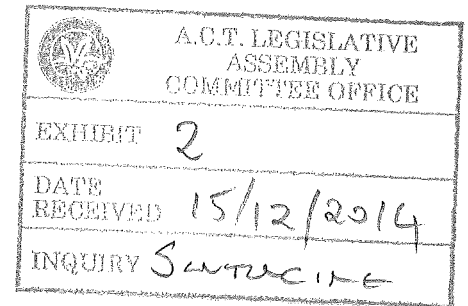


A Necessary Discovery: *Why the theory is Important*

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INTRODUCTION

In Chapter 1 Kelly suggests that restorative interventions work ‘because human beings care’ and that caring is innate to being human, we agree. In fact around the world there are any number of marvelous restorative initiatives, but we must face the fact that in some places they just don’t appear to make much difference, or work any better than other approaches.

For example, an Australian study conducted by the NSW Bureau of Crime Statistics and Research (2012, p.1) reported there were ‘no significant differences found between conference and court participants in the proportion of re-offending, the seriousness of their re-offending, the time to the first proven re-offence or the number of proven re-offences.’

What’s going on there? Why do some initiatives in restorative practice start well but over time seem to lose traction? Why do people sometimes say, ‘well it was good but we just didn’t have the time.’ Or ‘yes it started well, but then the kids got to know the answers to the restorative questions, and just started to say the things they thought we wanted to hear.’ Or why for example are we told that restorative practice should not be applied to domestic violence, when in fact our experience is quite the opposite. This chapter will explore that conundrum.

Too often restorative practice is both described and perceived as a process used when things go wrong. Let’s look at a current definition; with the understanding that in the literature there is quite a range of descriptions, but in the main, they refer to a ‘*process*’. For example we could draw from Marshall’s (2007) description of Restorative Justice as ‘a process whereby all the parties with a stake in a particular offence come together to resolve collectively how to deal with the aftermath of an offence and its implications for the future.’(p.5)

While Braithwaite (2004a), describes Restorative Justice as;

A process where all stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm. With crime, restorative justice is about the idea that because crime hurts, justice should heal. It follows that conversations with those who have

been hurt and with those who have afflicted the harm must be central to the process.
(p.28)

There are other definitions that explore restorative practice relational aspects, but again many if not most are implicit about its theoretical underpinnings. We argue that for restorative practice to evolve and move beyond a niche within generally retributive or oppositional systems it needs to be described in explicit terms.

In some ways the movement is in the early days, as Braithwaite (2004b) has observed, ‘the literature on restorative practice is immature....short on theoretical sophistication, on rigorous or nuanced empirical research’ (p.56). The result is however, that both in practice and perception restorative practice is limited in application, in acceptance and in resilience. We argue that it will benefit from;

- A clear definition,
- An explicit understanding of why it works, and
- A discourse linking theory to practice.

To begin that conversation it might be useful to describe our journey so far.

OUR STORY

In 2000 our small group in Goulburn, New South Wales Australia was given a grant to develop safety plans for women who were victims of domestic violence. These plans were to be based around restorative interventions involving the victim, the perpetrators and extended families. We saw these interventions as a useful way to hold perpetrators accountable and to address the resulting harm by giving victims and others affected a voice to repair and strengthen relationships, which we thought was pretty standard stuff.

Initially we thought that we would run a lot of conferences, but discovered that while the victims and the perpetrators were at times quite keen to be involved, often their extended families lived in other towns and it simply was not possible to get these stakeholders together. We asked what then was the nature of our interventions if we could not engage stakeholders,

and, if we could not, would our proposed interventions meet the definitions of restorative attributed to Marshall and Braithwaite in the introduction to this Chapter.

We were also informed by the domestic violence literature that the nature of domestic violence was such that a restorative conference or some version of it was never suitable as the subject matter of such an intervention.

We were stuck, as we knew conferences worked and strongly suspected restorative interventions would work equally well to address domestic violence, but funding and community agencies were at best unsupportive if not oppositional to the proposition of using restorative interventions for domestic violence. Importantly we understood that the issues around domestic abuse and violence were complex and required a nuanced response, and upon reflection, we too considered a single restorative conference might be a blunt and limited approach.

Given conferences were often not practical or possible; we pondered how best to provide the benefits of restorative interventions to our clients. We had to work out at a theoretical level what actually happened in a conference, and then explicitly apply the theory so we could replicate these benefits in other settings.

Our clients presented for a range of reasons, but we had noticed some important markers. Surprisingly many if not most of the women who presented around domestic abuse did not necessarily want to end the relationship. What they really wanted was the abuse to end and the relationship to improve.

As discussed above, the complexity of domestic violence discouraged us from holding a single restorative conference. We knew that domestic abusive behaviour impacted not just on the two primary players but the extended family as well, and that an improved outcome would only be possible if we were able to engage everyone affected. This prompted us to engage not just the intimate partners but whenever possible, family members including children and extended family, and to initially engage them individually, and let them tell their story and explore how the domestic abuse had impacted them. We intuitively knew that the principles of restorative interventions would result in improved outcomes and this prompted further research.

It also became apparent across our entire client base that invariably, regardless of their original presenting issues, our clients' important relationships were becoming tenuous, and we could see the benefit of paying attention to engaging the whole family whenever possible to strengthen these relationships.

This seemed to fit with some questions Terry O'Connell¹ often asked, 'When are you likely to feel at your best, emotionally and psychologically? What are the conditions needed for that to happen?' His answer, 'We are at our best when we are in wholesome relationships.' It is our experience that the obverse is also the case when we are struggling so are our relationships.

Early on we had taken notice of O'Connell's advice that the best way to prepare conference participants was to engage them using the conference script. We had been doing this even though we weren't planning to run a conference, and discovered particularly in family settings, the more engagement we did, the less a formal conference was needed. What was going on there?

In simple terms we were asking some casual but purposeful questions, and clients started to feel more comfortable and their relationships and general living situations were improving. It sounds a bit simplistic, and at some levels it is, but let's explore it a little more.

We were asking the restorative conference questions, and stakeholders were sharing the negatives about their relationships and rethinking plans and strategies to improve and share more positive experiences and emotions. Sometimes the results were stunning.

Bill and Anne sat down with a couple in their late sixties one day. They thought the conversation was to be about supporting the couple through the distress caused by the husbands decline through a chronic, debilitating and ultimately terminal illness. Such was the level of empathy established in simply sharing their story that in this first meeting, the woman disclosed that her earliest memory was of horrific sexual abuse inflicted by her parents when she was a small girl.

¹ Personal conversations by with Terry O'Connell, 1998 to 2003
See Endnote 1 for further information on Terry O'Connell

It turned out this was the first time she had ever shared the story with anyone.

The following week when they returned the husband said 'I don't know what you have done, Bill and Anne, but she has been floating on air all week, in all the time we have been married I have never seen her as happy.'

EXPLICIT FRAMEWORK

Working initially with O'Connell we realized that our work was based around a number of key foundations.

The Restorative Questions

What is it about asking these questions that was making a difference?

For those who had caused harm:

- *What happened?*
- *What were you thinking at the time?*
- *What have you thought about since?*
- *Who has been affected by what you did?*
- *In what way?*
- *What do you think you need to do to make things right?*

For those who had been harmed:

- *What did you think when you realized what had happened?*
- *What impact has this incident had on you and others?*
- *What has been the hardest thing for you?*
- *What do you think needs to happen to make things right?*

These questions are:

- Non-accusatory but demand an answer.
- Take people from the past, into the present and on to the future.

- Engage people at a cognitive level but also facilitate emotional sharing and awareness regarding both the individual's response and that of others.
 - Have you ever noticed that when a person is asked a thinking question, they will often provide a feeling response? For instance 'what did you think when it happened?' Answer 'I was shocked; upset; terrified; angry; all of the above.'
 - Have you also noticed the understanding that stems from another's disclosure?
- Importantly this emotional engagement provided a somewhat cathartic experience that helped to quickly build a level of trust and empathy, which of itself exerted pressure on people to be accountable for their own behaviour.

We discovered that the restorative conference questions elicited emotional responses and this was different from our previous interventions where emotions were avoided and quickly stifled when they arose.

As one woman said, *'You are the first person that has asked me the right questions.'*

Another time Matt was asked by a school to approach a father whose boy had just been suspended for the third time during that school term. 'When you meet him you won't like him,' he was told. 'And when you meet him you will understand why his son's behaviour is so bad.'

Matt arranged the meeting with the boy and his father; a well built and heavily tattooed man. As soon as Matt arrived, the man started speaking loudly, aggressively and disparagingly about the school and its teachers. Matt listened and when the tirade abated, he asked 'What did you think when I had to become involved.' Again the man expressed his rage, the school was always picking on his son, he had been unemployed for months, had just gained employment and was now having to take time off and was worried he might be fired. Matt asked, *'How has this impacted on you and the rest of the family?'* The man described how his wife was worried all the time and how this was impacting on the other children. Then Matt asked, *'What is the hardest thing?'* The man stopped, was silent for an instant and then broke down in tears. *'He's turning out just like me' he sobbed 'and I didn't want that to happen.'*

Without going further into a long and difficult case, it is sufficient perhaps to note that the boy was absolutely stunned at his father's emotion and his obvious love. Whilst the outcome, for a range of reasons was not ideal, the man said later that this was the first time he felt like somebody cared about what it was like for him and his family.

Fair Process

Importantly the questions engage people in a process that is fair and for everyone, and that is of immense importance. There is at times a misconception that restorative practice is about achieving a state of happiness for all concerned, and forgiveness will naturally flow. Our experience is that this is not the case, in fact often when restorative practice outcomes are reached and decisions are made that are unfavourable for one or more parties, the evidence is that people, in the main accept these outcomes. Why, because the process has been fair.

Kim and Mauborgne (2003) argue that most people will accept an unfavorable outcome as long as the process that reached that conclusion is fair. They further describe the components of fair process as:

- Engagement
 - Giving people the opportunity to tell their story.
- Explanation
 - Explaining what is happening and why.
- Expectation clarity
 - A clear understanding of the way things will be dealt with as a result of this process and into the future.

This is precisely what restorative practice seeks – the process is often neither easy nor comfortable and neither should it be.

John Braithwaite's 1989 book *Crime Shame and Reintegration* suggests that of itself, confronting another induces shame; further, that doing so within a continuum of respect and support enables a process of reintegration to occur.

Holding another accountable is difficult and confronting, to do so is to apply pressure around some behaviour or omission that will inevitably interrupt positive affect and induce shame affect. When this is done within a context where the person is clearly valued, support is provided to enable the affect of shame to be effectively tolerated and its intensity reduced, and provide a pathway for the resumption of the positive affects. In other words, Braithwaite is suggesting that we need to provide an equal measure of both pressure and support. In our practice this mean listening to each person's story and explicitly sharing the theory of affects (support), whereby shame affect is understood to be better managed when inappropriate behaviour is challenged, (pressure).

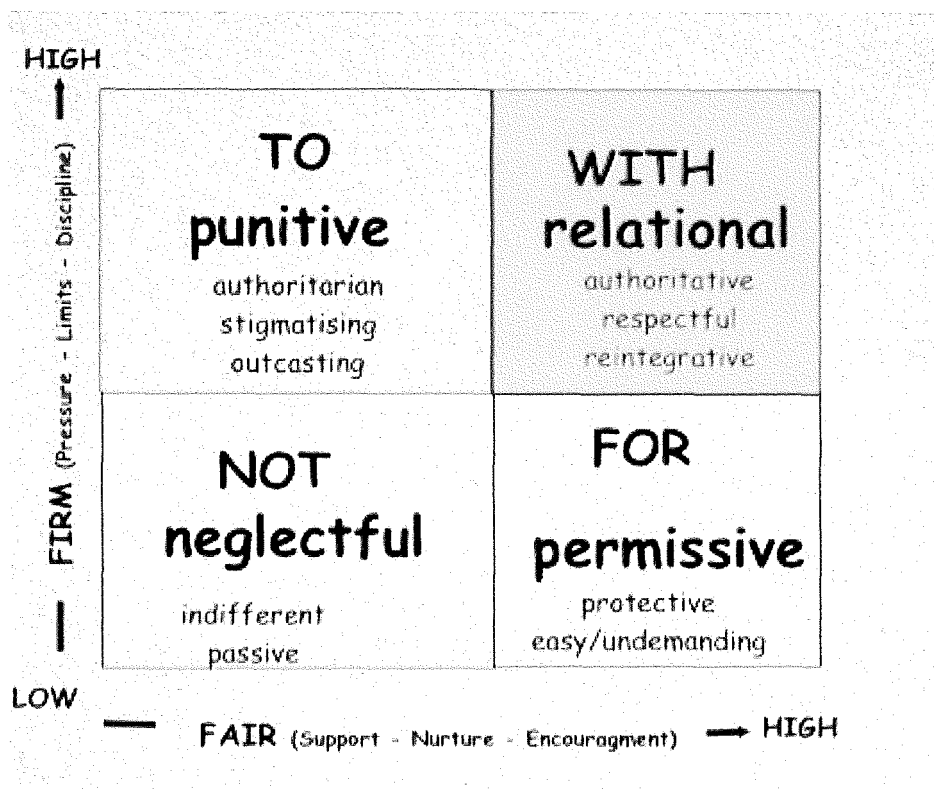
Social Discipline Window

McCold and Wachtel (1999) have addressed pressure and support in their construction of the Social Control Window, which was built from Baumrind's identification of parenting styles. This suggests that we most help when we work WITH people rather than doing things TO them or for THEM.

Think for a minute about the best school teacher you ever had. What was it about them that enabled you to feel this way? When we ask this question invariably people talk about someone who was caring, thoughtful, interested in them, used humour, was real, had high expectations but provided a high level of support, nurture and encouragement. It was also someone who set the rules but treated each transgression on its merits, and who was confident enough to apologize if they got it wrong. Most importantly, it was someone who was both firm and fair. People felt this was the environment where they learned best.

Figure 6.1 is our adaptation of McCold and Wachtel's (1999, p.78) Social Discipline Window. Essentially the practice of 'the best school teacher ever' is captured in WITH frame of this window. It supports the notion that people are most helped when they are both supported and pressured.

Figure 6.1 Social Discipline Window adapted from McCold and Wachtel (1999, p78)



One of the problems we identified in regard to current approaches to domestic abuse is that too often it applies pressure without much support to offenders, and support without any pressure to victims. As a result neither is really helped, and the problem continues either in this or the next relationship.

We found it useful particularly when working with victims, to ask two further questions suggested by O'Connell which assist them take responsibility for their future direction in life:

- *What would a difference look like?*
- *What can you do that will make a difference?*

We have found that people who have been victimized often find it difficult to move on. When we think of victims, we think of somebody who needs our help because they were for example, in a car crash or experienced some other calamity. Victims are often so overwhelmed by their victimhood that it becomes the norm. It requires little effort on their part because other people have either caused the problem or are responsible to make things right. Victimhood results in feelings of hopelessness for the future.

The two questions above gently provide some pressure for the person to stop viewing themselves as helpless victims and to begin to take responsibility for their own future. At the same time, these questions provide support by suggesting a belief that they have the capacity to move beyond their current situation and make a difference for themselves. The questions are quite deliberately confronting but within a continuum of respect and support.

So we knew our practice worked, we could explain some of the theoretical underpinnings, and it was clear that the restorative questions engaged people effectively. We were providing fair process and this assisted us to work WITH people rather than doing things TO them or FOR them.

Affect Script Psychology

We now needed to explore why the restorative framework worked.

O'Connell (1998) describes how during the Wagga Wagga juvenile offenders pilot, David Moore identified affect theory as an explanation for the emotionality contained within the conferencing process, so we began to pay attention to Affect Script Psychology pioneered by Silvan S. Tomkins. In Chapter 1 Kelly explains Affect Script Psychology, Tomkins's biologically based theory of cognition, emotion and personality.

Tomkins a Philosopher and Professor of Psychology, explained (1981)

As a former philosopher and former experimental psychophysicist, I was convinced that personality theory needed to be grounded in a more general theory of the human being (which experimental psychology had addressed, but failed to complete) as well as embedded in a broader sociocultural theory. From the outset, I have supposed the person to be a bio-psycho-social entity at the intersect of both more complex higher social systems and lower biological systems.(p.31).

His thesis views both cognition and emotion as emanating from the interaction with our inner and outer worlds through what he described as affects. He asserts (1962):

The human being is equipped with innate affective responses which bias him to want to remain alive and to resist death, to want to experience novelty and to resist

boredom, to want to communicate, to be close to and in contact with others of his species, to communicate, to experience sexual excitement and to resist the experience of head and face lowered in shame. (pp.169-170).

This introduction to Tomkins fueled our *interest* affect. It is perhaps useful to give you an idea of how we approached this theory. At the time we had at best limited exposure to Affect Script Psychology. As has been said, we were just a ‘scruffy looking group of nonprofessionals’ but we saw something in Tomkins theory which we thought was useful.

Importantly we reasoned that while all sorts of things might be happening, at it’s most basic, a restorative conference or any restorative interaction was an opportunity as per Tomkins Blueprint (1962, p.329); to mutualize affect, and in doing so, maximize positive affect and minimize negative. We thought this might be the key to being able to replicate the benefits of a conference in another setting.

Acting on this we started to be very explicit in terms of applying all of the above theory to our practice, and we started to notice some significant benefits for our clients.

Sharing Affect Theory with our Clients

One of the people who contributed to our journey was John Donald (2004) who assisted in connecting the research, theory and practice. It was John who suggested the benefit of explicitly sharing the theory with our clients, and so we looked for a simple description of affect theory which our clients could absorb in a therapeutic setting and apply in their own lives. We started by simply telling people about Silvan Tomkins, briefly explaining his work and his theory. We tell it something like this:

Tomkins noticed that regardless of where we come from, what race or religion, we all tend to respond similarly. At a really basic level, if we are happy, we smile and if we are sad, we frown or cry.

From this starting point, he suggests that each one of us is born with nine innate affects. An affect, he argues, is a physical change within our body which includes our skin, our muscles and our nervous system that turns on an emotion. Affects make us conscious that something has changed, and, in fact, we only become conscious that

something around or pertaining to us has changed because an affect has occurred. We now know an affect is information about something to pay attention to.

Simply an affect is a physical change, which produces a feeling within our body, and an emotion is a combination of these two things, along with every memory we have of these two particular things happening.

The really important thing to remember is that affects are physical and that the face is the window that lets us see the affect in others.

There are two positive affects:

- Enjoyment – Joy
 - Basically ranging from contentment when we are just comfortable right through to the joy when a baby is born and everything in between.
 - We can see that affect of someone's face, the smile of joy, of recognition, of satisfaction.
- Interest – Excitement
 - This is the affect which makes us pay attention to the world around us; look out the window to see the view, climb a hill to view a landscape, read a book, get attracted to someone, begin a relationship. It moves from mild interest where we might just notice something in passing right up to the wild excitement for example when our favorite sporting team wins.
 - Without this affect there wouldn't be much to do, even the drives depend on interest to become urgent. The hunger drive, for example, would be reasonably weak were not amplified by an interest in food.
 - Again, we can see if someone is interested just by looking at their face.

Neutral Affect

- Surprise – Startle

- This is like a reset system to blank our mind momentarily and make us aware of a sudden change in our environment.
- Really easy to see startle or surprise on another

Six Negative Affects

- Anger – Rage
- Distress – Anguish
- Fear – Terror
 - These are almost self explanatory and most people get this.
- Dismissal
 - Stops us getting something that smells rotten anywhere near our mouth. Involuntarily our head goes back our lips protrude and our nose crinkles. ‘Ooooo’
- Disgust
 - Expels anything we have put in our mouth that might have looked all right but tastes or feels awful. Think of how a baby responds the first time it is offered solid food.
 - More importantly as our species evolved these two affects start to also be about our relationship with others.
 - Think about people who have been in a close relationship, married or close friends and now they are apart. How do they refer to one another?
 - Have you ever heard a person express disgust at the thought of being touched by a former partner or dismissal at the reminder of the perfume or aftershave the other used?
 - Matt once spoke to a little girl about another who had fallen out with the friendship group. ‘Oh we don’t like her’, she said with her nose turned up in a sneer of dismissal.
 - So if these are the affects of divorce and separation they are also the affects of racial intolerance. Have you noticed how

racist language is almost always couched in terms of disgust or
dismell

- Shame - Humiliation
 - This is the affect that occurs whenever anything partially
interferes with our experience of the two positive affects.

Focus on Shame Affect

Think about the physical manifestation of the negative affects, we can tell if someone is angry, upset, disgusted or fearful just by looking at them. Think next about what physically happens when shame affect occurs. Remember shame affect occurs whenever there is partial interruption to our experience of the positive affects, like when we spill a drink, break a cup or embarrass ourselves in some way.

Our face goes red, head drops, our shoulders slump, and not intentionally, these things happen automatically don't they? The reason, shame affect makes our muscles lose tone, hence the head drop and slump of the shoulders. Why does shame affect do this? Well at one level the affect of shame is taking our view away from whatever was holding our interest. It is important because it stops us continuing to be interested in impossible or fruitless activities. This is particularly important if your life might depend on conserving energy.

Consider this story: one day Matt was out walking with his dear old dog, a fine animal descended from a long line of hunters, and he scared up a wallaby. Instantly, the dog experienced intense interest/excitement and started chasing as fast as he could run. The wallaby, of course, immediately experienced fear/terror and hopped away as fast as she could. Initially the dog might have gained some ground but quickly the wallaby bounded further away. This partial impediment to the dog's intense interest reduced his muscle tone, hence he could not run as fast, and as the wallaby got further away, the dog's head dropped, he lost interest, slowed to a walk and returned to exploring the undergrowth.

Shame affect interrupted his interest affect; this physically impaired his capacity to continue and directly made him abandon the failed chase.

So we know what physically happens. Let's consider how we might respond to the emotion. Shame is always intensely personal, it points to something about us, our strength, dexterity, sexuality, appearance or intelligence in ways that make us uncomfortable.

Let us picture a golfer swinging at a golf ball, the club makes contact with the ball but instead of soaring majestically towards the green the ball skids off to the right under a tree fifteen metres away. The affect shame/humiliation occurs, our golfer's head drops and shoulders slump, the memory of all the times that affect has occurred floods back and creates the emotion of shame.

What would be an appropriate response? Pretty obvious, walk to where the ball is, work out what went wrong with the previous shot, pay attention to the correct technique and hit the ball again.

When our golfer does not respond appropriately what might he do? Swear, curse, throw the club and generally get angry with himself, and often with anyone else who happens to be there. He might try to excuse his poor shot by blaming an external factor, the club, a distracting noise or movement or, in extreme cases, stop playing and walk off the course.

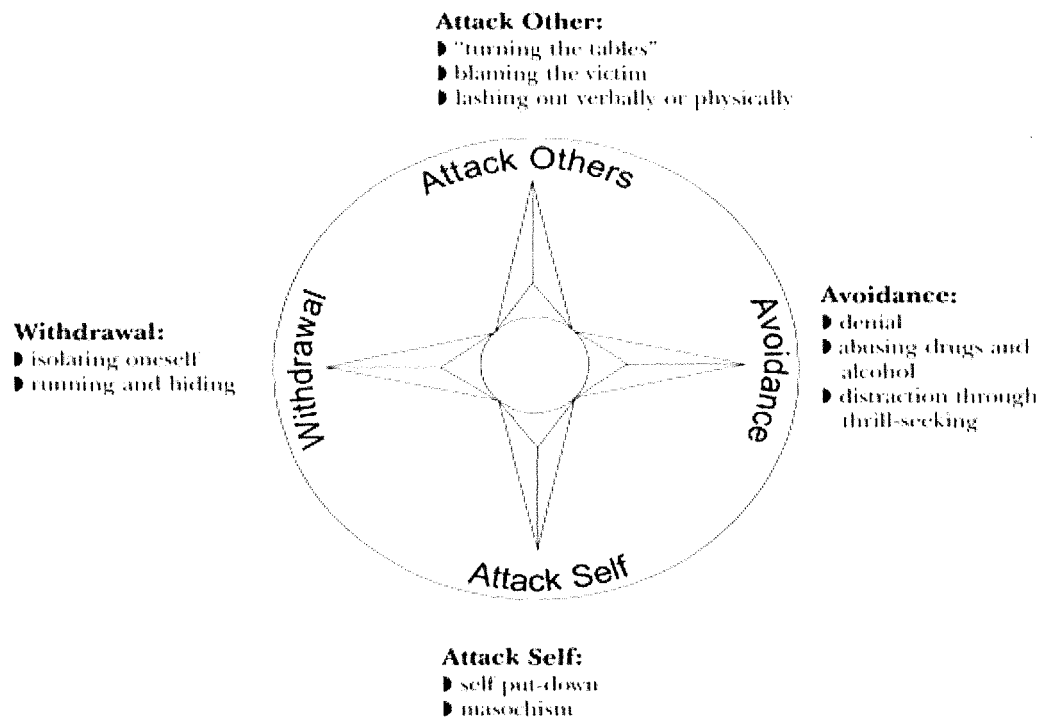
The Compass of Shame

Nathanson (1992, p.312) argues, 'for most of us almost any affect feels better than shame' (and that includes our golfer). Hence we need to develop a set of defensive strategies to convert it into something less toxic, and over our lives we develop a range of responses to suit various situations. When we seek remedial strategies for relief of shame, often our responses result around four points of what Nathanson describes as the Compass of Shame. That is: Attack Self, Attack Others, Avoidance or Withdrawal. At each point of the compass, we will engage in a range of behaviours linked by the need to escape the punishing emotion of shame. Figure 6.2 is our adaptation ² of Nathanson's Compass.

Figure 6.2 Goulburn Adaptation of the Compass of Shame

² See endnote No 2.

The Compass of Shame



Adapted from Nathanson, Norton: 1992
Goulburn Family Support Service

Over time we have found it useful to further describe at the Avoidance Pole workaholic behaviour, problem gambling and sexual promiscuity and at the Attack Self Pole self-loathing, self blame and behaving so as to fulfill another's preconception.

Just take a few minutes to consider the Compass, and reflect on when you have seen others or even yourself behaving in such a manner. While we might be avoiding feeling bad, when we are 'in the Compass,' are we addressing the issue at hand and making things better? The answer is of course, no. In fact in all probability we are making things worse.

Tomkins tells us that we have an innate need to feel good about ourselves, and the emotion of shame is the antithesis of feeling good. Entering the compass is really an efficient but ultimately counter-productive means of dealing with it.

Nathanson argues that when shame affect occurs, and we don't take time to reflect to make things better, we all go into the compass. It is important to understand that this is a perfectly natural response. The emotion of shame makes us feel bad and we instantly move to one of the defensive strategies we have developed to convert it to something less toxic. At times this happens so quickly we don't realize what has happened. Have a look at the behaviours and think about when you have seen others and even yourself engaging in such behaviour, to a greater or lesser extent.

What is that about? We argue that our capacity to appropriately manage shame and move out of the compass is measured by how we are doing within ourselves. In other words, it is connected to our level of self worth and emotional security. If I am reasonably okay with my own self worth and reasonably emotionally secure, I can usually manage quite well.

How Does Knowing Theory Help Us?

We have spent our lives developing responses to help us manage shame and, in most instances, this has been done without any explicit insight into what is going on. A lot of people just naturally do it well, most of us do it okay and some just struggle. Just like hitting or kicking a ball some people are just naturally good at it and most of us can at least manage.

To use the sporting analogy, even really talented players need to understand the fundamentals of how to stand or run, the timing and fundamentals of the swing of the arms or legs. Good coaches help players break down every physical aspect of the game to its most basic movements. The player then has a quite explicit understanding of what is happening, every movement is practiced, combinations are understood, sequenced and practiced time and again so that the muscle memory is developed and the swing, shot or stroke can be replicated throughout the game. Importantly, when they are not hitting or kicking well, the individual and their coach can work out what is going wrong, what is the cause, change the errant action and eradicate it from their game.

Armed with an understanding of the nine innate affects and the Compass of Shame, we can make sense and meaning of our own emotions and responses to the inevitable travails, tensions and conflicts of everyday life. Therefore, we started to provide all our clients with, amongst other things, a copy of the compass. There are now plenty of homes with the compass stuck up on the refrigerator door, and when things get tense at home, people stand in front of it, work where they and others are on the Compass and use the questions to enable everyone to move out of it.

Knowing about Affects and the Compass also helps us separate the person from the behaviour. It is important to understand that it is always the **behaviour** that gets in the way in any relationship not the **person**. The dignity and worth of a person is innate and unchanging. Behaviour and actions might be noble and skillful or inappropriate, outrageous even appalling, but they can be understood with Tomkins's model and Nathanson's Compass. They can also be changed, modeled, reinforced and replicated to enable us to better respond to the inevitable tensions and conflicts of life and the human condition.

Shame affect points to something about us, how we look, our sexuality, strength, the things we do or how well we do them, but it does not impact on our innate worth as a person. Armed with this knowledge we are better equipped to move on from the Compass. Consider our golfer again, the fact that he did not hit the ball might tell us many things about his level of skill and dexterity but is no reflection at all on his innate worth or dignity. If he is able to understand this concept, then making the next shot, depending on his level of skill, should not be too difficult. If however he remains in the Compass, making the next shot has an extra layer of complexity.

One time Anne and Matt were dealing with a very sad situation where a little boy had been excluded from school over throwing stones at another boy. He was already on an internal suspension for other behaviour when this happened. At the time, his parents were going through an acrimonious break up. When the boy arrived with his sobbing mother, Matt initially tried to engage him but quickly realized that the little fellow did not have the words to describe his emotions.

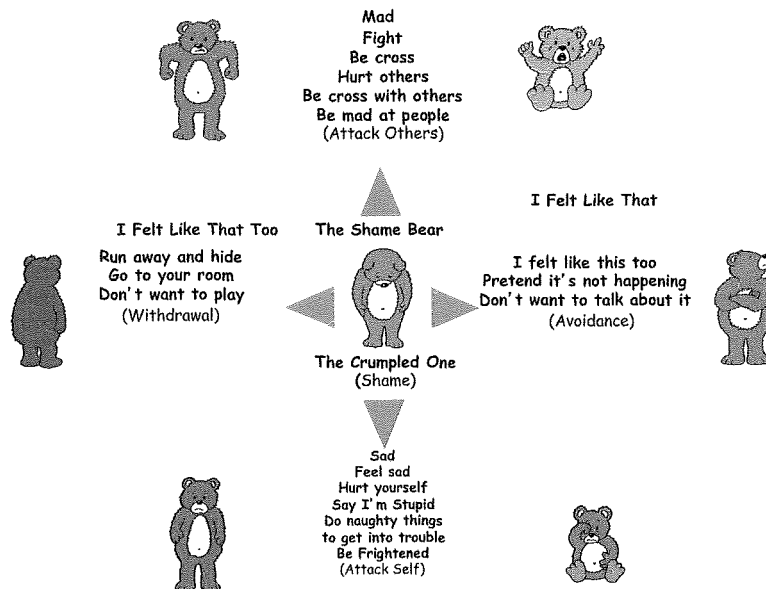
Matt took out the St Luke's innovative Resource Centre Bear Cards³. These are a set of fifty cards with pictures of bears displaying a range of emotions. Matt asked the boy when life had been good and he replied 'When Mummy and Daddy were together.' Matt asked him if any of the bears showed what he felt like then, and the boy pulled out cards that he described as 'happy and funny.' Then he asked if there were any cards that showed what he felt like before he started throwing stones at the other boy. He pulled out cards he called 'mad' (Attack others) and 'sad' (Attack self) and then he produced a card with a bear slumped down and walking away (Withdrawal). Matt asked what it was and the boy said, 'I don't know but I felt like that.' He then produced another bear standing straight with it's head averted (Avoidance) and said, 'I felt like this too.' Matt and Anne realized the boy had constructed the Compass of Shame.

Sometime later they saw another boy who replicated the construction of the Compass of Shame by the first boy. Only this time, once he had pulled out the cards, Anne said, 'Is there a card that shows me how you felt before you felt these things?' and the little fellow quickly said, 'Yes this one, the crumpled one' (Shame).

We have replicated this experience of children constructing the Compass of Shame many times and collected comments the children have made. We put their comments about the bears in the figure of the Compass as shown in Figure 6.3.

³St Luke's Innovative Resources, *The Bears*, P.O. Box 315, Bendigo 3552 Australia.

Figure 6.3 The Bears and the Compass of Shame



Tomkins's Blueprint

From reading Chapter 1, you would know that Tomkins suggested that all human behaviour is directed by four rules making up what he called the Central Blueprint:

- Maximize positive affect,
- Minimize negative affect,
- Minimize the inhibition of affect, and,
- Maximize the power to maximize positive affect, minimize negative affect, and minimize the inhibition of affect.

Tomkins argued that anything that enables us to fulfill these rules is good for life. If you reflect on the restorative questions, you will notice they form a template for Tomkins's Blueprint. Notice how they encourage the sharing of negative affect through the acknowledgement of behavior and its impact. Notice also how they encourage sharing positive affect, creating interest in what how things can be made right, what an improved future might look like and how relationships might be forged, repaired and improved. The restorative questions and restorative process facilitate the expression of affects and give power to the sharing of affect.

Having knowledge and a working understanding of Affects and the Compass of Shame has given us a framework to understand the fundamentals of our emotional behaviour. Just as a sportsperson needs to understand and practice the fundamentals to be able to regularly hit or kick well, the same applies to our emotional behaviour. Armed with this, we can understand why, for example we feel the discomfort of shame, and then make a conscious and informed decision to move ‘out of the Compass.’

Practice Framework

We had now established the early explicit framework for our practice:

- The Restorative Questions
- Fair Process
- The Social Discipline Window
- The Theory of Affects (Affect Script Psychology)
- The Compass of Shame
- Tomkins Blueprint for Life

We discovered that once we started sharing our practice framework with our clients, even children and those with intellectual disabilities, they were more able to understand their own and others’ behaviours and become more emotionally robust. They were able to respond more appropriately to life’s challenges, repair and strengthen relationships and generally manage a whole lot better.

THE IMPORTANCE OF RELATIONSHIPS

It is our argument that the strength of familial and community relationships is the principle predicator of wholesome behaviour. Consider why it is that most people do the right thing most of the time, and who or what are the influences?⁴

Whenever we ask these questions to individuals or groups, and even criminal offenders, the answers are along the lines of family, background, religion, upbringing, it makes sense, it

⁴ (Questions attributed to John Braithwaite by Terry O’Connell in a personal conversation with Matt Casey in 2000)

feels right, you just wouldn't do it or it is easier and, quite regularly, *punishment never gets a mention*.

When we follow this with the question, 'If you did the wrong thing, who is the last person you would want to know?' The answer is both amazing but predictable. Almost invariably it is Mum, Dad and after that, often Nana. One fellow we met in a Traffic Offender Program became distressed when he described the impact his conviction for drink driving would have on his Grandmother.

Nathanson (1992, p.251) suggests that 'Shame is the central social regulator which governs our interactions with others...'

Shame is used in all societies, communities and families as a means of socializing children new arrivals and inductees. Braithwaite (1989, p72) says, 'In fact the family could not develop young consciences in the societal vacuum that would be left without societal practices of shaming.'

The distress our young man felt stemmed from the shame he experienced at the impact his behaviour would have on his grandmother, and his awareness of the tension it would inevitably cause in their relationship. In other words, it was about his conscience.

Let us now consider the importance of relationships by reviewing the following excerpt by Blakester (2006, p8)

The importance of relationships is generally accepted as a key element in children and adult's level of resiliency when confronted with crises and/or life stresses. For example, a social worker in Sydney had worked with a particular family for over a decade. During this time, the son of the family had become a teenager. One day, the social worker was feeling very low, struggling to find the strength and courage to face another session with the son, knowing just what he had survived over more than 10 years. The following conversation took place:

Worker: Can you tell me, how is it you have survived? What kept you going?

Boy: Every day, when I used to get on the bus to go to school, the bus driver

used to ask me: 'How's my little ray of sunshine today?' I knew then that I was someone; that I mattered.

Observations

At the same time the bus driver was fulfilling the required service of taking children from home to school and back again, the driver delivered a relationship (though probably never knowing the difference it made to the boy). The bus driver showed the boy he was valued and valuable. This was the real outcome. (p.8)

The study from which this case study is drawn was conducted in the western suburbs of Sydney in neighborhoods with high levels of unemployed social dislocation and crime. It also found that:

While children viewed relationships as the most important priority and goal and, while service providers recognized that relationships are the most important ingredient for wellbeing, they were arguably the most complex outcomes to demonstrate and measure...As a result, service providers' focus was primarily on the delivery of services and needs, which are significantly easier to measure. (2006)

Reflect for a minute on any restorative interaction, or in fact any use of the restorative questions, certainly they enable the disclosure of factual information, but at another level are they not in essence mechanisms to enable the sharing of affect and emotion? Now ask the question. 'Does this process or these questions enable Tomkins's Central Blueprint for life and Kelly's Blueprint to build relationships?' to;

1. Maximize positive affect,
2. Minimize negative affect,
3. Minimize the inhibition of affect, and,
4. Maximize the power to maximize positive affect, minimize negative affect, and minimize the inhibition of affect.

Kelly's (2012) Blueprint for Healthy Relationships.

1. Mutualize and maximize positive affect
 - a. Talk about the good things and make them bigger (e.g. how much we care for one another)
2. Mutualize and minimize negative affect
 - a. Talk about the bad things and make them smaller (e.g. how disappointed we were at what happened and its impact)
3. Mutualize and minimize the inhibition of affect
 - a. Deliberately practice sharing things that make us happy, sad, uncomfortable upset, angry etc. (talking about the thing not the person)
4. Mutualize and maximize the power to effect 1, 2 and 3.
 - a. Learn about emotion, how to express it, learn how to listen, always focus on the behaviour not the person, understand the importance of sharing strong emotion.

Listen again to the children of Western Sydney in Blakester's research who regard relationships as the most important priority and goal and ask if contemporary service provision results in an explicit forging of strong and wholesome relationships. We suggest that an explicit practice framework enables people to regularly and deliberately do things that produce stronger relationships as an outcome.

A FINAL WORD ON SHAME – '*A Necessary Discovery*'

One day Bill was working with a dad of four children who presented with issues of domestic abuse and poor parenting skills. Working with this family Bill could see that the man had trouble intuitively relating to others and understanding that others may have a valid perspective on any issue. As we do with all our clients, Bill had taken this man through the nine innate affects and Socratically introduced him to Nathanson's Compass of Shame. This had been followed by a reflection on his habitual behaviour. At the end of a session Bill asked, 'what can you take away from today's session?' The man reflected on the whole framework and his highlights were the identification of his behaviour in the Compass of Shame and the Social Control Window that identified his parenting style. He could see that he had been parenting in the TO Window, which was about applying pressure and not support. He was sure this

knowledge would help him change the way he responded and improve his relationships with his family. He finished by commenting, 'this has been a necessary discovery'.

His partner, who was present through all of this, was quite overwhelmed with his response and his eagerness to put a new approach in place. We knew this man really loved his family; all he lacked was some explicit information on how best to put that love into practice.

Shame is essential in our community and in any restorative interaction. We scold people who have no shame about their behaviour, and Nathanson (1992, p.251) says 'we cannot feel shame if there is nothing to lose.' We view shame as an essential ingredient for self awareness and reparation.

Braithwaite (1989) suggests;

Shaming is more pregnant with symbolic content than punishment. Punishment is a denial of confidence in the morality of the offender by reducing norm compliance to a crude cost-benefit calculation; shaming can be a reaffirmation of the morality of the offender by expressing personal disappointment that the offender should do something so out of character.'(p.72)

Shaming then is both a mechanism for dealing with behaviour and also the gateway to reintegration and repair of tenuous relationships. We operate this mechanism by asking questions that enable people to safely express, often, strong emotions. When we then explain the Theory of Affects and socratically assist people to construct the compass of Shame, they are able to understand that the problem, if you like, is about behaviour and not about the person. People are then able to value themselves safe in the knowledge that behaviour can be challenged and changed without impacting on their own self worth. This then becomes the gateway to moving from harmful to wholesome behaviours and relationships..

In this chapter we have described both our journey since the turn of the century and discussed the basic tenets of the clinical counseling and family work practice we have developed. We acknowledge as others have, that our practice also incorporates additional underpinning theoretical systems; however, the defining difference in our practice is that we have made affect script psychology ‘explicit’ in terms of our continued learning and sharing of this knowledge as practitioners in peer support, and importantly with our client families.

We have developed a passionate affiliation with the theory that has potential applications just about anywhere! Our continuing journey giving us Tomkins’s affect lens has enabled us to incorporate Affect Script Psychology in very practical ways we never had thought possible.

We have termed our practice Explicit Affective Practice because of its explicit application of the basic tenets which we share with each of our clients. These practice tenets we have termed the **Tools of Life**⁵:

1. The Restorative Questions
2. Fair Process
3. The Social Discipline Window
4. The Nine Innate Affects
5. The Compass of Shame
6. Tomkins Blueprint for life
7. Kelly’s Blueprint for Relationships

We have continued to remain active in restorative practice as practitioners and consultants in schools, the community and health sectors, churches, business and government.

CONCLUSION

⁵ The Tools of Life was a term coined by Bill who remarked that what we had constructed were really tools of life to assist people live better lives through new understandings. We have found that with the *Tools of Life*, our client families are more able to identify their own and others’ affects and behaviours, create a dialogue to repair the harm done to these relationships and develop more peaceful and calmer families.

We argue that Restorative Practice is inhibited by definitions that are focused on a process for managing in the aftermath of an 'offence' or 'injustice'. More importantly, the lack of an explicit connection between theory and practice often results in restorative programs drifting away from an explicit focus on harm and the importance of relationships and community as a predictor of wholesome behaviour. Often too little attention is paid to the need to hold people accountable in terms of how their behaviour has impacted, not just on the victim but on family and significant others.

As a result, Restorative Practices can often become little more than an alternative means of providing a consequence or penalty, with programs skewed towards short term outputs such as, predetermined outcome plans, rather than opportunities for long term sustainable behavioural change. No small wonder then the NSW Bureau of Crime Statistics research discussed in our introduction, indicates often little difference between Court and Conference outcomes.

At the beginning of this chapter we suggested that both in practice and perception restorative practice is limited in application, in acceptance and in resilience, and we argued that it will benefit from:

- A clear definition ,
- An explicit understanding of why it works, and
- A discourse clearly linking theory to practice.

In this chapter we have attempted to present:

- A theoretical construct firmly based in sociological, community development and a biologically based theory of cognition, emotion and personality to explain why restorative practice works.
- A description of our personal and professional journey where this discourse explicitly linked theory and practice.

Our journey has transported us from restorative justice/practices to providing a lay person's interpretation of Tomkins's Affect Script Psychology through our explicit practice

framework. It is our observation that this has resulted in happier and increasingly calm and connected individuals and families. Through our story we hope to commence broader discussions and further evolution of restorative practice.

To conclude we propose the following definition:

Explicitly addressing issues of human emotion, connection and relationships, restorative practice is an amalgam of specifically targeted activities, theoretical and practical constructs to support individual wellbeing and repair harm, through the development of nurturing, robust families and communities.

ENDNOTES

1. Terry O'Connell is the Director of Real Justice, the Australian affiliate of the International Institute of Restorative Practices. He and Matt Casey continue their collaboration that began in their days as Police Officers in New South Wales during the 1980's. In 2000 Matt Casey was contracted by Goulburn Family Support Service Inc, to work with a Government funded project to Develop Safety Plans for those affected by Domestic Abuse. From 2001 to 2004 Matt was employed by Real Justice, which funded his early work with Goulburn Family Support Service.
2. Early in our practice delivery The Compass of Shame was adjusted to call Attack Other Attack Others. And it was moved around to display Attack Others at the top, Attack Self at the bottom and Withdrawal and Avoidance at the sides to reflect a kinesthetic view of the behaviours displayed at each pole of the Compass, e.g. attack others seen as behaviour over others, withdraw and avoid moving away and attack self often a down response. This change resonated with our client families.

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