positive or negative influences on living. The stronger a complex the greater potential it has to acquire directive powers of the mind that may show in dreams or slips of the tongue: “The *via regina* to the unconscious...is not the dream...but the complex, which is the architect of dreams and symptoms” (Jung cited in Rychlak, 1981, p. 186).

*Ego Complex*

The ego is authentic. When our expressions are genuine and sincere we are expressing attitudes of our ego. More often the ego is kept in our consciousness and is shaped by our unconscious processes rather than being the shaper. It is associated with our personal identity as it carries more of our strong traits rather than our weak traits. The formation of this entity stems: “from our personal experiences with our body, its strengths and weaknesses, and also from interpersonal relations as we mature” (Rychlak, 1981, p. 186).

*Persona*

The persona covers our authentic self—for example the ego complex, when we are in social relations. Persona is the Greek word for mask and is related to the roles we play on the stage of life. Thus, the persona may be seen as our objective character as
defined by our social group in contrast to the ego as our subjective character. A balance between the persona and the ego serves to protect us from undue manipulation by our social relations at the same time as protecting our authentic self when we are in vulnerable situations (Rychlak, 1981).

Shadow

A discussion of the shadow is found in Chapter Two in reference to evil as an archetype. As a complex the shadow may be thought of as an inferior personality, "a repressed, usually guilt-laden collection of behaviors located in the uppermost layers of the personal unconscious" (Rychlak, 1981, p. 188). As presented earlier, the shadow is the opposing force to that which is in consciousness and evident in the ego and persona complexes. In this way, the shadow may also positively critique dysfunctional social behaviours that oppose societal norms or personal behaviours that are amoral, although this is a more unusual role for the shadow.

Self

Self as archetype was also discussed in Chapter Two and this section will further consider self-relation to personality complexes. The self as an ideal complex is not completely formed in every person. It is the culmination of personality development materialized as a unified whole, the seat of personality, an outgrowth of the acknowledgment and integration of the ego, persona and shadow, combined with
This integration of dichotomies is a focal point for the current study. To show the relevancy of this aspect of self-development to this inquiry, briefly I will provide an example related to possible experiences of victims and offenders. Someone who has experienced victimization, hurt or suffering may also identify with the experience of being a perpetrator of harm or suffering towards another person. This acceptance would indicate a highly individuated personality that may recognize the capacity for love and hate within the self. "In the end we have to acknowledge that the self in a complexio oppositorum [collection of opposites] precisely because there can be no reality without polarity (Jung, cited in Rychlak, 1981, p. 189).

**Personality & the Self**

It is this whole entity called the self that must then be differentiated from the parts of personality (ego, persona, shadow) in order to fully experience self-realization or *individuation*. The personality is composed of several inferior personalities, as described above, and it is the acknowledgment and then the balancing of these facets that leads us to be highly differentiated—knowing the different aspects of personality. To realize the self—which is only a potential residing in human personality—is to be a self-realized human being. Thus, the self and personality are closely related (Jung, 1953-1979; Rychlak, 1981). This unfolding ebb and flow of development is described in the following:
Life is teleological, and its most treasured goal is this final emergence of a completely total individuality. To accomplish this desired end, we must *transcend* (rise above) what we are, consider what we are not (opposition), evaluate the pressures put on us by the collective to follow its dictates, and then emerge as a uniquely individuated totality. Jung used this concept of transcendence to describe the process whereby all of the opposites and group pressures are finally united in personality (Rychlak, 1981, p. 208).

The process of experiencing individuality has a first step of raising the content of the shadow to the surface of the conscious in order to integrate its contents in a meaningful way: “We must learn to live with our shadow and even take strength and direction from an interpersonal association with it by way of personification” (p. 232).

*Symbolism & Archetypes*

I have described humans as purposeful in their endeavors and their lives to be ascribed with a search for meaning. Jung’s theory reflects the same orientation as he explains humans as symbolizing creatures who create meanings to express feelings or other attributes. It is through recognizing patterns that we identify personal meaning from symbols. Our unconscious, particularly the collective unconscious, is a rich storehouse for this symbology. Symbols act as bridges between the conscious and unconscious, putting that which is ineffable into meaningful form. Additionally, the symbol is the
psychological mechanism that transforms life energy (libido) (Jung, 1953-1979; Rychlak, 1981).

Through his historical investigation of humanity across time and cultures, Jung deduced that the narratives found within mythological stories held universal symbols, which he presumed to be expressions of the collective psyche. He termed these ‘archetypes’. In this way, archetypes are the mechanism by which the psyche makes meaning of existence (Jung, 1953-1979; Rychlak, 1981).

Found within the human psyche is the reflection of universal archetypes rather than a fixed or universal symbolism, because symbols are that which we come to know through the patterning of personal meaning systems. Thus, we find in the archetype the basic unit of meaning for the personal symbol. One may not distill meaning further than the archetype because it is the central core. Archetypes are \textit{a priori} categories because they are inherited before birth and available to enrich our search for meaning in life (Jung, 1953-1979; Rychlak, 1981).

The culmination of years of research and practice led Jung to discover the archetypes listed in Table 1 (adapted from Rychlak, 1981, p. 195). Jung never assumed this to be a complete list as others may be discovered at any time. Archetypes may be categorized broadly as either personifying archetypes (e.g., having humanlike identities) or transforming archetypes (e.g., primordial images such as a circle or quaternary). Personality complexes that reside in the unconscious such as the self and shadow are also represented as archetypes. In contrast, because the ego and persona most often reside in the personal conscious they are not expressed archetypically (Jung, 1953-1979; 1981).
Jung cautioned us not to be simplistic in memorizing the list of archetypes. Instead he petitions us to understand that “archetypes are complexes of experience that come upon us like fate, and the effects are felt in our most personal life” (Jung, cited in Rychlak, 1981, p. 195).

*Table 2. Jungian Archetypes.*

<table>
<thead>
<tr>
<th>Archetype</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amima (including, Life, Goddess, Witch, Latin for Soul)</td>
</tr>
<tr>
<td>Animal (s) (Horse, Snake and various others including Theriomorphic Gods)</td>
</tr>
<tr>
<td>Animus (including Child-God, Child-Hero, Latin for Mind)</td>
</tr>
<tr>
<td>Family</td>
</tr>
<tr>
<td>Father</td>
</tr>
<tr>
<td>God</td>
</tr>
<tr>
<td>Hermaphrodite (including union of opposites)</td>
</tr>
<tr>
<td>Hero (including redeemer Figure, Mana Personality)</td>
</tr>
<tr>
<td>Hostile Brothers (or Brethren)</td>
</tr>
<tr>
<td>Maiden</td>
</tr>
<tr>
<td>Mother (including Earth Mother and Primordial Mother)</td>
</tr>
<tr>
<td>Order (number (s))</td>
</tr>
<tr>
<td>Original Man</td>
</tr>
<tr>
<td>Self (including Christ, Circle, Quaternity, Unity)</td>
</tr>
<tr>
<td>Shadow</td>
</tr>
<tr>
<td>Soul (including Mana)</td>
</tr>
<tr>
<td>Trickster (including Clown)</td>
</tr>
<tr>
<td>Wise Old Man (including Lucifer, Meaning)</td>
</tr>
<tr>
<td>Wotan (including Daemonic Power)</td>
</tr>
</tbody>
</table>

*The Play of Opposites*

The play of opposites is threaded throughout Jungian theory and forms a basic premise from which theories of the psyche emerge. For every action, inaction exists, for every good intention there is an evil counterpart, energy—libido—is never lost. When we attend to one polarity, the opposite pole retains the same potentiality. Similar to the principle of constancy of energy in physics, a balance is sought and energy is sparked.
when equilibrium is achieved between poles. The magnitude of this manifest energy is
dependent upon the distance between the opposing forces; the greater the distance, the
greater the magnitude of energy burst when they meet. The process of differentiation,
through the recognition of differences between opposing forces, generates libido and
propels the personality towards individuation. This play of opposites and the creation of
libido in described as follows:

As the teleological psyche frames an intention, differentiating the desired
alternative ....from its opposite alternative....libido is literally under spontaneous
creation thanks to the act of discriminating between opposites. As we pull psychic
opposites into independent contents, we turn psychic energy loose as if we split a

From a Jungian framework the play of opposites is central to the development of
personality, the ultimate act being the union of the conscious and unconscious through
the Transcendent Function (Jung, 1953-1979; Rychlak, 1981).

*Transcendent Function*

From a Jungian framework, the action of the psyche is described in terms of functions
which include thinking, feeling, sensing and intuiting as a base (also included in this
typology are introverted and extroverted personality types), and the Transcendent
Function as the tendency to unite all opposites. The Transcendent Function is the
tendency to combine consciousness and unconsciousness into a balanced totality and is
the answer to the universal question: "How does one come to terms in practice with the unconscious? (Jung, 1953-1979, Vol. 8, p. 67)

It is first necessary to understand the nature of the interplay between the conscious and unconscious before we can realize how they come to be two aspects of a balanced whole:

Consciousness and [the] unconscious seldom agree [in] their contents and their tendencies. This lack parallelism is not just accidental or purposeless, but is due to the fact that the unconscious behaves in a compensatory or complementary manner towards the conscious. We can also put it the other way round and say that the conscious behaves in a complimentary manner towards the unconscious. The reasons for this relationship are:

1. Consciousness possesses a threshold intensity, which its contents must have attained, so that all elements that are too weak remain in the unconscious.

2. Consciousness, because of its directed functions, exercises an inhibition....on all incompatible material, with a result that it sinks into the unconscious.

3. Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only the forgotten material of the individual’s own past, but all the inherited behaviour traces constituting the structure of the mind.
4. The unconscious contains all of the fantasy combinations which have not yet obtained the threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness (Jung, 1953-1979, Vol. 8, p. 69).

The definiteness and directness of the conscious mind has led to the growth of human civilizations. At the same time, however, these qualities have been developed at great sacrifice. The judgments that actualize goal-oriented visions are necessarily based on known information rather than unknown. Unfortunately, this leads to a one-sidedness through which information incompatible with conscious (the known) intent and direction is excluded. Thus, these qualities of the conscious mind are at the same time a benefit and a drawback, as there exists "an equally pronounced counter-position in the unconscious [the unknown]" (p. 71). If the rise of tensions from the one-sidedness is too great then the unconscious material can break through into consciousness—often at the most inopportune moments. Thus, the trajectory of life exposes us to new challenges and the need for new adaptations through the ebb and flow of integrating unconscious content into consciousness.

Life is not a fixed state, it is ever changing. It is necessary then to recognize the significance of the unconscious because the participation of the unconscious actually permeates every aspect of life. Through a balanced approach we may avoid the unpleasant consequence of the unconscious influencing our actions. In addition, if we ignore the unconscious then the self-regulating nature of the psyche is impacted. This has
an intensifying influence on the conscious process, which in turn emphasizes one-sidedness and puts our mental and physical health at risk (Jung, 1953-1979).

In acknowledging the content of the unconscious we strive for balance dissolving the separation from consciousness:

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called “transcendent” because it makes up the transition from one attitude to another organically possible, without loss of the unconscious (Jung, 1953-1979, Vol. 8, p. 75).

To achieve such a balance and open the gates to the transcendent function, one must begin by questioning the meaning and purpose of the material of the unconscious. An analyst supporting the client typically mediates this. The key is found in the exploration and analysis of symbols from the unconscious. Jung asserted that it is essential that we understand symbol, in this instance, to represent the “best possible expression for a complex fact not yet clearly apprehended by consciousness” (p. 75).

The progression of the Transcendent Function is mediated by the cultivation of symbols from, for example, dreams, ‘thoughts from out of the blue’ or fantasies. This process is marked by the emergence of a “sequence of fantasy-occurrences which appear spontaneously in dreams and visions” (Jung, cited in Rychlak, 1981, p. 218) and is sparked by dialectical exchange of emotionally or intellectually impactful experiences. Symbols of wholeness such as quatemity, circles, and mandalas are indicative of the actualizing Transcendent Function (Rychlak, 1981).
By way of example, Jung (1953-1979) recounts the Transcendent Function as a complex regulating influence in his analysis of both Nietzsche’s experiences later in his life and of his epic work Zarathustra:

The discovery of the “higher” man, and also of the “ugliest” man, expresses the regulating influence, for the “higher” men want to drag Zarathustra down to the collective sphere of average humanity as it always has been, while the “ugliest” man is actually the personification of the counteraction. But the roaring lion of Zarathustra’s moral conviction forces all these influences, above all the feeling of pity, back again into the cave of the unconscious. Thus the regulating influence is suppressed, but not the secret counteraction of the unconscious, which from now on becomes clearly noticeable in Nietzsche’s writings. First he seeks his adversary in Wagner, whom he cannot forgive for Parsifal, but soon his whole wrath turns against Christianity and in particular against St. Paul, who in some ways suffered a fate similar to Nietzsche’s. As is well known, Nietzsche’s psychosis first produced an identification with “Crucified Christ” and then with the dismembered Dionysus. With this catastrophe the counteraction last broke through to the surface (Vol. 8, p. 80).

In this analysis of Nietzsche’s processing, the compulsion for the unconscious to reach towards light and the counterbalancing of conscious striving for substance is clearly evident.

The essential task of the Transcendent Function is the confrontation of the contents of the unconscious, the darker forces at play in our nature. This contest between the conscious and unconscious is navigated through the archetypes, anima and animus:
The purpose of the dialectical process of confronting the anima [or animus as a counterpart for females] is to bring these contents into consciousness....Libido [life energy] is set free by anima and animus....which can be used to form a connecting link between the conscious and unconscious regions of the psyche. It is the *Transcendent Function* that makes this connecting link possible, and it is the *self* as the symbol of unity that permits the libido to be constantly at the disposal of consciousness. We transcend what we had been, we unite all sides, and then we enter into a new personality constellation by way of the self-emergence (Jung, 1953-1979, Vol. 8, pp.235-236)

Furthering this definition, Jung (1953-1979) describes the Transcendent Function as one of adaptation to a constant flow between trauma-hardship and abundant resources-ease. It is the “union of conscious and unconscious”— the union of archetypal structures that are opposed (Vol.8, p. 69). The challenge is the maintenance of a balanced compensatory relationship transcending the limits of each aspect of the psyche in an expression of unity for the personality as a whole— the ‘self’ (Saayman, Faber, Saayman, 1988).

In essence it is in the confrontation of opposites or extremes (e.g., victim and offender; good and evil) that:

Generates a tension charged with energy and creates a living third thing....a movement out of the suspension between opposites, a living birth that leads to a new level of being, a new situation. The Transcendent Function manifests itself as a quality of conjoined opposites (Jung, 1953-1979, Vol. 8, p. 90).
As mentioned, not every person experiences individuation, nor realizes the emergence of the self. Accordingly, from a Jungian perspective, the experience of the Transcendent Function is an extraordinary potential rather than a universal happening. The possibility of the Transcendent Function emerges during the last of the four stages of Jungian therapy. These stages include confession, elucidation, education and transformation. So it is in the transformation stage when the seat of personality, the self, may rise above the other facets of psyche as a unified whole.

**Integral Theory**

Integral theory will be used as a meta-theoretical framework during the dissemination of findings for this study. In particular, the quadrant model from Integral Theory will be used to examine critically the analysis of findings in Chapter 4. This analysis of transformation will also be a first step towards the synthesis of findings into a model of Integral Transcendence. What follows is a brief overview of Integral Theory and the quadrant model.

*Principles of Integral Theory*

The aim of Integral Theory is to provide a holistic view of reality through a critical theoretical stance that spans arenas as far reaching as Eastern as well as Western philosophy, aesthetics, morals, science and religion: “Not on the level of details—that is finitely impossible; but on the level of orientating generalizations: a way to suggest that
the world is really one, undivided whole, and related to itself in every way: a holistic philosophy for a holistic Kosmos: a world philosophy, an integral philosophy" (Wilber, 2000b, p.xii). Integral theory takes an evolutionary stance, which encompasses general domains such as the physiosphere, the biosphere, the noosphere, and theosphere that are all embedded in the Kosmos (2000b).

Kosmos, as Wilber (2000b) uses this term, is related to Pythagoras's original meaning, a pattern of nature that is composed of all domains of existence including what we would term universe and cosmos today. The Kosmos is "the unending All, and the All is composed of holons" (p. 47). Holons are entities that are both wholes and parts of wholes, contexts within contexts within contexts. Wilber's description of holons is found in the following:

Before an atom is an atom, it is a holon. Before a cell is a cell, it is a holon.
Before an idea is an idea, it is a holon....Composed, that is, of wholes that are simultaneously parts of other wholes, with no upward or downward limit. To say that holons are processes rather than things is in some ways true, but misses the essential point that processes themselves exist only within other processes. There are no things or processes, only holons (Wilber, 2000b, p. 41-43).

A further example of a holon may be illustrated with an acorn. Within this seed is the essence of an oak tree. That essence remains part of the oak tree even though the seed may become transformed into a mighty tree. So the seed is a whole entity, that is a part of the fully-grown oak tree, and in turn, an oak tree is one part of an ecological system. Ultimately, all things are holons including humans.
Capacities of Holons

Holons have four fundamental capacities: self-preservation, self-adaptation, self-transcendence and self-dissolution. Self-preservation relates to agency and autonomy. The holon has an intrinsic form and pattern, entelechy or deep structure, which is retained and always constitutes its essence. In contrast, self-adaptation is communion, participatory and bonding tendencies that express its partness in relation to a whole. Both the self-preservation and the self-adaptation capacities of holons are essential and need to be balanced otherwise the holon is destroyed or pathologically expressed (Wilber, 2000b). This is similar to Jung’s (1953-1979) description of the compensatory relationship between consciousness and the unconscious and in general his warning against onesidedness when negotiating opposing psychic structures.

Self-transcendence of holons may be understood as the fundamental capacity of transformation. For example, the combining of two holons, in certain conditions, will lead to the formation of a new emergent whole:

When an oxygen atom and two hydrogen atoms are brought together under suitable circumstances, a new and in some ways unprecedented holon emerges, that of a water molecule. This is not just a communion, self-adaptation, or association of three atoms; it is a transformation that results in something novel (Wilber, 2000b, p. 50).

Thus, we find that holons have an innate self-organizing mechanism and “evolution is the result of self-transcendence at all levels” (p.50). Self-dissolution is also a capacity of holons as they build up through a process of transformation or break down through
dissolution. The sequencing of dissolution most often unfolds following the reverse track of transformation.

These four capacities, just like the four-quadrant model we explore next, are interdependent and influence each other as they are held together with the tensions of opposites:

Taken together they may be pictured as a cross, with two horizontal opposites (agency and communion) and two vertical opposites (self-transcendence and self-dissolution).... This is a constant tension, as it were, across all domains, and shows up in everything from the battle between self-preservation and species-preservation, to the conflict between rights (agency) and responsibilities (communions) individuality and membership (Wilber, 2000b, pp. 52-53).

The ultimate question born from this analysis pertains to the challenge of being an identity with an essential wholeness and, at that same time, being a part of something larger without either wholeness or partness.

Quadernity

What we have been discussing is a context for life. Integral theory is a framework to understand human consciousness through an approach that is “inextricably intermeshed with the objective organism and brain....; with nature, social systems and the environment....; and with cultural settings, communal values, and worldviews” (Wilber, 2000b, p.49). The basic organizing structure for Integral Theory is four quadrants, which are further enriched by a series of categorizations labeled waves, streams, states and types (see Figure I).
Figure 1. Wilber's (2000) quadrant model from Integral theory.
At first reflection this model may be mistaken for a linear typology. It is not. Instead it is complex, dynamic, evolving and more easily understood using a mapping system such as the quadrant model. In this way orientating generalizations, discussed in the introduction of this section, are "the beads of knowledge ... already accepted: it is only necessary to provide the thread to string them together into a necklace" [the four quadrant map] (Wilber, 2000b, p. 5). The aim is a deep synthesis though an integral worldview that links values and facts, mind, body, spirit, humanity and ecology in sympathetic alignment. Each of these links "being an intrinsic whole that is simultaneously part of a larger whole, with the entire series nested in spirituality (Wilber, 2000b, p. 39).

As discussed, the architecture of the integral mapping system is composed of four domains that mutually interact and interrelate. These are knitted together in richly textured patterns that "honor all of the waves of existence [spectrum of consciousness] from mind to body to soul to spirit—as they unfold in self, culture and nature" (Wilber, 2000b, p.50). These waves encompass numerous streams or lines of development of which conceptualizations of justice, good and evil, morality, forgiveness, mercy and inter-subjectivity are focuses interest for this study. Streams of development also relate to cognitive, social, emotional and spiritual aspects of self as well as referent states and traits.

The quadrants differentiate hierarchies and organize individuals, collectives, interior realities and exterior realities. The following provides a general summary of the quadrants (Wilber, 2000b, see pp. 49-58):

Left Hand Quadrants are Interior in Nature: interpretive, hermeneutic,
Lower –Left, Collective, 2nd Person, “WE”, Inter-subjective.

Right Hand Quadrants are Exterior in Nature: material world, monological, empirical, positivistic and form.
- Upper-Right, Individual, 3rd Person, “IT”, Objective.
- Lower –Right, Collective, 3rd Person, “ITS”, Inter-objective.

Each quadrant also has validity claims. In terms of the Right Hand domains, we note that they are both described in 3rd person language and at times combined by Wilber when he refers to the “Big Three” (I, WE, IT). These three domains for ethics and validity (e.g., morality, empirical science and art) draw on the philosophies of Habermas, Plato and Kant (Wilber, 2000b, pp. 149-153) to arrive at the following correspondence:

Upper Left (I)-Subjective:
- Beautiful-individual aesthetic dimension (Plato); truthfulness-sincerity (Habermas); personal aesthetic judgement (Kant).

Upper & Lower Right (IT)-Objective:
- True—prepositional truth (Plato); truth (Habermas); pure reason, theoretical it-reason (Kant).

Lower Left (WE)-Intersubjective:
- Good-cultural justice (Plato), rightness-justice (Habermas); practical reason, Intersubjective morality.

Again, these categorizations are not linear and isolated but interconnected and interdependent as essential aspects of an integral perspective. Wilber (2000b) explains that “we are inescapably situated in relation to the Big Three, each of which has its own validity claim and its own standards, and none of which can be reduced to the others” (p. 150).
Infusing contemporary philosophical discourse with past analysis of the Big Three, Wilber (2000b) makes a separate epistemological validity claim for the Lower Right quadrant:

Lower Right (ITS)-Inter-objective:

- functional fit, systems theory web, structural –functionalism, social systems mesh.

Taken together, the quadrants are interdependent and indivisible as an integral worldview strives for harmony between all four:

And it is in that integration that truth, truthfulness, meaning, and fit can be brought into mutual harmony. That harmony—and not reductionism that tears into the fabric of each in the name of a pretend wholeness—is one of the overall themes of this volume [Sex, Ecology and Spirituality]...functional fit is indeed important, but is only part…..before we can even attempt an ecological healing, we must first reach a mutual understanding and mutual agreement among ourselves as the best way to proceed collectively. In other words the healing impulse does not come from functional fit (Lower Right) but mutual understanding (Lower Left). And that depends first and foremost, we will see, on individual growth and consciousness transformation (Upper Left). The Left-Hand path, not merely the Right-Hand path, must take the lead (Wilber, 2000b, p.148).

As mentioned, embedded within each quadrant are related waves of consciousness, streams of development, states and personality traits which are all navigated by the self-system (see Wilber, 2000a, pp. 43-48; Wilber, 2000b, 214-215):
• **Waves** are basic levels of consciousness conceived as fluid, flowing, and intermeshing, interpenetrating and ranging from sub-conscious to self-conscious, to super-conscious.

• **Streams** are lines of development that develop relatively independently through the basic levels of waves noted above. Some examples include cognition, morals, self-identity, psycho-sexuality, gender, ideas of good and evil, social-emotional capacity, creativity, inter-subjectivity, care and faith tradition.

• **Types** relates to typologies of personality types (for example we may look to Jungian psychology or Myers Briggs categorizations). These Types which may exist at any level of consciousness (or wave) in a fluid and flowing movement. This conceptualization of types may also be correlated with Carol Gilligan’s (1993) differentiation of the developmental processes for males (who tended towards rank ordering and hierarchical thinking) and females (who tended towards making judgments through linking and relational thinking).

• **States** refer to altered states of consciousness (such as peak experiences), which are brief, temporary but often powerful experiences, especially of the transpersonal realms.

• **Traits** are the conversion of states to a permanent rather than a passing status

• **Self** refers to the self-system that navigates the waves, streams and states as it makes its way through the Great River of Life.

These waves, streams, and states are composed of hierarchies that have their own basic building blocks. As discussed previously, these fundamental units are named holons and were originally described by Arthur Kestler (Wilber, 2000a, 2000b). A key ontological unit, a holon is simultaneously a whole and a part and are embedded within the context of a collective hierarchy of holons—or **holorarchy**. Wilber (2000b) describes this system of holons within the quadrants as follows:

> "Waves and streams....are operative in all four quadrants. They are simply the grades and clades of evolution—the levels of holons and lines of holons. That is they are the levels of structural complexity, and the lines of development that move through those levels" (p. 215).
The four-quadrant division maps the four aspects of holons (e.g., I, WE, IT and ITS) and their collectives—holorarchies (trajectories of waves, streams, types) (2000a; 2000b).

**Quadrant Model for the Critical Analysis of Transformation**

As discussed, the quadrant model will be used in the critical analysis of finding in this study and in providing a framework for the development of a model of Integral Transformation. In this way, the critique, analysis and synthesis of findings will include an understanding of transformation as essentially a holon. A part of something grander and a whole experience at the same time:

In *transformation*.... new forms of agency emerge, and this means a *whole new world* of available stimuli becomes accessible to the new emergent holon. The new holon can respond to deeper and higher worlds, because its translation processes transcend and include those of its sub-holons. A deer for example will register and respond not only to physical forces that continue to impact it, but also to a whole range of biological forces, from hunger to pain to sexual drive, that simply make no impression on its constituent atoms. To the individual atom, these new forces are all "otherworldly"—literally out of this world, or not in *its* world.

Thus, in *transformation* (or self transcendence), whole new worlds of translation disclose themselves. These "new worlds" are not physically located someplace else; they exist simply as *deeper perception* (or deeper registration) of the
available stimuli in this world. They appear to be— and might as well be—“other worlds” to the junior holons but these “other worlds” disclose themselves—they become this worldly via transformation and self-transcendence (Wilber, 2000b, p.67).

The use of the quadrant model in combination with Jungian theory and grand themes from participant narratives are explored in chapter VI.

Conjugality between Jungian and Integral Theory

Given the use of Jungian and Integral theory as major conceptual frameworks for the analysis, synthesis and critique of findings in the study, this section of this chapter will explore key points that seem to affirm the conjugality between these theoretical approaches. I will be considering some general examples of the application of Jung’s theory of the structure and dynamics of the psyche to Wilber’s integral approach.

Theoretical Assumptions

Assumptions regarding the nature of reality are similar in both Wilber and Jung’s writings, for example:

1). Life is goal-directed and has a teleological development.

2). There exists progressive evolutionary movement in nature from increasing differentiation, towards integration into wholes from matter, to life to mind, to “Self”.

3). Evolution is composed of dualistic entities that develop as parts of larger
wholes (e.g., mind-matter; woman-man; consciousness-unconscious).

4). The progressive developmental trajectory of life takes a first step as “evolution became conscious of itself” (Wilber, 200b, p.11) such as the differentiation between I and non-I (see Jung, 1953-1979).

These four points indicate some major-shared themes, which will shortly be explored in more depth.

Transformation

Wilber’s (2000a) expression of the self-transcendent capacity of holons reflects the process of differentiation in Jungian psychology. For both these theoretical positions it is the combining of unique entities and their ultimate change to something larger than the sum of the original parts, that denotes transformation. The ideal culmination of this process leads to the Self or the emergence of an All Quadrant, All Level consciousness.

Wholeness

Additionally, we have discussed the mapping of Integral theory to be based on a quadrant model. This supports the suggestion that an All Quadrant, All Level approach reflects the manifestation of wholeness, balance and the Self from a Jungian perspective. For example, the term quaternity has been identified as a symbol of the archetype of wholeness and the self, as noted earlier in this chapter (see Table 2. and Figure 1 ).
In addition, in the following quote we find Jung (1953-1979) seems to foretell the dynamic interplay and coming together of the Right Hand and Left Hand paths in Wilber’s theory:

Human culture as a natural product of differentiation, is a machine; first of all a technical one that utilizes natural conditions for the transformation of physical and chemical energy [Right Hand Path], but also as a psychic machine that utilizes psychic conditions for the transformation of libido [Left Hand Path]...Just as man has succeeded in inventing a turbine, and, by conducting a flow of water to it, in transforming the latter’s kinetic energy into electricity capable of manifold applications, so he has succeeded, with the help of a psychic mechanism, in converting natural instincts, which would otherwise follow the gradient without performing work, into other dynamic forms that are productive of work...The transformation of instinctual energy is achieved by its canalization into an analogue of the object of instinct (Jung, 1953-1979, vol.viii, p. 42).

Cruciform

In Wilber’s quadrant model there exists a horizontal divide between individual and collective variables and a vertical divide that distinguishes interior and external perspectives, as discussed earlier. We find corresponding and congruent etymologies in Jungian theory. For example, individual and collective factors are likewise separated (see Figure 1).

Teleological Development
Recognition of the existence of an individual identity as emergent from the collective consciousness and mediated by will power, is further evidence of the horizontal and vertical divides in Jung’s theory and the directionality of development:

When primitives began to recognize the contribution to experience made by their emotions, they moved from being exclusively part of the collective identity [Lower Quadrants] to being also a single identity [Upper Quadrants]”. Directing thinking beyond the group exercising will (Jung cited in Rychlak, 1981, p. 181).

Will, as the capacity of conscious mind to direct behaviour, is a function of the ego [Upper Left Quadrant] and a counterpart to instincts [Upper Right Quadrant]. Instincts unite the mutual influence of mind and body within personality and the counterpart to instincts is the archetype [Lower Right Quadrant]...

Instinct [Upper Right] is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature [Lower Right], which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic [Lower Left Quadrant], unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will [Upper Left Quadrant], then you get the compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected....Not that the tie between mind and instinct is necessarily a harmonious one. On the contrary it is full of conflict and means suffering (Jung cited in Rychlak, 1981, p. 196)
As discussed earlier in the chapter, the first humans lived in the realm of the unconscious without differentiation among other facets of personality. These personality attributes lay dormant waiting to be uncovered. The conception that the first humans were unconsciously directed by instincts and later evolved so such that the intervention of will was experienced, is reflected in both Jung’s and Wilber’s writings regarding the development of consciousness (which is discussed later in this section).

Interrelationship of Integral Theory’s Quadrants and Jung’s Theory

Throughout Jung’s theory we find examples of the interrelationship between the psychic structures. Likewise, these psychic seem to roughly correspond to Wilber’s four interdependent quadrants:

Wherever the cultural process is moving forward [Lower Right Quadrant], whether in single individuals [Upper Left Quadrant] or in groups [Lower Left Quadrant], we find a shaking off of collective beliefs [Horizontal Divide]. Every advance in culture is psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination [interaction between the sides of the Vertical Divide]. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of how our own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he
succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress [Towards All quadrant All level consciousness or the Self] (see Jung, 1953-1979, vol. viii, p.59).

Existence of Dualistic Structures

Both Jung and Wilber describe the compensatory dance between opposing structures in their theories and the teleological-evolutionary development of humanity from primitive beginnings as hominids. This is illustrated in the following:

In whatever form the opposites appear in the individual, at the bottom it is always a matter of a consciousness lost and obstinately suck in one-sidedness, confronted with the image of instinctive wholeness and freedom. This presents a picture of the anthropoid and archaic man [Lower Left Quadrant] with, on the one hand, his supposedly uninhibited world of instinct [Upper Right Quadrant] and, on the other hand, his often misunderstood world of spiritual ideas, who, compensating and correcting our one-sidedness, emerges from the darkness [Lower Right Quadrant] and shows us how and where we have deviated from the basic pattern and crippled ourselves psychically [Upper Left Quadrant] (Jung, 1953-1979, vol. viii, p. 189).
Interdependence

Consistently in Jung’s and Wilber’s theories we find descriptions of the interdependence of the various aspects of their models. The example from Jung’s (1953-1979, vol. 8) writing that follows describes the interdependent relationship between consciousness and unconscious. The corresponding relevance to Wilber’s quadrant model is indicated with parentheses:

It cannot, anymore than dancing can be explained by examining the biological structure of the leg on which dancing depends. Physical explanations [Upper Right Quadrant—Objective] cannot ensure us an understanding of mental life [Upper Left Quadrant—Subjective] (p. 180).

Consciousness & Unconsciousness

Both theorists provide in-depth discussions of levels of consciousness as central to their developmental perspective. In the following quotes we find they also share some fundamental assumptions about the nature of the dynamic between the unconscious and consciousness:
1. “In the Dark and the Deep there are truths that can always heal” (Wilber, 2000b, p. 7). Wilber is suggesting the existence of a great wisdom within the unconscious of our lives, which also must be accessed to experience wholeness and balance.

2. “The capacity for inner dialogue is a touch stone for objectivity” (Jung 1953-1979, Vol. 8, p. 89). Likewise, in this quote Jung suggests that an actively engaged dynamic between the unconscious and conscious aids clarity of thinking (this also corresponds to a dynamic interplay between the I and IT quadrants in Integral theory).

Archetypes & Deeper Order

It has been suggested a significant connection exists between Jung’s description of Archetypes and Wilber’s Deeper Order. In fact, Wilber (2000b) explicitly states this in the following: “Beyond the every day happenings of life, the universe is more than what it seems. There exists a “Deeper Order” which is analogous to Jungian Archetypes” (p. 11). . . . The primordial polarity runs through all domains of manifest existence, and was archetypically expressed in the Taoist principles of yin (communion) and yang (agency)” (p. 49). Wilber agrees that these are “essential forms and motifs of the world’s great mythologies...collectively inherited in the psyche of all of us” (p.228).

At this juncture it is also important to explore Wilber’s critique of Jungian theory in relation to the development of an Integral Model of transcendence. Wilber (see Eye of The spirit), and others (see Harris, 2002), put forth the argument that Jung didn’t clearly define archetypes in terms of the transpersonal, which may be attributed to an apprehension to delineate the spiritual essence that arguably imbues his theory. Harris and Wilber suggest that this ambiguity may be defended as a constraint of the socio-political atmosphere in which Jung developed his theories. I retain the position, as discussed in Chapter two, that Jung’s emphasis on maintaining a distinction between
psychological and metaphysical explanations of reality was due to his cognizance of the limits of the psychology of his day to deal adequately with metaphysical arguments. It is my belief that we are helped to navigate this fissure with Integral Theory as a bridge to Jungian conceptualizations of the numinous.

Furthering these points, Harris (2002) found that Jung indicates archetypes have both spiritual and instinctual attributes: “Psychic processes seem to be balances of energy flowing between spirit and instinct, though the question of whether a process is to be described as spiritual or as instinctual remains clouded in darkness” (Jung cited in Harris, 2002). Harris also argues for use of Wilber’s Integral model to reveal the distinction between instinct and spirit and to clarify the definition of archetype:

The entire manifest world arises out of the formless (or causal Abyss), and the first forms to do so are the forms upon which all other will rest—they are the “arche-forms” or archetypes. Thus, in this use, the archetypes are the highest Forms of our own possibilities, the deepest Forms of our own potentials—but also the last barriers to the formless and the Nondual (Wilber, 1996, p. 266; Wilber cited in Harris, 2002, p.3).

From this base in Integral theory, Harris (2002) suggests an expanded conceptualization of archetypes:

Archetypes then, are spiritual. They arise at the beginning of creation and remain as potentials. But how are they different to ‘instinct’? Here we need to apply Wilber’s spectrum model [of consciousness]. The archetypes are translated according to the level of consciousness apprehending them…In other words, a
consciousness at the instinctual level will interpret an experience of the archetype as instinct, at the mythical level as myth, at the subtle level as a numinous form, and so on (2002, p.34)

This analysis seems congruent with Jung’s writing on the evolution of consciousness. Knowledge of archetypes is sourced in an individual’s developmental positioning in terms of consciousness:

A poorly developed consciousness, for instance, which because of massed projections is inordinately impressed by concrete or apparently concrete things and states, will naturally see in the instinctual drives the source of all reality. It remains blissfully unaware of the spirituality of such a philosophical surmise…

…Psychic processes therefore behave like a scale along which consciousness ‘slides’. At one moment it finds itself in the vicinity of instinct, and falls under its influence; at another, it slides along to the other end where spirit dominates and even assimilates the instinctual processes most opposed to it (Jung, cited in Harris, 2002, pp. 2-4).

Finally, Harris offers a tentative suggestion of how this analysis of Jungian and Integral theory may affect an integral Transformative Practice:

The focus of such a practice would be to stimulate the retranslation of archetypes to the appropriate ‘next’ level. For example, a person may have had an experience that has caused his anima to freeze at the
‘mythical’ level. He would perhaps then be projecting his mythologized anima image onto others, thus preventing his conscious self from integrating his anima. Or, having achieved ‘conscious’ integration of his anima, he may then fail to ‘surrender’ to a female deity in meditative practice. Further on he may fail in surrendering the form (the ishtadevata) to a higher, abstract, energetic translation of anima, to Shakti herself. Clearly this involves an expanded understanding of ‘active imagination’ (p. 12).

Again, Jung and Wilber identify a progressive track that marks the developmental trajectory of consciousness, ideally resulting in the emergent of an All quadrant, All Level consciousness of the Self. This study aims to further these ideas with a possible model of Integral Transformation.

In summation, Jungian and Integral theory form a nexus capable of guiding the analysis and synthesis of transformation. Transformation is an extraordinary change process where something wholly novel is formed or experienced as a natural developmental process. The transformative psychic process is available to all humanity whether on the level of the concrete unconscious or conscious and abstract experiencing. Ultimately, transformation seems to be a progressive evolutionary journey that potentially leads us to the gateway of the numinous: All Quadrant, All Level experiencing of Self.
CHAPTER FOUR
Methodology

This chapter presents the ethical and methodological procedures for this study and is organized in several sections. First, I provide a rationale for the use of a mixed ethnographic-phenomenological methodology for the current study. Second, theoretical and philosophical assumptions of ethnography and phenomenology are outlined in relation to my epistemology. Third, methodological rigor is discussed with a focus on particular concerns for qualitative investigations. Last, I offer an overview of data collection techniques, participant selection and data analysis guiding this inquiry.

Rationale for a Mixed Methodology

Methodologies are the theoretical and philosophical foundations that inform an approach to research; an ethnographic-phenomenological methodology is part of a larger family of qualitative traditions that espouse an inductive search for meaning and have a base in philosophical discourse. Predecessors of this mixed methodology have alternatively been named social phenomenology (see Schutz, 1967), and ethnomethodology (see Garfinkel, 1967). The intent is the formation of a reality constituting interpretive practice in which social interaction constructs as much as it conveys meaning (Holstein & Gubrium, 1998).

This inquiry into transformation intends to unfold multiple dimensions of individual, interpersonal, and communal experiences as it investigates individually lived experiences within the arena of Restorative Justice. In this manner Restorative Justice
is viewed as a culture, a shared reservoir of knowledge that is both tacitly and overtly known while informing multiple aspects of being. Transformation is a phenomenon with manifest meanings that are relative, subjective and contextual in nature.

As an interpretive mode of inquiry, an ethnographic-phenomenological methodology reveals essential aspects about the nature of human experience in a particular context. It is inclusive of what people do and say in addition to striving for an understanding of the pre-theoretical nature of being and acting in the world (Oberg, 1989). A mixed methodology of phenomenology and ethnography has been chosen to illuminate findings and capture the dimensionality of the phenomena being investigated.

*Search for the Emic & Etic Perspectives*

My epistemological stance shapes my view of nature as relative and subjective, as well as my perception of research as a co-creative endeavor with the research participants acting as key informants—all experts in their own lives. In this manner, this exploration of transformation is concerned with the cultural context and life-world of participants. It is a search for:

The emic point of view, for understanding meaning, for grasping the actor’s definition of a situation, for *Verstehen*. [In this way,] the world of lived reality and situation-specific meanings that constitute the general object of investigation is thought to be constructed by social actors (Schwandt, 1998, p. 221).
This inquiry also accounts for the etic perspective as it employs ethnographic methods to gather information about the context and experience of transformation from my vantage point, as primary investigator and social actor in the arena (Cresswell, 1997).

*Researcher’s preconceptions*

As a researcher several preconceptions shaped my engagement as a participant-observer and social actor in the arena of Restorative Justice. The following highlights six dimensions presented here to clarify later interpretations of findings:

1. Human nature is naturally growth orientated towards greater wholeness and peace.

2. Justice is a central dimension of human experience and not limited to courtrooms and legal discourse. Justice is an expression of peace.

3. In the face of suffering I remain optimistic about humanity’s capacity to build peace individually and in communities.

4. All humanity, human systems and environmental contexts are interconnected in a web of interdependent relationships.

5. Peace is built. Peace cannot be enforced. The search for that which builds peace will increase our understanding of what is shared in humanity and within the great web of live.

6. Insight into a meaning and an experience of Peace may be found in the following verse written by 13th century poet Rumi: “Out beyond Ideas of wrongdoing and rightdoing, there is a field. I will meet you there” (Rumi in Barks, 1995, p. 36).
Theoretical Assumptions of Ethnography and Phenomenology

Ethnography and phenomenology are complementary paradigms when one considers the overarching principles that guide these two modes of inquiry. Several philosophers and theorists have made contributions foundational to these methodologies, foundations that are discussed in this section. I first review the theoretical assumptions of ethnography and discuss ethnography in relation to critical theory, constructivism, and postmodern and feminist discourse. Second, theoretical assumptions of phenomenology are compared and contrasted with special attention to perspectives from the philosophies of Heidegger and Husserl.

Ethnography: Assumptions & Orientation

Ethnography provides a means to understand how phenomena bifurcate through a culture and crystallize into a worldview ultimately creating new knowledge while providing a new vision of the subject of inquiry. This focus on the social and environmental context of human engagement finds its roots in anthropology, sociology and the exploration of comparative cultures (Atkinson & Hammersley, 1998).

During the late nineteenth and twentieth centuries new developments in ethnography emerged with the collection of data first hand. Arguably the most distinctive shift in the twentieth century is an interest in the study of particular aspects of the researcher's own society rather than the exploration of 'non-Western' cultures. In this
way, an acknowledgment of the diversity of person and experience existing within all cultures is indicated (Atkinson & Hammersley, 1998).

Over the last two decades ethnography has gained acceptance in applied fields as diverse as education, health, psychology, and social policy (Atkinson & Hammersley, 1998; Boyle, 1994). It has been identified that the emergence of an applied context for ethnography is also associated with a more democratic approach to research and the parallel consideration of how research impacts social and political practice. Essentially, this is an example of paradigmatic shift in the direction of collaborative non-hierarchical research espoused by critical theorists, feminist and postmodern discourse. With this identified, Atkinson & Hammersley (1998) caution ethnographers not to lose sight of the ultimate goal of ethnography, the production of new knowledge, while also attempting to make practical contributions to social and political spheres of their cultures, through dialogue with key informers.

Ethnographic methods are often inductive, eliciting in-depth descriptions of individual experiences (Agar, 1986; Spradley, 1979), while essentially being a social form of research, retaining the following tenets:

I. A strong emphasis on exploring the nature of a social phenomenon rather than an attempt to test a hypothesis about it;

II. A tendency to work primarily with unstructured data, that is, data that have not been coded at the point of data collection, in terms of a closed set of analytic categories;

III. An in-depth study of a small number of cases, perhaps just one case; and,
IV. An analysis of data that involves explicit interpretations of the meanings and functions of human actions, the product of which mainly takes the form of verbal descriptions and explanations, with quantification and statistical analysis playing a subordinate role at most (Atkinson & Hammersley, 1998, pp. 110-111).

In my view, ethnography, in the same spirit as constructivist paradigms, supports the contention that multiple sources of reality exist as the discovery of a holistic contextualized understanding of human nature and social experience is sought (Spradley, 1979). Ethnographic methods provide a vehicle to discern the meaning and perceptions embedded in the context of culture and individual voice:

- Ethnography is...a way of studying human life. Ethnographic design mandates investigatory strategies conductive to cultural data; they represent the worldview of the participants being investigated, and participant constructs are used to structure the research. Second, ethnographic research strategies are empirical and naturalistic. Participant and non-participant observation are used to acquire firsthand, sensory accounts of phenomena as they occur in real world settings, and investigators take care to avoid purposive manipulation of variables in the study. Third, ethnographic research is holistic. Ethnographers seek to construct descriptions of total phenomena within their various contexts and to generate from these descriptions the complex inter-relationships of courses and consequences that affect human behavior and belief about the phenomena. Finally, ethnography is multi-modal or eclectic; ethnographic researchers use a
variety of research techniques to amass their data (Goetz & LeCompte, 1984, pp. 3-4).

The construct of participant-observation is another aspect of ethnographic research, and arguably all social research, which warrants further discussion. Atkinson and Hammersley (1998) provide a description of variations on the participant-observer dichotomy:

- Whether the researcher is known to be a researcher by all those being studied, or only by some, or by none;
- How much, and what, is known about the research and by whom;
- What sorts of activities are and are not engaged in by the researcher in the field, and how this locates her or him in relation to the various conceptions of category and group membership used by participants; and,
- What the orientation of the researcher is; how completely he or she consciously adopts the orientation of insider or outsider (p. 111).

Atkinson and Hammersley (1998) further explain that participant-observation process is a way of being-in-the-world characteristic of researchers rather than being a particular research technique. Essentially, these variations on the participant-observer construct seem to point to the importance of the researcher being conscious of their role and relationships to others (e.g., Voice), at the same time as having awareness of the organic and shifting nature of participant-observer dichotomy throughout an inquiry (e.g., Reflexivity).
In this unique participant-observer role the distinction between the methodology of ethnography and the method of field note collection is softened. The graying of these boundaries is evident as the ethnographer records first-hand accounts of the phenomena being investigated in natural settings. The collation and observation of these accounts and the structuring, scheduling, and formation of questionnaires, emerges as the researcher participates in the field of study (Fetterman, 1989).

Having notes—all neatly typed or bound, all stored safe and sound—is one thing: it validates our anthropological communications. But using notes is quite another: that activity shows field notes not to be a fixed repository of data from the field but a re-interpretatable and contradictory patchwork of perspectives (R. Lederman, cited in Wolcott, 1994, p. 9).

Associated with the construct of participant-observation is contemporary support for ethnographic investigations into one's own social milieu or culture. To work as an insider within a social context presents advantages and unique challenges. The researcher must struggle to identify subtle differences and depths of interpretation, he or she may, at the same time, be better able to provide an enriched understanding of phenomena from the unique perspectives of insider inquiry (Agar, 1980; Clifford, 1986).

*Ethnography and Critical Theoretical Discourse*

Influences of critical theoretical discourse have nurtured the evolution of ethnography, supporting the transcendence of this methodology beyond its colonizing
roots in anthropology and the viewing of ‘other’ ethnic groups. Reflecting this starting point, ethnographies were originally grounded in a positivist paradigm that sought objective truth: the voice of the researcher was evidence enough to stand for the voice of participants. In a contemporary context we discover instead, as human beings move from one context to another, the importance of redefining culture through the consideration of individuals rather than the “group”, as human beings move from one context to another. Through this essential critique, the search for a single universal truth has been abandoned, while the complexity and diversity of human reality has been embraced (Atkinson & Hammersley, 1998).

By demystifying the role of researcher-research technique and viewing all individual as experts in their own lives, ethnographers have a contemporary intent to draw on the unique knowledge of their key informants rather than seeing their investigations as objective science. Thus, researchers are encouraged to use techniques such as open-ended interviewing focused on interpretation, because these depend on the researcher’s active focus on the subjective interaction with the participant. The goal is to search for individual or community truth within the narrative of everyday life, rather than through the universality of experience (van Maanen, 1990).

In this manner we consider dimensions of the first order account of reality, which is expressed by social actors and the second order story of the participants’ experiences as embedded in the experiences and language of the researcher. The purpose of theory, then, is to make the first order narrative accessible to wider spheres of people through the provisional use of second order narratives that inspire readers to inductively explore meanings within the research. (Daly, 1997).
It is evident that an innate power imbalance exists between the interpreter of actions and the persons being observed. This heralds another key dilemma in research, the question of Voice. Voice refers to the perspectives (voices) that will be represented in the account and the question of who speaks for whom (van Maanen, 1990). The balancing of first order and second order narratives, as mentioned above, helps address the projection of Voice in the process of synthesis and analysis of data. Moreover, this process addresses the asymmetry of power that exists within the participant-observer relationship, by leveling the field of inquiry through a cooperative style of research in which participants are understood as co-researchers.

Clearly, researchers must also be attuned to the assumptions they hold and understand how those assumptions shape the process and product of research. (Denzin & Lincoln, 1998). This active engagement with such self-awareness is often termed reflexivity—making sense of the researcher’s social background in shaping beliefs related to perception (see Researcher’s Preconceptions noted earlier). Four styles of reflexivity have been identified:

1. Subjective Reflexivity: is associated with self-critique and personal quest, playing on the subjective, the experimental, and the idea of empathy. It has challenged the sacred boundaries of identities, differentiating scientific ethnography from travel accounts, memoirs, missionary reports, and so on.

2. Objective Reflexivity: tied to a commitment to sustain objectivity, the distance and abstraction of theoretical discourse, and empiricism as distinctive historical contributions. This is the privileged domain of
distanced theory as manifestation of reason. In a sense this is a null form of self-critical reflexivity.

3. Self-critical Reflexivity: emphasizes the inter-textual or diverse field of representation that any contemporary project of ethnography enters and crosses in order to establish its own subject and define its own voice. In full reflexive awareness of the historical connections that already link subject matter, contemporary ethnography makes historically sensitive revisions of the ethnographic archive with eyes fully open to the complex ways that diverse representations have constituted its subject matter.

4. Feminist Reflexivity: it is the practice of positioning standpoint epistemologies, committed to the situatedness and partiality of all claims to knowledge, and hence contests the sort of essentialist rhetoric and binarism (male/female, culture/nature) as a cognitive mode that has so biased toward rigidity and inflexibility questions of gender or to otherness in language use. The ethic and practice of positioning defeats these rigidities of language and opens possibilities for different sorts of identities and concepts of race, culture and gender to emerge (adapted from Marcus, 1998, pp 394-401).

In this manner, ethnographers actively construct their interpretations of experiences from the field into the writing process—through reflexivity regarding their observations and perceptions. My approach to reflexivity combines the essence of a self-critical-feminist stance while demonstrating Merleau-Ponty’s (1962) enactive paradigm. In this way I both participate in and with Restorative Justice through embodied action that strives to be
sensitive to personal intra-psychic, interpersonal and social-cultural contexts (Haskell, Linds and Ippolito, 2002; Varela, Thompson, and Rosch, 1991).

The process of interpreting collected data is informed by a critical ethnographic approach. Through this approach the intent is to study culture and society with a concern for structural oppression emergent from power relationships. In this way the research seeks praxis, mobilizing information with the intent of being a social change catalyst: “The exploration of the cultural context and meaning-within context as well as the illumination of the roots of power from which meaning and context grow” (Boyle, 1994, p. 161).

Phenomenology: Assumptions & Orientation

Like threads woven through the fabric of words, philosophical and theoretical abstractions seem to contribute to an essential cohesion facilitating movement towards deeper understanding of phenomena, when a phenomenological methodology is utilized. The choice to use phenomenology was based on its unique capacity to access tacit knowledge and its natural marriage with my epistemological stance as a researcher. The science of phenomenology is emergent from a person’s life-world. At its foundation, this science is represented by a turn to things themselves and openness to discovery and uncovering. This openness is characterized by an intention to listen and authentically see, motivated by a genuine desire to understand the life-world of another person and to describe this experiencing (Husserl, 1970).
Simply stated, phenomenology is the study of lived experience and the search for the “consequential in the inconsequential, the significant in the taken-for-granted” (van Maanen, 1990, p.8). Through phenomenological inquiry a deeper understanding of the meaning of human experience is gained via ‘here and now’ reality rather than by conceptualizing, categorizing, or theorizing (1990). The goal is to study human experience as it is perceived and understood by those having the experience (Giorgi, 1985), in order to arrive at an understanding of the nature and meaning of that experience. In contrast, quantitative research is more often deductive, moving from the general to the specific in a process of theory testing.

A single phenomenological research methodology does not exist. There are multiple ways to answer questions of human experience (Cresswell, 1997), although six basic research activities form a common dynamic interplay for most phenomenological research:

1. Inquiries of a phenomenon which seriously interests the researcher;
2. Investigating research as we live it rather than as we conceptualize it;
3. Reflecting on the central themes that characterize the phenomenon;
4. Describing the phenomenon through the art of writing and rewriting;
5. Maintaining a strong and oriented pedagogical relation to the phenomenon;
and,
6. Balancing the research context by considering the parts and the whole (see van Maanen, 1990).

It is important for the researcher to have experience with the phenomenon under inquiry and an integral understanding of the values, biases, and worldviews that influence
that knowing (or reflexivity). To accomplish a phenomenological inquiry, the researcher is benefited by an awareness of their schema, and ontological meaning-making for the phenomena under investigation. In this way, the researcher may differentiate how members of the life-world subject to inquiry, interpret and make meaning of their reality. The goal is “to explicate how objects and experience are meaningfully constituted and communicated in the world of everyday life” (Holstein & Gubrium, 1998, p. 140).

Another important philosophical assumption to consider is co-constitutionality. This concept describes the interdependence between persons, their immediate environment, the world around them and the meaning of experience. “It is through the world that the very meaning of the person’s existence emerges both for himself or herself and for others....it is each individual’s existence that gives his or her world its meaning” (Valle, King & Halling, 1989, p.7).

Co-constitutionality describes a dynamic interplay between individuals, interpersonal exchanges, and the world. This reasoning understands individuals to have the ultimate freedom to make choices although this freedom is circumscribed by the limits of situation, time and place (Valle, King & Halling, 1989).

**Phenomenology: Epistemological stance of Heidegger & Husserl**

The existential theories of Martin Heidegger (1844-1900) and Edmund Husserl (1859-1958) provide descriptions of modes of phenomenological inquiry that merit differentiation (Craig, 1998). Moustakas (1990) labels these schools of Phenomenology
as *phenomenology* and *heuristics*. In this way, *phenomenology* is related to Husserl’s philosophy and includes the following qualities:

1. Possibility of detachment from the phenomenon under inquiry;
2. Conclusion about the definite structure of experiences;
3. Distilled structures of experience presented as findings; and,
4. Risk of losing the person in the process of descriptive analysis (see Moustakas, 1990, pp. 38-39).

Contrasting this, Moustakas (1990) summarizes *heuristics* as related to Heidegger’s philosophy with the following:

1. Emphasis is placed on relationship and connectedness;
2. Essential meanings are depicted, as the intrigue and personal significance that imbue the search to know;
3. Knowledge derived may be reintegrated leading to further creative discovery, a process that includes intuition and tacit understanding; and,
4. Research participants remain visible in the examination of the data and are portrayed as whole persons (pp. 38-39).

This distinction is important for the current study because each mode of inquiry manages issues of methodological rigor quite differently. My orientation is complementary to a *heuristic* process.

Heuristic approaches to research would not suggest that ‘epoche’ or ‘bracketing’ one’s (the primary researcher’s) personal values and beliefs about the phenomena under investigation are practical, desirable, or purely possible. It is my opinion that the process
of bracketing reflects an attempt to accommodate traditional quantitative conceptions of objectivity in scientific inquiry when these investigations are founded on different methodological and philosophical assumptions as compared to qualitative inquiries.

As a researcher, my focus is on the harmonization of ethical challenges related to 'reflexivity'. Thus I believe that it is essential that the primary researcher articulates and is conscious of personal values, beliefs, and worldviews. Also, I would suggest that the primary researcher's experiences and observations about the phenomenon under investigation make essential contributions to research investigations (see Cresswell, 1997).

Moreover, when bracketing, the researcher strives for a pure understanding of the participant’s essential experience in order to sustain rigor. Husserl’s philosophy supports the importance and possibility of bracketing by transcending the influence of the researcher’s personal values and beliefs through consciousness of these biases - a process of eidetic reduction by bracketing all other references to non-psychological reality.

In contrast, Heidegger stressed the importance of being present as well as sustaining awareness of one’s values, beliefs, and worldview as a researcher— e.g., reflexivity. He did not support the possibility of transcending the influence of personal ideologies through conscious awareness. Instead, Heidegger valued the contribution that the researcher’s ideology would bring to gaining insight about the phenomenon under investigation. This meeting between the life-world of the interviewee, for example, and that of the interviewer, is informed by an implicit knowledge, which emerges from an existing understanding of phenomena. In Heidegger’s view, this pre-understanding facilitates our movement towards new and deepened knowledge, shaped by the existence
of conscious and unconscious pre-structures, which in turn inform our interpretations of phenomena (see McCall, 1983).

In this way the self of the heuristic “researcher is present throughout the process and, while understanding the phenomenon with increasing depth, the researcher also experiences growing self-awareness and self-knowledge. Heuristic processes incorporate creative self-awareness and self-discoveries” (Moustakas, 1990, p. 9).

In this manner, this exploration of transformation is concerned with the cultural context and life-world of key informants—the emic point of view. This inquiry also accounts for the etic perspective as it employs ethnographic methods to gather information about the context and experience within the arena of Restorative Justice from my vantage point, as primary investigator, and social actor in justice advocacy (Cresswell, 1997).

Ethics & Evaluation of the Study:
Quantitative Methodological Rigor

In qualitative research methodologies the process of ensuring rigor is fundamentally different from the act of ensuring validity, reliability, and generalizability in quantitative studies—criterion Kvale (1996) irreverently declares the “holy scientific trinity” (p. 229). Qualitative and quantitative research paradigms have a different approach, a different purpose and a different set of theoretical assumptions that guide their analytical procedures. The following section will address aspects of the “craftsmanship during investigation”, the process of acting with ethical integrity as a researcher and continually “checking, questioning, and theoretically interpreting the findings”, as acts that validate qualitative research (p. 241).
Many of the ethical considerations taken into account for this study are similar to those of other qualitative studies. A central aim of this study is to use in-depth interviews to uncover the essential experiences and interpretations of the participants. The moral and ethical aspects of interviewing then are integral to this process, and important to make explicit here. Kvale (1996) asserts that “an interview inquiry is a moral enterprise” (p.109), and claims the research interview is a “semi-structured life-world interview” (pp. 5-6) the purpose of which is to obtain descriptions that interpret the meaning of described phenomena. Kvale emphasizes that this quality of the interview is not a conversation between equals since the researcher defines and controls the situation. I choose to directly address this power differential embedded in the research act. This I achieve by being transparent about my description of the research process and goals, in addition to espousing a collaborative, democratic, inclusive, respectful and non-discriminatory stance. Moreover, this stance is congruent with the values of Restorative Justice and a critical theoretical approach to research.

Kvale (personal communication June 20th, 2002) recently framed this power relation in terms of an “interview as oppression” indicating this aspect of the interview must be addressed, however egalitarian the motives underlying the researcher’s methodology. This imbalance of power favors the researcher and is distinct from the interviewee’s vis-à-vis interpretation. Furthering this point, Kvale (1996) suggests that the research interview is not simply another method yielding qualitative texts rather than quantitative data, but one that reflects epistemological conceptualizations of the social sciences. “Qualitative methods are not merely some new, soft technology added to the
existing hard-core quantitative arsenal of the social sciences. Rather, the mode of understanding implied by qualitative research involves alternative conceptions of social knowledge, of meaning, reality, and truth in social science research” (p. 11). He emphasizes that approaches taken by today’s researcher account for postmodern social constructions of reality, hermeneutical interpretations of texts, phenomenological descriptions of consciousness, and the dialectical situating of human discourse within social-political and social-historical contexts.

Moreover, the University of Victoria’s Ethics Committee critiqued this study through a formal process of ethical review and ethical approval was obtained (see Appendix B). Following the standards of the ethics committee, informed consent was also received from all participants prior to the interview process and they were given the opportunity to withdraw from the study at any time. Confidentiality was maintained in all aspects of the study and adequate opportunity for participants to debrief the interview process was provided, often extending the interview period by 30 to 60 minutes. Throughout the interview process I made notes of my reflections, reactions and insights in my research journal. This helped clarify the boundaries of my own processing.

It is important to mention that authentic informed consent is a problematic issue because of the challenge of ensuring absolute anonymity in qualitative research studies. This is particularly true of inquiries that obtain rich and in-depth information while striving to honour the participants’ voice by sustaining their visibility in the process of data analysis and synthesis. In addition, my extended involvement in the arena of Restorative Justice increases public visibility of the process of the inquiry. I openly discussed this ethical dilemma with participants, none of whom indicated a concern for
this problem of visibility. At the same time, I protected the anonymity of participants in
the discussion of findings by changing pertinent identifying information (see Chapter
Five). The aim of this procedure was to protect all parties at the same time as facilitating
the gathering of rich, unique, and individualized data.

The issue of vulnerability and the inevitable challenge of asymmetrical power in
research interviews were revisited throughout this study. It is likely that the experiences
of all the participants are imbued with some degree of sensitivity and even trauma. This
vulnerability may lead someone to participate without anticipating the impact and
potential of re-traumatization through the process of story telling. It is also possible that
the process of disclosure will be therapeutic and empowering. It is my belief that
consciousness of these ethical concerns must be foremost when interviewing.

Throughout this study participants did not identify any negative impact from the
interview process and instead consistently stated that it was supportive for gaining insight
their personal experiences. Participants used words such as “grace”, “gift” and “helpful”
to indicate their satisfaction and comfort with the interview process.

It was also essential that participation was completely voluntary and without
coercion. Thus, participating could not have a bearing on eligibility for parole, special
status, or any other negative or positive recourse. This criterion influenced my decision
not to interview currently incarcerated persons living within secure facilities.
Evaluation

To evaluate is to compare with an explicit or implicit standard which “supplies the comparability by which judgments can be made” (Wolcott, 1994, p. 33). A series of critical questions provide such a standard and guide my evaluation of this qualitative study. These are presented briefly below and will be discussed in more depth through the following sections of this chapter (see Denzin and Lincoln, 1994; Guba & Lincoln, 1998; Wolcott, 1998):

I. Are the findings faithful & credible in relation to the original data?

II. Are the findings trustworthy & authentic demonstrating fidelity in relation to participants’ voice and phenomena under investigation?

III. Were the findings critically appraised?

IV. Does the process of analysis and synthesis of findings demonstrate integrity?

V. Were the sources of data and selection of participants ethical & sensible in relation to the phenomena under investigation?

VI. Does the data collected improve our understanding of the phenomena?

Faithful & Credible

The current study maintained ‘rigor’ through faithfulness to the data and by sustaining the ‘integrity’ of the voices of individual. This was secured by inviting the participants to review and clarify the transcripts, as well as the preliminary and final analyses of findings. This helped ensure that outcomes of analysis and synthesis of the data reflect the perspectives and experiences of the participants. Credibility of findings
was reinforced through the use of multiple data collection techniques and through my own prolonged exposure in the arena of Restorative Justice.

In qualitative studies, faithfulness to data and credibility of findings is often supported by the use of triangulation of information; yet this conceptualization has been critiqued for being rigid and two-dimensional as its base is an assumption of a fixed point that may be triangulated. Richardson (1998) further argues that in postmodern contexts we crystallize—we do not triangulate. This is the process of repeatedly questioning and re-reading data as “crystallizations opening to continual transformations of the meaning” (Kvale, 1996, p. 244). It is through “the central image of the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach”, that we access validity through questioning (Richardson, 1998, p. 358; 1996). This questioning was combined with a process of re-reading and reflecting on the multiple sources of data collection with appreciation for the textuality formed from the compilation of findings.

In consideration of the credibility of findings it is helpful to explore qualitative notions of objectivity as intersubjective agreement. There are two forms of intersubjective agreement as noted by Kvale (1996):

I. Arithmetic Intersubjectivity refers to reliability as measured mechanically by amount of agreement among independent observers.

II. Dialogical Intersubjectivity : refers to agreement through a rational discourse and reciprocal critique among those identifying and interpreting phenomena. This may take the form of a communicative validation among researchers as well as between researchers and their subjects ( pp. 64-65).
The current study aims for objectivity through the criteria of dialogical intersubjectivity. In addition, communicative validity is a derivative of dialogical intersubjectivity and needs to be noted, as it is in conversation and through language that knowledge is understood, making the understanding of the nature of discourse essential. Validation in the sense of communicative processes is “based on a logic of uncertainty and of qualitative probability, where it is always possible to argue for or against an interpretation, to confront interpretations and to arbitrate between” key informants’ perspectives (pp. 244-245). Again, through providing participants with original transcripts and inviting them to critique the analysis of findings, I entered into a dialogue that helped ensure the credibility of findings as we worked cooperatively.

**Trustworthiness, Authenticity & Fidelity**

Trustworthiness was maintained and verified in several ways. Again, participants were given an opportunity to critique the transcripts and drafts of the analysis for accuracy in the portrayal of their voice (see Guba & Lincoln, 1998). In phenomenological research, “objectivity is fidelity to [the] phenomena ” and the authentic voice of the key informants (Colaizzi, 1978, p. 52). In ethnography, discovery of individuals’ experiences within the broader context of their culture constitutes trustworthiness (Altheide & Johnson, 1994). Likewise, the phenomenological researcher allows the essence and context of the phenomenon under investigation to speak for itself. In this way ‘fidelity to the phenomenon’ (or objectivity) is contextual in nature. Data are contextually authentic or dependable in so much as “different interviewers of different co-researchers produce
situations which are never repeatable but which provide multiple perspectives which can lead to a unified description of a shared phenomenon” (Osborne, 1990, p. 87).

Maintaining a focussed consistency for interpretations and experiences of transformation as well as contextualizing interview data with sources such as field notes, ensured trustworthiness, authenticity and fidelity of the findings in this study.

Criticality

As a parallel process with my epistemological stance, which incorporates critical theoretical discourse, the criterion of criticality was engaged while compiling my literature review and as data collection, analysis and synthesis unfolded. Critiques of Restorative Justice are included in the literature review (see Provincial Association Against Family Violence, 2000a; Provincial Association Against Family Violence, 2000b; The Transition House Association of Nova Scotia, 2000). In addition, I intentionally sought out interviewees that have publicly voiced apprehensions regarding restorative processes and participants who have worked closely with organizations critical of the use of alternative justice mechanisms (this is discussed further in the next chapter).

In these ways I searched out alternative explanations for my findings. As patterns began to emerge from the data, I also invited key informants to participate in this critique, asking them for possible alternative explanations. I repeatedly returned to original transcripts as a way of evaluating my findings. In an attempt to bring other explanations to my awareness I accessed supervision colleagues and peers. Again the use of my
reflexive journal and process work through painting, was helpful as I continually explored my reflections, values, assumptions, beliefs and ways of making meaning of this investigative process.

*Integrity*

For the research to have integrity investigations must be transparent to the reader such that the manner in which the study as a whole was carried out is clear. In this way the reader may legitimately evaluate the strengths and weaknesses in the study and understand how the investigator’s epistemological stance influenced developments. At the same time a reader may critique the presence of participants’ voices through the analysis and synthesis of the findings. At every stage of this study I logged my own insights and reflections, as well as documenting the manner by which I collected data, chose my participants and methodologically developed this study.

Additionally, this study developed over a three-year period. Intensive fieldwork was initiated in the spring of 2000 and brought to closure by the fall of 2002. From the start of my entrance into the community of Restorative Justice I was clear about my intent and role as a Ph.D. student searching for practical as well as theoretical knowledge. It was common for all members of this community to be clear about their motives and how they came to be involved in Restorative Justice, prior to any formal engagements. This included personal and professional interests in Restorative Justice and participation founded on experiences as a victim, as an offender, or as a community activist. As a result, I managed the ethics of the participant observer role by focussing on my
reflections when discussing insights in this dissertation, rather than specific observations of other members of the Restorative Justice community.

In sum, I used the following as a guide to establish validity in this qualitative study (Goetz & LeCompte, 1984):

I. Determining the extent to which conclusions effectively represent empirical reality; and,
II. Assessing whether constructs devised by researchers represent the categories of human experience that occurred (p. 210).

Using these points as a reference this study addressed concerns of ethics and rigor to reinforce the methodological integrity of the investigation.

Procedure

Three modes of data collection were employed for this ethnographic-phenomenological inquiry: field notes gathered upon entering the arena; transcriptions of audio-taped interviews of participants; and reflexive journal notes and artwork produced through-out the study, including the time of data collection, analysis and synthesis. The dissemination of data from this study additionally has three subtle stages that reflect Wolcott’s (1994) guide for data transformation:

- *Description* of data consists of observations made by the researcher and/or reported to the researcher by others. For this study examples of data description are found in the field note excerpts provided throughout this chapter.
• **Analysis** is the identification of essential features and is a systematic reporting of the description of interrelationships. Analysis of findings is the focus of Chapter Five in this study.

• **Interpretation** addresses process and meaning making with in contexts. In my view Wolcott's (1994) description of interpretation closely reflects Moustakas (1990) creative synthesis. Interpretation and the creative synthesis of findings is the subject of Chapter Six in this study.

Figure 2 describes the six phases of data collection tracking the progression of the study in a manner that is not marked by rigid stages but rather by fluid and sometimes overlapping phases of development (Arvay, 1998).

**Phase I: Approaching the Arena**

*Initial engagement & researcher’s preconceptions*

Guided by naive intuition I felt compelled to enter the arena of Restorative Justice in a manner that mirrors Moustakas’ (1990) description of the heuristic journey:

I begin the heuristic journey with something that has called to me from within my life experience, something to which I have associations and fleeting awarenesses but whose nature is largely unknown. In such an odyssey, I know little of the territory through which I must travel. But one thing is certain, the mystery summons me and lures me “to let go of the known and swim in an unknown current” (p.13).
Figure 2. Six Phases of the Inquiry as Interdependent and Multi-Dimensional:

- Phase I Approaching the Arena: Discovery of Boundaries, Textual Data, and Observations.
- Phase II In the Arena: Field Notes, Reflexive Process and Participant-Observer Role.
- Phase III Data Collection and Interviews: Selection of Participants, In-depth Interviews, Field Notes and Reflexivity.
- Phase IV Follow-up Interviews: Cooperative Critique of Analysis Interviews.
- Phase V Leaving the Field: Transitioning Roles
- Phase VI Data Analysis and Synthesis
My curiosity about Restorative Justice was also aroused by knowledge of what was not working for individuals, families and communities impacted by crime. I can trace this shift in awareness to a widely publicized and brutal murder, of a teenaged girl perpetrated by other female teenagers. I had worked closely with this young victim just weeks before she was attacked in 1997. I wanted to understand why tragedies like this murder happened. The next year I began graduate research investigating predictors of violent behaviour among youth.

The following two years of graduate research left me dissatisfied with the practical applicability of my graduate quantitative-survey research. The metaphysical ‘why’ was left unanswered and shifted to ‘what am I going to do about it’, even before my graduate study was complete. As I was compiling my entrance application for a postgraduate degree with the hope of ‘doing something about it’, I found myself halted by the front cover of local newspaper. It displayed a full-paged photo of two arms stretched out with hands cradling a rose—an image that would become symbolic in my work over the next three years (see Appendix C). The article accompanying the cover photo was titled “I have sinned: Restorative Justice reveals that forgiveness is tougher than punishment” (Demmings, 2000, p.1). I understood in that moment that I would dedicate my postgraduate research to the arena of Restorative Justice. The article was my first introduction to the field and my first introduction to the inmate posing on the cover. I would later meet him at William Head Institution where I heard his story in person.

A circuitous route led me into the Restorative Justice arena with the hope of contributing to the prevention of crime and to understanding the early onset of violent behaviours. I began to learn about, at one extreme, violent crime and the lives of adults
labeled dangerous offenders. Later I brought this knowledge from the prison community back into my mainstream community. This marked an effort to build a culture of peace, prevent crime and heal harm through effective alternatives for vulnerable young persons, families and communities. Through this process voices from the margins of society, both victims and offenders, eventually directly influenced my involvement in the planning of prevention and alternative justice programming, municipally and provincially.

In tandem, these seminal experiences were enhanced by a flow of articles and lectures that called my attention both practically and theoretically to Restorative Justice. Chance personal meetings with others who were interested in this subject eventually drew me deeper into the community. I actively sought opportunities to understand, through an inductive process, this calling. It was the culmination of all of these events that drew me into Restorative Justice, with an awakened understanding that I was entering a culture with unique customs, values, principles, and beliefs.

*Boundaries of the Arena*

An understanding of the boundaries of Restorative Justice emerged as I started volunteering and participating in community development efforts (see Chapter 1), while concurrently immersing myself in pertinent literature. As I look through my field notes I see names, meetings and contact information highlighted as they repeatedly were called to my attention. I note following up most every lead. I began to know the participants and the venues housing Restorative Justice as I actively sought out ways I could contribute. This was clearly an open community in which everyone was welcome and has a place. So
it was not the act of physically participating or entering the venues that was challenging.
The barriers I confronted emerged as my own customs, values, beliefs, and prejudices surfaced and demanded critical reflection when they were either congruent with or in sharp opposition to those of the culture of Restorative Justice.

Journal Entry June 21st, 2000: RJ Information Network Meeting

Professional dress and business cards don’t help me here...everyone is welcome and everyone is so very transparent. I don’t know what I don’t know. I may be sitting by a priest, a dangerous offender, a victim of crime or someone like me stumbling off the street not really knowing how they got into this meeting...I feel so naive kinda like a imposter...does anyone else notice?---lesson 1 be real....it must be okay to be fearful.

The boundaries of this arena are not physical or geographical. They are philosophical and psychological. I began to perceive the world and myself differently, noticing the processes that imprisoned my mind and spirit as I navigated diversity with an opening heart. The following excerpt from my journal reveals this crossing into a new culture as I experienced it the first time I went to meet others in a halfway house:

Journal Entry July 12, 2000: Restorative Justice Information Network Meeting at Manchester House

Walking up the stairs –going into unknown territory....looking around with hypersensory perception...I am making mistakes...strange, strange, strange...the wrong mistake at the right time makes all the different...this feels dangerous. I think of all of this in a moment. But it is all a figment of my imagination. What is the social construction of my persona? My way of being? My way of interpreting the social cues around me? These moments speak of my values.

As a dressed up professional—this is all about a system of power that is less about relationships and restorative living than about power differentials that are not essential to this group, to this culture to this room. I have learnt so much in a few moments. I
watch, I learn, I contribute in time and turn and turn...check your ego at the door. It is about heart work and the 12 inch drop from head to heart and then back again.

My experiences volunteering with the William Head Coalition also brought this crossing into a new culture to my awareness. The focus of this WHC study group was on facilitating a version of a traditional healing circle with male offenders who often had committed violent crimes against women and children, often had life sentences, were perhaps labeled dangerous offenders and had a personal history of victimization. I spent my time watching, listening and coping with an internal tension between anxiety and compassion. Eventually I understood that my greatest contribution was my capacity to listen in full presence. Members of WHC meetings helped me understand this by their reactions and gifts during our gatherings. This is reflected in the following:

November 2000: RJ Meeting at William Head

One of the guys [inmates] said “Thank you” [directed to all volunteers from the outside community] for being here, for treating us like human beings, for listening for a few hours, and for sharing a taste of sanity in our insane world...the greatest crime is to be ignored...

February 15th, 01: RJ Meeting at William Head

Listening—Listen...Just finding own power and reflecting that to another...non-judgmental presence....What did I do? I just listened—and so I empowered. I honoured. I did not judge. That is what I did

I listened to many disturbing stories that included inmate’s experiences of hurting innocent bystanders and the victimization of inmates in our Canadian judicial system.
These included stories of guards allowing rape, murder and other abuses in order to maintain prisoner control. I wrote the following reflection:

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Journal Entry November 22, 2000: WHI Coalition

In Canada most inmates are eventually released back into society. If prisons and the justice system administer pain and dehumanize how can we expect inmates to eventually reintegrate into society without creating more victimization along the way? Human cost is inconceivable.
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I was beginning to see the justice system and offenders differently. It was a shape shifting of my conceptions of right-doing, wrong-doing, and morality. The pendulum between compassion and anxiety-anger swung inside me.

For years I had worked with victims of crime and I have sincere empathy as a result of the tragic stories I have had the privilege to hear. This never left my consciousness as I related to perpetrators of terrible hurt; yet, I too have grown to empathize with the wounded humanity of many offenders. The Norwegian Criminologist Nils Christie articulated this well when he said, “I have never met a monster but I have met many who have done monstrous things” (personal communication, October 27, 2000). I too have met individuals who have committed monstrous acts. Sometimes I would be caught in surprise, having read the intense media coverage of a historic-horrific crime only to find I was meeting the perpetrator weekly at the WHC study group. Sleepless nights often followed as I grappled with the knowledge of the impact of heinous injury and the human beings who committed the foul acts. Indeed, these inmates were part of my human family and my Restorative Justice Community. I was beginning to understand the boundaries of the Restorative Justice arena. If I wanted to understand
Restorative Justice  I had to go deeply into my own heart and fears. My bridge into this new culture was the truth of our shared humanity.

Phase II: In the Arena

Immersion

The phases of my research overlap rather than being discrete and rigidly sequential. The shift to the second phase of research was my experience as a full participant-observer immersed in the field. I began to identify shared language, customs and beliefs in my field notes. At the same time I began to live my questions about Restorative Justice and explore them more deeply in my reflexive journal and artwork. Exploring the tacit and overt knowledge that imbues this arena are all activities that become “crystallized around the question” (Moustakas, 1990, p. 28). Field notes demonstrating this formulation are described in the following:

Field Notes and questioning ‘why’: Sept 14th, 2000

*I want to know more about the lived experience of restorative living—healing which is compatible with our inductive search for meaning. Why do we have hope for humanity? Why resiliency? Why hope to restore? What mechanisms facilitate the restoration of self-hood for persons impacted by crime?*

Oct 20, 2001

*The question I seek to understand is “what is the nature of forgiveness”?*

Nov 14, 2001

*I have been holding many questions in my heart...I realize that in order to understand forgiveness I must first accept that evil exists. If I believe in divinity, if I believe so*
strongly in living towards the light then I must accept darkness exists. To not embrace evil is to block transformation. Okay so evil exist,—but how do we define it? …defining without evaluating?

My field notes are varied in form and content and gathered for the duration of the study. The intent of these notes is to describe the shared reservoir of knowledge forming the culture of Restorative Justice and the experience therein of transcendence.

My observations of Restorative Justice included developing felt-tacit knowledge (Moustakas, 1990) and empirical information about a multitude of programs. The following is a description of my deepening understanding of Restorative Justice shown through a writing excerpt during a public meeting with a governor (or warden) from a therapeutic prison community in the United Kingdom:

Field Notes Sept 11, 2000: Public Meeting at WHC

I feel it in my bones and body. It is different. It is intense and at the same time powerful-meaningful…encouraged by the possibility of a therapeutic [prison] community. Everyone is a unique human being that deserves the possibility of restoring their humanness, their life and relationships. No one is a lost cause or a write off no matter what they have done. A safe environment helps us leave the violence behind...

I feel a tingling in my stomach. I am conscious of my posture and amount of eye contact. I am mindful before verbally contributing—but strive to speak from my heart—guided from my center. This is hard work.

Through my engagement with others in the arena of Restorative Justice I often found myself out of my zone of comfort physically, psychologically and spiritually. This tension seemed to help me gain insight into the “the humanness behind an action [offensive behaviour]—what needs were being met” (Personal Communication Marshall Rosenberg, February 15th, 2001).
As mentioned earlier, part of my challenge in understanding the arena of Restorative Justice was to navigate feelings of compassion for offenders with anger-anxiety about the impacted lives of victims and my personal safety. This is captured in the following journal reflection:

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January 27th, 2001: Reflections on RJ workshop at William Head

Overall this was good but so much energy dealing with that letting your guard down, being natural, real and authentic... but, in a way being authentic is to have my guard up... I am female and this is a male prison, there are dangers... the impact of learning to survive a few decades in jail must impact personality development—shape choices and perceptions...
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I came to understand that the challenge of empathy was central to my learning about Restorative Justice.

**Success and Challenges of Restorative Justice**

Tensions emerged as opposing constructs of right and wrong clashed in my mind. This was like a catalyst that, in turn, helped the formation of my understanding of Restorative Justice. This became evident through my interpersonal, community based and national-international involvement in this arena. As mentioned, I was challenged personally to negotiate my values, beliefs and assumptions about victims, offenders and the nature of right-doing and wrong-doing. As I reflect on my field notes and reflexive journal, I understand that I engaged in the same process of managing opposing tensions in my community work with Restorative Justice Oak Bay (RJOB).

My learning about Restorative Justice manifested on multiple levels during my work with Restorative Justice Oak Bay. I immersed myself in the field of Restorative
Justice, organizing and building a base of 20 core volunteers encouraged by 200 community supporters. The challenge of developing this grass roots organization called on me to contribute on average 30 hours a week to networking, relationship building, policy development and public education. The community that is home to Restorative Justice Oak Bay (RJOB) is wealthy in terms of both per capita income and human resources for volunteer support. The community also has a low crime rate and is policed by its own Municipal force. These factors inspired me to work towards building a strong resource base that may eventually provide mentorship to other communities with less abundant resources. I saw the possibility of a secure and vocal base for public education, policy development and information sharing. My idealism led me to feel surprised when communitarian values, and interest in resource sharing, were in conflict with the conservative background of the so called “tweed curtain”. This was a seminal challenge that I most often transcended by highlighting the economic benefits of Restorative Justice over humanitarian benefits.

The chronological development of RJOB is a story of slowly building social change, which can be credited to the outstanding group of volunteers, and community supporters that shared a common vision. This group included an inmate from William Head Institution who suggested our name, helped design our brochure and slogans as well as our vision statement. He was a core member of our team which worked together and eventually discovered that municipal politicians and local justice authorities could be encouraged to listen to voices from the margins, including victims, offenders, and other vulnerable community members. In 18 months we secured a permanent resource base within the municipal government along with funding from the provincial government. In
addition, RJOB volunteers are contributing members of organizations shaping social change and Restorative Justice policy developments provincially, nationally and internationally.

*The language of Restorative Justice*

Nonviolent Communication (see Rosenberg, 2000) is understood to be the language of Restorative Justice. The process of restorative communication is both inward, as we connect with compassion to our heart, and outward as we connect with the heart of the other (Judi Morin personal communication July 24th, 2002). Empathy is central as Rosenberg describes: “empathy is the key...forgiveness is empathy. If there is empathy there is not anger. Empathy replaces other emotions...Kristnamurti said the highest form of intelligence is not to evaluate...if we judge others then we can not empathize. Empathy is about understanding feelings” (Personal Communication, February 15th, 2001). Through Nonviolent Communication we honestly observe our own and others’ feelings and reactions with an empathetic connection. It is through this observation—not evaluation—that we learn about our needs and those of others. Then we are ready to choose not to allow our own needs to be met at the expense of another. This is central value at the heart of restorative living.

Additionally, vocabulary that often arises within the culture of Restorative Justice includes labels of victim, offender and conceptions of responsibility, accountability, shame, mercy and forgiveness. Throughout this study I repeatedly described the context and use of this vocabulary in my field notes. Language was important in this arena and
impactful. The following describes a public dialogue in the context of a Restorative Justice seminar that shows the possibility of re-victimization when evaluations and labels are misused. The identities of the speakers and the venue are changed to maintain confidentiality:

Field Notes Summer 2001: Public RJ Presentation

Speaker: Forgiveness is the renunciation of your right to be angry!...70x7 the Lord said forgive—it is about transformation. Reconciliation and forgiveness belongs to the community...

Participant Response: I have lived with that thought...but ...As a part of the process of forgiveness I had to go deep into my rage...deep into my rage...it was years and not days...it was rage...we have almost demonized rage but it is the love come pouring forth...it has all come from divinity. God has given us rage to help lance our wounds to allow the love to pour forth....it is the bleeding sacred heart of Jesus...

In my view this dialogue validates Nonviolent Communication as the language of restorative living. Essentially, we experience balance when we recognize our needs and the needs of others without evaluation. Rage and anger are as necessary as forgiveness:

To create a quality of empathetic connection necessary for everyone’s needs to be met....what is alive in me, what is alive in the other person, how does that relate to needs---what is alive, what is meaningful (Marshall Rosenberg, February 15th 2001, Personal Communication).

The steps towards compassionate communication are founded on honest expressions and empathetic receiving: observe, identify feelings, identify needs, and make a request for clarity of information or reparative action (Rosenberg, 2000). In this way clear labels of right or wrong are forsaken for compassionate curiosity about the diversity of individual experiencing.
Reflexivity

Throughout this inquiry I utilized reflexive tools to monitor my thoughts, insights, conflicts, tensions as well as my values, beliefs, and assumptions. This process is essential when the primary mode of gathering data is the interview process. Thus, the researcher becomes a 'primary instrument' in the study. This role is centered on research activities such as identifying, interpreting, and analyzing the social phenomena under study (Banister, 1997). Likewise the word heuristic refers to:

A process of internal search through which one discovers the nature and meaning of experience and develops methods and procedures for further investigation and analysis. The self of the researcher is present throughout the process and, while understanding the phenomenon with increasing depth, the researcher also experiences growing self-awareness and self-knowledge. The heuristic process incorporates creative self-awareness and self-discoveries....From the beginning and throughout an investigation, heuristic research involves self-search, self-dialogue, and self-discovery; the research question and the methodology flow out of inner awareness, meaning, and inspiration (Moustakas, 1990, p. 9-11).

Furthering these points, Banister (1997) argues that social researchers are challenged with a duality between the participant and the observer roles as they are inevitably engaged in a mode of 'being in the world'. Through this experience there is a meeting of boundaries between the researcher’s world and the world of the participant. This crossing of cultures necessitates the researcher’s self-awareness and reflexivity in
order to learn effectively about others’ lived experiences. This process leads to not only greater understanding about the subject of the inquiry but also allows for personal insights, growth and change on the part of the researcher. Some of my personal reflections regarding the arena of Restorative Justice have already been included in this Chapter. A special section on reflexivity is also provided in Chapter Six. It explores my personal analysis of transformation and includes in-depth textual notes as well as artwork and poetry.

*Phase III: Data Collection ~ In-Depth Interviews*

*In-depth Interviewing*

In order to understand the participants’ worlds and unfold the meaning of their experiences from their point of view, face-to-face interviews were conducted as a central source of data collection. My philosophical stance, as I approach interviews, is analogous to Kvale’s (1996) metaphor describing interviewer as traveler:

The....traveler metaphor understands the interviewer as a traveler on a journey that leads to a tale to be told upon returning home. The interviewer-traveler wanders through the landscape and enters into conversations with the people encountered. The traveler explores the many domains of the country, as unknown territory or with maps, roaming freely around the territory. The traveler may also seek specific sites or topics following a *method*, with the original Greek meaning of the world “a route that leads to the goal.” The interviewer wanders along with local inhabitants, asks questions that leads the subjects to tell their own stories of
their lived world, and converses with them in the original Latin meaning of *conversation* as “wandering together with” (p. 4).

As alluded to in this quote, the process of gaining co-constructed knowledge, with a goal of contributing to the human condition through conversations, is an ancient art that has roots in the study of humanities. This metaphor of the interview-traveler reflects my curiosity about the diversity of human experience and the subjective character of reality as unfolding through the co-creative interview.

Furthering this point, Kvale (1996) refers to the work of Danish philosopher Rubin and the figure-ground phenomena in visual Gestalt perception. In the image of two faces facing each other—in profile—we may alternatively see the image of a vase. He suggests that we have a choice of focusing on the two faces and understanding them to be that of the interviewer or interviewee, conceiving the interview (inter view) as the interaction/space between the two persons. We may focus on the vase between the two faces as the container that holds the inter view as a co-constructed entity—manifestation of shared knowledge (see p. 15). As a whole this image represents the ultimate field of this inquiry.

In addition, during the interview phase—and throughout my inquiry—I collected further field notes documenting aspects of the interview process that cannot be recorded on audio-tape (non-verbal behaviours, tacit insights, and contextual information) including my reflections, reactions and insights.
Selection of Participants

The initial process for identifying participants is similar across qualitative traditions. Participants must have experience with the phenomenon and be representatives of the culture that is the subject of inquiry. Also, they must be capable of articulating their experience in an in-depth manner and be willing to participate voluntarily in the study (see Cresswell, 1997). As I reflect on my choice of participants I note that I worked closely with these individuals, on average, for two years. I sought out individuals who identified themselves as victims, offenders or community advocates for Restorative Justice. I was sensitive to the importance of including the critique of individuals that were apprehensive about Restorative Justice. I followed through on this awareness by interviewing individuals who publicly participated in organizations supporting victims and other agencies traditionally apprehensive about alternative justice mechanisms.

All of the participants chosen were individuals that I respected and cooperated with throughout my participation in the arena of Restorative Justice. In essence they were elders from the Restorative Justice community from whom I sought advise as I engaged with restorative processes and programs.

Field Notes November 2002: On selection of participants

I'm aware that I sought out elders in my community for interviews and wisdom and insight.... the same principle of First Nation’s elders seems to resonate for me...they have been important guides

Through my selection of participants I also aimed to include individuals who had a diversity of experiences both personally and professionally. Interviewees were all adults...
with their main residence in Canada. Their education ranged from high school diplomas to post-graduate degrees. Two of the participants were former inmates in a federal secure facility and both were labeled dangerous offenders as a result of various charges ranging from murder, unlawful confinement, assault with a deadly weapon and illicit drug abuse. In contrast, one of the community advocates I interviewed was a winner of a Nobel Peace Prize and another was a member of a religious order for more than thirty years. Many of the participants were able to identify with more than role (e.g., victim, offender and community advocate) within the arena. I offer a general constellation that profiles the fourteen interviewees:

**Constellation of Participants**

- Seven males and seven females
- Age range 29 – 80 years.
- Three victims of crime (including sexual, physical and emotional violence, and loss of immediate family member to murder)
- Two formerly incarcerated federal offenders
- Four RJ advocates that focus on support to victims
- Three RJ advocates that focus on support offenders
- Three community development specialists

Throughout my engagement in the arena I was explicit about my researcher role. This resulted in a sense of ease as I made initial requests for interviews. In fact one of the participants exclaimed “I feel honoured that you have asked for my opinion, my ideas—I was hoping you would”. The choice of participants for the person-to-person discussions reflected a purposeful sampling method (See Morse, 1991).

I ascertained, through my extended participant-observer role, that participants chosen met the criteria of adequateness and appropriateness for this inquiry. These are criteria related to the number of participants and the range of their experiences. In my
field notes I listed possible key informants and this list changed, evolved and became increasingly refined over a two-year period. Once I was ready to begin my interviews, I composed a final list of participants that I planned to contact. All but one of the participants on my initial contact list accepted my invitation to participate in this inquiry.

All interviews were audio-taped and followed the procedures outlined by the University of Victoria’s Ethics Committee. It is typical to have twelve to fifteen participants interviewed in ethnographic inquiries and less than ten in phenomenological inquiries. I strove of a balance between these traditions with the ultimate goal of gathering a saturated amount of data that addressed the research question (Cresswell, 1997; Morse, 1991).

**Semi-Structured Interviews**

Fourteen participants were interviewed in addition to an in-depth exploration of my own experiences as a participant-observer in the Restorative Justice arena. The interviews were semi-structured—neither an open conversation nor a highly structured questionnaire, and were conducted in a comfortable and relaxed environment agreed upon between the interviewee and myself. Most often this was the interviewee’s home. Interviews lasted between one and three hours depending on the amount of self-reflection shared and time required to adequately establish comfort, and debriefing of the process. I began interviews with a description of the purpose and intent of the study as well as a description of the interview process followed by obtaining consent. During the interview
questions were thematically posed rather than rigidly delivered (see Kvale, 1996; Polkinghorne, 1989).

The following structure acted as my guide as interviewer:

<table>
<thead>
<tr>
<th>Interview Framework</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Describe your participation in Restorative Justice.</td>
</tr>
<tr>
<td>II. What are your conceptions of right-doing, wrong-doing and the nature of good and evil?</td>
</tr>
<tr>
<td>III. What are your conceptions of morality, forgiveness, and mercy?</td>
</tr>
<tr>
<td>IV. Describe your perception of self and interpersonal relationship and if these have changed during your engagement in Restorative Justice?</td>
</tr>
<tr>
<td>V. How has your life changed since involvement with Restorative Justice?</td>
</tr>
</tbody>
</table>

The interviews conducted had a quality much like a conversation or discourse, eliciting in-depth exploration of transformation and Restorative Justice. The aim was to understand the perceptions, meaning and central themes of each participant. In my view this was clearly facilitated by my extended engagement as participant—observer in the field and the sincere and lasting relationships I developed. This is described in the following notes:

<table>
<thead>
<tr>
<th>November 2003: Field Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have come to understand that the deeper the trust and rapport the clearer my interview—the reciprocal process was a stronger dialogue the stronger the relationship. I had more confidence as an interviewer and was more successful—understanding the flow of it. The flow back and forth.</td>
</tr>
<tr>
<td>It was a dialogue in which I was actively attentively unconditionally listening to each word at the same time as holding the themes of my study in my mind….weaving the narrative on a metacognitive level as I explored what was left to ask, what needed more explanation, what might be missing in the dialogue.</td>
</tr>
</tbody>
</table>
It was a fine balance between honoring what the interviewee wanted to explore and having my needs as a researcher met—met without being leading or obtuse in my prompting and questioning.

It was also challenging to engage in this new format with those that I knew in other ways—it was a new type of dialogue/conversation. So when the interviews were over I felt a need to bring closure to the process by fully acknowledging the gift of their wisdom. Again going over informed consent and how I will contact them in the future…and what will happen as I see them in the future in other contexts. This is a community I feel I will be a part of the rest of my life.

It also seems important for me to explain that although I knew all of the participants well, the process of engaging in one-to-one interviews was novel in terms of my involvement in Restorative Justice. This was not always immediately comfortable. As mentioned, I interviewed two participants who had served Federal time in custody. I interviewed them separately. I also interviewed them alone in my home as they lived in communal halfway houses. We agreed that my home would be the most comfortable and confidential venue to conduct the interview. The initial discomfort of this new context for ‘dialogue’ was clear and took time to manage. I noticed that they both checked where the ‘exits’ were thoroughly assessed the environment before it was comfortable to begin the dialogue. I too had fleeting thoughts about personal safety. Perhaps this helped equalize the power differential. Clearly we were equally vulnerable as we exposed our worlds and ourselves in new ways. We all risked something to be present which helped me understand in a deeper way my privileged role as interviewer. Findings from the analysis and synthesis of interview data are explored in Chapter Five.
Phase IV: Incubation

Illumination and Follow-up

Upon review of the initial transcripts I invited participants to give additional feedback, insights or to ask questions. I also offered the opportunity to read and critique transcripts at the same time as providing a summation of my initial analysis and findings. Nine of the fourteen participants chose to review and obtain a copy of the transcripts. Their feedback has been integrated into the analysis of findings explored through Chapter Five.

Moreover, during this phase of the study personal insights continued to pour forth that deepened my understanding of the thesis question. This is reflected in my journal notes of that time:

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Journal Entry: November 2002

On interviewing-what has happened to me. The shifts and changes feel freeing. The tightening up and fears that constrained me—that imprisoned me-have fallen away. This was unconscious, I just realized that I am free from the imprisonment of fears formed by my assumptions, biases... fear is the mortar that holds the blocks in place. Blocks of assumptions, biases, prejudices...

Looking back at my writing I thought the word mortar was monster. How is it a monster? All consuming, attacking, viscous and aggressive fear. No one wants to get close to a monster.

I am beginning to learn about com-passion. To share passion with another person. What has changed? What is my transcendence? It is not a great awakening in which I am more exalted than another. I have become more human in my consciousness life. Just human. My brother, my sister, I only have this one divine moment. It is not about what was or what will be. It is about the meeting of another human being in the fully present moment.
Phase V: Retreat from the Field

Leaving the field transpired over a period of months: A long, sometimes difficult, and ultimately rewarding process.

Journal Entry: October 2002

I am leaving the field physically but not relationally...many of these people will remain in my heart... we have shared something of a vision for humanity.

My intent was to leave a living dimension of Restorative Justice that could grow, evolve and continue to contribute beyond my participation. To secure this I spend time transitioning others into my roles within the community. Towards the end of my participant-observer role I began to reflect community building, democracy and justice:

Field Notes September 24, 2002: Leaving the Field

The hub of the wheel....the information network meetings were the center piece. This formed our Restorative Justice Community...this was its sense of place....the house for this arena from which spokes spiraled outward in the form of processes, programs and relationships....that is where it started and came around and then cycled through again....it starts with community and is community at the same time.

Agora—public spaces, where in the time of Athena we see the birth place of democracy....returning my thoughts to the essential meaning of Themis—Goddess of liberty and justice.

Democracy is something we do. It is about community. It is not done to us.

Since I transferred leadership of RJOB to a new chairperson in the fall of 2002, RJOB has continued to be an important and expanding grassroots organization. The growth of
Transformation and Justice 151

this organization is demonstrated well with its public education, development and fundraising enabling the launch of a web site (see: http://www.rjob.ca). This is a provincial and national resource that accomplishes the original vision for RJOB.

Likewise, a personally important outcome of my involvement with Restorative Justice, nationally and internationally, was my growing awareness of the formidable barriers that arise when communitarian and individualistic values intersect. I am confident, however, that sincere curiosity about the needs behind the values found in these opposing ideologies can create the possibility of building balance and peace in all relationships—including the international. This is obviously easier to discuss than actualize. It seems that it is when we remain cloistered in one-sided arguments or in evaluations of right and wrong that we fracture our chance for evolving successful relationships. There are simply many ways to be right and to experience truth.

Journal Entry Sept 17, 2002: Leaving the Field

Resting on the Edge just peering over—about to leap. Solid ground to spring from. Is it Darkness or light I go to? Dark like the soil—seeds germinate. Lightness in the trees and blossoming. Life moving on.

Everyone is oppressed in a system that is not centered in its own real power—power in nature. So I am on the way to saying good-bye, leaving something strong behind—this is an important moment—it is the culmination—we have progressed and there are also times to retreat. Marking the threshold, a drop in the pond and an expansion of ripples.

This is how we started. With a desire to reach out to our community and share skills and vision that we knew would build bonds and an ethic of care in society.

We began as individuals caring about community and we formed a community.

A series of good-byes...a series of transformations
Phase VI: Data Transformation

It is typical for ethnographic researchers to begin data analysis concurrently with data collection. In contrast, phenomenological researchers usually begin analysis once the interview data has all been collected. I chose to follow the phenomenological tradition, as I began analysis and synthesis of the data, integrating information from my field notes and my reflective journal, upon completion of interviews.

Collation and dissemination of transcribed interviews, field notes, and my research journal combined processes of Content & Heuristic Analysis (Field & Morse, 1985; Miles & Huberman, 1984; 1990; Wolcott, 1994). This captures the experiences of participants by accounting for personal expressions as well as local and historical contextual information (see Chapter 5).

Immersion in the material ensured that I comprehensively apprehended (Moustakas, 1990) participants' experiences. Following immersion, the coding of interview transcripts identified persistent words, phrases, themes, patterns, and concepts by assigning a specific word—or code—to represent a group of words with common meaning. Codes were then categorized to create an individual depiction of the experience.

There are three stages in the coding process: first level, pattern and memoing. First level coding is descriptive as it identifies attributes of the phenomena under investigation. Pattern coding is a process of making inferences about the patterns and relationships within the data. Memoing is a reflective process in which the researcher engages in conceptualization and integration of insights and interpretations (Field & Morse, 1985; Miles & Huberman, 1984; 1990).
As discussed, the process of analysis of data is one of immersion until an understanding of each participant's experience is captured. It is suggested that the researcher pause after initial immersions so that a return to the data can be made with a fresh and open approach. This is a process of re-reading and re-writing themes in order to create individual depictions. In addition, to facilitate the identification of themes I followed Love's (1994) recommendation to listen carefully to taped interviews simultaneously with reading the transcripts, and noting the emotion and intensity of expression revealed in the voices of the participants.

The above procedure was repeated for individual participants until each experience of the phenomenon was identified in an individual depiction. Approximately one month passed from initial immersion, beginning of coding, and the development of individual depictions. My next step was to return to each participant with the original data and ask for their evaluation of the synthesized depiction. Moustakas (1990) notes that it may be necessary to return to the original data and revise the above process, after carefully reviewing feedback from participants and individual depictions.

Next, all the individual depictions were gathered together and I entered the same immersion, re-reading, and re-writing process in systematic search for a composite of universal themes, persistent words, phrases and concepts (see Field & Morse, 1985; Moustakas, 1990). This included core meanings of the phenomenon as experienced by the individual participants and the group as a whole. This process is summarized in a composite portrait.

Upon completion of the analysis of findings a discussion, interpretation and creative synthesis of the overarching themes are explored in three main sections through
Chapter 6. This begins with the grand unifying themes identified in Chapter Five. Next thematic content and exemplary narratives from analysis of findings are contextualized (Wolcott, 1994) within broader conceptual frameworks found in Jungian and Integral theory. Third, I provide a creative synthesis of insights from my reflexive process as participant observer in this study.

Analysis in Context: Transcendent Function and Integral Theory

As mentioned the dissemination of findings from content and heuristic analysis will be contextualized within the broader analytical frameworks provided by Jungian Theory’s Transcendent Function (Jung, 1953-1979) and Wilber’s (2000a) Integral Theory. Incorporating a comparison of initial data analysis within established theoretical contexts is recommended as a strategy to maintain rigor in this stage of qualitative data transformation. This aids the evaluation of findings as connections are made with previously validated external sources (Wolcott, 1994). This process also helped establish an initial framework for the development of a model for integral transformation in the arena of Restorative Justice (see Chapter Six).

Creative Synthesis

The final stage of data transformation is focused on Creative Synthesis (Moustakas, 1994) of findings. The intent is to arrive at a synthesis of the experience and context which invites tacit-intuitive awareness of the subject of the inquiry (Moustakas, 1990). This is an inductive and aesthetic search for the contextualized meaning of
transformation within the arena of Restorative Justice. The following quotation encapsulates the aim of this final interpretive synthesis:

The researcher as scientist-artist develops an aesthetic rendition of the themes and essential meanings of the phenomenon. The researcher taps into imagination and contemplative sources of knowledge and insight in synthesizing the experience, in presenting the discovery of essences—peaks and valleys, highlights and horizons. In the creative synthesis, there is a free reign of thought and feeling that supports the researcher’s knowledge, passion, and presence; this infuses the work with a personal, professional, and literary value that can be expressed through a narrative, story, poem, work of art, metaphor, analogy or tale (Moustakas, 1990, p. 52).

My expression of this creative synthesis unfolds in Chapter Six as an integration of insights gained through artwork, poetry and reflections as participant-observer in Restorative Justice.

Chapter Seven closes this study with summarizing comments regarding the boundaries and implications of this research.
CHAPTER FIVE
Data Transformation and Interview Analysis

This chapter presents the dissemination of interview data from fourteen participants in a manner reflecting Wolcott’s (1994) definition of analysis as a scientific approach that is “inherently conservative, careful, systematic” (p. 25). This “bounded” (p. 25) process provides the necessary foundation for a creative and interpretive discussion of findings in Chapter Six.

Content and heuristic analysis (Field & Morse, 1985; Miles & Huberman, 1984; Moustakas, 1990; Wolcott, 1994) will guide data transformation as discussed in Chapter Four. Analysis of findings will be organized in three sections. First, Individual Depictions of the phenomena will be developed through coding and memoing. This identifies thematic structures and pertinent language from original transcripts. Careful examination of interview findings and participant feedback follows each Individual Depiction, which is summarized in a critical reflection. Second, a Composite Portrait of the group of interviewees as whole is developed. This is achieved by analyzing the individual depictions in search of universal qualities, themes and a synthesized exemplary portrait. Verbatim excerpts, core concepts and exemplary narratives are included in a way that holistically represents individuals and the group (Moustakas, 1990).

Lastly, this chapter is summarized with a table illustrating the codes that emerged from interview data. These are represented by major metaphors described in the words of each participant. They include pseudonym, process and transcendence metaphors for each
participant. Overarching grand themes derived from these codes are then briefly outlined and will be interpreted in the discussion of findings through Chapter Six.

In accordance with regulations from the University of Victoria's Ethics Committee, confidentiality and anonymity was assured for interviewees. Thus, I refrained from including information that specifically identified participants. I also replaced all names with a pseudonym derived from metaphors found within their transcribed dialogues. These metaphorical names became apparent after reading transcripts several times and reflecting on unique, descriptive phrases that seemed to me to stand for individual participants.

*Hands & Heart*

The transcribed dialogue from HH (Hands & Heart) is enriched by her insights from local, national and international work in Restorative Justice and conflict resolution. Within the first moments of the interview the metaphor of hands and heart emerged, as described in HH - Dialogue Box 1:

**HH - Dialogue Box 1**

**Shannon:** When you first spoke of [RJ and reconciliation] I noticed you made a gesture [hand & arm movement] towards your heart....does it [RJ transformation] emerge from that place?

**HH:** Yes, it does. I mean that is *where the hurt is felt*—metaphorically at least—and I am sure it is *more than a metaphor, our own hands and everything points to the heart*

**Shannon:** Our own hands point to the heart...
HH: Yes they do. So, it has to come out of that sense that another way is possible... That the way back to person integration is possible and until the person discovers that they are really boxed into something... and I think when you are talking about transformation it is really how the person in themselves and with the help of others, how they can break down the barriers in the box.

Metaphors pertaining to hands and Restorative Justice have previously been discussed. This symbol also is woven through HH’s narrative prompting me to choose the phrase Hands & Heart to represent this interviewee.

Hands & Heart: 1st 2nd Level Coding and Memoing

During our dialogue HH seemed animated as she explained the importance of the practical application of theoretical knowledge regarding Restorative Justice and conflict resolution. An example of this, is found in her description of using hands, through action, to reach and be directed by our hearts and the heart of others. This belief made the application of knowledge meaningful to her as seen in her statement “[practical application of knowledge] is the natural and necessary condition of our work”. Likewise the work that she engages in “fosters dialogue” in order that all “individuals involved may understand the meaning” of a conflict situation for self, others, communities and/or nations. This meaning-making process “breaks down barriers” of the “box” between concerned parties and manifests through supportive and transformative experience in which “another way is [made] possible”. These alternative open a path so “person integration may be experienced” (see HH-Dialogue Box 1).
Central to Restorative Justice is respect for human "needs" "without judgment" in a way that is "meaningful" for all individuals concerned. This helps all to "come to an agreement that meets needs to [every] extent possible". In addition, this stance seems to equalize power so that a "pattern of meaning" may be uncovered through a "meaningful understanding" of the "many factors" at work in any conflict situation. This is facilitated by gaining "objectivity" regarding the conflict and by getting "out of the subjective through supportive dialogue". Gaining objectivity is facilitative and may be difficult as transformation is often a "painful process":

*Coming back from the point of despair, injury, is something the person themselves has to discover, very much where they are at...and in fact ...it is somehow right to make the move...that it is right for their internal process for their spirit to come back and come to terms with it (HH).*

So this change process must be right for the individual experiencing the movement and is facilitated if we respect how individuals uniquely manage this progression (see HH – Dialogue Box 2).

HH - Dialogue Box 2

**Shannon:** [if they break down the barriers] they can see another perspective?

**HH:** ...if they [victim or offender] have somebody that *lends a ready ear—a non-judgmental ear*—this is what I am talking about, the ‘ought’ is judgment, *non-judgmental ear*, for the person to just *speak of the experience* and get the *affirmation* as a person...*conflict is painful* and so and so.

**Shannon:** Having that space to speak to it ....
HH: yeah, and because you have spoken to it, you put it out in words, you have articulated and looked at the story through. You get out of the subjective entirely and get a little objectivity on it, and then discover a pattern of meaning that there are other factors that came into play.

Shannon: As you speak I'm thinking that it is the stepping out of that dichotomous position where there is a subjective and objective and kinda meeting in the middle.

HH: Yes that is right, there is a sort of integration of subjective and objective.

Shannon: Interface? Intermix?

HH: Yeah, a new pattern is made in the person’s mind when they come to terms with possibilities of moving.

This process of integrating the “subjective” and “objective” reflects the suggestion that “each [individual] very much speak to the needs of the other side as well as their own... Really coming together... Really understanding each other’s needs”. This suggests the purposeful attempt to look “beneath” or “deeper” than behaviours to motivating needs in order to understand the “meaning” of actions. As discussed, many factors influence conflict and it is a delicate “balance” to arrive at a “common understanding” that is greater than the some of the parts of the problem. It is a “construction” (see HH - Dialogue Box 3).

**HH - Dialogue Box 3**

Shannon: In your experience, with civil and criminal disputes, does it take a capacity to empathize, see the other’s position or is it something else?

HH: It is a lot of things, it is showing up, which can’t be done by email, it is also telling stories, the narrative, telling the person how it is from their own perspective and the other person sharing theirs, that in fact you begin to see the other person as a human being.

Shannon: When we hear their narrative?
HH: That’s right, there is more in the story than there is in the discussion of facts… Again it is the blending of the subjective, the experience of being there, and the objective the weighing of the facts.

Shannon: That interface of the subjective and objective…how would you describe that coming together of the subjective and objective?

HH: The integration of the two into a common understanding.

Shannon: So it is the common understanding that is at the heart of it? Where each has heard enough of the narrative….

HH: To identify it, and also to take responsibility of their part of in it.

Shannon: So not just seeing one’s own hurt…..

HH: But, being responsible. Taking responsibility for taking a particular interpretation of what it was, or taking a particular action. That is what happens so quickly in conflict, You reduce your own responsibility, in a negative sense, and you increase what you think the other person’s responsibility is, so getting back in balance with that…so balance is a part of this as well. But it is a balance of not just being average but a balance that is a construction….it is that each has heard the other’s story and had a chance to speak their own, so in that way they are equal, but some things will be more meaningful for one side than the other.

Shannon: Construction is your word?

HH: Yes, something is constructed…unity and shared resolve…and having a shared vision. An end to violence. Peace.

It follows that the process of deconstructing conflict to find what rests at “deeper” “layers” of “meaning” ultimately facilitates the construction of something new through “common understanding”. This is achieved if the individuals involved with the resolution process accept “responsibility” for their part in the conflict, for their needs and “show up” for the dialogue (see HH - Dialogue Box 3).

The change process involves energy. Energy to “show up”, listen deeply and “non-judgmentally”. This “breaks down the barriers” and as we “put out in words” our experiences start moving “out of the box” of our subjective reality. It takes energy to
"hold" and "constrain" our views in the "boxes". These "boxes" protect us from deeply knowing the "other side" of a dispute. It follows then that something is "released" when transformation becomes manifest (see HH – Dialogue Box 4)

**H & H-Dialogue Box 4**

**Shannon:** How have you come to understand forgiveness?

**HH:** Forgiveness is in fact a kind of release, for both, when they have heard each other’s stories and had a chance to start fresh.

**Shannon:** In the context of RJ how would you say life changes?

**HH:** A sense of relief.

**Shannon:** The relinquishing of something and a sense of relief? I get this image of a big exhale in my mind when you say that?

**HH:** [Laughter, Exhale]

**Shannon:** [Laughter, Exhale] a complete letting go of...

**HH:** The anxiety of being held down...

**Shannon:** Countered by the...

**HH:** Society certainly keeps people captive in that way having branded them.

"Society" has an important role in this process of transformation. It can "keep people captive" through judgments and assumptions. But, if we get communities involved and get "people to talk it through instead of ...being adversarial", we will begin to build communities and societies with “hands pointed to the heart” (see HH – Dialogue Box 4).
**Hands & Heart: Individual Depiction**

Many factors contribute to feelings of injury, feelings of being boxed in and feelings of constraint. This sense of constraint may emerge in our interpersonal relationships or broader society. It is possible for these feelings to change. We first need to choose to show up and then dialogue about conflict. This is a step towards taking responsibility for our selves, our actions and our own needs. Also, this is a coming together that facilitates the breaking down of barriers by respectfully putting needs out in words. Barriers are also broken down when we express our injury, accountability and listen to others. Through this dialogue, language may bring a level of objectivity to bear on subjective feelings. Likewise, listening non-judgmentally to the voice and needs of others facilitates the emergence of a new pattern of meaning. Actively reaching out to the heart of another as we share our own heart allows us to gain a deeper understanding. This transformation develops a unity, a shared resolve, a vision for peace and an end to violence. We discover another way, thus making person integration possible. Through the realization of shared meaning constraints are released. Then the way for spirit to return to us is uncovered at the same time as we come to terms with our own despair.

**Hands & Heart: Critical Reflection**

Throughout our interview it became apparent that particular questions resonated and were of key interest to HH, while others were not. Almost immediately, HH began to discuss the process and experience of transformation. Discussing concepts of right and wrong, HH focussed on the difference between civil and criminal disputes. She discussed
how there is no clear right and wrong in civil matters so the process at arriving at a
"shared understanding" is a different compromise than it is with issues within the justice
system. She did express her belief that the ultimate aim was the same in civil and
criminal matters (e.g., person integration, shared vision). I have not compared and
contrasted civil and criminal justice matters with regard to transformation in this
dissertation and I recognize this difference may warrant future exploration.

Regarding questions of forgiveness and mercy, HH seemed cautious. She
emphasized the problematic issues of power and prejudice when one holds the belief that
someone "ought" to forgive. Yet, she clearly expressed the view that when forgiveness
comes from the heart of the individual it then provides a "release" which is indicative of
conflict transformed. Mercy simply was not a point of reflection in these matters for HH.

In terms of moral development, HH emphasized the importance of unconditional
acceptance of the person "where they are at" and then working from that point of
departure when facilitating transformation.

Overall, HH contributed to my awareness of the differences between civil and
criminal disputes, the importance of distinguishing these, and at the same time she
affirmed the same need for a transformative resolution in both these processes. She also
confirmed, based on her experience, the applicability of models of Transformational
Justice for contentious national and international disputes such as those in Northern
Ireland, Israel and Palestine, and Pakistan and India. The hope expressed in this interview
was in the power of dialogue as a vehicle to build common understanding and peace.
PERSON INTEGRATION
Unity, Spirit Returns, End of Violence, Constraints Released, Acceptance of Despair

Choose to Show up

Dialogue with others
Listening Non-Judgement
Accountability
Responsibility

Contrained & Boxed In

Deeper understanding
Sharing Heart
Actively reaching out

New Pattern of Meaning

Barriers Broken

Objective view on Subjective Experiences
Throughout my interview with LW (Like a Warrior) insights were raised about her work worldwide with victims of crime and offenders. She also discussed her community development efforts from coast to coast in Canada, and her personal experience of injury, which initially led her into Restorative Justice. As she expressed the experience of transformation in this arena, she described the need to be "like a warrior". In this manner we may consciously face suffering in life. These points formed my reason to use this phrase to stand as a pseudonym for this participant (see LW- Dialogue Box 1).

**LW - Dialogue Box 1**

**Shannon:** How is it possible to feel whole after traumatic experiences?

**LW:** Maybe sometimes it is easier when the trauma is real like something like that you know exactly what the trauma is and you can talk about it. Whereas, a lot of our society is traumatized and they don't realize it.....they don't know how they got to this traumatized polluted place ... If the child is not getting constant spiritual strengthening then over time these depletions get you down....down to the point where you can't get up...You don't even know how you got traumatized....this is a beautiful city. Why do people have a hard time living here?...And what does all of this have to do with RJ...restoring peace, and balance... and then if you are not in that state....if you have a lot of things nurturing your spirit, then like a warrior, you can be out there with the whole world and mostly deal with it.

We have moved away from teaching religion in schools—which I think is a good thing. But we have moved away from teaching about the spirit....that's too bad.....maybe we have to use different language, connection and relationship.

**Shannon:** That strength to channel the trauma that we witness that is there?

**LW:** Yes, there all of the time...we could be stung by a wasp while sitting in a beautiful garden and that is painful.
Like a Warrior: 1st 2nd Level Coding and Memoing.

As LW explains, “pain” and “beauty” are “always there” as we journey through life. Sometimes traumas are overt and sometimes they are hidden, making them less easy to recognize. If we don’t recognize the “depletion” of our “spirit” and continue to put ourselves “out there”, we become unable to “restore peace” and “balance”. We need to understand the role of “spirit”, “connection” and “relationship” so we may “nurture” these. Then, like “warriors” we too can “face the suffering” in life. Everything that is “painful” has an aspect of “beauty”. Everything that is beautiful also reflects pain, “all of the time” (see LW - Dialogue Box 1).

To be a warrior we must first be “conscious” and “wake up” to the reality before us, whether it is “beauty” or “suffering” (see LW - Dialogue Box 2).

**LW - Dialogue Box 2**

**Shannon**: Are you describing a meeting between people, an exchange between human beings whether it is a group or community?

**LW**: Who wrote the songs about the whales? . . . California woman? . . . in the 60’s . . . you hear the voices of the whales and there is a little story about the whales and then there is an invitation to care about the whales, but it develops afterwards, you start to develop a connection with the whales through the song and then you begin to wonder what you could do—and it goes all the way to action. Before you heard about the song whales were the last things on your mind . . . Joni Mitchell . . . the guitar again wakes us up. We don’t hear guitars all day long so when someone begins—it could be anything, doesn’t need to be a guitar-- it wakes us up . . . a piece of you gets woken up to pay attention and then you start hearing the language

This theme of “waking up” to a “new understanding” is found throughout my interview with LW. It is a story of receiving an “invitation” to “wonder” about something “new”
and then take “action”. This is the journey of transformation in LW’s view (see LW – Dialogue Box 2).

LW describes the process of transformation as making a “commitment” to “show up” and “connect” with another person or something outside of self (e.g., the whale song). This is “an invitation to care” and an “invitation” to feel “compassion”. The process is gradual and may begin with just “a piece of you”. This is a “comfortable” beginning as you are standing on “equal ground” with the object of your “connection”.

This possibility of something new forms the “invitation” to move us from “solid ground” to an “expansion”. In turn this may lead us to thoughtful “action”, rather than “reaction”. Thus, to “think” interrupts our instinct to “react” from feelings of “anger” and “betrayal”. In this way we “give ourselves time” to “reinterpret”:

Give yourself as much time as you need, as you can, to open it up and reinterpret events, that’s what is going on in the moment...and then you could respond and you may be surprised with the response that you come up with and you may have thought that you would be angry---historically...Then you get to the place where you just feel real compassion for someone and you just want to cry...because all of this time when it brought up something in you and it made you angry and then you start to have a tiny glimpse of compassion for your self in that situation...and you often become speechless. When you would have screamed, all the sudden you are speechless (LW).

A change emerges that is “amazing”. Our reactions then become transformed and we feel a “compassion”, leaving us “speechless”. “You just want to cry” at the “situation” when you might have “screamed” at in “anger” at the same situation before.

This is a process of making new “connections” that facilitate the “reinterpretation” of events, this calls us to “care” “compassionately” for one another:

I have made commitments to write to men that I will write to them once a month for the duration of their sentence—and some of them are very long sentences. And it isn’t just a letter, but each letter has to have something in it. It always starts
with something like a *story, grounded in reality*, Where I am sitting on a plane, and from there I take it from a *grounded* place and then *expand* the story – and people feel *comfortable* that way, okay we are both *grounded* we both know what it is like to be sitting at a desk, Something *solid*, and then an *invitation to think* about, *reinterpret* whatever the issue is that they are dealing with, or some *philosophical thought or emotion*, and then from that whether it is *anger or betrayal*, you *open up the possibility of reinterpreting* (*LW*).

The commitment to be present in dialogue with another, and grounded in the reality of *"horrific"* harm, is essential for growth and *"movement"*. This is a process of entering *"healing work"* that facilitates *"movement as healing comes out"* (see *LW – Dialogue Box 3*).

It is the movement from something that is *"broken"* and *"imbalanced"* to wholeness that is *"amazing"*. It is the experience of *"love and forgiveness"*. This *"possibility"* of growth *"always exists"* *"no matter how horrific an event"*. There is an *"opportunity"* to make *"connections"*, *"even if it is intellectual to begin with"* and *"then something becomes transformed"*. The vehicle for this process is *"language"*, shared when individuals *"show up"*, *"sit down and start talking"*. This process doesn’t happen in isolation, instead, it is a movement between individuals, as described in *LW - Dialogue Box 3*:

**LW- Dialogue Box 3**

Shannon: You used the word healing. It was a healing weekend. Are there other words you would use to describe what healing is in that moment?

LW: I think before we got to the healing there was shocking. A real *wake up*, not just for these people, for everyone in the room. *No matter how horrific an event, a harm that you have caused, there is this possibility, there is an opportunity, there is language to sit down and it will never be perfect language, but once you sit down and start talking, then there is a connection made, even if it is intellectual to begin with, and then something becomes transformed.*
Shannon: It happened with language between people—a dialogue?

LW: I remember I heard something about 20 years ago—the first thing that you have to do in relationship is show up. I have never forgotten that. There had to be some desire to show.

Shannon: Even if there is the anger, or pain, or whatever, or deep suffering: the first step is showing up and being present with another human being?

LW: Right. You can show up in a letter to someone, you don’t have to actually be there, if you are prepared to send a letter or make that first phone call then you are showing up.

The beginning of this “healing movement” is in a zone of “comfort” and “equality” which seems necessary to buttress individuals against the “shock” of “waking up”. It also helps support us to manage the “amazement” of experiencing “love and forgiveness”. This “shock” is one point of a “developmental progression” to “healing” and “transformation” that is “restorative”. The context of this process is a “safe environment” (see LW – Dialogue Box 3).

The experience of “restoration” and “transformation” is a “feeling” that is “peaceful, comfortable and at ease”. This feeling “builds” when we “let go of negative tension or energy around it” and when we let go of “bitterness”. Along this continuum towards transformation there are “critical points”. “Pennies drop” at these “transformation points” (see LW - Dialogue Box 4):

LW- Dialogue Box 4

Shannon: What is justice and what is RJ?

LW: If you have justice then it is restorative....we do have something called justice but I don’t think it does justice...it is sorta an insult to the word...I think justice as a word is a good word...and gives them an invitation to think about what is just and what would really give them a feeling that was peaceful, comfortable and at ease...It is when we don’t let go with bitterness....it is an
ease...let go of negative tension or energy around it...there is a transformation point....it is a process....Barry Stuart’s [Canadian Judge and a leader in the Restorative Justice movement] says he has tried to find a point when it happens but it doesn’t happen at a point, it builds, and if you have a group of people, two people connect, two others connect....may be they start to trust each other a little more. And so when you have a dozen people all these things are happening as it develops, as a conversation, as attempting to resolve harm....

Shannon: Not a fixed point.

LW: There are transformative points...finally they will say that the penny dropped and how they were looking at things wasn’t helpful and wasn’t getting them where they wanted to get. So there are critical points I suppose.... If you set up a safe environment and people show up, then you have the opportunity for that to happen ...it could happen really slowly...and it could happen as the penny drops sometimes...

Throughout this process “many things are happening” while “connection” and “trust” “builds” between individuals, creating the safe environment for awakening (see LW - Dialogue Box 4).

Motivations for participating in Restorative Justice vary as participants come from a vast range of life experiences. The important factor is that people “show up” for “whatever reason”, because it is when people gather together in a “real” way, that we move from “isolation” to “dialogue within” or “with others”. There is an invitation to form “heart connections”. It is “showing up” for the “pain” and “trauma” and “suffering” as well as the “best” and “beautiful”. In prison settings there is a community that shares an “understanding” of “suffering”, although we “all experience suffering in our lives in one way or another”. In our Western culture suffering is “internalized” unless we work or live in a prison or other environment where it is “raw” and part of everyday life, as described in LW - Dialogue Box 5:
LW - Dialogue Box 5

Shannon: So in prisons there is a shared place of understanding suffering?

LW: One thing about RJ. There always is this questioning. How voluntarily did someone show up to RJ conference or whatever... but, once they get there they might hear something...if you are showing up and sitting there you might hear something from a short lecture...even if you didn’t intend to develop any heart connections it is pretty hard not to when you are listening to the worst thing that had ever happened to you and what are the best things that has happened in your life....we also look at gains and losses.

Shannon: It is really the butting of those two things up against each other...

LW: and embracing the tension. And accepting both always and everyday...We were talking about ********...it is just this horrific place...and maybe our culture doesn’t prepare us enough to deal with enough trauma...there is trauma all the time it is a staple in everyone’s life...people are dying all of the time and going to funerals, and are not used to funeral here, They have a different look. When we fly in and try to deal with the chaos---if you are there with open eyes and a broad view then it can be very challenging—it wakes you up...Its absolutely raw. We have friends and we go out and have a beautiful sailing day....and bodies keep getting in the way in the water....dead human beings. If you sail year around then from time to time during the year you will definitely have this happen.

Shannon: It is confronting that beauty and the absolute suffering and you are right there with it...

LW: And it is in our lives here too we just don’t...if you look at people’s faces as you walk around the mall or walk around the street you can see the pain...ours we have really taken it inside and a lot of the pain here is internalized and if you walk down the street there...

In this way, suffering and beauty are parts of life that are experienced across cultures and contexts. To be “whole” we must “show up for the suffering” and not be “shocked by it”.

In our Western culture we try “not to suffer at all” and we try not “to see the suffering of others”, instead, we strive “to be happy”. This is the challenge of Restorative Justice, “embracing the tension” of both sides of life (see LW - Dialogue Box 5).

The focus of the Restorative Justice community is “showing up” for the suffering, bringing out what is “internalized” and “really looking” at “wounded hearts and
This happens through the support of "community" or "society", and within systems that are "bottom up or top down" the world over. This creates a "softening", an "opening up of heart", that in turn promotes less "unconscious" and "destructive behaviour". This enables us to respond with "less fear" (see LW - Dialogue Box 6).

**LW - Dialogue Box 6**

**Shannon:** How do you form community when it is so fractured and out there [in raw and violent environments]?

**LW:** I think that when a group shows up, especially like Victim Offender Mediation, when you have two—wounded hearts wounded psyche’s, but when you have a group that shows up—a Restorative Justice [Family group] conference, there are some people in that group that are not as wounded as the Victim or Offender—who may still be at odds. I think when...to get an individual to behave less unconsciously and destructively—showing up—and the invitation just to start the process. ...and just the practice—The opportunities are coming all over the world. From the bottom up and top down. All the societies are saying that financially we can’t afford this [current criminal justice systems] and it isn’t working...Finland has figured it out. It affects the whole society. It is more than helping the prisoners. Those prisoners get out and they will re-offend less. There is less violence across the society with the more compassionate way of dealing with people who are already in prison. It creates a softening and opening of the heart amongst society. Less fearful.

**Shannon:** The softening that happened in Finland was a softening of the heart rather than a softening on crime?

**LW:** And really, really taking a look...if someone is involved in crime what do they need? This is not the natural human process as we have evolved to ---it is a reversal. And it does happen that animals kill other animals and humans—I don’t know if we will ever get to the place where no human will kill another human. I don’t know. Unlikely, with physiological problems people have and mental health issues. But it is certainly a goal. It has to be our goal.

In LW – Dialogue Box 5, LW describes bringing suffering out and "telling the truth about harm". Then we may look at the "needs" behind offending behaviours because crime is a "reversal of natural human processes". If we become more adept at managing...
our “fear”, which is important because “fear is a debilitating emotion”, then we can “look” deeply and keep our sights on “our goal” of transformation.

*Like a Warrior: Individual Depiction*

The first step on the path of transformation is to show up for life’s pain, trauma and beauty. These qualities are all around us. We all face the same challenge to be conscious of the destructive, monstrous or horrendous experiences of suffering in life. Through Restorative Justice we are supported to face our fears in this way and embrace the tension that swings between beauty and suffering. We need solid ground and shared power in a safe and comfortable environment to enable us to begin. We must be able to give ourselves time to listen and look deeply at others and at ourselves. Our communities or society may help or hinder this dialogue, whether internal or shared with others. If we first trust then we might hear an invitation to care, to be cared for, to feel compassion and to build heart connections. We begin to wonder and an expansion is made possible. Then we open up, pay attention, look and listen deeply. The process unfolds slowly and then the penny may drop—rapidly. It is the connection, then invitation, that first wakes one up. This enables you to wonder about new ways being rather than reacting in anger and bitterness from a place of isolation and fear. The connection may be intellectual at first and then it may move from the heart to the spirit.

There are critical points, points of transformation when we begin to realize a release of tension. It might be shocking or a surprise as we awaken to the change. We realize that whereas before we might have screamed we now cry and are speechless. This brings healing out. Transformation is justice: a peaceful, restoring balance, comfortable
ease and like a warriors we want to be out there with the suffering and take conscious action to restore balance, nurtured by connections, relationships, and spirit.

*Like a Warrior: Critical Reflection*

The interview that I shared with LW was informed by her commitment to multiple dimensions of the Restorative Justice arena. This included her close work with groups that support victims of crime and the feminist movement as it grew in the 1970's and 1980's in Canada. Knowing about her background I asked LW for her perspective on the feminist critique of Restorative Justice (see Chapter one), as well as apprehensions about Restorative Justice as portrayed by some service providers that support women and children. LW explained that initial programs in Restorative Justice were established without adequate attention to power differentials and informed consent.

LW stressed that Restorative Justice programs should not try to move forward too quickly. It is essential that anyone facilitating Restorative Justice processes ensure that victims have the personal resources, and/or the community support, to enter into restorative dialogue. She stated that if equality of power (personal and/or supportive community resources) and an open sharing of information exist, then she strongly believes that Restorative Justice may be used to facilitate healing for all crimes. This is achieved with a fully informed choice to participate after all individuals know exactly how the process will work and how they will be asked to participate. She followed this with a statement that the current criminal justice system clearly has a pattern of either ignoring or re-traumatizing victims. We need another option and Restorative Justice, at this time, is our best alternative. This indicated to me that further research, evaluating
contemporary restorative programs in light of feminist critiques, would help clarify these important issues.

In addition, I found it interesting that LW clearly states that the first stage in the process of working through transformation in relationships is “showing up”. This parallels the statement that HH makes about showing up. Yet, HH was adamant that this must be done personally, “it can’t be done by email”; whereas, LW often writes to offenders waiting for the death penalty in maximum-security prisons. She simply cannot meet them personally on a regular basis. Thus, depending on the program or context of restorative processes, constraints and conditions exist that make necessary a flexible approach is necessary. The key being actions based on values of respect, accountability, responsibility and equalized power relations.

Throughout the interview LW focussed on the process and experience of transformation. I soon realized that forgiveness, mercy and questions about right and wrong were not of central concern for her. LW was focussed on the action of restoring balance in relationships and community. She kept that goal sharply in focus during the interview. Perhaps this is similar to HH’s practical approach to our discussion.

In closing, LW seemed to identify three stages in the transformation process: showing up, accepting an invitation to wonder, and taking action. The actual experience of transcendence from LW’s view, is a sense of ease and a heart connection.
Like A Warrior Mind Map

Like A Warrior
acceptance of suffering, conscious, social action, restore balance, connections, spirit

HEAR INVITATION
Look & Listen Deeply,
Compassion, Caring, Trust

We Begin To Wonder
release tension, look & listen, expansion, open up

Support from RJ
Safe & comfortable environment, Solid Ground
Personal, Societal, Community

Show up
Conscious

Pain to Beauty
Fears to Tension

Connection, Waking Up, From Screams To Silence, From Anger To Tears
Comfortable, Ease
Brings Healing Out Restoring
God out of the Box

GB’s (God out of the box) narrative focused on her relationship with God, her work with incarcerated men and her career in human service, in addition to her personal experience of “brokenness” and injury. She described a “gradual path to wholeness” as a “maturing relationship with God”, in which we take “God out of the box”. Thus, I was inspired to use this phrase as her pseudonym (see GB – Dialogue Box 1).

GB – Dialogue Box 1

Shannon: Is this path to wholeness gradual?

GB: Yup, I’m still working on it…experiences that turn your life upside down start you questioning…You can’t go back and you have to go deeper and you don’t know what will come out on the other side….It is like a more mature relationship with God. Instead of one that comes out of the kind of God I grew up with – judging, and fearing, and I also know him as loving but there are also a lot of questions---it doesn’t all add up…it’s taking God out of the box. And I think it is something you do…..Some people do it all at once. They just turn their back…I haven’t had anything happen that makes me turn my back. But, it makes me question some of the things that I – some of the aspects of God I grew up with. And how do I reconcile with a God who supposedly told people to murder whole villages, whole nations, whole countries….and all the stuff going on in this world today in the name of God.

God out of the Box: 1st 2nd Level Coding and Memoing

Central to GB’s path to wholeness is the questioning of the meaning of God. She describes a disjunction between a divine and loving God and a God who initiates suffering such as “murder”, in our human family. This challenges her belief system and her “questioning” has propelled her into a more “mature relationship with God”. She has
struggled with tension, conflict, and the realization of her own “*brokenness*”. GB explains that once this questioning begins there is “*no turning back*”. There is only a process of going “*deeper*”, which might take a lifetime. This is a gradual path on which we are challenged to integrate knowledge of beauty with “*suffering*”, as described in GB - Dialogue Box 1:

**GB- Dialogue Box 2**

**Shannon:** Could you explain this contradiction you see?

**GB:** Well, Yeah— I guess …its says we are *made in the image of God*—that means *we are all capable of doing this stuff* [murder] and so is he [God]...

For *me RJ is not just between me and people. It is between me and God*. We have been in a *dog fight for a few years*…and I don’t mind saying that to people and some of my church friends kinda look at me, “What are you up to now” and I sense myself what ever I am sorta “re” doing…I sense myself getting farther and farther away from my friends in church because *they are still in the box* and I think they are afraid to get out of the box…and so it is safe and they don’t want to venture out of the box…but when your world is turned upside down you either venture out or dry up and blow away…which I don’t intend to do….So things happen in your life that force you to put up or shut up…

When one begins to question the meaning of these dualistic qualities of beauty and suffering, a change process is initiated. Insights formed from this process can not be erased and we are “*forced to put up or shut up*” (see GB –Dialogue Box 2).

Indeed, “*fear of the unknown*” may “*keep us in the box*”. This is “*fear*” of the “*pain*” that we go through on our path to be “*whole*”. There are “*multiple factors*” involved on the path to wholeness and different types of fears that may prevent us from transcending our hurt (see GB - Dialogue Box 3):
GB: I think fear keeps us in the box, whatever the box is...I think that is the biggest thing—fear of the unknown...I guess I have been reading some Jung and I guess the personality stuff plays a big factor of how we deal with the box and your life...it is sorta multi-factorial...I think for me fear...abandonment was my big issue...I think when you get in situations where the wounds get...where the scare comes off the wound again—it takes some courage to let that hurt for a while until you figure it out but the fear can keep you from not figuring it out and keep you in the box...we still have the choice...it comes down to us choosing whether we are going to change or not—whether we are going to be whole or not—whether we are going to go through the pain to be whole.

Well, everyone has a story and you know I have met a lot of guys [incarcerated men] out there [federal prison] and some of them have done some despicable things by society’s standards and even by our standards and even when you are face to face with them you realize they are human beings and they hurt and they bleed in-spite of everything...and I don’t know who it was that said it but “they are somebody’s child”...you know underneath all of that and whatever happened that they turned out that way is pretty sad. It is not evil I pick up it is “sadness”. and “brokenness”. You walk in the [prison chapel] some nights you can almost feel it. For whatever reason they are there it doesn’t matter when you are with them. You don’t think about who they are or what they did. I kinda have a little joke—some of my best friends are some of Canada’s most notorious killers. I have to be careful who I say that to. When you have been out there that long you build a relationship with them and you get to know them as people and they talk about their families. And the people that you really wouldn’t want to meet in a dark alley aren’t the guys in there for murder. And there are some out there that I wouldn’t want to meet in a dark alley. And there are a few you get bad vibes from...The prison is just the microcosm of society. They just happen to be the ones that got caught.

This path to wholeness may need to be revisited. Our “wounds” develop protective “scare” tissue from initial healing, and then the “scar comes off”, “opening up” the “hurt” once again. It takes “courage” to allow the “hurt” to come through for healing (see GB – Dialogue Box 3).

Also, as part of the human family, “we are all somebody’s child”, we all have “families”, and we all experience hurt. Even underneath the stories of “the most notorious
killers”, is a “sadness”, “not evil”. When we can “feel this sadness underneath”, then we “know” that all of us are “people” that “bleed”. We don’t think about “who they are or what they did”, we see the person beneath the story. The “prison is just a microcosm of society” and the emotion of fear can sometimes be misplaced (GB – Dialogue Box 3).

GB became energized when I asked her about forgiveness. Forgiveness is central to her conception of transformation. This belief emerges from her “Christian faith” and who she is as a person. To forgive is “to care for other people”. We may “care in general” or in “specific ways”. And if we are aware of our own “brokenness” we may then be able to “care” and “empathize” with others who are “broken”. This is the story of a “wounded healer”. When we “come to grips with our own frailties”, and “being human”, then we may “be who we are” and meet others with that knowledge of self.

“Forgiveness” “is a process” that involves our subjective lives and outward actions. “Forgiveness” is “not forgetting”. It is a “shift” in “how we view an event”. What “changes” is our perception (see Dialogue Box 4):

**GB – Dialogue Box 4**

Shannon: How does forgiveness come in?

GB: I guess part of it comes out of my Christian faith but part of it is just who I am. It is not a...I don’t find it difficult to care for other people and I am not sure...there is a general way of caring and there are more specific ways...I find it easier to be around people who are broken...and I don’t know if that is because I am aware of my own broken-ness...which allow me to empathize with them. There is a terminology in the Christian world called the wounded healer...that Henry Nouwen—he wrote a book, and I think it is just coming to grips with our own frailties and coming to grips with being human...that allows you to be just who you are...It did begin as a process for me...the search for understanding who I was...because we are as much alike as we are different...there is that struggle and then the straw that broke the camel’s back...it was like this key that turned in my back—I could literally feel it—click.
Shannon: What would you say forgiveness is then?

GB: It is a process. It is not a once and for all thing… I learnt that with my husband… and there is something in there about… not holding something against someone that have hurt you… I don’t think that most of the time people intentionally hurt us. It is not about forgetting, it is about how you view the event. Something has to shift so that you don’t forget what happened but how you look at it changes… I think for me forgiveness… feeling sorry for someone—empathy rather than holding it against someone. I think as you get to know someone, even someone who hurt you, you understand better why they hurt. Where that came from. Forgiveness is a choice like anything else. It is easier to hang on to things then let go—forgiveness is letting go… It is releasing you from them, cause if you don’t forgive, you are in bondage to them… you are hooked and you end up being angry, bitter and resentful and everyone else in your sphere of influence… because it taints you… I have never found it difficult to forgive. You have to forgive yourself too.

One of things in the bible is “Love your neighbor as yourself” and Christians in general have a very difficult time in loving themselves… So if you can’t love yourself how are you going to love your neighbor?… because they get it all skewed up they don’t even have an understanding of what that means… People think being Christian is easy—it ain’t easy. You have to cut through all of the BS that is out there. You have to get to the heart of it which is loving your neighbor as yourself and that’s… however that looks, whatever that means to you as an individual—it is different for everyone… and out of that comes forgiveness.

Forgiveness is not forgetting nor is it “holding on” to past perceptions and emotions. It is a “releasing” that is made possible if we understand our own “brokenness” and forgive ourselves. Sometimes we become aware of this hurt and it is like “a straw that breaks the camel’s back”. It is like a “key turning in your back—click”. Then we may begin to understand “why they hurt us” and “empathize” with those who hurt us; really understand better “why they hurt” us. This process of forgiving is “a choice like anything else”, and it is easier “to hold on” to anger. It is harder to “release” the person that hurt you from “the bondage” that holds you with them (see GB – Dialogue Box 4).

If we do not choose forgiveness then we become “hooked” on to “anger resentment and bitterness”. This in turn can “taint” our life and everyone in our “sphere of influence.” The “heart” of this process of transformation is “loving your neighbor as
Transformation and Justice 183

you love yourself” and that “ain’t easy”. We have to forgive and love ourselves first. This “means” different things to each individual but the “heart” of the process is the same. “Out comes forgiveness” if we can follow this golden rule (See GB – Dialogue Box 4).

It is a “courageous” choice to move consciously through the pain involved with healing. This includes “victims and offenders” who “mutually agree to look at one another in the process of forgiving”, meeting face to face. The experience of “being sick and tired of being sick and tired”, may help a victim of crime awaken the courage to heal. If instead we carry around the “burden” of the “hate”, we may “project” those negative emotions onto others. To “get rid of that burden” and “resolve” the hurt, we must face the pain and “look it in the eye”. The transformation process is the act of “releasing” the hate into “something positive”, or constructive. It is the act of taking the “energy” previously held on to and transforming it through action. We may do this by meeting the person who hurt us or it may be achieved through social action (see GB - Dialogue Box 5).

GB – Dialogue Box 5

Shannon: What has been helpful in moving towards wholeness?

GB: The RJ program is repairing the harm of victims….it takes great courage for victims and offenders to mutually agree to look at one another in the process of forgiving....

Shannon: I am often asked “why would a victim get involved in RJ?”… how would you answer?

GB: Victims would do it because you get tired of being angry, you get tired of carrying around all the hate, the anger, that you find yourself projecting on others. You get sick and tired of being sick and tired. And the only way that you are going to get rid of that burden is to have the courage to look it in the eye and resolve it—there is such a thing as righteous anger where good things have come
out of horrible circumstances. It takes a lot of energy to hold onto hate and anger...and the only way to get rid of it is to release it—do something positive...

Shannon: How do we help someone get on the path to wholeness, or experience it ourselves?

GB: I think that you have to begin by accepting people where they are at, for who they are, without any strings attached, and build relationships. If you don't build relationships you don't have trust. If you don't have trust you are not going to move ahead.

We experience transformation when we are able to “accept others where they are at, for who they are, without any strings attached”. This is unconditional acceptance that is not influenced by expectations, judgments of right or wrong, or any other type of evaluation. This acceptance “builds relationships” if we first manage our fears by allowing ourselves to “trust” (see GB – Dialogue Box 5).

God in the Box: Individual Depiction

The path to wholeness is a gradually maturing relationship with God. Through this growth you learn to let go of the burden of fears and begin to trust, letting God out of the Box. It builds, although there are moments when everything changes and it is like the straw that breaks the camel’s back. And like a key turning in your back you can feel the change. It begins with an awareness of contradictions in life, in God and in our own brokenness. Once this awareness enters our conscious thought there is no turning back.

We do, however, have a choice. We can sit up or shut up. If we choose not to diminish, but choose to thrive, we begin to question the meaning of the pain and the goodness in life and divinity. This is a choice to have a deeper relationship with God and it demands that we trust the process and not be stopped by our fears. The same fears put
God in the Box. If we choose to shut down, then the burden of our hate, anger, resentment and bitterness will taint our lives and be projected into all our other relationships. Multiple factors influence which path we choose and the path to transformation is not easy. It is more difficult to release the burden and stop holding onto the object of our pain that is in bondage with us. When our wounds become exposed, and the scar tissue tears off, we once again enter a healing process—in an ever deeper way. Why then would we choose this path of healing? Because we get sick and tired of being sick and tired. It takes courage to accept, forgive, and love ourselves and then pass that onto our neighbors. But, if we have this courage then we begin to see each one of us is somebody’s child, we all bleed and no one is evil. Rather it is that some lives are sad.

The first step on this courageous path is coming to grips with our own brokenness. As wounded healers, armed with this insight, we may care for others empathetically, even those who have harmed us. We can love others because we love our whole self—both the suffering and the love within us.

*God out of the Box: Critical Reflection*

Reflecting back on the interview, I note that GB focussed on transformation and forgiveness as central themes. The other questions in the interview guide (see Chapter Four) were clearly secondary in our dialogue. In fact, I was surprised to find that in essence transformation is forgiveness for GB, rather than being one step towards a healing outcome. GB clearly states that this is related to her Christian faith. Further research investigating the spiritual roots of transformation within the arena of Restorative Justice, may enhance a deeper understanding of this observation.
GB offered a firm critique of Restorative Justice as she stated “there never is truly a tending to an offender's family... they are the lost victims in this story”. I have included an interview with one participant whose family member is currently incarcerated for murder (see interview with Full Circle). I do agree, however, that a gap in knowledge about impact of crime on the families of offenders is evident. Further research and program development in this area could help provide needed supports where a void in services currently exists. Community development focused specifically on supporting families of offenders would, in my view, be of social benefit. In addition, a greater understanding of how we may support secondary victims of crime may result from future focussed research with the families of offenders.
God out of the Box: Mind Map

Love → Conscious of Contradictions → Suffering

- Acceptance: Tearing the Scar off
- Letting go
- Begin to Trust

Burden of Fears: holding on to object of your pain
GOD IN THE BOX

Sick and tired of being sick and tired
Acceptance

Deep Questioning

Empathy, manage fears acceptance

LETTING GOD OUT OF THE BOX
- forgiveness, relief, healing,


Knight Meets Master

In order to illustrate the process and experience of transformation from his perspective as a spiritual counsellor specializing in forgiveness and community development, KMM (Knight Meets Master) shared a metaphor about the art of war. This metaphor encapsulates a central theme in our conversation and it prompted me to choose Knight Meets Master (KMM) as a pseudonym for this participant (see KMM - Dialogue Box 1):

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KMM - Dialogue Box 1

Shannon: The change process, transcendence, you recalled movement from false self towards being present with true self....how would you describe that movement?

KMM: It is a realization because in essence each one of those aspects of false self takes energy to hold in place. So the whole takes a tremendous amount of energy...and letting go of those pieces means that we have that energy back and it takes energy to keep authentic.

Shannon: So letting aspects of the false self fall away so that we can really be present?

KMM: Oh yes, think of a medieval knight...knock him off his horse and he can't get back up.

Shannon: But, if he takes off his armor he would be very vulnerable?

KMM: But he would also be much faster and much more flexible and have much greater visibility. His visibility was strictly limited by his visor, it was two parallel lines...if he wanted to see to the side he had to turn his head...it wasn’t easy

Shannon: We are risking when we change how we are being...it is a risk...the vulnerability of the false self falling away which allows the true self to emerge...
KMM: So picture this... The martial arts master with nothing constricting him and no outward armor to protect him... and the knight and the armor has no defense, no way to protect himself from the marshal arts master... the force of the martial arts blow against that armor would in some ways be increased... because of the resistance... the martial arts master is much speedier and has a greater visual range... mind you if the sword hit him it could do damage... but if we put on armor we stand to lose

Knight Meets Master: 1st 2nd Level Coding and Memoing

Central to the change process, from KMM’s perspective, is the unmasking of our “false self” to experience our “true self”. He explains that it takes a “tremendous amount of energy to hold the false self in place”. When we “let go” of “false self” (knight’s armor) we the energy to be “present” with our “true self”. This “true self” is more effective because of a greater “visibility”, “flexibility” and “speed” as demonstrated by the “martial arts master”. KMM suggests that the constricting, protective, outward armor of the knight falls away to unmask the inward power that manifests in action for the martial arts master (see KMM – Dialogue Box 1).

Furthering these points, KMM explains that his introduction to conceptions of “false self” and “true self” is derived from his research into forgiveness and the work of a contemplative Catholic priest, Father Keating (see KMM – Dialogue Box 2).

KMM - Dialogue Box 2

Shannon: So in your view we are our own greatest barrier to transformation?

KMM: I love what Father Keating says... he talks about the false self which is composed of all those reactions that we build up from childhood... we protect ourselves, how we let go, all those things, they are actually saturated values. That
is the best term I can think of...this is how I react in a given situation, and it is a
saturated value because it is unconscious, part of the reason for centering prayer
is getting behind false self to the real self and it is the false self who insists on
revenge in quotes “justice”, my desire for revenge, my hurt, that is where I am
speaking from....I am not speaking from my true self, I am speaking from that
self that learnt as child how to fight back....there is not enough to go around ...
Again, if we act from our “true self” by identifying our “false needs” we “free energy” to be authentic as described in KMM - Dialogue Box 4:

**KMM - Dialogue Box 4**

**Shannon:** When we act from our “false self” and we are vengeful ....?

**KMM:** It absorbs your energy like a sponge....If you were revengeful and successful, you would gain from seeing the site of someone else’s pain...but then that person will want to do the same. But that is a living death...to allow yourself to be consumed in that way...That is not living that is a living death...

**Shannon:** It would take so much energy to maintain that stance that it would be impossible to be in the flow of life

**KMM:** Hatred is so important to people like that they don’t want the conflict to be resolved...because when the conflict is resolved we have nowhere to go...there is nothing for them to live for...it becomes their whole purpose in life...language is such a two edged sword...we communicate with each other through language but we also restrict ourselves through language...and I realize talking to someone that is bent on hatred would be like shouting across the Grand Canyon...from one side to the other...that concerns me....what can I do about that...that concerns me... Just being present...So that is the greatest gift you can give to a person...That is the only thing I can think of...so in terms of RJ....after you experience what happens to people’s anger and you don’t respond to it

*What the person does with the gift you give is irrelevant...It is a conditional gift if it becomes relevant...no conditions...just forgive...and then the person doesn’t need to live up to the conditions...given without expectations...*

KMM describes the experience of transforming our suffering is achieved by expressing our “true self” and supporting others to be in touch with their own “true self”. This is gained if the of “presence” is granted (see KMM – Dialogue Box 4).

In addition, “language” doesn’t always help someone that is “holding on to hatred”. To be “consumed” by hatred, such that you “gain from seeing the site of someone else’s pain”, “is not living. That is a living death”. If we are “present with
then we do not feed their anger. Instead, we nurture awareness of “true self” within them and ourselves. This gift of presence is “unconditional” and “without expectations” (see KMM - Dialogue Box 4).

Similarly, we may support others coping with injury through a non-judging presence that neither denies nor agrees with their emotional reactions. It is a response of unconditional “receptivity”, as discussed in KMM - Dialogue Box 5:

**KMM - Dialogue Box 5**

**Shannon:** In being with that other person in that essential presence, what is happening?

**KMM:** To be totally receptive. *Nothing to project* to that person. Just being receptive. Maybe that is the ultimate way to just be with someone, holding their hand, eye contact, just being there. That is when I feel most truly human when I am doing that.

**Shannon:** Just being with a person. Completely respecting and open...

**KMM:** To their needs... *No judgement... No personal agenda.*

**Shannon:** I imagine something is being given

**KMM:** *What you are giving is love...this is the most wonderful thing that could happen...sense of healing both ways...even if I don’t know the person at all*

**Shannon:** When you are in that place with another person what is that sense of healing. Can you put words to it?

**KMM:** Oh wow...it is trite to say a sense of peace. *Strength into peace.* I guess the peace goes with the compassion and it comes back that way too.

Through an essential and “totally receptive” “presence” we may meet the other person and experience a sense of “strength into peace”. We also may feel a reciprocal “compassion”. This is the feeling of transformation.
From KMM’s perspective, transformation is experienced, not only as the act of being “totally present” with others, it is also a personal change in perspective on life and a feeling. It is a change towards seeing life as “a gift to be opened rather than a problem to be solved” (Wayne Muller quoted by KMM). Life is a negotiation between “human body”, “feelings”, “emotions” and “needs” versus “spiritual body and spiritual self and needs” . In this way, “human self treats life as a problem to be solved” and “spirit worships life as a gift to be opened”. In essence, this shift in perspective is a “feeling of gratitude”, for all aspects of life including the suffering and love, as described in KMM - Dialogue Box 6:

**KMM - Dialogue Box 6**

**Shannon**: How would you explain how these ideas have changed your life?

**KMM**: I want to answer your question with a quote by Wayne Muller: “Your life is not a problem to be solved but a gift to be opened”...and that says everything for me...If I think in terms of....I am a spirit having a human experience in other words there is my human body and the feelings and the emotions that go along with that and the needs that go with that, the emotional needs...my spiritual body and my spiritual self and the needs that go with that...so, Life is not a problem to be solved but a gift to be opened and my human self treats life as a problem to be solved...and my spirit worships life as a gift to be opened...the best way to tell you how it has affected me is when I wake up in the morning I say, “Thank you God for another day”. And when I go to bed at night I say, “into your hands I come into my spirit”. Thank you for blessing my day. I realize that is a spiritual prayer within a religious framework...but I could just as easily say, “thank you universe for the benefits you have showered upon me”. You can put it into any kind of words that you want—it is feelings that matter.....it is a feeling of gratitude. That is what a gift brings, a feeling of gratitude...and without that gratitude I cannot begin to heal. That is my experience. And if I am not grateful for all that I have, I cannot begin to heal.

As KMM explains, when we approach life with a sense of “gratitude” it is essential that we “do not run away from sorrow”, instead we understand sorrow is an integral part of
living. KMM shared several quotes from authors that inspired his belief that “that we must give space for our sorrow”. They are listed in the following:

You must be able to bare your sorrow even if it seems to crush you. You will be able to stand up again. For humans are so strong your sorrow must become an integral part of yourself. You must not run away from it. Do not seek to be avenged on all Germans. They too sorrow at this moment. Give your sorrow all the space and shelter in itself that is its due for if anyone bears with it honestly and courageously, the sorrow that now fills the world will abate. But, if instead you reserve most of that space for hatred and thoughts of revenge for which new sorrow will be born for others then sorrow will never cease in this world. If you have given sorrow the space it demands then you may truly say life is so beautiful and so rich. So beautiful and so rich that it makes you want to believe in God (Anti Hillison, survivor of a Nazi concentration camps).

If you want to see the brave look at those who can forgive. If you want to see the heroic, look to those who can return love for hatred

Overcome any bitterness that may have come because you were not up to the magnitude of the pain that was interested to you (Pierre Gallieth Kahn, Sufi Teacher).

Like the mother of the world that carries the pain of the world in her heart each one of us is part of her heart and therefore indulged with a certain measure of cosmic pain. You are sharing in the totality of that pain, You are called upon to meet it in joy instead of self pity.

As KMM explains, it matters how we carry our pain and sorrow. The “person who wants revenge carries the pain and carries the sorrow and it eats them”. But, if we “give space for our sorrow then it will transform” (see KMM – Dialogue Box 6).

The path of transformation calls us to be “present” with others. The lessons of our childhood impact this ability (see KMM - Dialogue Box 7):

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<th>KMM - Dialogue Box 7</th>
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<td>Shannon: How would you describe the development of the capacity to be present with others?</td>
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<td>KMM: It obviously begins in childhood... I remember when I was child... I wanted the world to be a much better place. I thought there were terrible things happening and the impact they were having... I was told I was silly... well I don’t</td>
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believe it is silly. It is possible that it is now within our reach ...what is possible is that we can give children a different feeling about what the world is. And if we don't do that then we will simply perpetuate... the hatred I saw in children in Northern Ireland, at the time I did training just outside of Belfast---that was 60 years ago—and it had been going on for generations then. Children had to be taught to hate...and they are being taught to hate now...they are being taught to be suicide bombers.... And they are being taught to fire rifles...it is possible to change that...school yards. Bullying...bullying is still going on regardless of the policies...it is possible, it can be done...it means dealing with all this honestly, getting it out in the open. This is what happened, what are we going to do about it and involving all of the people concerned....all the kids around the bully, because why does the bully succeed? Because they are scared—if they all got together, the bullies would have no control. And I am not suggesting that....if it is about physical power then the physical power lies with the other child...

And we risk meeting each other...and I like what that women said who survived the Nazi concentration camps---we are just creating more of the same.....there is a big pool out there and we are feeding into it. It is not too late to change things....if you wait until he is 20-25 years old and has a rifle in his hand—perhaps. ....so where do you put your energy when you can't put it everywhere? That is why RJ makes sense...We have to start with education and schools...there are a lot of teachers that should not be teaching....You never know where the harm you do will travel. And that is a good Buddhist concept. And the need for RJ can be reduced tremendously if we become aware of that very fact.
KMM explains that this capacity to meet others with "compassion" and "unconditional presence" may be nurtured in "childhood". He expressed the imperative of change within our "school systems" (he was a school principal) from a "competitive focus on individual learning and intelligence" to "collective intelligence" and "cooperation". In essence this will give "children a different feeling about what the world is". This draws "power" from within rather than power over. The desire for power over nurtures "hatred" and the problem of "bullying", which is ever present in our schools. This is why we have a need for "Restorative Justice". In essence, "we create a need for Restorative Justice in the way we live", "the things we promote" and the "values we uphold". Our goal is not to have a need for Restorative Justice and that "is possible".

Knight Meets Master: Individual Depiction

Transformation is a process of awakening to our true self that begins by recognizing how the false self drives our reactions, our interpretation of needs, and our desire for justice and revenge. This false self is born in childhood, if we then learn that there are not enough resources in the world for everyone. We become imbued with saturated values of competition. This spirit of competition leads us to protect ourselves with armor like the medieval knight. We gain a false sense of success as 'power over'. This sense of self is nurtured in our current education system, a system that focuses on individual intelligence and individual striving. This human-false self understands life as a problem to be solved and doesn't understand the difference between needs and wants.

In contrast, like the martial arts master, we may learn to trust the power within to transform whatever comes in his or her way. This is akin to a spiritual true self that sees
life as a present to be opened, an opportunity. It is seeing life from the perspective of
gratitude—feeling gratitude for the gifts of life and having the capacity to integrate both
the sorrow and love into personality. This true self is capable of being honest about
values and understands the difference between wants and needs.

We are all given a choice regarding how we bear the sorrow that is entrusted to
us. We may choose a living death of revenge, be consumed by hate and saturated with
values of competition. Alternatively, we may choose to be honest with ourselves and
integrate our pain rather than be consumed by it. In this way, we create space in our lives
for our sorrow and love, then unconditional receptivity to basic human needs shapes our
perspective on life. This is actualized without judgment or projection of our own needs. It
is total presence with another person. We then experience transformation as the
movement from strength into peace through reciprocal exchange in our interactions with
others.

Knight Meets Master: Critical Reflection

KMM was clear about his vision for early intervention with children within the
current school system. In his view, it is imperative that we challenge current pedagogy
regarding competition, testing, and individual achievement. These characteristics nurture
a valuing of power over, the perpetuation of hate, bullying, and individualism. At the
extreme, as KMM discussed, these values manifest in children who are driven to be
suicide bombers and carry rifles (i.e. in Northern Ireland and in the Palestine-Israel
conflict). Likewise, KMM explained that we have a global imbalance of resources
between the so-called first-world nations and the third-world nations. Arguably, there is
no scarcity if we think in terms of global-shared resources. In my view, KMM’s
knowledge of education as a former teacher and principal is invaluable when considering future research and the implication of this study for school programming.

Also of interest to note is KMM's caution regarding the differentiation between needs and wants. The language of Restorative Justice is said to be Non-Violent Communication (Rosenburg, 2001), and the focus is realizing our own needs and the needs of others. In Non-Violent Communication this is a process of developing awareness of needs on a basic level of survival and relational concerns, whereas KMM seems to be describing a transcendental level of awareness that is imbued with a valuing of love over all, allowing wants to fall away.

In addition, KMM uses the word justice with a negative connotation and association with revenge. The need for justice is described as a quality of false-human self. Again, if we see our pain and injury as a gift and understand that we have been entrusted with sorrow, our perspective on the need for justice changes. What is suggested by KMM, is that we gain knowledge of our true self from our sorrow. This knowledge is strength that we may transform into a healing peace. Thus, justice would be one step along a continuum that reflects an ultimate goal not to need Restorative Justice. Instead, the aim is unconditional presence in which we carry our sorrow with unconditional compassion.
Knight Meets Master Mind Map

Success as Power over Medieval Knight

Individualistic
Life as Problem to be solved

False Self
wants = needs
Reactions
Need for revenge

Saturated Values Competition

Learn to Trust

Power from within

Recipocity Integration
Human Needs honoured

Marshal Arts Master

Sorrow
Create Space for Sorrow

Love

Strength into Peace
Unconditional Presence

Life as present to be opened

Life as an Opportunity

Gratitude
Throughout our interview, BB (Breaking Barriers) recounted insights gained from her career as a prison-based counsellor, interest in correction’s rehabilitation, school prevention programs in schools and a life long passion for community development. Her involvement in Restorative Justice has been influential at the local, provincial and national levels of the Canadian movement. Central to the programs and processes she facilitates is a concern for “breaking down barriers” of cognitive processing to promote the development of new “cognitive appraisals” and “empathetic exchange”. My choice of Breaking Barriers as a pseudonym for this participant is based on her commitment to this process as discussed in BB-Dialogue Box 1 (note: alternative interpretations of the programs discussed by BB are found within criminal justice and academic discourse):

**BB - Dialogue Box 1**

Shannon: Did your knowledge and experience with Restorative Justice shift your approach to prison work?

BB: In the jail I was able to go to some correctional education conferences … at one of those conferences I started hearing about the fantastic work that the Canadian correctional services was doing with its cognitive retraining program— for the most serious offences. For the most serious offences—for sexual and dangerous offenders.

It is Canada’s foremost contribution internationally to corrections rehabilitation— it is to some extent the center piece of restorative process and that is for people to stop and think… what happened through the 70’s and early 80’s two university professors offering a university level humanities courses at [Federal Prison] and they set up their own course and their course was focussed on classical readings involving human dilemmas… moral dilemmas… the cognitive grappling with moral dilemmas, debating, arguing… together they researched 40 years of criminal research to find out what prevented recidivism and there was one component that carried through all of them that made any impact—that was cognitive appraisal… and they set up a 36 session training program to work on this retraining… it is accumulative skills, repeats and relearns…
the most phenomenal course developed in Washington State—and I brought it to BC—called *Breaking Barriers*—and they teach it at corrections with *significant changes*. ...only 9 sessions but it gets it—I got it in place and I stopped teaching at the jail... I wrote up 36 *trigger situations*—dilemmas that would be relevant to guys in the provincial [prison]—there are 7 *criminal thinking patterns* and I was focussing on those 7 patterns and each *story* I would focus maybe on two of them... all on one page.....the ideal would be to *assign 4-5 guys* the story and think about the questions and one day a week together and come once a week and *debate, fight argue* over what should be done.....*strengthening your mental thinking skills*—short of anyone hitting each other let them just *heat it out*—they saw in the research *the more invested the person was in and the more they were willing to let the guy have their say the more it would rub off*—I see that as a *central piece* in this process in this conference [RJ family group conference] process—because if a person—a kid thinks that wasn’t so bad I didn’t think about that .... They did *think about it* ...in some sort of *acceptable supportive situation* you have people presenting the other way the *other side* and if you can get that *openness going* and that willingness to listen to the kid... “I didn’t think about it” you get someone open to believing that you didn’t think about it then you will get another person to say “Yeah you did”. So I feel that is so central ---I know there is a firm basis in research and practice...you bring it back you sit in this group and people are going to take a different point of view—so that is the dilemma. *perspective taking*—and begin to believe that in a social setting there are different *perspectives* and the point is that you can have some *disagreements* but you have to see that there is some validity behind each person, *view point*...

*Breaking Barriers: 1st 2nd Level Coding and Memoing*

“*Significant changes*” are made when offenders learn to “*stop and think*” and “*cognitively grapple*” with “*moral dilemmas*”. This is most effective when emotional or intellectual “*triggers*” manifest in “*debating*” or “*arguing*” over what is right or wrong, good or bad. This is the development of skills in “*cognitive appraisal*” which have been show to “*prevent recidivism*” and shift the “*7 criminal thinking patterns*”. This process of gaining “*accumulative skills*” through “*repeats and relearns*” is the “*breaking*” of “*barriers*” to understanding (see BB – Dialogue Box 1).

The environment to develop these cognitive skills must be “*acceptable and supportive*” such that it is safe to be “*open*” and to begin to look at the “*other side*” of an
argument. After "thinking" about these "dilemmas" independently, the context for developing "cognitive appraisal" skills is a "group" process. Within the group debate and barriers are "heated out". This helps develop "perspective taking" and participants "begin to believe that, in a social setting, there are different perspectives... some disagreements... but you have to see that there is some validity behind each person viewpoint". In essence, BB is describing how to facilitate moral development skills through a cognitive-behavioural process (see BB – Dialogue Box 1).

Additionally, the change process in Restorative Justice involves more than moral development in BB’s view, as "emotional exchanges" are also central (see BB- Dialogue Box 2):

<table>
<thead>
<tr>
<th>BB - Dialogue Box 2</th>
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<tbody>
<tr>
<td>Shannon: Do you see a change in how people interpersonally interact once they have been involved with Restorative Justice processes?</td>
</tr>
<tr>
<td>BB: There is the affect and the exchange of empathy and that is absolutely essential— as essential as the cognitive part ... cognitive learning is definitely connected to the emotional life in it...</td>
</tr>
<tr>
<td>Shannon: Emotive part... do you see forgiveness or mercy or compassion playing into it at all?</td>
</tr>
<tr>
<td>BB: Oh Yeah... you know in the ---I am thinking of the cases that we have done—the forgiveness is less obvious than the compassion... so there was something more than just forgiveness, there was compassion... really able to feel through the other person</td>
</tr>
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</table>

Interpersonally, "there is the affect and the exchange of empathy" in the "emotional life" of participants in Restorative Justice. These are "connected" and as "absolutely essential" to "the change" process as the "cognitive part". Inwardly, "forgiveness" is also a part of the process and is "less obvious" than the outward demonstration of
“compassion”. Similar to empathy, “compassion” is the capacity to “really feel through the other person”. Thus, personal and interpersonal cognitive, emotional and moral developmental processes are encouraged to evolve through Restorative Justice (see BB – Dialogue Box 2).

This emotive-cognitive process may lead to a “peak experience” as a result of the “face to face” working through to a “common understanding”. From a “stabilized” foundation built on “compassion”, “social responsibility” is encouraged, resulting in “restitution”. This “stabilized” foundation keeps “emotions under control” so we may begin “to stop” and “think” about “needs” and motivating behaviour. This helps answer “why” and moves us from “compassion to reality”. The aim is to “restore your character back to yourself”. If we are “restored back to ourselves”, “then we can be connected to other people” (see BB - Dialogue Box 3).

**BB - Dialogue Box 3**

**Shannon:** Could you describe any outward changes after Restorative Justice processes?

**BB:** One experience might be a peak experience to make that happen...Cognitive skills—the theory was that you have to do it over and over again to really own it...as you experience that face to face working through sharing and coming to some understanding...Diane Gossin’s restitution in schools—social responsibility...I’d you stabilize the situation in this way...okay you have made a mistake—so that is identified—everybody makes mistakes, and that is compassion—you could have done worse “could you have done worse?”, how could you have done worse?—this is called stabilizing...what... need were you meeting?... it is based on—compassion—you are stabilizing them and getting the emotions under control so that they can start thinking about what they were doing and why and also behind it all is encouraging social responsibility and that is what is behind RJ.... It need to be transferred to the environment and then reinforced again. Compassion and then reality. Acceptance and not denial but
BB raises an important point about the politics of power related to vulnerable members of our communities. When power is unequal it is possible for this to be expressed by a need to assert "control over people" or a "withholding of information". It is sensible that "feminists" and "victim's services" are concerned that the progress made through the 1970's might be "erased" if we condone an initiative that is "soft on crime" (e.g., Restorative Justice). Men have traditionally been in "positions of power" over women and children as victims. A "healthy community" can help equalize the power differentials. The challenge remains when no healthy community exists. "Society must recognize that something is due" to the victims of crime and step forward with support and compensation, if the offender does not take "responsibility" for harm done (See BB - Dialogue Box 4).

BB - Dialogue Box 4

Shannon: Do you see change for yourself as a result of your involvement in RJ?

BB: I am thinking of one--- it brings me to this whole issue of the power need for people...understanding peoples' needs for power---expressed in control over people or withholding of information.

I think that is a political agenda...because from the first RJ conference, the Victims Service people are on top of the ministry and justice systems because they really think RJ is going to be soft on offenders and for offenders and that feminists---and I totally agree with this part of it- we went through the 70's working really hard to get men and men in positions to understand the needs of women and the protection of women. Now there is a fear that people, with this RJ thing, are going to take a step backwards.... Again it is probably the strength of healthy support—like the sense of community for first nations—that man who is battering—if he has that strength of the circle of support that community and you
have elders and other people watching his behaviour and he knows that they are his mainstay for everything then there will be enough social pressure on him to more or less keep him in mind—but a lot of these native communities don’t have enough healthy people to maintain that...

Shannon: So something in the environment has to shift so that it is a different environment, a different tone...a different interaction?

BB: The women on the platform talking against RJ will say you are talking about community support—well I will let you know that the community is not there for that person. There isn’t a community there—so you have to be realistic...so you know here is definitely lots of truths on both sides but taking a position just because in this community there may not be support but in that community maybe...Recognition that the society must come through. If the offender was not strong enough to come through the society needs to recognize something is due.....

BB described a multi-dimensional process that considers individuals in the context of their interpersonal relationships, social-political environment and personal-political dynamics of power (see BB Dialogue Box 4).

Breaking Barriers: Individual Depiction

Transformation is a process of breaking down barriers that inhibit personal awareness and interpersonal understanding. For this process to be actualized we must have enough safety in ourselves, or through the support of others, to be open to engage in perspective taking. Beginning with cognitive processing we may choose to accumulate skills in cognitive appraisal and perspective taking that strengthen us mentally and promote growth in moral development. The trigger to begin this process is an event or challenge with emotional or intellectual charge. The movement starts with individual growth leading to interpersonal dialogue. This might progress into an exchange of empathy, then both the emotive and cognitive understanding may grow if the environment is accepting, healthy and supportive. This shared experience can really be felt and is more than forgiveness. It is compassion. This compassion nurtures a sense of
social responsibility and facilitates our character being restored back to us so that we may, in turn, exchange empathy and compassion with others. Transformation may be felt as a peak experience imbued with compassion. The politics of power are part of this process and ever present in our interpersonal exchanges, and in the fabric of our society. We must work towards equalizing power to protect against re-victimization. This may be achieved if society realizes that something is due to victims, even when an offender does not. Transformation in Restorative Justice is felt as a common understanding and empathetic exchange that may result in a peak experience.

*Breaking Barriers: Critical Reflection*

The richness of my interview with BB comes from her practical wisdom aimed at building peace in relationships and in society. BB has experienced success with this aim in the context of her work with the "most serious and dangerous offenders", as well as outside of the justice system, building peace in schoolyards. Her practical approach influenced the interview to be focussed on the act of facilitating the change process in Restorative Justice. Our dialogue centered on the skills that actually nurture change and on the empirical evaluation of success. Thus, philosophical questions in my interview guide, such as the nature of good and evil and right and wrong were answered with a description of how to enhance moral development.

BB described that the process of social change, beginning with the person feeling safe enough to be open to hearing another point of view. This is the story of Transformational Justice and highlights the need to address power inequality within our social-political contexts. Keeping BB's caution in mind, we may be able to address effectively feminist critiques of Restorative Justice processes.
Breaking Barriers Mind Map

- Emotional or Rational Charge
- Safety, Supports, Power Equalization
- Cognitive Skills
- Moral Development
- Interpersonal Dialogue
- Individual
- Cognitive
- Emotional Understanding
- Empathy
- Compassion
- Common Understanding
- Social Responsibility

Barriers to Interpersonal Understanding

Peak Experience
Character returns to itself
The Restorative Justice arena spans local, national and international domains as discussed in the introductory chapter to this dissertation. UV (Utopian Vision) engages in all aspects of this arena and specifically contributed insights into the links between international and individual restorative processes. UV is dedicated to community development, public participation and the "well-being" of "those in need". As he explains in UV – Dialogue Box 1, he has been called a utopian and this prompted me to use Utopian Vision as his pseudonym.

**UV – Dialogue Box 1**

**Shannon:** Does your community development work reflect the same principles as RJ?

**UV:** In community development what you are basically trying to do is help people who are disadvantaged...lift themselves up by their boot straps to help them enjoy a better life...it means that those who have been inflicting hardship on them ---consciously or otherwise---as the leaders or dominate forces in the community and economy---will often have to make some concessions so that people can better share the resources of the area. If you think of RJ and how it attempts to repair the harm done—which requires compensation by the offender and the acquiescence and general support from the larger community to happen—then there is a lot of similarity between the two ... Again it is a balancing of the scales in many ways.

**Interviewer:** What motivates your life long journey in this work:

**Interviewee:** Well I was approached a while ago for a publication on Utopian stories. And I never really would have seen myself as a Utopian before...I guess it goes back to one’s upbringing...There was a kinda personal element to it...principles, ideals and values... concern for human well-being and a concern for education and helping those in need. During the depression my parents grew a much larger vegetable garden than needed and they would distribute that in town.
“Community development” and “Restorative Justice” share a goal to “balance the scales” between dichotomous positions. In terms of community development this is achieved by “helping people who are disadvantaged” by encouraging “dominant forces in the community” to bring to “consciousness” the imbalance in society. This highlights the need to “better share resources” and “make concessions”. Likewise, Restorative Justice strives to “repair harm done”, “which requires compensation” by the offender and “acquiescence and general support from the larger community”. Both processes are based on the “principle that everyone should win something” (see UV – Dialogue Box 1).

Political structures impact individual well-being as well as that of their social worlds. If a country has a “participatory spirit”, then it follow that citizens of that country express a “respect for individual’s needs and rights” through a “sense of personal justice”. An example of this may be found in Canada where there is an ethic of “mutual aid”, “cooperatives” and other “vehicles by which people assisted each other”. This tradition is passed through “generations” via “folktale” and in turn shapes “political traditions”. This is a reciprocal process in the same way that faith traditions influence individuals and political policy. For example, “Restorative Justice did not happen by chance”; instead, it emerged from “Lutheran” and “Mennonite” faith communities (see UV – Dialogue Box 2).

Likewise, this participatory spirit is “attenuated” if the political structure of a country is directed by a “dictatorship” in which individual rights are secondary to
political authority. To bring change forward in this political climate "time and conscious effort" is necessary and this reflects a gradual process (see UV – Dialogue Box 2).

**UV – Dialogue Box 2**

**Shannon:** Do community development initiatives work differently depending on the country?

**UV:** Yes, there is a fairly participatory spirit in Scandinavia also to some degree in Germany and France— but the southern European countries formerly under dictatorship such as Spain, Greece, Italy and Portugal— this is attenuated when it comes from the Southern European countries... The tradition from before takes some time and conscious effort to overcome.

**Shannon:** The value that would encourage participation or imbue this principle in the country?

**UV:** I would suspect it has something to do with respect for individuals and individual needs and rights and that also would lead them to a sense of personal justice—that needed to be provided for in those societies, whereas in Southern European countries it seemed to be less preoccupation of that.

Participation in Canada it is partly related to climate ... the rancher may leave his door unlocked in the winter time because someone may need to come in from the cold to survive—so why would you lock your house up? So in Canada—especially in the most sparsely settled areas——many of the urbanites were formed when people depended on their neighbors for support, safety and protection. There is also a folklore of mutual aid which is being absorbed by many of the current urban populations... as they grow up and stories were told by grandparents and parents and those sorts of people would lead to this and in the political tradition—the role of the CCF, before the NDP was formed in Western Canada—where there was a lot of mutual aid and cooperatives and credit unions and the economy down east—and later elsewhere—these are all vehicles by which people assisted each other.

And the Christian church in all of its many forms has always been an organization to look after its members and help its members look after each other... so the role of the Mennonites and the Lutherans in fostering RJ didn’t happen by chance.

In terms of the politics of social change, the central challenge is to build communication bridges between the "population" and the "hierarchies". This is a
"democratizing process" that may be resisted if "hierarchies" perceive there is a "threat" or that they are "giving up of power". To facilitate more balance in these relationships one must "put something forward that is non-threatening to the establishment, then you can see some plant will grow" (see UV - Dialogue Box 3).

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UV- Dialogue Box 3

**Shannon:** Do you work to create a climate for that ethic of mutual aid to emerge?

**UV:** Yeah, and also to provide a technology to make it happen---and a kinda of manageable technology---China—as a country isn't working very well a lot of centralized power and if they would consult with the larger population in an advisory way they would get better results....and would not have to give up power formally because they could consult on an advisory basis.....and things would be better off for the population and be acceptable for the hierarchies.... non-threatening, It would be an acceptable format for the hierarchy---but over time an advisory participation tends to become more and more difficult to take the advice so it is a democratizing influence---but if you go into China right now and talk democracy you would wind up behind bars. But, if you put something forward that is non-threatening to the establishment then you can see some plant will grow. I think the situation at **** is similarly pretty interesting... The upper establishment is very nervous about giving away any of its perceived power.

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Thus, we find that a central challenge to “bringing balance” into relationships is the perception of threat from “giving away any perceived power” (see UV – Dialogue Box 3).

The process of change takes time and in essence the aim is to encourage both sides of a conflict to strive for a “workable compromise”. It is necessary for both sides to “think” and then “respond”. At the same time a facilitator strives to “appeal to the highest and best in human nature... teasing out a workable alternative –workable compromise”. This is likely “not anyone’s ideal” (see UV – Dialogue Box 4):
Shannon: Do you see shift in perception when these principles (mutual aid and Justice) are in place?

UV: It is hard to tell...just what motivates people ...You give them a choice and which is the least worse from your point of view—then one will be implemented regardless...that will get them thinking when otherwise they put up the barriers. I think basically you are trying to appeal to the best in human nature----

Shannon: Those barriers that come up—what is behind them?

UV: Appeal to real human needs—other hands sense of injustice, self protection and self defense and community pride—then you have to work through all that....lots of machinations and diverse motivations---what leads people to do what they do....how are decisions made. And are we appealing to the highest and best in human nature—not exactly, but if you didn’t...teasing out a workable alternative—workable compromise --- not anyone’s ideal... Many well meaning programs don’t work in that they don’t have a systematic appreciation of a community and the dynamic motivating them...

To facilitate change in any context, one must have a “systematic appreciation of a community [or other political arena] and the “dynamic motivating” individuals within that community. Then we may gain understanding and be appeal to the real human needs behind motivations (see UV – Dialogue Box 4).

Utopian Vision: Individual Depiction

To facilitate transformation from experiences of harm or hardship, all sides of the conflict must engage in compromise, concessions, acquiescence and compensation. Given this, the distribution of power and resources and how these are used and abused, is central to conflicts both politically and interpersonally. Simply stated, the aim is to bring more balance into relationships. This is facilitated if the context of conflict is within a participatory spirit that encourages respect for individual rights and needs. This in turn encourages the development of a personal sense of justice.
In contrast, the more the sharing of power is in a state of imbalance, the more the goal of achieving balance is attenuated. To facilitate a democratizing process, negotiated change must be non-threatening to hierarchies that are fearful of giving power to the general population. One must appeal to the highest and best in human nature, tease out the workable alternatives and workable compromises. This plant of change must grow slowly through the systematic appreciation of all the contexts housing a conflict. The experience of change does not usually provide everyone's ideal solution. It does, however, provide a better balance of the concerns of everyone involved. Through consideration of everyone's needs, all may win something.

*Utopian Vision: Critical Reflection*

As I reflect on my interview with UV, I see that his description of the change process is centered on issues associated with Transformative Justice. Social, political and economic contexts are at the forefront of his work. This focus lends important insight into the politics of power and participatory democracy, which I would argue are at the base of lasting social change. This is reflected in recent organizational developments in British Columbia. There has been a call, in the largest Restorative Justice programs within this province, to begin lobbying the Liberal government for change in their current policies. The government's actions are broadly understood to be destroying BC's "social safety net" and the loss of social programs is in turn understood as the greatest barrier to justice. This points to an understanding of individual transformation with in social-political contexts.
Utopian Vision Mind Map

Distribution of Power

Individual's Needs & Wants

Political & Interpersonal Contexts

Compromise

Compensation

Participatory Spirit

Justice & Balance

Appeal to the Highest and Best in Human Nature
My interview with TB (Tipping the Balance) was influenced by his commitment to sustainability and ecological conscious business, environmentalism, community development and his relationship with his creator or "divine mind". All of these interests shape his involvement with Restorative Justice. From the start of our dialogue TB focussed on describing the personal and interpersonal dynamic that moves us ever closer to transformation. He suggested that although it is "difficult" to express in words, this change process is something that "tipped the balance" such that the "pendulum" is not swinging from extremes and instead arrives at a place of "acceptable limits". This is a place of "spiritual awareness, a unity", a "point" where there is "a meeting of minds". Given TB's focussed interest on factors that "tip the balance", I felt this metaphor was an appropriate pseudonym for this participant (see TB – Dialogue Box 1).

**TB - Dialogue Box 1**

**Shannon**: We started talking about what you term the I-Am, the interconnected whole and its relation to Restorative Justice. Could you describe that further?

**TB**: Yes, *how we see ourselves*. And the *responsibilities we assume for peace in our communities is integral*---when you build it to apply at a national and then international level then politics is no more than the accumulative impact of many peoples individual self-awareness... sooner or later most of us have to be brought to a point where the consequences of the claims we make and the policies we adopt we must be answerable to... Hopefully we will swing like a pendulum between acceptable limits between a liberal approach and a more conservative approach...Peace of course is balance and unity. And RJ is important to me to the degree that it brings people to a position of peace.... there comes a point that there is such a meeting of the minds, some people describe it as a spiritual awareness, a unity....
People have a difficulty saying what was said, what it was that tipped the balance...I think there is something deep in most people that seems to relate to the process and I am encouraged by my own experience, that there is such a degree of receptivity to a different way. One could imagine that the private prison system in the US will implode, it has already started to—Many of them have gone bankrupt. It is unsustainable, if the measure by which you have chosen success is financial, then how can it succeed? The measure of success of a justice system ought to be justice. Seeing justice to be done must surely be the ultimate objective of any organization or institution that is focussed on the effects of crime.

Tipping the Balance: 1st 2nd Level Coding and Memoing.

Clearly, TB is describing a "process" that is build on accountability, being "answerable", and taking "responsibility" for "peace" in our communities. This is personal and political at the same time. It follows that, at the "national and then international level...politics is no more than the accumulative impact of many peoples’ individual self-awareness" (see TB – Dialogue Box 1).

If "seeing justice to be done" is the "ultimate objective of any organization or institution that is focussed on the effects of crime", we need a clear understanding of what is meant by justice. For TB justice is "fairness coupled with peace". It is "a cessation of antagonism or aggressiveness" in which we experience an "at-one-ment" (see TB-Discussion Box 2).

**TB - Dialogue Box 2**

**Shannon:** How would you define justice?

**TB:** Fairness coupled with peace.

**Shannon:** Peace meaning....

**TB:** A cessation of antagonism or aggressiveness.
Shannon: and RJ being...

TB: Could I just back up....someone said that if you took away the concept of time you would be left with eternity. And in some respects if you take away aggressiveness you are left with peace, perfect peace. Of course it presupposes the at-one-ment, a single mindedness, a commonness of outlook... a place of common understanding. And when one moves to it and when looks through life with a singular-similar lens it is a feeling that the perception that you have of fairness and justice is the same as the other person because once in that space, what is there to disagree about...The more I read of various philosophies associated with different cultures the more I sense a common goal, a journey which is being traveled toward a destination which is yearned for by most people. It gives me cause for great hope that we are all heading to the same place. If you look at the processes that are underway in society, and you draw them as a line towards an objective, whether it is RJ, immediately I think of sustainability, or spiritual healing. If you think of all of these parallel philosophies, they are not all perfectly parallel and they don’t use the same vocabulary, but it seems to be that one can draw a line projecting progress in a variety of areas whether it is green building or sustainability—and they are all headed to the same point and this point is the us...

... different parts of the psyche fight with each other. And ostensibly RJ deals with conflict between people over behaviour but I think we need to bear in mind that there is work going on internally, that may happen in a family or within an individual’s own pattern of values

This “common goal” is “a journey which is being traveled toward a destination which is yearned for by most people”. It is influenced by subjective factors such as “patterns of values” and interpersonal factors including the “conflict between people”. Ultimately, a “variety of areas” and personal factors “project” forward towards a “perfectly parallel goal” of “peace” (see TB – Dialogue Box 2).

TB presents the argument that “the worst crimes happen because of a total lack of caring for the well-being of another person” and, like “anger”, this “is an expression of that desire to be loved more”. In contrast, we have a “underlying commonness of kindness... an expression of caring which is, to a degree, love”. “Love” being what TB understands as humanity’s “common goal”. And it is in the “recognition of the things that
are outside of language, that are common to all of us, which is the arena in which justice and fairness can be expected to surface” (see TB - Dialogue Box 3).

**TB - Dialogue Box 3**

**Shannon:** When in conflict, how do we arrive at peace?

**TB:** I see that impetus for disagreement driven by a vision for how the world should be ...and I suppose the worst crimes happen because of a total lack of caring for the well-being of another person... I have so rated what I want beyond your comfort that this behavior is a manifestation of selfishness, un-lovingness. I think the destination is a desire not only to be loved more. Behind every expression of anger is a desire to be loved more. ... Anger is an expression of that desire to be loved more. And crime and our response to it is really a desire to be loved more...I just realized that there are thousands of languages in the world. The language of kindness is common to the entire planet. One might say cultures interpret different behaviours as objectionable or acceptable. But, combining underlying commonness of kindness, because kindness in a water-downed sense is a form of the expression of caring which is to a degree, love...I suppose our one hope is that will constitute our one common goal. ...In a certain sense it is a recognition of the things that are outside of language that are common to all of us which is the arena in which justice and fairness can be expected to surface.

**Shannon:** And we live in the arena, or field or space....rather than something circumscribed by words or doctrines?

**TB:** Yes, in some sense it is a feeling... to think of conflict as an opportunity...an opportunity to arrive at a closer understanding because we have been through the process...It is a journey...So the tensions and disagreement and the arguments that fill our consciousness may actually be the faster route to a common understanding and a just fair and happy solution. Which if the disagreement remain under the surface never to surface, then it would not be to anyone’s benefit... So often the very that alarms us the most....may lead you to a perspective that may cause you the greatest personal progress...we get caught up by the time frame...a much longer term window. ...fifth generation from now.... So the windows that we allow ourselves to guide us, in terms of the decisions we make, influence how we perceive conflict....

This “common” goal of “love” has the capacity to transform “disagreements”, “tensions” and “conflicts” into an “opportunity” to “personally progress” to the goal of “common understanding”. This is a shift in our “consciousness” that is forged as we journey to a
"just, fair and happy solution". This does take time and we need "a much longer term window" than usual in our society. This is a window that spans "generations" and helps us shift how we "perceive conflict" (see TB - Dialogue Box 3).

TB is describing the relationship between how we "perceive" others, the world, and our "actions". If we see humans as "reflections of divine mind's consciousness" we then understand ourselves as part of a "whole". It is our "true" and "innate self" that perceives the "real nature" of others and expresses this understanding through "kindness" and a caring for the "mutual well-being of everybody" (see TB - Dialogue Box 4).

TB - Dialogue Box 4

Shannon: This place where we can meet in caring---the place where I-Am becomes the us?

TB: These thoughts are huge....I read recently a quote... it all boils down to this: God is all. That divine mind, and divine mind's consciousness—if one accepts we reflect—that is a notion of God as parent, that is so total as to do away with the concept of them and us. But, for as much as we could see that we individually reflected divine mind’s consciousness, we could see ourselves as part of the whole, in dealing with other people, to see the perfection of their real nature, of the qualities which were their innate nature, there is a commonness to us all which I alluded to, this sort of planetary language of kindness, as a respect for the mutual well-being of everybody, we are drawn to that as soon as we become aware that we are on a planet in which we are totally interdependent...that we have no benefit that we can grab that isn’t at the expense of someone else and even ourselves...it is this interrelation of the individuals that comprise creation....[long silence]...those are giant leaps.... the words are inadequate to express the nature of the experience, and in a way it is not a surprise because we are equipped with the tools of vocabulary that describe ideas that are very real to us, and words are crafted to describe these real things....this feeling of the essence of things---the spiritual masters and seekers of the world who focus on the spirit--- the spiritual dimension becomes more real to them than a human dimension...in regards to conflict we spoke before about that internal conflict and in many respects that is the case, but for me the primary internal conflict is the war between a material sense and a spiritual sense...in essence...if one pursues the avenue of thinking that God is All then Almighty assumes a different priority...
The capacity to see the “true” nature of others and ourselves builds as we become “aware” of our “interconnectedness” and “interdependence”. The source of this growth is found in “internal conflicts”. This is a personal “war between a material sense and a spiritual sense” (see TB – Dialogue Box 4).

We are naturally “drawn to solutions” that transcend “vengeance, retribution and punishment” and “old systems that have failed”. We have “hope” and seek “bright lights” and “better and higher solutions” to our human problems that are “outward expressions of our consciousness” (see TB - Dialogue Box 5).

TB - Dialogue Box 5

Shannon: Conceptions of Right and Wrong...can you tell me how you see these?

TB: One of the reasons I am so attracted to RJ, I see it as an extension of those trends that have all been true in history....where we are drawn towards better and higher solutions...if you follow the whole notion of vengeance, retribution and punishment, then it is possible to see a silver thread weaving its way along, where, rather than going through a process of criminalization....what we are doing is decriminalizing people to bring out their better qualities. What we are doing is making progress because an old system has failed, and it has failed so desperately that no one can stomach it any more and the hope that is represented by this particular solution is like a bright light. And I see people attracted to it like moths...it is very important that hopes and dreams of activists in this field are not dashed...

That is an outward expression of one’s consciousness. We seem to be fairly well equipped, in an innate sense of what the right thing to do and wrong thing to do....when push comes to shove much of what we do and think is the same. I suppose that is why RJ is so powerful. That simple question “what were you thinking when you did it?” That question works so well, and serves as a point to listen...what it boils down to is that most of our life is thought and by sharing what we were thinking we provide ourselves with something unique.... In many ways what you are defining is the thought process and the value process that you have used to live....When the offender listens to that they are building within them the space from which they can empathize. So the victims can
understand that “that’s why he didn’t think about invading my house and the sense of invasion....because his ultimate concern was satisfying some other need. And it just helps to know what it was to impel someone to behave the way they did.... And I haven’t worked out in my mind why this should lead to a spiritual oneness, a sense of understanding or empathy a sense of it is all okay...because the unity is some place in thought....and harmony is only in thought.

The capacity to “share” and critically question what we are “thinking” when we take action helps us to “listen” to our inner selves. It also “creates the space” for “something unique”. Then we may “empathize” because “life is thought”. This understanding is an awareness of our “needs” and how we “satisfy them”. And somehow this describes a movement towards “a spiritual oneness, a sense of understanding or empathy”. This is a sense of “it is all okay” because “unity is some place in thought” and “harmony is only in thought” (see TB - Dialogue Box 5).

TB understands Restorative Justice to be the manifestation of a dynamic between “two forms of existence, the “material” and the “spiritual”. These are parts of each one of us. It is in understanding this, coupled with the “mass of generally held points of view that endorse rules and principles that express laws”, that we find a “unity of place”. This unity is the “expression of mind” and it enables us to “acknowledge the finest and highest thing that we all have in common”, regardless of the behaviours we have chosen. In this way, Restorative Justice is a “deeper dimension...what we see manifest, is something bigger and deeper”. “Restorative Justice provides an opportunity” for us to unite the spiritual and material in an “expression of heart” (see TB - Dialogue Box 6).

TB - Dialogue Box 6

Shannon: You used the word collective unconscious, do you see that as the creative mind?
TB: Not necessarily...I differentiate from...what we are discussing is two forms of existence...one is a material form of existence and one is a spiritual and it seems to me that one can conceive of a mass of generally held points of view that endorse rules and principles that express laws. They talk about it and create a mental space for it...in Jesus’ statements it is interesting how many times he employs us to “fear not”...in terms of this place of conflict, it is the unity of man that I think represents, that unity is a place where we acknowledge the finest and highest thing that we all have in common...that there is no life, truth nor intelligence in matter for everything is an expression of mind. So what one can suggest is that there is no life, truth or intelligence in matter itself but all is spiritual an expression of spirit...because it all boils down to this because God is all and God is spirit...So if someone has introduced someone as a criminal...it is the ability to see, “Here is a perfect child of God...a spiritual expression of a mind that is omnipotent, All knowing All powerful all present”...this perspective is hardly likely to fit into the perceptions of most people...

I think one of the reasons I am attracted to RJ is this deeper dimension, what we see manifest is something bigger and deeper and ...I believe as a result of this working we shall actually hold crime in check...RJ provides an opportunity ...it is compelled by the very highest motives and the very highest power. ...an expression of heart.

Again, TB centers his understanding of transformation on how we “perceive” and “think” about the world around us and ourselves. When we “let go” of our suffering from “occupancy in our mind” we are “forgiving”. We experience the “healing of harm” because the pain does not “fester” in our “present consciousness”. It is as if forgiveness makes possible a “chemical action” that “dilutes the hurt” and the “dissolving” substance is “love” (see TB - Dialogue Box 7).

TB - Dialogue Box 7
Shannon: I have one last question about forgiveness...

TB: Healing the harm, letting go, are all attributes to forgiveness but they are not forgetting or overlooking. Forgiveness is superior to overlooking...its impact is that once you forgive you tend to forget because it tends not to have occupancy in one’s thinking it is not festering...It is not a continual reminder or continually trying to find a presence in your consciousness, it is almost like a chemical action, it dissolves the hurt...I don’t know quite what it is about RJ but terribly cohesive negative thoughts get resolved and I tend to feel that it is dilution, the
dissolving...the medium to dissolve the harm is love...I am convinced that this happens but I don’t understand it

Shannon: Do you wonder about mercy?

TB: Focussing on the real man, the person’s real spiritual entity is to it is a shift in focus, where I might choose not to see a criminal...I am instead looking at their essential essence... the acknowledgement of the dimension that is higher....there is an account in the Bible of a woman taken into adultery and the priest and others crowding around to stone this woman. I think it is quite instructive: As though he heard them not, and wrote in the sand “Let those of you without sin be the first to throw the stone”....and so they withdrew....

So when you are talking of conflict it is the acknowledgment that everyone there had a conflict within and conscious dictated that they not throw a stone because it was within them...what impresses me is that simple phrase: As though he heard them not...so mercy as if you don’t have to hear that evidence... suggestion that this person is somehow defective because in essence what we are dealing with is whole and complete person...and when our self-esteem, when you label someone--like criminal—what this movement is doing is pointing out that the essence of people, their background, behaviour forces, values and events in there lives seem to shape how they behave now...but really what it is, is that combination of thoughts that comprise their experience shaped how they were behaving, and justice ---or at least this process, is an attempt to wipe the slate clean and really see what is inside that slate and bring out the Christ-like qualities which are the innate qualities.

Restorative Justice supports us to see the “real” and “innate” qualities that are held “within”. There is a confidence in this “essential essence” in all of us such that “we do not need evidence” to believe the spiritual is a part of all. It is the choice to shift our focus to that innate essence that is merciful and restorative (see TB – Dialogue Box 7).

Tipping the Balance: Individual Depiction

Transformation reflects a natural growth principle in humanity that draws us toward hope and the bright lights of better, higher solutions. This journey is yearned for as we have a common, innate goal of peace.
Like a pendulum swinging, our awareness shifts between our real – false selves, our spiritual – material forms, until something tips the balance towards unity and an awareness of our interconnection. We notice internal conflicts within our psyche as we pause to think about and become answerable for our choices, take responsibly for our actions and invite others to do the same. Paradoxically, even the worst crimes may provide opportunities to experience the essence of things. We are challenged to awaken to an acceptance of the spiritual essence of those who have harmed, even as others do not recognize the same essence in us.

To face our aggressor’s anger, and sustain a caring for the mutual wellbeing of all, is made easier if we perceive the world with larger windows of time spanning generations. When we share dialogue in this way we create space to listen deeply to our spiritual oneness and to empathize. This is an outward expression of our consciousness of divinity. This knowledge of the divine transforms conflict, disagreement, aggressiveness and tensions towards a meeting of minds. This is a path to justice and the arena to manifest fairness and peace. This transformation is an experience outside of language yet it dwells in the common understanding of kindness. It is a reflection of divine mind’s consciousness in the present moment and an at-one-ment with all. Restorative Justice is an opportunity to allow love to dissolve hurt and heal the harm through an experience that is beyond words.

Tipping the Balance: Critical Reflection

Throughout my interview with TB, his view that individual experiences are intrinsically interrelated to the grander web of life, including interpersonal, transpersonal, environmental and social - political factors, was ever present. This is congruent with
TB's commitment to ecological activism and he describes Restorative Justice as a natural fit with the values and principles that guide his life. I find it interesting to note that restorative processes emerge from aboriginal and traditional teachings the world over. Often traditional cosmological perspectives will reflect the same conception of interdependency. Given these observations it does seem that a common innate goal could underpin a natural growth principle. Thus, if we understand life as being interdependent, then survival would be impacted by how we perceive others and the world. These observations also reflect the principles of Transformational Justice and the call for social programs to work together in civil society, promoting the well-being of all.
Tipping the Balance Mind Map

Real Self  
spiritual

Think About Choices  
Responsibility for actions  
Perspective of time in generations

False Self  
material

LOVE DISSOLVES  
HURT

CREATE SPACE FOR EMPATHY

AT-ONE-MENT

UNITY & PEACE

fairness, justice, kindness
Isolation to Community

My interview with IC (Isolation to Community) focussed on the sense of “caring” as central to transformation and Restorative Justice. IC’s responses were shaped by his experience as an inmate serving a federal sentence and his commitment to promoting restorative process both within secure institutions and throughout his broader community. He describes how something new is formed through restorative processes and this is reflected in “growing” and “building” communities. I chose the metaphor “from isolation to community” to represent this participant because this phrase captures a central theme in IC’s commentary (see IC -Dialogue Box 1).

IC - Dialogue Box 1

**Shannon:** You mentioned that RJ seemed like a good idea. Do you remember why?

**IC:** Well, I guess *initially*...the fact that it is less punitive approach to crime and that caught my interest at first...but what really *drew me in* was the community *building* aspect of RJ and the community *repair*...and just the community *itself* that was *growing* around this group .....the *inside members* and the people from the Victoria that came into the institution that *came in* once a week to *meet with us*—that became a community too.

**Shannon:** What is community to you?

**IC:** I guess the most important thing for me is... the thing that struck for me the most was *people caring for each other*...caring about what happened, and the fact that community members were willing to come into the prison and sit with us, listen to our stories and share their stories with us... I wasn’t really used to that the community involvement in prisons....

**Shannon:** So volunteers from the outside community joining the inside community and caring for each other?
IC: Yeah, and also, it became evident to me that there were people in the group...who had been victims of crime themselves...and on occasion they would share that with us, and to hear first hand people who had been victimized, that was another new thing for me, because prison actually isolates us from the harm we do as criminals...an aspect of community ---involvement---and doing something for the whole group rather than selfish endeavors, and then I also started going on escorted passes out into the wider community, and speaking to high school kids-or young adults—about violent crime, substance abuse and RJ

From Isolation to Community: 1st and 2nd Level Coding and Memoing

Restorative processes “repair” and “build” community. This is achieved as people come together and “hear first hand” each other’s “stories”. This “involvement”, “listening” and “exchanging of stories” moves individuals from “isolation” to “community” through the medium of “caring”. IC experienced this as the “outside” community meeting with members of the “inside” prison community. This process “drew people into” a “new sense” of belonging (see IC - Dialogue Box 1).

“Victims” chose to “come into a prison” and “offer help” rather than wishing harm would come to prisoners. In IC’s view, this act of “caring” demonstrates the existence of “hope” and “forgiveness”. This is emotionally and intellectually new and a “striking” experience for members of the inside-prison community. This acts as a catalyst that opens-up “new” and less “distorted” “perceptions” of the world for inmates (see IC - Dialogue Box 2).

IC - Dialogue Box 2

Shannon: Do you remember what you first thought about when you first heard those stories of victims?
IC: I guess the most striking part was that these people were forgiving enough, they would still come into a prison and try and help people, help prisoners, after they had been victimized at one point in their life, that they were still willing, they had not given up hope for us; they didn’t want to lock us up and throw away the key, rather they wanted to help us. My picture of the world, my experiences of the world while I am in jail, comes through the media, and as you know I am a student of the media. It is always a distorted picture; so when you watch TV or read the newspaper and everything is about violence, crime and harsher sentences and everything is about people crying out for longer prison terms and retribution, I get a distorted view of what it is really like out there. It is not everybody that wants longer prison sentences, it is not everybody that wants retribution and crime isn’t as wide spread as the media would like you to think...

When we become open to new perspectives, we begin to have a choice in how we “perceive” our world. “We only see what we want to see” until we bring into our consciousness the “realization” that our choices impact others. This changes our “perceptions” and can be “real scary”. (see IC - Dialogue Box 3).

IC - Dialogue Box 3

Shannon: Did your perceptions of right and wrong also shift?

IC: That is a difficult subject for me to approach because for the longest time I didn’t think about my offence as bad. I didn’t need or want to know it...its about perception, you only see what we want to see...It’s interesting stuff...it is like the chicken and the egg thing...what came first the perception or the realization?......I think it is the realization allows me to see the harm....The harm was happening but I wasn’t seeing it because I didn’t want to realize it was happening.

It is also possible that “fears” will leave victims on the outside of community through marginalization and chastisement, not unlike the “isolation” that offenders experience. When offenders are isolated from victims, they are also isolated from the impact of their crimes” (see IC - Dialogue Box 4).

IC - Dialogue Box 4

Shannon: What was it like to share your story with the outside community?
IC: It was real scary, at the same time it was real challenging, and it was real worthwhile, I really enjoyed that...I actually went to one RJ workshop, that was sponsored by victim services. That was very, really interesting and real scary...being the only offender there, the only prisoner there, I kind of thought I would be a scapegoat or whipping boy for everybody's anger...and that didn't happen at all. What I did notice and what I did talk to the people about was there fear, because RJ is an emerging idea, that they were worried that the criminal justice system would be worried that the criminal justice system would incorporate RJ and they would leave the victims on the outside...that was their big concern...because they didn't know much about it...Once again victims would be on the outside...So I suggested to them that RJ is a grassroots movement, a community based movement and the people need to grab a hold of it and control it...Ironically, sometimes the victims have the same experiences as offenders....They are chastised by society and marginalized by society...Sometimes people don't want to have anything to do with them because they have been victimized...and that for me this is the restorative part of RJ it restores the victim and offender back into the community

Shannon: Instead of isolating...creating community...is that where RJ and transformation meet?

IC: When I first heard that word transformative justice I thought it was nitpicking kinda thing...and I ignored it at first...but I started looking into it and it does make a lot of sense....Use bad occurrences to transform the community into a better place...rather than restoring...if there are problems and imbalances in a community you don't want to restore it back to that...you want to try and transform it into a better dynamic.

...A lot of the RJ initiatives are transformative in nature....If a young offender puts graffiti up on a store building and the kid ends up washing it off, he gets to know that store owner and he gets to realize it's some hard working person who can't afford to repaint his building and in working together, the young fellow will get a better sense of community and how his vandalism is affecting that community,

Shannon: Connections between human beings...

IC: It's about relationships
Communities and restorative process are "about relationships" and the "transformation to a better dynamic" addresses "imbalances" that previously existed (see IC Dialogue Box 4).

Transformation is a "learning" process in which we "start over" and experience a "turn about" in how we perceive and participate in communion with others. We have opportunities to participate in "subversive"- "phony" communities or "real"-"caring" communities. For IC it is the difference between perceiving another as a "potential friend" rather than as a "potential customer". In both scenarios we have "needs met". However, the difference is whether we also "contribute" something in return (see IC - Dialogue Box 5).

**IC - Dialogue Box 5**

**Shannon**: Do you see that things have changed in the way you interact, perceive others or community?

**IC**: I have become much more accepting of people...I used to be real judgmental. I had a lot of biases and prejudices and I don’t know if it was completely through RJ or just getting older, a lot of those have fallen by the wayside...but I think it is that caring...if people care about me then I learn to care about myself and I start to care about other people....It is almost like a learning response. For the longest time I was a loner.....most of criminal activity involved drug dealings and I was part of the drug culture...and it was a subversive community...it was an intentional community and in a lot of senses a phony community...it was drugs that held us together...and when the drug ran out the community fell apart....When I went to jail...there were no community [drug community]members there to help me.....that was the idea of community that I had growing up...It wasn’t real...and now for me it is like starting over and learning what a real community is...and learning what real caring people are and learning how to care for people and care about people...In the past when I was a drug dealer I saw everyone as a potential customer...now I see everybody as a potential friend...and there is a big difference there...it’s a total turn around...

**Shannon**: From getting your own needs met to...
IC: Well, actually in a way having friends is meeting a need to...but I don’t think it is a selfish need...In a way I’m still meeting that need to belong but I think it is a good thing, and for me to become involved in a community it means not only getting benefits from that community but contributing to it...and I guess that had come about when I had hit my bottom when I was in jail...and yet there were still people, complete strangers, that were willing to come into that jail and spend some time with me and share their humanity with me...and it could have happened in the name of religion or it could have happened in the name of sports....it could have happened in the name of AA but it happened under the auspices of RJ and I don’t know if that is a coincidence or if that is what RJ is........

The key to this experience of transformation in IC’s view, is the experience of “caring”.

In receiving caring IC learnt how to care for “self” and “others”. He experienced a change in how he perceived others and he was much “more accepting” and less “judgmental”, “biased” and “prejudiced”. He experienced the “sharing of humanity” with “complete strangers” who chose to be present with him when he was at “rock bottom”. IC equates this quality of the Restorative Justice community to experiences one may have in a faith community or an organization like Alcoholics Anonymous.

Isolation to Community: Individual Depiction

Transformation within the arena of Restorative Justice emerges through personal experience and interpersonal relationships in the context of community. An experience of being at rock bottom, marginalized, chastised or isolated may be the catalyst which brings about change and eventually brings balance to one’s life. This can be a scary process and we are called to confront fears manifest in biases and prejudices through the listening and exchange of stories. This opens the possibility for new interpretations, new perceptions and a realization of what is real in others, our world and us. If we are able to
receive caring within these relationships then we will learn to care for others and
ourselves in return. In this manner our basic human needs are met and we contribute to
our community. Transformation is the experience of shared of humanity and caring in
community.

*Isolation to Community: Critical Reflection*

IC offered a unique perspective as he has spent several years within secure
facilities and, at the time of our interview, he was struggling with a recent integration into
mainstream community. The world has changed in un-measurable ways since his
conviction. In addition, he had experienced a transformation in how he perceived his life
while serving his sentence. I could hear a distinct shift in tone when he conveyed his
insights regarding victims and their isolation in society and how this parallels manner
offenders are isolated from the harm they caused.

IC explained that everything was new in his world. He is in a continuing cycle of
learning how to trust relationships and community in the face of fears of the unknown.
The caring he experienced form the Restorative Justice community continues to impact
his perceptions outside of prison and reflects an on-going process of growth rather than a
finite process of change. He conveyed hope that he may help build up Restorative Justice
programs that would serve both victims and offenders and prevent debilitating isolation
that perpetuates cycles of violation. This seems to highlight the basic human need we all
have to be heard and to feel a sense of belonging.
From Isolation to Community Mind Map

- Emotional Charge
- Responsibility
- Accountability
- Person in Context of Community
- Punitive economically driven
- Rock Bottom Isolated
- Personal Healing in Sense of Belonging
- Belonging
  - Safe
  - Solid
  - Restoring

- Restoring
- Safe
- Solid
- Belonging
Change of Heart

Throughout the interview CH (Change of Heart) shared insights gained from his involvement with Restorative Justice within a federal facility as an inmate. Currently, he now supports Restorative Justice in mainstream community as a parolee. His responses were also shaped by his own experiences of victimization and childhood abuse. During our dialogue he described the transformation process as a "change of heart". This compelled me to use this phrase to stand for this participant’s name (see CH - Dialogue Box 1).

**CH - Dialogue Box 1**

**Shannon:** How did you know that you had changed and were ready to get out of prison?

**CH:** In my heart. It was hard for me to walk around. Because I wasn’t like these guys, a large portion of the population were not doing anything with their lives and a soon as they are back out they are going back in to do time...I'm not those guys...there were a very small portion of the guys that I could relate to...I am changing...so I struggled against that ....I wasn’t that guy anymore and I worked really hard to change myself and that I felt that I made a lot of good change in my life. I wanted to move on...I found things to work through and make a better life. ..and do little things that helped others...and one of those things was to start something called adult survivors of sexual abuse....

And that was a lot of challenges....I went around to each house...a lot of people made fun of me and joked about me and gave me a hard time....If I reached one guy in each house so be it...I just didn’t care any more what people thought of me in jail...I’m just not that guy anymore...and if you judge because I am survivor and poke fun at me--look at you. So I knew I was in a better place

And I reached a lot of guys, a lot of guys came out. Some didn’t....Some days I ‘d sit there and have a meeting with just one guy, some times I would have a meeting and no one would show....but I made the effort, I had to come just in case someone did show

**Shannon:** You created the space so it could happen?
**CH:** I did what I could...worked with what I had.

**Shannon:** With a lot of forces working against you.....that change you knew in yourself....could you tell more about that?

**CH:** it is just something that you feel in your heart ...it isn't easy to explain...it is a combination of everything...You just feel in your life that things are just going in such a positive way that you are ready....not one thing but a lot of things combined.... All I knew is that they would see into my heart, I would speak from my heart and they would see it, and when I was ready I would be able to do that .....I am ready right now...because I don't fit in here right now...I had changed, and jail is still jail and that wasn't me anymore.... Now that I am out I am doing really well and trying to find that balance in my life....

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**Change of Heart: 1st 2nd Level Coding and Memoing**

CH described how he actually felt the change in his "heart" and also observed that he was different compared to other "guys [inmates]". He "wasn't one of those guys anymore". He also "knew that others would see it in" his heart. He would be able to "speak from his heart" when a "combination of many things" was "going in such a positive way" that the change would be evident. He "struggled against" these changes at first and then began to "work really hard" "to make good changes" in his life. He managed this "working through" by doing "little things for others". This included starting a peer-counselling group run by inmates for inmates called "adult survivors of sexual abuse" (see CH – Dialogue Box 1).

The "challenges" continued as he witnessed himself changing in contrast to other inmates who "gave him a hard time". "Jail was still jail" and CH didn't fit in anymore because he had "changed". CH continued to "work" and believe that if he "reached one guy" all of the "jokes" were was worth it. He knew he "was in a better place" because he
“didn’t care what people in jail” thought about him. CH “worked with what he had” and “did what he could”. It was this “effort” and commitment that was meaningful as it “didn’t matter” to him if “one” person or “no one” came to the groups. He created the space for those who wanted to participate and to try and “find balance” in life (see CH – Dialogue Box 1).

CH discusses how the change process is difficult and how the “community” one associates with has an impact on whether or not positive change will occur. There are a “few different communities” and they are “easy to slip into”. It is choice that makes all the difference (see CH – Dialogue Box 2).

**CH - Dialogue Box 2**

Shannon: Did going to RJ meetings mean going into community?

CH: Well, it is easy to slip into community, I could have slipped into the drug community, or the merchant community. There are few different communities there, intimidators. I just got tired of that life...The judge and a few other people said to me that if you ever come back to the , that if you come to court for something similar to this then we are going to just lock you up and never let you out....so they basically said...they labeled me a dangerous offender which basically means that I had a life sentence...So I had a choice in my life....I could make something of my life or I could just be that guy who was a drug dealer, drug addict, criminal inmate. So I started searching for answers and looking for things that would bring change into my life and I found it in things like RJ and Alternatives to Violence Program and Peer Counselling....

A lot of guys that come to RJ have big sentences. The reasons why, is that we realize that we have made horrible mistakes, and for whatever reason we decide to make that mistake, look what we got in return, we hit rock bottom. You realize that I did this, I don’t want that in my life, I don’t want that any more, I want to change my life. A lot of guys come to jail for 2-3 years and they are out in a year then RJ is a joke to them...but if you are doing more than 10 years that is a different reality...I just lost a part of my life because I was stupid enough to do something like...Quite a few guys are serving life sentences....They don’t have to have to be there [at WHC RJ] ’cause a lot of these guys hope that they get out but they know they probably never will, especially the multiple murderers, they just come because they know, the guilt of what they have done, and they want to
make some kind of amends to themselves or to other people... You know the motivation can be anything...

CH chose to participate with groups like "RJ, Alternatives to Violence Program, and peer counselling". In these contexts people helped themselves while supporting others. The impetus for choosing these new "communities" was the feeling that he was "tired of that life" he experienced in destructive communities. Also, he was forced to make a "choice". He could either "make something of your life" or spend life in prison and just "be that guy who was the drug dealer, drug addict, criminal inmate". Being confronted with this choice led CH to "start searching for an answer" and find "things that would bring change into" his life. To actualize this change, CH had to reach out to others and community (see CH- Dialogue Box 2).

When you are an inmate, the "motivation" to participate in a community like Restorative Justice "can be anything". You might "realize" that you have "hit rock bottom" because of your choices or that you "lost part of" your "life". It is also possible that the "guilt" felt for the harm you have caused others is too much and you just have to "make some kind of amends" to others or to yourself. It is when an inmate has a "big sentence" and realizes the "horrible mistakes" that one will risk change and join a group like Restorative Justice (see Dialogue Box 3).

**CH - Dialogue Box 3**

**Shannon**: Many different programs and processes ...when did you start to get involved with the WH coalition?

**CH**: From the start, 3 1/2 years while I was inside. I just started checking it out. There were a few reasons why I went. What sticks out in my mind is that it could not be scrutinized by the CSC [Corrections Services Canada]. I went on my own, no one told me I had to go, it was strictly something I wanted to do for myself. It
made me face a lot of fears in my life. I had a hard time talking to people in general, mainly because of trust issues. The people that came to RJ were very positive quality people, people that I had a lack of in my life, the people I knew were a lot of shady character types. I needed to start making changes in my life.....Going to RJ gave me that measuring stick....where I could look at healthy people doing good things with life....so that changed the quality of my life and made me realize there is so much out there that I have been missing....there is all these people leading quality lives. Why can’t I do that?

People trusted me, people trusted me and came to me and asked me to facilitate some stuff .... I realized that all of these everyday people that had positive lives and were not in trouble with the law they had a lot of the same struggles through life that I had...So I realized it wasn’t just me that went through all of this stuff, it was quite a few people, it was just that they handled it better....People trusted me to do very important work ....

For CH, the change process began on his own with the motivation to “do something” for himself. Eventually, he had to “face his fears” which included “trusting others”. He made a choice to “change” his life and he also “realized” his community would not help him as it was filled with “shady characters”. To change as an individual he had to change his “interpersonal relationships” and his community. He “checked out” Restorative Justice and found “a lot of quality people”.

It was this contrast between the Restorative Justice community and his former community which gave him a “measuring stick” and helped him see his growth. He witnessed a “change” in the “quality of” his “life” and he realized what “he had been missing”. He began to believe that he also could “experience the quality” of life he saw others in the Restorative Justice experiencing (see CH – Dialogue Box 3).

He witnessed his own “change” in the mirror of his relationships with others who began to “trust” him with “really important stuff”. He also saw that “everyday people” who had “positive lives” went through many of the same challenges as himself. As others
began to show "trust in him" he began to trust himself and believe that he too could learn
to live a more positive life (see CH – Dialogue Box 3).

CH searched for "something" he could "believe in". In Restorative Justice he
found real people who were different from the "phony" inmates he met in other
communities. By participating in Restorative Justice, CH was given an opportunity “to
get perspective” on his life and problems. This was important for CH, because when
something is "weighing heavily" on your mind, it can “eat you alive like a mini insanity”
(see CH - Dialogue Box 4).

CH - Dialogue Box 4

Shannon: When you became aware that something needed to change in your
life—can you tell me about that?

CH: I just wanted to find something that I could do that I believed in, RJ and
AVP were not the only groups that I checked into. I went to NA and AA and it
wasn’t really my bag....inside a lot of those guys were phonies ....RJ was
something that I could believe in, it gave me an opportunity to ...because a lot
times you think of things in your life, but you can’t really get perspective on it
until you share it, and when you speak of it, you are actually getting a better
perspective on it, when you are just thinking of it in your mind it is just so
narrow...and when you throw it out there and people start talking about it then it
is like, Wow! I didn’t know about that...

If it is something that is weighing heavy on you then a lot of times you don’t share
stuff like that. It will eat you alive like a mini insanity, so you share that stuff and
once it is out of you it is like—Whew! It is like this whole load is lifted off of you
and you realize Wow it wasn’t as bad as I thought. It was because a lot of people
procrastinate, sticky thinking, you can turn it into this huge mountain and then you
realize how silly you have been and then you realize that this is really helping
you...and that was what RJ was for me. It gave me confidence.

By sharing his experiences and “speaking it” he was able to gain “perspective”. “New
realizations” resulted which helped diffuse the power of his concerns, which otherwise
become “huge” like “mountains”. CH experienced “trust” and “confidence” while living in a “positive” way.

*Change of Heart: Individual Depiction*

Transformation is a process that is initiated at a crossroads, at which we must choose between a destructive and a positive way of life. It is realizing that our life situation is at a critical juncture, such as a rock bottom state, that forces us to choose. If we choose to change we must face our fears, horrible mistakes, guilt and other challenges to our equilibrium. This is a very difficult process. The motivation to enter this process may come from a desire to make amends for others and for our selves. We may be motivated because our burdens can eat us alive like a “mini insanity” if we don’t relive them. We must learn to trust others because it is in speaking our truth that we can realize other ways of living. If others, in positive communities, begin to trust us we may begin to trust ourselves in return. We may believe in our capacity to live more positive lives as we feel more confident. Change emerges as a result of many factors that are personal, interpersonal and influenced by our community contexts. The path of transformation is a change of heart. It is felt in the heart and it is hard to explain it in words.

*Change of Heart: Critical Reflection*

The narrative that CH shared with me presented a unique window into the path of transformation for someone whom has served several years as an inmate and now is challenged by life as a parolee in the mainstream community. It seems clear from CH’s
story that it is when someone truly feels they have hit rock bottom that they may consider completely changing their life and participating in a community like Restorative Justice. This leads me to reflect on the people I met while volunteering in a secure facility. I often wondered why some of them joined—as I am sure some wondered by why I joined. I knew their motives would range greatly and I also knew that participation in this group would not benefit many of the inmates in terms of parole—most simply they would never be eligible. Also, I believed that there might be some social cost for being associated with a “soft” group in an adversarial environment. The fact that few choices exist for inmates “to make a mends”, or contribute positively to society, is poignant. Across contexts it seems that the thread that links Restorative Justice programs is the raw sharing of humanity in real relationships that provide space for anguish, caring and unconditional acceptance. This reaffirms for me the relevancy of the existential need for belonging and the power of community to transform a cycle of violence.
Change of Heart Mind Map

- Change of Heart
  - Personal
  - Interpersonal
  - Community
  - Contexts
    - evolve

- Live a Positive Live
  - Difficult Process
  - Desire to Make amends
  - Guilt
    - Face Horrible Mistakes

- Cross-Roads:
  - Mini-insanity
  - Forces a choice
    - Rock Bottom

- Live Destructively
  - Confidence
  - Trust
    - Speak Truth

- Choice to Change
  - Face Fears
Calling upon her experiences supporting victims as well as offenders in the arena of Restorative Justice, TDE (Through Different Eyes) shared insights into the process of transformation that she both witnessed and experienced personally. This change process centers on the capacity to "shift'' one’s perception of harm and see the world "through different eyes'' and "in time'' "experience life fully''. Accordingly, the phrase "through different eyes'' used as a pseudonym, seemed to honour the voice of this participant (see TDE - Dialogue Box 1):

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**TDE - Dialogue Box 1**

**Shannon:** Please, tell me about your involvement in Restorative Justice.

**TDE:** I started off my work seeing quite a lot of victims—or survivors...I always came away from those sessions feeling kinda contaminated really heavy with the pain they were going through and added to that was kinda a helpless feeling, and yet I realized if people stayed in that place of real anger and vengeance it didn't help them heal—the longer they stayed there the longer to heal---So I started to move away from encouraging the anger to just stay there —I would help it to shift and then over a period of time saw that those that seemed to really be healed were those who could let go—without forgiving the person, the grieving individual was still in relationship with them. They were not able to get on with their own life. A lot of their energy was tied up with that so I started to call that expensive emotions—the vengeance, the desire for revenge—and I started to realize I had some experiences myself around vengeance through some dreams and I had to look at my feelings and the idea of getting back on someone if they didn't do something right... hoping they would suffer, and I realized how expensive that was for me and it really didn't let me let go of the pain carry a grudge and it did n't free me to experience life as fully.

*I did some shifting in myself in what I call or see now as RJ or what I identify now as RJ model...Just after that happened I had to put it into practice because a young girl was murdered. I was asked by different agencies to work with the kids that knew her, with families, with the community and a lot of those people were coming from a very vengeful place. 'Just find her perpetrators and punish them and life will be okay then’ and I really could see through different eyes and a lot
of my work with the different groups was to help them express their concerns but also focus on what they needed for their own healing ...keeping the negativity flowing and not moving into the labels—I saw that starting to shift people more quickly towards healing and so as we moved more quickly and I didn’t identify it as RJ—and I didn’t say this was a better way to be—I was just modeling it and listening to people in their pain

I found that the person who had been hurt was able to enjoy their life more, more satisfaction in life, and a richness because they were not focussed on the restriction in their life as much. At the same time...I had started doing some volunteering [at a Federal Prison]—and I had done a workshop and had a really good connection and that was about a year before the RJ transformation in myself and so I knew, and I always knew the wounded-ness that a lot of the perpetrators have prior to moving into hurting others, so that was there as well....Then I started seeing all of my clients through different eyes and much to help them meet their needs.....[long pause]

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**Through Different Eyes: 1st 2nd Level Coding and Memoing**

She explained that to experience “healing” we must first “realize” that “holding” on to “anger” and “vengeance” keeps the person who harmed us in “relationship” with us as we carry a “grudge”. This blocks healing as a tremendous amount of “energy” is needed to sustain these “expensive emotions”. It follows that if we “let go” of “anger and vengeance” we may then begin to “forgive” and release those who have harmed us. This process of healing must start with an understanding of “what we need for healing”. Then we may begin to see others and the world “through different eyes”. Likewise, by modeling this “stance” we may help others to allow “negativity to flow”. It follows that we may help others experience “healing” “quicker” by being with them in their “pain”. When we are not as “restricted” by own “pain”, then we experience healing as “satisfaction” and “richness” and we “enjoy life more” (see TDE - Dialogue Box 1).
Taking "responsibility" for our actions is healing and it, in turn, promotes healing. If we have offended someone, the challenge is to take "responsibility" for our "behaviours" and "attitudes" as we realize our power of "choice". For "victim-survivors" it is important to "control what we can" and choose to "take responsibility" for our own "healing" (see TDE - Dialogue Box 2).

**TDE - Dialogue Box 2**

**Shannon:** Could you tell me about your conceptions of right and wrong and good and bad?

**TDE:** Not as much that ....I have always been concerned with people taking their responsibility for their own actions and realizing that we always have a choice and that kinda existential model where not choosing is making a choice and I have always had a concern that the way the justice system works now doesn't encourage responsibility...Locking someone away for a period of time the person may or may not be remorseful, they may or may not change their behaviours and attitudes...I was always concerned that some more responsibility be taken and also by the victim-survivors that we are responsible for our healing.... taking responsibility for your healing for what you can do with that is important

**Shannon:** Taking responsibility for healing is an act that mobilizes the healing?

**TDE:** Absolutely! One of the real concerns -in other words you see the community as the world or a small group of people...I also see that whole tendency to look for a scapegoat. Someone or some culture or something to blame...because if we blame, then we don't have to take any responsibility for the fact that we could commit an act like that....

**Shannon:** When someone acknowledges the capacity to be an offender?

**TDE:** That often does happen when someone does need to work through being safer within ourselves---I've done some things and been able to stop myself before it got really violent—or I don't know what I would have done in a situation like that—realizing that there is some self awareness that we are actually safer within ourselves
Importantly, we must first be “safe” in ourselves to enter this healing process and take “responsibility” for our “choices” (see TDE – Dialogue Box 2).

In terms of the “healing” dynamic between a victim-survivor and the perpetrator of the harm, a “paradoxical” experience of being “not so attached” to the pain allows a deeper “connection” to emerge. This becomes evident when victim-survivor is less focused on “unhealthy attachment” with the offender and identifies with the “human being” rather than the label. The “victim-survivor” may still be angry but this is not an “expensive emotion” like “vengeance” and “resentment”. Instead, anger becomes the freeing of “negativity”. “Energy is freed up” through the formation of “healthy attachments” to the human being that committed the offence (see Dialogue Box 3).

TDE -Dialogue Box 3

Shannon: For yourself or others you have worked with...could you tell me more about the shift in perception?

TDE: I think what happens people feel more of a distance between the other—they are not so attached, their focus on the other is so much—and at the same time—it fits in with the paradox—they feel more connected...they feel more like this is another human being like me...you know a sense of identity...a person might continue to be really angry at the person who was hurtful and yet doesn't have that stuck feeling of resentment and vengeance...so a lot of energy is freed up for them to use in other ways—and the attachment isn't as strong—the unhealthy attachment isn't as strong and there is a connection that is more healthy.

The unhealthy attachment is to scapegoating the other ...you hurt me therefore you are evil insensitive....That is extreme....and what the survivor is in effect saying is “I could never be like you” “I would never do something like that”---so because you are not human you deserve to suffer or die” whatever and forever—for somebody like that no sentence is long enough—even death—it is never enough—the violence is never enough....

Interviewer: Have you worked people never able to move past that place?
Interviewee: Either for themselves or others—I don't think we can forgive someone else if we are not forgiving ourselves—because if we think we are so inhuman we are so bad then how could our forgiveness have any impact on the other...If we think we deserve to suffer then why would we say that somebody else doesn’t...It is difficult to really forgive another person if we are still feeling that unhealthy guilt ourselves....‘I am blaming the other because I am really blaming myself and I am trying to take the focus off’—you are doing violence to yourself and you are trying to stop doing violence to yourself by doing violence to someone else. It doesn’t work, it doesn’t help the guilt—it makes it all worse...you just got to stop that cycle of violence...

“Unhealthy attachments” manifest in “scapegoating” behaviours and seeing others as “evil” and “insensitive”. In this way the “humanness” of the other person is not recognized. For the “survivor-victim” that holds “unhealthy attachments” “no sentence is long enough” for the person that caused them harm. We can “stop the cycle of violence” by first forgiving ourselves and “stopping” the “unhealthy guilt”. To “forgive” is to see ourself as “human” rather than as a “bad” person. Then we may begin to see others through these different eyes (see TDE – Dialogue Box 3).

Through Different Eyes: Individual Depiction

The process of transformation begins with taking responsibility for our choices, which in turn helps us see ourselves, others and the world through different eyes. We must recognize our own humanness and relinquish unhealthy guilt by forgiving our self. The victim-survivor must take responsibility for his or her own healing. The victim-survivor may still be angry which actually helps free up negativity. This is different from holding on to expensive emotions like vengeance and resentment. These expensive emotions propel the cycle of violence and manifest in scapegoating as well as labels like ‘evil’ and ‘insensitive’. Likewise the offender must take responsibility for his or her
actions, behaviours and choices. The negativity that is freed through these processes affirms our interconnected humanity, affording us more energy, satisfaction and richness in life.

Through Different Eyes: Critical Reflection

As I reflect on my interview with TDE, I find it interesting to note that the same essential process of healing is described for victims-survivors and those that have been the perpetrators of hurt. This mirrors what IC and CH described as the isolating and marginalizing experiences shared by both victims and offenders. For both victims-survivors and offenders, the act of taking responsibility for what is humanly possible, seems to be an essential step to healing. Thus, TDE seems to be emphasizing the importance of healing the hurt that is a part of everyday living for all of us. For persons coping with the shock of trauma this is a gradual process, as it is likely that such experiences leave one with few personal resources for self-reflection. In this way I would also emphasize TDE’s assertion about being with someone in their pain—not judging their reactions. At the same time we may gently model restorative ways of being that are not focussed on ‘unhealthy’ attachments or expensive emotions. This sense of presence is also a reflection of KMM’s expression of the healing quality of unconditional presence.
Through Different Eyes Mind Map

SEE THROUGH DIFFERENT EYES

Human Connection
Interconnectedness

See Self & World Differently

Recognize Own Humaness

Forgive Self

Negativity is Freed

Greater Energy

Taking Responsibility for choices, actions & healing

Let go: Vengeance ScapeGoating

Letting go of expensive emotions

Relinquish Unhealthy Guilt

Forgive Self

Negativity is Freed

Greater Energy
Calm Passion

My interview with CP (Calm Passion) was enriched by her lifelong commitment to restorative processes. Her career as a prison chaplain and her support of vulnerable members of our community have shaped her understanding of transformation and healing. CP describes an essential experience of relationship that holds qualities of "mutuality" and "equality". "New beginnings" are made possible through an engagement imbued with "respect", "appreciation", "empathy" and "love". She encapsulates this way of being with the phrase "calm - passion". Thus, I chose the pseudonym Calm Passion for this participant (see CP - Dialogue Box 1).

<table>
<thead>
<tr>
<th>CP - Dialogue Box 1</th>
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<tbody>
<tr>
<td><strong>Shannon:</strong> In reference to restorative processes how would you describe the process of change?</td>
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<tr>
<td><strong>Calm Passion:</strong> Whatever it is it is a gradual convergence process. In our society we are punitive. That is how we make money that is how the economy goes because if you don't think you are not good enough you will not buy things that you didn't want anyway....That is infiltrated into everyone of our consciousness...it is something that I want with all of my heart to really meet mutually... with com-passion.</td>
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<tr>
<td><strong>Shannon:</strong> Did I hear 'calm-passion' as you said compassion?</td>
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<tr>
<td><strong>Calm Passion:</strong> To be passionate about whatever the need is with someone else and I guess it is calm-passion and co-passion and respect—the etymology of that word is to look again—and to look again in the present moment. And when I see another in the present moment I don't see the baggage of their present story ....healing can only take place in the present... I want to add the quote &quot;love your neighbor as yourself&quot; ... and we cannot love our neighbor until we can love ourselves ...Let's say I have been hurt by someone and I need to attend to that hurt first---and I need to get my needs met...and I can do it with that person or I can work with another person----so that once my need is tended to then I can hear what is going on for you so I can be calm and compassionate with you.</td>
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Compassion gives the focus of com-passion, being passionate with. Mercy, I think is the same root word as Merci in French—and we can be merciful when we are grateful. When I know that my life, when I know whatever that has happened in my life is a total gift... I can be Merci-full. I can be grateful. And I can meet you as an equal.

.... If I meet you in calm passion—in that feeling together—like I hear your need and you hear my need—then there is a com-passion, and then we are mutually merciful ...if you have been victimized seriously now, you may not at this time be able to hear my needs especially if I am the perpetrator—you may only be able to hear your needs—and so your needs need to be addressed first.

_Calm-Passion: 1st 2nd Level Coding and Memoing_

CP is describing a “process” of “convergence” in which individuals meet each other with a sense of shared passion—“compassion”. This is to look again in the present moment. This is a challenge in our “punitive society” which represents an ideological block to feeling “grateful” for whatever our life has bestowed on us; although, we may feel this sense of gratitude when “our human needs are met” (see CP-Discussion Box 1).

In relationships that meet the needs of all we feel the spirit of “mutuality” and “co-passion”. We then “love our neighbor as our self” with a focus on the “present moment”. This sense of “mutuality” and “calm-passion” allows individuals to receive each other on “equal” ground (see CP – Dialogue Box 1).

At their foundation, restorative processes are centered on “equality” and “mutuality” and this shared sense of “power” can only be experienced if we have our “basic human needs met”. If we do not have the “personal resources” to have our needs met then we need support from “others” or our “community”. We must allow time for this equalization to evolve before we bring parties in conflict together. If we neglect to establish this “mutuality” and “equality” then the result is “damaging” rather than
restorative. When “basic human needs” are not met we are in danger of acting “punitive” or out of “vengeance” (see CP - Dialogue Box 2).

**CP - Dialogue Box 2**

**Shannon**: Could you describe equality further in terms of victims and offenders?

**CP**: If someone has been sexually abused, they probably feel very lacking in power. A family group conference or a restorative venue cannot really happen until this person has enough strength to know their own power or enough community supporting them—that enables them to have the power so that they can be equal.

**Shannon**: If someone is feeling powerless or overwhelmed with a sense of victimization and doesn’t have …

**CP**: It could be quite damaging… I think we have to be really careful around bringing the two together too soon….If we are punitive or vengeful…vengeance just doesn’t meet the basic needs but it is out of desperation we are vengeful because no one is hearing us…hearing what the need is underneath all the vengeance or whatever—empathy is hearing the anger and when there is anger, empathy hears “there is some big need underneath that anger”.

**Shannon**: Is compassion less about naming who is right or wrong?

**CP**: If I am right and you are wrong there is an inequality in relationship… The wrong one tries to make themselves right and they usually do it by not putting themselves at an equal state …They usually do it by trying to put themselves above and so there is never equality and mutuality in the right wrong thing and do you want to be right or do you want to be happy.

If we meet another person “equally” and “mutually” then conceptions of “right” or “wrong” are relinquished as they do not reflect a “present moment” focus that is “restorative” (see CP – Dialogue Box 2).

As human beings we are equal in our “personal power”, “we all have unique gifts to share”, although we may not be equal in our “positional power”. We are “equal in our
human needs” and we all experience “loss” and “pain”. Contrasting this, we have unequal “positional power” in our service roles (see CP – Dialogue Box 3).

CP – Dialogue Box 3

Shannon: Could you describe your conceptualization of power in relationship?

CP: Yes...it is compassion when we know we all have loss, lost hope ...It is equality and mutuality -those two things—suddenly we are two human beings who hear each other’s pain... reflect on positional power and personal power---
We need the power of a position in order to serve the people we are serving....at the same time our person is equal ...The structure [of our society] is full of positional power and sometimes we forget about the personal and just focus on the positional ....we are equal in our needs...and each one of us has a gift to offer a gift that is unique...from our own personal strength...If I think I don’t have much power in the group and if you think you have a lot of power—you will have more power simply because you think that ---because of that thought . And the more power you have the less power I will have---then I think I must have no power because they think I don’t have any power-- and it gets lower and lower and lower—and that is why I said we have to really prepare the two sides before we have an encounter.

If someone is deep in their pain and cannot hear the needs of the other side....and so really their need is to have their pain heard and so what we are doing...so we don’t tell them about RJ but we ARE RJ...How can I be restorative to that person, how can I be compassionate, how can I meet that need and hear that other person’s value or stress, what is it that they are valuing underneath? What is it that they are trying to hold on to....something very precious underneath

We “ARE Restorative Justice” when we are with someone in their pain and “hear another’s pain”. This action of meeting another unconditionally equalizes power relations (see CP- Dialogue Box 3).

If we are serving as Restorative Justice facilitators it is necessary to “really prepare the two sides” before there is any encounter. Sometimes one of the parties is “unable to hear the needs” of the other because their pain is too great. In this situation “we don’t tell them about Restorative Justice but we ARE Restorative Justice”. We are
"compassionate" and listen for what is "precious underneath" their pain and then we may hear what they are "valuing underneath" it (see CP – Dialogue Box 3).

If we “forget about forgiveness” and stop believing that we “should” forgive then we can attend to the unmet needs we have. “Forgiveness is not a need”. To be “respected, heard, and valued” are needs and with these in place you can let go of forgiveness. It is essential that we first “respect” “value” and “hear” our own needs and then we may accept the same gift from another person. This provides the relational context for “forgiveness [to] happen” (see Dialogue Box 4).

**CP- Dialogue Box 4**

**Shannon**: How do you see Forgiveness fitting into your understanding RJ?

**CP**: *I think we can forget forgiveness. Just let go of forgiveness...because it is a should.* It is one of those things: “you should love your neighbor you should forgive”. Whatever your religion. But, if it is Jewish or Christian—if we are using the Judeo-Christian scriptures and that kind of background is ours then somehow we think it is a should and so we better do it and we are wrong if we don’t …If we forget forgiveness and just say “what are you needing” and what is the other person needing both get needs met then forgiveness happens...

You don’t need to forgive... *That need is to be heard, valued and respected* and if that need is met then you are not pushing to get all those needs met...and somehow the forgiveness you let go of...forgiveness doesn’t usually have anything to do with the person you are forgiving anyway: “I am holding this burden on my self” and eventually I can let go of it because somebody has finally heard me.....*and even if the world has heard you if you have not heard yourself it wouldn’t help would it?*

**Shannon**: In that core place—in that compassionate place---where both parties get their needs met and something changes.... How is that change experienced?

**CP**: I see it when I am with someone in a counselling session. I see it daily and I see it in myself...to me it manifests itself in a *change of energy*. Like you can just see this—*that sigh*—or it is like—hmmmm—or it is some change like someone’s face *softens*—they might go from holding their hands together to *very relaxed*---
Transformation and Justice

This experience of having our needs met is an integral part of the change process. This is a transformation that is both "felt" and may be "seen". It is a "shift in energy". It is a "softening" and a "relaxing" feeling like a "sigh" (see CP - Dialogue Box 4).

In CP's view, restorative practices are centered on "merci, compassion and forgiveness" rather than notions of "deserved" or what we "should" be or do. This is a "paradigm shift" in how we understand and use "power" that must start with one's self. Then we may begin to experience shifts in our relationships and "society" (see CP - Dialogue Box 5).

Shannon: In our society we sometimes hear discussions of getting what is deserved or receiving more forgiveness or mercy than deserved. How do you respond to this perspective?

CP: Deserve is full of should. I don’t think that word ‘deserving’ comes into RJ.....In fact mercy, compassion or forgiveness are outside of the realm of deserving ...In that global picture we are not 'so and so deserves'. We are ‘so and so needs’…deserve is a power over or power under---I think the power is important....it is really a whole paradigm shift...

Howard Zehr explains that: punitive justice questions "Who did it, how did they do it, and how will we punish them?". That is where this society spends our energy ....or we can say “Who was hurt , what do they need, and how can we help them to get that need met?”...if I can switch in my daily life from the punitive from the should, from the shaming the criticizing and the judging of my self or others to you are hurting you are angry what is going on and what are your needs and lets get those needs met?”.....

I heard this quote the other day—Belford, he is an oncologist who worked in hospice—that we have a deep center and an ego. If our ego takes one step towards the deep center—in compassion—really hearing what is going on in our deep center—our deep center takes 5 steps towards the ego. We just have to take a...
little—just turning towards our deep center and our deep center just comes out....I thought that was so profound.

If we understand our basic human needs, and those needs are met, then we may experience our "deep center". Even if our "ego takes one step towards the deep center—\textit{in compassion}—really hearing what is going on in our deep center—our deep center \textit{takes five steps towards the ego}". As we engage in restorative practices and are "\textit{present}" in the moment with "\textit{calm-passion}" we are bringing ourselves and those we interact with closer to that deep centering place.

\textit{Calm Passion: Individual Depiction}

In the arena of Restorative Justice transformation is a process of convergence where our needs and the needs of others are met with calm-passion, co-passion, compassion. It means to look again at our relationships and our needs in the present moment. In restorative relationships we meet others equally and mutually with a sense of new beginnings. These relationships are imbued with respect, appreciation and empathy. We are grateful for the precious gifts in our lives that reside on the underside of our pain, loss, anger and love. This gratitude may be experienced if our basic human needs are met. We may need support from others or our community for our needs to be met. When our needs are met, we may supporting others to have their needs met. Forgiveness emerges when we meet, respect, value and hear our needs and the needs of others. If we neglect to ensure that our mutual human needs are met the impact on an encounter could be damaging, vengeful, punitive and focussed on conceptions of who is right and who is wrong.
As human beings our positional power may be unequal although our personal power is equalized by our shared experiences of pain, loss and love. When we ARE Restorative Justice we act with compassion, equality and mutuality. We may then experience transformation as an energy shift and a softening relaxation. We move ever closer to our deep center.

*Calm Passion: Critical Reflection*

CP’s discussion of power relationships in terms of positional and personal power highlights important points in the debate over the ethics of restorative processes with vulnerable members of our community. Accordingly, it is important to be sensitive the balance of personal and positional power while emphasizing equality and mutuality through the recognition of basic human needs. If we are explicit about these conceptions then basic human needs will more likely be met. It seems that a great contribution could be made to Restorative Justice policy through the delineation of how we may put these notions in practice within our existing programs and then incorporate these notions into evaluations.

Clearly, CP also expressed the essential focus of having our own basic human needs met if we wish to support others authentically and compassionately. In my view this heralds the necessity of peer supervision or access to other supports for community members who are facilitating restorative processes. Since the vast majority of Restorative Justice programs are volunteer run and without core funding, additional barriers to this support for volunteers needs to be considered to ensure ethical practice.
Calm-Passion Mind Map

Other's Needs → Our Needs

Forgiveness, Compassion

Equality

Mutuality

Convergence Present Moment Focus

Value Respect Appreciation and Empathy

Moving Closer to our Deep Centre

Gratitude Pain=Gifts Sense of New Beginnings

Mutuality

Present Moment Focus

Our Needs
Throughout our interview TBF (To Bring Forward) described a slowly developing change process that she came to understand as a result of her therapeutic work with children and families and from her community development efforts in the arena of Restorative Justice. Also guided by her personal learning from childhood hurt she emphasized the importance of “bringing” people “forward” as we explore our interconnectedness. This metaphor of ‘bringing people forward’ was repeated in different contexts throughout the interview and seemed an appropriate pseudonym for this participant (see TBF – Dialogue Box 1).

**TB**F – Dialogue Box 1

**Shannon:** I found it interesting what you said about children and working with a young bully...identifying their hurt and trying to open them up...

**TBF:** I think children have led the way in my works. Children are so immediate. They will close down right away if it isn’t working...Adults will fool you and pretend. ...So if you can bring a child forward then you have an idea of what is working and I find those very principles work with adults...but it is working with the principle, that no matter what this child has done that this child, that this is a place where this child could mean well if they are feeling safe and respected and if they are not feeling bad....which is what our culture often makes them feel. If they have done something wrong or hurtful then they are bad....they put up defenses, become angry and hostile to make that word really true for themselves....So, if as soon as I can give that child the message that they are not bad, that they have suffered and that they would probably like to feel better and in feeling better they are taking responsibility.

To Bring forward: 1st 2nd Level Coding and Memoing

TBF’s responses focussed on the impact of our conceptions of right and wrong and the consequence of the labels “good” and “bad”. These labels are communicated through “cultural” messages, community contexts and families. Children are influenced
by these in the same way the creation of a “safe” and “respectful” environment can actually encourage children to “feel better” about themselves and “take responsibility” for their choices (see TBF – Dialogue Box 1).

Perpetuation of hurt through labels identifying individuals as “bad” is a symptom of “systems of competition” so prevalent within our “society”. This shaping of our society is in turn impacted by our “language” and by words which focus on “negative input”. If we focus on negativity we “lose proximity” to others through patterns of “punishment” as people “withdraw positive emotions” (see TBF - Dialogue Box 2).

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**TBF – Dialogue Box 2**

**Shannon:** Understanding things not in terms of right and wrong or good but in a different way?

**TBF:** Language is so important...*language is a vehicle* in which you can *carry mental viruses into the body*...or you can make a child feel *valued and important and empowered in a very positive way*...*There is no greater place to start work than with the young* because as I was growing up and realizing what parents were doing wasn’t working for me... it was making me feel bad and rotten and defensive and miserable.....and I see these little kids born into these *systems of competition* and having to respond to so much *negative input*...As soon as you do *something wrong* then you *lose proximity to people*...*people withdraw their positive emotions*...*there is just so much punishment.*

There is this *whole other life* and it just *feels like magic to me*...because there are young and old people that are so *entrenched in negative ways* and those *pathways are just knee jerk reactions* that have been *reinforced over and over and over again*...*learning socially, emotionally what is wrong and right between us and in our culture* is very much the same process.

We are all *looking for fault in our culture*, but if we *lay fault aside* for a moment and we take a look at how *we all have suffered* at the hands of the circumstances and what each of us can do to *take responsibility* for it...a family group conference does it...it puts the responsibility on the person who has at that time been found to be a wrong doer but at the same time, that wrong doer is *respected and honoured* in the process of doing what he can or she can to address the situation or *heal it or make amends*. In my work I ask explicitly what each one of them can do to *add to the solution*...Everybody is part of the solution....they...
can all contribute not because it is their fault but because they can contribute...so everyone is pulling together and no one is the label.

Restorative Justice is an expression of a “social” and “emotional” understanding of how our individual well-being influences and is connected to our “culture”. It is “another way” that “feels like magic”, in contrast to “entrenched”, “negative” and “knee jerk reactions”. This is a process of “laying fault aside” as we come to an understanding that “we have all suffered”. Then we may begin to question what “we can do” to “take responsibility” for our choices. This is achieved in an atmosphere of “respect and honour” in which “everyone pulls together” to “contribute to a solution” (see TBF - Dialogue Box 2).

As TBF describes in Dialogue Box 3, to transcend hurt or suffering we need a safe and respectful environment where we may let go of our protective “defenses”. We may need the support of someone outside the circle of hurt “to offer the other position” and the “sympathy” needed to bring us forward. Otherwise those labeled as “wrong doers” remain “confined by labels”, “compassion” is all used up in their social environment (see TBF - Dialogue Box 3).

**TBF - Dialogue Box 3**

**Shannon:** It is a very different thing to look at an offender or a bully empathetically---I hear from you a deep concern and desire to understand other’s perspectives.

**TBF:** I can afford to do that ---if I had been the recipient’s challenge, then I would have my own defenses and it would be harder for me the have sympathy for him---so I provide that other position so that ---I can see how this whole family has been hurt and where their hurt has been passed on from their parents and maybe their social setting...all kinds of things...and this young boy or girl—whoever it might be in a family-- with a terrible reputation has been living within the confines of this...and not being able to step out of it---and all the compassion has been used up and they all need compassion.
In a community—it is made of all these families—if I can understand how the individual works and their family and then I can understand how that may function also in the community... A community suffers if somebody suffers... If someone in a family is suffering then the family suffers... if there is one organ in your body suffering then your body suffers... and you need to help that to feel better so that your whole body and your whole life can be better.

**Shannon:** So that idea of interconnectedness?

**TBF:** And you could carry that onto the whole planet and the cosmos—and we tend to pollute that too—all the trips into space and we leave garbage out there—and all of the garbage we produce is a metaphor—we produce a lot of toxins, whether it is verbally, emotionally and physically and that is another story....

TBF’s perspective is framed by a belief in the interconnection of human systems. We are connected through links among “individuals”, “families”, “communities”, “societies”, “cultures”, “the whole planet and the cosmos” (see TBF – Dialogue Box 3).

The metaphor for Restorative Justice and wrongdoing that TBF uses is that of “fabric that needs to be mended”. In terms of interpersonal hurt and suffering this is achieved through “education and healing”. If we “take away” someone because they are labeled a “wrongdoer” through “punishment” or “exorcism” then “pretty soon we have nothing left” (e.g., we must mend the holes in the fabric so they don’t become bigger). In contrast, if we “look at culture with some compassion” we “bring” people “forward”. This “encourages” “responsibility” and “accountability”, for those individuals. Also, TBF finds a personal “sense” of “value” is nurtured (see TBF – Dialogue Box 4).

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**TBF - Dialogue Box 4**

**Shannon:** What would you say would be the essential message of RJ?

**TBF:** I believe there needs to be another word for wrongdoing—that --- when something isn’t right there needs to be education and healing---and that if I
damage someone else's space or feelings or whatever then I need healing and education and in fact all around me does...if a piece of fabric is failing it needs to be mended--so in the words I remember--if people were on the wrong path or engaged in wrongdoing—then the community their families or themselves needed education and they didn't need punishment—they didn't need exorcism—it is not to take it away....that is like saying: “Oh, your heart is no good, we will just take it out” ....that doesn’t work...the medical profession likes to take a lot of things out but pretty soon there is nothing left.

In order to look at our culture with some compassion ....working with children and looking at what brought them forward in a positive vein rather than in a way that said they were afraid of doing anything else... that is a hell of a way to live

I like the words responsibility and accountability and I think that children that grow up in families were they are an intrinsic part of the family functioning and I think because they contribute they have a sense of their own value and worth and commitment ...If you are committed to yourself in terms of your own emotional, psychological and spiritual health and interpersonal health in terms of your family, community and world... RJ is a really important part because it represents to me that healing and education....

I think everything happens slowly... day by day you don't see any change but there are a lot of things going---in the same way, every moment in life ...added to my knowledge and information and so it was like a slowly developing Polaroid...

Thus, compassion nurtures a “commitment to self” in terms of “emotional, psychological, and spiritual health”. This in turn impacts “interpersonal health” in relation to “family”, “community” and the “world”. This is a “slow” change process that builds “day by day” and unfolds “like a developing Polaroid” through “healing and education” (see TBF – Dialogue Box 4).

To Bring Forward: Individual Depiction

Transformation in the arena of Restorative Justice is a gradual process that unfolds through an accumulation of experiences and interactions. It is facilitated as we compassionately bring people forward in a context of respect, honour and safety such that
sympathy is communicated. This emerges from recognition of our shared suffering and the interconnection between human systems.

As individuals, our emotional, psychological and spiritual health is impacted and similarly influenced by our familial, social, cultural, global and cosmological contexts. If our social-cultural context is competitive, then hurt is perpetuated through negative labeling. This describes an ethic of punishment that leads to the withdrawal of positive emotions coupled with defensive reactions. These entrenched knee jerk responses confine us in negative labels. Restorative Justice offers another way that feels like magic. With sympathy and compassion we may offer another perspective that facilitates education and healing.

To Bring Forward: Critical Reflection

TBF repeatedly drew our conversation back to her belief in the importance of working with children and young people to provide supportive and early interventions. This is a theme that has carried through many of the interviews and again seems a valuable focus for continued research and practice in the arena of Restorative Justice.

Moreover, throughout my interview with TBF she emphasized the importance of transpersonal-cosmological well-being in addition to psycho-social health for individuals. At the same time words she associated with organized religion such as forgiveness and mercy were not contexts she desired to focus on during the interview. It seems important to reflect on the impact of language here and the importance of conducting research that is responsive the participant’s ideological and theological sensitivities. Focussed research exploring, meaning of healing from multiple theological and cosmological perspectives may provide insight into more inclusive and cross-cultural notions of transformation.
To Bring Forward Mind Map

- Shared Suffering
  - Sympathy
  - Honour & Safety
  - Respect
- Interconnectedness
  - Punishment & competition
  - RJ as Another Way
- Person in Context of their world
- Facilitates Education & Healing
  - To Bring People Forward
  - To Bring Forward Is MAGIC
Jury of Her Peers

The dialogue I shared with JHP (Jury of Her Peers) centered on her concern for the dynamic between belonging and isolation in contemporary society. JHP reflected on her commitment to community development in the arena of Restorative Justice, her professional work as a therapist and her experience as a parent, which were all shaped by principles of responsibility and accountability. In this context, she used the metaphor "a jury of my peers" to describe restorative processes. This led me to choose this phrase as the pseudonym for this participant (see JHP - Dialogue Box 1).

JHP - Dialogue Box 1

Shannon: When did you begin your involvement in RJ?

JHP: I think I began before I knew the term RJ, I began reading ...I had worked as a volunteer ... during that time, we had lots of first Nations people coming to talk to us, describe their culture and their community. It was from there...they talked about how they dealt with discipline....how they dealt with members of their community who got in trouble and how it was very much a circular...and the village became involved and he/she was brought before the village and they would begin to talk and ask questions. But there was definitely a feeling for me, if I had done something wrong there would definitely be a sense of being shamed because it was a jury of my peers, all of my community....I like the idea of being accountable to community. It was that that would begin the process of healing.

Shannon: A jury of your peers...?

JHP: It felt very different from being brought up in my community and knowing how we treat crime. And feeling-- see kids get into trouble and be isolated. Everybody not wanting to talk about it and remove them. Then lawyer up and keep them out of the whole system and would hardly ever face the victims or hardly ever face the community ....so that alienation. ...It feels as if we keep alienating our children or adults...rather than bring them back in community...it is as if you cease to feel that you are a part of something.... That you are not important and don’t matter.
This concept “jury of peers” is central to JHP’s conception of transformation and Restorative Justice as it represents being “accountable” to “all of the community”. This in turn calls on the “involvement of the village” in a “first step” towards the “healing process” through “talking” and “asking questions”. Through this process we “feel we are a part of something” and at the same time we are challenged to “face community” and “face victims” (see JP – Dialogue Box 1).

This experience of community contrasts with mainstream Western notions that JHP generally experienced in Canadian society. It was familiar for JHP to witness “alienation” as a predominant response to perpetrators of harm. This is the choice “not to talk” about harm done and instead “remove” the problem in a manner that “isolates” offenders from the human impact of their actions. Similarly, as we move “farther away from connection” in our “economically driven” culture, we are producing an “effect on justice” because “justice is community”. “It is all of us”. This is a view premised on a valuing of “restoring” “responsibility” and “accountability” to our lives and society (see JHP - Dialogue Box 2).

**JHP – Dialogue Box 2**

Shannon: In the context of RJ what is “just” in your mind?

JHP: Taking responsibility and being accountable...so if you break the law justice for me is coming back and restoring that in some way ...To go in the direction we are going in society which seems to be economically driven...has had an effect on justice...and that is community and that is justice ...it is not just the kids...that are offending or adults...it is all of us...we have chosen a path that is taking us farther and farther away from connection.
You need a strong structure behind you and that is where families are important so that when kids are out in the world—and developing in adolescence—it is so difficult, they need to know that this is a safe place...a place they can turn to...having some kind of dialogue...but if you don’t have that to come home to or turn to...something solid and consistent....To me families create space where a child can come into the middle—going back to the circle—and know that it is contained....Our problem is that unless you are going to live in a village or in an area that had a sense of community it is very hard to do RJ...because you need the community involved in the process....and the child, adult, offender need to know that they hold some part in that community....responsibility in that community. I see it as the most useful and the most informed....Way of helping people to get back to some of the most basic values of feeling belonging and part of and feeling good about themselves...

In the arena of Restorative Justice this sense of community is a “safe”, “solid”, “consistent” and “strong” “structure”. This “safe space” may be found in a “family” or other context where there is open “dialogue” and an authentic feeling of “belonging”.

This sense of “holding some part” within a group manifests values of “responsibility” and “accountability” and good feelings about self (see JHP – Dialogue Box 2).

The transformational quality of Restorative Justice is “magical”. Restorative Justice offers “language” and “meaning” to the “experience of community”. “Community is a feeling” that JHP “believes in” and it “humbly” makes her “aware” of a quality of “belonging” (see JHP - Dialogue Box 3).

JHP - Dialogue Box 3

Shannon: Has RJ changed your perception of the world?

JHP: It didn’t change how I live my life—how I apply myself. But, it gave language and meaning to something I was thinking about for a long time... It is magical...it hasn’t changed me. It makes me humble and aware and takes me back to simple things like community and belonging...it has given language to what I believe in ....Whatever community is, I feel it and I am glad I am part of it...
Shannon: So it wasn’t that something changed innately when you became involved with RJ...it gave a language for something tacit that you already knew?

JHP: Restorative Justice says it all. Instead of being punitive it is restorative. Everything I do everyday and in my job is all restorative. It is how I live my life—to grow, to support and to educate. ...I see that place of being responsible as key—existentialism was in all my training—it fits with RJ, responsibility is my mantra...RJ is another piece of a whole...how it fits and it is so natural... Trying to find balance and not polarize from one side or the other....community and still continue to grow as an individual...to walk through that with balance....RJ is a much bigger picture—it is about a moral and an ethical—it is a way of being. It isn’t just for the offender and victims it is for the whole community. It is for all of us.

A “key” to Restorative Justice is taking “responsibility” for “all” aspects of life.

Restorative Justice is for “all of us”. Through a process of both “finding” and “walking through balance” we discover a “way of being” that includes “moral” and “ethical dimensions” contextualized in a “much larger picture” (see JHP – Dialogue Box 3).

Jury of Her Peers: Individual Depiction

The experience of transformation manifest in the arena of Restorative Justice is a humbling awareness of belonging and community. We walk through to a sense of balance informed by moral and ethical dimensions as well as a valuing of responsibility and accountability. This way of being encapsulates a larger picture. It is experienced in community and it is a part of all things and all of us.

The change process is from an economically driven, punitive, alienating society that isolates by withdrawing dialogue, towards an experience of connection. In this feeling of connection we find a space that is safe, solid and restoring. Here we may take the first step towards healing. This is shown by accountability to our peers, our
community, ourselves and those we have harmed. This magical experience comes about as we begin to believe in the meaning we feel in this sense of belonging.

*Jury of Her Peers: Critical Reflection*

Again, JHP stressed the importance of working with young people in the arena of education in order to forge change in our society. This is the focus of her work in Restorative Justice and again it seems to be a source of hope for future positive change in the future. This point highlights the relevancy of continued research into the implementation of restorative programming for young people.

Moreover, principles of existential philosophy and psychology were threaded throughout my dialogue with JHP. The connections I have made between Restorative Justice processes and existentialism have been reinforced by my experience of interviewing JHP as well as other participants such as TDE and TBF. I find myself increasingly reflecting on the search for meaning as a basic human need that seems to reflect an aim to belong to a larger whole. Again, a challenge for the future of research in Restorative Justice may be an exploration how we make meaning of experiences across belief systems and cultures.
Jury of Her Peers Mind Map

- Alienating
- Punitive
- Withdraw Dialogue
- Economically Driven

ISOLATION

Accountability

MEANING IN SENSE OF BELONGING

- Connection
- Safe
- Solid
- Restoring
My interview with FC (Full Circle) recounts the story of an individual as he reflects back on his life and service work with victims and offenders. His personal story is that of a man who survived childhood abuse. Also, as an adult he experienced "anguish" as his sister was murdered, and in a separate incident a few years after that tragedy, a brother was convicted of the murder and of molesting children. As FC explains, the passage of decades allows him now to understand that his life has "come full circle". This suggested to me that this phrase was an appropriate pseudonym for this participant (see FC - Dialogue Box 1).

**FC: Dialogue Box 1**

**Shannon:** I noticed you used the word consciousness more than once. As you spoke of that consciousness your arms and hand movements changed quite dramatically [from crossed to circular movement]....could you tell me about that change?

**FC:** It has come full circle....You know, in so many ways I remember fleetingly thinking, as I was talking to you, if we are going to be that immediate in this interview, I thought about how I came to this work unconscious. And I transformed throughout the experiences of my siblings. Just before I began this career many years ago, in the previous 18 months I had experienced the death of my sister first of all, and so I was being profoundly shaped during the first five years [of human service work] by that experience. The second time [brother’s conviction] I made choices to continue to grow and transform broken-ness in the world.

So, the two experiences of my siblings absolutely informed the work that I have done. And in terms of the body language I used, in terms of the circular event experience, it is as if I came into the work as a victim. As a broken- abused person myself and eventually became very conscious that that was not an uncommon experience... At first I thought I was isolated and I experienced being alone in that experience of broken-ness and victimhood. After a few years working with people and in human service you realize that people are walking around in some
state of grief, loss, violation being a victim of psychic or physical violence and you either go mad, die or do something meaningful that contributes.

Full Circle: 1st 2nd Level Coding and Memoing.

As FC describes, “his life has come full circle” as he moved from “broken” “victimhood” and an “isolation” to a feeling of not being “alone”. This path of change became evident as FC made “choices” to continue to “grow” and “transform” his grief. He was confronted with the choice to go “mad”, “die” or do “something meaningful that contributes” positively to the world. In addition, he realized that he is not alone in this place of choice and that others share the experience of “grief, loss and violation” (see FC – Dialogue Box 1).

FC explained that the place where the consciousness and the unconscious meet is an “experience” at the “edge” of “thought” and “emotion”. What emerges here is a question of meaning: “Why me?”. Transformation is a movement from “loneliness”, “outrage”, “isolation”, “violation”, “victimhood”, “misunderstanding” and “crushing grief” towards “understanding” (see FC – Dialogue Box 2).

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FC -Dialogue Box 2

Shannon: So you had a feeling of isolation before realizing the common experience of abuse or violation. Then you experienced something different than isolation. Is there a word you would use to describe that experience?

FC: I don’t know....I am moving right to the edges of conscious thought and emotion and experience... I remember experiencing a sense of loneliness to outrage and isolation of being violated and grief that was crushing and the experience that no one could know ... what that was like. And then understanding that as life goes on many people walk down that same path. It helps you to understand that the world is a very difficult place to be in. That I wasn’t alone in it
and many of the people that I had met in my work had suffered a profound loss and often times greater. So I began to feel a sense—not so much victimhood—I remember feeling as though I was a victim—I remember asking that question “Why me?”. That is the question of victimhood. “It is so unfair”. It is the sense of being a victim. And so many people have been in exactly the same place. And you think “Oh it will never happen to me” and then it does and you think “Oh my God these things happen to a lot of people in this world”. What is to be done?

So out of that it just helped me accept the experiences that I had and to move beyond it and that transformed in my personal relationships, intimate relationships, my social and professional relationships to the point that I have transformed who I am in the work beyond recognition.

The realization that others walk this path of “grief” and “loss” and the “world is a very difficult place to be in for everyone” births “acceptance”. We see that “we are not alone” in our suffering. The transformation made possible through this acceptance impacts “personal”, “intimate”, “social” and “professional relationships” (see Dialogue Box 2).

We are taken to the “edge of sanity” as we find “acceptance” that there is “madness in the world”. It was in the conscious experience of “divinity” and belief that there is a “divine plan” that FC found the capacity to face “suffering” and the “depths” of “anguish”. He then was able to transform these “into something resembling balance” (see FC - Dialogue Box 3).

**FC - Dialogue Box 3**

**Shannon**: Could you describe what facilitated this path of transformation?

**FC**: In my own experience I can see, and I have the ability now to look backwards by decades, and I can tell you clearly that without having a spiritual experience without having a conscious experience, that there is some sort of divine plan in the face of all this madness in the world... Without divine support I would have been mad, or become an offender myself in some way, or died at my own hands through addiction or violence or suicide.

So, having a notion that there is a divine support system as I went to the depths of my own anguish, my own suffering... being taken to the edge of madness, sanity, and putting them into something resembling balance. Something that felt as
though I was in a *state of equilibrium* no longer such an *extreme state of anguish and suffering*... the *inner resources* came through understanding that *I was not alone*. *I truly was not alone*. I have never once—as profoundly lonely or as much *suffering* in my experience I never sensed that I was alone in that so that would be the *single most important factor*—*What knits us together in our human experience is the clear concrete knowledge that this is a fast little drama in the body and you get it when you experience murder*. How quickly people can be *removed* That you *think* are always going to be there. So you understand that your own time can be equally short...*I did experience the beauty of like minded individuals* that were also on their own *divine path* and that we were able in various times *across the decades* in various manifestation to *support each other* on this *path... on this divine journey*. 

We find "*equilibrium*" as we understand we are "*not alone*", we all "*suffer*", and we live this "*short drama*" within our "*body". We will not "*always*" be here and our time may be "*short*". We experience life as "*beauty*" when we discover "*like-minded*" individuals who "*support each other*" on this "*divine*" "*journey*" (see FC - Dialogue Box 3).

In this "*practical sense of balance*" we do not "*fear*" the unknown nor do we fear being out of control of factors that impact us because we are in a "*grounded place". This feeling of being "*grounded*" in one’s "*identity*" emerges from being "*shaken*" to the "*core*" of one’s being. The "*emotional*" "*chemistry*" from deep anguish is always accessible and this core chemistry must be "*resolved*". We have a choice of how we do this. We can become "*violent*", "*mad*" with "*addiction*", or experience "*murderous*" rage. "*Community*" and a "*personal divine energy*" can however divert this path towards an experience of equilibrium (see FC - Dialogue Box 4).

**FC - Dialogue Box 4**

**Shannon: What is this experience of balance?**
FC: Waking up grounded and realizing that, whatever might happen—from war to another experience of crime and violence I can probably deal with it and not feel fearful. These experiences have left me more or less fearless. I experience anxieties in day-to-day living but in the sense of a practical experience of balance. Nothing could shake me from the ground that I experience. I am grounded in my identity in a way that many would not have access to when you experience this kind of shaking to your core...of being out of balance...you feel like the earth is moving beneath you.

You can always wake up and more quickly experience the chemistry to the emotion of those experiences...you may resolve them and become violent for instance, or moved into what I call madness—what I call mad is addiction, violence, living continually as an angry persona willing to hurt others, if you had reacted in that way, which is possible...wanting to be a murderer, wondering about, thinking about how it could be done... You think these thoughts and I could have chosen to go down that path... but if I had to really clearly understand what it was that kept that from happening...I was in a community at the time. Not only consciously experiencing personal divine energy but also with people.

The experience of transformation brings a “capacity for empathy” and “optimism”. This is an expression of “joy”. Joy is the “unmistakable sign of the presence of God”. In a “contradictory” manner experiences of profound suffering “do not need to crush” us or “take away any of the joy of living”. We may be hopeful about our “work”, the “general state of the global community, the whole global family” and ourselves (see FC - Dialogue Box 5).

“Beyond consciousness” and “comprehension” we find the “magical”. It is “not to surrender the capacity for compassion”. It is “beyond the experience” of “monstrosity”. “The divine is in charge” of how meaning “shifts through the crystal of experience”. We have a choice to “transform” the “rage” that we can “always sense”. This leads to an “outward” expression of “intense emotion”. This is turning the rage outward. It is to be “out-rage-ous”.

FC - Dialogue Box 5

Shannon: How do you experience life differently as a result of your experiences?

FC: I have the capacity for empathy that I would not have had, there is no doubt about it, and I have the capacity for optimism, which is my mind is the truest evidence of the divine. Joy is the unmistakable sign of the presence of God. And to be able to wake up and feel one more joyful moment...I would not have had the capacity to be the man I am without having that kind of support and understanding. These experiences do not need to crush me or take away any of the value I have in living. So that is interesting to reflect upon again. It is so contradictory that I would experience optimism. But I do. And I wake up and feel hopeful about myself, my work, and the general state of the global community, the whole global family...It is just that something divine is working, you can’t figure it out. It is beyond consciousness and beyond comprehending. It is magical. There is an unknown capacity to that you have no way of predicting...Whenever I sense anyone who had been a criminal, being before offenders, going into a prison, I understand in a way that others...visiting my own brother and seeing Paul Bernardo and his mother, a monstrous human in everyone’s mind and yet I saw the man and I saw his mother, and I understood my own brother was in the same place. There but for the grace of God go I...there is a piece of you that cannot judge regardless of how outraged I feel...I have not surrendered the capacity for compassion no matter which side of this question you are looking at—justice or transformation—because in my mind they somehow shift through the crystal of the experience exactly in the same place... only the divine is in charge of that because it is way beyond the experience of monstrosity that is around.

You can always sense that violation, outrage, either on behalf of your self for your violation or on behalf of others who have been violated. Rage-ous, The rage needs to be out. An outward expression of that kind of intense emotion is outrageous and it is always with you, you are not left free but by transforming it, doing something in the face of it, to balance it comes livability. It becomes livable, you are not crushed by it. I remember using those words, being outraged at monstrous behaviour that occurs around us and being crushed. Experiencing a sense of absolute overwhelm...overwhelming....that capacity is always there everyday that you wake up, you can surrender to it, it can be larger than you are able to manage. But by somehow searching for the meaning and embracing it you can move past it and do something constructive and meaningful, healing...with the hours that you have in life.

The “rage” becomes “livable” if we do “something in the face of it” to bring “balance” to our lives. We need not to be “crushed by it”. It can be “overwhelming” and we may “surrender to it” because it is “larger” than we are. “But, by somehow searching for the
meaning and embracing it, you can move past it”. You may “do something constructive”, “meaningful” and “healing” with your life.

*Full Circle: Individual Depiction*

Transformation is a journey that becomes evident with the passage of time and space for reflection. Confronted with suffering or deep anguish we face a choice to go mad, die or contribute meaningfully to the world. This choice takes us to the edges of sanity, consciousness, thought, experience and emotion. It is where we feel the crushing grief, loneliness, outrage, isolation and misunderstanding. We may choose to surrender to this place where we are shaken to the core or we may choose to grow and transform our broken-ness. This is a profoundly shaping process that impacts our personal, social, and professional relationships as well as our global outlook.

The choice to transform our sense of victimhood and the questioning of ‘Why me?’ is eased with the knowledge that all humans share the experience of grief, loss and violation: This is a very difficult world. If we have an experience of the divine, then we may also find meaning in the madness at the same time as acknowledging the shortness and fragility of life.

The rage that comes with suffering does not fly away like a butterfly when we experience transformation. The chemical charge of the emotions is accessible at any time during any day. It must be expressed in an out-rage-ous discharge of meaningful healing or else it will become violently destructive to our self or others. Through this healing we sense that we are not alone, that we are understood in our deepest pain, and we are
fearless in the face of the unknown. In this grounded place we experience beauty, joy and optimism. We feel resolution and develop a capacity for empathy that is beyond consciousness and comprehension. It is a magical balance. It is equilibrium.

*Full Circle: Critical Reflection*

As I reflect on my dialogue with FC I am aware of the intensity and richness of this interview. A vast layering of insights was shared because of FC’s experience across all of the domains of Restorative Justice. I first met FC as a person wholly committed to community development and supporting victims and offenders. I eventually found his personal story mirrors the phrase ‘wounded healer’. To understand the individual change process when a life ‘comes full circle’ would contribute to our understanding of Restorative Justice and the phenomenon of the wounded healer. When engaged in this arena, by definition, participants are asked to confront polar extremes of living. It follows that persons dedicated to supporting victims and offenders might be drawn to this work as a result of understanding benefit of supporting others to navigate the turmoil embedded in an extraordinary life and intense anguish.

Having my interview with GB and her critique of Restorative Justice regarding the lack of support for offender’s families in mind, I asked FC about the supports he had when his brother was convicted of murder. He replied that in the case of his brother’s offence he has never seen himself or his family as secondary victims. His heart and thoughts have always been focussed on the children his brother victimized. This statement reinforced for me the importance of considering the whole context of any harm done. This includes the many faces of grief, loss and pain as well as addressing social-political factors that impact crime.
Full Circle Mind Map

Optimistic Equilibrium
Belonging, Understanding, Fearless
Begin to experience Beauty & Joy

Meaningful Healing
Realize it is a difficult World

Outrageous Discharge

Shortness & Fragility of Life

Find Meaning in the Madness

Divine Experience

Contribute Meaningfully Grow & Transform

Personal, Social, and Global Outlook impacted and Influences

Realize we all share grief and loss

Destruction, surrender, die, go mad

CORE Chemical Charge of emotions
Edge of Sanity, Crushing Grief, Loneliness, Outrage, Isolation, Misunderstanding Choice Point

Realize we all share grief and loss

Divine Experience

Find Meaning in the Madness

Meaningful Healing

Realize it is a difficult World

Outrageous Discharge

Shortness & Fragility of Life

Transformed and Justice 281
Transformation and Justice

Composite Portrait

Transformation in the context of Restorative Justice is a gradual process of unfolding awareness. It is initiated with the choice to continue to grow and transform brokenness in the face of a world filled with suffering and madness. This is a difficult crossroad that is manifest at the edge of conscious thought when we are confronted by the option of living destructively or contributing meaningfully to the world. This may be a crisis point in life as we confront a rock bottom reality, intellectual challenge, expensive emotions or otherwise face our pain. The crossroads become two paths that have very different destinations determined by a multitude of personal and social-political factors. An important influence on the direction we take is the degree of support we have, or the degree of support we are willing to accept, in order to compensate for personal power and resource differentials.

For example, if we live in destructive, competitive and hostile environments we may defensively box ourselves in with protective armor. This is exasperated if we are not safe within ourselves and conscious of our interconnection with others. We then are at greater risk of perpetuating toxic cycles of violence, hurt, isolation and punishment as we instinctively react to a false-material sense of the world.

In contrast, if we learn to trust ourselves and have enough support and safety in our social world, we will more likely pause and reflect on our choices. This is a necessary first step if we are to take responsibility for how we live our lives and compassionately recognize the mutual needs of all humanity. Safety and support also facilitate the meeting of our human needs to be valued, respected and heard. In return we may treat ourselves and others with forgiving kindness as we actualize new positive ways of living.
It follows that the challenge of Restorative Justice is to bridge the tensions between fear-trust, suffering-joy, self-other, spirituality-mortality and false-true self with the aim of nurturing more balanced ways of living. We strive for this balance in ourselves, our social relationships and between conflicting parties whether political or interpersonal. It is achieved through concession and compromise such that a completely new perception and shared understanding is constructed. The context of this restorative process is an atmosphere of respect, honour, acceptance and accountability in which we experience peace through strength.

We start this journey of transformation with ourselves. We must learn to out-rageously express our anguish in constructive ways that are informed by our awareness of barriers to personal, interpersonal, political and cultural understanding. We need to be aware of the differences between thinking, feeling, behaving, choice and reaction. Then we may gain new understanding of the way we imprison ourselves and impede growth in human systems with our biases, assumptions and fears. This helps us develop the capacity for empathy, perspective taking, sympathy, open dialogue and compassion.

When we have experienced this transformation life becomes imbued with a caring for the well-being of all and an understanding of our shared suffering. This happens as we accept ourselves and others and cooperate in communities. Within these contexts healthy attachments may form and we may experience the slow building of trust and openness as power becomes equalized. The power is found in personal, spiritual, social, political and cultural resources that aid us to choose courageously this healing path of transformation.
Along this path we receive the invitation to bare the sorrow that was entrusted to us. Acceptance of suffering releases a tension as we cease giving away energy for the artificial protection. We feel the reality of despair in our hearts and come to an understanding of our shared humanity that is as beautiful as it is painful and powerful. We understand that humans are more the same than different. We all bleed and each one of us is somebody’s child. We are capable of being unconditionally receptive and consciously present with others expressing kindness, experiencing compassion and empathetic exchange. In ourselves we feel a change of heart that is meaningful, magical and beyond comprehension. With others we find community, a unity in which we experience more energy for living. As we walk through to this sense of equilibrium we move ever closer to our deep center and at-one-ment with all.
Transformation and Justice 285

Composite Portrait Mind Map

Box Self in Isolation, Punishment - Destruction, Cycle of Violence - Fear, Violence

CHOICE
Context: personal, social, political & cultural
Rock Bottom
Safetys, Basic Needs Met?
Influenced by Power & Resource Distribution

Begin to Trust Others

Fear
Suffering
Other
Material
False Self

Tension is Bridged By RJ
Community Support

Trust
Joy
Self
Spiritual
True Self

Outrageous Expression
Let Go of Expensive Emotions

Thinking, Feeling, Behaving

Acceptance of Shared Suffering & Shared Beauty

Shared Understanding

Something New is Constructed

Consciously Present Receptive

Peace Through Strength

Consciousness
Change of Heart
Magic

At-One-Ment
Experiencing Community
Meaning-Ful
Experiencing Compassion

Move Closer to Deep Centre

Caring for the Well-being of others

More Energy for Living

Empathy
Expression of Kindness

Caring for the Well-being of others

Respect Honour Accountability

Compassion
At-One-Ment
Experiencing Community
Meaning-Ful
Experiencing Compassion

Move Closer to Deep Centre

Caring for the Well-being of others

Respect Honour Accountability

Compassion
Summary of Analysis

This chapter documented initial findings from interview data, which followed a combined process of heuristic and content analysis. The aim was to honour the voice of each participant while achieving a composite portrait of the process and experience of transformation for the group as a whole.

From this analysis I have created a table that summarizes name, process and transformation metaphors emanating from each participants’ interview. I used these metaphors as codes through the memoing process (see Table 3).

Using Table 3 as a cross-reference, I returned to the original transcripts, individual depictions and the composite portrait to ascertain overarching themes within participants’ narratives. As a result, five grand themes were identified which present interrelated yet distinct constructs:

1. Human Needs
2. Existential Questioning
3. Interconnectedness & Shared Humanity
4. Transformational Justice & Power Relationships
5. Transpersonal Experiencing

These grand themes are explored in the discussion and interpretation of findings through Chapter Six.
Table 3 Summary of Codes categorized as pseudonym, process and transformation metaphors for each participant.

<table>
<thead>
<tr>
<th>PARTICIPANT'S METAPHORICAL NAME</th>
<th>PROCESS METAPHOR</th>
<th>TRANSFORMATION METAPHOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heart &amp; Hands</td>
<td>Dialogue</td>
<td>Common Understanding</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Person Integration</td>
</tr>
<tr>
<td>Like a Warrior</td>
<td>Show Up</td>
<td>Ease</td>
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<tr>
<td></td>
<td>Invitation Wonder Action</td>
<td>Heart Connection</td>
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<tr>
<td>God Out of the Box</td>
<td>Integrating Contradictions</td>
<td>Relief</td>
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<tr>
<td></td>
<td></td>
<td>&amp; Forgiveness</td>
</tr>
<tr>
<td>Knight Meets Master</td>
<td>Realizing False self</td>
<td>Strength Into Peace</td>
</tr>
<tr>
<td></td>
<td>Versus True Self</td>
<td>Unconditional Presence</td>
</tr>
<tr>
<td>Breaking Barriers</td>
<td>Cognitive Re-framing</td>
<td>Compassion</td>
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<td></td>
<td></td>
<td>&amp; Empathy</td>
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<tr>
<td>Utopian Vision</td>
<td>Balancing</td>
<td>Participatory Spirit &amp;</td>
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<tr>
<td></td>
<td>Human Needs</td>
<td>Mutual Aid</td>
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<tr>
<td>Tipping Point</td>
<td>Shared Responsibility of</td>
<td>At – One – Ment</td>
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<tr>
<td></td>
<td>Fairness, Peace, and Justice</td>
<td></td>
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<tr>
<td>From Isolation to Community</td>
<td>Caring</td>
<td>Community</td>
</tr>
<tr>
<td>Change of Heart</td>
<td>Dialogue</td>
<td>Trust</td>
</tr>
<tr>
<td>Through Different Eyes</td>
<td>Free Energy &amp; Letting Go</td>
<td>Human Interconnection</td>
</tr>
<tr>
<td>Calm – Passion</td>
<td>Meeting Basic Human Needs</td>
<td>Deep Center</td>
</tr>
<tr>
<td></td>
<td>Mutually, Equally</td>
<td></td>
</tr>
<tr>
<td>To Bring Forward</td>
<td>Healing &amp; Education</td>
<td>Magic</td>
</tr>
<tr>
<td>Jury of Her Peers</td>
<td>Accountability &amp; Responsibility</td>
<td>Belonging &amp; Balance</td>
</tr>
<tr>
<td>Full Circle</td>
<td>Out-Rage-Ous</td>
<td>Optimistic Equilibrium</td>
</tr>
</tbody>
</table>
CHAPTER SIX
Discussion and Interpretation in Context

This chapter presents a synthesis of findings, guided by Wolcott’s (1994) definition of interpretation as well as Moustakas’ (1990) process of creative synthesis. The chapter is inductive, generative, unbounded and progresses to a creative aesthetic exploration. The organization of this chapter has three main sections. To begin, I discuss the unifying themes identified in Chapter Five in relation to pertinent literature. Second, I frame findings within broader analytical constructions (Wolcott, 1994) found in Jungian (1953-1979) and Integral Theory (Wilber, 2000a). Specifically, Jung’s Transcendent Function and Wilber’s quadrant mapping system are utilized for the integration and interpretation of my findings. Third, I present a synthesis of my insights as participant-observer in the arena of Restorative Justice.

Discussion of Unifying Themes

Through the analysis of findings several grand themes became evident, and they are listed as follows:

1. Human Needs
2. Existential Concerns
3. Interconnectedness & Shared Humanity
4. Transformational Justice & Power Relationships
5. Transpersonal Experiencing

This section discusses these themes while expanding the interpretation of findings with the support of relevant literature.
Human Needs

Participants' narratives shared a recurring theme focused on addressing basic human needs as central to the change process. Specifically, the needs to be respected, heard and valued were identified. Interpersonal dialogue was an important tool in the struggle to have basic human needs met. At the same time, individual growth necessarily began with their relationship to self and the manner in which they took responsibility for their own needs.

Reflecting on the humanistic-transpersonal theoretical foundations of this inquiry, insight into human needs is gained from Abraham Maslow's (1954) seminal research into the hierarchy of human needs. He describes a progression from deficiency needs (Level 1-4: physiological, safety, belonging, and esteem) to growth needs (Level 5-6: need to know, understand and explore, and aesthetic needs) (Maslow & Lowery, 1998). With these first six stages satisfied one may reach a sense of fulfillment or self-actualization (Level VII). The ego may then transcend (Level VIII: Transcendence) this hierarchy of needs and offer help for others to realize their own potential (Maslow, 1971). This is indicative of a cyclical-transactional process of unfolding growth.

Likewise, principles of Transformational Justice call our attention to personal and resource power differentials. This is a first step towards creating a safe and secure environment for growth and transformation (Level 1-4). Thus, with basic physiological and safety needs secured through the support of society or others, relational needs come to the forefront of the change process. It follows that restorative processes that bring relationships into balance are next in the progression of change. It is through restorative dialogue that we may experience acceptance (need for belonging), if the context of this exchange is a safe non-judging atmosphere. This
facilitates the establishment of trust and enough security to face our fears. In addition, participants described feeling a sense of belonging and healthy attachments as the essential experience of community in a restorative context.

Subsequent to the establishment of a secure foundation many participants described obtaining fulfillment and eventually transcending their experiences. A desire to contribute meaningfully to their communities soon followed. This capacity for altruistic service reflects qualities of self-actualization and ego transcendence. The personal attributes of these last stages were described by Maslow (1971) as Being Values: play-fullness, truth, honesty, wholeness, perfection, completion, justice, aliveness, richness, simplicity, beauty, goodness, uniqueness, effortlessness and self-sufficiency. Perhaps not surprisingly, participants on the whole used the same words to describe the quality of transformation-synthesis in the arena of Restorative Justice.

Additionally, the unconditional and non-judging presence described as quintessential when supporting others to experience their potential, reflects both Being Values and the quality of interpersonal relationship Buber (1953) expresses as I-Thou. This human connection is one of mutuality, equality and an understanding that all humans have the same basic needs. We also all have gifts to share.

In sum, the grand-theme ‘Human Needs’ reflects humanistic-transpersonal perspectives on human development. Life is understood as a naturally unfolding progression from the satisfaction of basic survival needs to personal well-being and fulfillment. Beyond these basic attributes our consciousness may then develop, enabling us to support others and contribute positively to our communities. This is the quality of the transformed self which reflects transpersonal achievement, wisdom, compassion, spiritual insight and enlightenment (see Buber, 1953; Maslow, 1971).
Existential Concerns

Recurring throughout participant narratives, existential concerns emerged as a grand theme. These concerns are the tenets of existential philosophy and include grappling with death, aloneness, meaninglessness and freedom of choice. Moreover, these concerns evolve with a twin side creating a dynamic tension (anxiety) between opposites:

- Non-being versus being (death or nothingness)
- Freedom versus responsibility
- Meaninglessness versus purpose
- Isolation versus belonging (see May, 1958).

In my view, existential questioning has dualistic qualities congruent with Jung’s (1953-1979) description of the dance between the opposing structures of the psyche manifest in the individuation process. Also, libido in Jungian theory could be seen as related to existential anxiety, motivating factors that propel us towards synthesis or self-transformation.

Furthering these points, Popovic (2002) identifies three stages in existential transcendence, which seem to mirror Jung’s (1953-1979) Transcendent Function. The first stage is instinctual and led by the unconscious, as subjective and objective reality is undifferentiated (Jungian pre-individuation). The second stage is characterized by self-consciousness and here separation between subjective and objective reality allows for the emergence of existential anxiety (Jungian differentiation begins). The third stage is named synthesis and is characterized by the regained union of subjective and objective reality with full conscious awareness. This is not regression but a completion of a progressive cycle forward in the evolution of consciousness (similar to the Jungian self complex).
In tacit and explicit ways tensions arise from the dynamics of the four existential concerns and may be transcended as we evolve in our development of consciousness. For this progression to arrive at a synthesized view, or the Self in Jungian terms, it is necessary for dichotomous constructs characteristic of these concerns to coexist in an inseparable unity. This synthesized unity is self-transcended from an existential perspective. It is important to note that a synthesized attitude still leaves us vulnerable to unpleasant feelings, although we don’t revert to a world of opposing constructs (see Frankl, 2000; Popovic, 2002). As revealed through participant narratives, the process of transformation affords us the capacity to face our fears and our suffering in life. Balance is experienced as part of a natural evolution of consciousness.

This evolution of consciousness is also found in Integral Theory and described as a movement towards an all-quadrant all-level way of knowing (see Chapter Three; Wilber, 2000a). Paradoxically, we become conscious of this actualizing process to the extent that we forget ourselves by giving ourselves in love, in service to others or to some cause (Level VIII: ego-transcendence). The quality of self-transformation “always points to something other than itself...something or someone”...“Truly, self-transcendence is the essence of human existence” (Frankl, 2000, p. 138). Participants articulated this growth process as they described the experience of healing when they met others, experienced community, or confronted their victim or offender. It was a shared dialogue with something external to themselves that enabled the inner change process to come alive in such a way that they arrived at something shared, a common understanding.

*Being versus non-being.* The discussion above regarding transcendence reflects the existential concern of being versus non-being. Participants expressed
grappling with this ultimate concern as they arrived at a crossroads and faced the reality of their lives and the choices they could make. In this way, the choice to take action (being) confronts us as a final option in the face of going mad or accepting an unacceptable status quo (non-being). The ego realizes the power of choice in the face of uncertainty in life. In turn this choice of being versus non-being synthesizes into a sense of meaning (Popovic, 2000).

Paradoxically, we have but one certainty in life, namely that we will all die (non-being). There is no way to hide from this reality and we deny our essence and the fundamental premise of our existence (being) if we try to forge through life unconscious of this reality. If we are able to live fully in the moment and meet others in that essential presence, then this primary focus becomes our mechanism for functioning more fully. To learn to function with the reality of non-being, and our ultimate lack of control, is to cope with the source of existential anxiety: uncertainty.

*Freedom versus responsibility.* A cornerstone of existential thought is our ultimate freedom of choice. In fact, freedom is choice and choice by its nature is indicative of uncertainty. From an existential viewpoint uncertainty creates anxiety. Thus, we are free to choose but through the act of choosing we are called to take responsibility for our choices and the manner in which we act on uncertainty. We always have a choice of the meaning we attribute to past events and in acknowledgment of this we begin to take responsibility for the present (May, 1958).

As explained in participant’s narratives, the dynamic between freedom and responsibility is a difficult reality for victims and offenders. Viktor Frankl also expressed this viewpoint in the profound context of surviving internment in a Nazi concentration camp during WWII:
Everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s own attitude in any given set of circumstances. To choose one’s own way (Frankl, 1984 p. 86)

Clearly, the act of taking responsibility for healing, if you are a victim, or taking responsibility for harm if you are an offender, is supremely difficult. Yet we always have the choice to search for meaning in madness and sorrow (May, 1958).

We may, however, choose to hide away from the madness of the world and the suffering in life. As a consequence of this choice we block personal transformation: “If self transcendence is denied and the door to meanings and values closed, reasons and motives are replaced by conditioning processes” (Frankl, 2000 p. 162). These conditioned responses silence the voice of transcendence as consciousness is replaced by instinctual reactions: “The art of living is in its essential meaning a development and a transformation of the power of inward choice. It is of all creative arts the most difficult and most distinguished” (Wickens cited in McEvoy, 1967, p. 1)

Meaninglessness versus purpose. It is, as May (1958) explains, the freedom to make choices that gives us a sense of purpose and meaning in the world (May, 1981). Furthering this point, it is the experience that “despair is suffering without meaning” (Frankl, 2000, p. 133). This search for meaning is the call of a victim asking, ‘Why me?’

Furthering these points, an aspect of our shared humanity is the suffering we all feel in life. If we can find meaning in this suffering we find purpose that brings balance to our life. This central challenge was articulated repeatedly by participants in the searching language projected as meaning, divinity, God, spirituality and cosmology. And it was the sense of belonging to a larger whole—humanity—or to a
healthy community attachment, that provided the strength for participants to experience inner peace.

*Isolation versus belonging.* The dynamic between feelings of isolation and belonging presents a core challenge to victims and offenders, as expressed in participant narratives. For some the experience of community and healthy attachment was transformational in itself. For others this was a first step along the process of change. Participant narratives identified isolation as emerging from judging, competitive and punitive societies. Such contexts present barriers to trust and interpersonal relationships. This may be counteracted by expressions of unconditional presence offered by others. This expression of support seemed to facilitate participants to trust their own selves.

When a balance between isolation and belonging is experienced we move towards a synthesis of these two qualities. Yalom (1980) describes this unity as being-beyond-the world and being-in-the-world at the same moment. In this essential experience true emotion emerges and love becomes a way of being: we truly love our neighbor as we love our selves.

In sum, the anxiety and tension that emerges when we become conscious of these existential-ultimate concerns seems to be a gateway to the essential true-self. This emerges through the synthesis of being and the world. As a fundamental ontological experience, we then gain the capacity to bare the sorrow in our life freeing us to experience meaning in living. This experience of transformed self is “to be the self one truly is” (Kierkegaard, cited in Rogers, 1961, p. 181).
Interconnectedness & Shared Humanity

A third grand theme from participant narratives focused on the interconnectedness of human systems. This was illustrated by an expression of shared humanity in experiences of loss. We all experience loss in life. Consciousness of this reality seems to support transformation of self, even in the face of extreme violence. It seems that it is through the passageway of our own sorrow that we come to accept and resolve the essence of our existence, our humanity. Vanier (1998) explains this in the following:

Throughout the different stages of the evolution of humanity, people have become more human as they opened up to the weak and the reality of suffering and death ...as our human heart opens up and becomes compassionate, we discover our fundamental unity, our common humanity (Vanier, 1998, p. 97).

The opening of one's heart is a process often shared with others in restorative dialogue. This essential expression of connection brings us in deeper contact with a larger whole. This point of contact with suffering is woven throughout participant narratives.

Moreover, as Vanier (1998) expresses it, justice flows from the heart when our relationships reflect compassion, mutuality and equality:

Justice means more than just following the law, not hurting people; it also means respecting and valuing each individual...Justice flows from the heart. If human beings are crying out for justice, if we are all deeply moved by deeds of injustice, do not our cries reveal our humanity? Our basic needs are the same as those of all other human beings. We need other people who will call
forth what is most beautiful in us, just as we need to call forth what is most beautiful in others (p.95)

Justice brings people forward through relationships that are honoring and respecting. It is to give the gift of listening deeply to others and hearing their pain. It is through our hearts that we offer this compassion and have the possibility of receiving unconditional presence in return:

The heart, the metaphorical heart, the basis of all relationships, is what is deepest in each one of us. It is my heart that bonds itself to another heart...to meet and love others just as they are...the heart is the place of our ‘oneness’ with others...to speak of the heart...is to speak of the core of our being (Vanier, 1998, pp. 85-87)

As expressed in participant narratives, when we are shaken to our core we may find strength in the knowledge of the qualities of heart that are shared by all humanity. Through our hearts we touch our deep-center, so achieving at-one-ment with all. We then may call forward the best in others and ourselves.

*Transformational Justice & Power Relationships*

Principles of Transformational Justice address change processes with a key concern for interpersonal power relationships and the influence of systemic structures. For those committed to Transformational Justice the personal is political and vice-versa (Morris, 2000). As I reflect on the grand theme of Transformational Justice and Power Relationships, I understand in a deeper way that critical psychology is congruent with the tenets of social-political transformation and restorative processes.
Similarly, Chinn (2001) describes how to build peace and power in communities with transformative principles. Her process model, in which P.E.A.C.E is an acronym for five interconnected stages of change, acts as a guide for the discussion that follows: Praxis, Empowerment, Awareness, Cooperation, and Evolvement.

**Praxis.** “Praxis is thoughtful reflection and action that occur in synchrony, in the direction of transforming the world” (Chin, 2001, p. 7). Praxis has been a cornerstone of this study as it is an integral part of Transformational Justice. Paulo Freire (1996) famously defines praxis in a manner that is useful to re-state here: “revolution is achieved with neither verbalism nor activism, but rather with praxis, that is, reflection and action directed at structures to be transformed” (Freire, 1996, p. 107). Participants’ involvement in the arena of Restorative Justice revolutionized their personal and political contexts as they highlighted a practical commitment to their restorative work. For example, recurring themes included building healthy communities and the need to consider program implementation with school-aged children within already existing education systems. The importance of addressing childhood needs, in the arena of Restorative Justice, has been highlighted elsewhere. Participants also generally focused their volunteer energy on prevention planning and harm reduction by contributing to their social worlds. In turn they expressed the need for living in healthier communities that facilitated open democratic dialogue and individual growth.

In the context of addressing human growth and motivation, Maslow (1970) suggested a “good environment [offers] all the necessary raw materials and then gets out of the way and stands aside to let... the organism itself utter its wishes and... make its choices” (p. 277). It also follows that unhealthy environments (e.g., competitive) can form a barrier to growth. Participants clearly expressed the necessity of
supporting others and compensating for inequalities both interpersonally and in society, so that personal power was equalized with a focus on mutuality. Participants explained that this transformative approach was rewarding and encouraged their own growth and development at the same time as helping others.

**Empowerment.** “Empowerment is growth of personal strength, power and ability to enact one’s own will in the context of love and respect for others” (Chin, 2001, p.8). As discussed, themes that reflect empowerment and a valuing of equality and mutuality are threaded throughout participant narratives. Likewise, if individuals are treated with respect and compassion they may begin to trust and forgive themselves. This makes it possible for caring to be returned, and this is communicated through active listening and shared dialogue. “Empathetic listening is a key tool in transformation” (Morris, 2000, p. 21). It is sensible to conclude that if we listen with compassion to our personal needs then we may listen outwardly to the needs of others. Something is constructed through solidarity and shared vision. In this way our personal strengths propel us towards a shared peace.

**Awareness.**

Awareness is an active growing knowledge of Self and others and the world in which you live. This means tuning into the moment. It also means a heightened, transcendent awareness that sees beyond the moment to the past and future (Chin, 2001, p. 8).

Throughout participant narratives the common thread of self-awareness emerged as a cornerstone for transformation. With self-knowledge established we gain new perspectives and may allow empathic understanding to build. Also, our personal insight influences relationships and helps us be more fully and unconditionally present with others. To listen compassionately we must first be self-aware and at the
same time self-forgiving. This is not an easy process as we must face our fears and learn to trust. Meeting others with co-passion and building healthy communities is facilitated if we see life in ‘larger windows of time’, beyond the moment.

Cooperation.

Cooperation is an active commitment to group solidarity and group integrity. A group’s commitment to cooperation grows out of mutually defined principles of solidarity, where each individual’s viewpoint and abilities are equally valued. It means moving away from any action that exerts power over other individuals or groups. Rather, cooperation means encouraging everyone to use her or his abilities, ideas, and energy to join in creating a coordinated, cohesive whole. As individuals excel in a skill or ability, their achievement is celebrated by all and shared with others according to need and ability (Chin, 2001, p. 9).

As discussed through participant narratives, restorative processes naturally move us from the personal to social-political dimensions of living. Culture influences individual functioning and individuals shape the character of their communities. When we ARE Restorative Justice we communicate mutually with equality through our actions. These actions build consensus, offer concession and support movement towards common understanding. This is reflected in cooperative movements and the tenets of participatory democracy.

Evolvement. “Evolvement is a commitment to growth where change and transformation are conscious and deliberate” (Chin, 2001, p. 9). A growth principle underlies participant narratives and emerges through the choice and the will to change. As discussed, this begins at a crossroads or when we ‘hit rock bottom’
emotions. We evolve as we choose to contribute positively to our communities rather than to live destructively. This is a difficult choice that marks the beginning of a restorative and transformational journey, personally, socially and politically. In engaging with Transformational Justice we are choosing not to restore a dysfunctional status quo. We are moving beyond restoring balance back into relationship. Transformation Justice, by its nature, is a growth movement through which we build peace in our human systems.

Transpersonal Experiencing

As a grand theme, transpersonal experiencing reflects participants’ choice to reach beyond self-interest and personal gain. This was expressed in a desire to build healthy relationships and communities and to make meaningful contributions to society. This understanding of the transpersonal dimension is echoed by Wilber (2000a):

Spirit (at any level) manifests as a self in a community with social and cultural foundations and objective correlates, and thus a higher Self will inextricably involve a wider community existing in a deeper objective state of affairs. Contracting the higher Self is not the end of all problems but the beginning of the immense and difficult new work to be done (p. 522).

As described in participant narratives, the path of transformation is not easy. Likewise, transpersonal experiencing is complex, shaping subjective-objective reality and tacit-overt knowing. Each participant uniquely described the wellsprings that motivated him or her to reach beyond self into ego-transcendence. This was
influenced by their connections to particular faith communities, through teaching, philosophy, belief system or cosmology. As a whole, participants seemed compelled to choose conscious and constructive action because of a belief in the interconnection between human systems and a compassion for humanity. They expressed a hopeful focus on growth, believing that they could bring something positive to the world. This seemed to bring meaning to suffering.

In addition, it emerged that uncertainty formed a crucible for the creative and transpersonal to enter participants’ consciousness experience. A space was created for a transpersonal dialogue as a result of tensions manifest from uncertainty. This crucible was the crossroads where participants faced fears and learnt to trust by believing in something outside of themselves. Defenses and protective armor soon fell away. In this manner, transformation is experienced as a release. This frees individuals to meet others from their deep-center in full presence.

As Wilber (2000a) suggests, “the more adequately I can interpret the intuition of Spirit, the more that Spirit can speak to me, the more the channels of communication are open, leading from communication to communion to union to identity” (p. 523). Likewise, transpersonal experiencing seemed to allow individuals to transcend madness and suffering, and move toward a sustainable equilibrium. This is a growth from strength into peace.

Transcendent Function

The Transcendent Function (Jung, 1953-1979) is the psychic progression of individuation and the evolution of differentiation towards the formation of the Self complex. This function is focussed on balancing opposing constructs with the aim of
uniting them through a compensatory relationship (see Chapter Three). In this section of the chapter, Jungian theory and the Transcendent Function are both used as a context to further explicate findings from Chapter Five.

_A Jungian Context for Findings_

The Transcendent Function (Jung, 1953-1979) describes the maturation of personality and the development of consciousness. To depict this progression metaphorically, Jung used the precept from alchemy called the Axiom of Maria, “one becomes two, two becomes three, and out of the third comes the one” (Sharp, 1991, p. 18). This axiom identifies four stages in the progression. First, there is an unconscious, undifferentiated representation of an original state of wholeness. Second, there is a conflict between opposites (e.g., thesis versus antithesis, consciousness versus unconsciousness) that has the potential for resolution. Third, a resolution is realized as the Transcendent Function, which supports the union of opposites. Fourth, there is a return to wholeness, the one, as a transformed state of consciousness that reflects resolution and peace. This is a symbolic description of a process that often manifests for individuals as a new attitude towards life (Jung, 1953-1979, vol.8; 1991).

The beginning of the Transcendent Function is a stage of pre-differentiation when a unique sense of ego (I) has not yet formed. Identity is not autonomous and actions are driven unconsciously by instincts. Typically following an event of emotional charge or intellectual challenge, a separation of ego (Thesis) from the external world (Anti-Thesis) is triggered. Subjective experiencing is initiated with consciousness of the capacity of willful choice. Thus, the Transcendent Function describes the resolution of conflict. It is the process of reconstituting a unified whole
(synthesis) that is a balance (thesis-antithesis) imbued with conscious awareness (see Jung, 1953-1979, vol.8, Popovic, 2002; Saayman, Faber & Saayman, 1988; Sharp, 1991):

In order to place findings from Chapter Five in the context of Jungian Theory, I coded transcribed interviews and identified three areas of concentration:

1) Description of the process of differentiation,

2) The play of opposites: Thesis and Antithesis; and,


Following this analysis I created individual depictions of the process and experience of transcendence in this analytical context. Then I re-entered the process of coding and identification of grand thematic areas (e.g., thesis, antithesis, and synthesis), based on the individual depictions. The grand themes and their corresponding codes are illustrated in Table 4. It is important to note that individual differences exist in the categories of Thesis and Anti-thesis based. For example, for an offender the Anti-thesis domain would most likely be victim and, in contrast, the Thesis aspect would more likely be labeled offender. Thus Table 4 offers broad illustration rather than rigid categories.

Within participant narratives cognitive, emotive, and physical factors-tensions were suspended between Thesis and Anti-thesis constructs. As noted in Table 4 these resolved into a third entity (Synthesis) that was a construction of something new rather than a sum of two parts. These points and the grand themes noted are further discussed in the following.
Table 4 Grand Themes and corresponding codes in a Jungian context

<table>
<thead>
<tr>
<th>THESIS</th>
<th>ANTITHESIS</th>
<th>SYNTHESIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Victim</td>
<td>Offender</td>
<td>Restoration</td>
</tr>
<tr>
<td>Subjective Experience</td>
<td>Objective Experience</td>
<td>Grounded in Identity</td>
</tr>
<tr>
<td>Individual</td>
<td>Community</td>
<td>Healing</td>
</tr>
<tr>
<td>Alienation, Isolation</td>
<td>Belonging</td>
<td>Relief and Release</td>
</tr>
<tr>
<td>Human Needs</td>
<td>Wants</td>
<td>Person Integration</td>
</tr>
<tr>
<td>Destruction</td>
<td>Meaningfully Contribute</td>
<td>Presence of God</td>
</tr>
<tr>
<td>Conscious</td>
<td>Unconscious</td>
<td>Equilibrium</td>
</tr>
<tr>
<td>Sanity</td>
<td>Insanity</td>
<td>Balance</td>
</tr>
<tr>
<td>Death</td>
<td>Growth</td>
<td>Transformation</td>
</tr>
<tr>
<td>Grief-Loss, Anguish</td>
<td>Joy, Beauty, Optimism</td>
<td>Forgiveness &amp; Fresh Start</td>
</tr>
<tr>
<td>Feeling Misunderstood</td>
<td>Feeling Understood</td>
<td>Compassion</td>
</tr>
<tr>
<td>Fear</td>
<td>Trust</td>
<td>Suspension of Fear</td>
</tr>
<tr>
<td>Injustice</td>
<td>True Self</td>
<td>Balanced Scales</td>
</tr>
<tr>
<td>False-Hidden Self</td>
<td>Unhealthy Attachment</td>
<td>New Thinking Patterns</td>
</tr>
<tr>
<td>Healthy Attachment</td>
<td>Knee Jerk Reaction</td>
<td>Unity</td>
</tr>
<tr>
<td>Choice of Action</td>
<td>Caring</td>
<td>Empathy</td>
</tr>
<tr>
<td>Suffering</td>
<td>Positional Power</td>
<td>Interconnected Humanity</td>
</tr>
<tr>
<td>Personal Power</td>
<td></td>
<td>Common Understanding</td>
</tr>
</tbody>
</table>

Overview of Differentiation

In reference to the arena of Restorative Justice, the experience of transformation is a gradual, slow-building and growth-orientated process. This journey is arduous, as it demands a great deal of energy to confront fears, uncertainty and change. In restorative processes there is a tension between opposing forces that must be transcended, as represented by Thesis and Antithesis (see Table 4). The goal is to arrive at a middle ground with the aim of experiencing a state of equilibrium or Synthesis. These illustrations of the experience of transformation congruently reflect Jung’s description of the Transcendent Function:

The tendencies of the conscious [thesis] and the unconscious [anti-thesis] are the two factors that together make up the Transcendent Function... Once the
unconscious content has been given form and the meaning of the formulation is understood, the question arises as to how the ego will relate to this position, and how the ego and the unconscious are to come to terms. This is the second and more important stage of the procedure, the bringing together of opposites for the production of a third: the Transcendent Function. At this stage it is no longer the unconscious that takes the lead, but the ego... This process requires an ego that can maintain its standpoint in face of the counter position of the unconscious. Both are of equal value. The confrontation between the two generates a tension charged with energy and creates a living, third essence... From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in a compensatory relation to both. It thus forms the middle ground on which the opposites can be united (Jung, cited in Sharp, 1991, p. 93, See also Jung, 1953-1979, Vol. 8.).

An important aspect of restorative processes is the need for safe relationships as a foundation for healing work. It seems relevant to emphasize this point here because trained therapists (e.g., Jungian or other discipline) do not typically facilitate restorative processes. Many restorative programs are volunteer supported and are not governed by a code of ethics typical of professional bodies. If safety is established, then a protection from re-victimization is in place. Individuals may begin to hold the tension between dichotomous positions (e.g., victim and offender), and more confidently choose to enter healing dialogue.

At the first stage of the process of transcendence, when unconscious content (Anti-Thesis) is given form, we are offered an invitation to enter the change process. This is a turning point where we are confronted with a conscious choice. In the arena
of Restorative Justice this crossroads often leads us to touch the edge of madness, crushing anguish, grief and loss. It is to be propelled to the edge of conscious thought. As we peer over this edge we contact unconscious material. If we accept the invitation to wonder about this material, and then take action, we embark on an awakening of conscious awareness and personality development. We begin to let go of defenses, relinquish our armor, and break down barriers to conscious understanding.

It is possible that the healing process will be submerged if we perceive threat or fear, and if basic human needs are not met. Also, healing may be blocked as we expend energy, carrying the burden of suffering and expensive emotions. In contrast, if this change process begins, the initial catalyst may be the healthy expression of anger-anguish charged with a feeling that one has hit rock bottom. Thus, our brokenness enters consciousness and we face the experience of suffering in life.

In restorative processes the vehicle for this change is often dialogue in safe relationships or community. Similar to Jungian therapy, the aim is to arrive at a middle ground between conflicting parties (Thesis-Antithesis). The emotional and intellectual charge that fuels this encounter doesn’t simply disappear through the change process, but transforms if basic human needs are met. Energy (libido) may be freed to make meaningful contributions and experience healing, releasing anguish with loving kindness or forgiveness.

The development of consciousness has several stages, as noted, that unfold with an increasing depth of awareness. In restorative processes there is a point of resolution and then a re-entry into a cycle that leads ever deeper along a journey of development. It became evident, through this study, that participants in restorative processes are uniquely situated along different dimensions of the developmental continuum. The growth experienced may begin with understanding the difference
between thinking, feeling and behaving. This could be indicated by a growth in cognitive-behavioural skills in perspective taking and moral development. Also, movements from thinking (head) to feeling (heart) may lead us to a deeper understanding of spirit. This progression has multiple trajectories including personal, interpersonal, and political dynamics which are all equally parts of Restorative Justice practices (A social-political discussion continues later in this chapter).

*The Play of Opposites: Thesis and Anti-Thesis*

Through participation in the arena of Restorative Justice, one risks growing in awareness of self and others. This may not be a fully conscious choice at first; however the difficulty of this process eventually demands conscious effort and honesty about the reality of fears and suffering. This facilitates the authentic transformation of experiences (Thesis verses Anti-Thesis to Synthesis). It is through this transactional process, created in restorative forums, that we confront, experience and overcome the core of our pain. It follows that if “there is no form of human tragedy that does not in some measure proceed from [the] conflict between the ego and the unconscious” (Jung, cited in Sharp, 1991, p. 63), then the healing catalyst of restorative process is the meeting of opposites (victim-offender, Thesis-Antithesis). This meeting seems to provide for tangible access to unconscious material.

It is this play of opposites, within present moment relationships with the object of our pain, which forms the crucible for growth of consciousness in restorative processes. This is congruent with Jung’s view that “there is no consciousness without discrimination of opposites” (cited in Sharpe, 1991, p. 63; also see Jung, 1953-1979, Vol. 9i). Likewise, as individuals begin to wonder about the viewpoint of others, a
greater understanding of self emerges. As we listen outwardly we listen more deeply inwardly, change flows both in the external world and within subjective dimensions:

Whatever attitude exists in the conscious mind, and whichever psychological function is dominant, the opposite is in the unconscious... The repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites... This in turn activates the process of compensation, which leads to an irrational "third," the Transcendent Function. (Jung cited in Sharp, 1991, p. 63; see also Jung 1953-1979, Vol. 7).

Thus, we make manifest our unconscious as we face our fears and engage uncertainty in restorative processes. The pendulum swings between extremes and we must decide if we are willing to take responsibility for our choices and healing. Awareness of the way we box ourselves in with protective armor grows into insight about how we imprison our personality growth with defensive stances. Dichotomies are explored through the medium of dialogue and we forge the difficult pathway to transformation.

Synthesis

It is sensible that the difficult path of transcendence is juxtaposed with an equalizing reward at the end of the journey, Synthesis. This sense of equilibrium is manifest as a common understanding and common vision shared between once
opposed parties. This new perspective retains the essence of the Thesis and Antithesis. At the same time we experience a new attitude. This reconciling third entity “Tertium non datur” (Sharp, 1991, p. 93) is described by Jung in the following:

As a rule it occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity. . . . [This situation] requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energetic process: she acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below (Jung cited Sharp, 1991, p. 93; see also Jung, 1953-1979, Vol. 14)

The nature of the process of transformation in the arena of Restorative Justice is awesome: one may witness individuals expressing and taking responsibility for their deepest pain. The Transcendent Function provides a framework to make meaning of these extraordinary events in which the outcome is greater than the sum of the parts.

The balancing of scales of justice in restorative processes and person integration grounds individuals into an authentic identity. This is expressed as a new attitude:

Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs
of opposites, the greater will be the energy that comes from them . . . [and] the less chance is there of subsequent disturbances which might arise from friction with material not previously constellated (Jung, cited in Sharp, 1991, p. 93; see Jung, 1953-1979, Vol. 8).

This sense of Synthesis is not a permanent state of peace but an oscillating equilibrium. The pain in life is always accessible at any moment of any day:

The united personality will never quite lose the painful sense of innate discord.

Complete redemption from the sufferings of this world is and must remain an illusion. Christ's earthly life likewise ended, not in complacent bliss, but on the cross (Jung, cited in Sharp, 1991, p. 93; see Jung, 1953-1979, vol. 16).

The cornerstone of restorative processes is taking responsibility for self. The impact of this expands beyond personal and interpersonal experiences into our social-political world. Jung suggested, "anyone who attempts to deal with the problem of the opposites on a personal level is making a significant contribution toward world peace (Sharp, 1991, p. 93). The personal then, may be understood as political, in this context.

Integral Theory

This section of the chapter provides an interpretation of findings through the lens of Integral Theory. The theoretical structure of this discussion is framed by Wilber's (2000a) four quadrant mapping system. A description of a possible integral model transformation in the arena of Restorative Justice is also discussed.
Quadrant Mapping System

Integral Theory, as outlined by Wilber (2000a, 2000b), provides a conceptual framework to make meaning of life as an interconnected web. Using the quadrant mapping system as an analytical context to further disseminate findings, supports the following outcomes:

1. Interpret findings in relation to subjective-intentional, behavioural, cultural and social dimensions.

2. Initiate an exploration of a possible Integral Model of Transformation in the arena of Restorative Justice.

3. Further explore the conjugality between Integral and Jungian Theory.

In order to utilize Integral Theory as a comparative framework for findings, I coded transcribed interviews and identified areas of concentration pertaining to the four quadrants (see Figure 1):

- Upper Left Quadrant: I, Intentional, Interior-Individual (Psychological Context),

- Upper Right Quadrant: IT, Behavioural, Exterior-Individual (Behavioural Context)

- Lower Left: WE, Cultural, Interior-Collective (Community Cultural Context: Meanings, Values, Worldview); and,


Following this analysis I created individual depictions of the process and experience of transformation in this integral-analytical context. Next, I identified codes that reflected the group of participants as a whole in correspondence to each quadrant. Interdependent relationships among quadrants were also revealed. These unifying codes are illustrated in Table 5 with categorization to corresponding quadrants.
### Table 5 Integral Mapping of findings from participants’ interviews

<table>
<thead>
<tr>
<th>I</th>
<th>IT</th>
<th>WE</th>
<th>ITS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increased subj-obj awareness of links between emotive behavioural &amp; cognitive Conscious choice to change &amp; take action Take responsibility for actions &amp; choices</td>
<td>Unconscious reactions &amp; behaviours</td>
<td>Reciprocal Relationship: Live/behave in more positive ways when in a supportive Community</td>
<td>Reciprocal Relationship: Societal oppression nurtures personal violent behaviours Restorative Societies support individuals to live in positive ways</td>
</tr>
<tr>
<td>Reciprocal Relationship: Collectives of individuals shape communities Worldviews Mutuality, equality Shared Dialogue Listening support helps individuals balance objective &amp; subjective Impact of personal choices and behaviour Social Responsibility Self knowledge-compassion for others</td>
<td>Reciprocal Relationship: Live/behave in more positive ways when in a supportive Community</td>
<td>Competitive/collective Individualistic values Ethics &amp; society Punitive Worldview focused on happiness or reality of suffering/beauty Safety? Trusting? Or adversarial Participatory Spirit Mutual aid</td>
<td>Reciprocal Relationship: Communities, culture reflect the systemic structures of society</td>
</tr>
<tr>
<td>Society-constraint or facilitative for individual growth</td>
<td>Reciprocal Relationship: Societal oppression nurtures personal violent behaviours. Restorative Societies support Individuals to live in positive ways</td>
<td>Reciprocal Relationship: Communities, culture reflect the systemic structures of society</td>
<td>Positional Power Dynamics Power/Resource imbalance Economic, &amp; Political Oppression Restorative Systems Human Rights Accountability &amp; Compensation Faith Communities</td>
</tr>
<tr>
<td>Empathize &amp; care for others &amp; community, to meaningfully contribute Wounded Healer: from Personal Insight to giving back to community Through forgiving/accept our self we can return this to others Beliefs and faith community shape choices and worldview Deeper relationship with Divine or Deep Center of Self Community Contexts impacts on personal well being Resource Sharing &amp; Culture of mutual aid Accountability and Responsibility for self and impact on others, community</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Person Integration through a Construction &amp; Balance &amp; Equilibrium Deepening perception, Moving closer to our deep center and essence of humanity Safe environment, support interpersonally &amp; by society for individual restoration Sense of belonging expands our perception of interconnection and personal well-being Opening of consciousness of our shared humanity-interconnection, suffering, compassion, heart, receptive presence Integration of sorrow &amp; compassion in awareness &amp; interpretations of world Restorative Context for self in community to realize new ways of living Common Goal of Justice, Fairness, Peace &amp; Sustainability Altruism and choice to positively contribute</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interdependence &amp; interconnectedness of Human Systems: personal, interpersonal, social, cultural</td>
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</tbody>
</table>
An overview of Table 5 shows us that the derivative codes relate to each quadrant (I, WE, IT, ITS) independently as well as to interdependent dynamics between quadrants (I-IT, I-WE, I-ITS and I-IT-WE, I-IT-WE-ITS). Perhaps not surprisingly, a concentration of codes is found in the boxes associated with interior experiencing: Upper Left Quadrant (I, Intentional, Interior-Individual) and Lower Left Quadrant (WE, Cultural, Interior-Collective). The all quadrant domain (I-IT-WE-ITS) retains codes that participants previously associated with the quality of transformation and synthesis, although at differing levels of the developmental progression of consciousness.

The central focus of the all quadrant category (I-IT-WE-ITS) is the interconnection of human systems, shared human qualities and broad inclusive worldviews. In contrast, the I-IT-WE category reflects the premise that community is a central aspect of Restorative Justice practices. This I-IT-WE category reflects a perspective that has not yet grown to encompass active integration of concerns associated with Transformational Justice or the interconnectedness of life systems. Thus, Table 5 begins an articulation of the development of consciousness in the arena of Restorative Justice as independent quadrants (I, IT, WE, ITS) evolve into reciprocal relationships between quadrants (I-IT; I-WE; I-ITS; IT-ITS, IT-WE; WE-ITS), followed by a growing interconnection among domains. This understanding culminates in the I-IT-WE category and finally the integral view of all quadrants as interdependent (I-IT-WE-ITS).

Psychological context: I. The subjective interior quality of I quadrant, in the context of this inquiry, is essentially interpretive and reflects a point of development in which consciousness of self or basic human needs have entered awareness. As Wilber (2000a) explains, transformation is an integral process that begins with
"individual cognitive potential" (p. 606). Congruently, participant narratives expressed the movement transformation that necessarily starts with the personal consciousness of self, basic human needs and an understanding of the separation between thinking, feeling and behaving. This forms an awareness of true-self and personal power. We then may learn to forgive, love and accept ourselves at the same time as take responsibility for our choices. We release expensive emotions and create space for new patterns of thinking and a new attitude. In tandem, this sparks moral, cognitive and emotional development.

*Behavioural context: IT.* Personal consciousness may be seen as the gateway to transformation, as described above. However, the key to passing through this threshold is found in the category of IT, the behavioural dimension. Before facing the portal of transformation in the arena of Restorative Justice, we must identify any behaviour that may have been driven by unconscious reactions, or may have harmed others or ourselves. To clarify this point, we turn to Wilber (2000a) who describes this quadrant and its domain apart from the other quadrants:

In the Upper Right path, we have the exteriorly observed functions of the individual: brain physiology, cognitive science, neuroscience, etc. Here, too, there is no real consciousness.... There are only nonconscious processes scurrying about, intent on carrying out their primal task (p. 581-582).

Yet, behaviours are not easily separated from psychological and social factors. The aim of Restorative Justice is to nurture insight into how behaviours impact others. Thus, the first step in restorative processes is to identity any behaviour that fostered conflict, contributed to harm or obstructed healing. With the concerns of the Upper Right quadrant resolved, exploration of cognitive and emotive dimensions are then forged. Moving through the personal, interpersonal and social, we may then choose to
grapple with systemic concerns (ITS quadrant). Importantly, the behavioural context is the essential backdrop to transformation in Restorative Justice.

**Community cultural context: WE.** The collective subjective quadrant, WE, represents intersubjective world space and the premise that subjective experience exists within reciprocal relationship structures (Wilber, 2000a). This has been a central feature of this study and prompted the choice for a phenomenological-ethnographic mixed methodology. Results from this inquiry have shown that it is the quality of healthy or unhealthy attachments in community that fosters patterns of interpersonal relationships. It is collectives of individuals that compose our immediate social worlds. Together these influence the manifestation of isolating-punitive behaviours or relationships reflecting mutuality and equality. Through social exchange our worldviews, meanings and values are formulated. It is these factors that shape moral, cognitive, and behavioural development in individuals:

Reality is not a pre-given monological entity lying around for all to see; rather, various social practices and cultural contexts create an opening or clearing in which various types of subjects and objects can appear....intersubjective moral structures create a space in which individual thoughts will arise, and thoughts that do not fit that space will simply not arise. This is what I mean when I say that intersubjective structures create an opening or clearing in which various types of subjects and objects can arise (p.775).

The intersubjective space created in restorative practices promotes social responsibility and accountability. This is nurtured through dialogue in safe communities where there is recognition of basic human needs. Unconditional listening and presence that is non-judgmental as well as accepting also positively
impact this intersubjective space. This "clearing" of "space" is the focus of discussion in the last section of this chapter.

Sociological context: ITS. The Lower Right quadrant, ITS, represents the classical concerns sociology and that of Transformational Justice. In fact, Transformational Justice was first articulated and promoted by sociologists and then criminologists (see Morris, 2000). Wilber (2000a) furthers this point in the following:

The Lower-Right (LR) quadrant runs from kinship tribes to villages to nation-states to global world-systems. But this quadrant also refers to any of the concrete, material, embedded social forms of communities (the exterior forms of social systems), including modes of tools and technology, architectural styles, forces of production, concrete institutions, even written (material) forms... in other words... all exterior forms of social systems, forms that can be seen, forms that are empirical and behavioural... that is why the study of 'sociology'... has usually been the study of observable behaviour of social systems (or 'social action systems')... sociology has all too often confined its studies to this component (the LR quadrant) (pp. 128-129)

In relation to the arena of Restorative Justice, this quadrant describes a social action focus on how the organization of our societies, institutions and hierarchical structures contribute to injustice or promote equality. For example, within some Restorative Justice communities in British Columbia, poverty had been identified as the greatest obstacle to justice and is currently part of proactive agendas to promote healthy and sustainable communities nationwide. Furthering this point, the aim of restorative practices is to restore individuals back to community and themselves.
Transformational Justice promotes the understanding that it is futile to restore individuals back to unhealthy communities or expect individuals to form healthy attachments if their basic human needs are not being met. In this way, an integral understanding of transformation necessarily accounts for how individuals are in a reciprocal relationship with society.

Vertical and horizontal divide. Another unifying trend across participant interviews was the identification of a dynamic between subjective and objective experiencing as central to transformation and resolution of conflict. In relation to the quadrant mapping system, this represents the vertical divide between the Left Hand and Right Hand quadrants (Wilber identifies this as the Right and Left Hand paths). Thus, we have discussed the transactional process within and between quadrants and now turn to the meta-transaction between interior-subjective and exterior-objective domains:

Left-Hand hermeneutics and Right-Hand structural/functionalism both recognize a surface or deep dimension (or manifest and latent), the former being mostly conscious and the latter being mostly unconscious (Wilber, 2000a, p. 577)....

It is the mutual codetermination of Left and Right, or their ‘functional circularity,’ that is the core of the enactive paradigm. ‘In such an approach, then, perception is not simply embedded within and constrained by the surrounding world; it also contributes to the enactment of this surrounding world’. Thus as Merleau-Ponty notes, the organism both initiates and is shaped by the environment. Merleau-Ponty clearly recognized, then, that we
must see the organism and environment as bound together in reciprocal specification and selection (Wilber, 2000a, p. 594).

It follows that we may understand the Right and Left hand paths as meta paradigms to explore dynamics between thesis and antithesis in the arena of Restorative Justice.

Evolution of Consciousness

The process of transformation is a growth-orientated path that evolves through a series of phases marked by differing trajectories. This is an understanding of development or evolution as being pointed in the direction pointed of greater complexity, "greater depth, greater interiority [and] greater consciousness" (Wilber, 2000a, p. 119). A central premise of Integral Theory holds that this evolutionary "self-organizing" and "self-transcending" drive is "manifested in a series of increasing wholes and integrations" (p. 513). These holons express increasing degrees of Spirit’s own "self-realization " or "self-actualization " (Wilber, 2000a, p. 513). This journey towards wholeness (synthesis) is illustrated in the following:

Each stage of development (or evolution) is thus Spirit’s knowledge of itself through the structures (and limitations) of that stage. Each stage is therefore a thesis…that eventually runs into its own limitations [antithesis]…which triggers self-transcendence to a new synthesis,…which both negates and preserves its predecessor…This dialectic, of course, is Eros, or Spirit-in-action, the drive of spirit to unfold itself more fully and thus unify itself more fully (Wilber, 2000a, p. 514).

In this manner the development of Spirit evolves from a state of being unconscious towards a state of consciousness. The "slumbering” spirit becomes self-conscious
with the "emergence of mind" (p. 514). The mind of the self seeks "to know itself through symbols and concepts and reason, and the result is that the universe begins to think about the universe—which produces the world of reason and, in particular, the world of conscious morals" (p. 514). Together, thesis and antithesis are "synthesized in a third great movement of Spirit, which is the transcendence of both nature and mind [eros-logos, eros-ego, or eros-eco depending on one's theoretical lens] and thus their radical synthesis and union" (p. 514). Within this zone of unity between constructs of thesis and antithesis, "there is an unmistakable and profound glimpse of the formless and the nondual groundless Ground" (Wilber, 2000a, p. 515).

Moreover, this transformational journey towards synthesis and unity is initiated with knowledge of self, which is transferred to our interpersonal relationships, broader society, environment and global community. This progression may be conceptualized as three large movements: "subconscious, self-conscious, and superconscious; or biosphere, noosphere, and theosphere; or prepersonal, personal, and transpersonal...Thus the evolutionary sequence is holonic through and through (Wilber, 2000a, p. 515).

Similarly, within this context of groundless ground and synthesis: "Spirit knows itself objectively as nature; knows itself subjectively as mind; and knows itself absolutely as Spirit—the Source, the Summit, and the Eros of the whole sequence (Wilber, 2000a, p. 515). And, it seems that through the discovery of Self (Jung, 1958) that we discover the ubiquity of Spirit:

This is a truly stunning vision, a profound integration of Ego-mind and Eco-nature, of Spirit descending into even the lowest state and ascending back to itself, with Spirit nonetheless fully present at each and every stage of the process of its own self-realization and self-actualization, its own self-
unfolding and self-enfolding development, a divine play of Spirit present in every single movement of the Kosmos, yet finding more and more of the universe, never really lost and never really found, but present from the start and all along, a wink and a nod from the radiant Abyss (Wilber, 2000a, p. 516)

As we know ourselves we grow into the knowledge of spirit as the Alfa and Omega. We face the radiant Abyss, the uncertainty and the suffering, yet retain the capacity to experience joy and beauty as the unmistakable presence of divinity.

Towards an Integral Transformation

Everything that forms eternity has happened in heaven and earth, the life of God and all the deeds of time simply are the struggles for Spirit to know itself, to find itself, be for itself, and finally unite itself to itself; it is alienated and divided, but only so as to be able thus to find itself and return to itself...

As existing in an individual form, this liberation is called “I”; as developed to its totality, it is free Spirit; as feeling, it is Love; and as enjoyment, it is Blessedness (Hegel, cited in Wilber, 2000a, p. 419).

An integral approach to transformation allows us to create a holistic template for change processes on all levels of being-in-the-world. In this way, we understand individual development in the context of environmental, cultural and societal factors. This is relevant to the arena of Restorative Justice as it brings together psychological, behavioural, interpersonal and sociological concentrations that have previously been studied in isolation within Restorative Justice discourse.
Reflecting on the analysis and interpretation of findings, we find three key elements for a model of Integral Transformation as represented in Figure 3:

- **Unifying Themes (Star):** 1. Satisfaction of human needs; 2. Existential Concerns; 3. Interconnectedness and Shared Humanity; 4. Transformational Justice & Power Relationships; 5. Transpersonal Experiencing.

- **Synthesis-Transcendent Function (Circle):** the process of change through the tension between Anti-Thesis and Thesis towards resolution as Synthesis.

- **Integral Theory (Square):** the quadrant mapping system with the I-psychological, IT-behavioural, We-Intersubjective and ITS-sociological domain.

Together these three elements are formulated into a synthesized whole representing Integral Transformation within the arena of Restorative Justice (see Figure 3).

The emblem presented in Figure 3 represents a model for Integral Transformation. For example, individual lives are represented as reciprocally influenced by socio-cultural contexts (e.g., the quadrant model as the square). Within, between and among quadrants a multitude of streams and waves of development are also represented. (e.g., the five grand themes or points of the star overlapping the square). These are continually in the flux of change and growth towards synthesis (e.g., the perpetual transactional processing of the Transcendent Function represented by the circle. The circle touches all levels of being-in-the-world, the star and the square).
Figure 3. An emblem for Integral Transformation in the arena of Restorative Justice is presented in this figure. The five pointed 'star shape' represents the five grand themes identified in this study: 1) Human Needs; 2) Existential Concerns; 3) Interconnectedness and Shared Humanity; 4) Transformational Justice and Power Relationships; and 5) Transpersonal Experiencing. The 'circle shape' represents the resolution of the Transcendent Function from Jungian psychology: Thesis and Anti-thesis joined in Synthesis. The 'square shape' represents Integral Theory's quadrant model and this shape symbolically retains the following domains: Psychological 'I'; Behavioural 'IT'; Interpersonal-Cultural 'WE'; and Sociological 'ITS'. Here these shapes are illustrated as an interdependent 'whole image' symbolic of Integral Transformation.
Both Wilber (2000a) and Jung (1953-1979) explain that the confrontation of thesis and antithesis allows something new to be formed (as represented by the emblem of Integral Transformation). It manifests as a synthesized construction and reflects the development of deeper perception and consciousness. This may be felt as a new attitude or fresh approach to life. If transformation is realized then it is experienced as a release (e.g., of past judgment, expensive emotions, old attitudes and oppressive systemic structures). This clears space for something new to form. In the context of Restorative Justice, it seems to be the crisis of raw emotions combined with vulnerability at the core of our being that creates discharge-enabling change. In this way, all dimensions of being-in-the-world have an interdependent part to play in Integral Transformation.

The resolution of the Transcendent Function may not be fully realized for every individual, as this change is not easy. Also, factors within, between and among quadrants may block transformation or foster development at differing rates for different streams. Similarly, the five unifying themes would have different emphases depending on an individual’s life situation. Given these points this discussion of a possible model for Integral Transformation is presented with the understanding that change manifests uniquely in each individual’s life.

Moreover, Wilber (2000a), describes an integral approach to cultural transformation that forms a useful ground to extend our discussion:

The overall movement of cultural transformation is from Upper-Left of individual cognitive potential to Lower-Left of collective worldview, at first marginalized, but finally embedded in Lower-Right social institutions, at which point these basic institutions automatically help reproduce the
worldview (LL) and socialize the individual (UL and UR) in succeeding
generations, acting as 'pacers of transformation'—a transformation first
started or begun in a moment of individual creative emergence and
transcendence (p. 608).

Relating this to the arena of Restorative Justice, transformation begins with the
identification, or realization, that individuals have experienced harm. This is achieved
through the description of concrete behaviours followed by the understanding of the
cognitive and emotive impact of actions on affected parties. The vehicle for this
change is often dialogue, whether internal or between affected parties. This dialogue
potentially grows into an interpersonal understanding. In turn, this brings meaning to
the personal, interpersonal and social broken-ness. By addressing these factors
influencing conflict, restorative processes support individuals to continue to develop
cognitively, emotionally and morally. In essence this is a growth in knowledge of self,
social systems and the shared qualities of humanity.

The experience of integral change has the potential to spread, 'like pacers of
transformation', such that individuals choose to make meaningful contributions to
communities and society. In addition, society as a whole is given the opportunity to
realize how authentic compensation and recognition to victims, coupled with changes
to the depersonalization of crime by isolating offenders, can prevent future harm. This
may be achieved through investments in healthy communities and individuals as we
nurture qualities of accountability and responsibility across quadrant domains. The
emblem of Integral Transformation reflects life's interdependent growth orientation
and a perpetually self-transcending journey that is the crystal of justice.
Through the looking glass: A Creative Synthesis

As the title of the dissertation suggests, the reflexive process of metaphorically gazing through the looking glass has been a central contribution to this research project. This unfolding-reflective approach has been shaped by reflexivity as embodied action (Merleau-Ponty, 1962). Thus, growth in knowledge of this research arena was actualized through a dual process of engagement in and with Restorative Justice, an enactive inquiry that was both intrapsychic and engaged with the outer world (Haskell, Linds & Ippolito, 2002; Varela, Thompson & Rosch, 1991). Co-creatively these ways of generating knowledge enriched dissemination of findings as insight shifted through the crystal of my experience as participant-observer.

I became increasing aware of the importance of this reflexive-embodied action stance as my involvement with and in Restorative Justice deepened, and my understanding of heuristics, phenomenology and ethnography grew. In addition, this approach is congruent with the use of Jungian theory, which most often calls for an experiential exploration of phenomena as a parallel process to empirical investigations. Similarly, the nature of Wilber's Integral Theory is complemented, in my view, by a deepening personal understanding beyond the bounds of empirical data collection. Combining heuristic and ethnographic techniques with a description of my enactment in this study, the following section explores my reflexive journey, finally culminating in a creative synthesis of findings through graphic art and poetry.
The Transcendent Field

In chapters one and four, I described the approach I forged to enter the arena of Restorative Justice, highlighting that this pathway was initially guided by intuition. As mentioned, this calling seemed to manifest in material when I read the following verse from the thirteenth century Sufi poet named Rumi (Rumi in Barks, 1995, p.36):

-Out Beyond Ideas of wrongdoing and rightdoing,
-There is a field. I'll meet you there.

I absorbed these words and my senses were filled. An all-encompassing sense of awe flushed over me and heralded a knowing that I had found the key to a question not yet fully articulated. Somehow these words were central to my choice of Restorative Justice as a focus for my research. Restorative Justice provided a pathway through which I searched for this numinous field. This emerged as the hidden subject of this inquiry; and, today the vitality of Rumi's poem still lingers inside me.

Rumi presented me with a grand rubric, and without the language or wisdom to fully grasp what I had found I forged ahead. Brimming with ideas I made hurried notes in my research journal as I searched for a way forward:

| Research Journal November 15th, 2000: Discovery of Rumi's poem Out Beyond |
|---|---|
| Out beyond judgements, shame and sin. Out beyond ego to a larger self. Speechless. This vital moment. I see a field, it is peaceful there and I see light...the place before the mediation of conscious processing but it is pure consciousness...it is before judgment...it is simply being... Describe the meaning of being...like a sigh...this is it...this is a key... |
| It is to stand before another, be there, not selective attention, not interpretation, not to attend to what happened before or what will happen after-that is the mediation of ego. |
| It is coming from the center of breath and life of strength and resource, understanding needs, It is a conscious way of being embedded in Buber's I thou...compassionate communication...coming from a place of empathy, attunement to self and others...It is more than the meeting of minds it is a space that is ineffable |
I struggled to find words for the space created by the echo of Rumi's verse. I turned to literature and art for insight and found essayist and poet Ben Okri (2002), in his description of the painting *The Arcadian Shepherd* by Nicolas Poussin, had given a fitting expression for just such an awe-filled inspiration:

It gives no answers. But it gives the code for continual development in living and in thinking. It is a nightmare to those who seek, and a preparatory school for those who find.

It fills you with peace. But within that peace it plants the seeds of restlessness, of unease, of subtle disturbance, like a meaningful dream not fully understood, filling your waking hours with question marks (p. 80).

In my search I came to refer to this personal-interpersonal space, Rumi's field, as *The Transcendent Field*. I believed it represented a core human capacity, interconnectedness, and an infinite growth principle experienced beyond the bounds of judgements and characterized by whole acceptance: an interpersonal space where an expansion of perception created an opening for consciousness to find a fuller expression.

When I began my participant-observer role I was comfortably oblivious to how difficult it would be to gain an embodied understanding of the relationship between Restorative Justice and Rumi's field. With the attitude of a "beginner" I strove to discover the essence of this field with the tools of phenomenology and ethnography:
Phenomenology is a science of beginnings. The genuine beginner is an adept, not a novice. To begin, in a sense, is to start from the primordial grounds of evidence, from oneself as the center (not the sum) of philosophical experience. Such self centeredness is the opposite of philosophic hubris; it is the confession of humility: the admission that, unless the inquirer has turned to himself in full awareness of his life, he cannot claim to have sought, let alone found, the truth...(Natanson, 1973, p. 6.).

I have turned to my own life for personal insight. My tacit understanding of the Transcendent Field expanded with my overt experience in the arena of Restorative Justice. Within this arena I found the opportunity to 'live the questions' as I reached beyond my personal comfort and familiarity. I found myself humbly exposed in a new land of people, customs, ideas and beliefs at the extremes of human experience. While volunteering in secure facilities, I felt stripped of my regular defenses as I confronted the psychological mechanisms that unconsciously imprisoned me. I faced my fears, uncertainty and many of the illusions that supported material reality. Against this backdrop, the ways in which I made meaning of the world and the values I held came into sharp relief:

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| *If I were to interview myself and ask what has changed? What is the transcendence in my own life?*

*Unbound heart....I am free. I had to enter into a real prison to understand how I was already a prisoner in my own life.*

*I am filled with gratitude. I have been given a window into a mystery. To go into the depth of my soul, to be in the darkness and face it like a warrior with a mighty silver sword—severing the cords that imprison fear, punishment, should, should not, not powerful enough, not good enough, not worthy....To simply be human, be love, be compassion.*
In many ways the change feels swift...ever growing, everyday, the grasp of my ego releasing. Being more human, being more powerful and being more humble in the same moment. Releasing the chains, shaking off the mortar and breaking down the walls.

My journal reveals an arduous personal journey that was a parallel process to my theoretical understanding of the nature of good and evil, justice, suffering and the Transcendent Field. Even as my participant-observer role was coming to a close I felt challenged to my core:

Research Journal Entry: August 31, 2002

I think I hate this. I feel so revealed. I have been so blind to my own process. The curtain has been raised. All of this working through...but of course I had to work through. I didn’t want to reveal my self. What did I reveal to myself? Why didn’t I choose an easier topic!!...arggggh...that parallel process. This is all about learning, being brave, being bold... why didn’t I stay with quantitative research. I could have just counted something. I am so humbled by this. I am humbled to the core.

Steadfastly, I searched for insight into the limits of forgiveness, morality and mercy. In return, I was granted an extraordinary gift of entering and witnessing a field of perception that transcends dichotomous splits of victim-offender, right-wrong and self-other.

Research Journal Entry: December 18th, 2000

Transcending judgements into an experience of whole consciousness is vital when navigating extremes in the ebb and flow of life...from monstrous acts to compassion through to pure acceptance of the reality of suffering as the underside of love.

The Transcendent Field is a synthesized perception sparked by the tension of clashing constructs such as victim-offender or self-other. I found myself within the
crucible that holds the change process in this integral field: a personal-interpersonal space shaped by values, beliefs and the degree of openness in one’s heart.

Research Journal Entry: June 12, 2002

Surfacing the field...It is the same context that offers the opportunity to transform...in actuality, we are afforded a choice as we begin to surface from deep suffering, it is the opportunity to experience deep humanity.

Transcending judgements of right and wrong with conscious awareness of the extreme passions in life—hatred, anger, compassion and joy—seems to free individuals to know themselves and others as whole beings. Coping with intense emotions can create a path to forgiveness and the experiencing of the principles of restorative processes.

Likewise, the insights gained through the process of interpreting participant narratives in relation to Jungian and Integral theory, leaves me confident that the experience of transcendence in the arena of Restorative Justice is tangibly accessible as a reflection of Rumi’s field. Indeed, the Transcendent Field allows a clearing-space for opening up new ways of perceiving that herald the discovery of Self and an expanded integral consciousness. This at-one-ment is an encounter with our deep center that reflects common purpose, shared perception and an essential essence: interconnecting humanity while retaining the uniqueness of individuality.


The challenge before us is to quite simply understand and be understood. That takes unconditional listening and the courage to hear silenced voices in others and our self...When you are faced with real human suffering—to go there decidedly you have to physically and spiritually be there—that is the essence of human service. And it takes humility and infallible gratitude.
Interconnections in research and the Transcendent Field

To enrich my understanding of the Transcendent Field I immersed myself in phenomenological, psychological and philosophical literature. The discussion that follows expands theories highlighted earlier as I explore threads of research that interconnect and further clarify my search for meaning in Rumi’s verse.

Pleroma. As I reviewed Jung’s (1953-1979) collected works I became curious about his repeated reference to Pleroma and the possible links this symbolic representation of the numinous might have with Rumi’s field. The Pleroma refers to the realm of the collective unconscious and is equated to fourfold vision or Atman (Moskal, 1996; Sharp, 1991). In this metaphysical space it is possible for the play of opposites to come together as a synthesized whole. Pleroma is in actuality an ancient term signifying the source of everything and is said to be all and nothing at the same time (For me it is helpful to equate Pleroma to the mathematical equation \(-1 + 1 = 0\)). Pleroma is the transcendent dimension (Baring, 2000).

The ancient roots of Pleroma, and the play of opposites within this field, intrigued Jung, which is evident upon reviewing his transcription of the Seven Sermons of the Dead (Jung, 1965). These visionary sermons are Jung’s projection of Basilides’ voice, an ancient Gnostic teacher (125-40AD):

In the First Sermon Basilides speaks of the Pleroma—which he describes as a boundless, indefinable and totally transcendent dimension of being which nevertheless permeates our created world in the way that sunlight permeates air….This image of the Pleroma led Jung, after many years of reflection, to the conclusion that what we call body and mind, or matter and psyche, are two
aspects of a single underlying order of reality .... Jung’s work was focussed on creating a marriage between the conscious and unconscious elements of our psyche.... to convey the idea of a wholeness which was available to us through the creation of a relationship with a deeper centre of consciousness that he called the self. All this grew out of his need to understand his visions and the material of the Seven Sermons to the Dead (Baring, 2000, pp. 8-9).

The Seven Sermons form a foundation for the development of Jung’s analytic psychology, theory of change and individuation.

In the following I have included an excerpt from Sermon I to illuminate the qualities of Pleroma as envisioned by Jung through the voice of Basilides (emphases on phrases reproduced from original text):

Harken: I begin with nothingness. Nothingness is the same as fullness. In infinity full is no better than empty. Nothingness is both empty and full. As well might ye say anything else of nothingness, as for instance, white is it, or black, or again, it is not, or it is. A thing that is infinite and eternal hath no qualities, since it hath all qualities. This nothingness or fullness we name the Pleroma. Therein both thinking and being cease, since the eternal and infinite, and would possess qualities which would distinguish him as something distinct from the Plemora....

....When we distinguish qualities of the Pleroma, we are speaking from the ground of our own distinctiveness and concerning our own distinctiveness. But we have said nothing concerning the Pleroma. Concerning our own
distinctiveness, however, it is needful to speak, whereby we may distinguish ourselves enough. Our very nature is distinctiveness. If we are not true to this nature we do not distinguish ourselves enough. Therefore must we make distinctions of qualities.

...If we do not distinguish, we get beyond our own nature, away from creatura. We fall into indistinctiveness, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be creatures. We are given over to dissolution in nothingness. This is the death of the creature. Therefore we die in such measure as we do not distinguish. Hence the natural striving of the creature goeth towards distinctiveness, fighteth against primeval, perilous sameness. This is called the PRINCIPIUM INDIVIDUATIONIS. This principle is the essence of the creature. From this you can see why indistinctiveness and non-distinction are a great danger for the creature. We must, therefore, distinguish the qualities of the Pleroma. The qualities are PAIRS OF OPPOSITES, such as—Fullness and Emptiness. Living and Dead. Difference and Sameness. Good and Evil...The One and the Many. The pairs of opposites are qualities of the Pleroma which are not, because each balanceth each. As we are the Pleroma itself, we also have all these qualities in us. Because the very ground of our nature is distinctiveness....Therefore not after difference, ye think it, must we strive; but after YOUR OWN BEING. At bottom, therefore, there is only one striving, namely, the striving after your own being....(Jung, 1965, pp. 378-382)
The sermons are a source of inspiration for his later work and the development of analytic psychology. Sermon I describes a movement towards the central-creative source of all and nothing, an ultimate synthesis of antithesis-thesis. It is through our resolution of the tensions between opposites (e.g., good-evil; victim-offender; being-nonbeing) that we evolve towards a synthesized whole. In closer proximity to our deep centre we discover increasing resources to cope with imbalance and grow towards equilibrium. This is a natural potential in which we discover a single underlying order within the Transcendent Field.

*A psychology of awakening.* To find meaning in the Transcendent Field in terms of contemporary psychology and cognitive science, I turned to discourse regarding the ‘psychology of awakening’, as outlined by biologist Francisco Varela (1999) in his Science of Interbeing. He identifies four key points regarding the functioning of mind that in combination offer insight into psychological pathways to the Transcendent Field: embodiment, emergence, intersubjectivity and circulation. In my view, these combine to describe pragmatically, through the lens of psychology, how body and mind form a synthesised singularity (Pleomora).

The key principle of embodiment asserts that the mind is not in the head. Thus, Varela (1999) makes reference to the mind as all that is experienced both mentally and cognitively. The premise of this stance is that we must first experience the world through our bodies (similar to embodied action) and then our mental capacity becomes manifest in a context of acting on the world:

One of the... key realizations over the last few years in science has been to understand that you cannot have anything close to a mind or a mental capacity without it being completely embodied, enfolded with the world. It arises
through an immediate coping, inextricably bound in a body that is active, moving, and coping with the world (p.2).

Body and mind are bound together enactively and through our interactions with the external world we in turn become mindful of inter-intra psychic experiencing:

The logic here is very precise: once you understand that in order to have a mind you have to have an active handling and coping with the world, then you have an embedded and an active phenomenon and whatever you call an object, a thing in the world, chairs and tables, people and faces and so on, is entirely dependent on this constant sensory motor handling. You cannot just see the object as independently being ‘out-there’. The object arises because of your activity, so, in fact, you and the object are co-emerging, co-arising...That entails...a deep co-implication, a co-determination of what seems to be outside and what seems to be inside. In other words, the world out there and what I do to find myself in that world, cannot be separated (pp. 3-4)

Thus, we first have a primordial way of being. Then we develop a preliminary understanding of a personal experiencing and external world divide. This potentially evolves into a realization of the co-determination of personal subjective-objective experiencing and the outer environment, (congruent with Jung’s description of individuation). In essence we develop a synthesized view of the embodiment of self as interdependent with the world.

The second key principle of the Science of Interbeing focuses on emergence: the mind neither exists nor does it not exist. This assertion, which correlates with descriptions of the Pleroma, reflects the understanding that mind is greater than the sum of its neurosynapses and transmissions. It is a “harmonic unity” (p.5). Mind is an
ever-changing pattern rather than stagnate, it neither exists nor does it not exist-- it is ever emerging:

That's why experience in a phenomenological footnote is so hard to articulate, since a large chunk of its base is pre-reflective, affective, non-conceptual, pre-noetic. It's hard to put it into words, precisely because it precedes words. To say it precedes words does not mean it's beyond words. It's the opposite, it's because it's so grounded that it has not yet become the elements of reason that we tend to think are the highest expression of mind (p.8).

This statement of the emergence of mind reflects Wilber's (2000a) holonic principle that everything is a part of a whole. In addition, it is congruent with Bohm's (1980) assertions about unfoldment of common meaning and the patterning of mind (discussed further in a later section). Mind is co-determined by local neural elements (parts) and global cognitive subjects (wholes) that are "enactively emergent" (Varela, 1999, p. 9).

The third key principle draws attention to the intersubjectivity of the mind: This mind is that mind. Through this assertion Varela (1999) is expressing an argument recently outlined in cognitive science, that intersubjectivity and individuality are not in opposition. This statement again seems referent to Pleroma, and the principle of distinctiveness verses non-distinctiveness mentioned above.

Also similar to the Jungian proposition that emotional or intellectual charge sparks individuation, Varela (1999) states that brain development and "cognitive phenomena are also emotional-affective". That is, [modern research in cognitive science] has very naturally ended up considering the very ground of the genesis of mind as an affective-empathic phenomenon" (p.9). This argument forges links among
affect, empathy, subject-object, thesis-antithesis and synthesis within the
Transcendent Field:

Affect is a pre-reflective dynamic in self-constitution of the self, a self­
affection in a literal sense. Affect is primordial... which plays a decisive role
in how I apprehend the other, not as a thing but as another subjectivity... [this
is] part and parcel of empathy, the royal means of access to social conscious
life, beyond the simple interaction, as fundamental intersubjectivity (Varela,

Thus, the pre-reflective experience is in essence primordial affect (again similar to
Jung’s view, see Chapter 3) and not separated from others or our experiences of the
world. This evolves towards an understanding of individuality as a parallel experience
to intersubjectivity.

Varela’s (1999) fourth key point is circulation: consciousness is a public
affair. The reciprocity, or circulation, that reflects the emerging intersubjective mind
is indicative of a consciousness developed beyond its natural primordial attitude
towards an awareness of the complex co-determination of the subjective-objective
world. Varela suggests that three “main threads must be woven together” and equally
circulate throughout ontological experience for this evolution of consciousness to
manifest:

1. The [material and experiential] formal level, since describing mental
contents partakes of a mode of ideality and hence is effectively on common
ground.

2. The natural (neural, bodily) process considered at the right level, spanning
across global emergence and local mechanisms, that assures a direct relevance
both to the psychological content and to a detailed neuroscientific examination.

3. The pragmatic level of examination that opens up to the Leib/Körper [organic/lived] transition since it, and it alone, can give us access to a non-dual position, that excludes neither experience nor body, and provides the relevant basis or data for 1 and 2. (p. 14)

The interweaving of the ‘formal’, ‘natural’ and ‘pragmatic’ produces the reciprocity and circulatory quality of mind. In my estimation, this is the manifestation of interconnection between thesis (e.g., formal) and antithesis (e.g., natural) towards a transcendental synthesis, which is the non-dual position (e.g., synthesis). This synthesized position is a potential “foundation for an important renewal in philosophy and science to move towards a non-dual thinking which is not declarative or predefined by decree, but found at our very doorstep” (Varela, 1999, p. 15).

In essence the four key points outlined above describe a psychology of awakening through a science of Interbeing that may be seen as a further psychological foundation for understanding the Transcendent Field. Our bodies have a “double dimension...of site and means of an experiential field” (p. 11) in which we are simultaneously manifesting and experiencing being-in-the-world.

As Varela (1999) points out, Thick Nhat Hahn (1987) first described Interbeing and provided language to articulate that which synthesizes subjective-objective, thesis-antithesis in a reciprocal causality and codetermination, “an optimistic future-orientated science of mind” (1999, p. 16). This vision of being-in-the-world is “the very ground on which we stand, that is, a ground of groundlessness”
This sense of groundlessness is indicative of a worldview that knowledge is not fixed but ever-unfolding through the shifting movement of perpetual experience (Haskell, Linds and Ippolito, 2002; Varela, Thompson, and Rosch, 1991; Bohm, 1980). As we will explore, in this ground of groundlessness, or empty-fullness of the Plemora, we find a space where meaning may freely flow in the Transcendent Field. Cradling this movement, the Transcendent Field seems to form the bridge between opposites (e.g., victims-offender, thesis-antithesis) and connections among the intrapsychic, intersubjective and the environmental contexts of human systems.

*Interbeing.* As discussed, lived experience is woven like a grand web forming an interdependent dynamic between self—other—environment (Thompson, 1999). Hahn expresses this synthesized experience as Interbeing:

> In order to just be our self, we must also take care of the non-self elements. We all know this, that we cannot be without other people, other species, but very often we forget that being is really inter-being; that living beings are made only of non-living elements (cited in Carolan, 1996, p.2-3).

The gateway to Interbeing is compassion, empathy, and a non-egocentric opening of the heart, a self-transcendent mode of consciousness (Hahn, 1987). This experience of the ground of groundlessness necessarily starts with personal self-awareness that evolves through connections with others and the simultaneous experience of that which is separate and inseparable in humanity. In this manner, it is my view that Interbeing mirrors an integral-synthesized consciousness.

*Dialogue: Pool of common meaning.* In an effort to broaden my psychological understanding of the Transcendent Field I turned to David Bohm’s (1996) explorations of implicate order and the universal field. Bohm was a student of Albert Einstein and later became a theoretical physicist inspired by spiritual teacher J,
Krishnamurti. He has written extensively on his vision of implicate order emergent from modernity's exploration of mechanized chaos, isolation and separateness; towards post modernity's concentration on wholeness in which matter and consciousness are united. Bohm (1980) petitions us not to seek ultimate answers but to endeavor to find an approach to understanding the world as an "undivided wholeness in flowing movement" (p.3).

Bohm describes this movement from personal, interpersonal to the universal field as a flow towards common meaning that is propelled by "Dialogue":

Dialogue, as we are choosing to use the word, is a way of exploring the roots of the many crises that face humanity today. It enables inquiry into, and understanding of, the sorts of processes that fragment and interfere with real communication between individuals, nations and even different parts of the same organization. In our modern culture men and women are able to interact with one another in many ways...with little difficulty...but their ability to talk together about subjects that matter deeply to them seems invariable to lead to dispute, division and often violence. In our view this condition points to a deep and pervasive defect in the process of human thought (Bohm, Factor & Garrett, 2002, p.1).

In essence, Bohm and Krishnamurti discussed the source of pervasive suffering, disorder and confusion in the consciousness of humanity. The core of this pain is ignorance regarding the nature of our thought processes (see Bohm, 1982, p.2 ).

The central aim of Bohm's Dialogue is described in the following:

Understanding the nature of reality in general and of consciousness in particular as a coherent whole, which is never static or complete but which is an unending process of movement and unfoldment (Bohm, 1980, p. 9).
It is this realisation of interconnection and the ever-evolving dynamic of reality that supports individuals in moving from opposed positions towards a synthesised perception.

Similar to the principles founding restorative processes, Bohm (1996) explained that change in our conscious perception of the world is accessible to everyone:

Awakening...the process of dialogue itself as a free flow of meaning among all the participants. In the beginning, people were expressing fixed positions, which they were tending to defend, but later it became clear that to maintain the feeling of friendship in the group was much more important than to hold any position. Such friendship has an impersonal quality in the sense that its establishment does not depend on a close personal relationship between participants. A new kind of mind thrust begins to come into being which is based on the development of a common meaning that is constantly transforming in the process of the dialogue. People are no longer primarily in opposition, nor can they be said to be interacting, rather they are participating in this pool of common meaning which is capable of constant development and change. In this development the group has no pre-established purpose, though at each moment a purpose that is free to change may reveal itself. The group thus begins to engage in a new dynamic relationship in which no speaker is excluded, and in which no particular content is excluded. Thus far we have only begun to explore the possibilities of dialogue in the sense indicated here, but going further along these lines would open up the possibility of transforming not only the relationship between people, but even
more, the very nature of consciousness in which these relationships arise (1996, p. 175).

This search for a pool of common meaning is a journey of unfoldment. It follows that the restorative processes provide the potential for a relational space that promotes a free flow of meaning and gives birth to a new sense of consciousness. This is manifest as a synthesised shared vision and a common understanding of the world, an experience of the Transcendent Field:

What is essential here is the presence of the spirit of dialogue, which is in short, the ability to hold many points of view in suspension, along with a primary interest in the creation of common meaning (Bohm & Peat, 2000, p.247 ).

Bohm’s presentation of unfolding meaning and his assertion that knowledge is not fixed but fluidly evolving towards a dynamic pool of common meaning is congruent with Wilber’s (2000a) description of the architecture of the Kosmos, which is revisited in the next section.

*Kosmos: Quadratic being-in-the-World.* Similar to Bohm’s (1996) assertion Wilber (2003) petitions us not to seek final answers but instead to create an understanding of the space that may hold all the possible ways of knowing in the first place:

The chief activity of integral cognition is not looking at all of the available theories--whether premodern, modern, or postmodern--and then asking, ‘Which one of those is the most accurate or acceptable?’ but rather consists in asking, "How can all of those be right?"... The fact is, all of the various
theories, practices, and established paradigms—in the sciences, arts, and humanities—are already being practised: they are already arising in a Kosmos that clearly allows them to arise, and the question is not, which of those is the correct one, but what is the structure of the Kosmos such that it allows all of those to arise in the first place? What is the architecture of a universe that includes so many wonderful rooms? ... One such suggested architecture of the Kosmos is called AQAL (pronounced "ah-qwil," short for "all quadrants, all levels, all lines, all states, all types..."). The pragmatic correlate of AQAL metatheory is a set of practices (or meta-paradigms) referred to as Integral Methodological Pluralism, which attempts to honor and include the many important modes of human inquiry already arising in this spacious Kosmos. ... We particularly focused on the quadratic aspects of this methodological pluralism, where "quadratic" refers to four of the most basic dimensions of being-in-the-world... the four quadrants (p. 1).

It follows that within human systems and inter-intra personal dynamics an integral-fourfold consciousness is a natural potentiality of living. This highly affective and preverbal awareness meaningfully manifests through enactive engagement with our environment. The crucible for this evolutionary-developmental progression was reflected in participant narratives as well as in the quality of synthesis described by Wilber (2000a) and Jung (1953-1979). Together these articulate a transcendent perception indicative of an integral consciousness of Self as Being-in-the-world. It is my suggestion that the Transcendent Field is the numinous space, the groundless ground capable of holding all. Indeed, as we step beyond notions of right or wrong we are invited to wonder about that which holds tensions between extremes in a free flow of meaning that interconnects the great web of life.
Summary and Creative Synthesis

I have gained comfort in a conceptualization of the Transcendent Field as a metaphysical-experiential potential of being-in-the-world by which we are enabled to express our uniqueness while manifesting that which is shared in humanity. This is a form of human engagement that enables individuals to live with a sense of acceptance of suffering and uncertainty, at the same time embracing intense emotions, forgiveness and compassion. It has become abundantly clear that the path towards this wholeness is not finite. The Transcendent Field spirals through time giving form to life. Limitless in potential, the experience of the Transcendent Field seems to grace conscious thought as fleeting reflections of an essence in an essence: Be-jeweled vital moments.

This chapter closes with an example of my personal creative process in art and poetry. This artistic compilation is my creative synthesis expressing the process and experience of transcendence as a reflection of Rumi's Field (see Figures 4, 5, 6, 7, 8, 9, 10).
SURFACING THE FIELD

Forest Track
woven by pine and earth as warp and weft
amidst light filtering the fear of prey

Deer Run
Marked by sure steps that Artemis must have known
we pursue the sun, like Icarus, careless of the edge
where upon pebbles tumble underfoot
only to make the long descent,
their resting place far from Diana’s home

Before Fate
our eyes capture the view
and follow the searching light like Ishtar’s star

Drawn Inward
by jewels held in watery dance
we descend the edge, chasing the dream
only to be greeted by the illusionary floor
coolly awakened by the marshy abyss
and swift like the sky’s hunter releasing its cache

Serenity Distracted
piercing the calm current, protean spirals move across time
light fades into fear, we await our next breath

Surfacing Gasp
brambly thorns that enslaved now uncoil
as blood spills sorrow into the depths
We reach Aesculapius’s staff, regaining balance
meaning fills all senses with humbling gratitude
acceptance for the journey and the light of the path
Figure 5. Creative Synthesis Mixed Media: Surfacing 1 – Forest Track
Figure 6. Creative Synthesis Mixed Media: Surfacing 2 ~ Deer Run
Figure 7. Creative Synthesis Mixed Media: Surfacing 3 ~ Before Fate
Figure 8. Creative Synthesis Mixed Media: Surfacing 4 ~ Drawn Inward
Figure 9. Creative Synthesis Mixed Media: Surfacing 5 ~ Serenity Distracted
Figure 10. Creative Synthesis Mixed Media: Surfacing 6 ~ Surfacing Gasp
CHAPTER SEVEN

Discussion of Findings

I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom comes responsibilities, and I dare not linger; for my long walk is not yet ended (Nelson Mandela cited in Vanier, 1998, p. 119).

At this juncture I am vividly aware that, although this dissertation is coming to a close the seeds of my own learning about Integral Transformation have only just been sewn: I foretell a lifetime of learning before me. With this in mind, this final chapter provides a summary of findings, outlines the boundaries of this research and suggests possible future directions and implications for this study.

Research Question

The aim of this study was to contribute to the development of an integral model of transformation in the context of Restorative Justice. To achieve this aim the following research question guided the design of this inquiry:

How has transformation been interpreted and experienced by participants in the arena of Restorative Justice?
From this question additional goals naturally followed. It was my hope to contribute to the theoretical understanding of change processes for individuals participating in Restorative Justice. Following through on these insights, I hoped to apply this understanding to program implementation and evaluation. Also, I was curious if a deeper understanding of the conjugality between Jungian and Integral theory could contribute to the practice of counselling psychology.

Overview of Findings

Unifying Themes

Findings from this study indicate that participants in restorative processes identified five domains that influence their experience and interpretation of transformation. These included the following: satisfaction of basic human needs; existential concerns; awareness of interconnectedness and shared humanity; and transpersonal experiencing. These themes are interdependent and together influenced the trajectory of change and growth for participants.

Human needs. Through analysis and interpretation of participant narratives a cyclical-transaction process of movement through hierarchies of needs (Maslow, 1954; Maslow, 1971; Maslow & Lowery, 1998) was evident. Beginning with the satisfaction of basic survival needs, participants identified progressing from growth needs to fulfillment needs and finally to ego-transcendence. All participants demonstrated reflected ‘Being Values’ and ego-transcendence as they were altruistically supporting others, contributing to their communities and Restorative Justice programs. Yet, each participant seemed to be at different depth-full levels of
the ego-transcendence stage. In addition, if we consider the different contexts of their lives, (e.g., looking at the four aspects of the Integral quadrant model separately) we find that very often they struggled with different levels of the ‘needs hierarchy’ at the same time.

I will provide a brief example. While one of the participants was in prison he had his basic survival needs met: food, shelter and a sense of security were provided. As he described his experiences in and out of prison, it was possible to identify his progression through all levels of the hierarchy of needs. In prison, he progressed through to ego-transcendence as he developed counselling programs for inmates. Then, once released from prison as a parolee, he continued his community development work in Restorative Justice and supported others with his counselling skills (again reflecting ego-transcendence). At the same time he struggled with basic survival needs. He seemed to re-enter a change process indicative of the Transcendent Function (Jung, 1953-1979, vol. viii) as he revisited the level of deficiency needs (Level I). The depth-full change in his survival needs emerged as he wished to be self-sufficient financially and to manage his own living space. Living in halfway homes and the Salvation Army no longer satisfied his basic survival needs. He no longer felt safe or had any sense of belonging even while living in a community of offenders.

This example shows how, simultaneously, several transactional-cycles within the hierarchy of needs actively influence experiences and interpretations of transformation, at different levels of being-in-the world. This finding is congruent with Integral Theory’s (Wilber, 2000a) holonic principles. Also, this finding reinforces principles of Transformation Justice (Morris, 2000) that encourage justice reform and advocacy for lasting change in personal, interpersonal and societal
contexts. This finding regarding human needs also indicates that any model of Integral Transformation must necessarily be understood as highly complex, just as the quadrant mapping systems is not linear.

**Existential Concerns.** Existential concerns permeated all participant narratives: being versus non-being, freedom versus responsibility, meaninglessness versus purpose, and isolation versus belonging. In restorative processes a crossroads, a seminal choice, confronts individuals. This turning point most often manifests as a choice to live either conscious or unconscious of suffering in life. To choose to take action (being) and enter the process of change (individuation) brings the pain inflicted or pain experienced into conscious awareness. Also, individuals are challenged to take responsibility either for their healing or for the harm perpetrated on others as part of the transformation process. At the same time, individuals confront the tension of releasing defenses and protective armor to open their hearts and minds and trust others, allowing a sense of belonging to a larger whole to enter their lives. There is uncertainty in these choices and risk in change (experiencing the Transcendent Function). The experience of transformation or a synthesized sense of self-transcendence (Popovic, 2002) one of the positive outcomes of the difficult choices discussed above. Also, it is possible that life will become filled with meaning and purpose.

**Interconnectedness and shared humanity.** Someone involved with Restorative Justice is typically driven to confront suffering, trauma and loss. In these processes, even in the face of the most extreme acts of violence, the sense that every human experiences suffering in life seems to facilitate transformation. This awareness enters our conscious thought if we choose to confront our own sorrow. It is in this encounter that we find interconnectedness with all humanity and our essential selves. As
discussed in participant narratives, it is this experience that allows us to call forth the best in ourselves and others (ego-transcendence).

*Transformational Justice and Power Relationships.* The theme of Transformational Justice and Power Relationships may be understood from the perspective of five dimensions: praxis, empowerment, self-awareness, cooperation and evolvement. In essence, participants demonstrated the understanding that personal actions impact others and our social worlds (the interconnections of the four quadrants of Integral Theory). Realization of the interdependence of human systems seemed to foster personal change. As we have discussed, if basic needs are met and we feel heard, valued, and respected (empowerment) then this personal strength may be mobilized to promote shared peace (praxis). This process seems to encourage self-knowledge. From this self-knowledge (awareness) participants actively engaged with others to change their social and political contexts (praxis-cooperation). Their actions were focussed on transformation towards greater well-being and growth for themselves and others (evolvement), rather than 'restoring' individuals to dysfunction.

This commitment to social action and community building also influenced my participant-observer role. As mentioned, I founded a ‘grass roots’ program, Restorative Justice Oak Bay, along with a dedicated team of volunteers. My aim was to leave a lasting social organization in my local community (praxis). Since I passed on the chairperson position nine months ago, the organization has continued to thrive and contribute significantly to the local and provincial Restorative Justice community (see http://www.rjob.ca).

*Transpersonal experiencing.* The grand theme of transpersonal experiencing is reflected in all four unifying themes discussed above. For participants in this study,
the act of reaching beyond self (ego-transcendence) and altruistically supporting the well-being of others or of community was an important dimension of their transformation. This seemed to bring meaning to their experiences and strength to their peace-building activities. The source for their strength and their sense of equilibrium was described differently by each participant, depending on their faith community or their belief system. Each participant did, however, identify an important resource for his or her change processes beyond themselves in community or cosmology.

Jungian theory and the Transcendent Function

In the arena of Restorative Justice, the experience of transformation congruently follows the progression of the Transcendent Function. This is shown in Table 4 as the play of opposites (Thesis-Anti-thesis, victim-offender) emerged throughout participant narratives. A third entity (Synthesis) also was identified as the experience resolution of the process of change (e.g., a new attitude). Important to note, it is necessary that the context of the change process be safe and respectful.

The Transcendent Function often manifests through dialogue in restorative processes. This cycle of change is growth-orientated, often slow and gradual. The experience of transformation is also re-entered, at different depths, along differing developmental trajectories, and within different contexts.

Integral Theory
The use of the quadrant mapping system from Integral Theory (Wilber, 2000a) allowed the interpretation of findings in relation to four domains: I-psychological, IT-behavioural, WE-intersubjective, ITS-sociological (see Table 5). As discussed, the experience of transformation is a growth-orientated path towards greater conscious insight and equilibrium. For participants in this study, the process of change began with the subjective-interior experience represented by the ‘I’ quadrant. Progressively, through engagement in Restorative Justice, individuals gained insight into the impact of their actions (I-IT, psychological-behavioural). The next stages led to an understanding of the interpersonal impact of individual actions (I-IT-WE, personal-behaviour-intersubjective). This stage of change was experienced as the development of personal qualities such as social responsibility and the values of community as the center of restorative processes emerged. Further along this process of transformation, some participants discussed the importance of systemic transformation and the essential quality of interconnectedness. This reflected an ‘all quadrant’ awareness along with the qualities of synthesis and ego-transformation discussed earlier (I-IT-WE-ITS).

**Integral Transformation**

This study called on Restorative Justice, Jungian and Integral theory to begin to develop a possible model for Integral Transformation, and I am unaware of any empirical research that combine these within a conceptual framework. An example of the model is presented in Figure 3. This model has three main components that together form a holistic representation of transformation in the arena of Restorative
Justice. These include five grant themes (star); the Transcendent Function and quality of synthesis (circle); and Integral Theory’s Quadrant Mapping system (square).

Conceptualizing change through this model accounts for psychological, behavioural, interpersonal and social-cultural factors that influence transformation. The insights from Jungian theory also seem to bring depth of understanding to the change process on all levels of the quadrant model. Also, the unifying themes identified uniquely shape this model for its applicability to the field of Restorative Justice. Findings related to the development of this Integral Model have already been disseminated (Moore, 2003) into an Integral Model of Evaluation for Restorative Justice programs and processes.

Creative Synthesis

The creative synthesis in Chapter Six is a personal-creative exploration of my own participant-observer role. This documented my inward process of discovery, which was a parallel process to my outward academic inquiry. The focus of my personal inward journey was a search for the transcendent space was evoked by the verse written by Rumi: “Out beyond wrongdoing and rightdoing there is a field. I will meet you there” (Rumi in Barks, 1995, p. 36). In my view, when we experience Integral Transformation we gain the potential of opening ourselves to experience that numinous space, Rumi’s field. The poetry and artwork at the end of Chapter Six are my creative expressions of the process and experience of Integral Transformation in the arena of Restorative Justice (see Figures 4, 5, 6, 7, 8, 9, 10).
Summary of Findings

In sum, findings from this inquiry indicate that a change process was experienced for all participants, shaped by similar patterns of meaning, values and interpretations. This change had a marked beginning expressed as experiences of oppression, constriction and suffering. Transformation was initiated with a conscious choice to live, think and feel differently about themselves and the world. This was not an easy choice as it was taken up at an extreme crossroads. At this juncture a commitment to live meaningfully within their social worlds was chosen rather than a living death devoid of physical, psychological or spiritual well-being. The ensuing struggle through change led to an experience of transformation. Participants felt more connected to their whole selves, their social worlds and humanity.

At the same time as experiencing a sense of interconnection within humanity each participant has a unique and individual path towards transformation. This reflected their personal context in terms of the degree of satisfaction of their basic human needs, the degree of obsession or empowerment they experienced, and the meanings, values and sense of transpersonal awareness informing their life. The experiences of the participants were wide ranging and at the same time equally profound.

Thus, experiences and interpretations of transformation within the arena of Restorative Justice are not finite. They are multi-factorial and multi-dimensional as movement is forged towards greater synthesis of self as being-in-the-world. This sense of synthesis was expressed through participants’ social action and choice to contribute to the arena of Restorative Justice.

As participant-observer in the arena of Restorative Justice I too experienced a similar pattern of change in my values, meaning making and interpretations of being-
in-the-world. I awakened to a deepening understanding of how I had imprisoned myself with false assumptions, judgments and fears. As my transformation progressed, I felt challenged at a core level while my mind and heart opened to new experiences and the interconnection of humanity. I became increasingly able to meet others with a sincere sense of equality and mutuality. Out beyond the polarization that systemically imbibes our social worlds, and our own personalities, there exists the possibility of unity.

Future Research

This study was a descriptive-exploratory investigation of transformation in the arena of Restorative Justice. Given this, and the small sample size, future research into interpretations and experiences of change would support the confirmation of findings across contexts. For example, future application of the proposed Integral Model of Transformation could be directed at specific age groups, including children, and across settings including schools, therapeutic practices and civil versus criminal proceedings. This study has already begun to contribute to this aim by informing the development of a model of implementation of Restorative Justice in mainstream schools (Moore, 2001a), as well as a new approach to multi-cultural counselling using Restorative Justice as a conceptual framework (Moore, 2001b).

Moreover, future directions for research might be enriched from a more focussed sample of victims, offenders or Restorative Justice facilitators. In this way subtle differences in interpretations and experiences of change among these groups may be uncovered. It seems important to highlight the absence of programs for the families of offenders; as one participant explained, they are the invisible secondary
victims of crime. Future applied research that aids the implementation of supportive programs for offenders' families would certainly make contributions to individuals and communities.

Through participant narratives concerns related to resource and personal power discrepancies and the importance of restorative processes being based on mutuality and equality were highlighted. One step towards addressing these concerns has been taken through the development of a holistic model of program evaluation. Preliminary dissemination of findings from this study have led to an Integral Model of Evaluation for Restorative Justice programs that addresses some issues related to power differentials (Moore, 2003; see Appendix C):

"It is fundamental that victims' needs are a central focus, power relations are equalized and proceedings are physically, emotionally, and psychologically 'safe' to the maximum extent achievable" (p.8).

Future research applying this evaluation model and adapting it for program development could help ensure adequate supports and resources are provided for individuals to help equalize power differentials and safeguard informed consent prior to participation (see Moore, 2003, pp. 9-14).

In relation to counselling psychology, following up the use of Jungian and Integral theory as well as the Integral Model of Transformation, could contribute significantly to theory development. Further investigations into a Jungian-Integral approach could provide insight into effective supports for victims and those charged with offences, as well as support for the broader community seeking therapeutic interventions and support. This may also include further investigation of the spiritual foundations of healing transformation and the role of value-centered processes that are cross-culturally inclusive. In this way interventions and programs that facilitate
change related to extreme suffering, trauma and crisis may have stronger theoretical foundations, be better understood and individuals may be more effectively supported to experience balance and unity in life.

Reflection on Qualitative Research and Ethnographic-Phenomenological Methods

The qualitative approach to research chosen for the current study facilitated the exploration of experiences in the arena of Restorative Justice through the lens of psychology. Previous research into restorative practices has been concentrated in the disciplines of sociology, criminology and theology, making it sensible to undertake a richly descriptive investigation focussed on psychological dimensions. In addition, an important aim of this study included increasing psychological understanding of experiences of transformation and contributing to Restorative Justice community development initiatives (e.g., Restorative Justice Oak Bay). To achieve this aim, Tolman (2000) recommends psychological inquiries into lived experience:

The main point I wish to make here is that there is a way of doing psychological research and of generating psychological theory from the standpoint of the subject, as a way that can be fully justified by the nature of the subject matter and by ordinary canons of knowledge (p. 1)....If science is, as its German equivalent "Wissenschaft" implies, the business of gaining real knowledge about our subject matter, then it is precisely a move to lived experience, subjectivity, agency, etc. that is needed, because those are real for us....A real science must be more responsive to its subject matter (p. 19)...a
psychology from the standpoint of the subject is manifestly possible. Properly understood, it counts as “more scientific” than most existing psychologies. And it would certainly satisfy the need for application, but its application would be to further the interests of individual human subjects, to help them make sense of their experience, and to expand the effective range of their inherent agency. It would be a psychology for people not just about them (p. 20).

Furthering these points, a mixed methodology using ethnographic and phenomenological procedures honoured the voice of the participants at the same time as accounting for the interpersonal-social-cultural influences on their experiences. It also enable the documentation of my personal-deepening understanding of change in the arena of Restorative Justice. In this way knowledge was gained regarding individual lived-experience of transformation in addition to the multi-dimensional culture of Restorative Justice.

Boundaries of this Study

The boundaries of this study are an expression of the limitations and the merits of this inquiry. Like most qualitative designs, the small number of participants in this study brings limits to the generalizability of the findings across settings. This is a common limitation of interpretive inquiries and points to the value of furthering this research. For example, it would be of benefit to assess the applicability of the findings from this study to education systems and change processes from young persons’ experiences.
Also, it is a major challenge to account for the complexity transformation with all of its possible theoretical and personal interpretations. This combined with the enormous range of possible experiences and programs in Restorative Justice contributes to the difficulty of gathering data from participants that is ‘saturated’ as well as capable of addressing the research question. As mentioned previously, it would be of interest to focus future studies on specific groups such as victims, offenders or school aged children.

At the same time, it was my intention to design an exploratory study that accounts for a broad range of perspectives from participants with a diversity of experiences in the Restorative Justice arena. By accomplishing this, an inclusive rather than narrow perspective of the phenomena of change was achieved.

In addition, all participants had to be motivated volunteers, have awareness of the topic of inquiry, and be able to articulate their experiences in an in-depth manner. These criteria present a risk of potential bias through selective sampling. However, these criteria also helped ensure a saturated amount of data was gathered to address effectively the research question.

In closing, this inquiry contributed to current knowledge of psychological change theory and to practice, fulfilling an aim to contribute to praxis. This is demonstrated in the continued success of Restorative Justice Oak Bay, a grassroots community justice program for which I was founding chairperson (see http://rjob.ca). Also, three publications emerged out of this research project that contribute to knowledge of the application of Restorative Justice to cross-cultural counselling (Moore, 2001B), the application of Restorative Justice into mainstream schools (Moore, 2001A), and the evaluation of Restorative Justice programs (Moore, 2003). In addition, I am unaware of any systematic psychological research that has
Transformation and Justice 367

investigated the process and experience of transformation within the context of Restorative Justice, using the conceptual frameworks of Jungian and Integral theory. Past research concerning this area of study, and referenced in the present inquiry, commonly emerged from the disciplines of sociology, criminology and theology. Thus, this inquiry has the potential to bridge the gap between complex psychological processes related to transformation and the practice of community development. Through practical application of the Integral Model of Transformation, authentic support for persons and communities impacted by the aftermath of conflict and crime could be fostered.

Summary

This ethnographic-phenomenological inquiry into interpretations and experiences of transformation was conducted in the arena of Restorative Justice. The research design allowed for emic and etic perspectives and an unfolding-reflexive research approach to be organized. This methodology contributed to current Restorative Justice discourse as it provided insight into the lived-experience of change. This inquiry focused on a holistic-qualitative interpretation of change, offering a unique concentration for Restorative Justice academic discourse.

Fourteen participants were interviewed from a variety of backgrounds including those of victim, offender and community activist. Data collection also emphasized field note collection, research journals and creative art documentation. Together these provided a descriptive account of my participant-observer role over a 30 month engagement in the field. To analyze and interpret data, Content and Heuristic analysis were utilized. The data was then contextualized within the broader analytical framework found in Jungian and Integral theory.
Findings from this study indicate that five grand themes influenced the experience and interpretation of change for participants in the study: satisfaction of basic human needs; existential concerns; interconnectedness and shared humanity; Transformational Justice and power relationships; and transpersonal experiencing. These themes combined with the interpreted findings using Jungian and Integral contexts, together formed a proposed model for Integral Transformation in the arena of Restorative Justice. Findings reveal a consistent pattern of change in the arena of Restorative Justice for victims, offenders and community activists, that at the same time reflected the unique contexts of each individual’s life. This was a process of transformation from a fractured-constricted sense of life to a synthesized-balance manifest as a perception of self as being in an interdependent world.
References


The names of the individual volumes are as follows:

1. Psychiatric Studies
2. Experimental Researches
3. The Psychogenesis of Mental Disease
4. Freud and Psychoanalysis
5. Symbols of Transformation
6. Psychological Types
7. Two Essays on Analytical Psychology
8. The Structure and Dynamics of the Psyche
9i. The Archetypes and the Collective Unconscious
9ii. Aion: Researches into the Phenomenology of the Self
10. Civilization in Transition
11. Psychology and Religion: West and East
12. Psychology and Alchemy
13. Alchemical Studies
14. Mysterium Coniunctionis
15. The Spirit in Man, Art, and Literature
16. The Practice of Psychotherapy
17. The Development of Personality
18. The Symbolic Life: Miscellaneous Writings
19. General Bibliography of Jung’s Writings
20. General Index


Appendix A

Restorative Justice Hands & Feathers Collage of Images
Appendix B

Ethical Approval

University of Victoria - Human Research Ethics Committee

Certificate of Approval

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<th>Principal Investigator</th>
<th>Department/School</th>
<th>Supervisor</th>
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<td>Shannon A. Moore</td>
<td>EPLS</td>
<td>Dr. Geoff Hett</td>
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<td>Graduate Student</td>
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<td>Co-Investigator(s):</td>
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Title: Towards Transformational Justice

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Certification

This is to certify that the University of Victoria Ethics Review Committee on Research and other Activities Involving Human Subjects has examined the research proposal and concludes that, in all respects, the proposed research meets appropriate standards of ethics as outlined by the University of Victoria Research Regulations Involving Human Subjects.

J. Howard Brunt
Associate Vice-President, Research

This Certificate of Approval is valid for the above term provided there is no change in the procedures. Extensions/minor amendments may be granted upon receipt of "Request for Continuing Review or Amendment of an Approved Project" form.
Appendix C

Integral Model of Evaluation for Restorative Justice Processes and Programs

"Best Practices in Restorative Justice"
Conference June 1-4, 2003: Centre of Restorative Justice Simon Fraser University

Overview Paper Submission and Critical Questions Guiding an Integral Model for Restorative Justice Evaluations

These seven critical domains *Credibility, Authenticity, Criticality, Integrity, Ethical & Sensible, Improve Understanding and Foster Positive Change*, are interrelated and are presented here to encourage evaluation within restorative practice.

I. **Credibility:**
Are the outcomes of restorative practices integrated and congruent in relation to the aims and goals of these programs and processes?
- Did the program or process clearly outline goals for all parties prior to engagement in practice?
- Was the obtainment of these goals critically assessed?
- Were participants and facilitators satisfied with the success of those goals at the close of restorative practices?

II. **Authenticity:**
Are the processes and programs demonstrating congruency with participants’ voice and experiences?
- Were individuals offered an opportunity to critique the program or process and verify the views expressed?
- Were participants given an opportunity to speak openly and speak for themselves?
- Were conflicts during restorative practices and negotiations managed cooperatively?

III. **Criticality:**
Were the outcomes appraised in terms of what was accomplished and what did not work?
- Are allowances made for critical review and debriefing of processes and programs?
- Were alternative ways of facilitating the restorative outcomes explored?
- Were the participants, facilitators and organizers accountable to their particular role and contribution to the outcome?

IV. **Integrity:**
Do the programs and processes demonstrate that they ‘did what they said they would do’ in cooperation with individuals and communities, from start to closure to follow up?
- Were participants well informed about the program or process prior to participating through informed consent?
- Was participation completely voluntary and non-coercive?
- Could participants follow the processes and programs from start to finish with the capacity to assess for themselves the satisfaction of aims set forth at the start? In this way could all parties involved evaluate the strengths and weaknesses of the program or process?

V. **Justice & Fairness:**
Were processes and programs respectful and accountable in relation to situational, personal, and interpersonal contexts?
Transformation and Justice 383

- Were the needs of victims of harm of central concern?
- Were victims given an opportunity to take responsibility for their healing?
- Were perpetrators of harm given an opportunity to take responsibility for their actions?
- Were the restorative processes and programs timely?
- Were all parties impacted involved?
- Were supportive provisions offered to individuals in order to create a context of equality and mutuality?
- Was it clear that organizers or facilitators of the program had no professional or personal investment in promoting participation in these processes or for a particular outcome?

VI. Improve Understanding:
Did the restoration program or process improve understanding of the impact of harm caused on individuals, relationships and in communities?
- Upon closure of the process or program, did intersubjective agreement regarding the harm caused and the impact of conflict on human relationships emerge as an outcome?
- Were individuals’ needs and communities’ needs identified and addressed?

VII. Foster Positive Change:
Psychological Context (Subjective “I” Quadrant):
- In relation to victims and offenders, were thoughts and feelings related to the conflict expressed and understood? Was a change in thoughts and feelings identified as an outcome of the restorative processes?
- Do victims feel respected and safe?
- Are participants motivated to live constructive and civil lives?

Behavioural Context (Objective, “IT” Quadrant):
- In relation to victims and offenders, were behaviours related to the conflict identified and understood? Was a change in behaviours noted as an outcome of the restorative processes? (e.g., For offenders, this may be evident through recidivism or other statistics. Also, positive contributions may replace antisocial behaviours. For victims this may be evident if they begin to take responsibility for their healing).
- Are participants living in a way that reflects a balance between freedom and responsibility?

Sociological Context (Intersubjective “WE” Quadrant):
- Were contributions made towards building safer healthier communities?
- Were community members invited to participate and be involved with the program or process?
- Did the community provide support for individuals involved in the program or process?
- Were victims and offenders reintegrated within the community as much as possible?

Cultural Context (Interobjective, “ITS” Quadrant):
- Was sensitivity to the culture needs of the participants and community demonstrated?
- Were positional and resource differentials assessed such that mutuality and equality was safeguarded?
- What contributions, if any, were made or planned for to help ensure systemic inequities were addressed?
- Was there support from governmental systems to empower communities to build greater health and safety? Are these systems respectful, reasonable and restorative?

Together the seven critical domains are illustrated in Figure 2. as an Integral Model of Restorative Justice Evaluation:

- Triad: Victim Offender Community (Triangle): all person impacted by the conflict situation are included in this dimension. Victim-centered, Offender-focused, and community driven.
• **Aims and Principles for Restorative Programs and Processes (Circle):** as organized through the six critical domains: *Credibility; Authenticity; Criticality; Integrity; Ethical & Sensible; and Improve Understanding.*

• **Integral Model: quadrant mapping system (Square):** as described in the seventh critical domain, *Foster Positive Change*, which includes the following dimensions for consideration: psychological (I), behavioural (IT), sociological (WE) and cultural (ITS).

To make practical use of this model in community-based evaluations it is possible to adapt the critical domains to reflect the concentrations of specific processes:

- Consider specific practice goals for programs and processes and emphasize questions within the first six critical domains accordingly (Circle).
- Consider the primary focus of programs and processes, whether direct contact is made with victims, offenders and community, and how greater balance may be achieved in relation to this triad (Triangle).
- Consider the program or process in terms of the impact of psychological, behavioural, sociological and cultural factors on fostering positive change identified in the seventh critical domain (Square).