Responding to Evil as a Fragmenting Force through an Ethic of Love and Boundaries: Inspiration from a Healing Prison

by

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Abstract

This dissertation investigates what is a healthy or integrative response to evil, with the proviso that the attribution of evil is subjective. Without a framework, most internal and external responses to what we consider evil are reactive, for example, collapsing, trying to eradicate or appease, or demonizing. My inquiry is partly motivated by the murder of my brother. In my inquiry, I first conduct an arts-based exploration which leads to a conceptualization of evil as a subjectively experienced fragmenting force. Following this conceptualization, the response is clear: a whole-making force is needed.

A kaleidoscope is a type of whole-making container—turning it creates a felt sense of wholeness by changing the relationships between the fragments within it. I use the kaleidoscope as a metaphor for the Kaleidoscoping methodology I develop in this dissertation. A Kaleidoscoping methodology integrates different forms of writing and ways of knowing. To investigate my question, I draw from Indigenous justice, restorative justice, psychotherapeutic approaches, and healing education, which all prioritize relational values, aim to enhance well-being, and consider the wider context.

Another whole-making container is Kwìkwèxwelhp Healing Village (KHV), an Indigenous minimum-security correctional facility run through a partnership between Correctional Services Canada and Sts'ailes First Nation. KHV supports offenders committed to changing their lives to integrate parts of themselves and reintegrate into society. Offenders, called residents, have both harmed and been harmed, particularly by the devastating effects of colonization. In a qualitative research study at KHV, I explore how the staff create healing relationships with the residents. The findings reveal that the staff's attitudes, values, behaviours, and worldviews derive from their core attitude of viewing and relating to the residents as human beings despite their commission of sometimes heinous crimes. This core attitude emanates from a worldview that respects the interconnection between human beings and between humans and the rest of the natural world. The staff help residents connect with themselves, others, and spiritual life.

In the literature, correctional staff are seen as navigating the contradictory roles of helper and enforcer. At KHV, the staff create healing relationships by integrating love and boundaries. Love, in this sense, is not an emotion but a worldview and ultimate transformational whole-making force that connects and integrates, and thus is the opposite of evil. I propose an ethic of love and boundaries to help inform internal and external responses to the fragmenting force of evil and transform its effects.

Keywords: restorative justice; Indigenous healing village; kaleidoscope; prison; evil; love: wholeness

Dedication

To my brother Danny, a guiding light, and to the rest of my inspirational and loving family.

To my dear husband who unwaveringly supports me through the rollercoaster of life.

To my two beautiful loving daughters who continue to teach me with their wisdom and humour.

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I would like to thank my family and my extended family --particularly my husband, daughters, parents, sister, and sister-in-law; We waded through the nightmare of fragmentation together and we supported each-others' healing and we continue to play and create wholeness together. I am indebted to the many friends, family, and professionals who supported me through difficult times of my life. Thank you to my ancestors whose ability to alchemize their challenges into love flowed down to me through the generations. Thank you to my clients who teach me about life and about myself every day.

I am very lucky to have a PhD cohort of smart, fun, warm, creative, outside-the-box thinkers who love to dialogue, eat, and occasionally paint together: Jacky Barreiro, Lee Beavington, Dave Chang, Lori Driussi (who first perceived a kaleidoscope in my artwork), Maureen Jack-LaCroix, Jade Ho, and Poh Tan. I continue to be inspired by you all.

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List of Acronyms

AI	Appreciative Inquiry
CBC	Canadian Broadcasting Corporation
CEO	Chief Executive Officer
CO	Correctional Officer
CRPS	Complex Regional Pain Syndrome
CSC	Correctional Service Canada
CX	Correctional Officer
DNA	Deoxyribonucleic acid
EAP	Employee Assistance Program
GLM	Good Lives Model
IO	Incident Observation Report or Statement Observation Report
KHV[1]	Kwìkwèxwelhp Healing Village
PTSD	Post Traumatic Stress Disorder
RJ	Restorative Justice
SFU	Simon Fraser University
TRC	Truth and Reconciliation Commission
US	United States
UTA	Unaccompanied Temporary Absence

1 I use "[KHV]" in this dissertation in places where the original quoted content included a nickname for Kwìkwèxwelhp that was formerly common but which the Elders subsequently requested people not to use. They taught that since the name Kwìkwèxwelhp was given in ceremony, it should not be shortened, but the initials KHV, which stand for Kwìkwèxwelhp Healing Village, are acceptable. To respect this teaching, I replaced the old nickname in participant quotes with "KHV".

Glossary

Alchemy	The process of transformation from something life-negating into something life-affirming. Healing is a form of alchemy which focuses on transforming fragmentation into wholeness. In this dissertation, sections which bring the ideas together.
Boundaries	A strong stance to prevent what is wrong or harmful or painful or fragmenting. Boundaries that come from love protect something precious. Setting boundaries is an integral part of transformational love.
Effective container	A “held space” (e.g., a ritual, a place, or a relationship) that facilitates a transformation of something fragmented into something with a felt sense of wholeness.
Evil	A subjectively experienced fragmenting force. This is the opposite of love, a whole-making, integrating, or connecting force.
Felt Sense	A term coined by Eugene Gendlin (1982), to indicate the felt meaning that emerges from body knowing before verbal thought.
Fragments	Parts that don’t feel whole. In this dissertation, creative pieces.
Healing	Transformation from fragmentation to wholeness. Whole-making. Being moved and transformed by love.
Healthy relation	The kind of connection that facilitates wholeness (that could happen within an effective container). A loving relation.
Integration	A process of differentiating and linking (Siegel, 2010). Connecting elements in a way that creates a felt sense of wholeness. Love integrates.
Kaleidoscope	A container which facilitates relationships between fragmented parts to create wholeness. A metaphor or image which represents the process of love or creating wholeness.
Love	A whole-making transformational force that honours all of life and our interconnectedness. In its wholeness it encompasses emotional, intellectual, spiritual, and political realms (contrasted with love as an emotion, which is an emotional feeling of care or mercy or kindness).
Rotation	Different topics I address in this dissertation within the different vistas.
Vistas	Chapters, landscapes through which I journey in this dissertation.

Vista One. Me, My Ancestry, and My Questions

Rotation 1. The Birth of My Research Question

In the middle of my body, beyond the muscles and bone and blood, there is another structure, a diaphanous filament, the DNA of my soul. The DNA of my soul was built by my Jewish ancestors, and it was built in trauma. I cannot remember the first time I heard about the Holocaust. It must have been in the womb because I felt it in my cells. It lived in my cells as the ever-present underlying fear of knowing that there are people in this world who wanted to kill me for who I am. This is collective trauma, and scientists studying intergenerational trauma now know that trauma is indeed passed down epigenetically (Ramo-Fernandez et al., 2015).

Because of my ancestral history, I never remember a time when I didn't have a fear that I would suddenly lose someone close to me. As a young child, I used to make my mother call me after she dropped me off at a friend's house in case she was in a car accident during the five minutes it took to drive home. As an adult, I was on the phone with my homeopath telling him that my biggest fear was that something horrible would happen to someone I love when I saw my mother's phone number ringing through on call waiting. I was telling him about this fear at the exact moment my mother was calling to tell me that my brother had been kidnapped in Pakistan. Her voice was calm, the kind of calm I knew meant something was terribly wrong because my mother was never calm except in a true crisis. Every other event in her life was met with the kind of tension deserving of a potential crisis so that when the real ones came, she was ready for them. I froze. I could not move.

That phone call started a multi-year nightmare. My life changed. I woke up every day to realize the nightmare was happening during the waking part of my life, not the sleeping part. My brother, Daniel Pearl, was a journalist, the South Asia Bureau Chief of the *Wall Street Journal*, and in January of 2002, he was kidnapped in Karachi, Pakistan, by Islamic fundamentalist terrorists who lured him and set him up by posing as people who would take him to an interview. After a week, the *Wall Street Journal* received photographs of Danny, bound, in a tracksuit that wasn't his, along with a list of demands of the US government that were unmeetable. We searched his face for indications—is he ok?

What followed was an anguished month of waiting, beseeching prominent people to advocate for his release, FBI updates, false stories of release, community support, and no one knowing what to say to me. The media camped out in front of my parents' house in Los Angeles. Two prominent Muslims, the singer Muhammed Yusef (known more widely as Cat Stevens) and the boxer Mohammed Ali, graciously wrote letters asking whoever was holding him to release him. We tried to convince the press to hide the fact that he was Jewish, which they did for the most part, but it turned out his captors knew this before they kidnapped him, and they targeted him because he was Jewish and American and a journalist. Once, a newspaper published an article saying he was freed and on his way to Germany. I immediately got ready to fly to meet him there. It was untrue. My friends set up a shrine in a local community centre, held prayer circles, and stayed up all night with me during the period of time the note had said he would be killed if the demands were not met. The State Department employees in Karachi and the Karachi police chief were true friends to my family and Danny's wife Mariane and his friend Asra Nomani, with whom my brother and his wife had been staying in Pakistan. They gave us regular updates beyond what official channels would have condoned. We hung on every word.

I remember once, after about three weeks, I asked my Christian Scientist friend how I was supposed to handle this. The not knowing and the ups and downs of interpreting different signs were killing me. She wisely said there was no manual for this, but "truth is always the victor." I remember those words vividly. On February 21, 2002, a video was delivered to the State Department in Karachi, and on it was the decapitation of my beautiful brother. It was titled "The Slaughter of the Spy Journalist—The Jew Daniel Pearl."

"But life is still good," I blurted out when I flew to Los Angeles for my brother's memorial and saw my best friend from high school. It just popped out of my mouth, and even as I said it, I thought to myself, "What a strange thing to say." Somehow, I must have known that I would spend many months and years wrestling with the question of whether life was good or not.

In fact, there would be many questions, such as: Will the world ever be a better place or is this fighting and divisiveness the nature of this reality? How could anyone

lose their humanity enough to want to inflict so much pain on others? How can I still embrace this world after experiencing the worst side of human beings?

Despair in humanity and in life itself threatened to overtake me after Danny's murder. These and many other questions that had gnawed at me my whole life in a niggling way grew huge and loomed over me at all times. I was forced to find answers or sink into permanent despair.

Danny himself got me through the first years after his murder. He loved life and had absolute faith in humanity, coupled with a healthy sense of humour about himself and human nature. He loved people and collected hundreds of friends worldwide who wrote us letters and emails about how he had helped them and made them laugh. We heard a song he wrote for a pregnant friend who was overdue called, "The world is not such a bad place," in which he expounded the beauty of this world to coax the child out of the womb. As a family, we firmly believed that if he knew how he died, he still would have held the same faith in humanity and expressed the same joy for life that he was always known for. But that faith was hard for me to adopt.

My life would change again when I saw that Danny maintained his dignity even in the face of so much hatred. I have not seen the video of his death, but I inadvertently saw the first part where he was just talking, when the CBC thoughtlessly interspersed it with an interview with my father. After I recovered from the shock and made the necessary phone calls to have them remove it from the next airing, I reflected on what I had seen. In the video, Danny said, "My father is Jewish, my mother is Jewish, and I am Jewish." These are considered his last words. To his murderers, this was his admission of guilt, his death sentence. But as he said it, his strength and dignity shone through. This surprised me. I would have understood if he had looked beaten down, resigned to his fate, sad, humiliated, or grovelling. After all, he knew he was surrounded by people who hated him for being Jewish and that he was in danger. But none of that was there. He was connected to himself. I could see it in his eyes and hear it in his voice. I could see that he maintained his connection to what is true and what is life-affirming and most of all to his own dignity. They tried to use his heritage to justify their crime, but he never gave in to that. Even surrounded by hate, he was in touch with the beauty of life. I wrote, "Even in the face of so much hatred he didn't doubt himself and he maintained his

dignity; we can see it in his eyes. No band of murderers could change that" (T. Pearl, 2005, p. 483).

Alchemy

At Danny's burial in Los Angeles, Rabbi Schulweiss recounted a Midrash—a story that interprets biblical texts—about Adam, the first human being, who did not yet know what the way of life is. The rabbi said that at the end of Adam's first day on earth, when he saw the sun sinking and the shadows spreading over the earth, he was convinced that it was the end of the world.

> He threw himself down upon the earth, his hands stretched out, he fell upon two stones. One of them was marked AFFELLA (which means darkness), the other was MAVET (which means Death). He rubbed them together and out of the friction there was emitted a spark with which he lit a torch and remained throughout the night safe.
>
> When Adam woke up, he saw that the sun was rising, and concluded that this is the way of the world; the sun sinks and it rises again.
>
> Adam understood that there is death and dankness and there is cruelty and barbarism and there is callousness and heartlessness, that there are those people and those causes which are the killers of life. But he understood how imperative it was not to allow the darkness and the death to prevail. He understood that tomorrow the sun will rise. He understood that it is our function to see to it that we do not despair, that we do not become cynical, that we do not succumb to Xenophobia, to hatred of the other, and that in the midst of darkness and of death there is the hope of life, of goodness, of altruism and of hope. (Rabbi Schulweiss, personal communication, August 11, 2002)
>
> What I heard is "choose life."

At another memorial service for my brother, my friend Rabbi Nomi Oren echoed this theme: "This is the path of the alchemist, who has learned to draw gold from the basest dross; of the teachings of the Jewish mystics and holy folk, the Chassidim,[2] who say that it is our most essential task to go down to the darkest depths and to find tiny, lost sparks of the holy Light of Creation; to raise these again to their Source" (personal communication, 2002). She is referring to alchemy on the emotional, psychological, social, and spiritual realms; to transforming pain into gold. Alchemy is an early form of

[2] Chassidim are members of the Jewish spiritual revival movement that started in Eastern Europe in the 18th century.

chemistry that sought to change base metals into gold and to discover a life-prolonging elixir. It has also come to mean the miraculous power of transmuting something common, crude, or horrible into something precious. Reading her words 20 years later, I am surprised to see that this is indeed what I am doing with this dissertation.

The message seemed clear: to honour Danny, I had to find a way to experience that same connection to the beauty of life as he did when my life got difficult. And it did. The questions increased. How was I going to integrate this horrible public act of terrorism and hatred and cruelty into my life? How was I going to pull a love of life from the same reality that contained his murder? I knew I had to do this to survive. I knew I had to do this to honour Danny. My brother loved life so much that the only way to honour him was to do the same.

This is my quest, and although some may call it “resiliency,” I call it alchemy. Resilience is a word that comes from the Latin word *resiliens*, which means the “act of rebounding” (Etymology Online, n.d.). In science, it refers to something, a metal, for example, coming back to its original state after a change or a bend. But anyone who has ever suffered a traumatic loss knows they will never be the same; they are forever changed. To me, alchemy means transforming the horror of my experience into something life-affirming rather than returning to a past state. In a previous publication, I described it this way:

> As Jews, we have experienced other hate-driven deaths in our family and culture, particularly in the Holocaust. There are always choices in how to respond to these horrors, and my family has gone through some of these. One is to succumb to despair and turn our backs on a world that is capable of such cruelty. Another choice is to try to fight hatred and injustice in the spirit of Tikkun Olam (healing the world). One more choice is to sit firmly in our own humanity, facing and embracing life with all its facets. To do this we have had to learn to create an internal process to transform the pain that we feel, transforming the horror into something life-affirming. This choice not only honours the spirit of Danny, but also helps us to fully go on. (T. Pearl, 2005)

My family performed alchemy when we started the Daniel Pearl Foundation, whose mission is to use music and journalism to build cultural bridges. We brought journalists from countries without a free press, many from Pakistan where Danny was murdered, to the US for six-month fellowships with North American news outlets; we

organized a worldwide series of concerts called “music days” for “harmony for humanity” yearly during the month of Danny’s birthday; we held dialogues and essay contests.

My parents also used alchemy to transform my brother’s last words from a death sentence into something inspiring. They edited a book called *I Am Jewish: Personal Reflections on the Last Words of Daniel Pearl* (J. Pearl & Pearl, 2004). In it, 147 Jews of all ages, ranging from Nobel Prize winners to talk show hosts to comedians to students, describe what it means for them to be Jewish. Some are religious; many are secular. To them, being Jewish can mean: being a force for good according to the Jewish imperative of tikkun olam (repairing the world); living by values based on ancient ethics; being part of an ancestral lineage that defies destruction; recognizing the universal thread in all of humanity; a sacred covenant with God; or a sense of national or tribal belonging or its opposite—to be an outsider, always foreign. All of the contributors describe the ways in which being Jewish gives them strength or meaning. This is alchemy.

In my contribution to the book, I relay that to me “being Jewish means being an apprentice to a school of alchemy that knows how to transmute pain and horror into life-affirming substance.” For me, being Jewish does not refer to a religion, but rather to a tribal and ethnic identity passed down, one that has learned to perform alchemy. “Even the mourner’s Kaddish affirms life” (T. Pearl, 2004, p. 56). The mourner’s Kaddish is the prayer that is said after people die; instead of focusing on death, it affirms the beauty of life.

The process of alchemy is similar to the process of healing, but alchemy emphasizes the transformational aspect of healing. With alchemy, we become a new person, just as lead becomes a new element—gold. Healing can refer to returning to a previous state, much like our skin heals after a cut. When it comes to trauma, human beings rarely return to their previous state. I continue to use the term “healing” because it is used in the psychological and justice-related literature, but I mean alchemical healing.

My Questions

At its core, the motivation driving my PhD exploration is to discover how to transform something life-negating into something life-affirming. But not just something mildly difficult—I am interested in how to respond to the worst, most life-negating thing. The word in English that expresses what people find most horrible and life-negating is

evil. Thus, my question is, “What is a healthy relationship to evil?” Indeed, humanity has been grappling with how to deal with evil for millennia. Everyone has suffered, in some manner and to some degree. I hypothesize that some cultures, particularly those with worldviews that put more emphasis on our interconnectedness, may offer perspectives that allow us to navigate its baffling intensity more smoothly.

In this dissertation, I am particularly interested in reaching beyond the response to evil that we commonly see in some aspects of contemporary Western culture, which is to “other”—and even hate—whatever we think of as evil. I want to examine alternative responses to evil that are based on relational and interdependent values, and are less destructive to all involved. When I refer to responses, I include both internal (emotional, cognitive, spiritual, sensory) and external (behavioral, relational, political) responses.[3] I am curious how a culture without a history of Cartesian dualism and with more of an interconnected nondual worldview would respond. To investigate this, I conducted a qualitative research study at an Indigenous prison, Kwìkwèxwelhp Healing Village; this research is embedded in my wider conceptual research, as readers will see in this dissertation.

Kwìkwèxwelhp operates under the guidance of Indigenous Elders who teach relational values and spiritual worldviews. At the prison, I explored how the staff formed healing relationships with the residents (offenders). Although I don’t label any of the people I met at the prison to be evil, prisons are a place where people who have committed acts that many people consider evil are sent. The staff at this unique prison are committed to healing the residents and aiding them to choose a different path forward. The prison was a place where I could apply my ideas. There, I asked the sub-question, “How do the staff at Kwìkwèxwelhp Healing Village form healing relationships with the residents?” In this dissertation, I combine my art-based explorations with the ideas of others who ask similar questions and my exploration at the prison in order to develop a framework of love and boundaries that inform healthier relationships with whatever we may consider evil.

[3] The designations “internal” and “external” are dualities used here to indicate ways we refer to our experiences, but are not necessarily distinct in a nondual worldview.

The Need for a Healing Framework

What do we teach our children when we teach them how to respond to evil? A fundamental question for any society is how it deals with wrongdoing and harm. Children who watch Disney-style movies learn to see people and events dualistically as either good or evil and to celebrate when evil characters are killed or destroyed. Commonly, there is a protagonist, the hero of the movie, and an antagonist who is given the attribute of evil, a process called "demonizing." Ellard et al. (2002) describe demonizing as the process of attributing evil to someone's character. They emphasize that perceptions of evilness reflect the perceiver's cognitive and emotional processes—they are subjective or "in the eye of the beholder." These cognitive and emotional processes are shaped through social and media influences. Fouts et al. (2006) found through a content analysis of Disney movies and cartoons that they contained multiple demonizing words such as evil, "demon," "wicked," "devil," "monster," and "twisted," and that they elicited negative emotional states (fear, anger, etc.) in the context of demonizing. Given the well-documented effect of repetition on children's learning, they surmise that watching these types of media influences the acquisition of demonizing labels and stereotypes, and conditions children to have similar reactions to real-life wrongdoing:

> This may result in dehumanizing and not attempting to understand perceived ''evil'' doers and/or having one's attention drawn away from situational antecedents that produced the ''bad'' behaviour. This may make it easier to inflict violence upon them and inhibit focusing on remedying the ''bad'' behaviour." (Fouts et al., 2006, p. 20)

From this, children learn that punishment and retaliation are expected responses to bad behaviour and are less likely to consider other responses. This dissertation focuses on more constructive responses to harmful behaviour in the hope that it can offer alternatives.

The process of demonizing continues into adulthood, as evidenced by our penal system that views people who have committed crimes as bad and therefore needing punishment. Demonizing results in a preoccupation with making the evil-doer suffer (Ellard et al., 2002). Additionally, labelling something as evil is correlated with violent responses. Campbell and Vollhard (2014) found across four studies that attributions of evil resulted in the endorsement of "redemptive violence"—violence that is justified in order to rid the world of evil. Demonizing, or making the attribute of evil, "predicts

exceedingly punitive responses to the target" (Burris & Rempel, 2011, p. 69). After that, violence usually perpetuates the cycle of violence (J. Gilligan, 2000). Attempting to get rid of or harm wrongdoers is the main solution we are offered, which "gives rise to the paradox of demonizing—that those given to perceiving evil in others may be at increased risk for committing evil themselves" (Ellard et al., 2002, p. 351). Ultimately, we are not taught how to respond to what we consider evil in a productive way.

Educator and feminist philosopher Nel Noddings (1989), who pioneered care ethics, asks: "How can we remain in caring relations with those who seem clearly to be doing wrong?" (p. 187). Unfortunately, she does not answer this question, thus punctuating the need for this research. What would it mean to respond to destruction in a caring yet protective way, a way that maintains a relational ethic? I am interested in developing a healing framework for responding to intentional human violence that will contribute to the fields of education, reintegrative/restorative justice,[4] and counselling psychology.

How can we view and respond to destructive and fragmenting forces in a way that facilitates integration and wholeness? The ways we approach destructiveness underlie how we react or respond to many aspects of our lives, from international crises to a dispute with an inconsiderate neighbour to dealing with our own anger or depression. Underlying any response is a worldview, and it's important to be aware of what worldview is driving our reactions in order to cultivate the ability to respond optimally. Some responses perpetuate the pain or increase it, and some lead towards repair. For example, when we incarcerate prisoners in an authoritarian environment, we can perpetuate a cycle of violence and create the conditions to cultivate more harm. Responding to crime with punishment rather than healing is based on particular worldviews and beliefs. When we fall into a deep depression after experiencing harm because we develop destructive beliefs about ourselves and the world (for example that we are bad or the world is hostile), we increase suffering. Internal responses to harm are also based on particular worldviews and beliefs. I believe that we must become aware of

[4] Retributive justice is based on punishment, reintegrative justice is based on the goal of reintegrating the offender into society, and restorative justice is based on repairing harm.

our underlying worldviews and beliefs to be more effective in our responses. When we create reintegrative prisons to address why offenders committed crimes and support them to live better lives, we are more likely to create safer societies. When we have compassion and care for our own pain we also repair the harm.

Often our approach to what we perceive as evil comes as a reaction instead of a response. Prior to behavioral reactions are internal reactions that include emotions, cognitions, and sensory experiences. Reactions such as fight, flight, or freeze come automatically from a nervous system that perceives a threat, whereas responses are more measured and engage our thinking brains (see, for example, Grabbe & Miller-Karas, 2018; Health Canada, 2013; Oudshoorn, 2015). I hope that this dissertation assists in developing the capacity to reflect on our reactions to whatever we perceive as evil and to choose our responses.

Some examples of reactions and responses to evil that I garnered partly from an art exercise I conducted in a doctoral class I describe later include: “attempt to decrease its impact by absorbing it”; “resist or fight it”; “find a way to feel control”; “be shattered by it”; “grow from it”; “dissociate”; “do nothing”; “build strength”; “make space for it by filling the space with its opposite—life—and realizing it’s not one or the other but all together”; “take it personally and align with it so it destroys you”; “shrink in fear”; “paralyzed in fear”; “try to befriend it”; and “point out how it’s wrong and unethical.” These examples highlight that there are many possible reactions and responses to what we consider evil, so it is particularly critical to make overt and conscious what we want to teach our children about responding to evil so that we can incorporate this into our everyday ethics.

Prescriptions of how to respond to evil events are not the answer. After 9/11, I heard two main suggestions for how to act espoused by political leaders and circulated on social media. The loudest one was to “bomb the axis of evil” in order to rid the world of evil, an expression of redemptive violence. The other prescription was “send them rice.” Both prescriptions—one violent and the other appeasing—are, in my assessment, based on what I characterize as malfunctioning and failing philosophies. They are “malfunctioning” in that they are not helpful to us in terms of responding to evil in a way that doesn’t perpetuate it. Both are instrumentalist and naive; the first view assumes you can force people who are bent on destruction to change or do what you want and doesn’t consider that retaliation often cultivates more rage. The other assumes that you

can reduce the cause of their reactions to something simplistic such as “hunger” (if this were so, then why aren’t all hungry people terrorists?) or that being nice will create change without understanding the complex causes of the terrorist acts. Neither aggression nor appeasement (or misguided kindness) is a well thought out response to evil acts. Our current views of evil and how to respond to what we perceive as evil are not helpful.

Bai’s (2004) observation explains what is behind my desire to look at how we conceptualize evil: “Critical philosophy diagnoses a civilization’s malfunctioning philosophy and works at creatively reconceptualizing the failed or failing ontologies, epistemologies, and axiologies. These reconceptualizations are the proper business of critical education committed to the ideal of planetary well-being” (Bai, 2004, pp. 54–55). Our dualistic view of evil is malfunctioning. Demonizing or attributing evil to others and then trying to eliminate or destroy them or appease them only perpetuates harm. Even if we agree to attribute evil only to acts and not to people, we need a framework within which to respond to these acts. To support planetary well-being, we need to reconceptualize evil and our responses to it.

Increased awareness of possible responses to evil leads to more choices and the ability to choose responses that decrease the destructive effect of whatever is considered evil. I urge people to dialogue about what evil means to them and what approaches are the least destructive and most helpful and integrative. This dissertation proposes educating young people to understand that there is always a reason behind the commission of destructive acts and that a combination of care and clear boundaries enables everyone to stay as safe and whole as possible.

Fragment: Poem “Fragments”

Fragments

Some days I feel whole.

There is a settled feeling that connects my finger to my ankle and my thoughts to the sights my eyes see.

My heartbeat and my movements gracefully unite without effort,

And there is calmness in my belly.

Other days are different, and I wake disjointed.

On those days, even though my hand is still connected to my arm at the wrist,

it doesn’t want to be.

Even though I appear the same,

inside my parts are quibbling and angry.

Working against each other, they vie for attention and power.

They are grumpy, and I am grumpy.

My heart skips, and my movements halt and start fitfully without flow.

No one part cares where the other wants to go.

A collection of arguing fragments, I go through my day missing the view from the peephole that emerges only when all the parts of me align and work together.

Only then can I see.

Only then am I home.

Vista Two. Kaleidoscoping Methodology

Rotation 1. Mapping the Terrain

Figure 2.1. Mapping the terrain

This thesis is a healing journey. The notion of "journey" invokes the image of landscapes or terrains we move through when we journey. For this reason, I use *vista* in place of the traditional chapters to show the steps I am taking and what I see and experience in my journey. Each vista presents a different landscape or locational setting, inviting me to take a different look at evil and respond. Through this process, I explore integrative responses to wrongdoing and evil, and at the end, I propose a framework with which to view evil.

It is for a similar reason that I decided to create a method that I call *Kaleidoscoping*. A kaleidoscope is a viewing device that allows us to see different

aspects of the “same” landscape by rotating the device. As I travel through each vista, I rotate my kaleidoscope, or lens, in sections titled “Rotations,” where I share my own or others’ perspectives. By gathering and integrating fragments of views and perspectives of things, we may gain surprising, more enriched, creative, deeper understanding and insights into the subject matter we are examining. Throughout the dissertation, I intersperse poems, drawings, photographs, or other pieces of creative expression, in sections titled “Fragments.” These provide different creative interludes to help digest the concepts I work with and present them to the reader in a more visceral, less intellectual way. Finally, in sections called “alchemy,” I synthesize my learning and aim to create wholeness.

In Vista One, I started the journey by describing how events in my life and family history precipitated this exploration, particularly my brother’s public murder by Islamic extremists in 2002 in Karachi, Pakistan, coupled with the tragic effects of the Jewish Holocaust in my family history. My research question, “What is a healthy relationship to evil?” was born within this vista. I also argue for the need for this investigation, particularly because one way or another, to varying degrees, we have all been affected by violence. Whether collectively, as in the effect that World War II has had on the world, or at the hands of current extremist governments such as the Taliban in Afghanistan or Putin’s aggression in Ukraine, or intergenerationally, for example, via colonialism, or personally at the hands of a violent family member, at some point in most people’s lives we are affected by unfathomable harm. Our task is to integrate the fragmenting effects of such hatred and violence into our lives in a life-affirming way. The question “What is a healthy relationship to evil?” leads this exploration.

In Vista Two, this vista, I conceptualize and explore the Kaleidoscoping methodology that I developed to use for this exploration. First I map the terrain and journey. Then I situate myself ancestrally and professionally and describe the professional lenses through which I look. These are counselling psychology, restorative justice, education, and Indigenous contexts. My theoretical framework uses two-eyed seeing to integrate the strengths of Indigenous and Western ways of knowing (Iwama et al., 2009). I weave Indigenous justice perspectives with emergent Western healing justice perspectives, healing education, and psychotherapeutic perspectives. In the intersection of these perspectives lies the common elements of relational values, healing and repairing harm, enhancing well-being, and a holistic viewpoint.

In this dissertation, I try not to dichotomize but rather to interconnect. Some authors I quote dichotomize Western culture and Indigenous culture. I am careful to acknowledge that there is no one Indigenous culture. Additionally, Western/Indigenous is a false dichotomy because every culture overlaps in principles and values with other cultures. Nonetheless, there are important differences in worldviews, ways of knowing, and approaches to justice that are difficult to articulate with our limited language. Thus, I use the term “Western” to refer to mainstream Western Eurocentric culture that is heavily (though not solely) influenced by Cartesian dualism. I use the term Indigenous culture the way they use it in Kwìkwèxwelhp Healing Village, where I conducted my research, to refer to the language, ceremony, and teachings of Indigenous knowledge keepers and Elders.

After detailing my theoretical framework, I explain how this dissertation uses a Kaleidoscoping methodology to explore integrative responses to evil. A kaleidoscope takes random fragments into a container that, through reflection, repetition, and light, makes the fragments into a beautiful harmonious form. The kaleidoscope provides a metaphor for the whole-making lens I use, the transdisciplinary nature of my inquiry, and the structure of this dissertation. The theme of changing the relationships between fragments to make a harmonious whole is echoed both in the topic—healing from evil—and in the process that I use to investigate the topic

In Vista Three, I develop an embodied psychotherapeutic aesthetic definition of evil through an art-based exploration while tracking my internal sensations, or “felt sense” (Gendlin, 1982). I conceptualize evil as a subjectively experienced fragmenting force. We consider something evil because it fragments our worldview, psyche, community, or something else precious to us. Parts of us shatter. I explore how this conceptualization relates to other theorists’ conceptualizations of evil, particularly those of Fred Alford and Nel Noddings. I explore potential responses to evil. From my conceptualization, the answer becomes obvious: we need a whole-making force. I frame love as an integrating and whole-making force.

Vista Four presents a description of the teachings and findings gleaned from research at Kwìkwèxwelhp Healing Village, a prime example of a healing container. Kwìkwèxwelhp is an Indigenous minimum-security prison run by Correctional Services Canada in conjunction with Sts’ailes First Nation that uses traditional culture and Elders

to help the residents to heal and change their lives. To further my inquiry, I ask a related but different question, “How do the staff create healing relationships within a prison where some inmates have committed acts which many would consider evil?”

My exploration at the prison includes looking at how the staff and the residents define healing, what values the staff hold that enable them to form healing relationships with the offenders, how the staff view criminal acts, and how they maintain the integration of love and boundaries necessary to be effective. Two of the main values that the staff maintain are seeing all the residents as human beings and understanding the interconnectedness of all of life. From these follow other values and attitudes such as respect, caring, cooperation, accountability, fairness, and flexibility.

In Vista Five I come face-to-face with the power of love: the ultimate whole-making force. I explore the role of love at the prison, how the staff enact love in practice, and what love means in the context of evil. I explore the related concepts of empathy, compassion, and care, and I suggest and elaborate on an ethic of love and boundaries. I then look at how the partnership of an Indigenous traditional healing system with Correctional Services Canada’s approach, which can be seen as another combination of love and boundaries, works and doesn’t work.

Vista Six presents a published article, “From Fragmentation to Wholeness: Healing Containers for Healing” (T. Pearl, 2018), that describes how effective containers can be integrating in the face of fragmenting forces. Using the Kaleidoscoping methodology, I explore healing “containers” as three-dimensional mandalas in our world. For example, a therapy room based on unconditional positive regard can be a healing container, as can a trauma-informed and child-centred classroom. There are certain characteristics that make a container healing or not. I explore the processes of alchemy, integration, and healing, all closely related, as ways to conceptualize and create wholeness in the face of psychological, emotional, social, or spiritual fragmentation.

Finally, in Vista Seven, through rotating my kaleidoscope, full of fragments, I return to a love that includes boundaries. I arrive at the end with an integrated understanding of what contributes to a healthy relationship with evil and what it means to heal or make whole. I have performed alchemy.

In summary, the “vistas” are the sites of my exploration. Within each vista, I look at different aspects that show up through my making “rotations” on the kaleidoscope. Each rotation denotes the lived experiences, views, and perspectives of the participants and myself. I have also shared what I call “fragments” scattered throughout the thesis. These creative fragments, such as poems, drawings, letters, and personal writings, transform by interacting with each other throughout. “Alchemy” sections then integrate the learnings in acts of whole-making.

Fragment: Letter to You, Dear Reader

Dear Reader,

Thank you for accompanying me on this journey of healing: my healing and others’ healing, individual healing, collective healing, cultural healing, inter-generational healing, and, hopefully, your healing. As you, dear reader, accompany me on this journey, you will meet people healing from being the victim of crimes, people healing after committing crimes, people healing from genocide, from the devastating legacy of residential schools, from colonialism, and from institutional abuse in the workplace. This is a journey to find beauty in a world full of cruelty. It’s a healing journey. It is an exploration of how to relate to evil while maintaining wholeness. This is the “manual” I wish I had received before being born. I hope it adds to your healing.

But do not despair, dear reader. I will tell you the punchline now: it is love. I start this dissertation with an inquiry into evil with the question, “What is a “healthy” relationship to evil, to our worst capacity for destruction?” and I end with love. I start with trauma and fragmentation and end with integration and wholeness; in short, love. Life is messy, and people harm people. Most of us have been harmed. I have been harmed. I aim to find wholeness, and to live wholly within a reality and a world that abounds in fragmentation. Love and wholeness can feel pretty much opposite to the felt sense of evil and trauma. But there is an even bigger love that contains the fragmentation within it rather than being satisfied to be its opposite. Love is always where the journey aims to end. I hope to take us there.

I call this a healing journey. What I learn through this exploration is to honour the imperfection of life, to honour the fragments. To honour pain, our humanity, and our

imperfection by wrapping them in a container of love; love heals and makes whole the destruction and fragmentation. The end is neither a destination nor a point of arrival. In this linear dissertation full of words, the focus on love falls towards the end of the page count, but in actuality, as in life, the love is there all along. So is the wholeness. Much like when you look through a kaleidoscope: you see the fragments as a beautiful whole, no matter how you turn it.

Rotation 2. Who Am I? The Lenses Through Which I Look

Who Am I Ancestrally?

Please allow me to introduce myself. Like everyone, I am a kaleidoscope of my own and ancestral experiences. My paternal grandfather's family escaped antisemitic Poland in the 1920s with 26 other families who bought land from Turkish absentee landlords in British Mandate Palestine. My paternal grandmother, also Jewish and Polish, married my grandfather in the early 1930s and joined his family in Palestine. Her family, still in Poland, were all killed in concentration camps during the World War 2 Holocaust, except one sister who survived the camps and reunited with my grandmother after the war. My mother's family, Iraqi Jews, were kicked out of Iraq along with all the other Jews in the early 1950s. She arrived at a refugee camp in Israel at 14 years old, later met my father in university, and together they immigrated to the United States right before I was born. They named me "Tamar," which means date tree in Hebrew. Within a few hours, my parents called the hospital and added an "a" to the end of my name to make it Tamara, which they thought sounded more American. I identify as Jewish culturally, not religiously. Judaism has variously been described as a religion, a nationality, an ethnicity, a culture, a community, a peoplehood, a family, and a tribe (Rosenberg, 2022). To me, it is my ethnicity and my tribe, and we are connected through birth, ritual, family ties, and history. I am a product of my ancestry.

Fragment: Short Story "Tosia"

> My grandmother fluffed up her already coiffed hair and straightened her back as I fiddled with the video camera. "Who is this gorgeous man?" I asked my grandmother after spotting an old black and white photograph of a handsome

Rudolph Valentino[5] look-alike in her album. “He was my boyfriend in Poland. Before I married your grandfather.” Surprised, I took a closer look at my grandmother. Tosia, my larger-than-life father’s mother, was self-assured and insistent on the proper way to do all things, and although she never seemed very impressed with my grandfather (who was at that point deceased), I never imagined her in love with someone else.

I admired the photograph while she took me back to the early 1930s. Although not everyone agreed, her instinct told her that Poland was no longer a safe place for Jews. My grandfather had left Poland in the 20s when immigration to Palestine was still open, but by the 30s, immigration had closed. So, when my grandfather visited Poland looking for a wife to take back with him, she accepted his offer and left her gorgeous boyfriend. My grandfather was her way out. “It was a mistake,” she told me as I sat with her on her bed. “He was sick and threw up the whole way on the boat.” To her, things were done in a certain way, with dignity and strength, and my grandfather often disappointed her.

My grandmother adjusted to her new life in the arid desert and worked her way up from laundering and mending rich women’s clothes to owning a fancy dress shop. After my father was born, she wanted to take him back to Poland to show him off to her parents, but they kept telling her to wait; it wasn’t safe yet. When World War 2 started, communication was cut off, and she had no idea what was happening with her family. After the war, day after day, she read through the lists of survivors in the newspaper and listened to the names read on the radio. Finally, she heard a name she knew: her sister Manya had survived Auschwitz Nazi concentration camp, and they lived near each other in Israel for the rest of their lives. But her mother, father, brother, and other sister had all been killed in concentration camps.

One day, when she was a young mother, my grandmother heard a knock on her door. She opened it to see her old boyfriend, the gorgeous Rudolph Valentino look-alike, standing there with strawberries. He had survived the war by escaping to Brazil. I didn’t know that strawberries were a proposition, but apparently, that

[5] Rudolph Valentino was a handsome Italian actor known in the 1920s as the “Latin Lover.”

was clear to her. “No,” she said. “We’ve made our choices,” she told him in the proper tone of a woman who values dignity more than love. I ached for her and their love.

Like a shock, it hit me that it was exactly what I disliked about my grandmother—her uncompromising, determined rigidity—that enabled my existence. I exist only because she was willing to follow her instincts to abandon her boyfriend to marry a man who made loud noises when he ate and whom she didn’t respect. This original sacrifice was hard enough, but then he came to her door. My modern romantic sensibilities longed for a different ending, for a long embrace to reclaim what had been taken from them. But the clarity of her voice told me that this second choice was even more important. The first was for physical survival; the second was an ethical choice, and it was freely made. It was a choice for integrity, and this was the only thing no one could take away from her. This was another kind of survival. She and her sister maintained their dignity throughout their lives. It’s an old-school value and not one I thought about much until I chanced upon the gorgeous photo of her Rudolph Valentino look-alike.

Who Am I Professionally?

My kaleidoscopic interdisciplinary lens is primarily derived from four areas that I have worked in: counselling psychology, restorative justice, education, and Indigenous contexts. Counselling psychology holds the greatest influence on my perspective. I started seeing a therapist at 21 and became one at 29. Healing has been my focus, personally and professionally. I have worked mainly with trauma—personal, cultural, collective, and intergenerational. My practice has at different times focused on sexually abused children, adults struggling with addictions in a residential treatment centre, Indigenous people on the Makah and other reservations, clients from the First Nations Health Authority here in British Columbia, people with depression, anxiety, and PTSD in a ketamine (psychedelic) assisted therapy program, and a host of other populations and issues. In my counselling practice, I utilize mainly focusing-oriented therapy—a somatic approach based on the body’s “felt sense” (Gendlin, 1982) or innate way of bodily knowing. I completed a certificate in Indigenous Focusing-Oriented Therapy for Complex Trauma from the Justice Institute in British Columbia. I also utilize the creative arts in therapy; my master’s degree included a concentration in “creative modalities,” including art therapy,

and I studied expressive arts therapy for peacemaking at the European Graduate School in Switzerland. I have experienced the healing power of the arts, breathing techniques, Indigenous traditional healing practices, psychedelic medicines, and movement therapies, and I hope to experience many more. I love helping people heal.

Restorative justice offers an alternative approach to addressing harm from the approach of most contemporary justice systems. My interest in using dialogue and relationship building to advance social justice predated my brother's murder. I was part of a group of women called Jewish and Palestinian women for peace. Our small group of women did what we could to decrease the polarization between those cultures. The Daniel Pearl Foundation, as previously described, made its mission cultural bridge-building between Americans and the Muslim world. I was on the board of Peace it Together, an organization that brought Israeli, Palestinian, and Canadian teens to summer camp in British Columbia. Later, I became a restorative justice facilitator with North Shore Restorative Justice. There, those who had committed crimes and their victims were given the opportunity to come together and understand each other, and the party who had done harm was given a chance to make amends.

I chose the Faculty of Education for my doctorate because what we learn about historical and current evil acts determines our future reactions and thus our future. Educators influence learners' worldviews. Thus, we all have a responsibility to embed our teaching with worldviews that further harmony and prevent harm. I facilitate psychoeducational workshops as part of my work as a therapist, and I taught theories of psychotherapy and counselling skills at Adler University for four years. The faculty of education is, in my experience, innovative and fearless in its experimentation and focus on growth.

Indigenous contexts and allyship have strongly influenced my worldview. As a therapist, I have worked in Indigenous communities and for Ina Maka family services in Seattle, where Elders used traditional healing practices alongside counselling. I also worked for a year for Reconciliation Canada, an Indigenous-led non-profit organization originally formed to support the work of the Truth and Reconciliation Commission. There, I co-facilitated dialogue workshops for Indigenous and non-Indigenous leaders to promote a new way forward for Canadians. Indigenous ceremony was also a powerful adjunct to my healing journey.

I consider the harm done to Indigenous people on these lands an unfathomable evil. Incredible trauma was created by forcibly taking Indigenous children away from their families and abusing them in church-run government residential schools. Reconciliation and healing are important ongoing collective processes. Part of that is recognizing the strength, resilience, and transformation derived from surviving these traumas and inheriting a holistic cultural worldview. At some point, all peoples from all backgrounds were Indigenous to a land. I believe that connection and love for the earth and respectful relationships with everything around us are vital to our well-being and survival. I believe that far back in my Jewish history, when we were originally on our land, we had more of an Indigenous way of life. Some of our rituals still hold these remnants, but many have been lost or dissociated from their original connections. I try to weave Indigenous perspectives as respectfully as I can into this inquiry.

Rotation 3. Theoretical Framework

Using the kaleidoscope, I weave Indigenous justice, emergent Western healing justice, healing education, and psychotherapeutic perspectives into my theoretical framework. Looking from both Indigenous and Western perspectives has been called "two-eyed seeing" (Iwama et al., 2009). I start by describing two-eyed seeing, and then I look individually at the Indigenous justice, emergent Western healing justice, healing education, and psychotherapeutic frameworks.

Two-eyed seeing embraces the strengths of both Indigenous and Western knowledge systems:

> Two eyed seeing refers to the mindful effort of learning to see from our one eye with the strengths of the Indigenous knowledges and ways of knowing while also learning to see from our other eye with the strengths of the Western (or mainstream, or Eurocentric, or conventional) scientific knowledges and ways of knowing and, furthermore, to mindful efforts towards using them together in our contemporary academic programs and community endeavors. (Bartlett, 2006, p. 73)

In our lives, we rarely look out of only one eye. We need both eyes to give us the perspective we need to navigate our way through the world. Integrating perspectives is different than combining. It is seeing how they best work together in the optimal way. Looking through the two eyes of Indigenous and Western knowledge systems enabled

me to enrich my understanding of different approaches to wrongdoing. Kwìkwèxwelhp Healing Village integrates Indigenous and Canadian justice frameworks to support offenders' reintegration into society, so is in itself an example of a two-eyed approach.

As a non-Indigenous researcher, I am taking an "Indigenist stance" (S. Wilson, 2007). Wilson uses the term "Indigenist" similarly to the term "feminist"; a feminist stance can be held by a person of any gender, and an Indigenist stance can be held by anyone who "chooses to follow its tenets" (p. 193). First and foremost, an Indigenist stance prioritizes relational accountability. This includes placing ourselves and our work firmly in a relational context, thus writing in the first person: "Our own relationships with our environment, families, ancestors, ideas, and the cosmos around us shape who we are and how we will conduct our research" (p. 194). Other principles that guide the research include operating with compassion and from an interconnected perspective, creating positive transformation for Indigenous communities, and collaborating with Elders or knowledge keepers. Although initially the term was applied to Indigenous research subjects, an Indigenist stance can be and has been applied to other contexts, including the interviewing of non-Indigenous participants, as extended by Wilson (Mason, 2021).

I am an outsider and ally who is learning and doing my best to contribute to repairing the harm done to Indigenous peoples who settlers have harmed for centuries. I want to honour and highlight Indigenous justice paradigms implemented at Kwìkwèxwelhp Healing Village because I believe they are more holistic and humane than views of justice as practised in most other correctional facilities. In my research, I prioritized maintaining respectful relationships and ensuring that I did no harm. I focused my qualitative research on the mostly non-Indigenous staff in the Indigenous prison setting because I was cognizant of past harms done by non-Indigenous researchers to Indigenous research participants. I ensured a respectful process by regularly consulting with the Elders at the prison about my research and obtaining their permission before I started. I realized during the writing of my research that I really knew much less than I thought I did about Indigenous worldviews. In fact, I realized that I knew nothing and that thinking I knew anything was arrogant. I was yet again learning the deep lesson of humility. I offer below what I have learned about Indigenous justice while explicitly stating that this is my understanding, and I am open to expanding or correcting my understanding.

I integrate many lenses into my theoretical framework. In the following section, I describe the Indigenous justice, emergent Western healing justice, healing education, and psychotherapeutic frameworks from which I approach this research. These, together with my lived experiences, are the perspectives that combine in my kaleidoscope.

Indigenous Justice and Healing

While Indigenous scholars and justice practitioners are careful not to imply that there is a pan-Indigenous justice system, they do discuss common themes across different Canadian Indigenous communities' ways of healing from injustice and trauma (Aboriginal Justice Implementation Commission [AJIC], 2001; Dumont, 1993; Youngblood Henderson & McCaslin, 2005). The Aboriginal Justice Implementation Commission, in its report "The Justice System and Aboriginal People, for example, found that fundamental differences between Indigenous justice and Western justice flow from the fundamental differences between cultural worldviews, particularly the "difference in the perception of one's relationship with the universe and the Creator" (2001, p. 5). It explains that in Ojibway thought, for example, human beings are the least important creatures, in contrast to cultural belief systems where humans hold dominion over the earth and other creatures. Flowing from that worldview, Indigenous law is not seen as rules to be obeyed but as a way of life that affirms respectful behaviours. As such, the law is embedded and modelled in everyday life: "Law is found within our language, customs, and practices. It is found within the carefully balanced relations of our clan systems and our extended families. It is also found in ceremonies and rituals" (McCaslin, 2005, p. 88).

According to many Indigenous authors, such as Zion (2005) and Lee (2005), Indigenous justice is viewed as a restoration of balance and healing rather than as retribution or punishment (see below for LaRoque's critique of this view). Balance is needed between the physical, the mental, the emotional, and the spiritual, or the body, mind, and spirit (AJIC, 2001). Because everything is interdependent, criminal activity is seen as pointing to imbalances in the community. The focus, then, is not on retribution, punishment, rule enforcement, coercion, or isolation, as it is in retributive justice systems most commonly found in North America, but on making things right or whole or balanced, restoring equilibrium and "to reconcile the accused with his or her conscience" and whoever had been wronged (AJIC, 2001, p. 6).

In a quest for the values that underlie Indigenous justice, Dumont (1993) collated many researchers' findings on the values held by specific Nations. He found commonalities which he put into the categories of vision / wholeness / spirit-centredness; respect and harmony; kindness; honesty and integrity; sharing; strength; bravery and courage; wisdom and respect and humility (pp. 54–56).

> From the total vision that was given to Aboriginal people and from the spiritual knowing that is at the core of Aboriginal life-ways and understanding, there is engendered in all Aboriginal behaviour a profound respect for all of life and a quality of relationship that is spiritual, reciprocal and interpersonal. The vision of wholeness that generates a sense of the interconnectedness and interrelatedness of all that is a spiritual centre that imbues all life with a quality that is not only deserving of respect but itself motivates a respectful relationship. (Dumont, 1993, p. 57)

Dumont points out that Western justice systems are based on hierarchy and the idea that some people have authority over others. Instead of trying to guarantee freedom and autonomy by imposing rules and laws, traditional Indigenous communities inculcated respect from birth and reinforced it throughout community life.

Elders play a prominent guiding role in Indigenous justice because of their wisdom (AJIC, 2001; Johnson, 2014). They transmit values particular to their community, which usually centre on respect. Healing is achieved by the community, not by an outside player, using teachings such as respect to rebuild the bonds of mutual responsibilities. This results in wide differences from Western justice traditions. Sanctions did happen, but in their social context:

> An obvious example is the ease with which a member of the dominant society can plead not guilty to a charge for which that person, in fact, is responsible. In the Western tradition, the plea is not seen as dishonest; it is understood as a conventional response to an accusation, based on the doctrine that people are not required to incriminate themselves and that it is up to the prosecution to prove guilt. In Aboriginal societies, to deny a true allegation is seen as dishonest, and such a denial is a repudiation of fundamental and highly valued standards of behaviour. (AJIC, 2001, p. 21)

Cunneen and Tauri (2017) explain that "healing," in a justice context, is not just about "addressing offending behavior as an individualized phenomenon. Healing is tied to Indigenous view of self-identity . . . spiritual relationships, and responsibilities, all of which are inseparable from each other and the land and nature" (p. 130). In an

Indigenous justice context, healing is also tied to Indigenous self-determination rather than imposed from without by the state.

Indigenous justice is healing because it focuses on values and actions which support good relationships—with oneself, other people, community, culture, spirituality, and the land (Cajete, 1994; McCaslin, 2005; Robbins & Dewar, 2011). From this perspective, it is unthinkable that incarceration in a typical prison, a form of punishment that strips inmates of their dignity, would somehow help to change criminal behaviour. Indigenous healing involves connection or reconnection with Indigenous culture and identity. It has been shown that this connection buffers against stressors such as historical trauma and strengthens emotional health (Walters & Simoni, 2002). Specifically, spiritual connection, traditional ceremony, and connection with Elders provide powerful healing experiences (Waldram & Aboriginal Healing Foundation (Canada), 2008).

One form of Indigenous justice embedded in Canada's justice system is Indigenous Therapeutic Jurisprudence. Johnson (2014) defines Indigenous Therapeutic Jurisprudence as taking "a problem solving, restorative justice approach for First Nations, Métis, and Inuit peoples (p. 3)." While the term is generally used in reference to First Nation Courts, its principles can also be applied to other aspects of the justice system. The "plus" sign in "Indigenous Therapeutic Jurisprudence +" indicates the value of the presence of Indigenous Elders in bringing a holistic view to the process, or to the spiritual elements of justice. "Elders are the embodiment of Indigenous law" (Johnson, 2014, p. 1). In summary, Indigenous justice frameworks see wrongdoing and harm as a symptom of imbalance and justice as a restoration of balance in the individual and community through embodying traditional values such as respect and the interconnection of all.

LaRoque (1997) critiques the dichotomizing of Indigenous and Western justice systems, particularly when used to disregard victim and community safety. For example, subordinating individual female rape victims' rights for the presumed good of the collective or "social harmony" is a misuse of "traditional" values, which ignores Indigenous communities' strong historical boundaries against sexual offences. She advocates for the victim's right *not* to forgive and *not* to try to heal the offender. She posits that the romanticization of Indigenous justice results partly from the attempt to differentiate from

Euro-Canadian culture and to justify land rights on the basis of cultural differences by over-emphasizing collective land rights. Balance between individual and collective rights is important at Kwìkwèxwelhp Healing Village.

Emergent Healing Justice Frameworks

I will now review emerging healing and reintegrative justice paradigms that align with Indigenous justice. The commonalities between these paradigms are an emphasis on relational ethics and values that respects the dignity of all beings, repairing harm and healing, enhancing well-being, and a holistic viewpoint.

Positive criminology is not a theory but a humanistic perspective that holds that positive influences and life experiences discourage criminal behaviour (Ronel & Elisha, 2011). There are various ways of helping people have a better life. The “Good Lives Model” (GLM) is an example of a rehabilitation model that focuses on well-being in contrast to the more commonly used cognitive behavioural relapse prevention model. GLM focuses less on the “technology of behaviour change” and more on creating an individual conceptualization of a good life for the offender through cultivating personal agency (Ward, 2002). The Good Lives Model is used at Kwìkwèxwelhp along with the more traditional cognitive behavioural model Correctional Service Canada (CSC) uses in correctional programming, and Indigenous justice guided by the Elders.

“Healing Justice” as used by Sawatsky (2009) refers to entire communities based on traditional spiritual traditions that create social structures rooted in the logic of cultivating the conditions of loving kindness. Sawatsky studied an Indigenous, Buddhist and Christian community to understand the commonalities of healing justice. He defined healing justice as:

- a collective paradigm or imagination, usually drawing on an ancient wisdom tradition, that seeks to find ways of surviving together
- by structuring life so that means reflect the end of respect for life and
- by treating harms as opportunities to transform suffering and root causes of harm and, at the same time, to cultivate conditions of respectful living within the interrelated aspects of self, other, community/ies, social structures, environment and Spirit. (Sawatsky, 2009, p. 242)

In Sawatsky's model, Indigenous justice is seen as one kind of traditional community justice, i.e., a specific form of healing justice. His table (Figure 2.1) dichotomizes two kinds of justice systems, whereas in practice there are overlaps. For example, rules, processes, and transforming patterns often co-exist in the Canadian justice system and traditional Indigenous forms of justice. Nonetheless, his description of the precepts of healing justice is useful.

Table 7.1 Contrasting the Logics: Criminal Justice and Healing Justice	
Criminal Justice	**Healing Justice**
Logic of states and institutions	Logic of Creator and Creation
Logic of rules and processes	Logic of transforming patterns (the sacred)
Logic of problem-responsiveness	Logic of cultivating loving-kindness
Logic of nouns	Logic of finding true identity
Logic of individual autonomy	Logic of interdependent relationships
Logic of punishment and violence	Logic of healing for all

Figure 2.2. Sawatsky's table contrasting criminal and healing justice
Source: (Sawatsky, 2007, p. 86)

Therapeutic jurisprudence is "an interdisciplinary enterprise between law, psychology, psychiatry, criminology, criminal justice, public health, and philosophy" (Birgden, 2004, p. 285) which concerns itself with "the study of the role of the law as a therapeutic agent" (Gal & Shidlo-Hezroni, 2011, p. 139) and the study of the therapeutic or antitherapeutic effects of agents of the law. It is concerned not only with the substance of the law but on processes; how to make the way that justice is carried out healing. Although not as studied as other agents of the law such as judges and lawyers, prison staff have a powerful role to play in the healing of prisoners because of their intensive interaction with prisoners and their integral role in creating prison climate, or prison culture. (Birgden, 2004) points out that therapeutic jurisprudence in a correctional facility would imply an "ethic of care," but explains that thus far, more attention has been paid to courts than correctional staff as potential therapeutic agents. The staff at Kwìkwèxwelhp act as therapeutic agents, so this study will add to the field of therapeutic jurisprudence.

Restorative Justice (RJ), akin to Indigenous justice paradigms, also frames crime as a symptom of broken relationships and focuses on strengthening webs of relationships in response (Llewellyn, 2012; Zehr, 1990). Restorative Justice is known as an alternative practice to retributive justice systems, one that aims to repair relationships

that have been broken due to harm through engaging victims, perpetrators, and affected communities. Zehr (1990) highlighted the differences between retributive and restorative lenses through which justice can be viewed. For example, the lens of retributive justice focuses on the violation of the "state and its laws," whereas the lens of restorative justice focuses on the violation of "people and relationships" (Zehr, 1990, p. 211). Further differences include the questions that each system asks. Zehr (1990) suggested that instead of asking what law was broken, who broke it, and what they deserve, restorative justice practitioners be guided by these questions:

> Who has been hurt?
>
> What are their needs?
>
> Whose obligations are these?
>
> What are the causes?
>
> Who has a stake in this situation?
>
> What is the appropriate process to involve stakeholders in an effort to address causes and put things right? (1990, p. 237)

Llewellyn (2012) roots restorative justice practice as "a relational theory of justice" and explains that "in place of the liberal individualist vision of the self, relational theorists offer a relational account of the self that takes connection over separation as essential to the constitution and maintenance of the self" (p. 90). The goal of justice understood relationally is "the establishment of relationships that enable and promote the well-being and flourishing of the parties involved" (p. 91). When I use the term "relational ethic," this is what I mean—relationships that enable and promote well-being.

Restorative beliefs and values include respecting, hearing, and understanding everyone affected by the harm and requiring "accountability that changes and heals people and relationships" (Toews, 2006, p. 21). This reflects a combination of love and boundaries, expressed as respect and accountability. Restorative justice is based on the value of interdependencies, or a "web of relationships" (Yoder, 2005, p. 12) because, at its heart, restorative justice believes that "people create justice together" (Toews, 2006, p. 21).

Whereas restorative justice is most often associated with specific restorative practices such as sentencing circles and victim-offender mediation, there is a growing

emphasis on expanding its scope to include any justice practices, or even orientation, that operates through and promotes restorative values. The relational and healing values that underpin restorative justice can go beyond the specific practices of victim-offender mediation, conferencing, and circles to inform the functioning of restorative institutions in general (Burford, 2018; Sharpe, 2013) and specifically, restorative prisons (Dhami et al., 2009).

Yet, despite its popularity as an alternative justice approach, Blagg and Anthony (2019) point out that restorative justice has not gone far enough in transforming relationships and, as such:

> It may not survive a decolonising turn because, despite claims to the contrary, it is a modernist, Euro-north American concept concerned with reforming what remains an essentially Western paradigm of justice reform. By contrast Indigenous justice adopts a decolonising stance and is concerned with transforming relationships between settler colonialism and Indigenous peoples. Restorative Justice has not made the system as a whole less punitive and retributive, instead it has been co-opted onto the margins. (p. 133)

Similarly, Juan Tauri (2017) shows how the restorative justice field has culturally appropriated and commodified Māori family conference circles and has become a tool of the settler colonial state rather than an empowering justice system designed by Indigenous people and separate from the state. Self-determination regarding justice practices should override state-imposed processes (McGrath, 2020; Victor, 2007). Even though Kwìkwèxwelhp is restorative and relational, only one staff member mentioned restorative justice, and that was in reference to a workshop, not the prison. In summary, healing justice frameworks do not focus on punishment but aim to cultivate well-being and facilitate healthy interpersonal and intercultural relationships. Thus, they will offer clues to the exploration of integrative responses to evil.

Healing Education Perspective

Healing education is closely aligned with healing justice. In healing education, authority figures, e.g., educators, promote the well-being of those in their care and aim to heal those who have been harmed in the educational system, particularly harm to oppressed cultural groups. Ginwright (2018) developed principles of “healing centered engagement” when working with African American youth in the United States education

system. He differentiated “healing centered engagement” from “trauma informed care,” arguing that the latter does not go far enough. He prefers the term “healing centered engagement” for the following reasons: to highlight the way in which trauma is experienced collectively rather than just individually; to emphasize the need to address the context and root cause, including policies and systems; to put the focus on healing and well-being (where we want to go) instead of on trauma symptoms (the past); [and] to highlight that it is “explicitly political and focused on social justice rather than clinical” (Ginwright, 2018). Additionally, Ginwright views healing as a restoration of identity and therefore grounded in culture and indicates that healing supports all parties in their healing, including service providers. These well thought out principles are applicable within the educational and justice systems, in the field of counselling, and, for that matter, in any healing relationship. They highlight the collective nature of healing: the problem does not lie in the individual; thus, neither will the solution.

Without being named as such, healing education is practised in some pockets within the field of education. Elements of contemplative education, holistic education, land-based education, student-centred learning, and care ethics, for example, all aim to heal the student and the culture by prioritizing positive connections. It is beyond the scope of this thesis to detail all of these but suffice it to say that within the field of education, various educators and theorists strive towards similar goals of healing.

Psychotherapeutic Stance

Psychotherapy is also concerned with healing, predominantly intrapersonal and interpersonal. Therapeutic change is fundamentally relational (Schore, 2014). I outline below some brief ideas from psychotherapy about what is healing in therapeutic relationships in order to shed further light on, as well as support, the examination of healing in staff-resident relationships at Kwìkwèxwelhp.

Researchers have found that in counselling contexts, the therapeutic alliance, i.e., the connection between the therapist and the client, is the most important factor for healing in counselling relationships (Lambert & Barley, 2001). Factors common to many different forms of psychotherapy, such as empathy, respect, and genuineness, have been found to be better predictors of therapeutic outcomes than any therapeutic orientation or technique (S. Miller, Duncan, & Hubble, 1997). Therapist characteristics

such as honesty, flexibility, confidence, and warmth and techniques perceived as supportive, affirming, and assisting exploration and emotional expression improved therapeutic alliance (Ackerman & Hilsenroth, 2001). In other words, the client's perception of the therapist and what the therapist is doing determines the outcome. Furthermore, interpersonal neurobiology strongly supports the idea that implicit communication of emotional states between the right brains underlies the power of healing relationships (Schore, 2014). Therefore, a well-regulated, relationally attuned therapist—or prison staff—can support therapeutic change even nonverbally. At Kwìkwèxwelhp, staff perceived as respectful, genuine, and caring were seen to be more effective at helping the residents change.

Psychologist Carl Rogers, the founder of humanistic and client-centred psychotherapy, maintained that there are certain necessary and sufficient conditions for therapeutic change (Rogers, 1957). In a relationship, the therapist, in a congruent state (genuine and integrated) is able to maintain and communicate empathy and unconditional positive regard for the client, who is in an incongruent state. An incongruent state is a fragmented state, which is healed by congruence and unconditional positive regard, similar to an ethic of love, which I discuss later.

Transpersonal psychology and ecopsychology go further in recognizing that transpersonal experiences of unity and relationships with nature are healing (Davis, 2011). They include spiritual and other participants, such as land, in the "we space." This is consistent with Indigenous healing paradigms and is endorsed by Health Canada: "Connecting to the land for healing and to facilitate wellness is a good example of the role of intuition and spirit knowing. Spending time on the land can be a powerful facilitator for developing wellness" (Health Canada, 2015, pp. 5–6). The land, the river, ceremony, ceremonial objects such as the pipe, ancestors, and other transpersonal entities are participants in healing at Kwìkwèxwelhp, and the staff utilize them as co-facilitators of healing.

A therapeutic perspective highlights the need to understand the role of trauma in prisons. Miller and Najavits (2012), in their article exploring trauma-informed care in prisons, pointed out that trauma rates are higher in prisons than in the general population, and the most common trauma in men is witnessing violence or murder. Their trauma is exacerbated in the crowded, loud, violent prison environment. Staff in

correctional institutions can also suffer from PTSD from their work (Miller & Najavitis, 2012). As echoed by Oudshoorn, prison is “itself trauma inducing” (Oudshoorn, 2015, p. 138). Trauma impairs people’s ability to stabilize and regulate their nervous system, leaving them feeling out of control and in a state of hyper-arousal (Health Canada, 2013). Placing traumatized people into authoritarian, agitating prisons and taking away their control is retraumatizing and hinders rehabilitation; instead, safety is required for offenders to heal and become accountable for their crimes (Auty & Liebling, 2020; Miller & Najavits, 2012; Oudshoorn, 2015). Rather than seeing offenders as defective or sick, trauma-informed care views them as harmed and thus as requiring a safe, respectful, choice-giving, strengths-based approach (Health Canada, 2013). Using trauma-informed care enables the creation of an effective container for healing the devastating effects of fragmenting forces.

The core values of a trauma-informed framework for healing are relational and include creating safety, respect, and empowerment and using a strengths-based approach (Health Canada, 2013; Oudshoorn, 2015). *The Trauma Informed Toolkit* developed by Health Canada with the help of a number of other organizations (Health Canada, 2013) references Sandra Bloom’s Sanctuary Model, which identifies the core values of trauma-informed organizations as nonviolence, emotional intelligence, social learning, open communication, social responsibility and connection, democracy, and cultivating growth and change. The toolkit also suggests that the following qualities are important in individual service providers: empathy, compassion, being able to talk openly, self-awareness, self-care and wellness, being comfortable with the unknown, willingness to learn from clients, willingness to connect emotionally with the client’s experience of trauma, willingness to step into the world of the client, being able to regulate their own emotions, being able to treat the client as an equal and as a collaborator, being a good listener, and willingness to debrief. As we shall see, these qualities are found in the effective prison staff at Kwìkwèxwelhp.

Trauma-informed care is important not just for individual trauma but also for collective trauma. Cultural trauma and fragmentation resulting from colonization and residential schools have led to disproportionately high incarceration rates of Indigenous people in Canada (Sapers, 2016). Healing needs to be not just individual but collective. Repairing cultural trauma includes not just healing personal trauma but also embracing a relational worldview. Colonization has had a devastating effect on Indigenous cultures,

and special attention needs to be given to power dynamics to create cultural safety (National Aboriginal Health Organization, 2008). Cultural safety is an outcome that addresses power imbalances and racism by "learning how to communicate with a patient in a respectful, inclusive way, listening with the ears, the mind and the heart, engaging in good questioning, demonstrating understanding and acceptance, [and] using everyday language to communicate" (National Aboriginal Health Organization, 2008, p. 20). Intimately related to cultural safety is cultural humility.

> Cultural humility is a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a learner when it comes to understanding another's experience. (First Nations Health Authority, n.d., p. 7)

Trauma-informed care means that the professional considers the personal, intergenerational, collective, and cultural trauma faced by the individual in front of them, is aware of their own part in a racist system, interacts in a manner that will not retraumatize but that creates safety, and will work towards healing that trauma.

Alchemy

Indigenous justice and healing, emergent Western healing justice, healing education, and psychotherapeutic frameworks are all healing frameworks that help to inform how I can apply a healing lens to evil. I created the graphic below (see Figure 2.2) to visually depict the connections and intersections between these frameworks. All four focus on the importance of connections and healing relationships in order to promote the well-being of individuals and communities. They all include whole-making theories and practices, which I apply as I try to find defragmenting ways to respond to the fragmenting forces of evil acts.

Figure 2.3 The intersection of four healing frameworks

The intersections of the circles in Figure 2.2 are where the essence of healing—whole-making—common to all four frameworks is experienced. As discussed, some of these commonalities include considering the influence of the wider context, focusing on strengths instead of deficits, and prioritizing caring relationships. The centre space is beyond theories, practices, disciplines, and words, and there lies what some might call a spiritual component of healing—the place where we are so connected that we are all one and thus whole. Each discipline has taken this essential wholeness and interpreted it through its language and within its scope of practice. Distilling the essence so that it can be applied more generally is my task. Later, I will describe this essence as love—a particular form of love that has strong boundaries. Love is a unifying and whole-making force, which is what is needed to heal the fragmenting force of evil. The different disciplines contribute their ideas of healing and at their intersection, in the centre space, is the wholeness represented by the mandala at the end of the kaleidoscope. The

particular form of love and boundaries I explore in Vista Five has the potential for application in justice, parenting, education, and other arenas.

Rotation 4. Understanding the Kaleidoscope Metaphor

Fragment: Poem "Kaleidoscope"

Kaleidoscope

Freedom to rearrange my bits,

pieces of me no-one can understand

(even me).

Yet here they form something.

Together, they make a something that works and pleases.

Rearranged and held by a framework

—a cardboard tube, two mirrors, transparent circles, some tape and light—

they reflect off of each other and echo themselves

enough times that they are seen and connected,

woven together,

integrated in a communal dance of colour, shape, and form.

These are temporary mandalas of fragments

easily shaken into another beautiful pattern,

another whole and another whole,

not one static final integrated whole.

I think to myself that with a kaleidoscope,

it is impossible not to be whole unless the container is broken.

We may focus on rearranging our bits, eliminating some, radically altering others,

but it is the container that makes us beautiful.

We can put any content in the kaleidoscope

and it will fascinate and awe.

Kaleidoscope means “observation of beautiful forms.”

We too are beautiful forms.

A dissertation is a beautiful form.

Well, it’s a form.

What makes it beautiful?

Not just the container, but the reflections.

If it reflects me, and others, and reflects others in me, and sees myself reflected in others.

The direct objects are not as beautiful.

Like me, this dissertation is a collection of fragments. My aim is to bring the fragments together in a way that feels whole, with full knowledge that we are like a constantly reconfiguring collection of fragments. Wholeness is not a solid state: it is a felt sense, just as home is not so much a stationary place as a familiar, comforting, centring feeling. Unlike weaving, which has an end product, a kaleidoscope keeps turning and creating beautiful wholes. In order to study this fluid sensory phenomenology of inner experience, I sought a research methodology that would do justice to the phenomenon. In the end, after much seeking and not finding one, I decided to fashion one in consultation with my senior supervisor. I named it “Kaleidoscoping.” When I use

“Kaleidoscoping” with the capital letter K, I am referring to the research methodology I invented. Invention does not mean that it has no resemblance to other methodologies; Kaleidoscoping relies on what other researchers have done, which I acknowledge and discuss below.

Kaleidoscoping is an emergent approach to research. The development of the methodology mimics its main goal: to bring fragments together into wholeness. This mimicking occurs at many different levels, all the way from the way I borrowed from other research methods to how I designed this thesis. The visual image of how a kaleidoscope works guides the writing of my dissertation. For instance, this thesis document includes fragments in the form of different types of writing, such as poetry, published articles, essays, questions, concepts, activities, musings, processes, and vignettes. My thesis enacts my methodology.

The only reference I found to kaleidoscope as a methodology was Dye et al. (2000), who used a kaleidoscope as a metaphor for the traditional process of categorization in qualitative research, which, however, is very distinct from my approach.

The kaleidoscope is a metaphor for the interdisciplinary lens I use in drawing from materials and resources from various fields and disciplines of study. Yet, beyond sorting and categorizing and interdisiplinarity, Kaleidoscoping actively and creatively integrates the elements that are brought into the Kaleidoscoping methodological framework, and the results are, as you will read in the next paragraph, a birth of life-affirming relationships to oneself, others, and the world.

In the way I use it, the kaleidoscope metaphor goes beyond interdisciplinarity because it does not just look at the topic through different lenses. Kaleidoscoping specifically looks from a transdisciplinary worldview of love and wholeness. Kaleidoscopes, as my research frameworks, are containers that take fragments and, through an integration process, move them into harmonious relationships with one another. I like to call this process alchemy. Kaleidoscoping alchemizes ideas from different disciplines to create an understanding of integrative responses to wrongdoing. The kaleidoscope’s lens allows me to see beauty—to look with care, to see the good,

and to find what is life-affirming. Therefore, I characterize Kaleidoscoping as transdisciplinary: going beyond interdisciplinary commitments.

Kaleidoscoping is thus the process of reflection and repetition that creates harmonious relationships between parts. The fragments change because their relationships with the other fragments and the container are transformed. When you look through a kaleidoscope, you see the elements inside it as a beautiful whole, regardless of how you turn it. The rotations transform chaos into harmonious order.

A physical kaleidoscope requires mirrors that transform the relationship among the elements or fragments within it. Through the kaleidoscope, the wholeness and beauty of relationships are highlighted. As a methodology, Kaleidoscoping highlights the wholeness and beauty of relationships between ideas, between people, and with the natural world.[6] It identifies what is working and what is good. Whereas, for instance, critical theory seeks to identify problems and tear down harmful structures, Kaleidoscoping seeks to uphold strengths and honour nature's natural healing capacity and tendency. It focuses on the conditions for well-being instead of harm. Martin Luther King Jr. famously said, "Darkness cannot drive out darkness; Light can do that. Hate cannot drive out hate; Love can do that" (King, 1957b, p. 7). Looking through my kaleidoscope allows me to remain whole while looking at the devastating, fragmenting effects of cruelty and harm. Looking through a kaleidoscope is an act of alchemy—transforming something base into something beautiful.

Kaleidoscoping is a healing methodology. I argue that since the world is in need of healing methodologies on many levels, the ultimate responsibility of any research should be towards helping the world in some way. While looking for the good, or the beauty, or what works may seem biased or counter to research which focuses on problems, it is also important to find out what works well so we can learn how to amplify these elements. This is not a new idea. Antonovsky (1996) argued for a salutogenic instead of a pathogenic perspective and asked guiding questions such as "how can we understand the movement of people in the direction of the health end of the continuum?" (p. 14). Portraiture, a qualitative research method that creates written "portraits" of

[6] I use the phrase "natural world" with the understanding that human beings are part of the natural world.

successful schools, also looks for what works well. As I discuss in Vista Four, in my research at the prison, looking for what worked did not preclude noticing what didn't work. In fact, obstacles and challenges serve as warnings on how to prevent the prison from veering from the values and practices that make it so successful.

As I mentioned earlier, there are other methodologies that resonate with my Kaleidoscoping, and I have borrowed elements from them. These methodologies have three main ideas in common: they aim to look for the good—for strengths in their subjects; they are relationally focused; and they are attuned to social and historical context. They are predominantly qualitative research methodologies, whereas I am using Kaleidoscoping as an overall methodology that includes my qualitative site-based study as well as the way I write this thesis. Below, I discuss some of these qualitative research methodologies and paradigms.

Borrowed Fragments

Portraiture (Lawrence-Lightfoot & Davis, 1997) is a qualitative methodology designed to highlight the "goodness"—what works—in institutions that function well, such as schools. It borrows from narrative and ethnography and focuses on strengths, relational reciprocity, aesthetic features such as symbols and metaphors, reflexivity, storytelling, and physical, personal, social, cultural, and historical context. The goal of portraiture is to provide an immersive description of the goodness of its subject. My end goal is different: I aim to understand the goodness—what is healing—in order to provide a framework within which to view and respond to unfathomable harm.

Intimate inquiry is "a loved based approach" (Laura, 2016). Laura defines it as "the material and conceptual pursuit of our own or someone else's humanity" and notes that it "is as sorely needed in the field of education as it is in the city streets" (p. 215). It uses caring witnessing to validate, know, and feel the other and ourselves. Because it humanizes, it is a perfect antidote to "othering" and dehumanizing. Intimate inquiry is used to research something close and dear to the researcher; for example, Laura researched her brother, who dropped out of school. Even though the prison is not close to me, my research questions and how they arose through my connection with my brother are near and dear to me and are directly concerned with my intimate relationship to life. I am concerned with how people can be so inhumane and how we can bring the

humanity back into the horrors of life. Additionally, I felt a lot of love and care during my visits to the prison and tried to “lift up” and honour those that I interacted with. Therefore, I am extrapolating intimate inquiry to any research done with love.

Appreciative Inquiry (AI) starts from a construction of empathy and supportive interest and seeks to understand and enhance what works well in an organization: “While research traditionally focuses on problems, AI was developed to reveal, [sic] often overlooked, positive aspects of experience; to generate new theory and to anticipate a new reality” (Clouder & King, 2015, p. 2). At Kwìkwèxwelhp Healing Village, I seek to understand the values, preferences, and norms that inform the professional “artistry” and tacit “knowing-in-action” of the highly effective staff (Schon, 1987). In other words, I look at what lies behind their skillful ability to form healing relationships and what conceptualizations of wrongdoing and healing lead them to be so effective. I aim to honour and highlight the wisdom of the prison staff. I am using modified AI because my aim is not to create positive organizational change within Kwìkwèxwelhp Healing Village but to enhance and highlight what is already working well in that prison in order to create positive change in the wider correctional system. I hope this research will inspire a new reality of prisons as healing environments and prison staff as healing agents.

Arts-based inquiry and exploration tap into deeper knowledge through creativity. Art can “enlarge human understanding” (Barone & Eisner, 2012, p. 8). Leavy (2020) specifies that arts-based research methods can be used:

> across the disciplines during any or all phases of research, including data generation, analysis, interpretation, and representation. These emerging tools adapt the tenets of the creative arts in order to address research questions in holistic and engaged ways in which theory and practice are intertwined. (p. 4)

Art taps into body wisdom to access a way of knowing beyond our cognitive awareness, a way that is closer to lived experience. Visual art, for example, uses colour and form to express what cannot be expressed in words. In métissage, creative writing is used to weave together identities (Hasebe-Ludt et al., 2009). In this dissertation, I use images, poetry, and autobiographical writing to explore the relationship between myself, the social context, my topic, and my insights (Butz, 2010). I also use an artistic metaphor and image, the kaleidoscope, to represent my methodology. Arts-based research and creative arts therapies have an important relationship, with common focuses such as

meaning-making, multisensory communication, and self-reflection, among others (Leavy, 2020). Thus I lean heavily on my training and experience with expressive arts therapies to inform my arts-based research.

A postcolonial methodology considers personal, social, historical, and cultural contexts. The legacy of colonization continues to operate through penal violence and dehumanization of Indigenous people as victims and offenders. Postcolonial methodology "inverts Western Criminology's premise for research (i.e., Indigenous people = deficit) to perceive strengths of Indigenous nations, laws and peoples and the weaknesses of the colonial state's response as its starting point" (Blagg & Anthony, 2019, p. 80). It is attuned to power dynamics and aims to empower Indigenous peoples and cultures. Additionally, it resists neoliberal emphasis on individual responsibility for crime, which leads to a focus on punishment, deterrence and retribution, and focuses instead on the healing as a "political process of individual and collective change" that draws strength from Indigenous culture (Cunneen & Tauri, 2017, p. 129).

Indigenous research paradigms are well aligned with postcolonial methodologies, as they are relational, focused on the good, and contextual. S. Wilson (2008) says,

> Focusing on the positive in Indigenous research focuses on harmony. It forms a relationship that pulls things together. I've been taught that harmony is when things are together—they are linked. Making a connection in this way allows for growth and positive change to take place. Researching the negative is focusing on disharmony. Its focus is alienation or lack of relationships and does nothing to form relations but rather can tear them apart. (p. 109)

Indigenous paradigms hold that there are multiple realities, and that reality and knowledge are co-constructed and contextual. "We could not *be* without *being in relationship* with everything that surrounds us and is within us. Our reality, our ontology is the relationships" (S. Wilson, 2008, p. 76). The focus on creating good relationships extends to all the people involved in the research as well as to ideas. Research is seen to be "a ceremony for improving your relationship with an idea. It takes place every day" (S. Wilson, 2008, p. 110). "The more relationships between yourself and the other thing, the more fully you can comprehend its form and the greater your understanding becomes. . . . So, the methodology is simply the building of more relations" (S. Wilson, 2008). This dissertation inquiry is a journey of creating connections—creating beautiful relationships between fragments. Drawing from the aforementioned methodologies and

methods, I have fashioned a methodology of Kaleidoscoping. In the following section, I describe the key elements of this methodology.

Rotation 5. Elements in a Kaleidoscoping Methodology

I describe Kaleidoscoping as a psychotherapeutic aesthetic approach. The term psychotherapeutic derives from the Ancient Greek psyche (breath, spirit, soul) and therapeia (healing). The term aesthetic derives from the Greek word for perception and refers to perception from the senses. An aesthetic experience commonly involves appreciating beauty and can also be described in terms of appreciation and creativity (Zukowski, E, 1995). A psychotherapeutic aesthetic approach involves using the senses to experience the beauty in my subject for the purpose of healing, i.e., making whole. The elements of this approach include:

- **Fragments**: Fragments are parts that need relation to feel whole. In a physical kaleidoscope, they are physical objects. Used metaphorically in a Kaleidoscoping methodology, the fragments could be parts of myself, parts of this dissertation that need to be connected to the other parts, parts of theories, different disciplines, or parts of society such as prisoners. A Kaleidoscoping methodology is one that combines fragments in a way that allows the viewer/reader to perceive the fragments in their connections to other fragments, thereby creating beauty and wholeness.

- **Rotation**: This is not a static model. It is in motion, flexible, and flowing. The kaleidoscope is seemingly able to create endless beautiful forms out of chaos by rotating. Even a slight bump of the scope changes the mandala, and it is nearly impossible to recreate an arrangement once it has shifted. As a methodology, this echoes the constantly changing aspects of life. From moment to moment, everything is new. Meaning is created and recreated as circumstances and understandings change. Kaleidoscoping recognizes that this dissertation captures a moment in time, and the ideas are meant to continue forming new relationships. With Kaleidoscoping, we also overtly understand that different perspectives—or rotations—enhance our experience of the topic. We need to look from different perspectives to perceive the whole.

- **Relationships**. The relationships between the fragments—including proximity, reflection, repetition, overlap, similarity in shape and colour, and relationship to the boundary of the container—create the whole. A Kaleidoscoping methodology pays particular attention to relationships in three areas: 1. The focus of the research (e.g., the relationships between human beings, and between human beings and the natural world); 2. Relationships between the researcher and the researched. 3. Relationships in the dissertation (e.g., between theories, disciplines, and sections of the dissertation). The quality of these relationships is made conscious and given importance.

- **Reflection:** The relationships between the fragments in a kaleidoscope are created through the use of mirrors and the resulting repetitive reflection of the fragments. In a Kaleidoscoping methodology, attention is paid to the way similar ideas are expressed in different disciplines and echoed with different terminology. Additionally, the researcher attempts to reflect unconditional positive regard to the research subjects so that they can see their beauty reflected in an outsider.

- **Kaleidoscopic images**: Wholeness and beauty. Visual beauty and mandalas elicit a felt sense of wholeness, awe, harmony, and balance. This is the reason people are drawn to kaleidoscopes—they have no purpose other than to create beauty and enjoyment. Metaphorically, the purpose of the research is to create meaning and elicit feelings of wholeness and appreciation both for the topic of the research and for the beauty of life. In this methodology, the researcher looks for the strengths, the beauty, and the good. The topic of evil can be disturbing and fragmenting. It is hoped that through this methodology, a greater sense of peace is reached.

- **Container**: Effective containers provide useful boundaries, the kinds that support well-being. As described in more detail in Vista Six, a container can be physical, social, spiritual, or a process. This dissertation is a container. This methodology pays attention to utilizing the right combination of love and boundaries (creativity and academic writing, for example) to create an effective container. As a researcher, I see myself as a container as well, particularly when interacting with the research participants.

- **Complexity and patterns**: Kaleidoscopic images are beautiful in their complexity. Kaleidoscoping helps us digest complexity through patterning, repetition, balance, and relationship. A kaleidoscope is an antidote to chaos—patterning helps to create flow. In this methodology, complexity is embraced in an attempt to dispel black-and-white thinking about the topic of evil.

- **The viewer**: Multiple viewers are important in this methodology—the researcher, the reader(s) of this dissertation, and the people involved in the qualitative research study. The researcher looks to see the good during the research. It is hoped that a sense of wholeness is created in each reader and research participant.

- **Alchemy:** While there are fragments within the kaleidoscope, the whole is also in view. Healing is a form of alchemy which focuses on transforming fragmentation into wholeness. Alchemy is an active form of love, and love is a form of alchemy.

First and foremost, the kaleidoscopic lens is an integrative lens. Later, I will elaborate on how this integrative approach is related to a perspective of love; for now, I will focus on its integrative capacity. Wholeness, movement, relationships, and balance are the key elements that make up this lens. I was guided, both in my research at the prison and in my writing, by the felt sense of these elements.

Later, in Vista Four, I describe the specific research methods I used for the qualitative research inquiry at the prison. These specific methods are part of my Kaleidoscoping methodology.

Vista Three. Arts-based Exploration of Evil as a Fragmenting Force

Rotation 1. Defining Evil

A healthy relationship is a relationship that promotes healing, empowerment, and wholeness. Before exploring what a healthy relationship with evil is, I need to establish two things. First, do we even have a relationship with evil? Yes, we have a relationship with everything. Given this, the above question could be restated as: “What can guide us towards the least destructive relationship to the darkest aspect of humanity and ourselves?” My interest is in discovering how to have the healthiest relationship with the unhealthiest thing we can conceive of.

Second, I need to conceptualize evil in a way that’s useful for my purpose. Different definitions of evil serve different purposes. Social psychologists generally conceptualize evil for the purpose of understanding the perpetrator in the hope of preventing evil actions. Many philosophers have conceptualized evil to agree on what we are talking about when we use that word and to delineate what constitutes something so far beyond wrongdoing that it would qualify as evil. I am looking for something different—a conceptualization of evil that provides clarity on how to relate to it. Thus, my conceptualization is necessarily subjective because I want to understand what might make someone label another person or something as evil, and this will vary from person to person.

To understand the subjective experience of evil, I engage in an arts-based exploration. In this vista, I describe that process, propose my conceptualization, compare it to other writers’ similar conceptualizations, and look at different responses to evil to see which ones promote healing and wholeness.

During the arts-based exploration, first, I connect to my “felt sense” (Gendlin, 1982) of evil. I say the word to myself and notice what happens in my body. I notice the uncomfortable sensations that are elicited, and I consciously allow them. This allows me to access what my body and intuition know but my thinking brain cannot articulate. Then I express this felt sense in shape and form through drawing. All the while, I am staying

aware of what is happening, observing the intensity with the intention of learning more about evil, going beyond my preconceptions. The process of bringing the felt sense into form and then viewing its expression allows me to explore the "edge of experience" (Preston, 2008, p. 362). I can then bring into consciousness and verbalize what has previously been hidden from my conscious mind.

Fragment: Psychotherapeutic Aesthetic Approach "Drawing Evil"

I take my pencil and tune in to the experience of evil as felt in my body. I realize immediately that evil and I are intimately involved. We have a relationship. We have been dancing together all my life. Evil was present when I was born, whispering into my cells through my parents and their parents' trauma. The sensation of its presence comes and goes from my body, a familiar companion.

Without knowing where it will take me, I allow the felt sense of this familiar presence to move my pencil, and it races desperately and obsessively across the paper. I have no choice here. Picking up the charcoal pencil, I continue circling, smudging, and jabbing as I am ordered around by this disorganized sensation. When it is done with me, it leaves scars. I instinctively take my scissors and cut around them. The gaps create shapes that I mould my life around. Evil has erased pieces of me.

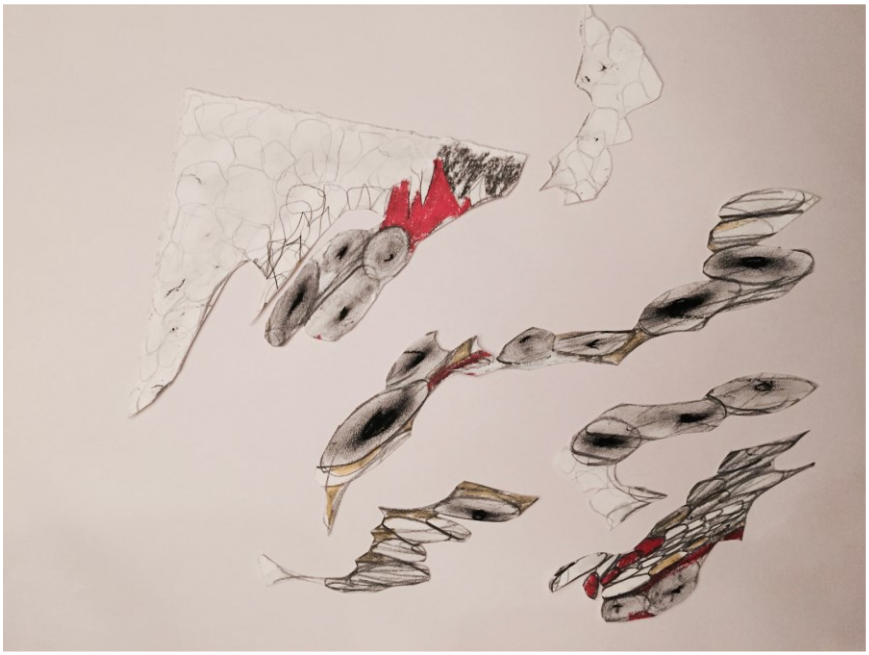


Figure 3.1. Cut fragments

I try to put the fragments of the drawing back together and cannot, and that is when I realize that I experience evil as a disorganizing, fragmenting force. Further, I realize that that is the effect of evil on whatever it touches—individuals who experience trauma, societies that become divisive, and even the ecosystem. I am left with fragments and desperately try to fit them together again in a way that works.

Evil as a Subjectively Experienced Fragmenting Force

From this embodied exploration, **I posit a definition of evil as a subjectively experienced fragmenting force**. Everyone has a different idea of what is most fragmenting to them: for some, it might be betrayal by another human being; for another, it might be an authoritarian political system; for others, it might be a person of another race. It might even be a winter storm or eerie music. The commonality is that they feel fragmented by it. Fragmentation occurs in many arenas. Individuals who experience traumas are fragmented after harm is done; they may dissociate, separate from their bodies, or experience intrusive, unintegrated thoughts. Socially, groups can also fragment, for example, through arguing or war, engaging in "othering" and defining in-groups and out-groups, and in extreme cases, dehumanizing and attacking out-groups. On the level of our ecosystem and climate, we have a global crisis precisely because parts of the ecosystem that should be integrated have been fragmented by economic exploitation, resource extraction, pollution, and general disregard for its sanctity. Thus, we see that fragmentation can occur on many levels. I posit that when someone calls something or someone evil, they are experiencing emotional, cognitive, social, and/or spiritual fragmentation due to the incomprehensibility of the degree of harm they are perceiving.

Related Definitions From the Literature

After I came up with the definition of evil as a subjectively experienced fragmenting force, I came across Fred Alford's (1997) similar definition of evil as "an experience of dread" (p. 3). He used psychoanalytic theory and phenomenological exploration through in-depth interviews with prisoners and non-prisoners to understand the experience of evil. He believes "people do not have concepts of evil, or at least that is not the experiential ground. People live an experience of evil, and it lives them" (p. 4). Alford looked for something common between people's diverse experiences of evil,

which, for his informants, included murder, illness, entering a dark basement, and losing oneself to a boyfriend. He did not want to presuppose that evil—or the experience of dread—is either inside or outside us.

Alford (1997) did not reduce the idea of evil to human destructiveness because he sees human malevolence as a symptom of evil rather than its cause. In other words, human destructiveness is an attempt to control the terror of helplessness. He described dread variously as “fear that the self is dissolving” (Alford, 1997, p. 9); frailty and impermanence that is a basic part of being human; doom, a feeling of unboundedness, loss of self, or loss of connection to the world. He explained: “What is uncontained is experienced as evil because it is uncontained, overwhelming, beyond limits. . . . Evil is that which threatens to obliterate the self, overcoming its boundaries” (p. 38); and “destroying the other, we destroy our dread” (p. 44). Obliteration, dread, and destruction are similar to fragmentation, but I believe fragmentation is more descriptive. Fragmentation is a process, whereas dread is a feeling or emotion. Precision in description is more likely to lead to a repair, particularly if we can understand the process.

In *Women and Evil*, feminist philosopher and educator Nel Noddings (1989) defined evil as “that which harms or threatens us with harm and destruction” (p. 90). She identified three kinds of “basic conditions of evil”: pain—physical or emotional—separation, and helplessness (p. 95). Alford (1997), in response to Nodding, explained that dread is an experience prior to the empirical correlates of pain, separation, and helplessness, and these are how we experience dread in our daily lives. Combining Alford’s and Nodding’s characterizations of evil gives us “an experience of dread which results in pain, separation, and helplessness,” a potent description of evil. “Fragmenting force” covers all of this because fragmentation implies dread, pain, separation, and helplessness. In fact, “fragmentation” indicates a multiplicity of separations.

I believe the definition of evil as a subjectively experienced fragmenting force is more useful than defining it as an experience of dread because it focuses less on the feeling response of dread and more on the process of fragmentation underneath that elicits the dread. Additionally, my definition contains the solution within it—we must defragment or integrate what has been fragmented. We feel dread when we face a fragmenting force. The idea of evil as a subjectively experienced fragmenting force also

covers both the experience of evil and its effects and allows it to be internal or external. As used in our language, the word “force” indicates something powerful and strong that we are powerless against. Love is expressed as a force that overtakes us or compels us. Gravity is a force. A force acts on us without our consent. In physics, a force is a push or pull upon an object resulting from the object’s interaction with another object. Forces only exist because of an interaction (Henderson, 2017). A force is relationally defined, so this metaphor is useful in answering the relational question: what is an integrative response or relationship to evil?

Most importantly, by defining evil as a subjectively experienced fragmenting force, I signal that the verb “fragment” is included in this definition so that the *action* of fragmenting is emphasized. This would be in contrast to the usual implication and expectation that evil is a state of being. Verbs reflect the fluid nature of reality and an interactive and relational worldview and are thus more useful than nouns in a relational paradigm. I understand that many Indigenous languages are verb-based to reflect the relational nature of their worldview (Ross, 2014; S. Wilson, 2008). I also understand that, in many Indigenous languages, objects can have different words depending on what they are used for, how they affect something else, or how they are connected to something else (Kovach, 2009; S. Wilson, 2008). Kovach (2009) says,

> I am told that fluent Cree speakers most often speak in the subjunctive, or ‘ing’ mode. The subjunctive is the opposite of declarative and suggests a worldview that honours the present, what we know now. It also suggests a worldview that focuses as much, if not more, attention on process than on product or outcome. (p. 66)

It is more useful to see evil as a process than a static state. The verb “fragmenting” is both visual and somatic. When people use the word “evil,” they are describing the process of how something they experience or witness affects them. Besides acknowledging the changing nature of reality, visualizing the process as “fragmenting” can then lead us to the opposite process of “making whole” or “integrating.” Thus, unlike the word “dread,” this definition indicates the remedy.

What is it in us that fragments? When we call something evil, it indicates that our worldview has been shattered. This may include our trust in the world, in meaning, and in ourselves and our fellow humans. Janoff-Bulman (1989) hypothesized that people operate under implicit assumptions, or schemas, about the world, which are often

shattered by experiences of trauma. She argued that “there are three primary categories of such assumptions: (1) perceived benevolence of the world, (2) meaningfulness of the world, and (3) worthiness of the self” (Janoff-Bulman, 1989, p. 117). Surely one or all of these are shattered when one experiences evil. Yet, to experience something as evil is not just cognitive. Susan Neiman (2015) takes this idea further when she explains the difference between calling something a crime against humanity and calling an action evil:

> a crime can be ordered, fit in some manner into the rest of our experience. To call an action evil is to suggest that it cannot—and that it thereby threatens the trust in the world that we need to orient ourselves within it. (pp. 8–9)

Thus, it’s not just our “view” of the world that is shattered; it is our trust in the world. Our foothold. Not just our concepts of the world but our emotional and spiritual connection to it. As Neiman suggests, calling something evil suggests we cannot order it—we cannot comprehend it or fit it into our previous understandings of the world, of how people operate, or into our ideas of justice. In other words, it is incomprehensible. When something is incomprehensible, we lose trust in its predictability.

Although “natural evils,” such as earthquakes, are destructive and used to be considered evil, in contemporary Western culture, they are generally no longer experienced as evil and instead are called “natural disasters,” because now we understand the science behind these events. They are not perceived as personal or purposeful. Before the Holocaust, the Lisbon earthquake of 1755 was thought to be the epitome of evil (Alford, 1997). Because the meaning attributed to a traumatic event is the source of the trauma, not the event itself (see Oudshoorn, 2015), natural disasters are experienced as less fragmenting and thus cause less emotional trauma than pain inflicted by other humans in contemporary Western cultures (Kjellenberg et al., 2014).

As opposed to natural evil, human evil is associated with conscious intentionality and betrayal by a fellow human being, thus increasing the shattering of worldviews, our trust, and the self. We cannot understand why someone human like us would act in ways we believe we would not, and that shatters our trust in the world. Ellard et al. (2002) found that people with a stronger belief in a just world were more likely to demonize wrongdoing—and attribute it to evil—presumably to maintain the illusion that propensity for evildoing is an aberration in a predominantly just world. In other words, we are more likely to call someone evil when we feel our trust in the world slipping, hoping that this

will make the world make sense again. But unfortunately, “while demonizing may be satisfying, it is seldom edifying” (Ellard et al., 2002, p. 351).

What is incomprehensible is more fragmenting than what is comprehensible. Formosa (2007) argued that although we may find them incomprehensible, all evil acts are understandable by some means and are motivated by “actual (but unjustifiable) reasons” (p. 66). He is adamant that we should not consider evil as mysterious or incomprehensible or raise it to supernatural levels, because that glorifies it. To this end, he explains why an evil act may be puzzling and yet understandable:

> What makes an act puzzling is that it is performed by an agent who is in either an unfamiliar state (e.g., a schizophrenic), or situation (e.g., the Azande), or who holds fundamentally different beliefs, desires, values or preferences from our own. Other factors that may also be relevant here are our unfamiliarity with the agent’s biography (e.g., whether they were abused as a child), character (e.g., whether they have a vicious disposition) and any general psychological facts about human agents (e.g., people fitting this profile, or having these characteristics or neural structures, often perform acts of a certain type). (Formosa, 2007, p. 63, emphasis in original)

By trying to show that evil acts are in fact comprehensible, he is trying to take the fragmenting nature out of acts we consider evil.

In fact, when victims conceptualize evil acts in a way that makes sense to them, they are less fragmented. To understand their resiliency, Overland (2011) interviewed Cambodians who did not exhibit post-traumatic stress disorder (PTSD) symptoms and seemed to be doing “remarkably well” despite experiencing atrocities at the hands of the Khmer Rouge (p. 61). The interviewees’ language showed that their worldviews included commonalities derived from their Buddhist culture, such as explaining that the perpetrators acted the way they did because they didn’t have (Buddhist) “knowledge” (p. 66). This made their acts comprehensible to those interviewees.

Overland identified the following thematic clusters describing sources of resilience, derived from the language used by the respondents: words expressing agency and self-reliance; words expressing social solidarity and related to social integration, including good ways of acting and the responsibility to care for others, and to behave towards others with respect, humility, and decency; and words expressing a religious worldview. A religious worldview was reflected in their belief that the world had its own built-in system of retribution. She concluded that these aspects of their worldview

contributed to their ability to survive their trauma and go on to thrive. Agency, social solidarity, and trust in the universe imply strongly positive relationships with self, others, and the universe. Again, we see that relationships are the basis of well-being, and that trust in people, the world, and the universe supports the navigation of fragmenting forces. In this case, the respondents' culture provided them with resilience. Wade Davis, in the documentary *Schooling the World* (Black, 2010), describes this aspect of the role of culture succinctly: "Culture is a blanket of moral and ethical values that we insulate the individual with." It is the role of the culture to provide a view of evil that creates the most resilience.

What instigates people to make the attribution of evil? Research confirms that incomprehensibility underlies the experience of fragmentation. Ellard et al. (2002), for example, noted that for the participants in their study, demonization increased when motives were seen as irrational (e.g., a crime was committed for enjoyment rather than for financial gain). When we deem something irrational, we are saying it is incomprehensible to us. Incomprehensibility is explicit in the third of Govrin's (2018) list of four perceptions that lead to attributions of evil and is implicit in the others:

> Extreme asymmetry between victim and perpetrator; a specific perceived attitude of the perpetrator toward the victim's vulnerability; the observer's inability to understand the perpetrator's perspective; and insuperable differences between the observer and perpetrator's judgment following the incident which shake the observer no less than the event itself. (p. 557)

The experience of evil fragments our worldview and relationships with ourselves and others. When relationships are broken, as they are during an evil act, a relational worldview has more chance of bringing people back into balance and harmony. Therefore, relational worldviews—those that focus on harmonious relationships between people, all living beings, the natural world, and the spiritual world—are part of the solution. In the context of the relational worldviews of Indigenous cultures, imbalances and disharmonies point to where relationships need balancing. For example, retired Crown attorney Rupert Ross (2014) explains how crime is viewed in Indigenous cultures as a symptom of disharmonious relationships:

> In traditional culture . . . the violent act is important primarily as a signal of disharmonies within the offender's relational life. Once the act is understood, the spotlight shines elsewhere, on those disharmonies,

> because that is where change must happen if the community is to be made safer. (p. 19)

Balanced, harmonious relationships with self, others, the environment, and the universe lead to well-being, whereas imbalanced relationships lead to illness and violence.

Terry Cross (1997) used the term “relational worldview” to describe the National Child Welfare Association’s model of providing assistance to Indigenous communities in order to differentiate it from a “linear” worldview. Here, “worldview” refers to the collective thought processes of a people. I use these concepts with the understanding that while it is impossible to generalize a worldview to a group of people, it can be useful to characterize general worldviews. According to this model, the linear view is temporal and based on logic and cause-and-effect relationships, whereas the relational worldview “sees life as harmonious relationships where health is achieved by maintaining balance between the many interrelating factors in one’s circle of life” (Cross, 1997, p. 1). A relational worldview may provide clues to maintaining balance in the face of evil.

So far, I have defined evil as a subjectively experienced fragmenting force, shown that our worldviews and relationships are what fragments, and begun to explore what might help the fragmentation heal. Next, I explore possible responses to evil.

Responding to Fragmenting Forces

People engage in many possible responses to evil: revenge, collapse, denial, ignoring or numbing, punishment, letting it go, being destroyed by it, compassion and so on. Different responses show that people have different relationships with evil. For example, many people have destructive relationships with evil. They are either so overwhelmed or fearful that they are destroyed or go numb, or they are so reactive and determined to obliterate it that they destroy others.

In an art exploration with my PhD cohort during a graduate class in Fall 2015, I asked a group of five students and one instructor to silently pick a specific situation which they felt represented evil, to notice what that felt like in their bodies, and then to paint from that sensation. Their choices of “evils” ranged from the CEO of a pharmaceutical company who raised the price of a life-saving medication making it unaffordable for many who need it, to using fetal bovine serum in university biology lab class, to the sexual abuse of children in residential school, to slaughterhouses. I then

asked, “What is your impulse; what do you want to do, or what do you want to do to it (the painting of an evil situation)?” Responses included: “keep it as it is, but hidden,” “stab it,” “ask something of it (ask it to cry),” “clean it up,” “rescue something from it,” and “expand part of it.” We have a lot of options of how to respond to evil, even though that may not initially be apparent.

Some categorizations of possible responses to evil follow here. Burris and Rempel (2008) surveyed university students and found that attributions of evil were made based on perceptions of the degree of severity, intentionality, and justifiability of the action. They found that “the label evil is most often applied to harm that is perceived as both intentional and unjustifiable” (Burris & Rempel, 2008, p. 16). They categorized responses to evil into four quadrants based on perceived “virulence” (degree of threat) and perceived “engagement” (appropriateness of confronting it) and came up with four types of response: ignore (low virulence, low engagement), embrace (low virulence, high engagement), attack (high virulence, high engagement), avoid (high virulence, low engagement). Responses to evil are less studied than responses to bullying, so I relay one sample categorization regarding responses to bullying. Raynor and Wylie (2012), surveying students at London schools, categorized responses to bullying into four strategies: support (seeking allies), appeasement (ignore), aggression, and mediation.

One response is particularly problematic. The concept of evil carries the inherent capacity for “othering” or dehumanizing whatever we believe is evil. Those who experience the threat of fragmentation and project evil onto others may feel compelled to act in ways they wouldn’t otherwise morally agree with. We know this from Nazi Germany, where “ordinary” people committed heinous atrocities because they dehumanized the Jews. Dehumanization—defined by Opotow (1990) as “repudiating others’ humanity, dignity, ability to feel, and entitlement to compassion”—morally excludes people from considerations of fairness. The process of dehumanization is a potent disinhibitor to violence (Bandura et al., 1975). Demonizing—or perceiving someone or a group as evil—means that evilness is attributed to the character and not just to the act (Burris & Rempel, 2008). Thus, demonizing not only dehumanizes the wrongdoers but goes a step further; the object of demonizing is not just “sub-human,” like an animal or object, but evil, like a monster or devil. Dehumanizing those we perceive as evil fragments further and causes more disconnection, which leads to more and more fragmentation. The combination of demonizing and dehumanizing often leads

to violence. To prevent this, many philosophers and psychologists, such as Noddings and Jung, urge us to operate from the assumption that we all contain the potential for both good and evil.

Noddings (1989) advocates a relational ethic to approach evil and focuses on the need to stop projecting evil outward onto others, thereby creating enemies and perpetuating harm. She rejects dichotomies such as saint and demon that have been projected onto women and, instead, advocates recognizing the mixture of good and evil in all of us. Instead of projecting evil outward and trying to overcome it in others or even redeeming it, she urges us to face the evil inside ourselves. When we project it outward, we create enemies and harm others in the name of overcoming evil. Instead, "we need to live patiently with it in ourselves and others" (Noddings, 1989, p. 178). She advocates a "pedagogy of the oppressor" to "illuminate the ways in which we use separation and helplessness to inflict pain on those we judge to be evil" (p. 196). We need to assess our own and our culture's good and bad points and see our faults, which should lead to "a deeper appreciation of how hard it is to avoid evil and a greater sense of affiliation with those we might otherwise label enemies" (p. 240). And we should focus on making sure that we, as individuals or groups, are not harming others by pursuing an ideal life that may negatively impact others.

Regarding responses, Noddings (1989) also rejects what she terms a Christian dichotomy of vacillation between "masculine authoritarian toughness" and "a gentle 'feminine' turning of the other cheek" (p. 50)[7] and instead says, "it takes great conscious effort to subdue evil by living with it rather than stirring it up in misguided attempts to overcome it once and for all" (p. 50). She says we need to adopt a "relational ethic" instead of one based on moral principles so that the response of the other is considered, rather than just conformity to rule. Evil "requires steady control" (p. 210). We need to "recognize, control, and convert the evil within us" (p. 34). Illustrating what women have learned about dealing with evil through their roles as home-tenders, she explains:

> A woman knows that she can never win the battle against dust, that she will have to feed family members again and again (and that no meals are likely to go down in history), that she must tend the garden every year, and

[7] Note that Noddings' view here is just one characterization of Christian gender ideas. Christianity has many varied traditions within it.

> that she cannot overcome most of its enemies but must treat it with the sort of moderation that encourages harmony. (p. 182)

Nodding's relational ethic is not a control based on rigid restraint or an attempt to have power over something, but a control based on a consistent commitment to clear values of connection and harmony. This "recipe" for an ordinary, conscious relationship with evil, similar to our relationship with dust and garden weeds, is priceless. Rather than waiting for the big overwhelming crisis, we need to attend daily to our relationship with evil. We need to contain it in ourselves and in the community.

Similarly, Alon and Omer (2006), in their book *The Psychology of Demonization: Promoting Acceptance and Reducing Conflict*, propose that there are two possible stances to take towards intra-psychic and interpersonal evil. They term one stance the "demonic view" and the other the "tragic view." The demonic view takes a black and white view, which splits the world into good and evil. This view leads to suspicion, condemnation, and attempts to control and then destroy the other or unwanted parts of the self. The tragic view, on the other hand, sees suffering as an essential part of life. Thus, rather than oscillating between total hope and total suffering, it advocates careful, consistent attempts to ameliorate and console. This echoes Nodding's focus on moderation and consistent amelioration, as in the fight against dust.

Alon and Omer (2006) advocate looking to the nonviolent resistance movements of Gandhi and Martin Luther King Jr. to inform this kind of "constructive fighting" (p. 93). We have an obligation to resist violence (or evil) but cannot be successful by taking either a violent or a purely compassionate or persuasive view because the former leads to more violence, and the latter "are taken as signifying surrender," which increases the aggressor's readiness to use threats and force" (p. 92). They apply their ideas to both international conflict and parenting of violent children.

The tragic view conceptualizes problems in a way that does not split into good and evil. For example, the violent child is not viewed as deficient morally or psychologically, and the parents are not viewed as neglectful or abusive. "It is assumed instead that both sides got caught in a tragic spiral of negative reactions in spite of intentions and feelings that might have been originally positive and adaptive" (Alon & Omer, 2006, p. 103). A tragic view leads to a response of slow but determined nonviolent resistance. Important principles of nonviolent resistance include allowing all

voices to exist, making planned and principled choices instead of reacting, emphasizing the “duty of resisting” rather than trying to control the other, viewing it as an ongoing process with modest goals, and mobilizing support.

Our response to subjectively experienced fragmenting forces depends partly on whether we view everyone as capable of evil acts and see the perpetrators as “human,” or dehumanize and “other” them. In asking what a healthy relationship with evil is, I am looking for a relationship with a fragmenting force that preserves the most wholeness, both for the victim and the perpetrator. When applied to relationships rather than substances, alchemy can be viewed as taking something fragmenting and transforming it into something integrating. Thus, a healthy relationship to evil is a form of alchemy. We could call it “everyday alchemy” because, at every moment, we have the choice of fragmenting or whole-making with our thoughts, feelings, actions, and awareness. I had a dream where such a process of alchemy occurred:

Fragment: Dream “The Colourist”

In my dream, while looking at my ancestors, I realized that I saw my people in shades of grey. Why were they clothed only in grey like the photographs in Holocaust museums? Why were their faces grey? Why were they all old? Suddenly centuries of history were filled with colour. My ancestors included children who ran and played and laughed. I became sure that they sometimes wore colourful scarves. In my new vision, their faces had moments that were bright with laughter and joy. I am sure that they do not want to be remembered as grey and weeping. Brenda Morrison (who later became one of my PhD supervisors) appeared in the dream and said, “You are a colourist.”

Even or especially in trauma, there is life and love and colour, and it is our job to connect to the wholeness of life, not just to one side. With trauma and fragmentation, the world is perceived as unsafe, and people often default to polarized, black-and-white thinking (e.g., I’m either perfect or a failure; people are either good or evil). The healing process brings more nuance and shades of colour (e.g., everyone fails and succeeds sometimes, and everyone has some good and some evil tendencies). In my dream, when I initially saw my ancestors as old and clothed in grey, I felt separate from them and disconnected. When the colour poured in, I finally felt related and connected—they were like me. They had all kinds of ordinary life experiences in addition to their traumas.

A colourist widens our lens and reminds us of the myriad aspects of life we may have been unaware of. My heart filled with love for them. A “colourist” breathes life and love into pain. A “colourist” is a kind of alchemist.

Fragment: Psychotherapeutic Aesthetic Approach—“Colourist as Alchemist”

Playing with chaos in drawing, with the fragmentation that comes from being darkly shattered, I drew and tore and ripped and glued and drew. These drawings and collages (see Figure 4.1) were made over a period of months when I was dealing with a painful and seemingly intractable health condition. One day in a healing session, a golden rope appeared in my mind’s eye. This golden rope made its way into my drawings, the first bit of colour to arrive there. I had no idea where the golden rope led or what it meant, but I hung onto it. And slowly, it brought more colour into my life, into my art, and into the fragmented collages. A feeling of order accompanied it. Not the rigid kind of order imposed by an idea but the kind of order that naturally arises when I let myself be guided by something bigger than myself and my fears. The last collage is a chaos that works. A chaos that somehow—in a way I could not have planned—contains harmony and a movement that supports life. A chaos that I can live with. Playing with fragments and chaos, and with connection and colour, the fragments begin to relate in a more integrated way. I start to feel more whole, and I start to heal.

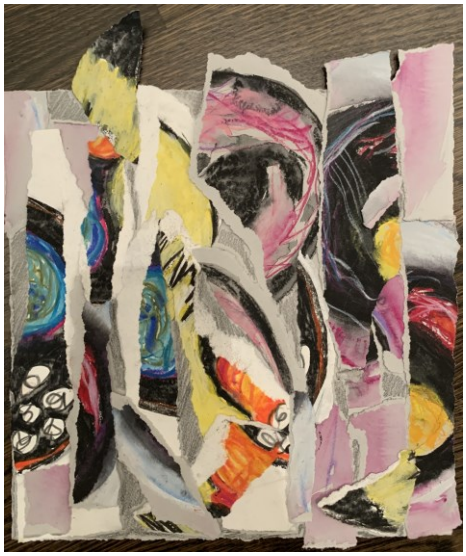
Chaos, with no way out

Chaos, with a glimpse of light

Fragments start to relate differently—to integrate

The golden rope appears

Alchemy continues



Even chaos can feel whole

Figure 3.2 Series of artworks depicting colourist as alchemist

The last collage, “Even Chaos Can Feel Whole,” was made from other drawings I tore up and put together. This psychotherapeutic aesthetic process gives me a direct experience of what it feels like to be a kaleidoscope—to take fragments and help them relate in a way that feels whole.

Alchemy

The key to integration is connection because connection antidotes fragmentation. Once we become creators of connection, we are no longer victims of whatever we

consider evil. We are taking our power back. Once we transform fragmentation and create connections to self, others, and the natural world, we are performing alchemy Both as individuals and as societies, we have the opportunity to create connection and integration to antidote fragmentation. We can become alchemists. We see this often after a terrorist or school shooting attack when the community or country pulls together in profoundly inspiring gestures of support.

One student in the class art exploration described above stood in front of her painting depicting evil thoughtfully and contemplated, “The light is present. You can’t inflict evil in a void” (personal communication, October 28, 2015). Because evil can only happen to something we care about (it’s not evil to put a nail in a piece of wood unless you care about the wood, in which case it could be), it happens to something that has the capacity to be loved and therefore to exert a force of its own. In the case of humans, there is always life there as well, not just evil in a void. Life and love are always present, which means there is the possibility of transformation. Love is a form of connection. Embracing life itself and loving are radical protests to evil, and we can be empowered by that.

I have defined evil as a subjectively experienced fragmenting force, and I have suggested that a healthy response to evil is to focus on integration and wholeness through understanding what circumstances allow a human being to create the evil acts, through affirming personal agency, through maintaining a socially connected and supportive worldview, through consciously and non-violently resisting it, and through strengthening life and love. In the next vista, I will engage in a qualitative research inquiry to deepen my understanding of integrative responses to wrongdoing. First, I will explain purpose of the research at Kwìkwèxwelhp within my wider question.

Evil is an extreme form of wrongdoing. Wrongdoing fragments the wrongdoer and all those affected by their actions. Healing containers, like kaleidoscopes, hold the potential to integrate the fragments and rebuild internal and external connections through an alchemical process of transformation. We all have the potential to create healing containers and even to serve as healing containers through our presence. I posit that an effective container that balances love and boundaries is the key to responding to the fragmentation felt when encountering something considered evil. In Vista Six I show how drawn fragments are integrated through placement in a round mandala. Through

that exploration, I postulate that an effective container is flexible, is the right size, and provides a place where nourishment or transformation can occur, particularly by changing the relationship between parts or between the part and the environment (T. Pearl, 2018).

In order to investigate one concrete example of a healing container, I conducted research at Kwìkwèxwelhp Healing Village as part of my wider exploration into integrative responses to wrongdoing. The study at Kwìkwèxwelhp explored how the staff helped create that healing container. My particular focus was to explore what the staff needed to think, feel, value, and believe to effectively create healing relationships with those who have hurt others. I would not call any of the inmates I met evil, but many had performed evil acts such as rape and murder. Additionally, many of them had been the victims of evil acts in their childhood and intergenerationally through colonialism. The study at Kwìkwèxwelhp extended my inquiry about integrative responses to wrongdoing and how to enact them. I also explored the role of love—perhaps the ultimate integrating and connecting force—in the prison. Testing my ideas through my own experience and embarking on a research study in a correctional facility enabled me to refine these ideas and understand how they function in our lived experience.

The staff at Kwìkwèxwelhp contribute to the healing climate by maintaining a relational ethic. Interestingly, aside from the Indigenous Elders, who have a central role in the ceremonies and everyday activities of the lodge, the majority of the staff at Kwìkwèxwelhp are non-Indigenous and come from other facilities wherein the regulatory culture/climate is authoritarian. Yet, the Kwìkwèxwelhp staff contribute to a healing and relational climate. Even though healing relationships provide the key to reintegration, there has been very little research into how staff create reintegrative prison “climates” or offender-staff relationships. Because of the important role of relationships in healing, and because the relationships between staff and offenders at healing villages have a unique healing emphasis that is not present at most other institutions, the relationships at Kwìkwèxwelhp merit close investigation. I ask, “How do the correctional staff at Kwìkwèxwelhp create transformative healing relationships within a correctional setting?” I seek to understand the lived subjective and intersubjective experiences of the staff members who maintain a relational ethic with those who have committed horrendous crimes and who integrate Indigenous healing with a Western correctional system. I investigate what healing means to them, how they perceive themselves as contributing

to healing there, and what values, attitudes, and beliefs they hold that contribute to healing.

Vista Four. Kwìkwèxwelhp

Rotation 1. Orienting to Kwìkwèxwelhp

One day, walking down the halls of Simon Fraser University, I bumped into my friend and criminology professor, Brenda Morrison. “Come to prison with me tomorrow,” she said enthusiastically. Never having set foot in a prison, I naturally thought, “Why not?” I had some ideas about what a prison would look like and the austere atmosphere I might encounter there, but that is not what I experienced.

After a moving and heartful welcoming ceremony, which I describe later, a former warden from another prison and long-time supporter of Kwìkwèxwelhp told us visitors that you can look through thousands of correctional documents and never find the most important word: “love.” Love in a correctional setting?! I was hooked. What does that mean?

My first clue about the role of love in the prison came from the staff, who impressed me right away. They were caring, and yet their care was not a sappy, doting kind of care. Each embodied what I termed a perfect integration of love and boundaries. I imagined that it would be easy to be lenient or authoritarian in that position but that not everyone could achieve a balance between those two extremes and exude warm care and strength at the same time in a prison setting. I wanted to investigate this particular form of love that is so healing.

My second clue about the role of love at Kwìkwèxwelhp was right in its name. It is called Kwìkwèxwelhp Healing Village, and the word “heal” comes from old English and proto-Germanic words “to make whole” (Hoad, 2003). The role of love is to create connections and make whole. The prison is a place for wholeness, and it houses people who are fragmented and have committed harm that has fragmented others. I wanted to investigate how fragmentation is integrated into wholeness in this setting.

The Context

How did this unique prison come to be? A fundamental question for any society is how it deals with wrongdoing and harm. In Canada, Correctional Service Canada (CSC)

is charged with administering the sentences determined by the court. The mission statement of CSC articulates its mandate:

> The Correctional Service of Canada, as part of the criminal justice system and respecting the rule of law, contributes to public safety by actively encouraging and assisting offenders to become law-abiding citizens, while exercising reasonable, safe, secure and humane control. (Correctional Service Canada, 2012)

CSC is charged with the dual tasks of rehabilitating offenders and exercising control. Yet, Canada's current criminal justice system, akin to other countries, is predominantly based on retribution and punishment.

Indigenous people are disproportionally represented in our criminal justice system due to the harms of colonization and residential schools (Sapers, 2016). Canada's criminal justice system has been ineffective in meaningful rehabilitation for Indigenous peoples (Johnson, 2014). The United Nations Declaration of the Rights of Indigenous People supports the rights of Indigenous people: "to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards" (United Nations, 2007, p. Article 34). Additionally, the Truth and Reconciliation Commission of Canada calls for recognition and implementation of Aboriginal justice systems (Truth and Reconciliation Commission of Canada, 2015, p. Call to action #42). Indigenous justice principles provide avenues to culturally sensitive correctional practices and focus on healing rather than punishment.

In order "to integrate Aboriginal culture and spirituality within correctional operations and address the specific needs of Aboriginal offenders" (Correctional Service Canada, 2011), CSC implemented its Aboriginal Continuum of Care in 2003. It created two types of healing lodges: CSC-operated and Section 81 healing lodges, which are community-based and contracted. Healing lodges are minimum-security federal institutions within CSC which provide correctional environments that integrate Indigenous justice, culture, and spirituality (Didenko & Marquis, 2011). They are places that see crime as a symptom of broken relationships and thus focus on strengthening the web of relationships in response. For example, rule-breaking and conflict are dealt with first through sharing circles and amends such as cutting wood for sweats or apologies

(Nielsen, 2003). Elders support the offenders by placing their pain within the larger context of colonialism, racism, social conditions, and individual trauma (Milward, 2011). Elders also help offenders realign their relationships with other people, the Creator, and the natural world by introducing them, often for the first time, to traditional teachings and healing practices (Milward, 2011). It is important to note that in Indigenous and other relationally based systems of justice, accountability is seen more broadly as applying to the society and the culture rather than just the individual (Cunneen & Tauri, 2017).

CSC's evaluation of offenders leaving healing lodges reports "greater respect and positive attitudes towards others," "lower rates of reported institutional incidents," and improvements in offenders' criminogenic need assessment scores in six areas, including social interactions (Didenko & Marquis, 2011, p. vii). It notes that "pro-social interactions with staff members and management" is one important aspect of the rehabilitation and healing at the healing lodges (Didenko & Marquis, 2011). Prosocial or supportive relationships between the staff and inmates in a prison have been found around the world to support prisoner reintegration into society. The nature of these relationships is the focus of this vista.

A Place Where We Gather Medicine

Kwìkwèxwelhp Indigenous Healing Village (KHV) is the only healing lodge in British Columbia. It is a minimum-security correctional facility which houses 50 men, run by Correctional Services of Canada in partnership with the Sts'ailes Nation. Kwìkwèxwelhp means "A place where we gather medicine." It was initiated through the visionary leadership of Warden Ron Wiebe, who attended an Indigenous-focused training session in 1998 and "saw Healing Circles as a positive method to resolving conflict rather than standard discipline and correctional practices and therefore wanted . . . to base many of its operations on the principles of restorative justice" (Stobbart, 2013, p. 4). Kwìkwèxwelhp was created in partnership with the Sts'ailes Nation within its traditional territory. The Sts'ailes Chief and Council conducted a survey and found that 80% of the community supported the joint partnership with CSC (Stobbart, 2013). Originally it was hoped that it would become a Section 81 community-run healing lodge, but that did not prove financially viable for the community, so it was decided that an inclusive partnership with CSC would be formed with a co-management model.

Kwìkwèxwelhp uses Indigenous ceremony and a relational ethic to support healing for the residents. Many aspects of its trauma-informed ways of functioning are carefully thought out to be defragmenting. For example, the correctional officers are not called “guards,” and the inmates are called “residents.” Most people are on a first name basis, and there are no loud clanging locked gates. The healing climate and culture are further reinforced by a combination of physical, social, and spiritual aspects.

Physically, Kwìkwèxwelhp doesn’t look like a typical prison. It was built in a magical forested mountain setting with a beautiful stream running through it that is used for spirit baths—ceremonial dips in the ice-cold water to clear away difficult emotions. The four housing units include modern communal kitchens. There is a large community house (similar to a longhouse or a big house) near the entrance to the property where the welcoming and other ceremonies occur. The architecture of a prison influences its climate. For example, the Norwegian correctional service’s adoption of “the principle of normality,” which aims for the reintegration of offenders into the community by making life inside the prison as similar to outside as possible, is credited as one factor in Norway’s low incarceration and recidivism rates (Hoidal, 2018; Labutta, 2017). Norway’s Halden prison’s “rehabilitative architecture” is designed to encourage interpersonal interaction, to inspire prisoners to live better lives through its nearby forest and open plan, and to replicate movement in a community– different buildings are designated for different uses (Hoidal, 2018; Jewkes, 2018). Similarly, Kwìkwèxwelhp is designed to both replicate a community and promote connection to nature.

Socially, Kwìkwèxwelhp emphasizes harmonious relationships, constructive conflict resolution and problem-solving, and a family-like cooperative atmosphere. Because of its strong focus on reintegration, any inmate who wants to transfer to Kwìkwèxwelhp has to apply and is then interviewed by a Kwìkwèxwelhp staff member and an Elder. They need to have started on their healing journey and take responsibility for their crime. Although there are people who slip through the cracks and only want to be at Kwìkwèxwelhp because it is perceived as “easier,” for the most part, this interview process ensures that the integrity of the healing climate is maintained by a majority of residents focused on healing.

Spiritually, Indigenous culture and spirituality are integral to the healing at Kwìkwèxwelhp. Elders lead the welcoming ceremonies in the community house, sweats,

talking circles, spirit baths in the river, and vision fasts. Elders are central to all these processes, as both staff and residents regard them with honour. The Elders also guide conflict resolution and are available to the residents at any time. Many residents attribute their healing to the connection to their culture. Although she retired before I started my research, I did have the honour of meeting Grandma Rita, one of the most beloved Elders at Kwìkwèxwelhp, who many of the residents credited for their healing.

Fragment: Story From Field Notes "Lost Innocence"

> I bounce in the front doors, proud of the Correctional Service of Canada access card around my neck. I love coming here to Kwìkwèxwelhp Healing Village, a minimum-security Indigenous federal prison with a vision of transforming the offenders who come there. I love it because care permeates the air and lifts my heart. Today a staff person offers condolences to a resident who lost their father. An Elder invites me to come to drum making later that afternoon. And the banter in the staff lunchroom is high-spirited:
>
> Staff A: "What?! My salad greens are off!"
>
> Staff B: "Just go raid (Elder) Grandma Rita's garden!"
>
> Staff A: "Oh, that would look great: the (important staff role) raids Grandma Rita's garden!"
>
> I make the two-hour journey from Vancouver two to three times a week. All cell connection is lost when I ascend the dirt road to Kwìkwèxwelhp. Perched high on a mountain, it holds an alternative reality, a blend of prison culture and Indigenous culture. It contains the darkness, the shadow of human society. Still, every day that I ascend into this underworld, I come out transformed because it is also a spiritual world, which lives according to much higher values than our normal mundane life; it is a place where human beings are valued and where healing with all one's might is a respected vocation.
>
> After lunch, one of the correctional managers offers to take me on a ride to see the fasting grounds. We drive about one minute in his CSC truck up the dirt road. There we ascend a set of wooden steps and follow a small path through the

cedar and fir trees until a few pieces of faded fabric waving from a tree signal the first site. Here, each June, residents who choose to do so fast for four days in their own solitary forest hideaway. A few steps later, we discover a beautiful heart-shaped indentation in the earth with two levels, surrounded by rocks and lined with cedar. Someone has taken good care in making this nest, and I envision the visions and spiritual experiences its soft moss has held.

Back in their office, the correctional managers continue to share their wisdom and experience with me. “In the food court at the mall, instead of watching your kids, watch people who are watching your kids. They are sex offenders,” one of them offered. “Really?” I asked. I felt naïve. My researcher-self left, and my protective mother-bear-self came in. “What would you do if you saw them doing that?” I asked. “I’d go up to them and say, “You’re a sex offender. I see what you’re doing.” I doubted he would do that, but I also realized I knew nothing about sex offenders. More wisdom followed: “Most sex offenders will re-offend. Some of those guys should have a bullet in their head.” I couldn’t help wondering about the crimes of two of the offenders I had connected with, Chris and Rob. They were nice guys, kind, and attentive. They were always happy to help move tables, drum for ceremonies, or help with whatever was needed. They asked how I was doing with my research. I liked them. I should have resisted, but I couldn’t—I asked the correctional managers if they knew what Chris and Rob had done to land themselves in federal prison. They didn’t, but they were more than happy to look it up on the big computer.

I don’t know what I expected, but I didn’t expect what we found: rape, murder, all described in very vivid detail. I was shocked. I couldn’t imagine these two soft-spoken, caring men hurting anyone. Am I at risk? This had never occurred to me.

“I need counselling,” I said half-jokingly and half desperately as I walked into (a staff member’s) office. She is my main contact at the prison. “You’re the third person today. I’m an EAP[8] counsellor!” she joked. Her voice was sure. “You have to understand that they’re not the person they were 20 years ago. This is exactly the trouble Kwìkwèxwelhp is having now with getting a certain resident into the

[8] EAP stands for Employee Assistance Program.

community. The community doesn't want them." I wanted to defend myself, but I realized she was right—it is the same thing. It's the same fear.

She assured me I didn't fit their victim profiles. She filled me with facts about why sex offenders offend and stories of one who knew his risk factors enough to sit in the car with a baby monitor instead of putting his grandkids at risk when his adult son insisted that he babysit the grandchildren. She tried to appeal to my logical brain, but that only soothed my fear temporarily.

I didn't go back to Kwìkwèxwelhp for a while. I curled up and slept. I felt like I had fallen into a cesspool, which had fragmented me into parts. My idealism crumbled. I started suspecting most men on the street of being criminals. I asked myself, "Why I am I doing this research? Why am I going to the underworld?"

Rotation 2. Reintegrative Prisons and Their Staff

Here in this rotation, I look to the literature to understand what constitutes an effective reintegrative prison and particularly to understand the contributions of prison staff to reintegrative prisons' healing functions. To start to answer my question, "What is a healthy relationship to evil?" or, reworded, "What is an integrative response to extreme wrongdoing?," I look at how these unique prisons structure their facilities to provide a healing function and how experienced prison staff successfully integrate their healing and security functions.

Without their reintegrative functions, prisons are merely places of punishment. A recent meta-analytic review has shown that neither punishment nor incarceration is correlated with desistance from future crime (Petrich et al., 2021). In fact, "punishment is more likely to stimulate violence than to prevent it" (J. Gilligan, 2000, p. 751). It is often the most vulnerable members of society, those with social disadvantage or trauma, who are disproportionally incarcerated (Armstrong & Maruna, 2016). Incarceration in prisons is often retraumatizing and perpetuates criminality (Lehman, 2013; Miller & Najavits, 2012).

Positive identity transformation and hope for a more meaningful life contribute to offender reintegration. Offenders who changed their lives report that they needed "hope, people who believed in them, meaningful things to do" (Veysey et al., 2009, p. 5). There

is a growing understanding of the importance to reintegration of offenders' internal characteristics —sometimes called internal responsivity—such as personal agency, self-beliefs, motivation, cognitions, and positive identity (LeBel et al., 2008). Offenders who feel better about themselves and believe they have the capacity to contribute meaningfully are more likely to live productive, law-abiding lives. This type of change requires positive identity transformation, which cannot be coerced.

"Desistance" (stopping criminal activity) and "rehabilitation" (behaviour change through state-run programs) are both terms of behavioural and social control. In corrections, the commonly used risk needs and responsivity model measures success by desistance and relies on formal intervention and experts. In contrast, other reintegrative models, such as the Good Lives Model, help the offender move towards a more meaningful life from their own perspective (Veysey et al., 2009). Instead of focusing on "desistance" from crime, a behavioural marker, or "rehabilitation," which implies people are broken, I prefer the terms "reintegration"—found in justice literature—and "healing"—used in Indigenous justice and which I discussed earlier. Reintegration captures both the social process of rejoining and reintegrating into society after incarceration and the subjective process of integrating different parts of oneself, which creates wholeness. Additionally, the term reintegration acknowledges the community and counteracts the predominant medical model view of crime as an individual process or journey, moving it towards what Maruna (2017) believes is necessary: that we reframe desistance from individual responsibility to a social movement like other recovery movements.

The prison climate is a key element of reintegration: "The prison climate, whether therapeutic (or not), and the attitudes of staff in that prison play a pivotal role in successful treatment and rehabilitation of offenders" (Blagden et al., 2017, p. 151). Internal, subjective characteristics of offenders that contribute to reintegration, such as motivation, are directly affected by the external characteristics of the prison—sometimes called external responsivity—such as treatment effectiveness, staff use of authority, staff-prisoner relationships, and prison climate (Birgden, 2004; Didenko & Marquis, 2011; Ricciardelli & Perry, 2016). Without a focus on external responsivity or prison climate, prisoners are likely to be seen "as risks to be managed" rather than as human beings who need relatedness and integration (Gavrielides, 2016).

"External" factors (those not internal to the prisoner) are largely based on interpersonal factors such as those staff-prisoner relationships. Prisoners clearly articulate the "differences that matter" in prison: they are interpersonal relationships, decency, humanity, and the legitimate use of authority (Auty & Liebling, 2020). For them, the extent to which they are treated with respect, fairness, decency, humanity, and as individuals by prison staff is the highest contribution to the overall atmosphere of the prison—prison climate (Auty & Liebling, 2020; Mann et al., 2018). Legitimate use of authority occurs when the staff balance their authority "with humanity, the provision of meaningful activities, and respect for prisoners' moral agency" (Auty & Liebling, 2020, p. 375). Particularly for prisoners, who are vulnerable and dependent, "being treated disrespectfully or without dignity generates negative emotions such as anger, tension, indignation, depression and rage" (Liebling, 2011, p. 534). These emotions are more likely to cultivate rebellion and retribution than positive changes.

When used responsibly, authority can motivate offenders and even make prisoners feel cared for. "Prisoners described the experience of being cared for as involving sociable and respectful relationships with staff, feeling understood and listened to, having requests for help followed through, and being given reassurance and encouragement" (Tait, 2011, p. 449). In addition to the ethical use of authority, other important interpersonal factors are the safety of interpersonal interactions and the views and expectations of the staff (Blagden et al., 2016). The phrase "The Pygmalion Effect" has been used to describe the effect the staff's view of inmates has on them: when they are viewed as human beings capable of changing their lives, the inmates start to believe they can do so (Maruna et al., 2009). The integration of these interpersonal factors is the most important element in determining the prison climate.

Prison climate is an important factor in prisoner reintegration: "The literature has unequivocally established that prison social climate has an influence on prisoner wellbeing and behaviour" (Auty & Liebling, 2020, p. 361). Several instruments have been developed to measure prison climate, and, not surprisingly, positive ratings of prison climate are positively correlated with treatment gains (Auty & Liebling, 2020; Woessner & Schwedler, 2014). In their most recent five-year study of 244 prisons, which included 24,508 prisoners, Auty and Liebling (2020) found that the moral and social climate of prisons support prisoners' progress into a positive trajectory:

> Our findings seems [*sic*] to suggest that where prisoners feel safe, treated fairly, and where their relationships with staff are both competent and supportive, they feel able to make progress, or find their way onto a positive trajectory according to their own understanding of their condition. These basic cultural conditions make it more likely that they will (a) have access to the necessary facilities and (b) respond positively to opportunities to improve their lives and well-being. A combination of the security dimensions, wellbeing and development dimensions and harmony dimensions act together to create prison cultures that are more rehabilitatively-oriented. We should make it clear that, in practice, too few prisons meet these basic cultural and organizational standards. (Auty & Liebling, 2020, p. 373)

A positive prison climate positively affects the staff as well; the decreased violence at work also leads to decreased interpersonal conflict elsewhere in their lives (Lehman, 2013).

Organizational "culture" and organizational "climate" have slightly different meanings. Schein (2016) defined organizational culture as consisting of the values, behaviours, and habits of the organization. These include observed interaction patterns, customs, and traditions; formal rituals and celebrations; formal philosophy; group norms; embedded skills; habits of thinking; shared meanings; and integrated symbols. Organizational climate, on the other hand, can be seen as part of the organizational culture or as a separate phenomenon. According to Schein, organizational climate is the feeling conveyed by the physical space and member interactions. In other words, the culture comprises the values, behaviours and habits that contribute to the climate or feeling of the institution. Similarly Moos (1994), who developed a scale to measure social climate, described it as "the personality of a setting or environment." Sometimes when referring to prison culture or climate, these terms are used interchangeably. To avoid confusion between Indigenous culture and prison culture, in this dissertation, I use the word "climate" to refer to both organizational culture and climate.

Blagden et al. (2016) suggested that a rehabilitative prison climate, one that promotes positive offender identity and growth, can be understood as "the prison's social climate coupled with the prison's culture, philosophy, and fitness for purpose in relation to reducing reoffending" (p. 373). Mann et al. (2018) suggested that while rehabilitation usually indicates processes that encourage offenders to lead a law-abiding life, they see rehabilitation as wider than that, "giving people the opportunity to change, addressing the reasons why they commit crime and helping them have a better way of living through

thinking and acting differently" (p. 3). The difference between seeing rehabilitation as reducing reoffending and seeing rehabilitation as helping people have a better life is the difference between seeing offenders as objects to be manipulated and controlled and seeing them as human beings who need a context within which they can grow to use their own agency to become law-abiding members of the community.

The immediate focus of restorative, reintegrative, or rehabilitative prisons has been to promote public safety and reduce recidivism through the healing and reintegration of offenders. In addition to increased desistance from crime, additional benefits of a reintegrative social climate in a prison are increased engagement with treatment, increased job satisfaction for staff, decreased suicide rates, and decreased violence in the prison (Auty & Liebling, 2020). More prisons are now focusing on prison climates, in different forms. This is expected to benefit victims and communities as well as prisoners (Goulding et al., 2008).

A well-known example of a successful therapeutic prison is the democratically run HMP Grendon in England. Bennett and Shuker (2010), senior staff at Grendon, described the cornerstones of its success in creating "safe, supportive and respectful relationships" (p. 495) as including voluntary participation of offenders, active challenging of rule-breaking, engaged staff, support of the key values and principles by staff and senior administrators, communication, collaboration, responsibility, building safe relationships, and staff willingness to consult with prisoners in decision making and to be open to scrutiny about their own decisions. It is noteworthy that active challenging of rule-breaking is considered part of creating safe and supportive relationships. This illustrates the dual roles of care and security required of effective staff which I will explore further in the section on dual roles.

Staff Characteristics

A reintegrative prison climate requires that everyone in the prison, irrespective of title (not just therapists), shares the belief that change is possible, values the therapeutic paradigm, takes a role in creating the reintegrative culture, takes a flexible approach to authority, and sees the inmates as human beings (Bennett & Shuker, 2010; Blagden et al., 2016; Mann et al., 2018). Reintegrative prisons are based on the assumption that criminal behaviour is a result of a broken relationship between the offender and society. As a result, safety and respectful interpersonal relationships amongst staff, between staff

and offenders, and between offenders are considered an integral part of the healing process (Bergman, 2009; Innes, 2015; Smith & Schweitzer, 2012). Additionally, accountability in interpersonal relationships within the institution is seen as imperative.

Another commonality in reintegrative prison climates is the reduction of an "us and them" dynamic between staff and offenders. Writing about the use of drama therapy to help correctional staff understand offenders in therapeutic communities and shift their style of relating, John Bergman (2009) pointed out that all staff, regardless of their role, are therapeutic agents in these communities. Since "fear makes the other an enemy" (p. 332), he uses drama therapy to first surface and challenge unhelpful staff beliefs and then to help staff understand offender experiences which "makes it possible to think that the enemy is human" (p. 335). Once they perceive the offenders as human, they go from fear and control to supportive connection. Still, it is unclear whether it is possible to teach these important values and attitudes, such as seeing the inmates as human and believing that they can change.

There are a number of assessment scales and typologies of correctional staff. I will briefly mention three typologies developed by three different researchers. Tait (2011) created five categories based on care. She explained that "the concept of 'care' is not often associated with prison life, but it is nonetheless central to staff–prisoner relationships" (p. 440). She looked at the degree of engagement or detachment and the degree of security or insecurity and came up with five types. The first type she termed the "true carer." These staff were engaged, secure, supportive, empathic, encouraging, realistic, and well-liked. The second she called the "limited carer." She included those staff with limited patience, who were less secure, were sympathetic to some offenders over others and offered mostly pragmatic support. Her third category was "old school" staff. They were confident and well-liked but only offered limited emotional support, mostly in the form of logistical support: "Their caring was contractual: they solved prisoners' problems in return for compliance" (p. 446). The fourth type was termed "conflicted." These staff members were inconsistent, their care was conditional on prisoner respect, they conflated care with control, and they viewed prisoners as problems to be solved. Finally, the fifth type was called "damaged." These staff members used to care but suffered trauma from offender violence without support from managers, resulting in feelings of hostility. Because I specifically sought out "role model" or particularly respected staff members to interview, all the staff I interviewed at

Kwìkwèxwelhp were in the category of “true carers.” My interest focused on how they became true carers and what they needed to feel and think and do to be in that category.

Scott (2012) categorized staff into four types, which he described as follows: the “careerist” focused on pleasing upper management; the “humanitarian” was caring and fair; the “disciplinarian” saw prisoners as less than themselves; and the “mortgage payers” were alienated. I chose to interview staff whom peers and residents respected, and they all had a humanitarian focus.

Farkas (2000) measured “orientation toward rule enforcement, orientation toward negotiation or exchange with inmates, extent of norms of mutual obligation toward coworkers, and interest in human service delivery.” Farkas came up with the following types: “rule enforcer”—inflexible; “hard liner”—inflexible and abusive; “people worker”—would attempt to resolve infractions through communication on an individual basis; “synthetic”—a combination of “rule enforcer” and “people worker”; “loner”; “lax”—apathetic or timid; “officer friendly”—easily manipulated; and “wishy washy”—inconsistent. The staff I interviewed at Kwìkwèxwelhp all seemed to be “people workers,” but I also noticed other staff that had “synthetic” characteristics.

These categories highlight the importance of balancing the dual roles staff must play to be effective: “Corrections professionals find themselves in the unenviable position of being both enforcer and helper” (Veysey et al., 2009, p. 5). From what I experienced at Kwìkwèxwelhp Healing Village, proficiently integrating these seemingly contradictory roles is the cornerstone of what makes a prison staff member effective.

Dual Roles—Love and Boundaries

Two potentially conflicting roles of prison staff need to be integrated. These dual roles have variously been described in criminology as: custodial and rehabilitative (Gatotoh, 2011); balancing care and control (Ricciardelli & Perry, 2016); responsibility and compassion (Miller & Najavits, 2012); security and harmony, or security and welfare (Auty & Liebling, 2020); security with care (E. Elliott, 2011), providing support and maintaining security and control (Tait, 2011); custody and care (Tait, 2011), and the need to provide welfare/rehabilitation AND punishment/control (Oudshoorn, 2015). These phrases capture the need to maintain security while looking for ways to create connection and positive change through relationship. These descriptions show the

potential conflict between providing support and maintaining authority. Instead of focusing on the conflict, this research looks at how the two tasks—what I call love and boundaries—can work well together.

It is most effective when security and rehabilitative roles work well together. A study of how correctional officers value and use their communication styles to support the growth and development of inmates found that a "relational but secure" style was used to create an environment where respectful and trusting relationships could develop (Ricciardelli & Perry, 2016). The authors found that balancing the two roles of "enforcer" and "helper" meant not going to either the extreme of "buddy-buddy" communication or the authoritarian, punitive approach but required honesty, consistency, listening, patience, and treating prisoners as equals while maintaining professional boundaries. This quote from a correctional officer (CO) in Ricciardelli and Perry's study (2016), followed by the researchers' commentary, describes the balance needed:

> I treat them as equals until they give me a reason not to, and I always start out saying that with the new people. I will treat you as my equal as long as you give me the same respect, but when you cross that line or you breech [*sic*], "I'm not your friend. I can be your equal for now, but I'm not your friend, don't mistake that." And I joke around with them, we have fun, but at the same time they know the line. (Respondent 36)
>
> In treating prisoners as equals, this CO communicates her authority and control (secure), and her consistent standards for how prisoners are expected to act while demonstrating to prisoners that they are individuals worthy of giving and receiving respect (relational). (p. 145)

Working in a prison is complex. Liebling et al.'s (2011) in-depth study of prison officers in England revealed that "in one day, an officer can be a supervisor, custodian, disciplinarian, peacekeeper, administrator, observer, manager, facilitator, mentor, provider, classifier and diplomat. Different situations require slightly different blends of the roles. Versatility and flexibility are key requirements" (p. 48). And they must do all this while inheriting a negative public image, partly from media portrayals, as thugs and sadists. In their study, Liebling et al. (2011) sought out "role model" officers—those that others viewed as effective and whom they admired. I adopted this in my study by similarly focusing on effective staff members at Kwìkwèxwelhp. They found common factors of role model prison officers in their study to include:

> Having known and consistent boundaries, “moral fiber” -confidence, integrity, honesty, strength or conviction, good judgement (flexibility) an awareness of the effects of their own power, an understanding of the painfulness of prison, a “professional orientation,” an optimistic—but realistic—outlook: the capacity to maintain hope in difficult circumstances. (Liebling et al., 2011, p. 52)

Additionally, officers felt that you could not be effective if you were not yourself (within professional boundaries). The effective staff I focused on at Kwìkwèxwelhp had similar characteristics.

Rotation 3. Research Context and Methods

Honouring the three main components of a Kaleidoscoping methodology, I focused on seeing the good (wholeness), prioritizing relationships—both my own relationships with staff and residents and understanding the relationships within the facility—and the context of the prison.

Focusing on the good meant that my aim was always to see the beauty and wholeness of the people I came into contact with, both staff and residents, and to honour and highlight their good work. Kaleidoscoping methodology does not ignore what doesn’t work. Even though I looked for what worked, this did not make me blind to the challenges or shortcomings at the prison. For example, some staff at Kwìkwèxwelhp expressed concern that it was too flexible, and some felt it was too rigid. These views are important to include, as they are wise warnings about what could go wrong. Noting the challenges fits into a kaleisocoping methodology because they, too, highlight what indeed does work and what is needed to make Kwìkwèxwelhp an effective healing village.

Prioritizing relationships meant that I, like the staff, committed to treating everyone with respect and care. It also meant I aimed to reflect their good work back to them, making sure that my perspective could contribute to healing. I wanted my presence and interactions to be healing “medicine.” I also paid close attention to healing interactions that occurred within the healing village.

Focusing on the context meant that I was constantly aware of the historical context of colonization and the social realities of Indigenous peoples in Canada. Additionally, my

research is committed to positive change within the institution of CSC by highlighting the value of healing villages and the role of Indigenous culture and Elders within them.

To understand what is healing about the staff's relationships with residents at Kwìkwèxwelhp, after my initial visits in 2016, I spent time at the Healing Village over approximately 10 months in 2017–2018. Over that time, I engaged in the following activities and used the metaphor of kaleidoscope to elicit the strengths and common themes:

1) Immersion in the daily life of the prison, including attending and participating in traditional ceremonies (winter opening, welcoming ceremonies, burning, sweat lodge, spirit bath, etc.); shadowing of particular prison officers; attendance at more formal aspects of prison life such as parole hearings and correctional programming; attendance at staff meetings, informal programming for residents (e.g., drum making workshops, antiviolence workshops), and other meetings.

2) An anonymous staff survey received 11 responses to the full survey. I received 18 additional anonymous staff responses to one question: "What 3 words would you use to describe Kwìkwèxwelhp?," which were collected on notepad paper at a staff meeting. Additionally, an anonymous survey of the residents received 19 responses. See the appendices for selected survey questions and answers.

3) Private conversations (semi-structured interviews) were conducted with "role model' prison staff—those others felt performed their job particularly well. "Conversation" rather than "interview" reflects an Indigenous perspective which uses a nonstructured "combination of reflection, story, and dialogue" (Kovach, 2009). I held recorded individual interviews/conversations with 11 staff, two of whom were Indigenous, and three residents, all of whom were Indigenous, as well as having dozens of informal conversations with both staff and residents. Resident interviewees were recruited as follows (pseudonyms used). Alan asked me to interview him. I asked Bill if I could interview him because he had told his story before, and I guessed he was open to talking. Carl was the first new resident to arrive after I got clearance to do my research there, so I met him on his first day and followed his intake throughout that day. I asked to interview him about 10 months after his arrival as he was preparing to leave, and he consented.

4) Historical documents including documents produced by the Sts'ailes band.

5) A review of CSC legal documents including CSC directives pertaining to Indigenous corrections.

6) Audio-visual media including a documentary, *Meaning of Life* (Brody, 2008), about the prison.

Note: interviews included males and females, and mostly non-Indigenous but some Indigenous staff, with positions such as Elders, deputy wardens, managers of different types, correctional officers, and administrative assistants.[9] However, the small staff size and requirement for anonymity do not enable me to specify which type of staff is quoted (Indigenous/non-Indigenous, or their role). I indicate their gender only if this would not lead to their identification. Otherwise, I use the pronoun "they". For confidentiality I include Elders in the category of prison staff, except in Vista Six where the description wasn't from an interview but a public event and I received the Elder's approval to use her name after sending her the article, The staff interview quotes are designated simply by "staff." "The resident interviews are designated by "resident Alan/Bill/Carl". The anonymous survey responses are designated by "Staff survey 1, 2, 3 . . ." and the anonymous resident surveys are designated by "Resident survey 1, 2, 3 . . ."

I searched for emerging themes first by reading and highlighting printed interview transcripts and then entering them into NVivo and creating nodes (themes). I coded for themes, including values coding to articulate values, attitudes, and beliefs which determine participant, motivation, agency, causation, or ideology (Saldana, 2016). I also coded for metaphors. The search for emerging themes was an "iterative and generative process" (Lawrence-Lightfoot & Davis, 1997, p. 185), which reflected on the data in a "cyclical pattern that introduces ideas or themes, then returns to them at intervals with different levels of understanding" (S. Wilson, 2008). The relative importance of and relationship between the themes continued to emerge through the writing process. As with a kaleidoscope, I interacted with and related to the fragments of my research findings emotionally, cognitively, spiritually, and physically through my felt sense. These fragments included participant quotes, field notes, survey responses, memories, photographs,

[9] For reasons of confidentiality, the exact titles or roles of the staff interviewed in this small prison will not be shared.

drawings, written vignettes, and other data. I also looked for what brings all these fragments together into an integrated whole.

Rotation 4. Discovery! A Healing Village

Healing interactions are part of the daily lives of staff and residents at Kwìkwèxwelhp, and they are meaningful to staff, residents, and visitors like me who are touched by what we witness. One administrative staff member shared a story about a resident she only knew casually. He approached her one day and asked if he could share his story with her. He shared a letter that he had written to his mother:

> (Talking slowly, quiet voice) And I got reading this letter, his childhood was so traumatic, and it was all inflicted on him by his mom. Every scar on his body, and he had multiple scars, were caused by his mom. And so, I read that letter. I was like, inside, I was like oh my god, I just feel icky. But then I just remember thinking you know this is like he's taken a huge step here to share this with me, so I can't be horrified by it. I just was like wow, holy what a life you'd had. . . And then he pulled out another letter and he said I'd like you to read this one. This is the one that I wrote to my abuser. And so, I read that one. So, while he was being so brutalized by his mom, he had a sexual abuser, and when he wouldn't go home after school because he didn't want to go home where his mom was, he'd go to his abuser's. Uuuuaa. It's awful. And be sodomized and so shared the letter with me that he wrote to his abuser, and it was basically forgiving his abuser. And anyways, we just developed where he would just come and talk to me about all this trauma or whatever and he eventually, through working with the Elders, he eventually got to the point where he wanted to burn those letters. And he invited me to be a part of that. To watch him burn those letters and let that go. And he worked so hard on himself. He worked hard with (a counsellor). Like he just worked so hard on himself. His first time that he came to prison was because he killed his abuser. Just as a young man. 16 years old. And like, he was here for a few years because he was labelled a dangerous offender. Oh my god. How could he not be a dangerous offender? He went through so much trauma. He remembers watching social services come and getting other children out of their homes and he would stand there hoping that they were coming to get him.
>
> Talk about vicarious trauma, I still, like, relive that. But he turned around one day and he kind of healed me from that vicarious trauma because it was a full circle moment. Because he came in and he'd seen me and he was releasing within weeks and he came in to see me and he said you know, I was thinking last night about the conversations I've had with you and he said, it dawned on me that maybe hearing those conversations has been hard for you. He came full circle.

> . . .Like that was amazing. He stepped outside of his own trauma, which was horrific, and actually considered what he might be doing . . . to me. He still calls me. . . . And he's doing so well. . .
>
> I'm just so, in a way thankful for that. As much as I carry those visions, those images, right, of that poor little boy but wow, to help him? That's healing and that's what we do here. And it doesn't matter what our position is. That's the opportunity we provide. That's what I believe. We give them that safe place. To heal. (Staff)

The staff member who relayed this story was in an administrative position, yet she had a powerful healing role. Her desire to play a part in the residents' healing and her sensitivity to the effects of trauma changed a resident's life.

To understand what is needed to create healing interactions such as these, I start by looking at how the staff define "healing" and what they view as healing at Kwìkwèxwelhp. Next, I explore the commonly held values, beliefs, and attitudes the staff there hold, which contribute to creating a healing climate. Then I investigate how they conceptualized the offenders and their crimes. Following that, I look at their responses to the question that was most surprising to them—how they *feel* about the offenders.

To establish that the staff and the residents did in fact experience the atmosphere at Kwìkwèxwelhp as healing, I conducted an anonymous survey. Answers to the survey question asking for three words to describe Kwìkwèxwelhp, which received 18 resident responses and 25 staff responses, are portrayed in wordles (see Figure 5.1 and Figure 5.2). These wordles give a general impression of how they experience the prison climate.

Figure 4.1 Residents—Three words to describe Kwìkwèxwelhp

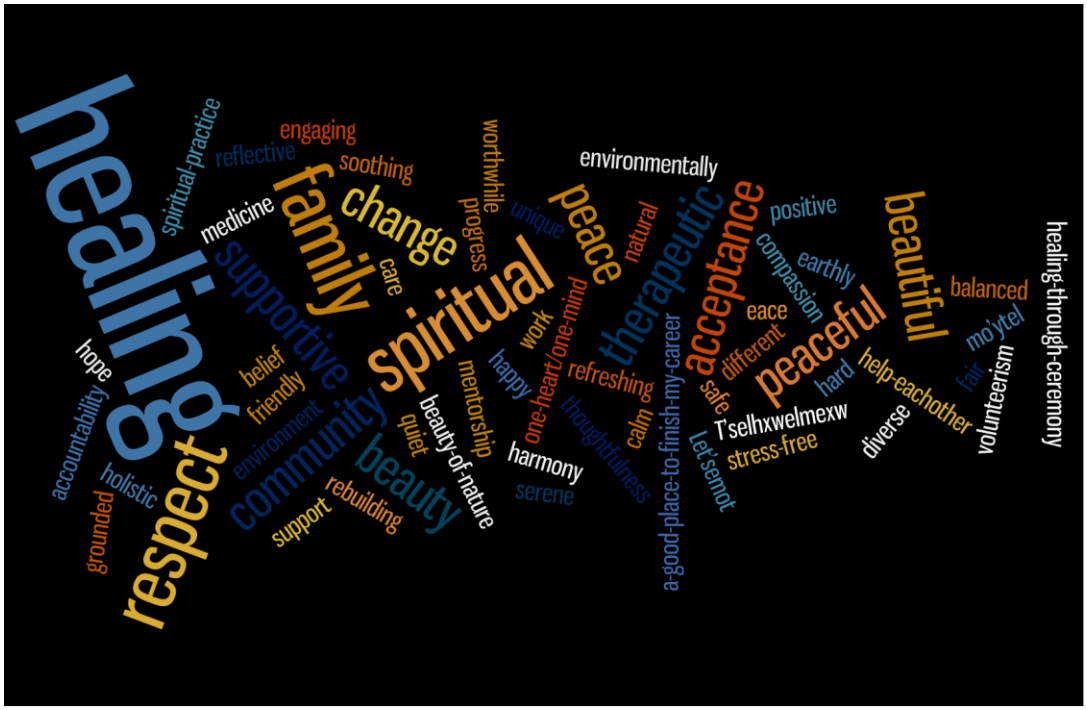


Figure 4.2 Staff—Three words to describe Kwìkwèxwelhp

The word “healing” was the most common word both residents (see Figure 5.3) and staff (see Figure 5.4) used to describe Kwìkwèxwelhp. The three most common words the residents used were Heal/Healing (6), medicine(s) (4), and helpful (4). All three words indicate support. The three most common words the staff used were Heal/Healing (8), beauty/beautiful (5), and peace/peaceful (5). All three words paint a picture of a place where they can relax. The three common words that were used more than once by both residents and staff were “healing,” “spiritual,” and “peace/peaceful.” Healing, spirituality (recognition of the interconnectedness of life), and peace (the ability to let down one’s guard and fight or flight survival responses) characterize this unique prison.

Word	Count	Similar Words
healing	6	heal, healing
helpful	4	helpful
medicine	4	medicine, medicines
family	3	family
spiritual	3	spiritual
educational	2	educational
peaceful	2	peaceful
place to gather medicine	2	place of gathering medicine

Figure 4.3 Residents’ words

Word	Count	Similar Words
healing	8	healing
beauty	5	beautiful, beauty
peace	5	peace, peaceful
respect	4	respect
spiritual	4	spiritual
family	3	family
supportive	3	support, supportive
acceptance	2	acceptance
care	2	care
change	2	change
community	2	community
natural	2	natural, nature
one	2	one
progress	2	progress
quiet	2	quiet
therapeutic	2	therapeutic

Figure 4.4 Staff words

What Does Healing Mean to the Staff?

Given that the name of the facility is “Kwìkwèxwelhp Healing Village,” defining what “healing” means to the staff sheds light on their perception of their role. Healing was described as encompassing many realms—physical, emotional, mental, spiritual, and social—and involving the individual, families, communities, and culture. The medicine wheel was often used to represent the balance required in body, mind, emotions, and spirit to be healthy, and the words “balance” and whole” were often associated with healing.

> Healing isn't a one-off entity. In my opinion, it's a multitude of things. When you have a trauma, you have to treat the initial trauma, and then there's residual effects of that. That might impact on your family, that might impact on your career, it might impact on your personal beliefs and values being altered. How do you repair all that? Well, you have to connect the different things: spiritually, emotionally, mentally, and physically. Now we're back to the cultural teachings of the medicine wheel. Balance. If it was all-encompassing to just take a pill, we wouldn't have a society the way we are. (Staff)

Staff described the process of healing, or coming into balance, as a process of 1) changing one's relationship to oneself and others by 2) overcoming the past 3) in order to move forward in a better way.

> It means acknowledging the past, it's learning from mistakes, it's about becoming the person you were meant to be. (Staff survey 1)

> [Healing] means giving these guys an opportunity to overcome the, like a lot of our guys come from very abused backgrounds, whether it's in foster care or their own parental homes, grandparents, whatever, they come from poverty. And the healing is getting them over those scars so they can move on with their life and also getting them over the events in their life that that lead them to commit crimes in the first place. (Staff)

> Healing is working towards a new normal. And establishing a healthy foundation from which you can move forward in life. It's understanding what got you into trouble or what harm has been done in your life and addressing it and then establishing a new path. (Staff)

> Healing for me is when you can get to the point where you can start to see the worth in yourself. Yea, that's just the real basic for me. You can just look at yourself in the mirror and see the worth. (Staff)

I examine each of the three components of healing below, but first I look at what healing means for the residents.

What Does Healing Mean to the Residents?

Residents, like staff, focused on the process of moving from the past to a new future when asked what healing meant to them. A look at the verbs the residents used gives a clear idea of the process of healing: "mend," "reconnecting," "gathering" (new teachings and ways of life), "restructuring," "coming to terms," "returning," "beautiful feeling of coming home" (other responses can be found in Appendix C). It is noteworthy that four residents mentioned "forgiveness" or "forgiving" (self and others). Echoing this conception of healing, forgiveness could be seen as a process that entails overcoming

the past to move forward in a better way, with better relationships. Another way this process of healing was expressed was:

> A fresh, thorough process. Restructuring my synapsis and thinking skills. (Resident survey 10)

This is perhaps the most succinct response to "What does healing mean to you?":

> Rebirth and overcoming. (Resident survey 4)

Rebirth is a particularly beautiful expression of a positive transformative process. Rebirth is similar to alchemy in that the old form dies or ceases to exist, and something new and more life-supporting emerges.

A Transformative Process

I look now at each of the three components involved in the transformative process of healing, as described by the staff and residents: 1. Overcoming the past, 2. To move forward, 3. With a new relationship to self and others

Overcoming the past was described by the staff in terms of "acknowledging the past" (S1), overcoming abused backgrounds, getting over scars, "repair[ing] damage or harm done to themselves or others," getting "rid of layers of negativity and hatred," "learning from mistakes" (S1), "cleansing of our spirit" (S6), "address[ing] trauma issues" (S9), dealing with demons, and getting back to the child—that "innocent pureness."[10]

The staff help the residents overcome their past by helping them understand the circumstances or thought processes that led to their crimes and how their past trauma and social context contributed. They are available to talk to anyone struggling. They provide many real-life opportunities to overcome the past. In 2017, they offered their first trauma healing program with outside therapists. My impression was that this was very hard but valuable work for the residents who chose to enroll. Additionally, under the guidance of the Elders, residents are encouraged to participate in sweat lodge ceremonies to eliminate mental, emotional, and physical toxins. They are also encouraged to participate in burning ceremonies, where they can pray for their victims. A fasting vision quest during the Spring allows them to face themselves in a new way.

[10] Phrases followed by "(S)" are from surveys, otherwise phrases are from interviews.

Residents relayed these ways of overcoming the past:

> I learned not to resent people in my past or myself. (Resident survey 3)
>
> Crying when I revealed something that I have never told anyone. (Resident survey 7)
>
> Forgave myself. (Resident survey 14)

Moving forward was described by the staff in terms of "establishing a new path" towards a "new normal," getting "healthier tools," curbing behaviour (S7), giving them something to look forward to, moving forward as a whole person (S9), and learning how to live guided by culture and spirituality. Moving towards a positive future is an important component of positive criminology, the Good Lives Model, and Indigenous justice paradigms. Similar to the staff's description of healing as establishing a new path, the Aboriginal Healing Foundation found in its study of five programs that the dominant metaphor of healing was a journey, expressed for example as the "Red Road," the "Sweetgrass Trail," or the "Road to Wellness" (Waldram & Aboriginal Healing Foundation (Canada), 2008, p. 6). At Kwìkwèxwelhp, this new path was created through a focus on supporting residents in their reintegration into society through skills acquisition, prosocial opportunities, and spiritual and emotional healing.

To support the residents in moving forward, the staff teach and model new behaviours, such as peaceful conflict resolution and respect; they also build up the self-worth of the residents by treating them with respect and facilitating a positive connection to their culture. The spiritual guidance provided by the Elders aids this goal. The staff also help the residents envision their goals for a better future and achieve them through job skills training and UTAs—unaccompanied temporary absences from the prison. The staff pride themselves on Kwìkwèxwelhp's particularly high rate of UTAs. The good relationships the facility has established with both the Sts'ailes band and the local towns allow for the residents to connect with the world outside the prison through activities such as volunteering at thrift stores and helping to build gardens and infrastructure for other communities. On the survey, residents expressed these ways of moving forward:

> Finding a way to live. (Resident survey 5)
>
> Giving myself permission to make positive change. (Resident survey 6)

> I've been learning to carve by an experienced mentor. I am very grateful. (Resident survey 10)

> Being able to exercise freely. I came into the system 2016 grossly overweight, blood pressure was so dangerously high. Now it's normal. Thank you, Creator. (Resident survey 16)

Staff described residents' new relationship to themselves and others in terms of the residents seeing the worth in themselves, becoming whole again, loving and respecting themselves so they can love and respect everybody and everything else, understanding they have control over their lives, regaining a sense of identity, building pride, becoming "productive and accountable" contributors to society, "strengthening one's connection to himself, his environment, his family, community, nation and with the Creator," (S3*)* and living healthier in body, mind, emotion, and spirit. Finding balance within themselves and between themselves and their community is the basis of the new relationship. A positive self-identity is critical to creating a new way forward in relationship to themselves.

Resident feedback on the survey echoes staff perception of the importance of their new relationships with self, others, and spirituality. When they were asked on the survey to share a story of something healing that happened to them at Kwìkwèxwelhp, many residents described one or more of these new relationships. This resident expressed the new relationship he developed with himself based on self-worth and self-control, and a new relationship with others as supporters:

> I learned that I am a human being, not a beast. I can control myself, and it's ok to ask for help. (Resident survey 1)

Other expressions of new relationships included finding purpose in helping others:

> My helping a newcoming brother to feel welcome. (Resident survey 4)

> At Kwìkwèxwelhp I have really developed a commitment to generosity. I am quite skilled at various crafts and hobbies and constantly provide giveaways as well as sharing knowledge with others. (Resident survey 12)

> Here at [KHV] I have learned teachings that help me cope with my depression, anger and that help me lead a better life for my family. (Resident survey 9)

Other residents described their new relationship with ceremony and culture, which helps them be more receptive to spiritual support.

> At the water, the longhouse, the lodge and sundance, I learned to let go of the safety of self-control and trust in the love and goodness to be found in sacrifice, charity, courage, bravery, honesty, kindness, vulnerability. (Resident survey 18)

> Seeing the mask dancers transformed me. Helped me to accept the unseen and to accept change from unseen force. (Resident survey 15)

These relationships—with self, others, and spirituality—are intertwined, and thus reconnection in any of these areas leads to reconnection in the others. This reconnection is alchemy in action. The transmutation of self-loathing into self-worth; the transformation of conflictual or "us and them" relationships into supportive, rewarding ones; and the monumental worldview shifts from seeing oneself as alone, isolated and disconnected to feeling connected, supported by "unseen forces," and trusting in love and goodness all represent shifts from something that is not life-affirming to something is that is life-embracing.

One staff member expressed their role in this process:

> I enjoy sitting and talking with them and helping them to understand who they are and where they've come from, and where they are today, you know? And trying to give them that focus on what they need to do when they go out. So, when I talk to them I tell them, "You need to know where you've been to understand where you are today. And after knowing where you've been and understanding where you are today, then you can start working on tomorrow and where you're gonna be tomorrow." (Staff)

At Kwìkwèxwelhp, both staff and residents see healing as a transformative process where the past is let go or changed to birth a new, more balanced present and future for the individual and community.

Healing Is for Everyone

Numerous staff pointed out that the healing at Kwìkwèxwelhp was for everyone including the staff—it truly was a healing village. Kwìkwèxwelhp was often described as a family or community with a cooperative atmosphere. Many felt that the cooperative nature was what created the healing container.

> I think it's as you get into the relaxed environment you yourself relax. . . . And that's the beauty of this place that makes it so stress free because you're not going into anything thinking there's going to be a battle. You're going into everything thinking you're going to be able to resolve an issue. (Staff)

Some staff felt traumatized by their co-workers and superiors in previous prison environments and felt relieved to finally work in a setting in which supportive relationships were the norm and which not only accepted but encouraged their compassion for the inmates. It seemed that women staff were more likely than men to be seen as "compromised" when they showed empathy in other correctional settings. This led to suspicion, shaming, and bullying in other settings. A staff member who experienced "correctional trauma" in other prisons as a result of their belief in reintegration said:

> Oh, I haven't fully healed from what I had experienced, and so the understanding that healing is for everybody too, it's just as much for me as it is for the offenders. (Staff)

In addition to healing from correctional trauma from staff in other settings, staff at Kwìkwèxwelhp heal from the trauma and stress of the constant confrontation with inmates in other settings. Staff from other prisons periodically spend 30 days at Kwìkwèxwelhp to recover from PTSD. At Kwìkwèxwelhp, most staff have good relationships with the residents, and good-natured bantering is commonplace. One staff member pointed out that PTSD can come from reading files and reliving crime details as well, which is termed vicarious trauma. They went on to say that the environment at Kwìkwèxwelhp, where everyone has the same beliefs about change and works to support that, is part of the healing. In an environment where positive change is witnessed, it is easier to deal with knowledge of heinous crimes. Thus, the cooperative atmosphere is key to everyone's healing.

> I've spoken to several offenders that have experienced severe trauma in the correctional system, and I've experienced much of my own throughout the years. [KHV] is a place that has helped me try to work through my own trauma by being able to provide something positive in the lives of the residents rather than the constant confrontation I've had to deal with in other institutions. It provides me and many of the offenders with a spirit of cooperation between staff and residents rather than the adversarial relationship most of us have experienced in the system. (Staff survey 5)

I regularly saw staff seeking out other staff for support, whether it was for another perspective in making a decision, to best figure out what a resident needed, or to vent and brainstorm solutions to problems in the running of the village.

The atmosphere of cooperation benefits residents and staff in many ways: there is less violence and confrontation in the prison; the supportive environment is a container for any of the more stressful aspects of the job; and it creates a climate where staff and residents can heal. In addition, staff are invited to participate in the ceremonies, another form of healing available to them. Ceremony is another container that creates a "community of connection."

> When we have ceremony here we invite staff too, so that staff can participate. This is not just something we do for the offenders. The staff are involved in this community of connection. (Staff)

The definition of healing as overcoming the past to move forward in a good way aligns with Indigenous law, which is based on creating and maintaining good relationships with self and others and the natural world. Indigenous language, culture, and ceremonies are all geared to cultivating relational values to guide each person to right action. Kwìkwèxwelhp uses the traditional Seven Grandfather Teachings, which focus on the seven values of Honesty, Humility, Respect, Courage, Truth, Love, and Wisdom to guide them. The seven values are attached to corkboards around the prison. The focus on right action lies in stark contrast to Western law, which is a fear-based system of control with rules built around what *not* to do. The criminal code lists all the negative behaviours and the sanctions that are meant to deter—it is a fragmenting system of social control. The staff at Kwìkwèxwelhp, along with the Elders, are charged with supporting healing through creating good relationships that teach these positive values.

Staff Values: We Are All Human Beings

This section looks at what is required of staff to create the healing relationships previously described. It looks at what values, attitudes, and beliefs underlie their actions and demeanour. These values are the basis of their motivation to be so dedicated to healing. They inform us about why they do what they do. The main value is treating and viewing the residents as human beings; following from that are being respectful, believing in reintegration, spirituality (interconnectedness), and maintaining the cooperative, communal feeling,

The most commonly held value the staff articulated as important to creating healing relationships was that they view the residents as human beings. The belief in common humanity drives their actions:

> At the end of the day, I'm protecting society but that's just an end result. I'm just being human and treating people as human beings. I'm being respectful and having impact on positive change. (Staff)

The staff at Kwìkwèxwelhp do not dehumanize the residents. They do not "other" the inmates because of their criminal activity, but rather they see them as equals. It starts with the welcoming ceremony:

> I mean once a month you know we have a welcoming ceremony and that's a first step. When they wrap that blanket around you and they tell you this is your new home and then you're lined up; staff, inmate are all lined up together, there's no separation there so they're just take . . . we take you in as a human being in that ceremony and that's I think that's a big, big step because I think it really makes you feel grateful and appreciative of being here especially if you're coming from a harsher environment or more dangerous environment, I think that really helps you take that deep breath and relax and start to look around yourself and appreciate what's going on. (Staff)

The staff take pride in humanizing the residents, as this field note shows:

> The woman at the front desk said proudly to (staff member) "We should show the researcher your photos." She showed me 8x10 printer paper with the upper third photos of the residents, some with wide grins, and explained that in other institutions they look like mug shots, but (staff member) gets them to smile. Some did indeed look downright happy. (Field note, August 16, 2017)

When I accompanied Carl through his first day at Kwìkwèxwelhp, including getting his photograph taken, I could see how the staff member mentioned above enjoyed putting him at ease through warm banter and getting him to smile.

While seeing other people as human beings may seem obvious, particularly to those in helping professions such as counselling, it is important to highlight that this perspective is not obvious within the correctional system. In fact, correctional settings may be the most difficult places to see offenders as human because they have done acts that many other human beings could not imagine doing. Those who have committed heinous crimes may be among the most difficult to stay related to and to avoid "othering." Additionally, many staff come from other correctional environments where

there is strong pressure to dehumanize inmates. Yet, this came through as the most important value at Kwìkwèxwelhp.

All their other values, beliefs, and behaviours follow from seeing the residents as human—respect, collaboration, mutuality, choice, accountability, flexibility, fairness, support, etc. Because they see them as human and thus equally deserving of dignity, the staff don't wield their power irresponsibly; they put the humanity of the residents first, so their power is only used in service to that value. Because they see the residents as human, they believe in their ability to heal and reintegrate. Because they see them as human, they care about the type of relationships and interactions they have.

Seeing everyone as a human being and thus equal is an antidote to hierarchical thinking. Yunkaporta (2019), an Indigenous Australian academic, arts critic, researcher, and storyteller, enlists the wisdom of the animal character Emu to emphasize the destruction caused by beliefs of superiority. Colonization in Australia resulted in destruction of Indigenous culture and high incarceration rates comparable to Canada.

> Emu is a troublemaker who brings into being the most destructive idea in existence: I am greater than you; you are less than me. This is the source of all human misery. Aboriginal society was designed over thousands of years to deal with this problem. Some people are just idiots—and everybody has a bit of idiot in them from time to time, coming from some deep place inside that whispers, "You are special. You are greater than other people and things. You are more important than everything and everyone. All things and all people exist to serve you." This behaviour needs massive checks and balances to contain the damage it can do (Yunkaporta, 2019, pp. 26–27).

Many (but not all) aspects of contemporary Western society encourage this kind of thinking. "Better than you" may be richer, more fit, more famous, more published, more empathic, a particular skin colour. "Better than you" can even masquerade as more humble or generous. It may be subtle or overt. We are all susceptible to that kind of arrogance, staff and residents alike. Yunkaporta (2019) links this arrogance directly to crime and evil: "All law-breaking comes from that first evil thought, that original sin of placing yourself above the land or above other people" (p. 28). As an antidote, humility is taught as one of the seven grandfather teachings followed at Kwìkwèxwelhp. The more the staff keep those beliefs in check the more healing their interactions with residents can be.

> And here nobody even questions. Of course, we're calling them by their first name, they're people. I would be probably looked at like what are you doing if I didn't treat them like that. So, I think everybody shares that value. (Staff)

What does it mean to see someone as a human being? It means you see more similarities than differences between you and them, you can put yourself in their place (empathy), you feel connected to them as part of a wider community, and they matter as part of a community. As the receiver, when residents are viewed as human beings that matter, they feel they belong, and they start caring more about themselves and others.

> He can see that he is a human being. He's not a sex object, he's not a punching bag, he's not this creature to be tortured. He can actually live, and he can be comfortable and he can be safe and he can eat properly and he can focus on his health and he can do art and he can express himself and people listen to him and like he . . . he's found he found value in himself. So, I think that that is really like what this sense of community can do for a guy. (Staff)

For the staff, healing is not an obligation or a directive. One staff member described it as a "prize." All the good feelings that come with winning come with creating a healing climate, helping people, and being equal human beings. It is easy to understand why prisoners notice and enjoy being treated like equals in a society that often casts them out as hopeless. It is less obvious why staff would be drawn to a place where they have to consciously, by choice, give up power they could utilize, in order to be equal. They aren't just drawn to it; they love it. It's meaningful partly because they feel the positive effects they can have on others, partly because it's a more relaxed way of being at work and in the world, and partly because it fits with a deep belief in human dignity and a sense of balance.

Seeing the residents as human beings is a prerequisite for positive connection and for all of what is healing at Kwìkwèxwelhp. For some staff, it was a core belief that they had always held about every human being. Of those who had always had these values, a portion felt they were able to live by their values at previous institutions, and a portion felt that their relational values weren't supported in other contexts. They either had to hide them or suffer verbal abuse. One staff member reported that these were new values, and there was a period of adjustment to the new values and ways of interacting with offenders. Some people who worked at Kwìkwèxwelhp for short periods were, sadly, unable to adopt its values.

Core Values: Respect, Believing in Reintegration, Spirituality Based on Interconnectedness, and Collaboration

> You have to treat everyone the same. With respect and dignity. (Staff)

Treating someone like a human being means treating them with respect. Dumont (1993) explains that in Indigenous worldviews, "respect is understood as an honouring of the harmonious interconnectedness of all of life which is a relationship that is reciprocal and interpersonal" (p. 57). All the other values derive from this understanding of respect, which holds that reciprocal relationships, human and nonhuman, and affording everyone dignity are at the core of justice because respect maintains harmony and well-being.

> What makes Kwìkwèxwelhp unique, and what makes us work, is the fact that we are in—what I think anyways—is that we are in an environment where we foster respect, we foster trust, we encourage and support others. We are also grounded in spirituality. So, call it whatever you might. (Staff)

Also following from seeing the residents as human, staff members believe reintegration is possible and work very hard towards that. They share this important belief which serves as the motivation for everything they do to support the residents to rebuild their lives in a positive way.

> Like we've all dranken the Kool-Aid. We all get it here, . . . we believe in reintegration, we believe that people can change. We've seen that, we, you know, believe that people aren't just inmates or they're not just their offences—they are people. And you separate that behaviour from the person, and you treat people with human dignity, and so in other correctional environments you are ostracized. You are a con lover. You're just this fluff that walks around here and, this is not the important stuff. At [KHV] everybody thinks, for the most part, like what I think. Like that people do change. It's going to take all of us. Programming is important. Aboriginal people have been harmed. This is an Aboriginal social history that's impacted them, and you know, the understanding about truth and reconciliation and what that looks like in action. (Staff)

Staff celebrate when a resident achieves milestones towards their goals. This is opposite from many staff at other institutions.

> (At a higher security institution) when an inmate dies, they celebrate. They'll have a drink, or they'll take the family out for dinner, and I've said to some people like, "Whatever happened to you?" Like it's disgusting to me. Cuz when I've had inmates die, I'm sad. (Staff)

Having everyone on the same page, valuing reintegration and valuing the special community feeling at Kwìkwèxwelhp, was important to the staff. It creates a cohesive, supportive community that is clear about its goal of healing or reintegration. Values, attitudes, and beliefs are individual characteristics, but they are also created and supported by the context. They also create the prison climate. At Kwìkwèxwelhp, the context creates a climate that is cooperative and relational. It creates respectful relations with all our relations, including the full world of nature—plants, animals, and the elements of air, water, land, and fire. The climate is created by people with common relational values. These values then serve to reinforce the values of current Kwìkwèxwelhp staff or transform those of new staff.

Spirituality at Kwìkwèxwelhp was associated with the interconnectedness of all. Sometimes relational values, respect and seeing others as human were related to spirituality. The commitment to operating from a worldview of connection and care for relationships is deeply intertwined with the viewing of residents as human beings, being respectful, and supporting the cooperative nature of the place.

> Connection and spirituality really is what makes Kwìkwèxwelhp work, because we are all connected. We are all here for the same purpose. We all believe in the thought that rehabilitation exists, that we can support each other in a journey of healing and restoring the past, restoring our own self—our own issues that we might be carrying ourselves, cooperatively working together on that foundation of ceremony here, on that foundation of spirituality and togetherness and connection. (Staff)

Kwìkwèxwelhp was often referred to as a "family." The staff were proud of the collaborative atmosphere, and everyone, including residents, was given responsibility for contributing to the community. If one person does something harmful or disruptive, it affects the entire population, the whole community, so the interconnectedness is clear—the more people work together, the better off everyone is.

The staff felt that creating a cooperative prison community which both supports and is supported by positive relationships was important for many reasons: it prepared the residents for leaving prison and entering the wider community by encouraging pro-social behaviours; it enhanced residents' self-worth by providing them with a feeling of "being part of something, of contributing"; it enhanced staff job satisfaction; and it supported the staff's efficacy in both their security and rehabilitation goals.

> Whereas there could be conflict between staff responsible for security and those responsible for rehabilitation, at [KHV] they collaborate; we both meet our objectives. (Staff)

Collaboration was seen as part of a wider understanding of the importance of connections. Connecting to themselves, to other people, to community, to culture, and to spirituality was seen as the key to healing and reintegration. Since trauma creates disconnection in all of these realms, it follows that healing entails connection.

> How do you connect with people is by building relationships, learning about how we're all connected—that culturally, spiritually we're all connected—and by having a common belief—attitudes, thoughts about the medicine wheel, about how humanity works together. (Staff)

Being a part of a community provides meaning—what they do matters. Since trauma disrupts meaningful connections to self and others, it is imperative that healing include rebuilding meaningful connections (J. Wilson, 2007).

Healing Relationships—Love in Action

Healing, which involves developing new relationships with oneself and with others, is needed by the residents because they have for the most part experienced a series of destructive relationships where they have been harmed, or they have harmed, or both. They almost universally experienced harm and trauma in their youth. The harm they experienced at the hands of others resulted in a fractured relationship to themselves, those who harmed them, and those they later harmed through their crimes. Additionally, it fractured the relationship between themselves and the wider community, and they are now seen as requiring isolation from the community. Most prisons isolate offenders from their social and spiritual sustenance, which creates more harm. To repair the relationship to self and others, a new kind of relationship is required.

What do healing relationships look like? What do the staff actually do to create these healing relationships? At Kwìkwèxwelhp, the staff emphasized respect, caring, fairness, flexibility, collaboration, accountability, and giving choice. The staff provide healing relationships through the following, which many of the residents have never received: providing caring support; emphasizing and modelling healthy, respectful relationships; motivating and empowering the residents and giving choices; holding the residents accountable for their behaviours; making decisions based on fairness and

flexibility; creating a communal, family atmosphere; facilitating healthy conflict resolution; and bringing out positive aspects of the residents' identities to enhance self-worth. I address each of these in turn.

The residents feel cared for when they are treated like human beings. Both residents and staff relayed the importance of the staff being available to the residents when needed. Any staff member I shadowed or engaged in conversation was likely to have a resident approach them and ask if they could talk. Sometimes this was to vent about another resident, sometimes it was to understand a disappointing institutional decision, sometimes it was a request for help making an important decision (e.g., my father is dying, should I fly out now or wait until the funeral?), and sometimes it was a need to just sit and talk to get away from busier areas. The staff consider this support an important part of their role.

> I like to share some of the things I've learned through my life, you know, what works, what doesn't what I've seen works for other guys. I don't know I just maybe provide, maybe I'm a wisdom provider, whatever that looks like, maybe a support, in the sense of I try to be a really nonjudgmental listening ear. And just to sort of be a safe, like a safe place if they need to vent. I understand that, like they're here with 49 other men potentially that they didn't choose to live with here. Yes they put themselves here, circumstances put them here but that doesn't mean that they're not going to struggle with the ones they're expected to get along with, right? And so, if they wanted to come and vent about that, have at 'er. Right? (Staff)

Most staff had an open-door policy where anyone could come to their office to talk whenever they needed to. This is in stark contrast to the silos, rigid policies, and appointment-oriented schedules common in most institutional settings. Caring support is a priority.

In every interaction, the staff are modelling prosocial behaviour, particularly in forming healthy, respectful relationships and engaging in prosocial interactions.

> I think every staff member has an opportunity to affect change and every time you talk with an offender, that's an opportunity, and some of us choose to have positive relationships, and some of us in corrections choose to have negative relationships. (Staff)

At Kwìkwèxwelhp, there is an emphasis on respectful interactions. If there was a disrespectful interaction, it was addressed. For example, I witnessed a resident who while making a drum somewhat arrogantly told the Elder he didn't want to do it according

to their instructions because he already knew how to do it. The Elder decided to take him aside later and gently address the interaction to teach respect and humility.

The emphasis on having good relationships, which they sometimes called "normalizing relationships," extends to the local communities so that the goal of reintegration is easier to reach:

> That's getting them used to dealing with the public. And I've always used the example that you get a bank statement that's not accurate you don't go to the bank and start yelling at the teller, right. Because this is how they're conditioned so they get a bad meal in meal line, and they'll go yell at [the] food service officer. They don't know, especially in the higher security institutions, meals are prepared in one place, well the person handing them the meal had nothing to do with the preparation of the meal. So, it's getting them to think outside of their institutional norms and start to think ok, first of all, ask questions in an appropriate way. Find out if there was an error or omission, what happened, and then we can work collectively to resolve it. (Staff)

This example illustrates the vital role of staff-offender interactions in preparing residents to interact outside the faciilty.

Good relationships with Elders, with community, and within the prison are the basis of everything they do at Kwìkwèxwelhp.

> We are very good at what we do here at Kwìkwèxwelhp. I challenge—I believe we're leading the country amongst all Aboriginal healing lodges, based on our philosophies and the compassion, and especially above all, our relationships; our relationships with our community partners, with our Elders that we have, and with you—with people that come and see us, and look at us, and ask questions and spread the good news if we're doing things right. (Staff)

Yet, even at Kwìkwèxwelhp, not everyone agrees with the relational style of engagement:

> I do feel some staff get a little too personal with some of the residents. (Staff survey 4)

There was some variation in comfort with healing relationships—some staff felt there wasn't enough support for caring relationships, and, as in the quote above, some felt that the boundaries were being pushed. Most of the staff felt comfortable with the types of relationships they and other staff had with the residents. The integration of care and boundaries is discussed later, as are threats to the healing climate.

Where possible, the staff give the residents choices, along with information and support to make the choice that is in their best interest. Choice doesn't mean letting them choose to harm others. As expressed below, it means motivating them towards their own vision of a good life and helping them move towards those life-enhancing goals.

> There's two ways, many ways to motivate people and some people you do have to point the finger at and wag the finger, and other people you just open your hands, "How do you want to do this? How do you want to resolve this? What are you hoping to get from this?" and we take more of that approach here at Kwìkwèxwelhp. (Staff)

> [If someone] said "L. you have to go do this" [he would have said] "Fuck you, I'm not doing that." But if I say, "Hey, you know what, where do you want to live? What do you want to do?" "I want this." "OK, so what do you need to get there? What do you need from us? How do I help you do that?" "Well, I could use some skills on this or that." "Would you like to do some vocational training then for that?" "Yeah, great, can I do that?" I'm like, "Sure, we've got a spot opening." Or I could have said "Here's your notice, you're starting vocational training on Monday, and it's five days a week." "What? I don't want that. What do I need that for?" Because he wouldn't have understood how it connected to what his goal was. So, it's about approach. It's always about your approach. (Staff)

The staff realize that giving a choice to traumatized people who have been in situations where they have no choices is empowering and healing.

Staff expressed the necessity of fairness, flexibility, and making decisions based on individual circumstances. Each person is known to the staff. Every morning the staff meet and go through a list of the residents by name to exchange knowledge and identify who needs support. Then at some point the staff will brainstorm the best way to support them. Two staff members used the phrase "thinking outside the box."

> You have to really know your stuff and you really have to think outside the box a lot of the time. If you're a rigid thinker, you're probably not going to be very successful here. (Staff)

It takes dedication to really consider how to best serve each resident and the goal of healing.

> We're constantly talking to each other, we're constantly thinking of new ideas, right and then, it's just—come up with new ideas and new concepts. (Staff)

Sometimes the rules may say one thing but applying them would not be in keeping with the intention of the rules. The staff were clear that the intention is to lead the residents towards reintegration while at the same time preserving safety.

> Every day I'm blown away because we'll have a discussion . . . about policy . . . and it's looked at from every angle. And I've seen time and time again where it's been at the table. This is the easy decision, this is the smoothest decision. But what's the right decision ethically, based on fairness? What's in the best interest of this person and that person, and we'll often go with the harder decision. Because that is, that is where we know it's going to be more work, we know it's not going to be as smooth, but that's the right decision based on those values. And I haven't seen that in my years happen in other correctional environments, which is sad. Because we are legally responsible for these people's lives. (Staff)

Flexibility alone might lead to favouritism, but coupled with fairness, it means not having favourites or granting special privileges. Doing either of those things would be a misuse of power. Staff balance flexibility—not treating everyone as if they have the same circumstances—and fairness—treating everyone with the same consideration and respect. When the guiding principle, the "prize," is the healing of the residents, and the driving attitude is respect, both flexibility and fairness follow from that.

Holding residents accountable for their behaviour is also important towards the goal of reintegration and healing. At Kwìkwèxwelhp, they were held accountable for their day-to-day behaviour, their dedication to their healing path, and for their efforts in changing whatever landed them in prison. The level of engagement in the culture, in correctional programs, in work, and in giving back to the community was seen as an indication of whether the residents were on a healing path.

> I hold men accountable to their behaviour. I intervene to ensure that they become accountable to their behaviours. Accountable to their victims. Why do I want to make them into law-abiding citizens? I want them to be productive and accountable to their behaviours and be a positive contributor to society, which is ultimately safety, I get that, but that's not what I'm doing. I'm being human. I'm interacting with people to effect change. I'm trying to educate them and uplift them and give them power. I'm giving them their power back, perhaps, in some cases—their personal power back. (Staff)

Helping the residents be accountable for their behaviour is empowering. This staff member told me that healing requires taking responsibility and making choices, which requires believing you have the capacity to make choices:

> Getting the guys to take responsibility and take action for themselves and do what they can do for themselves. Sometimes they're used to just expecting other people to do things for them. (Staff)

Accountability can be seen as the opposite of punishment when it is conceived of as bottom-up accountability versus top-down or externally imposed accountability. With bottom-up accountability, the resident takes responsibility for their own changes, whereas punishment from an external body is an attempt to coerce others from the outside to change. Bottom-up accountability, along with supportive, human rights-oriented top-down accountability, is more likely to lead the residents to the goal of reintegration into the community (Braithwaite, 2002).

> I always tell them, now, you're going out into the community now you're—your test is gonna be out there. It's gonna be up to you whether you make it or not. (Staff)

Conflicts are resolved firmly but respectfully. Auty and Liebling (2020) found in their research on model prison officers that resolving issues without issuing infractions was more effective. At Kwìkwèxwelhp, the Elders do the disciplining and help the residents take responsibility. If the residents cross a line, they are "shipped out" to a higher security facility because the small number of staff at Kwìkwèxwelhp means they don't have the capacity to deal with out-of-control residents. Otherwise, conflict is dealt with through communication, as shown in the following two examples.

> So, we have four inmates that are basically calling each other names and throwing dirt at each other, right? Accusing each other of bullying or you know, saying bad words like rat or con, and we don't endorse any of that sort of language, in that con code language. And this has been going on for a little while, I've been watching it, watching it. And there's a number of factors. One guy wants to move to this other guy's dorm, which we don't allow unless we can justify it, so there could be some manipulation in there, there could be a number of factors, so we're bringing in all four in to talk it out tomorrow. (Staff)

An Elder led the talking circle, and both a staff member and a resident reported to me after the talking circle that the issue was resolved.

A second, longer example shows the careful thought that goes into addressing disrespectful behaviour. During a resident election, photos of some the candidates were defaced. The Elders pulled all the guys together in the community house and spoke about respect and the Seven Grandfather Teachings. Sometime later, photos of the dorm representatives were posted, and it happened again.

> Comments on a lot of them: rapist, pedophile, skinner, rat. Obviously, in my ten years here, when we speak on the floor and the Elder speaks and addresses something culturally, it pretty much dies down. We might see it cycle again in a couple of years, because we have a whole new group of people. But it stops. (Staff)

It was unusual after an Elder addressed an issue to have it recur. The staff went back to consult with the Elder, and it was decided to bring every resident in individually to talk to an Elder and senior staff. They said the same thing to every resident:

> So, what that tells us is that nobody was listening to the Elder. And that's not acceptable here. We're meeting with each and every one of you. Whether you are aware of this or not we are informing you that this is not acceptable behaviour at Kwìkwèxwelhp, this is not respectful, and it is hurtful. And it will cease immediately. If you're the one that did this, its stops now. If you are not involved in this, you have no idea what I'm talking about, then I guess you're the ambassador for Kwìkwèxwelhp. This is your community. You live here. This is your backyard. This is not acceptable at a healing lodge. And if you are aware of what's happening, then you need to come forward somehow and share with us, the concerns that are happening. I'm not asking you to tell me names of what's going on, but at least tell us that we still have an issue, that this is still occurring, and that whatever we tried three months ago didn't work. Because it's your house. If this is my community, and my home, I'm calling the police on a suspicious vehicle because I don't know what's going on. I'm reporting it somehow. I'm not asking you to report specifics. But in general, step up for your home—or at least tell your buddies when you see them doing it, "That's not acceptable, didn't you hear what they said at the meeting, didn't you hear what they said at the community house? I'm not going to be a part of this gossip." Whatever it has to be. You'll become an ambassador. Understood? If you are not happy to be here, then you don't need to be here. You can choose to move somewhere else, but these are the expectations. (Staff)

A few residents were identified as problems—disengaged and not following the resident agreement that each resident must agree to when they arrive. Many of the men thanked the staff and the Elder for speaking to each person individually and for addressing the problem, and some said that these actions reduced tensions among the men.

Positive self-identity enhances reintegration. To improve residents' self-worth, staff may encourage and validate their actions, directly confront their negative beliefs, help them identify their goals and how to achieve them, or enable them to gain specific skills. Perhaps the main avenue towards cultivating agency is to give them control and emphasize their ability to take responsibility for their choices. To this end, the residents

cook for themselves, are not woken up by anyone else, and are given responsibility for showing up at work.

> I guess one of the—one of the biggest challenges is to—to help the guys to understand that they can heal, they can change their life. You know, we always tell them, "You, you have control of your life. You're the one that can say what is going to happen with your life," right? (Staff)

> Whatever that is, whatever their index offence is, now's the time to try and divert their thinking from that way of life and give them more tools, better tools, healthier tools. So that when they eventually do get released, they'll have healthier options. And that can be as simple as vocational training. (Staff)

The staff operate from a strengths-based perspective rather than a deficit-based perspective. This means that they identify the residents' strengths and encourage them to first recognize these strengths in themselves and then build on them. This builds their self-worth and often leads to identifying a vocation, which in turn builds self-worth. Contributing to the community through donating art pieces or items they've built or helping other residents also builds self-worth. Being part of a community means they matter.

Residents' Experiences of Healing Relationships

The behaviours and types of interactions I have described are ways the staff create healing relationships with the residents, but it's important to note the effect of these actions. Nel Noddings (1989) emphasizes that in caring relationships, the carer needs to feel cared for. Survey responses and interviews confirmed that the relationships at Kwìkwèxwelhp are, for the most part, healing for the residents.

In this survey response to the question "What, here in Kwìkwèxwelhp, has been healing for you? What has been helpful?" one resident clearly articulated that he felt like a human being and a part of the community. What that looked like to him in his day-to-day activity was that he could talk to any staff, and his opinion would be heard and respected:

> Being a part of a community. Even though some days I might just feel that I am another brick on the wall. Cog in the wheel. At the other place, I was just a number. Here I feel like I belong. Human. Part of a community. I can walk into any office in the administration building and have an open and friendly conversation with anyone, including the

> warden, where my voice and opinion is actually heard. Anywhere else I would be met with mace and riot gear. (Resident survey 19)

This resident, Carl, feels cared for when the staff take the time to talk to him, to see his state of mind, and to offer support without judgment.

> They're all caring people, you know, like my bosses up at works (names three of them). They all, they'll sit and talk with you. They see that you're, say I'm having an off day, they'll let you have that off day. And then, one day one of them came up about three days later, said, like, "Are you okay? Like I see that you were having an off day there a couple days ago, anything you want to talk about?" And I can go and talk to these guys and be okay with opening up, and they just listen they don't make judgments, which is, which is a huge thing for me as I, I always feel people judge me. Whether I'm good enough. (Resident Carl)

Bill described how the vulnerability his correctional officer displayed allowed him to see them as a human being, which allowed him to learn from them.

> I really find that the staff here and some of the staff, well not all but some of them are very, very forgiving and very caring. 100% like they care. Right? Like my CX.[11] He's my cx and he cares. It's not an us and them attitude . . . When you get a staff member that's willing to, vulnerability is huge, right, because you're trained not to talk about your family to these people, but here it gives you an eye-opener. Say ok, they're not just staff they're people, they're not just people, they're moms and dads, they're not just moms and dads they're family members that are loved. And when you see that, you don't just see an authority figure, you see somebody who worked really hard in life, and you can learn from them. That's what I've found, right. (Resident Bill)

Even though all the staff I interviewed were regarded as caring, not all the staff at Kwìkwèxwelhp are caring. This is partly because their union succeeded in implementing a hierarchical hiring policy which ended the facility's right to interview potential staff to ascertain cultural sensitivity and fit. One resident felt that some of the staff were caring, and some came in with a "medium (security) mentality" and, for example, insisted on calling them inmates instead of residents.

> And they need sensitivity training. Because I've been barked at and yelled at, that's happened to me too you know. Maybe they've been caught on a bad day or whatever. (Resident Alan)

[11] CX indicates correctional officer.

I will talk more about threats to the healing climate below. I wrote the following haikus years before this research, and yet the themes resonate.

Fragment: 4 Haikus “Beautiful Shards”

Beautiful Shards

1

Fragments pouring out

of everyone around me.

Some land in my vessel

2

The dream is fading.

Imperfection sucks! Look Around!

Cracked shards everywhere.

3

The world is broken

like a mirror whose pieces

each reflect the whole

4

I place the pieces

together in new awkward

ways. Welcome, beauty!

Worldviews

How do the staff view the residents and the crimes the residents have committed in a way that enables them to still form caring relationships? They all view the residents similarly, which stems from their basic perspective that the offenders are human beings. Underlying the perspective that they are all human beings is the belief that all human beings deserve respect and that their roles could have been reversed had life circumstances been different. They strive to understand the circumstances that led to

criminal activity. Yet, when they interact with a resident, they are not thinking about the crime. Instead, they try to understand the person in front of them.

> We work with the man . . . first. And then if we have to, we'll work with the offence. . . . But we have to work with the man first and understand where he's coming from. (Staff)

The different ways the staff conceptualized the crimes the residents had committed all considered the wider social context– their childhoods, the devastation of Indigenous communities, and their loss of connection to their culture and spirituality as the explanation for their actions.

> You have to understand that they've gone through stuff to get to be a person like that. You don't . . . not all babies are born to be like that. Not all people are born to be people murderers and that type of thing. A lot of that stuff is from their environment, right? So, when you're a child, you're pure and you're innocent and I think what you have to try to do is to try to get that person back to that person, to that child, to that innocent pureness. And that's the hard part because some people have gone to such deep, dark places that it's hard for them to get back to that spot. (Staff)

The staff saw the residents' actions and their crimes as a result of lack of guidance. This is why there is such a strong emphasis on reconnecting with Indigenous culture and learning from Elders at Kwìkwèxwelhp.

> For most people in jail, it's this matter of circumstance that they didn't really have an opportunity or a choice in their life where they had that fork open up where they could go left or right. For many of them, they've come from a lifestyle that has always led them down this path. They had no role models that were able to steer them differently. (Staff)

The staff viewed the residents as having been led down this path. The violence of colonialism and residential schools affected the generations that followed through intergenerational trauma. Parents who weren't parented, who were abused in residential schools, had no role models for how to parent their own children.

> And when you talk about Aboriginals, it's probably even more, because most of their stories are horrific to read. What other outcome do you expect that to have occurred? Of course they were going to land up in jail. But it doesn't mean they need to stay in that lifestyle. (Staff)

The staff saw residents as people like you and I, recognizing that we all have the potential to make mistakes or lose our way.

> An understanding that like just because someone's an offender doesn't make them a bad person. So, there's a willingness to be able to put yourself in their shoes and um . . . to see that sometimes people do just make mistakes and they can actually be helped and get their life back on track. (Staff)
>
> They just, for lack of a better expression, they've lost their way. (Staff)
>
> I think they're like children. I think they need guidance. I do. That's how I see them, as children that have lost their way and they need to, we need to get them back on track. And you know it's our job to come up with the strategy for that. Some things made them become incarcerated. (Staff)

They see that under different circumstances, the roles could have been reversed. Part of seeing someone as human means that any human being could, given different circumstances, end up similarly. Two people said that if their son or grandson were in this situation, they would hope there would be caring people around to guide them.

> I did this restorative justice event years ago this training for staff . . . and they did this exercise with the audience, and it was really powerful for me. They wanted every one of us to close our eyes and without telling anybody, picture the most embarrassing, humiliating worst thing you've ever done in your entire life and they kind of made us focus on what that was, and then some people were asked to share if they were comfortable. . .I knew what was in my head, the worst thing I'd ever done that I'd be mortified if anybody knew, and so I'm thinking about that. And they're like now imagine having that totally publicized and having to talk about that every day with people that you don't really know. And it hit me. And I was like, wow, that's what our guys go through. We make them be open books about those things. So, when I am talking or dealing with a guy I have that in the back of my mind too, right? To just deal with it with that gentleness. Because what would it be like for me, because I've always said, we're all one bad choice away from this. I mean, I could have too many drinks one night and drive home thinking I'm ok and what if something bad happened. . . . Like any one of us could be in a situation like this. I mean a lot of what we see here they also have that social history, right. . . .You think about even like (name) his case started in the womb. How that happens. So, yeah, and try and keep that in mind, so trying not to judge too much because I haven't had to walk in those shoes thankfully. (Staff)

Alchemy

The staff believe the residents can change and that integration is possible. They see them as human beings, as equals. Because they are humans who have not had the same opportunities yet, they can change. Because of their social history and context and circumstances, they didn't have an opportunity or choice. They've lost their culture and

spirituality, so they had no teachers and no teachings, so they don't understand. They need guidance. We get them back on track. People change if they want to. We help them take control over their own decisions. We hold them accountable for their behaviours. A particularly vivid description of the process of alchemy is, "We help them unravel that negative energy, get back to that child that innocent pureness." "We give them their power back." Yet they have clarity that empathy and understanding do not mean excusing their behaviour:

> Sometimes I try to understand their circumstances that got them to where they are. And I may have empathy for that. But I certainly don't excuse what they've done. (Staff)

Emotional: How Do They Feel About Offenders?

Even though staff members held similar beliefs about rehabilitation and conceptualized the residents and their offences similarly, how they felt about the residents emotionally varied widely. This was surprising given that the end effect was the same: the "role model" or highly effective staff displayed a similar type of care. They engaged in familiar, respectful, sometimes playful conversations. I never witnessed a raised voice. I saw frustration, but it was never taken out on the residents. I saw firmness, but always with respect. To me, this looked like they had great care for the residents, and yet, when I asked how they felt about them, the answers ranged from "compassion" to "I don't actually give a shit about them". They seemed to have widely varying emotional experiences yet could still be effective and "on the same wavelength." In my small sample, this did not follow gender lines. It is important to note that even those who said they didn't care about offenders or didn't emotionally feel anything used empathy to put themselves in the offenders' shoes. The cognitive frame they all used was similar, but the emotional feelings varied. Some could have an attitude of respect and compassion without feeling anything emotionally. Sometimes this was because of an ingrained perception that to be professional, they needed to separate their emotions. Although they didn't all say that they cared for the residents, they did all say they cared a lot about something—either the residents, the victims, the larger community, or Kwìkwèxwelhp. Care plays a role, but as long as they cared about one of those— not just their job or reputation—they were considered effective staff members.

Love

When I asked, “How do you feel about the residents?,” I often had to explain. I told them that when I first came as a visitor two years ago, I heard the word *love* spoken by the Elders and the others at Kwìkwèxwelhp. Then I asked, “How would you describe how you feel?”

Quite a few were quick to say they don’t love them. One, after further thought, said “I guess I don’t love them as friends, but I probably do as humans.” Another interpreted the original use of the word love to mean “care for their well-being . . . I don’t feel about offenders . . . I do care for their well-being . . . I want them to make positive decisions.” I realized later that I was looking at love as an emotion whereas those who used the word love had meant it as an attitude or spiritual orientation. One staff member explained:

> For him, “love” is the word he uses; for me “cared for” would be the same. But it’s not how I feel about the offenders, it’s about what my relationship is with the offenders and what my goals are with them in my role. When I leave work, I’m not here. I have a life, and I have a job. But in my job, there’s purpose and there’s passion and there’s a goal in the job. (Staff)

Some of the staff did feel emotions towards the residents and some did not. I placed their responses along a spectrum.

Spectrum of Caring to Not Caring

Below, I have arranged the spectrum of responses to the question “How do you feel about the residents?” starting with the most emotional response and ending with the least emotional response.

Sadness and compassion

> When I’ve had inmates die, I’m sad. I’ve cried. I’ve cried not because I’ve like lost my significant other, because there’s a life lost. That’s someone’s son. That’s someone’s husband. And I think compassion, yeah, I have compassion for them and it’s . . . every day I learn more and more about that social history and what that looks like and what that has meant. (Staff)

Worry

> I miss work when I'm away for a long time. And I wonder if everybody's ok. Or I worry at times, I hope they're all making good choices. (Staff)

Compassion and frustration

> Like, I can feel compassion for, you know, for some of them depending on their situation. I can feel frustration with some of them when I know they're looking at me and lying, and then when I call them on it, they're like, "Um, uh, well that's not what I meant." (Staff)

Compassion connected to something bigger

This quote indicates that compassion is tied to something bigger, to an interconnectedness or spirituality:

> That'd be my word. Absolutely. Compassion. I think most of the people that work here believe in something higher than themselves. (Staff)

I don't love them as friends, but I do as humans

> Yeah. No, I don't love them. How would I describe that, though? I guess I feel the same way about them because I look at this place like a community, and so I guess I look at them like I would any of my neighbours. If they invited me for lunch, I'd go have lunch with them. I certainly don't love them. . . . I don't love them as friends, but I probably do as humans if that makes sense. (Staff)

Loving all human beings because they are human beings is an important clue to understanding the "love" at Kwìkwèxwelhp.

Care

> That's what I think he meant by love. I think that he meant that we have to care for them, care for their well-being. And in doing that, what does that give the offender? It gives them a sense of love and caring. We won't walk around saying, "Oh, I love you, man. I love you, I love you." But I'll say in program, "I'm so proud of you guys. You've done the hard work. I'm so proud to be standing here and being a part of your journey and seeing the progress you've made." When someone tells you how proud they are, it makes you feel good and cared for. And maybe loved. It means the same thing. (Staff)

I care for this community

> I definitely have a care for them. But it's like I have a care for them and this environment. I believe I have to protect this environment; this is something very special. And so, in that way I feel like I need to protect it and promote it. (Staff)

I don't care for or feel for offenders—I care for their well-being

> Yeah. [pause] So I don't care for offenders. I don't feel about offenders. The better phrasing of how I would answer something is: they're a part of my job, so that's too personal of a question. What do I think about my relationship with offenders? That's more able for me to answer because my relationship with offenders is to be respectful and I do care for their well-being. I want to position them in a good way to be productive and have them—I want to help them go down the right side of that fork and avoid the negative side of that fork. I want them to make positive decisions. I want to be able to impact and influence them to think about, when they come to that opportunity, to think about what they learned in Corrections. If it's not me specifically they're remembering, the words of what I said, that they're remembering something. That they take a moment to actually go down a different road. So, I want to be impactful on them. But I definitely care for their well-being. I want them to do well. . . . I want them to be productive. I want them to no longer feel that this is their only option in life. I want to give them hope. Right? I want them to believe in themselves. That's my role in that relationship that I have with offenders. (Staff)

No emotional feelings

> I have to be honest with you, I don't have feelings like emotional feelings towards the residents here. I don't invest emotionally in them, to be quite honest. Like I don't go home and think about any inmates. I don't go, oh I wonder how so and so is going to do on their exam tomorrow or anything like that. (Staff)

I don't give a shit about them, I care about the whole

This staff member focuses their care on the whole—not on the individual. Motivation to help the residents stems from care for the victims, the family members, and the community.

> Yeah, I don't actually give a shit about them. They really don't factor into my life outside of here, like I never think about them. It's . . . [silence]. You want . . . Like the way I see it, if we help these guys get what they need to heal their traumas and their wounds, there won't be other victims. And that's what I care about. Umm and recognizing that some of these guys are victims themselves. So, like it's and I realize like it's a really small . . . like we only house 50 guys, so yeah, it's a revolving

> door with guys constantly coming and going but we're not reaching out to the full, like there's 20,000, over 20,000 people federally incarcerated in Canada now, adults. So we're not reaching out to that number and we're not affecting that number, but if each one of these guys that are here right now just even has one victim, if we can help them, well they're going to have one less victim when they get out because when you look at the reoffence cycle, what people from their backgrounds normally do have that in and out of jail their whole life they're constantly reoffending. If we can break that, you save 50 people from being victimized. That's pretty huge. Then there's that ripple down effect. The butterfly effect, whatever they call it, right? You save even one of these guys how many people are actually affected by that. And how many of these guys get kids or wives, girlfriends, moms, dads, that care about them and see them changing and it affects their lives. It's not, my focus isn't, really isn't about the individual, it's the . . . you could replace them with anyone. So, it's not the person, it's the whole, the effect is what matters. (Staff)

I only received one response that contained distancing emotions. This response was on a survey, so I cannot determine if the staff member was considered effective.

> Weary, tense, mistrustful, hopeful that they will change and bear remorse for that they have committed. (Staff survey 9)

Even in this wary response, we see that there is hope and caring for a more positive future.

In summary, the "role model" staff all act in a way that is consistent with a feeling of care for the residents, but according to the staff's reports of their internal experience, the feeling of care may be for the residents themselves, or the well-being of the residents, or the wider community, or past and future victims, or the community of Kwìkwèxwelhp itself. They all want to help. Some feel love as they would for another human, some feel care and compassion for the residents, and some feel nothing at all towards the residents. Some, when they left work, thought about the well-being of the residents, and some did not. Some did not allow the professionalism of their role to consider feeling anything for the residents. Yet, how they acted in their interactions with the residents appeared to be the same. Apparently, you don't have to like someone or feel warmly or even feel anything towards them to treat them with respect and even care.

Alchemy

This spectrum shows that as long as the staff care for something—whether it's the individual, the healing climate, the victims, or the community—that care helps create a healing container within which transformation, or alchemy, can occur. The care creates the healing climate, which creates the healing container, so caring for the climate *is* caring for the individual.

What does it mean to love someone as a human but not as a friend? When I reflected on the answers I received and the type of love or care I witnessed at Kwìkwèxwelhp, I realized that part of the confusion lay in using words to describe a way of being and a way of interacting. For example, for some staff it would have been a boundary violation to say the word love or even to feel care for the residents. What I realized is that their caring way of being was, in most cases, not emotional. It was not personal. Thus, it can be thought of as a spiritual love—a respect for life and other human beings simply because they are human. It's a type of unconditional love and a pledge to see the potential, the spark of goodness inside each of us. It's more of an orientation or a worldview than a feeling. "Respect" was a word they all felt comfortable using and was reflected in their interactions. The word respect didn't capture what I witnessed because respect can be demanded and reduced to a series of behaviours. In fact, the staff were passionate about the healing climate they were creating together. I concluded that "love" best described the worldview and attitudes of the staff, but a particular type of love. The type of love evident at Kwìkwèxwelhp is the type that creates the conditions for residents (and staff) to learn to love themselves and others. In the next vista I explore further this type of love that seemed to be the primary healing force at Kwìkwèxwelhp by first looking at other conceptualizations of love.

Vista Five. Love and Boundaries

Rotation 1. Love in a Prison

> This place is built on love and care. I wouldn't be allowed to say that at another institution. (Field notes, comment by Kwìkwèxwelhp staff member in conversation)

> [A staff member at Kwìkwèxwelhp in a leadership position] says they haven't slept for a month. Love, the ultimate healer, also has its downsides. A resident who transgressed a rule had to be sent to a higher security prison. How do you make that decision when your heart is involved? (Field notes, October 6, 2016)

I will make the case that love, by various names, is one of the main principles that guide the staff at Kwìkwèxwelhp and that love combined with strong boundaries creates the healing climate. First, I explore other theorists' conceptualizations of terms related to love in order to refine my understanding of love. Then I expand this understanding of love by exploring an ethic of love and boundaries. Next, I will look at how boundaries are treated at Kwìkwèxwelhp and finally, how love and boundaries are integrated there.

The Elders often spoke about love, particularly at the welcoming ceremonies. One staff member told me "love and respect for everything is the basis for all of us." An Elder used a metaphor of a baby with failure to thrive to describe how care and love were needed to turn residents' lives around:

> If you take a baby that's been in that state where they're failing to thrive, you bring them to somebody that cares and they can feel that care, they can feel that love and attention, that person continues to hold them, to talk to them, to feed them, to you know, to just change their diaper, you know? Somebody that cares, then they start to turn that around. And they start thriving and they start growing, they start becoming. (Staff)

Although I heard the word "love" used by various staff members, the word love used in a prison setting can set off warning signals because of its association with emotional, romantic relationships. A staff member voiced their concern:

> [The word "love" is] too much because it makes people feel that they're doing something wrong if they care. I think "care" is a good word, because it's no different than in the foster care system, it's in our rules, we obviously care somewhat to work in Corrections. So, care's a good word. (Staff)

Despite some staff members' discomfort with the word love, I feel that love is the best word to describe what I witnessed and felt there because it includes a spiritual dimension. Shawn Wilson (2008), in *Research is Ceremony*, defines spirituality as "one's internal sense of connection to the universe" (p. 91). If we think of spirituality as an interconnecting force that uplifts people and connects them to something greater than themselves, love has a spiritual dimension because it takes us beyond ourselves and also creates an impulse to support others. In this sense, love can be seen as an honouring of connection, which is directly opposite to evil. "Evil is the attempt to inflict our dread on others" (Alford, 1997, p. 119). If, as I suggested in Vista Three, evil can be characterized as a force that fragments, disconnects, and hurts us and others, then its counterpart would be a force that connects, integrates, and uplifts. Love describes this force. Both are active forces—evil fragments and love connects.

To refine my understanding of the powerful form of love that was healing at Kwìkwèxwelhp, I will now look at several terms that don't capture it and some that come close. An exploration of these other feelings and attitudes helps clarify my use of the word "love" to describe the healing force that I saw and experienced at the prison.

Empathy, as defined by psychologist Carl Rogers, includes seeing through another's eyes, feeling their emotional state and understanding their perceptions of the world (Western, 2012). Empathy occurs when you feel another's feelings. One problem with empathy is that it can be draining and overwhelming (Bloom, 2014), whereas what I saw at Kwìkwèxwelhp was that the healing attitude was the fuel that energized the staff to continue, despite the other draining aspects of their job. The staff members who expressed more emotional connection to the residents seemed to empathize with them, whereas empathy didn't seem important for the staff on the less emotional end of the spectrum. They did not want to feel what the residents felt. Additionally, empathy, unlike compassion for example, doesn't necessarily motivate you to help. You can cry when you feel someone's pain, but it doesn't contain within it the impetus to do anything about it; and you can use your empathic attunement to someone else to manipulate rather than

help them. While empathy was a component of the healing attitude at Kwìkwèxwelhp, it does not fully capture what is healing there.

With compassion rather than feeling another's feelings, we respond to people with warmth and care (Bloom, 2014). "Compassion involves feeling for a person who is suffering and being motivated to act to help them" (Strauss et al., 2016, p. 16). Based on what happens in the brain, therapeutic empathy, which is similar to compassion because therapists are motivated to alleviate others' pain, includes the following three processes: emotional stimulation that mirrors the other's bodily experience of their emotions, conceptual perspective taking of the other's situation, and "an emotion-regulation process used to soothe personal distress at the other's pain or discomfort, making it possible to mobilize compassion and helping behavior for the other"(R. Elliott et al., 2011, p. 43). In other words, compassion starts with emotional and cognitive empathy and takes it a step further by including a motivational component—the motivation to alleviate suffering. Compassion for something (resident, victim, community) did motivate the staff at Kwìkwèxwelhp, but the term stops short of describing the spiritual aspect that was an important component of the everyday healing attitude.

"Compassionate love" is related to compassion but takes it further. Underwood (2009) explained why she chose to combine the two words: "For many, love was too inclusive of a variety of other concepts, such as romance, but compassion alone left out some of the emotional and transcendent components which the word love brings in." Additionally, whereas "compassion" can describe an attitude or feeling in a particular situation towards another being, Sprecher and Fehr (2005) found in their study that compassionate love is a "more enduring and encompassing trait" or dispositional attitude, independent of a specific target (p. 631).

> Compassionate love is an attitude toward other(s), either close others or strangers or all of humanity; containing feelings, cognitions, and behaviours that are focused on caring, concern, tenderness, and an orientation toward supporting, helping, and understanding the other(s), particularly when the other(s) is (are) perceived to be suffering or in need. (Sprecher & Fehr, 2005, p. 630)

This fits closely with the attitudes of the staff at Kwìkwèxwelhp, except the suffering that they desired to alleviate wasn't always in the resident—sometimes it was in the victims or the community in general. Additionally, at Kwìkwèxwelhp, the motivation was for some

experienced as solely professional, not personal. Nonetheless, compassionate love comes closest so far to what I witnessed.

The staff used the word “care” more often than “love” and rarely used the word “compassion.” Ethics of care are related to feminist moral theories around care. Gilligan et al. (2003) first posited that moral development derives from relational care rather than principled thinking. “Moral problems are problems of human relations, and in tracing the development of an ethic of care, I explore the psychological grounds for nonviolent human relations” (Gilligan et al., 2003, p. xix). Noddings (2013) also described her relational ethic in terms of care. She differentiated between the *attitude* of “caring about” and the *action* of “caring for.” Caring relationships require engrossment—sensing into another’s needs, and motivational displacement—the desire to act in another’s interest—and that the carer feels cared for. This view of care is mainly based on action towards one person and doesn’t encompass the wider political context and implications of care that are important at Kwìkwèxwelhp. At Kwìkwèxwelhp, some of the staff didn’t care about the residents, but they cared for the wider community, and this enabled them to treat the residents with care and respect. Additionally, the idea of care doesn’t include within it the interconnectedness of all beings and of life, which informs the attitude at Kwìkwèxwelhp, what Sprecher and Fehr (2005) described as the “transcendent” aspect of love. The care from staff at Kwìkwèxwelhp had an honouring quality that comes from seeing the interconnectedness of all.

“Love of humanity” is a phrase that comes closer to capturing this kind of honouring of and respect for our common humanity. In an article advocating the insertion of “love of humanity” into social work practice, Morley and Ife (2002) described “love of humanity” simply as love based on sharing a common humanity. Basing their ideas on those of Vaclav Havel and Paulo Freire, they explain that love requires reflection and action based on a critical questioning of dehumanizing social and political systems. Love, in this sense, integrates the public and private realms and integrates theory and practice. It is the most fundamental emotion and the “lived experience” of our humanity that is our essential nature. Limits to love as an action are necessary and arise from loving our own humanity as well. “The essentially radical nature of love, and the idea . . . of love as action, require that both the individual experiences and the structural realities of oppression be addressed” (p. 75).

In this sense, love of humanity is not only a feeling; it is also a combination of ethical or spiritual orientation, a belief system or worldview, a way of being, a motivation to action, a political stance, and a calling. Common humanity implies that the roles could just as easily be reversed. It is a truth we tap into, not just ours, but wider than us. It arises from a recognition of our interconnectedness. Respect and compassion are attitudes and actions which are the results of tapping into this kind of love, but they leave out the more-than-human world, which plays a big part at Kwìkwèxwelhp and in Indigenous healing. The animal world and the natural world of rivers, mountains, plants, and the elements are equally deserving of our love. The next few theorists' ideas come even closer to what I witnessed at Kwìkwèxwelhp.

Feminist scholar and activist bell hooks (2000) suggested that love should serve as a professional ethic of practice, based on relationships as a transformational political force. She views as a verb that indicates an act of will with choice and accountability. She combines the spiritual (involving mind, body, and spirit as one) and political aspects of love; she believes there can be no love without justice, and no justice without commitment to truth. Care is a dimension of love, but love goes further; you can extend care without being loving. Other dimensions of love, such as "commitment, trust, responsibility, respect and knowledge (hooks, 2000, p. 94)" need to be utilized in our everyday lives to fulfill an "ethic of love."

Butot (2004) similarly conceptualized love as spiritual interconnectedness and emancipatory praxis. Building on hooks, Butot researched social workers' conceptualizations of love in their work and found that they all associated love with spirituality and connection. The participants in her study "frame[d] spirituality as a recognition of the interconnection of all the diversity of life (2004, p. 4)." Butot found that love was seen as embodied intersubjectivity, which included open-heartedness, compassion, caring and mattering, but did not mean forgiveness, forgetting or necessarily liking a person. One of the study's participants echoed a quote from Martin Luther King Jr, which I share later, about the strength and political determination of love:

> Love is not some wishy-washy, hippie-dippy, starry-eyed romanticism, idealism or fantasy; but a conscious commitment to practising our politics and the values of human emancipation, which requires analysis, judgement and discernment about the world and about people. Love as a practice framework is intensely grounded in the real. (Butot, 2004, p. 88)

From her study, Butot concluded that love as an emancipatory practice lies at the intersection of the following elements:

- Recognition of the intrinsic interconnection of all beings;
- Recognition of, and respect and reverence for one's own and others' intrinsic wholeness, sacredness, and value as an expression of the diversity of this interconnection;
- Recognition of, and respect and reverence for one's own and others' inherent humanity, dignity, and claim to universal human rights based in a valuing of difference;
- Deep presence (seeing, hearing, perceiving, experiencing and caring deeply), mindfulness and compassion/lovingkindness;
- Deep embodied engagement, critical analysis and truth-telling within an atmosphere of acceptance, non-judgement and non-interference;
- Commitment to participation and engagement in life, community and relationships;
- Willingness to not know or understand, willingness to not be "right";
- Willingness to know, deep openness to others' experience and definition of self as they offer it;
- Commitment and willingness to shift or self-transcend and embrace changing and being changed, commitment to self-work;
- Willingness to support, recognize, acknowledge, or accept others' shifting, self-transcending, and changing in their own way. (pp. 107–108)

These elements almost perfectly describe the love extended by the staff at Kwìkwèxwelhp. There is just one missing piece. Although the participant quote above explicitly included discernment and judgment in their definition of love, Butot did not include that as one of her elements. At Kwìkwèxwelhp, boundaries are an important part of love.

Godden (2017), building on Martin Luther King Jr., Butot, and hooks, looks at how an ethic of love, with its grounding in connectedness, can be a practical guide to action in social work. With an emphasis on challenging injustice, Godden's conceptualization of love comes even closer to the type of love at Kwìkwèxwelhp. To Godden, love transcends spheres—it is personal and political and connects values and actions: "Posed as an alternative to patriarchy, racism, and capitalism, the love ethic is

the enactment of justice when one actively challenges hegemonic power and builds connected communities" (p. 407). Love, based on interconnectedness, becomes activism that transcends private and public realms and includes the nonhuman world. The love ethic is "a model of relationship-oriented activism encompassing dialogue, nonviolence, interconnectedness between people and between people and nature, reflexivity, shared power, and solidarity" (p. 405). In summary, love is the connecting force that harnesses physical, emotional, intellectual, and spiritual means to challenge exploitative systems to build connections. Love is a transformational force. Love includes a love of humanity and an honouring of all of life.

Certainly, the love at Kwìkwèxwelhp serves as a transformational force, perhaps the only force that can truly confront colonialism and the history of racism in Canada. Not only is Kwìkwèxwelhp itself a first step in reconciliation with Indigenous peoples by including Elders and traditional healing in the Canadian criminal legal system, but also, by explicitly operating under the assumption that we are all interconnected, the staff at Kwìkwèxwelhp are rejecting the colonial ethic of separation, punishment, hierarchy, and dominance on which our current retributive justice system is built. Instead, they are enacting reintegrative justice by creating healing relationships. The staff at Kwìkwèxwelhp value the residents which helps the residents see the worth in themselves and learn to love themselves. Adopting an ethic of love transforms relationships and affirms our common humanity, equality, and interconnectedness.

Thus far, the working definition for love that I have arrived at is that *love is a whole-making transformational force that honours all of life and our interconnectedness.* In its wholeness, it encompasses emotional, intellectual, spiritual, and political realms. I now look at the role of boundaries in relation to love.

An Ethic of Love and Boundaries

Conceptualizing the staff's attitude as an ethic of love, where love is a whole-making transformational force, fits well with what I witnessed at Kwìkwèxwelhp, but it leaves out an essential component of what is needed there: boundaries. An ethic of love and boundaries successfully integrates the combination of care and security needed in that setting. A prison environment generally requires more emphasis on security and boundaries than social work or therapy or educational environments, so it is important to

name and include it. After all, crime is a violation of a boundary, often another person's personal boundary. An ethic of love and boundaries is a professional orientation based on a spiritual understanding of the world as interconnected so that "alleviating your suffering is alleviating my suffering." The political aspect is seen in the awareness of the context, of the egregious harms done to Indigenous peoples in Canada and in the commitment to be part of healing those personal and cultural harms and addressing structural oppression.

John Borrows (2019), writing from an Anishinaabe legal perspective, explores how love and the other Grandfather Teachings are relevant to Canadian law. He starts with love and argues that love has always been part of Indigenous-Canadian relationships. He cites the linking of arms—physically and as depicted on a wampum belt—as a pledge of love and mutual aid accompanying treaty signing. Borrows believes that although mostly unnamed, love is nonetheless present in our judicial systems and public life. Even the Supreme Court invoked love when it required that treaties be interpreted in a liberal and generous manner, with honour and integrity on the part of the Crown. Borrows makes a compelling argument that we would not want to live in a society that did not have love as one of its guiding principles. According to Borrows (2019), "many countries have outstanding statutes and well-reasoned judicial opinions, yet life is degraded because customs that reinforce love are absent in public life" (p. 31). Even so, Borrows cautions that love should never be coerced, should be contextualized, and should aid agency. "Love should not stand first, or alone, in any political and legal lexicon. It must always be integrated with protections and practices found more broadly in our systems" (p. 28). These protections are what I am calling boundaries. Love, combined with strong boundaries, is what creates the healing climate at Kwìkwèxwelhp.

An ethic of love and boundaries is related to Neff's concept of "fierce self-compassion," which she developed to create a place for anger and boundary setting within her framework of compassion (Neff, 2021). In her original framework, Neff (2003) operationalized self-compassion as consisting of three elements: kindness, a sense of common humanity, and mindfulness. Important for this discussion, she later added fierceness, which she describes as a "mama bear" attitude needed to right social wrongs and defend oneself. In her model of fierce self-compassion, she divides the concept of kindness into two components: tenderness and fierceness. Tenderness and fierceness are both forms of kindness necessary for self-compassion and compassion. Her main

message is that boundaries are compassionate, both to the one setting the boundaries and to the one(s) it is set towards. This is very similar to the idea of love and boundaries. The staff at Kwìkwèxwelhp didn't have a mama bear (protective) attitude, nor would I characterize them as "fierce" but rather as solid, caring, and clear, but the combination of love and boundaries is similar to Neff's tenderness and fierceness.

To integrate this strength into my definition, I conceptualize *an ethic of love and boundaries as an orientation of love — a whole-making, transformational force — that honours* ***and protects*** *all of life and our interconnectedness*. An ethic of love and boundaries encompasses these aspects:

1. It is an ethic or worldview rather than a feeling, action, or even attitude, which might be context dependent. It is a perspective that guides moral conduct.

2. It includes the motivation to help and transform. This can also be called "passion" (Loreman, 2011), where passion is seen as a motivational force. In romantic love, passion is a desire to be close to another. In education, the motivation is to teach and support learning. At Kwìkwèxwelhp, the motivation is to decrease harm by decreasing crime and promoting healing. This passion can be experienced as a desire to help offenders heal and make better choices, help the community be safe, help prevent future victimization, or right the harms of colonization. There needs to be a passion for helping, but the nature of help needed, as well as who needs the help, must remain flexible. Helping, in the form of transforming or healing harm, is the larger value, the larger goal of an ethic of love and boundaries.

3. It involves love as a whole-making, connecting force. Love contains within it the belief that everyone's worth is inherent and that we are all interconnected. Thus, respect for all living things is a natural part of love.

4. It contains protections in the form of boundaries and accountability. It would not be loving to allow harm. Thus, this kind of love contains within it the commitment to uphold our own and others' well-being through holding people accountable and setting appropriate boundaries.

Adopting an ethic of love and boundaries leads to conceiving of justice as a form as healing. Justice can be seen in different ways, for example, justice as punishment, justice as behaviour change (desistance, rehabilitation), or justice as taking responsibility (accountability and repairing harm). Justice as healing means using love and boundaries to transform the roots of crime. Transforming and healing the roots of crime leads to offenders creating a positive life and reintegrating safely into the community, which prevents future victims; this is the focus of the staff at Kwìkwèxwelhp.

The thought of love in a prison naturally brings up the question: What does love mean when someone wants to kill you or someone else? In a clip from a 1963 television interview seen in the movie, *I Am Not Your Negro,* Martin Luther King Jr. answers a similar question (Peck et al., 2017). The interviewer asks King to respond to Malcolm X's claim that King's nonviolent philosophy "fits into the stereotype of the Negro as meek talk turning the other cheek sort of creature" and "plays into the hands of the white oppressors." King responds:

> I don't think of love as, in this context, as emotional bosh, but I think of love as something strong and that organizes itself into powerful direct action. . . . We are not engaged in a struggle that means we sit down and do nothing. There is a great deal of difference between nonresistance to evil and nonviolent resistance. (Peck & Baldwin, 2017, p. 35)

This description of love has within it the concept of strength (boundaries) as well as love. It includes discrimination and challenging harm. In this context, love means treating the oppressors with strength, boundaries, respect, and nonviolence, without "othering" them. In another talk, King expounded on his idea of love: "You want to be integrated with yourself, and the way to be integrated with yourself is be sure that you meet every situation of life with an abounding love" (King, 1957b). Here we see love clearly described as an integrating force. This reinforces the idea that evil, as a fragmenting force, needs to be met with an integrating force: love. Love integrates because it connects, forms bonds, and makes whole. What is its relationship to boundaries? Most of the staff at Kwìkwèxwelhp did not see love and boundaries as opposites because it is loving to provide clear boundaries and prevent harm.

Staff Boundaries

All of the staff without exception had very strong boundaries, even the emotionally caring ones. The best interest of the residents and the healing climate

guided every aspect of their work. They said it would be doing a disservice to the residents to not to have clear boundaries because they would then not learn to respect boundaries outside the prison. They were all very clear when CSC rules needed to be applied. For committing egregious violations of rules, for instance, residents needed to be sent to a higher security prison. Some staff found it difficult to say no when faced with a decision that could go either way but did it anyway if needed, for example, to uphold the principles of fairness to other residents. Boundaries are a part of love rather than an opposing need.

The first day I was at Kwìkwèxwelhp, I was given the boundary presentation by the Security Intelligence Officer, which every new staff member receives. I was told that it is very easy to become “compromised” and that it starts small. For example, a resident could ask you to bring them their favourite candy bar, and if you did it, you would have broken a rule, and they can hold that over you for a bigger request. It was explained that the solution was to be transparent, trust your instincts, and call out anything that felt uncomfortable. He admonished that you can be friendly, but you can’t be friends, not to let personal information slip, and ask yourself: “Am I normalizing them for society? Are they taking advantage of me?” The advice was to be fair, firm, and friendly in that order, to guard against favouritism, and to have no enemies. I was told to display confident body language, not to apologize for enforcing the rules, not to speak about personal difficulties, and not to let others touch me—except where appropriate and public, for example, at a ceremony. “It’s a complicated and fine line—that level of engagement.” I was told that I may receive compliments, for example, that I’m smart or about my physical appearance, and that I needed to “shine the light on it and bring it into the open.” For me, this wasn’t an easy task. I wondered, how can I adopt a relational paradigm while I’m guarding myself? I asked for specific wording to use. “Say ‘I appreciate the compliment but that’s not the purpose of my visit here, and I’d like to move forward with this’ or ‘where are you going with that?’” I was left with questions such as how much do I reveal about myself? I wrote in my notes, “I want to embody the strong boundaries at the same time as love.”

I found that in this setting where healing relationships are the goal, all staff had strong boundaries, but not all staff followed all the security admonitions completely. For example, many shared personal information, which humanized them to the residents. The resident I am calling Bill told me that the sharing of personal information by a staff

member about the struggle of being a father is what started him on his journey to seeing the staff as human beings and to trusting the staff.

It comes as no surprise that the staff's boundaries came from treating the residents as they would any human being, the core value at the prison. They felt that it is not caring to give mixed messages and it is caring to make boundaries clear.

> So, I mean, in a way you kind of feel toward them the same way you do toward like, people in general. I have, my personal boundaries are very much like, my personal life is my personal life. So, the same way I wouldn't go to just an acquaintance and start pouring my heart out, or, you know, offering to do things for them, there's still like that, that limit that is more—it's a relationship, but it's more of a professional relationship, right? So, whereas you can be friendly, but you're not friends, right? And I know some people say, like, "Oh, you can't, you know, it's bad to have a relationship." And it's not, it's not a relationship that's bad to have. It's the kind of relationship that, if you're teaching them—and I think it's the same idea, right, it's like, some of them don't have a lot of social skills. Well I'm not doing them any favour if my role in their life is, okay, the staff member who does this, this, this, and this. Well, if I made those lines blurry, or if I crossed those lines, I'm not teaching them anything good. On the other hand, I'm confusing them. And then they go out in the community, and they might try to blur those lines the same way I just did, and then, holy crap, the person is you know, charging them with assault or, right? Or, I mean, that's an extreme of course, but you know what I mean? So, I think, yeah, the feeling about them, I mean it's the same way I would feel about another human being. That I would never, that there's that line that is not to be crossed. Yeah. Hopefully that makes sense. (Staff)

Fragment: Poem "Boundaries"

> <u>Boundaries</u>
>
> Boxed is not contained
>
> or held
>
> just surrounded by four walls and deserted.
>
> Held is wrapped
>
> around and nourished
>
> through contact

and warmth

(like an embryo).

When the pieces of myself scatter and fall about haphazardly

I drift and float.

I am not I.

Yet some part of me remembers enough to call out

“gather my pieces”

and desperately commands them

to find a way to interlock together to complete the puzzle of my broken selfhood.

No.

Their edges have been changed and they no longer fit into each other,

can no longer hug each other’s shorelines.

No.

They drift and search and float,

aching to hug another’s edge.

Losing the memory of their once togetherness

they drift alone,

landing in foreign landscapes,

forgetting their mother tongue,

and fading as the sun and rain and sleet beat

up these unprotected pieces of myself.

Encircled by anything

they are a community.

Without a boundary they disintegrate, forgotten.

Encircled and held

they are alive and vital

and able to act on the world.

Staff Integration of Love and Boundaries

One of the things I admire most about the staff at Kwìkwèxwelhp is the way they integrate boundaries and love. It is clear that they have very strong boundaries and are at the same time very caring. It doesn't oscillate back and forth. At every moment, both are present. To them, even if the relationships touch them emotionally, it is still professional, never personal. They know where the lines are, as described by a female staff member:

> I've had to have that conversation with a couple of residents because they'll call me a friend. I've had that and I had to speak to the warden about that. But that was their perception, that was not my perception of the relationship. So, then I have to explain that to the resident. I'm not your friend. You know, but if you see something supportive in me then you take that and that's what you look for when you get released. (Staff)

It can be a tricky balance, especially for female staff. One staff member described it as walking a "fine line" and guessed she'd probably been "on the radar a few times as somebody that has an inappropriate relationship." She was caring and friendly but very professional. She had observed a previous staff member get "compromised" when she lost perspective—her ego got in the way, and she started believing she was a resident's saviour or hero. The previous staff member was walked off of the property. It's dangerous for staff to want a resident to need them.

"Dynamic security" refers to security based on building relationships (Bryans, 2015). With dynamic security, positive relationship connections, a form of love, are used to create boundaries in the form of enhanced security for the prison:

> Here it's very much that security with care. It's like the best way to have security is through relationships and I've always believed that, right. And your dynamic security isn't just writing IO"s.[12] It's having relationships, it's talking to guys, I know about guys' families. And so that's very natural for me, and it always has been. I believe that this is the only place that fully gets that philosophy with me. (Staff)

> So, if I have to talk to somebody, if I have to go see you or one of the parole officers, I don't pick up the phone and talk to them, I get up off my chair, walk downstairs, and sit in their office. And I do that with the inmates too. If I have to speak to one of the inmates, I will get out of this building, I will walk up to the dorm, find out where they work, and go talk to them. (Interviewer: And what does that do for you? Describe that to me.) It develops those human relationships. And it enhances my ability to collect information. Because once you put a name to a face, and once they see that you demonstrate respect and kindness and fairness, then they're more likely to engage and tell you what is the problem. (Staff)

Glove Metaphor

One staff member described the balance between love and boundaries with a glove metaphor. When training other staff members, she paid close attention to which type of "hand" and "glove" they needed to cultivate in their repertoire of ways to interact with the residents—soft hands, gloved hands, or boxing glove. The type of touch that was used depended on the state of the resident in each situation, and it was critical to assess it correctly.[13]

> It's about learning when to use your soft hands, your gloved hands, or your boxing glove.
>
> [Soft hands:] The soft hand is really that mothering, bring the guy along with you, turn him to understand that "we care about you. I don't want you to do that. I don't want to see you hurt yourself."
>
> [Gloved hands:] That's where you need to be firm and fair. You have to be both. You have to be balanced.
>
> [Boxing gloves:] What I did with (resident's name), saying "You will absolutely not do this in the future. That is absolutely disrespectful, inappropriate, not conducive to this environment, and actually a veiled threat if you ask me. And under no circumstances will you ever tread like that. If you have an issue about what happened, and what they said, and why they're not supportive of you, you have other mechanisms to do that. That is through complaints, that is through a legal process.

[12] Incident Observation Reports.

[13] All the quotes in this section are from the same staff member.

> But is absolutely not through a veiled threat. . . .Inappropriate, unacceptable, and not what we would expect of an offender here.
>
> That was my boxing glove. That was my "You are in shit, and you do it again and you're fricking out . . . you're going to hear from me again, and you do not want to see that side of me. Because that is not what we teach. That's inappropriate, professionally, it's inappropriate personally, and it's inappropriate in the community. And if you were in the community, I would have charged you with threatening."

In these descriptions we can see the importance of flexibility, as well as attunement to the residents' needs in creating healing relationships. The glove metaphor illustrates the skillful way love and boundaries are integrated and balanced depending on the situation. With each type of glove, a different combination of love and boundaries is required. In a forthcoming section I explore whether this is a natural or learned ability and share about the disruption that occurs that threatens the prison climate when the institution is not allowed to screen staff before they are hired. When the skill and willingness to be fluid between approaches is not present in the staff, the healing climate is at risk.

In summary, the effective staff don't necessarily see a contradiction between security and care. They view boundaries as an essential part of care. The two need to be integrated and balanced and work together. This is true within individual staff members as has been described, and additionally within the partnership between CSC and Indigenous justice at Kwìkwèxwelhp, as I will discuss below. Conversely, the ineffective or harmful staff members veer to one side or the other—towards security without care or care without security. Both threaten the integrity of the healing village.

Alchemy

Spiritual labour

Enacting justice as healing with an ethic of love with boundaries is not an easy ask of staff at a prison. The term emotional labour or "emotion work" was coined by sociologist Hochschild (1979) to describe what those in caring professions (particularly nursing) need to do to either manage their emotions on the surface or manage them on a deeper level by transforming them into authentic emotions needed for healing others (Arieli, 2013; Berkovich & Eyal, 2015). Examples in nursing include coping with difficult emotions such as sadness through what nurses tell themselves, for example, to be strong for the family of a dying patient or to stay motivated towards the goal.

I suggest that what the staff are doing at Kwìkwèxwelhp and what their job requires is better termed "spiritual labour." By spiritual labour, I mean the dedication required to live by the highest values—for example, the Seven Grandfather teachings including love—the entire workday. It requires self-awareness and authenticity. It doesn't require perfection—quite the opposite—it requires us to allow for our own and others' mistakes. It requires being human and seeing others compassionately as human. The staff didn't so much "manage" their emotions, which would be termed "emotional labour" as they accepted them and shared them with other staff and sometimes even the residents—not to get support, which would be a boundary violation, but to equallize power and to model the day-to-day realities of being human and negotiating emotions. They did this to enact the spiritual value of interconnectedness. The commitment is to common humanity. The staff, too, were the object of their own and others' love.

Rotation 2. How CSC and Indigenous Paradigms Work Together at Kwìkwèxwelhp

An inquiry that runs parallel to the question about how care and boundaries are integrated within each effective staff member is "How do CSC and Indigenous paradigms work together at Kwìkwèxwelhp?" Kwìkwèxwelhp was created through a partnership between CSC and the Sts'ailes Nation, on whose territory it sits. CSC generally has an institutional culture steeped in colonial rules. Sts'ailes is an Indigenous Nation with a more relational focus. There are three to four Elders from different Nations on contract at Kwìkwèxwelhp who make most of the decisions.

> Yes, we have the Correctional Service, the government policies we have to follow, but really our heart goes back to our Elders. The "why" goes back to the teachings from our Elders. Our Elders are very important to us. (Staff)

The staff felt that the healing village is effective because the Elders make many of the decisions and do the disciplining. One staff member, in a casual conversation, told me that if done properly, as the Elders do, discipline is a form of caring rather than punishment. It is corrective because it provides guidance, something neglected in other institutions. "This is the environment I find is corrections, the other is incarceration" (S10). Letting the Elders make as many decisions as possible seemed to be key to maintaining the healing culture. In a documentary film about Kwìkwèxwelhp called *The*

Meaning of Life, someone comments that Kwìkwèxwelhp "may be the only place where non-Aboriginals subordinate themselves to Aboriginal culture to some extent" (Brody, 2008). This observation is echoed by the staff:

> We allow the Elders to guide us in how to implement some of those policies. Now of course if we have an overdose or a riot or an escape . . . we don't go to the Elders to talk about that. We do what we need to do security-wise within our policies, and we bring the Elders in as we can. But when it's not life-threatening or security threatening, to be a healing village is to be guided by the Elders and the teachings. We believe that and we buy into that here. (Staff)

Security guidelines and healing are integrated: "They're not separate, they're intertwined." Written policies talk about cultural services, sharing circles, and Elders, but most institutions don't incorporate them into the everyday functioning of the institution like Kwìkwèxwelhp does.

> If you don't want tokenism and you're sincerely going to replicate an Aboriginal community, and operate as an Aboriginal community, then you follow the guidance of those who would guide an Aboriginal community. And in the community, who leads their council decisions, who leads their protocols/discussions, who leads their ceremonies? It's the Elders. (Staff)

Security and care goals can start to conflict if someone tries to operate through CSC policy alone or has an "institutional mind versus a community mind", or the program side and the operations side don't work together. But at Kwìkwèxwelhp, Indigenous culture is used to implement policy wherever possible. In the absence of policy, Indigenous ways are followed, for example, with mourning:

> We've lost some staff while I've been here, and we've lost some residents while I've been here. And as a community, in the regular community, an Aboriginal community, will come together in the long house and grieve and share about the loss and they'll come together, and they'll have a burning, and they'll have a feast and we'll have an acknowledgement of that passing. We'll assist that person on their journey home in the spirit world. Well, that's no different here. There's no policy that talks about how we deal with grief of a staff member or a resident. In fact, it's not even existent. We notify the family, we do the fingerprints, we make funeral arrangements if they need it, and away we go. We send the body to the family and deal with it. We don't do anything within the institution to help the men. We may have a chaplain may choose to do a service for one of the offenders because one of the men died that was close to them, or maybe the staff responding might go see EAP, external services. Here we get together in the community house. We have a brushing. We have a sharing circle. We have a

> burning. We talk about that staff member or that resident or the impact they had. That doesn't happen anywhere else, and it's outside of what we do in policy. (Staff)

Ceremony and culture are very important to the healing at Kwìkwèxwelhp. Involvement in their culture helps develop a positive identity. Sts'ailes runs ceremonies such as Winter Opening at the Kwìkwèxwelhp community house. The staff organize pow wows and other cultural events.

In general, the partnership between CSC and Indigenous healing (as supported by the Elders and the Sts'ailes band) was seen as working well in several ways. It enabled the residents to connect to their cultural identity, acknowledged the role of intergenerational impacts in their crimes, established support from Elders, and helped residents make long-term gains. Other advantages were financial (being a healing village, they get more money per inmate), more trainings (like carving classes), more escorting out of the facility, more Elders, and CSC staff with higher-level people skills and more years of service on average. At its best, the partnership allowed the best of boundaries, mainly via CSC, and love, mainly via Indigenous healing paradigms, to work together.

The partnership also has its challenges. Some staff expressed frustration that there is no accountability with the partnering First Nation, which they said was disorganized because they don't always show up on time or follow through on their commitment. For example, if seats in a training course are saved for the Nation, they often don't utilize them, and those seats could have been used by residents. One staff member understood it as a result of their social history. Another (non-Indigenous) staff member used a car metaphor to describe the relationship based on their perception of how the work gets done.

> It's almost like you have to have the non-Indigenous people as the engine, you know what I mean, and let the Indigenous people, you know, cuz you have to have do-ers to get things done. (Interviewer: In this sense, the Indigenous people as. . .) As the body of the car if you're looking at like a car, it's the motor that does the work. (Staff)

Another challenge was called "grey areas" by one staff on their survey (Staff survey 8). Remember that any staff member could respond to the survey, whereas I only interviewed role model—highly effective—staff. This staff member indicated on their survey that policy should hold more sway. They drew a circle with the word "culture" in it,

surrounded by a square to represent CSC, and the space between the circle and the square was labelled “grey areas.” They felt that “culture is used as an excuse for not following policy.” And “policy is not always understood and acknowledged.” In these examples, we see that love and boundaries have the potential to work well together or to be confusing or one-sided in their application. It is clear how easy it is to shift the balance to being too institutional/boundaried, or, of less concern to most, being too relational or too lax.

The staff I interviewed were all concerned about preserving the special healing climate of the healing village, although there were some different ideas regarding threats to that culture. Offenders that were not committed to their own healing were considered mild, surmountable threats to the culture. Staff who did not buy into the culture of the prison were seen as insurmountable threats to the integrity of the program. These included staff who did not believe that reintegration was possible; refused to adopt cultural norms such as calling people by their first names; insisted on using the term “guard”; were unmotivated; were enculturated to be hard and uncaring; were racist and immature and rigid (in contrast to guards who are mature and interested in Indigenous culture); or who were too detached or too emotionally involved. Insurmountable threats also included not having enough Indigenous staff, having staff who claimed to be Indigenous to get the job but were not, and leaders who wanted to tick off boxes instead of fully embodying the values. I will look at some of these threats in more detail.

The biggest challenge was hiring practices. Most of the staff agreed that there weren’t enough Indigenous staff members working at Kwìkwèxwelhp. Indigenous staff felt that not only should there be more Indigenous staff working at Kwìkwèxwelhp, but the Indigenous staff that are there are treated differently—they weren’t promoted. Because of the lack of Indigenous staff, some felt that it was too much like an institution rather than a healing village. “Often the structure of CSC isn’t flexible enough to permit practice of some cultural/spiritual ways,” wrote one survey respondent (Staff survey1).

Despite it being a healing village, there was also concern that some staff in positions of leadership did not fully approve of the kind of healing relationships that were integral to the climate and viewed them as “inappropriate.”

> We get disappointed, we get hurt, we get sad for them (the residents, when they don’t do well). But that isn’t something you can readily admit without raising a few eyebrows . . . [We want to be] able to express

> ourselves as human beings when we watch another human being to some degree fail or, right? Regardless of that they're an offender. (Staff)

This describes a situation where boundaries encroach on the love or healing aspects of the prison. In more traditional prisons, boundaries are more emphasized, so staff holding a healing perspective risk being called "con lovers" and are at risk of being investigated for boundary violations. Perception is very important in correctional settings, as is remaining "uncompromised," because being compromised—loosening boundaries with offenders—presents a security risk that could result in, for example, smuggling in substances. These concerns drive home the fragility of the healing environment as it relates to staff and indicate the balance it takes to create it.

Some staff just don't fit and are repulsed by the climate and respect. To further my inquiry about what is good and what works at Kwìkwèxwelhp, I also looked at what staff characteristics interfere with healing because that illuminates how healing is created and what stands in its way. Some staff refuse to see the residents as human beings.

> I've had . . . people that have worked here and told me that they'll never work here again because they're disgusted that people call them residents, because "they're not residents, they're inmates." (Staff)

In addition, the hiring policies of the unions brought in hostile correctional staff. Sometimes through union policies regarding seniority, a staff member near the end of their career who is racist or hates inmates is transferred to Kwìkwèxwelhp. Hating inmates is the norm at some institutions. Offenders are an easy target for hate, othering, and projecting evil onto.

> They weren't staffing appropriately. Like you can't bring in people who hate inmates into a healing village environment. You can't bring people who are racist into a healing village environment. (Staff)

There have been staff that are shaming others about participation in Indigenous ceremonies.

> So, it's accepting, it's just being open-minded and seeing value in human life period. Regardless of where they come from, what their background it, what their culture is. (Staff)

In fact, the more the staff participate in culture and ceremonies, the more effective they were in the eyes of other staff and the residents. What seems to be

needed to be a healing staff member is a combination of care, ability to integrate boundaries and care, and a community mindset.

> If you don't have the right fit on that understanding, that openness, that approach, that diversity of how do you flip from the heavy-handed boxing glove to the soft-glove hand you need to have with some guys, or the mothering tool, or whatever, if you can't balance between that and your approach, you'll notice that right away. (Staff)

I asked, can this be learned? Can people change? Most of the staff thought that it cannot be learned.

> The difference is to be someone who cares or doesn't. That's not something you can teach. That's something you have or don't have." (Informal conversation with a staff member)

One staff member who did change upon coming to Kwìkwèxwelhp described the difficulty in changing from an authoritarian to a relational perspective. He was trained in other institutions and had trouble with what he perceived as some staff members' overly friendly relationships with the residents.

> So that was one of my biggest challenges. But the other one was that really absorbing the energy here. Like at first, I was so uncomfortable because it looked nothing like a jail. It's in the forest. It's serene. It's beautiful. And I'm used to concrete and steel barriers and handguns and you know everything else that goes with higher security. So, it was being able to get comfortable you know in the environment and what I used to is I used to walk. I used to walk every day and I'd do at least one lap around the whole institution just on my own just to take it in. (Staff)

It was a long process for him to fully relax into the healing culture at Kwìkwèxwelhp, but now he appreciates it for many reasons, not the least of which that he is able to relax at work. Unfortunately, most staff who come in with an "institutional" mindset do not want to change.

The correctional officers' union implemented a change in hiring policies a few years earlier that took away Kwìkwèxwelhp's ability to interview potential staff for cultural sensitivity and made hiring seniority based.

> Unions are great, like they're good, but we used to be able to bring staff in that really believed in . . . so we call it the best fit, the right fit. We really could bring people in based on that. But now not so much. Because we have priority staff who've lost their position somewhere and they now need a place to come. So, it becomes more difficult because you have to bring them in, and they may or may not necessarily believe

> in what we're doing, so now you have to change their view if you can. Like we have to change of the view of some of the residents, right? There's that transition period, right? And some transition more easily than others. And some may never transition but we don't necessarily have the option of involuntary transferring staff, right (laughter). (Staff)

> I don't think we can teach that to, like, someone who's been in the system for this long. And given that our staff transfers are based on seniority now, you're not gonna get someone who's got 25 years, 30 years working in a federal institution all of a sudden change their mind about everything. I think that that has to be something that they come with. I don't think we could teach that, which is why when we had the cultural competency portion of the application to come here it was so powerful because you got to see what people really think. (Staff)

Unfortunately, the punitive climate in the wider correctional system imparts opposite values that are hard to undo:

> I believe most people that come into the service come in with good intentions. They just succumb to the culture, to the milieu . . . And are not strong enough to maintain those convictions. (Staff)

The importance of hiring only staff that are the "right fit" for the healing village cannot be overstated.

> At least half of our folks are still our Kwìkwèxwelhp folks. But the other half, with all of our newbies—not newbies to CSC, but newbies to us—and so many of them in a short period of time with a mentality of a different institution from where they've come from, we often hear "well that's not how we did it over here. We never did that there so I'm not doing it here." "Well, yeah, actually you are, because it's different here." And that right fit is becoming really noticeable, that's why I think that's really critical. The staff have to buy into the philosophy of what we're doing here to make it work. It can't work the other way. (Staff)

This affirms the importance of this research because it is clear that it is the staff that create and maintain the reintegrative climate of the prison, which includes healing relationships with residents, and that it takes a particular type of person to be an effective staff member.

Most staff want to make a difference and to help. They care about something—the residents, victims, future victims, community safety, or the climate of the prison—and that motivates them.

> Even if I have impact or change on one person, that's success for me. (Staff)

> And if my comment or my weirdness or my two cents of wisdom can make a difference or can make somebody go, "Oh, okay, maybe I, maybe I need to look at it that way," or, "That's a different way of looking at it," or "Thanks for making me laugh." (Staff)

The staff enjoy working with each other and respect each other's abilities, which also helps to create a healing climate. It's the capacity of the staff to prioritize healing and find ways to implement healing relationships within CSC policies that makes it a healing village. Their relational values affect the relationships they have with each other as well as with the residents.

> I truly enjoy working with the staff here. Like, there's some amazing people who work here. And it's probably the best kept secret in corrections, actually, because it's a different type of work but you still have to be super talented to do it. You have to really know your stuff and you really have to think outside the box a lot of the times. If you're a rigid thinker, you're probably not going to be very successful here. Because even though we're a federal institution, and the cultural spiritual element is sort of like a CSC version of it, there's still, there's still something there, there's still value there, there's still something to be gained. And like I said it's the talent of the people that work here that really make this thing happen, and you don't always see it. (Staff)

Leadership sets the tone for climate, although those staff that have been there a long time keep operating according to healing values despite leadership changes that may change focus. Healing, being supportive, and treating everyone like equals was described by one staff member as "the prize."

> I guess in a sense you just sort of keep your eye on the prize and hope that people (in leadership) will come around. (How would you describe the prize?) mmm. That we truly have a healing village and that as much as there needs to be a division between staff and residents in that professional sense, we can be a village and we can support one another, and we can be equals. Right? And sometimes you get enough staff here who believe that they're not equal to us, then that is when . . . that's when that prize, it just seems like we're never going to get there. (Staff)

Their eyes remain on the "prize" of maintaining the healing climate. Some were disappointed by leaders that they perceived did not have the same values. The healing climate is delicate and dependent not only on the hiring of staff members whose values and attitudes align but also on leadership.

> I guess we in a sense just keep pushing the boundary of CSC. Right, just keep pushing that boundary. And once in a while we'll get a warden or somebody high up who has that same level, who understands that allowing yourself to be vulnerable, right, that that's ok. But we don't

> always have that here. And so that's when it starts to get really, feel a little less like a healing village. But you know, we have a certain core of staff who continually push and just maintain that level even though as you know and can see staff changes all the time, there's always a certain core who still maintains that this is a healing village. And if you wait long enough, the staff member pushing back that there needs to be more security or needs to be . . . they will eventually move on somewhere else and then you can kind of take the pendulum back to where it's more healing or where everybody is just allowed to be more vulnerable without raising a lot of eyebrows. (Staff)

In a casual conversation, two staff I hadn't interviewed stated that they felt that there was a conflict between the institutional aspects that derive from Correctional Services Canada and Kwìkwèxwelhp's attempts to be a healing village. This conflict was further exacerbated because each warden has a different opinion about which aspect should be stronger. "They're here for a ticky box. The sincerity that goes into making it a true healing village is questionable." These two staff members pointed out that there are very few Indigenous staff, some of whom leave "because they are looked at as token Indians (sic)." Nonetheless, "the staff do it for the betterment of the inmates because they genuinely care, no matter the leader." The staff have a commitment to the healing village, but leadership makes a big difference and can affect the climate adversely or positively. Others shared their view:

> We've always found ways to have each other's back here, but that's slowly falling apart. [The warden] talks a good talk but walk doesn't match. . . . [It] has to be the right fit. Underestimating the importance of strong leadership. The residents see it too. It's still the best place to work at CSC. (Staff)

It was only after I coded the interviews that I looked at the mission statement, and I was surprised to see that my findings fit into the broad categories of CSC's mission. Whereas this mission holds for all institutions, most don't succeed in implementing it. At Kwìkwèxwelhp, the staff take these values seriously and implement them.

> Respect: Respectful behaviours honour the rationality and dignity of persons—their ability to choose their own path, within lawful order, to a meaningful life. A good test of respectful behaviour is treating others as we would like to be treated.
>
> Fairness: A complex value in both theory and practice, fairness involves balancing conflicting interests, and exercising impartiality, objectivity, equality, and equity in interpersonal relationships. Akin to respect, a good test for fairness is to treat others as you would like to be treated.

> Professionalism: Professionalism is a commitment to abide by high ethical standards of behaviour as well as relevant group standards, and to develop and apply specialized knowledge for the public good. Professionalism is anchored in a commitment to integrity—a commitment to uphold our values in even the most difficult circumstances.
>
> Inclusiveness: Inclusiveness is a commitment to welcoming, proactively accommodating and learning from cultural, spiritual, and generational differences, individual challenges, and novel points of view.
>
> Accountability: Accountability involves the notion of being willing and able to explain, answer to and justify the appropriateness of actions and decisions. Accountability is applicable to everyone within CSC. Accountability is also about accepting and ensuring responsibility—providing necessary support, feedback, and oversight. (Commissioner's Directive 001 Mission, Values and Ethics Framework of the Correctional Service of Canada, 2018)

As expressed at Kwìkwèxwelhp, respect is seeing the residents as human. Fairness is seen in flexibility, thinking outside the box, and treating everyone equally respectfully. Professionalism is seen in integrity and trust. Inclusiveness is reflected in the importance of Indigenous culture, the communal atmosphere, and collaborative values. I heard Kwìkwèxwelhp described as a family or a community many times. Accountability is reflected in responsibility for one's actions, giving choice, and cultivating personal agency. Other institutions in the system could learn from how Kwìkwèxwelhp implements the CSC mission.

Limitations of This Study

Just as a kaleidoscope keeps turning, the ideas in this dissertation will continue to evolve. I do not mean to suggest that Kwìkwèxwelhp is the ideal prison or the only model. There were two staff members that expressed in a casual conversation that another, solely community-run healing village, without CSC partnership, in another province was a more genuine healing village. Nonetheless, Kwìkwèxwelhp is considered one of the most effective healing villages in Canada. My goal was to explore what was considered effective at Kwìkwèxwelhp. Although beyond the scope of this review, it is worth mentioning that other scholars have also suggested alternatives to prisons. For example, Tauri (2018) suggests that from a Māori perspective in New Zealand, rather than focusing on creating prisons within the current system, the entire system needs to be reconceived. Others have suggested alternatives such as diversion options or justice reinvestments such as increasing funding for public services, giving communities the

freedom to implement local crime prevention strategies or other ways of improving communities to make communities safe. (Armstrong & Maruna, 2016; Coyle et al., 2016). Additionally, this information should not be taken as another opportunity to appropriate Indigenous justice frameworks (Tauri, 2017). Taking one part of any aspect of Kwìkwèxwelhp without the integrity of the partnership process that was followed to create it runs the risk of repeating colonial harm.

This research was done in a minimum-security prison. Although at least one staff member told me that they adopted the same respectful stance when they worked in a maximum-security institution, with good results, the findings of this research should not be extrapolated to different situations without careful analysis, particularly regarding boundaries. In 2019, two men escaped from William Head, a minimum-security prison in British Columbia, and murdered a man in his house. Although William Head is not a healing village, this tragic incident has resulted in wariness about minimum-security institutions. It important to note that the investigation revealed that the men should never have been given minimum-security status. As a result of the investigation, 14 other inmates deemed risks in minimum-security institutions were reclassified to higher security (Coyne, 2022). One of the keys to the success of Kwìkwèxwelhp is the careful screening process (boundaries) potential residents have to complete, ensuring that they are not security or escape risks and are ready to engage in an active healing journey.

Further inquiry into healing villages could include exploring what is effective in changing employee attitudes from “an institutional mindset” to a relational one, how to ensure that leadership maintains the healing ethic, how the challenges of CSC-Indigenous partnership can be overcome, how best to ensure that offenders are dedicated to healing, and generally how to ensure that healing villages are given what they need to function optimally.

Alchemy

My experience at Kwìkwèxwelhp was transformational. It deepened my conviction in the power of a perspective of love, even in difficult circumstances, and highlighted the importance of the incorporation of boundaries into love. The felt sense that lingers is one of awe and appreciation for the dedication, caring, and mastery of the staff, and a reverence for the sacredness of the process of healing. The process of healing and transformation can be supported by many behaviours and attitudes, such as

those I have discussed, and by the right container, but ultimately it is a mystery—the right elements come together at the right time, and transformation occurs. When we turn a kaleidoscope, we have no control over how the fragments inside will land. It is very different from painting a mandala which is under our control. We provide an effective container (the kaleidoscope tube, which contains mirrors) and the motivation; we make the effort to turn it, with the intention to see beauty, and then prepare to witness the transformation into a beautiful mandala. In effect, we are holding space, a very intentional space, for wholeness. The space that the staff held was one of love. Where this metaphor falls short is that, while I believe most people who come to Kwìkwèxwelhp in any capacity, including residents and visitors, are deeply touched, not all of the residents are transformed to the degree that they manage to stay out of prison. Some return.

One resident I interviewed, Carl, was there for his second time, and he had also spent time in two other correctional institutions. I met him on my first day because it was also his first day, and I followed him through the admission process. We spoke often throughout the next few months, and I interviewed him on his last day there. I watched him being blanketed by Elders as he prepared to leave. He told me he didn't apply himself or take healing seriously the first time. But the second time, he worked hard and utilized all the resources, including the Elders, and as a result, he felt like a different person as he was leaving. He was motivated to make sure he didn't return. Using the kaleidoscope metaphor, perhaps we could say that during his first stay he did not have the motivation to turn the container or that he did not view his stay there from a kaleidoscopic lens—of seeing the beauty in himself and the healing environment, learning about the social context and trauma from which his illegal actions had stemmed, and aiming for balance in his life through connecting with his Indigenous culture. The second time, he took all of those transformational actions.

> [The previous time] I wasn't engaged. I wasn't ready to look at myself. I wasn't ready to look at anything in my past. And so, I did everything just on the surface. You know, I went to the ceremonies, but I didn't engage in anything. So, by being engaged in ceremonies for one, but just being engaged with myself, being able to talk to myself, I guess in a sense has really helped me this time. Before, I wasn't ready to even be here, all I wanted to do is just get out and being a drug addict, that's all I wanted to do was drugs. This time, I realized that I had to quit drugs. To stay, well for one, to stay alive, nowadays because the drugs are so bad out there. So, being engaged this time has really helped me.

> . . .I've had trauma that I've never dealt with before. . . . When I first started working with [staff members about the trauma] a few months in and just realizing I have this trauma and we came to the drum practice one night, and just this, the things that we were talking about over the last few weeks about learning to let things go and being okay with what has happened, It all just came out one night, and like I broke down in front of a lot of people.
>
> Yeah, at drum practice you know there's probably 20, at least 20 people there or more and just to be able to open up like that. And . . . and see that other people care. It was a big thing for me, and then afterwards two of the men, they came up to me and said you know they. . .they took me aside and talked to me about what was going on. And we went down to the water here, and they sang a song, and then I washed off.

His experience describes the process of his healing from his initial motivation to the hard work that follows; and his experience also highlights the power of Kwìkwèxwelhp as a healing container, with its caring and available staff and Elders, healing ceremonies and practices, and the supportive atmosphere that is created between residents as well.

The next vista, Vista Six, is an article published in the *Canadian Journal of Arts Education* (T. Pearl, 2018*)*. In this piece, I looked at how healing containers can help heal fragmentation. Within the framework of holistic education, I used a visual arts-based exploration to dive deeper into an exploration of effective containers that create wholeness from fragmentation. Even though my exploration is about evil, I did not mention evil in the article. Instead, I referred to it as "fragmentation" because it enabled me to speak about fragmentation without going into the larger discussion of evil. I started by calling up a sensation of evil and worked from there. Through the visual process of placing drawn paper fragments into a circular mandala, I refined my ideas about what makes an effective healing container. Kwìkwèxwelhp is presented as a powerful living healing container. The publication serves as an example of the way I utilized the kaleidoscope methodology to theorize and understand the movement from fragmentation (evil) to wholeness (love) and the ways effective containers are integral to the process of healing. While the Kaleidoscoping methodology I embraced in this study is emergent, I begin to elucidate some of the key elements of healing containers and detail the four types found at Kwìkwèxwelhp.

Vista Six. From Fragmentation to Wholeness: Containers for Healing (T. Pearl, 2018)

Fragmentation takes many forms. Educators may encounter psychological and social fragmentation in traumatized students, gang rivalry, violence, mental health problems, political polarization, racism, or the effects of the global refugee crises. The opposite of fragmentation is integration, and both psychological integration and social connection are correlated with well-being (McGilchrist, 2012; Norris et al., 2008; Siegel, 2010). In this paper I ask, “How can we heal the results of fragmentation and create more interrelatedness? What can we do with the fragments”? I propose a pedagogy of repair, within the framework of holistic education, which aims at healing fragmentation. I use art to explore notions of fragmentation and wholeness, and to provide a “felt sense” (Gendlin, 1982) experience to the reader of the wholeness possible with effective metaphorical containers. In addition to introducing containers that facilitate emergence of wholeness, an additional aim of this article is to inspire the use of creative arts to explore issues that concern us.

Situating Pedagogy of Repair Within Holistic Education

Holistic education, situated in a wider trend towards holism, has focused on integrating emotional and spiritual aspects into the classroom to educate the whole person, and to counter the trend in education of privileging the cultivation of the rational or intellectual (Miller, 2005). More broadly, holistic education strives towards wholeness by making many kinds of connections— between mind and body, between self and community, with the earth, and with our deeper selves as well as amongst disciplines (Miller, 2007). To address the rampant fragmentation of these times, some educators take this further; they adopt an implicit pedagogy of repair by consciously creating opportunities for healing. Bai et al. (in press), for example, advocate for “education that heals” (p. 3) to restore wholeness. “We make the case here that healing has to be not only part of but an important and central part of teaching in today’s world that is sustaining significant suffering and damage” (p. 5).

The idea of repair is often used in psychotherapy to describe the healing of attachment injuries and disruptions (Schore, 2014). Repair implies that connections are

being built or rebuilt. Even if the original disruption occurred in childhood, the repair can occur in present time relationships. Thus, a pedagogy of repair is guided by a motivation to heal the painful effects of different forms of fragmentation—intra-psychic, social, and with the other-than-human world. It heals by attuning to, and providing the conditions that facilitate wholeness, specifically by providing an effective container.

Contributions of Indigenous Perspectives and Gendlin's Work to Wholeness

Many Indigenous educators also highlight the importance of interconnectedness and wholeness (Battiste, 2013; Cajete, 1994; Curwen Doige, 2003; Ermine, 1995; Morcom, 2017). Morcom (2017) describes how holism informs Indigenous educational philosophy, and Indigenous philosophy in general, by viewing the individual as encompassing emotional, cognitive, spiritual and physical aspects; by highlighting relationships between people, communities, and with the rest of the living and nonliving world, including the divine; by integrating disciplines of knowledge rather than compartmentalizing; and by honouring subjectivity. An Indigenous "all my relations" ethic that recognizes the interrelatedness of all things maintains harmony because interdependence requires us to act responsibly (Absolon, 2010). Cajete (1994) highlights the effect of imbalance in relationships when he describes illness as "directly associated with a disharmony" (p. 106). This disharmony can come from "improper relationship to the natural world, to the spiritual world, to the community, and/or to one's own spirit and soul" (p. 107). Wholeness, then, comes from proper relationships, a theme I return to later.

Felt sense is a term coined by Eugene Gendlin (1982), a philosopher and psychologist at the University of Chicago, who developed a philosophy of the implicit which investigates how meaning is formed in the interaction between felt experiencing and logical expression, and a method of psychotherapy called focusing. The felt sense contains felt meaning and emerges from body knowing, which is just outside of verbal thought. When people wake from a dream and are left with the sensation of the dream but no explicit memory, they are experiencing a felt sense. Some other ways the felt sense has been described are "unformulated experience," "pre-reflective unconscious," "embodied knowing," "the unthought known," and "the edge of awareness" (Preston, 2008, p. 348). Focusing is a method that helps build a connection between the implicit

felt sense that is experienced first, and subsequent explicit verbal expression, between experiencing meaning and logical symbolization (Gendlin, 1982). Most people have a felt sense response to fragmentation: they feel uncomfortable, disjointed and disconnected. This is a subjective experience, which comes from preverbal knowledge. Later in this paper, I use art to make explicit my implicit subjective wisdom in response to visual representations of fragmentation and wholeness in order to understand what facilitates the transformation from fragmentation to wholeness.

Fragmentation

What is fragmentation? When something is fragmented, a connection has been broken and there is a separation. The word fragment means “a small part broken off or separated from something” and comes from the Latin word frangere, “to break” (Oxford Dictionary Online, n.d.). Fragmentation is more serious than a disconnection because it cannot merely be reconnected. Relations are broken to such an extent that healing requires something new to arise.

Fragmentation occurs intra-psychically, socially, and in relation to the natural world. As a psychotherapist, I encounter fragmentation in my clients’ psyches, particularly as result of trauma. My clients arrive with parts of themselves fighting with, or disconnected from, other parts. One part wants to be loved and the other pushes people away. Or they dissociate, haunted by memory fragments and disconnected from their feelings (Wilson, 2007).

Within social relations fragmentation can be interpersonal, intra-group, and intergroup. The Canadian Truth and Reconciliation Commission (TRC) documented the fragmenting intergenerational effects of residential schools and the cultural genocide of Indigenous people (TRC, 2015). This collective trauma resulted in lateral violence, addiction, high incarceration rates, and youth suicide epidemics (Oudshoorn, 2015). In response, the word “reconciliation” itself implies a coming together of fragmented parts. As a facilitator with Reconciliation Canada, I supported its vision to engage “Canadians in dialogue and transformative experiences that revitalize the relationships among Indigenous peoples and all Canadians” (Reconciliation Canada, n.d.), in other words, to heal the effects of fragmentation.

Fragmentation can also be experienced in relationship with the ecosystem. Educators who work in nature-based education attempt to heal students' disconnection from nature and to prevent the decimation of the natural environment by rekindling their relationship to the other-than-human world (Orr, 1990). If you look around, you will see the fragmentation, and attempts to overcome it, everywhere.

Why is it important to heal fragmentation, or to make whole? Fragmentation leads to an ongoing cycle of suffering and destruction. The majority of those incarcerated in Canada's prison system have experienced some form of trauma, individual or systemic, such as childhood abuse, racism, or poverty (Oudshoorn, 2015), but a punitive correctional system does not function as a healing container or provide rehabilitation (Gilligan, 2000). Understanding how to heal fragmentation would lead to a more connected, safer, happier society.

I chose to explore healing fragmentation through felt sense and art to address two key fragmentations in the Western world: the mind-body split and the division between the right and left hemispheres of the brain. Psychiatrist Iain McGilchrist (2012) explains that we need both hemispheres to function, but the left hemisphere has taken over in Western culture. The left hemisphere is "biased towards identification by parts" (p. 49) and "abstract categories" (p. 52), whereas the right hemisphere "sees the whole" (p. 46), "in context" (p. 54), is concerned with "the lived world" (p. 56), has "greater integrative power" (p. 47), and is concerned "with the relations between things" (p. 50). This emphasis on left-hemisphere functions has resulted in separation, and the right hemisphere's integrative capacities need to be accessed to form connections through art, metaphor, felt sense, subjective experience and embodied methods (McGilchrist, 2012). This aligns with the integrative goals of holistic education. It is hoped that this paper with its images and words help connect the two hemispheres and function as an integrated healing container of inquiry.

An Arts-Based Exploration

As I drew, I mused: I have a relationship with fragmentation. We have been dancing together all my life. It was there when I was born, whispering "holocaust" into my ear. It has come and gone, leaving red glaring scars that I take my scissors and cut around. I cut the scars out, creating new contours to my being. Like a coastline shaped

around a boulder even after the boulder dislodges, the new edges of my being are asymmetrical and weird. These ghostlike, hollow pieces of my life shape the stories I tell by their absence and once-were-there-ness. The gaps create shapes that I mould my life around.

Figure 6.1. Part of original drawing

Figure 6.2 Cutting around the scars: Individual fragments

I looked at the fragments I had created, and I knew that healing fragmentation did not mean the fragments would come back together in their original form. The idea of trying to recreate exactly what was lost seemed like a recipe for anxiety and disappointment. What, then, I asked, should I do with my fragments?

Figure 6.3 Fragments randomly laid out

To play with this question, I tried different ways to lay them out and used my felt sense to seek integration. I tried different configurations and still experienced them as disjointed. When I laid them out in an organized manner with space around them, the fragments felt a little less disturbing but did not elicit the felt sense of wholeness or integration I was seeking.

Figure 6.4 Fragments with space in between

At one point I gave up and tried a different tactic to seek a sense of wholeness. Since I was teaching a class on Carl Jung to my counseling students that week, I wondered if wholeness as symbolized by mandalas, could assist me. I tried unifying my fragmented felt sense by drawing a mandala. Interestingly, when I made a mandala using a compass and based on symmetry, all the vitality seemed to drain out of the experience and I could not finish, which did not bring me any closer to the feeling of wholeness.

Figure 6.5 Symmetrical mandala

Finally, when I simply drew a circle and randomly placed the fragments into it, I was surprised that it did indeed create a new coherent whole. Containing the fragments in a circle transformed the relationships between them and their environment. They felt connected and held within something larger than themselves. Miller (2005) suggests three basic principles of holistic education: connectedness, inclusion, and balance. Containing the fragments within a circle created exactly that: connection, inclusion and balance.

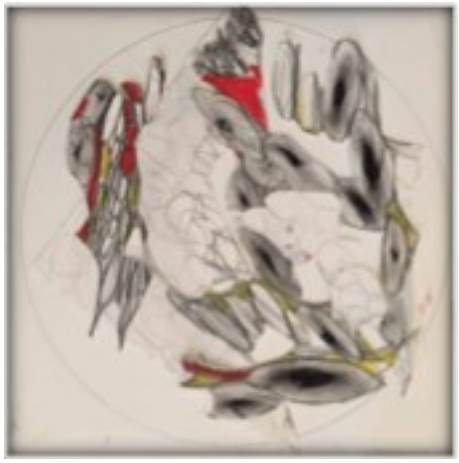


Figure 6.6 Fragments in a mandala

Wholeness

“Heal” and “whole” derive from the same roots (Concise Oxford Dictionary of English Etymology, 2003a); healing occurs when something is made whole. Carl Jung knew this when he used mandalas as a symbol of wholeness and unity, and as a

method of integrating different parts of the psyche (Jung, 1977). Greg Cajete (1994) also points out that in American Indian Art “the creation of a mandala embodies a therapeutic ritual that honours our impulse toward wholeness through striving toward centering, healing, health, and transformative growth and development” (p. 152). Circles are powerful shapes. When chairs are arranged in a circle in a classroom, the dynamic changes. Talking circles are a powerful healing tool used in Indigenous cultures, restorative justice, and now many classrooms (Pranis, 2005).

Here I need to pause to consider what I am aiming for when working with fragmentation. There are many words that could describe the healing of disconnection, including wholeness, integration harmony, unity, fluidity, connection, and reconciliation. A future exploration can differentiate between them, but for the purposes of this paper, wholeness and integration are used to capture the felt sense of what it feels like to be connected to oneself and to others.

Daniel Siegel posits that the basis of health is integration, which he defines as the process of differentiating and linking. He says that unintegrated systems—i.e., fragmented systems—tend towards either chaos or rigidity (Siegel, 2010). “To integrate something, you have to differentiate and link” (D. Siegel, personal communication, December 5, 2015). My drawn fragments, before they were put in the circle, were chaotic, while the symmetrical mandala was rigid. Finally, placing pieces in the drawn circle effectively linked the differentiated pieces, resulting in integration. The relationship between the fragments changed when they were placed in the circle. Additionally, the relationship between the fragments and the container is one of being held, perhaps because the circle recalls the felt experience of being in the womb. Next, I explore what moves fragmentation to integration, and what types of containers facilitate this movement.

Containers

Containers denote an energetically “held space” that creates an environment conducive to learning or healing. Psychoanalytic theory, building on Donald Winnicott and Wilfred Bion’s ideas about the ideal maternal holding environment needed by infants, draws a parallel to the emotional “holding” and “containing” needed in a psychotherapeutic relationship (Finlay, 2015; Gravell, 2010). Extending this metaphor

further, a transformational container takes something that is fragmented, such as the plurality of voices and intentions found in our civic lives and holds it in order to move it towards harmonious connection or wholeness. However, much depends on the efficacy of the transformational container and its functionality.

To explore this, an exploration of three-dimensional containers is needed, since people are not two-dimensional like a mandala. I searched for additional nourishing containers and started seeing them everywhere. A body is a container for internal organs and for physical experiences. The natural world is a container that has held life for thousands of years, and many people go to nature for grounding. Art is another container that uses colours and shape to give form to expression.

Social relationships also provide containers. A close community can function as a container. Studies on resilience, for example, find that social support after trauma is more important to healing than individual personality traits (Ungar, 2012). In *When Blood and Bones Cry Out*, John and Angela Lederach (2010) describe in detail how social containers function:

> SAFETY IS CONTAINER [emphasis in original] suggests the idea of feeling surrounded by acceptance and protection, a space where it is possible to be oneself, devoid of threat and to get on with living life without fear. These spatial metaphors point toward a notion of being encircled in the sense of being held, pointing towards notions of container as community and family. (p. 64)

Ceremony can be a container. When Alroy “Bucky” Baker from Squamish Nation blanketed Anthropologist Wade Davis in a cultural ceremony before he spoke at the President’s Dream Colloquium at Simon Fraser University in November 2016, he said that the blanket across his heart will deflect anything coming in and the headband deflects anyone trying to change his mind. Both the blanket and the headband are containers that help hold and contain the speaker’s heart and mind. The classroom, another potentially healing container, is a place where learning is enhanced when students feel connected to others (Hurst et al., 2013).

Fragmentation appears everywhere and so do containers. People naturally hold themselves with daily rituals, values, routines, and connections with others—these can all function as whole-making containers. Processes can be containers. For example, meditation can be a container for self-awareness and calm. Group therapy is a container

for emotional healing. Susan Walsh and Heesoon Bai use the metaphor of a cauldron to describe the transformational container formed by their practice of collaborative and contemplative writing (Bai & Walsh, 2017).

Fragmentation to Wholeness

Neither wholeness nor containers need be fixed or static. Hasebe-Ludt et al. (2009) say the subjective self is “an assemblage of fragments and identity is fluid” (p. 33). Identities fragment and reassemble in different ways while the subjective self serves as a fluid container. Because fragmentation and the healing of fragmentation are fluid processes, it may be more accurate to use the verbs “containing,” “harmonizing,” “reconciling,” unifying,” “integrating” and “connecting” to describe the process of healing fragments, rather than the nouns.

The types of containers I explored seem to fit into four categories: physical spaces such as a home, a body, or nature; processes with a beginning and end such as meditation, group therapy, or a song; social/interpersonal relationships such as community, culture, and family; and relationships with the other-than-human world including spirituality and nature. Of course, there are overlaps. For example, a hug is a process that involves a physical space (bodies) and relationships with other people. A sweat lodge ceremony involves all four.

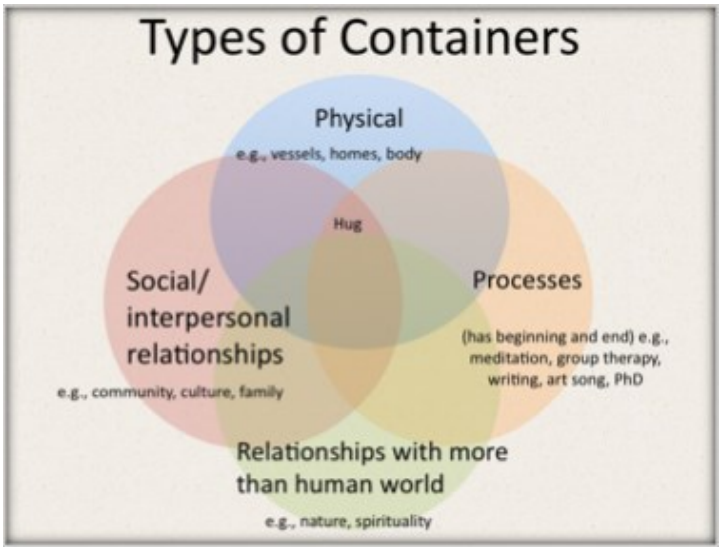


Figure 6.7 Types of containers

Effective Containers

What makes a container effective? Natural containers such as lungs and wombs can highlight what effective containers do. Our lungs hold our breath and allow for the transfer of oxygen into our red blood cells and then they let the breath go. A womb holds an unborn child, nourishes her to facilitate transformation, and lets her go. I postulate that an effective container does three things. First, an effective container receives, holds, and releases. An ineffective container would either trap us by holding us too long or would expel us too soon like a punctured lung expels oxygen, or like a miscarriage. Second, an effective container is the right size, rather than being too small or too large. If it is too small, it does not allow us to move and holds us static. If it is too large, it doesn't properly contain. Lederach and Lederach (2010) explain that in the aftermath of war, a restorative container for community healing and dialogue must be "large enough to create spaces of interaction, yet close enough to be felt and heard" (p. 102). National reconciliation processes often don't reach local communities—the container is too big and people don't feel heard. Third, an effective container provides a place where nourishment or transformation can occur, particularly by changing the relationship between parts, or between the part and the environment. For example, a well-facilitated therapy group creates safety between the participants, who may initially arrive guarded, so that vulnerabilities can be shared. Miller (2007) names transformation as the one that furthers wholeness most, of three types of learning: transmission (of skills or facts), transactional learning (cognitive problem solving and dialogue) and transformation (making personally and socially meaningful connections). Transformation is key in Indigenous education as well: "The Aboriginal approaches to learning are spiritual, holistic, experiential/subjective and transformative. In contrast, mainstream approaches to learning are secular, fragmented, neutral/objective, and seek to discover a definitive truth" (Curwen Doige, 2003, p. 147).

Kaleidoscope

A kaleidoscope is a container that takes in fragments and transforms the relationship between them. To further my investigation of creating wholeness with fragments, I made a kaleidoscope. No matter what I put inside—scraps of paper, glass beads, or pharmaceutical pills—the result was beautiful. Within the kaleidoscope, the fragments are reflected and integrated in a way that harmonizes them and creates a felt

sense of wholeness. As the fragments reflect and echo each other enough times they become connected and woven together in a communal dance of colour, shape and form.

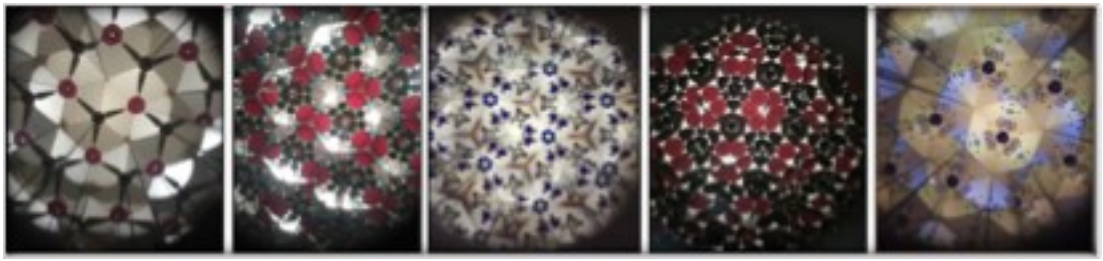


Figure 6.8 Temporary mandalas from my kaleidoscope

These are temporary mandalas, the fragments easily shaken into another beautiful pattern, another whole and another whole, not one static, final, integrated whole. With a kaleidoscope, it is impossible not to be whole unless the container is broken. The word Kaleidoscope comes from three Greek words: Kalos means “beautiful,” eidos means “shape” and skopein means “observe,” which, together mean “observer of beautiful forms” (Concise Oxford Dictionary of English Etymology, 2003b, 2003c). What makes it beautiful? The reflections.

“Kaleidoscoping” can be thought of as an iterative process by which fragments are transformed by reflecting and echoing off each other. Cajete (1994) refers to this process when he describes the transformational nature of Indigenous education as involving “telling and retelling a story from various perspectives and at various stages of life” (p. 213). Lederach and Lederach (2010) refer to meaningful conversation and voices with powerful action that create vibrations with far-reaching impact as “social echo” (p. 214). Bai and Walsh (2017) describe how, within the container of their collaborative writing process, their words can echo back and forth like an “echo chamber” (p. 252) to deepen intersubjective space. Reflection and echoing, then, may add to harmonizing in effective containers.

Leaving Pieces Out

What if one particular piece doesn’t fit in the container? When I first discovered that putting the fragments into a mandala helped create a sense of unity, one piece was too big and I left it out. It was darker and bigger than the rest and the circle just couldn’t accommodate it. I tried to justify my actions by telling myself that sometimes pieces of

myself are left behind and come together in a new way. These pieces are perhaps not lost altogether, but not fully integrated. I liked the way the fragments fit together in the mandala. My colleague asked, “Is it whole without that piece?” I tucked the question into the back of my mind. But it haunted me; I saw images of people who are marginalized and left out of the conversation. So, I returned to my fragments and struggled with the isolated piece. I put it back into the mix, but it didn’t seem to work. I knew I had to put it in but it wasn’t working on a felt sense level. Horrified, I thought to myself, “is this how people exclude other people?” If it just doesn’t fit, or it’s not convenient, or it feels good without them, is justification used to just leave them out?

Finally, I did what now seems obvious: I drew a new circle, a bigger one. I had to draw a few until I found just the right size. If it was too small, not all the pieces fit, but when it was too big, the biggest piece seemed to dominate. The relationships between the pieces needed to work. It took time to get used to it but soon it actually started feeling empty without the too-large piece and I preferred the final image. In keeping with Miller’s (2005) three basic principles of holistic education— connectedness, inclusion and balance—the principle of inclusion and my felt sense helped me find a way to integrate the pieces harmoniously through finding the right container. My preference for the final configuration over the original drawing aligns with theories of post-traumatic growth that describe and explain the potential for improvement, rather than just recovery, after adversity (Joseph & Linley, 2005; Wilson, 2007).

I continued playing—this time with the quality of the circle. If it was too light it didn’t function as enough of a container and if it was too dark it felt constricting.

Figure 6.9 The boundary: Too weak, too strong, and most effective

I took this further and created multiple circles containing fragments, placing them in relationship to each other, or overlapping them. The possibilities of creative containing now seemed endless. A pedagogy of repair seeks to find the best container to facilitate wholeness with each different set of fragments that is encountered.

Kwìkwèxwelhp: A Healing Container

Kwìkwèxwelhp Healing Village is an Indigenous healing village, a minimum-security prison run by Correctional Service Canada in partnership with Sts'ailes First Nation. All prisons are containers, but they are not necessarily healing containers or effective containers, whether efficacy is assessed by integrative capacity or recidivism rates. Containers can be wounding, as many prisons are. Kwìkwèxwelhp is an exception. It is steeped in Indigenous culture, from which both the residents and the staff draw strength and healing. The offenders are not referred to as "prisoners" or "inmates," but "residents." This itself is a defragmenting use of language. Most, if not all, of the residents have been severely traumatized in their youth. The staff balance compassion and needed boundaries to create healing interactions. Many of the residents share freely of their feelings, a sign of the trust created by the container. Even visitors to the prison have integrative experiences because of the power of the container. The first time I visited Kwìkwèxwelhp was during one of their monthly welcoming ceremonies. There were three new residents arriving and three residents and one staff member leaving.

Picture a giant community house warmed by two wood fires in the centre, with residents, staff, community members and visitors sitting all around the perimeter. Imagine arriving at the prison for the first time as an offender and being wrapped in a blanket while listening to words of support for the journey of transformation ahead of you. Visualize an Elder telling you that the blanket you are wrapped in is a "blanket of love" and a "hug" available to you whenever you need it. Imagine, perhaps for the first time, being treated with respect and care. Envision the healing that takes place in such a safe container.

Types of Containers at Kwìkwèxwelhp

Kwìkwèxwelhp encompasses all four types of containers discussed in this paper: physical space, processes, social relationships, and relationships with the other-than-human world.

Physical space

The Pacific Northwest architecture of the healing village fits in with the tall cedar and fir trees; the residents' buildings have a common kitchen that encourages responsibility for cooking and social interactions; and the large community house described above serves as the heart of the village. All these physical spaces support the healing capacity of the village.

Processes

The importance of cultural and ceremonial processes in creating the healing container is seen in the residents' survey responses to the question "What, here at Kwìkwèxwelhp, has been healing for you?" and "What has been helpful?" Four of the five top responses were processes: "ceremonies," "sweats," "sundance," and "prayers."

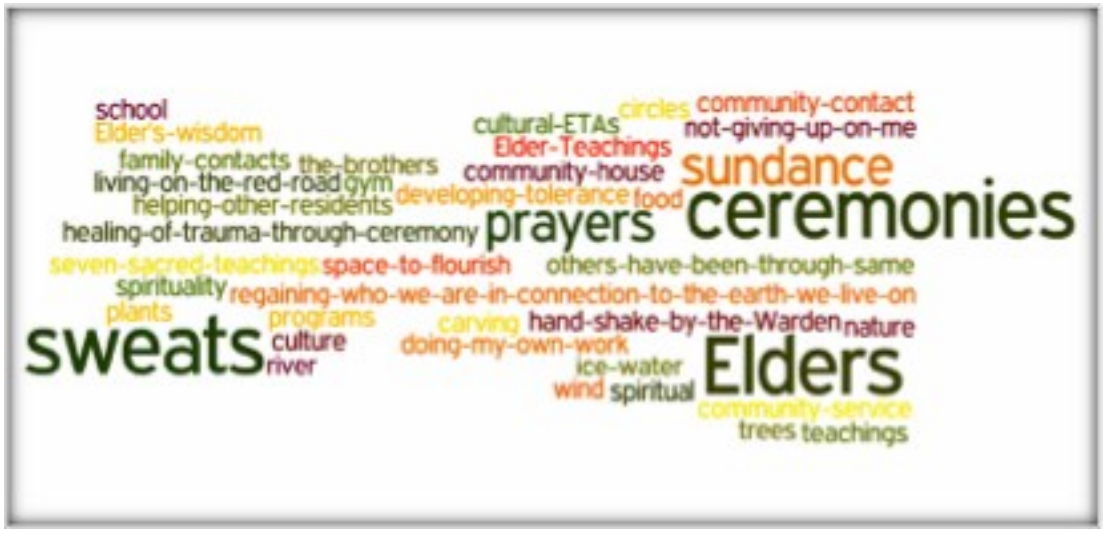


Figure 6.10 Responses to the questions "What, here at Kwìkwèxwelhp, has been healing for you?" and "What has been helpful?"

Social relationships

The top response was “Elders,” highlighting the primary importance of the three full-time Elders in creating this healing container. The Elders listen to their stories, provide ancestral teachings, connect the residents with their culture, help resolve conflicts, guide ceremonies, and create an atmosphere of care and respect. Other social/interpersonal responses to what is healing included “helping other residents,” “hand shake by the warden,” “others have been through the same,” “family contacts,” “the brothers” (referring to the other residents), “not giving up on me” and “community contact.” Social connections and the reduction of the “us and them” dynamic that is found in many prisons are enhanced by careful use of language such as not calling the staff “guards,” referring to the community as “family,” and the absence of uniforms. Importantly, both the staff and residents prioritize respectful, caring interactions.

Relationships with the more-than-human world

In addition to social relationships, the importance of relationships with nature and spirituality in creating the healing container is evident in responses such as “regaining who we are in connection to the earth we live on,” “wind,” “plants,” “river,” “trees,” “seven sacred teachings” and “spirituality.” The spacious natural wooded setting, cradled by a rocky creek used for spirit baths, holds residents and staff as only nature can.

Maintaining the integrity of the container

As mentioned, containers can be ineffective or effective and can be wounding or healing. Conceivably they could be wounding for some and healing for others. Different types of schools, for example, work for some students and not for others. While contemplating who decides whether the container is effective or not, I turned to Nel Noddings’ ethic of care. According to Noddings, to have caring relations, it’s important that the one who is cared for feels cared for (Noddings, 2013). Applying this to the fragments, the efficacy of a container must be assessed by its effect on what it is containing and on whether it has an integrative effect. It is important to keep in mind that every container is situated within other containers. For example, the prison is situated in the wider community whose safety also needs to be considered. Attunement to the needs of those it holds and to the context of the larger container in which it is situated, are both important.

There are both staff and residents who don't fit in with the healing goals of Kwìkwèxwelhp. Staff members who insist on being called "guards" and who treat the offenders more like "cons" than humans and residents who cling to the con code and don't want to work on themselves, can negatively impact the culture of healing at the village. Thinking back to my large fragment that initially didn't fit into the circle, I muse that there may not be room for pieces that threaten the integrity of the container and that a different container may be needed. If people can stay relationally engaged even while maintaining a boundary to protect the container, they are maintaining the larger container by respecting the relatedness of all beings.

Once, one of the residents left the grounds of Kwìkwèxwelhp and a warrant was issued for his arrest. A search ensued throughout the night and in the morning when he turned himself in after having spent the night in the forest, arrangements were made to transfer him to a medium-security prison. As he waited in the holding cell, Elder Helen Joe, heartbroken, brought him a large plate of food and listened to his fear. Later, the entire community gathered in the community house to process their responses. "I care about you guys," Helen told them, emotionally. "All of you are meant to be in my life and I was meant to be in your lives. This is a family. We all affect each other." As the warden and others spoke, the message was clear: You are important; you matter, and you are cared about. We are interdependent. Respect the freedom you are given here. The healing container was maintained because the social relationships were attended to and an event that could have resulted in more fragmentation became an opportunity to affirm wholeness.

Conclusion

Containers can be physical (e.g., a space), or a process (e.g., creating artwork, undertaking a PhD journey, participating in ceremony), or social/interpersonal (e.g., community), or formed through relationships with the other-than-human world. The container helps create relationships between the parts and that is what provides meaning and healing capacity. Colours and shapes can be used to represent fragments you encounter, together with the concepts discussed (e.g., the right-size container; receiving, holding and letting go; differentiation and linking; reflection; transformation, etc.) to help determine what kind of container your felt sense guides you to use. For those who are interested in a pedagogy of repair and are attempting to create effective

containers—whether for the integration of individual psyches in therapy or to enhance learning in a classroom, or to solve social problems—using visual images, the felt sense and metaphors can elicit implicit knowing of what is effective and what is not.

(End of article)

Vista Seven. Alchemy

Fragment: “Love in Ketamine World”

> Slipping into the therapeutic psychedelic journey, I asked my question: “How can I heal my body?.” I heard an answer right away: “Align with the vibration you want. (pause) But there’s only one vibration. (pause) And that is love.” I looked around and could see only beauty. At times the love was almost overwhelming. “I knew it!” “I knew it!” I heard a voice in my head say. I felt that there was a part of me that had always known that love was the true nature of reality. I felt like I was love. I felt like I was a love transmitter, a generator of love. Love poured out of me, it *was* me. I tried hard to find the darkness that I knew existed, and I saw dark areas of the world, so I travelled closer to them, but as I got closer, I saw that they, too, were love.

Partway through writing this dissertation, I experienced a serious physical ailment that caused excruciating nerve pain. Doctors initially had no diagnosis. I persisted, travelling to the US for medical care, and ended up with one of the worst diagnoses I could have imagined: complex regional pain syndrome (CRPS). CRPS rates at the top of the McGill pain scale, has no cure, and typically gets progressively worse. I couldn’t work, I couldn’t think, I couldn’t walk, and I would have rather died than continue to suffer that kind of pain. I finally found some relief at a clinic in Arkansas, enough to allow me to function. After that, I kept trying anything that had any promise of providing an answer. I meditated, did therapy, and saw every kind of medical practitioner, bodyworker, alternative practitioner, and healer; I tried therapeutic ayahuasca, psilocybin, and ketamine; and I changed my entire outlook on life. I had to. I realized that I had been living my life not really wanting to be in the kind of world I had landed in—one that killed family members and caused such suffering. Subconsciously, I hated life, and I didn’t want to be here. This realization catalyzed a long journey to change my relationship with life. I knew that I needed to learn how to love life, no matter how gnarly she got. And I know how gnarly and mean and chaotic she can get. I don’t exactly understand how it happened, but it did. I know I worked hard for it. I know I still have physical pain. But almost every breath I take is filled with delicious joy. And I can finally honestly say that most of the time, I love life.

I began this study by asking what a healthy relationship with evil might look like. I discussed evil (fragmentation), healing containers, and alchemy. I gave an example of a healing container, Kwìkwèxwelhp Healing Village, and explored clues to what makes it

healing, particularly what makes the relationships healing in a correctional setting. Investigating healing in a correctional setting is valuable because it may be one of the hardest settings not to dehumanize the other. I described how staff help to heal fragmentation and create more integration and wholeness in this setting. I named the value of seeing others as human beings as underlying the cognitive, emotional, behavioural, social, and spiritual contributors to healing on the part of the staff at Kwìkwèxwelhp. I explored related values such as interconnectedness and cooperation. I looked at different perspectives of love and clarified what I saw operating at Kwìkwèxwelhp. I looked at the combination of love and boundaries that is necessary to promote healing and how the partnership between CSC policies and Indigenous healing corresponds to this combination. Next, I explore love and its relationship to evil. I go deeper into a discussion of integration, alchemy, kaleidoscope, wholeness, and love and apply my ideas to different destructive forces or examples of evil. I deepen my discussion about love and boundaries.

Fragment: "Light and Darkness in a Psilocybin World"

Confronted with a torrent of chaotic dark geometric images, I get jerked around alongside the warring images. Exhausted, I know I have to fight the darkness, and at the same time, I cannot stop yawning. I say, "This is not what I was hoping for." My guide asks simply, "What were you hoping for?" This reminds me of my intention to find support, so I turn my gaze. There to my right, I see some light. I have to consciously let in the support. It doesn't seem to come naturally. Suddenly I know I have won the war. The darkness just breaks like a fever, and then there is light. I tell my entire body, every cell, every muscle, "War is over," like the John Lennon song. "War is over, you can rest now," I inform every cell. I see how identified I have been with the warrior parts of me, and I know that it is time for a change of guard. The peacekeeping forces arrive.

Afterwards, I become confused about whether it's ok to fight the darkness or whether I need to be curious and friendly and try to understand—and love it—instead. This is the same question I often have—love or boundaries? Should I put up a boundary to the darkness, or should I try to heal it with love? So, I book an integration session with a friend.

In the session, my inner guide, which appears as a fox, has me turn around and look at the darkness and the light from his perspective. From my perspective, the darkness is on the left, and the light is on the right. But from his perspective, which is a bit further back and looking back at me, I can see the darkness and the light together. The darkness and the lighter co-exist. They aren't divided. I don't have to make a choice, and I don't have to fight. I just take it all in. It feels whole. A peace comes over me.

Applying These Ideas

Looking again at Daniel Siegel's (2010) definition of integration as a process of differentiating and linking, let us revisit what is needed for integrative responses to evil. According to the idea of integration as linking differentiated parts, we need to both differentiate from the evildoer (for example, by asserting that we are morally opposed to certain actions, by removing ourselves, or by imprisoning the perpetrators) and link (by recognizing we are all human and therefore capable of acts such as this). We need an integration of seemingly contradictory energies. It's not just linking that brings us towards integration and wholeness, but the combination of linking AND differentiation; care AND security; love AND nonviolent resistance; what I am calling love AND boundaries.

In Kabbalah—mystical Judaism—the need for this integration is depicted on the tree of life as the sephirot (attributes of the infinite) of chesed (love) and gevurah (strength) (Kaplan, 1997). In between them is tiferet, often translated as "beauty." Beauty, as in our kaleidoscope, symbolizes wholeness. I have shown that at Kwìkwèxwelhp, care AND security are integrated, so they are not dichotomous. In fact, they are both present when love is the guide. Tiferet is in the centre between love and strength as the integration of the two and shows us that they are not opposites but expressions of something bigger—beauty—which manifests as both love and strength.

I now present two examples of linking and differentiating / love and boundaries, one in international conflict and the other internal to a therapy client.[14]

[14] For any client examples I use, I have changed identifying characteristics, which may include age, gender, cultural affiliation, and other details about their lives.

The polarization in the Israeli—Arab/Palestinian conflict is so great that they engage in competitive victimhood and mutual demonization (Noor et al., 2012). A group of peace-oriented schoolteachers from each side spent years trying to write a joint history of the conflict together before deciding that the best they could do was to have each group write their own narrative and publish both narratives chronologically side by side, page by page in a remarkable book called *Side By Side: Parallel Histories of Israel-Palestine* (Adwan et al., 2012). Without even reading the words, the visual image on each page representing two equally "true" narratives side by side creates a powerful example of differentiating and linking. The love is present in the connection, the attempt to write a history together. The boundaries are present in each group's commitment to speak their truth and describe the harm they experienced at the hand of the other as well as the harm their group perpetrated.

As a therapist, I have struggled with how to relate to destructive forces within my clients. Are they enemy forces to be destroyed or misguided protectors that need to be befriended? Should boundaries or love be primary? Steve Madigan, an educator of narrative therapy, sees himself as a street fighter pitted against depression or anorexia, which want to kill his client (personal communication, September 15, 2016). Narrative therapy seeks to externalize and separate the problem from the client, so anorexia is seen as a force or character in its own right. "Through externalizing conversations, narrative therapists put into practice the anti-individualist idea that problems are communally created and located relationally outside a person's body" (Madigan et al., 2017). He will do anything to resist and fight the anorexia's lies and influence on his clients.

In contrast, internal family systems (IFS) therapy posits that every internal voice and part of us has a positive need that needs to be caringly discovered so the part can be healed and integrated into the internal relational system (Schwartz, 1995). IFS therapy, like other models based on the premise that we have a multiplicity of internal parts, views difficult parts like difficult people, as having been forced into their role for survival and protection of the system (Schwartz, 1995, p. 35). We may have protective parts that look like they want to destroy us, but underneath they are just operating from fear or anger appropriate to a historical situation. For example, a depressed part might be numbing us to protect us from feeling the deep pain of previous trauma. Therefore, IFS therapists engage internal parts in dialogue, listening, understanding, and

unburdening them, to harness the part's original positive intentions more effectively. These are two radically different approaches. The first emphasizes boundaries (separate yourself from the part and resist it), and the second emphasizes love (befriend and integrate the part).

If narrative therapy externalizes anorexia or depression and treats it like an enemy, isn't that "othering" it? The answer may be found in Martin Luther King's exhortation to fight and to "other" destructive systems, but not people (King, 1957a). If we view anorexia as part of the person that fears giving up control, we need to love it, but if we view it as the result of destructive societal beliefs about body image, then we need to resist it. Narrative therapy, which uses a social constructivist paradigm, sees anorexia as the result of societal forces external to the client. But the categories of internal and external are not clear cut, particularly from an interconnected worldview. The answer lies in finding the right combination of love and boundaries, whether towards an internal impulse or an external force. Neither love nor boundaries alone will be effective.

I once saw an Indigenous client[15] who had an abusive father when he was very young but had no memory of him. Instead, my client suffered from an internal voice that was destructive and self-blaming, which he firmly believed was his own truth. Due to his suicidal ideation, I felt some urgency to help him understand that the voice might not be his. I offered the idea that it may have been his father's, or the voices his father had heard at residential school—the result of cultural trauma. He insisted it was his own voice. In fact, it was so familiar to him that he was not ready to let it go, but he was self-aware enough to verbalize that its familiarity was comforting. And yet its goal was clearly destructive.

At the end of our first session, he said something that allowed for a third approach, "I would like to have more say." He knew himself enough to know that he wasn't ready to get rid of the self-critical, self-destructive voice—he still believed it—but that giving another, more caring part of himself more agency was needed. In the next session, we didn't focus on the destructive voice; we explored, through art, this new part instead, the part that wanted more say. He described it as weak, and even after painting

[15] Details have been changed to protect privacy.

it as an image of the earth surrounded by planets, he had few words to describe it, as it was completely unfamiliar. He started to get to know it. It represented to him the power of the universe that is unknowable to us. He felt its presence in his heart area. It was the soft first whispers of a love born of spiritual connection, perhaps the only thing more powerful than evil. He felt its love.

In the third session, we worked on internalizing the support of external allies, such as his family, who love him and would have a lot of good to say about him. A combination of love (in the form of his own spiritual connection and his allies) and boundaries (mindfulness and thought-stopping techniques and separating from the destructive voice) supported a slow change of relationship with this internal but externally created destructive voice. We continued working together, and many years later, he still has not had any further suicidal thoughts.

Fragment: Journal Entry "Lucifer"

One of my clients identified the dark feeling in her body as "lucifer." I tried to help her engage it in any way possible, to dialogue with it, to care for it, to identify its pain, but it was bent on her destruction. The counselling session ended up feeling like an exorcism. I was electrified. It took all my focus to be present with that destructive energy until it finally found its right place—which was not inside her. Afterwards I was awestruck by the realization that other energies are tangible and real. And that they, too, have homes. I learned that abandoning ourselves through self-judgment creates holes where these other energies can enter and eat us up. Together we can affirm and connect and integrate. Together we returned it to its home where it cannot hurt anyone.

Alchemy

Reintegrating after fragmenting can result in something stronger, more valuable, or more life-affirming than the original state. This is called post-traumatic growth (Muldoon et al., 2019). My preferred term is "alchemy." The term post-traumatic growth puts the emphasis on the trauma, whereas alchemy emphasizes the transformation. Additionally, the term growth could and often does refer to a linear process that continues in its previous trajectory, such as growth in a child's height. Alchemy implies that the transformation renders the subject so transformed that it is unrecognizable. Lead

is not recognized in a shiny nugget of gold. Evil is so fragmenting that a complete reorganization is called for.

When I wrote the section about understanding evil, I wondered if believing that evil is understandable would make its effects less traumatic and, therefore, less fragmenting. If my purpose includes determining which lens allows the most likelihood of finding wholeness, does it help me to think of the Nazis (who labelled the Jews evil) as having been fragmented or terrified of dread? Surprisingly, it does help to think of the Nazis as people who were afraid. What were they afraid of? Perhaps of weakness. When I think of them as evil, and thus not only different from me but also barely human, I feel just fear: my heart hardens, and my response is cold. When I think of them as human and afraid of weakness and admit that their cruelty and inhumanity were human too, I feel sadness, revulsion, anger, shame, and other emotions, but my heart is not as hard. My response is clear but not cold. Which response gives me back my wholeness and my humanity? I feel more whole when I allow into my container both the acknowledgement that they were human and my outrage at their acts. This combination is reminiscent of the combination of love and boundaries. Here, “love” is used at its most basic meaning: acknowledging that we all are part of the human family. Similarly, “boundaries” implies that what they did was criminal and motivates us to prevent future genocide in all forms.

Fragment: Visualization “Freedom”

I had an image of the pain and the weight I was carrying from intergenerational Holocaust trauma. It appeared as a clay vessel lying on the back of my neck, pushing my head down and hurting me. Although I just wanted to throw the vessel off of me, I decided to work with the sensation and the image, and to listen to what the vessel had to say. It told me it was carrying the pain of the world. I empathized with the vessel—you’re carrying a lot of pain, that’s hard. I asked what it needed, and it said that the Nazis inside the vessel needed forgiveness.

I am not one to use the word forgiveness. Less than a week after my brother was murdered, my parents received a letter with a newspaper clipping from a Christian perspective, urging us to forgive. This was so clearly the need of the person sending the letter, without any regard for our needs or feelings, that it felt like a microaggression. As

if they knew what we needed more than we did—it felt like they didn't care what we needed, which was probably compassion and empathy, and to be allowed to fully feel whatever was present, whether anger, hatred or even revenge. Forgiveness that is demanded or forced or expected or even valued as better than not forgiving is imposing a view of how things should be rather than meeting someone where they are. It is misguided and arrogant. Forgiveness given out of obligation or a belief that we need to be kind is not alchemy.

In my visualization of the Nazis, they admitted they were wrong. This was important to me because I, like many traumatized people, carry a niggling question about whether they were right—whether we did indeed deserve all this hatred. My logical brain knew we did not, but something inside was stuck there. When they (in my imagination) admitted they were wrong, it was my own psyche letting go of that doubt. I understood that what they meant by forgiveness was that they wanted me to see their humanity. I was able to see that they were not all bad, and that even their inhumanity and cruelty were human too. In return, they saw my humanity, something actual Nazis had not done when looking at Jews. The soldiers left, and the earthen pot was relieved they were gone. I felt free.

Even in heinous acts, there is humanity. Although it's not easy to find it, the ability to see that is what is healing. We can set strong boundaries even while seeing another's humanity. It's not a dichotomy. Seeing Hitler's humanity makes me want to throw up, but it's still more calming to my nervous system than fearing him or seeing him as evil. Love is not niceness, not at all. Love contains within it the strength of the truth—that human life is sacred and that you cannot take it through murder, that respect and recognition of our interconnectedness is what sustains all of us. Alchemy transforms something painful into something life-affirming.

Evil disconnects, and love connects. One specific way that evil disconnects or fragments us is through the idea that only others are capable of evil. If we believe only someone else can perpetrate evil, we are categorizing them differently than ourselves: we are "othering" them. People experience evil as incomprehensible if they cannot understand how someone can act in a certain way. If it were comprehensible, we might be capable of it. The staff at Kwìkwèxwelhp see that as human beings they, too, under different circumstances could have committed crimes. Love connects them to the

residents; it is a connecting and integrating force. Seeing value in human life is also a form of love. It also connects us to other human beings. Love is the exact antidote to a fragmenting force. The combination of love and boundaries helps create an effective container for evil. Boundaries are a form of compassion. A worldview of transformational love contains within it strong boundaries.

This study on evil is meant to stimulate dialogue about how to have a healthy relationship with whatever we perceive as evil. This healthy relationship includes taking care of ourselves and bringing ourselves back into wholeness individually and as communities. It also includes responding to perceived evil in the least destructive way. People have been trying to understand and deal with evil for millennia. It is my hope that this dissertation adds a few more tiny seeds to this understanding.

Kaleidoscope

This staff member describes poignantly how love is key to the transformation that can happen at Kwìkwèxwelhp.

> In order for you to love and respect everything else, you have to love and respect yourself. A lot of these guys don't love and respect themselves. . . . and a lot of it's been from all of the different things that have happened to them. A lot of them hate themselves. And they don't begin their healing and begin that change until they start loving themselves (Staff).

Let's revisit the kaleidoscope to see how it applies to Kwìkwèxwelhp as a healing container and how it applies to the kind of love that is healing at Kwìkwèxwelhp. (Our first time visiting the kaleidoscope as methodology took place in Vista Two, Rotation Two.)

A kaleidoscope is a metaphor for a container that facilitates the process of healing and shows how love and boundaries work together. Both love and the kaleidoscope take fragments and use light and reflection to interconnect them, creating wholeness. Boundaries are necessary to create the container that allows the wholeness.

- **Fragments:** Kaleidoscopes hold the fragments that are gifted into them and display their wholeness. Kwìkwèxwelhp also holds the promise of holding traumatized people—staff and residents alike—and helping them reclaim their wholeness.

- **Rotation:** Kaleidoscopes turn and shuffle the fragments they contain and reshuffle them into endless whole mandalas. They are in motion, flexible, and flowing. Life is always changing, and an effective container continues to support its fragments through these changes. The flexibility of “out of the box” thinking is required. There can be a lot of drama in prison life. It is alive and moving. The strength of the common goal of healing, the connection to Indigenous culture, and the connection to something greater, whether it be community or spirituality, enable these dramas to come and go. Additionally, the residents are seen as able to change and as continually changing based on their relationships and healing work.

- **Relationships:** In a kaleidoscope, it is the relationships between the fragments that create beauty. Relationships at Kwìkwèxwelhp are paramount. The residents are not alone; they are supported by other residents, staff, Elders’ Indigenous culture; nature, the Creator, and the wider community. Healing is based on these relationships. The residents are seen as co-creators of the community—their role and their relationships are important in creating the whole.

- **Reflection:** At Kwìkwèxwelhp, residents see themselves reflected in the caring eyes of the Elders and other staff members. They are not viewed as flawed individuals (as they would be viewed in other prison contexts) but as a product of their social history. In this way, they start to see the fragments of the events of their lives in a wider social context. They also see themselves positively reflected in Indigenous culture, to which many have not had previous exposure. And finally, the staff see that the offenders could be themselves, or one of their children, if circumstances had been different. Seeing our common humanity is a powerful reflective perspective.

- **Kaleidoscopic images of wholeness:** As long as the container of the kaleidoscope—and of Kwìkwèxwelhp—remains intact, it continues to generate wholeness. The different fragments of the events of their lives start to come together and make sense. Meaning and connection to a wider community are acquired. Love as a connecting force creates wholeness. At Kwìkwèxwelhp, loving care is the attitude of the staff. Additionally, Indigenous culture and ceremony emphasize nonseparation and mind/body/spirit balance, which creates wholeness.

- **Kaleidoscopic images of beauty:** Beauty, wholeness, and love are related—they open our hearts and bring out the best in us. They connect us to something bigger than ourselves. Kwìkwèxwelhp is in a setting of natural beauty. The stream and the trees are part of the healing there. Additionally, residents have an opportunity to start to love and respect themselves and others through vulnerability. Several residents explained that being able to be vulnerable in a safe place was healing. It allowed them to see their own self-worth and beauty.

- **Container:** In a kaleidoscope, the container—the tube—is essential. The fragments need it. If something like water or acid comes into the kaleidoscope, it has the potential to destroy the container. At Kwìkwèxwelhp, the container is the healing climate. If something—such as a racist staff member—threatens

the healing climate, it has the potential to destroy the container. Anything that doesn't threaten the container will be turned to beauty. Kwìkwèxwelhp is strong and powerful and, at the same time, fragile.

- **Complexity and patterns:** Kaleidoscopes are beautiful in their complexity. The residents arrive with complex childhood and life experiences. Understanding helps them make sense of their past so they can see the beauty and worth in themselves and move forward. A kaleidoscope is an antidote to chaos –patterning helps to create flow.
- **The viewer:** As researcher, I attempted to see the good, the beauty, and the wholeness and reflect that in my interactions.

I have previously described my theoretical framework—my lens—as combining counselling psychology, emergent Western healing justice, healing education, and Indigenous healing justice. I have described the commonalities these lenses share: relational values, healing and repairing harm, enhancing well-being, and a holistic viewpoint. As I have shown, all of these were present at Kwìkwèxwelhp. These values may have sounded abstract at first; thus, my descriptions of Kwìkwèxwelhp show one way to put these values into practice. I described the intersection of these lenses, visualized in figure 2.2, as a spiritual place of whole-making—or love. This, indeed, is the core of what I found at Kwìkwèxwelhp.

Back to Alchemy

What have I learned about staying whole while encountering evil? I have learned that evil is a part of life that cannot be eradicated. But that I have a choice about how I respond to it. I have learned that these are ways of defragmenting its effects: making it comprehensible; admitting that we are all capable of it; accepting rather than fearing our vulnerability; enlisting the culture to provide symbolic forms for its expression and for protection; building (metaphorical) healing containers; assuming that it takes daily work and self-control; allowing multivoicedness; and balancing love and boundaries in our internal and external responses. I've learned that my lighthouse—what I aim towards—is to find the combination of love and boundaries that preserves my and others' wholeness. It reminds me of the Hebrew word "chet," which has been translated as "sin" but is actually an archery term meaning "missed the mark." I have learned how easy it is to miss the mark, to veer from an ethic of love and boundaries, thereby harming ourselves or others. Chet is part of our humanity. And the best thing to do is get back on track, aim for the target, and make our way to the lighthouse or the "prize" .

An integrative response to evil involves love (healing the internal and external fragmentation it causes) and boundaries (internal and external protection from current and future harm). I have learned that while we may be able to take steps towards internal integration and wholeness, we can't always change the actions of wrong-doers. Kwìkwèxwelhp is a special example where people who want to heal are provided support to do so. Perpetrators who do take responsibility can help heal others as well as themselves by repairing the harm and moving on to better lives. An integrative response to someone who commits evil acts but wants to change and heal is to see their humanity—to love them—and welcome them back into the human family with strong boundaries and care. Many people who commit evil acts never take responsibility for them or attempt to repair the harm. An integrative response to someone who commits harmful acts and does not regret them or want to heal is to put strong boundaries so they cannot hurt anyone else while still seeing them as human and therefore potentially capable of deciding to switch to a healing path at some point. It is important to enact these boundaries without demonizing, which has the potential to escalate the situation. An ethic of love and boundaries—loving justness is needed.

Fragment: Difficult Reflection

The two main people involved in my brother's kidnapping and murder fall into the latter category—according to quotes in the press, they do not regret their actions. One is incarcerated at Guantanamo Bay detention camp for another crime: involvement in 9/11. The other spent 18 years on death row in Pakistan for Danny's murder but was transferred to a government "safe house" after being acquitted in 2021. Even after this long inquiry, I struggle with knowing what to say about them here. They did not see my brother as a human, just as a symbol. What would it mean to apply my ethic of love and boundaries to them or their actions? Boundaries are easy. I believe they need to stay incarcerated in some form for public protection. Both have a long history of harming people, with no indication of a change of heart.

Applying the love part from the ethic of love and boundaries is harder. If they truly regretted their actions and, for example, in the spirit of restorative justice tried to sway young people away from a violent life or fundamentalism, I would support that. But that is just my fantasy. Can I even contemplate what the "love" part of this ethic entails in reality? Similar to my reflections as applied to Nazis, I could ask what happens if I see

Danny's killers as human beings in addition to murderers. I could try to understand them and remind myself that under different circumstances, with certain brain chemistry and upbringing, I might have ended up having that much aggression, hatred, and a hard heart. I could postulate that killing someone might be their misguided way of attempting to find some sort of happiness. Maybe they sought to curry favour with higher ups or enjoy a status where no one messes with them. Maybe they really believe that Jews are evil and tried to protect themselves or they were promised some perfect afterlife for their cruelty.

Does understanding this help me have a healthier relationship with the horror they committed? Does it make me feel more whole? Only slightly. Mostly I feel sad and angry, and I'm filled with disgust. I wouldn't be connected to my humanity if I wasn't. Disgust is a natural boundary creator: it ensures we don't ever act that way. What I will not do, however, is dehumanize them. This is my strongest boundary. And it's not for them that I insist on this. It's for myself. Because if I did, I'd be doing the same thing they did to my brother.

I decide to put all of my uncomfortable and fragmented feelings and thoughts into an imaginary kaleidoscope and I am relieved to notice that they are accompanied by fragments from other parts of my life, joyous and caring feelings for those people I care about and who care about me. They exist side by side with fragments of my favourite plants, laughter, and the healing waters of the Pacific Ocean. This creates the right relationship between the fragments. I see the whole and its beauty. I feel my humanity, which is not mine but generally human. Surprisingly, I realize that my connection to my humanity is exactly what I saw in Danny's eyes, which I called dignity. A strength no band of murderers could take away. Thus, at the end of this long inquiry, what really helps me to defragment and feel more whole is my strong connection to and love of my own and others' humanity and my own integrity.

Now I feel I have a healthier relationship to what I consider an evil act. I arrive here by honouring each of my fragments and seeking wholeness. I could not leave any fragment out -- just as in my art exploration in Vista Six, I could not leave the too-large fragment out; I had to widen my circle. In this case, I have to accept that people do horrific things, and that is part of the reality of this world. But just a small part. Through

an ethic of love and boundaries, I create the right relationship between the fragments. I have become the kaleidoscope.

Yet I am still left with the question, "what does an ethic of love mean when applied to my brother's killers?" Does this mean widening my container enough to allow them in? No, I don't want their destructive energy anywhere near me. I reflect on what I have learned on my journey.

I am reminded of the resident I spoke about in vista Six, who broke a rule that threatened the integrity of the container—of the healing village. He was sent to a higher security institution. It was not loving to let him harm the container. From this I see that sometimes we can widen the container to fit all the pieces in, but sometimes doing so would break the container, and it is loving to protect the container. Danny's killers have no place in my kaleidoscope. I decide to throw every last remnant of them out of my container.

I am reminded of how the prison staff could apply their ethic of love without necessarily feeling emotion towards the residents. I recall the staff member who told me, "I don't give a shit about them," but who cared very much about helping the residents find a better path, about the community feeling at Kwìkwèxwelhp and about protecting future victims. I care about humanity—mine and that of others. I recall that for the prison staff, it is loving to have strong, clear boundaries. I am passionate about not allowing Danny's killers to harm or fragment me or others further.

In Vista Five I defined an ethic of love and boundaries as a whole-making, transformational force that honours and protects all of life and our interconnectedness, which encompasses these four aspects:

1. *It is an ethic or worldview rather than a feeling, action, or even attitude. Viewing Danny's killers though an ethic of love means staying in my integrity and holding them to theirs - I believe they can find their humanity somewhere. They may never do it, but I hold that as a possibility for them.*
2. *It includes the motivation to help and transform. That is the purpose of this dissertation, to help and transform myself and others. Additionally, if his killers decided they wanted to make amends or heal, I would support that.*

3. *It makes whole. In my case, I don't have the power to make them whole, but I do have the power to make myself whole. I also have the power to transform my own and others' views through this dissertation.*
4. *It protects me and others.*

Thus, at the end of writing this reflection, I have arrived at one possible way to apply my ethic of love and boundaries to this difficult situation. As a kaleidoscope, I transform my pain—physical, emotional, and spiritual—into wholeness. As a kaleidoscope I perform alchemy. Perhaps it is the grappling with it that is most important. My views will continue to evolve as I rotate my kaleidoscope and I hope that your views, dear readers will as well.

Final Letter to You, Dear Reader

Thank you for accompanying me on this journey. It is truly an honour that you have stayed with me over at times difficult terrain, even when we may have gotten lost together. I am particularly touched that you stayed with me through my struggle with the last difficult fragment and also through the terrain of love, as I feel that it was there that our spiritual connection really strengthened. I hope that at some point as you read, you experienced the felt sense of alchemy, the liberation and power that comes when fragments come together in wholeness through love. What I want to point out now is that we all have the potential to help facilitate transformation. We are all potential alchemists. In fact, we are all already alchemists in some area of our lives. We constantly transform challenges. You, dear reader, are an alchemist. I hope you have a deeper understanding of the power of the process of transformation from fragmentation to wholeness. I hope you can see that healing and adopting an ethic of love and boundaries is not just individual or personal but has strong effects on others and on the community. My hope is that as more of us adopt perspectives of healing, alchemy, and an ethic of love and boundaries, we will see how these are disinhibitors to separation and violence. I hope thus that our loving connections to ourselves, others, and the rest of the natural world will continue to be strengthened.

Tikkun Olam

Without initially realizing it, I have been guided in the writing of this dissertation by the Jewish aspiration of "Tikkun Olam," which means fixing the world or rectification.

Tikkun is based on the idea that initially, there was a “Universe of Chaos (Tohu)” (Kaplan, 1997, p. 140) which included points in space like vessels. Because the vessels could not interact with each other and therefore could not give to each other, they could not hold the divine light pouring into them. This caused them to shatter. The shards of the broken vessels fell to earth and became the source of all evil (Kaplan, 1997). Tikkun is the process of finding and reclaiming the light from the shards. It was the vessels’ inability to give to each other and enact a relational ethic that prevented them from holding the light. Using a Kaleidoscoping methodology has enabled me to reclaim the light and beauty in the world.

Concluding Play With Fragments

> Healing to me is making whole again. Trying to make the person whole again so they can move forward in a good way to repair damage or harm done to themselves or others. (Staff)

My guess is that I will forever be putting fragments together to try to create wholeness. In this last image, “Mandala that is not a circle,” I play again with bringing fragments together to wholeness. I decide to do it without the circle as container. I let my felt sense of wholeness guide me while trying to ignore urges toward perfection, symmetry, or logical ways to create wholeness. As I look at it, I see whispers of a modified yin-yang, the integration of opposites. It seems to integrate circular and square or linear elements pretty well. Aesthetic responses from other people who viewed it include “universe of possibility,” “joy,” “aliveness,” “texture,” “motion,” “rhythm,” “earth, air fire, water and the progeny of their combinations—elemental.”

Figure 7.1. Mandala that is not a circle

Healing, or connecting fragments, is a lifelong journey. Like a kaleidoscope, there is no final beautiful form: only continual rotations with restful stops to enjoy the beauty of changing vistas and scenery. Even a slight imperceptible knock of a kaleidoscope shifts the mandala within. The last fragment I am leaving you with is from another therapeutic psychedelic journey. In this journey, I connected fragmented parts of my spine and, by setting boundaries to other people's pain which I found in my spine, reconnected parts of myself that had become unlinked. My intention was simply to heal my nervous system. Naturally, without planning it, fragmentation, love, boundaries, and alchemy ended up

being threaded throughout the journey. This fragment is put together from actual words I said during the journey.

Fragment—MDMA Journey

Fuck this fucking world.

The fear in my spine vibrates madly, like cold sparkly lights.

“It’s ok, little you, it’s ok” I hear a voice say.

My mom appears and comforts me.

Now fear is just a sensation, nothing to be afraid of.

I see Nazis, but they aren’t scary.

They are like caricatures, like little boys playing something. I see their stupidity.

“It’s ok to be me, it’s ok to be supported” I hear a voice inside me say.

I’ve been afraid to be me. My brother was killed for being him.

I’m allowed to be me. I’m allowed to be fully human.

There are dead bodies and bones in my spine and in my foot.

I can’t fight them anymore, it’s exhausting.

Instead of trying to push the horror out, I allow the sacredness in, to mingle with the bones,

This is alchemy.

The bones are people now. Their ordinariness is sacred. They just need some care, some love.

I bless them.

Six fucking million of them in my foot.

There’s lots of blood and guts in my body that’s not mine.

My body is mine.

They are streaming out of my toes now.

They don’t want to be stuck in me either. They just want to go home.

I feel like an empty vessel. My heart is big, open, filling my whole body.

I am free.

I’m like a newborn.

I feel all fresh-fleshed, without dead bodies in it.

They are beside me now folding laundry and stuff.

They didn’t want to be in my leg.

It was me holding them in.

I was clenching my spine, holding in all kinds of other people’s pain.

Clearly toxic to my spine. It’s harsh to see what it’s done to it. My spine pieces haven’t been talking to each other. They’ve been fragmented.

I held the pain in and then whined, all because I couldn’t let it go.

Stop clenching, open, and bring in love: that’s alchemy.

Sacredness and love and support are filling my spine now.

I’m a vessel. Everything can flow through me.

Holiness is a sacred scrub brush, scrubbing out my spine.

There is stillness in my spine.

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Appendix A.

Staff Survey Questions

What 3 words would you use to describe Kwikwexwelhp?

Kwikwexwelhp means place where medicine is gathered. What is the medicine here?

How do you feel that you contribute to the healing at Kwikwexwelhp?

What are the biggest challenges that you personally find to making Kwikwexwelhp a healing village?

Please share a story of something healing that happened at Kwikwexwelhp.

If you've been in other institutions, what is different between your relationships with residents here and in the other institution?

If you've been in other institutions, what is different in your relationships with other staff here and in other institutions?

On a personal level, how do you process the knowledge that the residents have committed serious criminal offenses?

How do you feel towards the residents?

On the back, please describe the advantages and challenges to combining Indigenous and CBC systems of justice and healing.

Appendix B.

Resident Survey Questions

What 3 words would you use to describe Kwikwexwelhp?

Kwikwexwelhp means place where medicine is gathered. What is the medicine here?

Kwikwexwelhp is a Healing Village. What does healing mean to you?

What, here in Kwikwexwehlp, has been healing for you? What has been helpful?

How do you feel you contribute to the healing at Kwikwexwehlp?

What are the biggest challenges that you personally find to making Kwikwexwehlp a healing village?

Please share a story of something healing that happened to you at Kwikwexwelhp.

If you've been in other institutions, what is different between your relationships with other residents here and in the other institution?

If you've been in other institutions, what is different between your relationships with staff here and in the other institution?

How do you maintain a good relationship with yourself?

How do you maintain a good relationship with other residents?

Appendix C.

Selected Survey Responses

Residents' Survey Responses to Selected Questions

Kwìkwèxwelhp is a Healing Village. What does healing mean to you?

1. A balm to mend minds souls
2. Getting my life in order, given direction
3. Trustful, helpful, friendly, forgiving
4. Rebirth and overcoming
5. Find balance
6. Forgiveness
7. Forgiveness
8. Reconnecting to yourself
9. Healing means gathering new teachings and new ways of life, new philosophies on life
10. A fresh thought process. Restructuring my synapses and thinking skills.
11. Coming to turm (sic) within yourself
12. To me healing means returning to a balance as that of the 4 quadrants of the medicine wheel

13. Finding my place

14. Forgiving myself and others forgiving me

15. Self acceptance

16. Spirituality

17. Have an open mind to Elders' teachings

18. Being open vulnerable to try new medicine. Opportunities for trust and responsibility education

Please share a story of something healing that happened to you at Kwikwexwelhp.

1. Learned I am a human, not a beast. I can control myself and it's ok to ask for help

2. I learned to not resent people in my past or myself

3. My helping a newcoming brother to feel welcome

4. I worked on improvement

5. Finding a way to live

6. Balancing, acceptance, improve, practice giving myself permission to make positive change

7. Crying when I revealed something that I have never told anyone

8. I seen the grandfathers light up at the sweat

9. Here at Kwi I have learned teachings that help me cope with my depression, anger and that help me lead a better life for my family

10. I've been learning to carve by an experienced mentor. I am very grateful

11. Learned to carve

12. At Kwìkwèxwelhp I have really developed a commitment to generosity. I am quite skilled at various crafts and hobbies and constantly provide giveaways as well as sharing knowledge with others.

13. The welcome ceremony. Being blanketed made me feel accepted

14. Forgave myself

15. Seeing the mask dancers transformed me. Helped me to accept he unseen and to accept change from unseen forces

16. Being able to exercise freely. I came into the system 2016 grossly overweight, blood pressure was so dangerously high. Now it is normal. Thank you Creator

17. My older brother got heart attack. He said he died and was in spirit world when he seen me kneeling sweating talking to the good Creator to give him another chance. Why he's alive today. Ceremony works.

18. At the water, the longhouse, the lodge and sundance I learned to let go of the safety of self control and trust in the love and goodness to be found in sacrifice, charity, courage, bravery, honesty, kindness, vulnerability

Staff Survey Responses to Selected Questions

Kwìkwèxwelhp is a Healing Village. What does healing mean to you?

1. It means acknowledging (sic) the past, it's learning from mistakes, it's about becoming the person you were meant to be. It's about sharing struggles, challenges and successes in order to give hope to others.

2. Resolution of internal conflict.

3. Healing means the ability to strengthen one's ability on a daily basis to live in accordance with traditional laws; strengthening ones connection to himself his environment, his family, community nation, and with the creator

4. (blank)

5. That's a deep question, but healing in the context of Kwìkwèxwelhp, to me, is largely about addressing past traumas and developing a deeper understanding of myself and the people around me. What makes us the people we are, and what path can we take to become the person we'd like to be.

6. Healing is the cleansing of our spirit which opens up our ability to learn a new way of life which is to be happy among other things. For the residents, it means living a crime free life when they released.

7. A place to learn and reflect and even to curb behaviour. Here you might be given a chance again, even staff.

8. Become at peace with myself and my surroundings.

9. A safe place to address trauma/issues and learn to deal with them and move forward as a more whole person

10. (blank)