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The Cycle of Violence: Addressing Victimization & Future Harmfulness through an Integral Lens

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THE CYCLE OF VIOLENCE:
ADDRESSING VICTIMIZATION & FUTURE HARMFULNESS
THROUGH AN INTEGRAL LENS

A Dissertation

Submitted to the School of Graduate Studies and Research

in Partial Fulfillment of the

Requirements for the Degree

Doctor of Philosophy

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May 2009

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This qualitative study explores self development subsequent to childhood victimization. Supported by Integral Theory's (Wilber, 1999) conceptualization of the self-system, 15 licensed clinicians were interviewed via telephone to collect data regarding the developmental processes and characteristic qualities of harmful and non-harmful victims, the two general outcomes addressed by the cycle of violence (COV) hypothesis.

Multiple phases of analysis led to the identification of developmental processes and characteristic qualities for three victim groups based on relative harmfulness: non-harmful victims; moderately or self harmful victims; and globally harmful victims. Findings in relation to each of the victim groups were also used to create general propositions of an integral victimology. Along with their relative placement on a continuum of risk for completing the COV, individuals within the three identified victim groups can also be conceptualized as being spiritual attuned or misattuned in relation to healthy and normative development.

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This partial list of acknowledgements symbolizes the vast array of assistance I received thus far on this amazing journey; reflecting the nature of it's author, by no means is it finished or complete. Although some readers may find a rather simple listing of personal names here, please know that each name represents a source of inspiration and creative energy that made this project possible. Readers should also be aware that the depth of my gratitude is poorly served by my prose.

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~Patrick J. Harvey, December 2008

Give away the stone.
Let the oceans take and transmutate
this cold and fated anchor.
Give away the stone.
Let the waters kiss and transmutate
these leaden grudges into gold.

Let it go.

The Grudge (May 2001). Jones, A., Carey, D., Chancellor, J., and Keenan, M. J. CD: *Lateralus*.

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CHAPTER I

INTRODUCTION

Today there is no longer a choice between violence and nonviolence. It is either nonviolence or nonexistence. I feel that we've got to look at this total thing anew and recognize that we must live together. That the whole world now it is one--not only geographically but it has to become one in terms of brotherly concern.

[Excerpt from a 1967 interview of Dr. Martin Luther King, Jr. by Arnold Michaelis. Available from The King Center's official website at: <http://www.thekingcenter.org/prog/non/excerpt.html>]

According to the National Crime Victimization Survey (NCVS), United States citizens aged 12 or older were the subjects of 3.7 million violent crimes during 2006 (Rand & Catalano, 2007). Although these official numbers include incidents of rape, sexual assault, robbery, aggravated assault, or simple assault, they do not include homicide data. If we add in the homicide data, the number of violence-related incidents grows by the 17,034 people estimated to have been murdered during 2006 (United States Department of Justice, 2007). And, as if these figures are not enough to raise concern, acts of violence committed toward the self in the form of suicide, suicide attempts, and self-mutilation can also be included. The U.S. Department of Health and Human Services, Centers for Disease Control and Prevention (CDC) report that suicide took the lives of over 32,000 people in 2005 and that 372,722 individuals were hospitalized due to self-inflicted injuries during this same year (CDC, 2008).

Furthermore, the NCVS numbers do not include crimes or acts of harm committed against people less than 12 years of age. During 2006, child protection agencies within the U.S. confirmed over 900,000 of 3.6 million reports of child maltreatment. Of the 900,000 confirmed maltreatment cases, 64% of the children were victims of neglect, 16% were physically victimized, 9% were sexually victimized, and

7% were emotionally victimized (CDC, 2008). It is also estimated that over 1,500 children died as a result of their maltreatment. While considering these prevalence and incidence data, it may also be important to realize that these counts likely represent the tip of an iceberg; it is generally accepted by experts that the actual prevalence and/or incidence of child maltreatment is much higher than the officially substantiated reports indicate.

In addition to U.S. based data, human harmfulness has received attention on the global stage as well. In 2002, the World Health Organization published the *World Report on Violence and Health* as a response to their 1996 declaration that violence is a major and growing public health problem across the world. The numbers from this 372-page publication report that, during the year 2000 alone, an estimated 1.6 million people worldwide died as a result of self-inflicted, interpersonal, or collective violence (Krug, Dahlberg, Mercy, Zwi, & Lozano, 2002).

It seems clear that over the course of our history, and in varying forms, human beings have continually exhibited a prolific capacity for harming one another or themselves through interpersonal violence. Although causes and outcomes related to our capacities for harmful and violent behavior have been the objects of much observation and study by an array of philosophers, scientific researchers, religious leaders, and clinical practitioners (Athens, 1986; 1997; Briere, 1992; 2002; Finkelhor & Hashima, 2001; Gelles & Straus, 1988; Gilligan, 1996; Herman, 1992; Macmillan, 2001; Miller, 1984; 2002; Straus, 1996; 2001; Terr, 1990; Widom, 1989; 1992), the amount of suffering attributable to interpersonal violence remains vast. Whether opinion surrounding our treatment of one another is founded on official data, select research

endeavors, or on non-scientific causal observations, it is hard to deny the significance and magnitude of suffering caused by human violence.

On both societal and individual levels, the costs and consequences associated with human violence and victimization can be described as monumental. For example, Meadows (2004) uses a variety of indicators (e.g., lost wages, hospital treatment, etc.) to conclude that interpersonal victimization costs American society approximately \$450 billion annually. Meadows further states that 85-90% of these costs are emotional or intangible costs related to victimization. Although an obviously difficult task, intangible cost estimates represent an attempt by economists using various measures to financially quantify the “diminished quality of life” related to the emotional pain and suffering for those who suffer victimization. In relation to understanding the various costs of victimization better, researchers continue to explore the etiology and effects of human violence and victimization from an array of theoretical perspectives using various methodologies (see Athens, 1986; 1992; 1997; Finkelhor, 1995; 1997; Finkelhor & Kendall-Tackett, 1997; Gilligan, 1996; 2001; Macmillan, 2001; Terr, 1990).

One perspective found within violence and victimization related research is the cycle of violence (COV) hypothesis which attempts to explain the etiology of harmful functioning as being learned or intergenerationally transmitted through an adult-teacher-perpetrator to child-student-victim dynamic (Athens, 1997; Gelles & Straus, 1988; Kaufman & Zigler, 1989; Miller, 1984; 2002; Weeks & Widom, 1998; Widom, 1989; 1992; Widom & Maxfield, 2001). Although this is not the only perspective available for consideration, the COV hypothesis speaks directly to a theory of intergenerational transmission, or creation of harmfulness in another person by having suffered

victimization oneself. Within this intergenerational cycle, a younger individual as a novice or pupil learns that the use of harmful behavior is justifiable, appropriate, and perhaps even a moral duty or obligation, because he/she is taught this by an older, more experienced member of his/her primary group. Using a social learning model of human behavior, having experienced their teacher's violent behavior him or herself, the pupil basically incorporates or adapts to the legitimacy of the belief system and behavioral repertoire of the teacher, learning to value harmfulness over non-harmfulness (Athens, 1992; 1997; Bandura, 1973; 1977). Although displays of violent or victimizing behavior may begin through basic imitation or mimicking of behavior modeled by their teachers, the display of violent and victimizing behavior eventually becomes an ingrained cognitive/behavioral pattern of individual functioning for the pupil-victim. In short, harmfulness is taught by the older person and it is learned by the younger and, unless disrupted, the COV hypothesis presupposes that child victims are likely to become child victimizers (Gelles & Straus, 1988; Miller, 1984; 2002; Straus, 1996; 2001).

Related studies indicate some support for the COV hypothesis, and it is clear that some perpetrators of violent harm possess developmental histories of prior victimization (Athens, 1992, 1997; Gelles & Straus, 1988; Harlow, 1999; Menard, 2002; Miller, 1984; 2002; Shaffer & Ruback, 2002; Thornberry, Huizinga, & Loeber, 2004; Straus, 1996; 2001). Widom and Maxfield (2001) report that being abused or neglected as a child increases the likelihood of being arrested for a violent crime by over 30%, along with the overall likelihood of juvenile and adult arrests increasing by 59% and 28% respectively. In their study, Weeks and Widom (1989) report that 68% of a sample of adult male felons self-reported some form of victimization prior to age twelve and Harlow (1999) reports

that 19% of state inmates, 10% of federal inmates, and 16% of those in local jails also have significant abuse histories. Despite these positive correlations being documented in COV-related research, it is important to acknowledge that, although many perpetrators of harm may possess victimization histories, most victims of harm somehow refrain from becoming perpetrators of harm themselves (Cicchetti, 1989; English, Widom, & Brandford, 2002; Kaufman & Zigler, 1989; Widom & Maxfield, 2001). Research has shown a wide range of variation in relation to victims who complete an intergenerational cycle of violence; prevalence data for childhood victims who complete that COV and develop into harmful adults can range from 10%-80% depending on which study is being examined. As several studies described in greater detail, cross-study variation in COV completion data can be attributed to the research designs and methodologies used by various researchers (Cicchetti, 1989; English et al., 2002; Kaufman & Zigler, 1989; Widom, 1989a). Even within the context of these discrepant findings, it seems valid to conclude that, although childhood victimization may predispose one toward adult harmfulness, it is certainly not an inevitable behavioral outcome in relation to childhood victimization. Corresponding to what can be termed partial support for the COV hypothesis, this research specifically explores the question of why some victims disrupt the intergenerational cycle of violence whereas others go on to complete it.

The Study

Supporting Frameworks

As there appears to be a substantial body of research indicating a positive relationship between prior victimization and future violent criminality, this project incorporates the COV hypothesis to explore the developmental elements that describe

and explain why some childhood victims develop into harmful adults and why others seem to avoid this outcome. Macmillan (2001) states, in his review of relevant literature on the topic of developmental aspects and life course consequences related to victimization, “violence appears as a salient and powerful life experience that shapes developmental pathways and influences the *character* and *content* of later life” (p. 11, italics added). Macmillan goes on to suggest that, although an abundance of research supports the presence of significant life course consequences related to victimization, comparatively little research exists as to why or how these consequences manifest. In other words, the specific elements related to *why* victimization has long-term consequences for certain people remains comparatively under-studied, although the fact that the experience of suffering victimization corresponds to lasting or life course-related outcomes for some people, is generally accepted (see Athens, 1992; 1997; Bowlby, 1980; 1982; Briere, 1992; 2002; Herman, 1992; Moffitt, 1993; Siegel, 1999; Terr, 1990; 1991; Wilber, 1999; 2001). Another criticism shared by Macmillan is that extant research focuses on individual, psychological aspects of victimization to the comparative neglect of social psychological and social structural aspects. In support of these claims, this project acknowledges that COV-related research has generally been outcome-oriented or overly-focused on describing the mere presence of differential outcomes related to childhood victimization without fully describing the etiology or developmental qualities of these outcomes. As such, this project’s primary focus is to describe the developmental processes and characteristic qualities of more harmful victims in comparison to the less or non-harmful victims, the two victim groups traditionally addressed by the COV hypothesis.

Along with using the COV hypothesis as a focusing lens, this research finds further conceptual support from frameworks offered by Developmental Victimology (Finkelhor, 1995; 1997; Finkelhor & Kendall-Tackett, 1997) and Integral Theory (Wilber, 1999). As a relatively newer sub-field of scientific inquiry, *Developmental Victimology* (DV) incorporates interdisciplinary knowledge to generate a theoretical framework applicable for exploring the effects of childhood victimization across and within interpersonal and intrapersonal domains (Finkelhor, 1995; 1997; Finkelhor & Kendall-Tackett, 1997; Macmillan, 2001). Referred to as a “victimology of childhood” within the literature, DV is comprised of a risk branch and an effect branch related to victimizations occurring during the childhood stages of life (Finkelhor, 1995). Specific to this project, DV’s effect branch provides a four dimension impact model as a framework for studying developmental effects of childhood victimization. Within DV’s impact model, developmental effects of victimization are explored by considering a victim’s subjective appraisals of an event, impact in relation to attainment of developmental milestones, the availability of a victim’s coping and symptom expression capacities, and the availability of external resources (Finkelhor, 1997; Finkelhor & Hashima, 2001; Finkelhor & Kendall-Tackett, 1997). Discussed in detail within Chapter II, the DV impact model incorporates these interpersonal and intrapersonal factors and provides an effect typology that includes generic/specific, localized/developmental, and direct/indirect effects of suffering childhood victimization (Finkelhor & Kendall-Tackett, 1997).

Although the DV impact model offers a fairly comprehensive model for studying the effects of childhood victimization, specific features of human/self development are

not attended to as rigorously. In relation to this assessment, to meet the intents of this project it was necessary to locate and incorporate a more comprehensive model of self-development. In other words, to fully understand the long-term, developmental outcomes attended to by the COV hypothesis, the more harmful self and its development would be explored in comparison to the less harmful self and its development. Accordingly, to build greater understanding into the intergenerational transmission of human harmfulness, elements of DV's impact model are integrated with Integral Theory's conceptualization of the developing self and the AQAL Model (AQAL is an acronym for *all quadrants, all levels* and is pronounced "ah-qwal"; Integral Naked, 2004; Wilber, 1999; 2000; 2001). Integral Theory provides a comprehensive model of the developing self or self-system by detailing various structural, process, and task oriented elements and as such, variability in characteristic qualities and processes specific to the integral self-system became dependent variables of interest for this project. Briefly, the integral self is conceptualized as possessing structural components that include the proximate, distal, and antecedent self. Core processes related to the self system's development involve differentiating or de-embedding from one level or stage of development and integrating/including information from lower developmental stages into current stages. The self also has the responsibility for performing vital tasks related to metabolizing and organizing experience, providing a sense of identity for the system, directing decision or choice-making, and navigating its growth through the spiral of development (Wilber, 1997; 1999; 2000). In addition to the attributes of the self-system, Integral Theory further articulates the nature of self development by using the quadrants, levels, lines, states, and types of development that comprised the AQAL Model (Gibbs, Giever, & Polber, 2000;

Integral Naked, 2004; Wilber, 2001). As subsequent chapters detail, the integration of the core tenets of DV's impact model with the integral self-system and AQAL Model permit developmental victimology to evolve into what can be termed an integral victimology. It is the model of integral victimology that ultimately provides support for the deeper exploration of the COV hypothesis completed by this study.

Method of Inquiry

As this effort was concerned with uncovering the differential developmental aspects of those who suffer interpersonal victimization during childhood, the character and content of life courses specific to these individuals became units of analysis. To collect data for this research, as opposed to sampling victimized people directly, professionals who are both intimately and more objectively aware of these victimization dynamics were selected to participate in semi-structured qualitative interviews. In other words, a method of interviewing experts was incorporated by this research to tap into the more qualitative features of more harmful and less harmful victims. The selected sample consisted of clinical experts who are trained and experienced in assessing and treating the developmental effects of childhood victimization: professionals who are granted the opportunity to become intimately aware of their clients' victimization experiences and the consequences of those experiences. Because defense mechanisms that mask or distance victimization effects from subjective consciousness may be involved (see Briere, 1992; Herman, 1992; Miller, 1984; 2002; Terr, 1990; 1991; Widom, 1989a), it was assumed that selected professionals possessed greater awareness of and insight into the effects of victimization than do the victims themselves. All counseling specialists invited for inclusion in this project possessed expertise in the area of treating violence-related

trauma and/or working with violent individuals. For the purpose of securing sufficient variation in the collected data, sampling occurred across three sub-groups of clinicians that had varying educational, theoretical, and occupational backgrounds.

Overview of the Study

To summarize, suffering interpersonal victimization (i.e., trauma) is assumed to impact the self development or self-concepts of victims and their subsequent behavioral functioning. Chapter II of this dissertation begins with a discussion of relevant literature from the field of developmental victimology (DV) regarding the effects of childhood victimization and presents DV's Four Dimension Impact Model (Finkelhor & Kendall-Tackett, 1997). Subsequent sections of Chapter II are used to introduce Ken Wilber's Integral Theory and the AQAL Model as a framework that honors the inherent interrelationships of individual-subjective and collective-objective elements regarding human life and development, especially as these are impacted through childhood victimization experiences. Chapter III builds off this introductory discussion of the AQAL Model and provides a more detailed discussion of the major area of concern for this research - the integral self-system. After Integral Theory's comprehensive model of the human self has been introduced, an integration of these self elements with those from DV's Impact Model leads to a presentation of what is referred to here as an *integral victimology* and a set of related propositions. Chapter IV presents the formal research questions and methods used for discovering the structural and process-oriented self systems of harmful and non-harmful victims and Chapter V contains details about participant characteristics, along with the analysis and findings related to the methods. As a concluding chapter, Chapter VI, specifically addresses each research question,

discusses research and policy implications, and attends to perceived threats to the validity of the findings.

CHAPTER II

DEVELOPMENTAL VICTIMOLOGY & THE INTEGRAL MODEL

Development can be conceived as a series of qualitative reorganizations among and within behavioral systems, which occur through the processes of differentiation and hierarchical integration. Variables at many levels of analysis determine the character of these reorganizations: genetic, constitutional, neurobiological, biochemical, behavioral, psychological, environmental, and sociological. Furthermore, these variables are seen in dynamic transaction with one another. (Cicchetti, 1989, p.379)

Introduction

With the publication of Kempe, Silverman, Steele, Droegemueller, and Silver's (1962) *Battered Child Syndrome*, childhood maltreatment began to receive greater attention across multiple facets of American society. As part of this increased attention, the scientific and academic communities began making dynamics related to childhood maltreatment a more prominent topic of research. Also, in response to this heightened interest and concern, professionals working within the child welfare, social sciences, and criminal justice fields were called upon to address both preventive and punitive issues related to childhood abuse. In the 20-30 years post Kempe et al., interest in childhood abuse remained an area of major emphasis within a wide range of fields of study, including criminology. Fields such as anthropology, descriptive psychopathology, developmental psychology, epidemiology, experimental psychology, neuropsychology, ecology, mental or cognitive psychology, pediatrics, primatology, psycho-physiology, social learning theory, social work, and sociobiology were involved with theorizing and research pertaining to childhood victimization (Cicchetti, 1989). In other words, a myriad

of theoretical perspectives and research methodologies were being used to study childhood maltreatment. What becomes clear by sifting through these multiple and varied efforts is that childhood victimization carries a potential to trigger substantial suffering in both the short-term *and* throughout the life-course. Furthermore, whether occurring through acts of omission or commission, or acts described as criminal or non-criminal, childhood victimization impacts multiple realms of functioning (Aber, Allen, Carlson, and Cicchetti, 1989; Briere, 1992; 2002; Cicchetti, 1989; Cicchetti & Carlson, 1989; Erickson, Egeland, and Pianta, 1989; Finkelhor, 1995; Herman, 1992; Macmillan, 2001; Menard, 2002).

Victimization is an experience suffered by many of us, and development is a naturally occurring process common to all of us. An exploration into where these common experiences, one natural and another one human-made, specifically blend and intersect can potentially lead to a deeper understanding into the causes *and* effects of human harmfulness. As the developmental psychopathologist Cicchetti (1989) proposes, if the goal of understanding and explaining how, and where, the two highly complex phenomena of childhood development and maltreatment intersect is to be realized, a model capable of integrating these efforts would indeed prove useful. To construct such a model, this chapter initially presents a supportive victimization impact model from the field of DV. Subsequent to the presentation of DV's impact model, Ken Wilber's (1997; 1999; 2000; 2005; and Integral Naked, 2004) AQAL Model is introduced. Once the two frameworks from DV and Integral Theory are combined, the opportunity to more fully explore the COV hypothesis through an integral victimology becomes more tangible.

Developmental Victimology's Four Dimension Impact Model

Developmental victimology (DV) reflects an integration and collaboration of efforts from criminology's sub-discipline of victimology with those of theorists and researchers in human development and psychology (Finkelhor, 1995; Finkelhor & Hashima, 2001). DV focuses on developmental aspects and outcomes related to suffering victimization through a risk branch focused on victimization risk features inherent to childhood, and an effect branch that focuses on the developmental effects of victimization (Finkelhor, 1995, 1997; Finkelhor & Hashima, 2001; Finkelhor & Kendall-Tackett, 1997). For example, DV's risk branch attends to the inherent risk that age-related dependencies create for children on broader, macro, and primary prevention perspectives, whereas the effect branch focuses more on specific, micro level, developmental outcomes related to suffering victimization.

Within its effect branch, DV asks the substantive question, "How do childhood victimization experiences affect development?" As such, interpersonal victimization experiences become independent/cause variables of interest and the developmental outcomes/effects of victimization become dependent variables of interest and observation for the developmental victimologist. To provide a framework for exploring these variables, DV's effect branch houses an impact model that attends to four specific and developmentally relevant dimensions for better understanding effects subsequent to victimization. In the order they will be presented and discussed, the four dimensions of DV's impact model are: subjective cognitive appraisal making regarding victimization; stage-specific task attainment; availability of coping strategies and symptom expression; and, environmental or external resources and responses considerations (Finkelhor, 1997;

Finkelhor & Hashima, 2001; Finkelhor & Kendall-Tackett, 1997). Please note that, although the four dimensions are presented as relatively independent from each other, because development does not occur in a rigidly uniform nor compartmentalized fashion, an interrelatedness or interdependence among these dimensions is assumed at any and all developmental stages.

Subjective Cognitive Appraisal Making Regarding Victimization

The availability of internally based interpretive capacities regarding our experiences (including victimization experiences) is significant at any life stage. For a victim of harm or maltreatment, cognitive appraisals get applied to the victimization event(s) both during and after the experience. The specific victimization-based appraisals that are generated stem from the interaction of a victim's developmental stage or level of growth and the nature of the victimization itself. In other words, victimization-based cognitive appraisals are objects that form within the victim's mind relating to the victimization experience, and their formation depends on the cognitive capacities available to the victim (or the level of cognitive development achieved by the victim) at the time of victimization. In fact, developmentally determined cognitive capacities allow appraisals to be made concerning any, and all, lived experience. Regarding victimization experiences, the developmentally significant subjective appraisals that form within the mind can be shaped by the perceived motivation and intents of the perpetrator, a child's capacity to question verbalized motives/intents, the amount and types of lethality, severity, or harmfulness such as physically versus verbally threatening harm, and/or the use of weaponry. The perceptions or appraisals that form within a victim's mind can also be significantly influenced by type/form- specific considerations such as whether or not

victimization involved physical, emotional, or sexual abuse. How all these factors combine within a subjective appraisal depends on a victim's developmental capacities to survive or manage the event (Finkelhor & Hashima, 2001; see also Briere, 1992; 2002; Cicchetti & Carlson, 1989; Finkelhor, 1995; 1997; Herman, 1992; Macmillan, 2001; Menard, 2002; Terr, 1990). Furthermore, it is important to note that, although cognitive appraisals can be regarded as *objects* formed within a person's mind or consciousness, they remain dynamic objects that cannot be separated from the *processes* of development. As process-oriented objects, cognitive appraisals can adapt, change, or be altered taking the form of reappraisals or new appraisals, as development continually unfolds. This dimension of DV's impact model explicitly prioritizes attendance to cognitive processes and how cognitive-based interpretations regarding victimization may impact subsequent development and functioning.

Whether discussing cognitive development as in Piaget's work or another capacity of humanness (e.g., models such as Erikson's psychosocial or identity model, Freud's psychosexual stages, and Kohlberg's work concerning morality), healthy development is conceptualized generally as successfully traversing into higher and more complex levels of growth and capacity-based functioning with specific directionality (Bowlby, 1980; Cicchetti, 1989; Wilber, 1999; 2001; 2005). All of these developmental models are hierarchically structured by levels or stages of growth that have rather specific qualities or attributes. By attending to these stage specific attributes or skills and when they are acquired, observers can ascertain the level/stage of a particular capacity. Through the demonstration of acquired stage-relevant skills or tasks, growth out of lower stages and into higher stages of development can be traced. Healthy development is

marked by successful attainment of milestones, and the demonstration of these developmental milestones signifies mastery at a particular stage of growth (Bowlby, 1980; Cicchetti, 1989). Conversely, difficulty with demonstrating certain skills may be seen as indicative of levels of growth not, or not yet, attained.

Developmental milestones can be thought of as the yardsticks used to measure developmental growth across the life span. In regards to life course trajectory modeling and early experiences of victimization, developmental perspectives generally adhere to the notion that significant relationships formed in early life contribute to the “working models” of all subsequent relationships (see Bowlby, 1980; Cicchetti, 1989). Using this developmental building-block perspective regarding intrapersonal and relational capacities, if victimization underlies the earliest of our social relationships, it is fairly easy to imagine how victimization dynamics may infect relational dynamics and/or skill acquisition throughout the life course. As an example, consider that the formation of healthy peer and social skills is regarded as the primary milestone of the pre-school stage of life and, if victimization is experienced during this stage, all subsequent interpersonal functioning could be impacted (Carlson et al., 1989; Cicchetti, 1989; Erickson et al., 1989). Paying specific attention to post-victimization attainment or non-attainment of these milestones is the focus of DV’s impact model’s second dimension.

Stage-Specific Task Attainment

This dimension of DV’s effect model focuses on stage-specific attainments that may be impacted or delayed in response to suffering victimization. Respectively, from infancy to adolescence some of the stage relevant milestones addressed include the formation of a secure attachment base, the development of language skills and abilities,

self-differentiation capacities, and the appropriate formation of peer or social interaction skills or capacities (Cicchetti, 1989; Finkelhor & Hashima, 2001). Specifically, this dimension of the effect model considers that victimizations can impact the attainment of developmental milestones “in three conceptually distinct ways” (Finkelhor & Kendall-Tackett, 1997); victimization can interrupt or substantially delay task completion, victimization can result in a regression of developmental attainments, and, victimization can distort or condition the manner in which a task is resolved (p. 17).

This dimension specifically attends to ways that victimization may impact growth processes by examining connections between physical/neurobiological and psychological factors and socio-behavioral achievements. For example, the attainment and formation of a secure attachment base and an autonomous sense of self during infancy are indicative of healthy differentiation between self and caregivers/others along this dimension. For toddlers, the establishment of healthy peer relations and social skills during pre-school may also be a primary effect consideration along this dimension. The main point made by this dimension of the model is that victimization can alter or delay the attainment of developmental milestones for child victims.

Availability of Coping Strategies and Symptom Expression

The third dimension of DV’s impact model states that an individual’s available repertoire of coping strategies or defense mechanisms in response to victimization varies across developmental stages. Coping strategies can be thought of as “generalized modes of responding to stress or challenge” (Finkelhor & Kendall-Tackett, 1997, p. 18). Generally speaking, as development progresses and becomes more sophisticated so do available coping repertoires. In regards to victimization, it is important to realize that

coping capacities and defense mechanisms are developmentally linked and can directly affect a victim's ability to manage and process the victimization based perceptions created by such events. In other words, older children who are victimized are thought to have developed more complex and diverse defense mechanisms than their younger counterparts, leaving them better equipped to manage their victimization successfully. The ability or inability to cope effectively with victimization depends greatly on developmentally determined, external (i.e., language skills) and internally based (i.e., psychological) mechanisms.

This dimension also considers the role of culturally prescribed symptom expression in relation to a victim's biological gender. In other words, the norms and values of a culture can influence and contribute to specific and acceptable coping styles (i.e., boys don't cry) and availability of supportive resources. Concerning both internalizing and externalizing expressions of pain, suffering, and help-seeking, socio-cultural prescriptions regarding a victim's biology can determine the availability of psychological and/or social resources (Finkelhor & Kendall-Tackett, 1997). In short, coping with a victimization experience can be dependent on the developmental level of a child's language skills, strength or availability of ego defenses, interpretation of socio-cultural norms/values, and the perceived presence of safe adults within their social network.

Environmental/External Resources and Responses

To adequately address the importance of other socio-cultural elements and factors independent of the victims themselves, DV's Impact Model presents a fourth dimension specifically focused on those elements that exist within a victim's external environment.

How the external world reacts or responds to a person's victimization can be of significant importance. In this discussion, socio-cultural elements are considered especially as they may impact individual development. This project assumes that both the initial and general development of the self-system, which includes identity formation, depends greatly on externally-based cues or elements (Bowlby, 1980; Cicchetti, 1989; Schore, 1999; Siegel, 1999). Not only are these external features of life important for initial and general development, the specific reactivity and/or availability of these elements in response to victimization are certainly important effect considerations. It is vital to realize that internal or subjective appraisal processes, especially concerning the attribution of blame, take cues from the victim's external or socio-cultural world. Victimization-based attributional appraisals can become foundational to a victim's self concept, creating a victimization-based self concept or identity that continues to influence the life course.

Under the "environmental/external" dimension, DV supports the consideration of structural and institutional responses from macro level systems, including law enforcement, court systems, mental health, as well as those from more micro level sources such as familial systems (Finkelhor & Hashima, 2001; Finkelhor & Kendall-Tackett, 1997). The availability of socio-economic and health-care related resources can be considered under this environmental dimension as well. The four dimension impact model is summarized in Table 1.

Table 1: *Developmental Victimology's Four Dimension Impact Model*

Developmental Victimology's Four Dimension Impact Model

(Finkelhor, 1995, 1997; Finkelhor & Kendall-Tackett, 1997; Finkelhor & Hashima, 2001)

1. Subjective Cognitive Appraisal Making Regarding Victimization

How and what appraisals get applied to the event(s). Factors to consider: the nature, cause, perpetrators motive and intents, level of force, lethality, one's capacities to survive or manage the event

2. Stage-Specific Task Attainment

- a) An event can interrupt or substantially delay task completion*
- b) An event can distort or condition the manner in which a task is resolved*
- c) An event can result in a regression of developmental attainments*

3. Availability of Coping Strategies & Symptom Expression

Consideration of coping strategies that are available at varying developmental stages

4. Environmental/External Resources and Responses

Supportive versus non-supportive environmental features; institutional (i.e., familial, socio-cultural) responses

Developmental Victimology's Effect Typology

Alongside the four general developmentally based dimensions presented above, Finkelhor and Hashima (2001) present six types of victimization effects presented along three continuums of symptom consideration, that may, or may not, be present within a victim's symptomology. The three areas of effect consideration include: generic vs. specific, localized vs. developmental, and direct vs. indirect (Finkelhor & Kendall-Tackett, 1997).

Generic vs. Specific Effects

In general terms, any victimization can potentially produce more generic symptomatic effects, whereas some forms or types of victimization can produce more event-specific symptoms. For example, the development of depression or anxiety subsequent to a victimization event can be thought of as a fairly common or generalized response experienced by many victims. These effects can be thought of as *generic* in that they can include a rather broad symptomology and that they could manifest subsequent to any form of victimization. These generic types of effects can include common emotional responses like anger or shame, anxiety based avoidance of thoughts and behaviors, and a globalized unwillingness or inability to trust others (Finkelhor & Hashima, 2001; Finkelhor & Kendall-Tackett, 1997).

The type of effect response anchoring this category's opposite end includes more *specific* types of effects. These effects are more specific in that they are thought to be directly correlated to the specific form of victimization suffered. For example, sexualized behavior during early childhood is not a signature behavior of normative development; it may be indicative of having suffered a specific form of victimization, namely that of

suffering sexual abuse. Likewise, insecure attachment can be thought of as a specific effect manifesting in relation to early forms of parental maltreatment such as severe neglect or a caregiver's emotional unavailability (Finkelhor & Hashima, 2001). In short, this effect category attends to the nature of a victim's symptomology as it may be directly correlated to the specific form of victimization experienced.

Localized vs. Developmental Effects

Simply stated, this effect category and its effect type distinctions can be thought of as shorter-term versus longer-term symptom manifestation. Developmental researchers are generally more involved with exploring and uncovering longer-term, developmentally pervasive, and life altering effects of victimization but the shorter-lived, more fleeting effects of victimization require attention as well.

Localized effects can include fear, disorientation, re-experiencing the event, feeling numb, and/or feeling guilty (Finkelhor & Kendall-Tackett, 1997). Developmental effects are conceptualized as deeper, longer-lasting, and perhaps possessing a more global nature (Finkelhor & Kendall-Tackett, 1997). Effects included under this domain can be the impairment of self esteem and self-concept, the development of general and enduring behavior styles that include overly aggressive or withdrawing tendencies, or a generalized inhibition of behaviors such as sexual activity or academic achievement. These developmental effects can be thought of as the "kind of effects that distinguish childhood victimization from adult victimization" (Finkelhor & Kendall-Tackett, 1997, p. 23). Specific to this project's focus on the COV, and considering this effect type, an adult life course dominated by violent functioning subsequent to earlier, childhood-based victimization is conceptualized as a developmental effect. This type category can be

thought of as a way of conceptualizing the duration and pervasive qualities of victimization-based symptoms.

Direct vs. Indirect Effects

The third category of effect types refers to the proximal onset and the relative relationship of a symptom, or group of symptoms, triggered by victimization events. For example, “if victimization trauma results in an inability to form peer relationships, and the lack of peer relationships leads to isolation and depression, then the depression is conceptually speaking an indirect effect of the victimization” (Finkelhor & Kendall-Tackett, 1997, p. 24). Citing this example, the inability to form healthy peer relationships is a more direct effect of the victimization; this direct effect then leads to the manifestation of depression, the indirect effect. Making distinctions between direct and indirect effects can be important, albeit difficult, for treatment personnel and other interested professionals. Treatment protocols, and perhaps even criminal justice policy that attempt to address “root” causes, need to consider the etiology of symptoms in terms of proximal onset and the relationship of effects to triggering events such as suffering victimization.

Summarizing Developmental Victimology’s Impact Model and Effect Typology

In providing a framework for studying the effects of childhood victimization, DV’s four dimension model supplies a sound foundation. In considering how victims are developmentally affected by victimization, DV presents dimensions related to cognitive appraisal making, task completion capacities, availability of coping strategies/skills and symptom expression capacities, and environmental or external resource response(s) considerations (Finkelhor, 1997; Finkelhor & Hashima, 2001; Finkelhor & Kendall-

Tackett, 1997). Complementing the foundation offered through the impact model, DV also provides an effect typology, increasing the analytic capabilities/complexity by considering behavioral, emotional, and psychological outcomes related to victimization.

Important to the developmental focus of this project, developmental victimology's impact model follows the definition of development presented at the beginning of this chapter well. Development occurs in stages, with each current developmental stage building off the preceding one; higher stages hierarchically transcend and include lower ones (see also, Wilber, 1999; 2001). As the impact model posits, victimization experienced at any earlier developmental stage (i.e., those occurring in childhood) can cause disruption of healthy developmental transitions into any, or all, subsequent stages. With a longer-term or developmental focus, these transitional difficulties may create life course trajectories such as those hypothesized by the cycle of violence (Widom, 1989; 1989a; 1992). By impacting healthy developmental progression or transitional capacities through developmental stages, victimization experiences can have deleterious effects across and throughout an individual's life, effects that can be conceptualized as both direct and indirect outcomes attributable to those experiences.

Missing Pieces: Developing an Integral Perspective for Victimology

Although developmental victimology (DV) offers a sound and relatively comprehensive framework for studying childhood victimization and its effects, human development itself is only generally addressed. In other words, DV's conceptual framework seems to be more focused on victimization, the independent variable, than on the dependent variable of human development. To address this perceived shortcoming of developmental victimology, a more complete framework for conceptualizing

development is being created to better describe the content and qualities of this project's dependent variable of interest, the human self. Through an incorporation of Ken Wilber's (1999; 2000; 2001; 2005) integral model, the framework upon which this project's inquiry and analysis is based, becomes an integral victimology. An integral victimology is created by expanding and deepening developmental victimology's vision into the area of the developing self and its multiple levels, lines, states, and types of development as described by the AQAL Model. The following sections of this chapter introduce the basic elements of AQAL, and Chapter III provides a more complete discussion and description of what an integral victimology would consist of, with emphasis on elements of self development. Through this discussion it will be evident that, by inviting AQAL into the field of victimology, developmental victimology's tenets are transformed into something even better – an integral victimology.

An Integral Focus: Describing the Totality of Humanness

The AQAL model provides interested parties a map for studying human consciousness and everything that occurs within it (Integral Naked, 2004). As a map, AQAL provides the means to describe the unfolding territory of human development within the kosmos, which means, "... the patterned Whole of all existence, including the physical, emotional, mental, and spiritual realms" (Wilber, 2000, p. xi). AQAL permits any traveler, especially persons disguised as scientific explorers, to traverse the developmental territory of consciousness more accurately, efficiently, and completely. Each of AQAL's fundamental domains or elements, the quadrants, lines, levels, states, and types, describe important aspects of humanness in their own right, but it is essential to bear in mind that each is irreducible from the others. When these five domains are

combined with the self or self system, an integral model of human development unfolds (Wilber, 1999; 2000; 2001). In the simplest of terms, each of AQAL's domains is a different part or overlay of the same map, that being human consciousness. When the levels, lines, states, and types are used in conjunction with AQAL's foundational representation of the *four corners of the Kosmos* (i.e., the quadrants), the totality of humanness can be accounted for (Integral Naked, 2004; Wilber, 1997; 1999; 2001). For the purposes of this project, the basic structures of human consciousness, the levels of development are presented first, followed by discussions of AQAL's conceptualization of the multiple lines of development, as well as states and types of consciousness. Finally, the quadrants will be introduced. By using the developmental framework of AQAL, this exploration of victimization effects across the life course becomes more complete, authentic, and conceptually grounded.

AQAL's Levels

Basic structures or levels of development of the psyche are defined by their enduring nature and sense of permanency within individual consciousness. "Basic structures are those structures that, once they emerge in development, tend to remain in existence as relatively autonomous units or sub-units in the course of subsequent development" (Wilber, 1999, p. 82). The basic structures of human psyche are "composed of various levels of existence-levels of being and knowing-ranging from matter to mind to soul to spirit" (Wilber, 1999, p. 437). Each of these basic levels is viewed as a whole structure within itself, albeit a whole that is comprised of smaller wholes, and that in turn may become part of a yet larger or more encompassing whole. Because of this quality, each structure is often referred to as a "holon", meaning that they

are both whole in and of themselves and part of something larger (Wilber, 1999; 2000; 2002; 2005). As development unfolds through a process of qualitative reorganizations as Cicchetti (1989) describes, each holon is embraced into a larger holon or a larger whole. In this manner, the basic structures form nested hierarchies or holoarchies of consciousness as development unfolds. The entire spectrum of consciousness then contains holons upon holons, with the higher, or more developed holons enveloping or embracing holons from lower stages of development. This “enveloping” process creates a *Great Nest of Being* as the psyche deepens and expands through the spectrum of consciousness (Wilber, 1999; 2000).

The basic structures of consciousness unfold through wave-like stages of development ordered by hierarchical or holoarchival patterns. As more-and-more awareness or consciousness unfolds and develops, higher levels/structures envelop lower ones by de-embedding with a current level of growth, transcending that level, than embedding to the next level, where the inclusion/integration of the knowing gained at the level below occurs. In this sense, the functional capacities of the basic structures get integrated into the next higher stage or wave of development. Development through each subsequent level of the basic structures is indicative of “decreasing narcissism and increasing consciousness” (Wilber, 2001, p. 18). Basic models of consciousness often use preconventional/egocentric, conventional/sociocentric, and postconventional/worldcentric (with post-postconventional/theocentric as a fourth level) to describe the basic structures. Various developmental models might delineate anywhere from 3 to 12 to 24 levels, and more sophisticated models include subdivisions of up to 108 discrete levels. Although the actual number of levels believed to be available to any

one individual may show variation across specific research models and/or cultures, the actual existence of these levels as potential capacities available to all people is indisputable according to Wilber (1999; 2000; 2001; 2002; 2005). For the purposes of this project, nine basic structures that have been supported by cross-cultural research (see Wilber, 1999) will be discussed and are presented in Figure 1.

The basic structures (1-9) represent levels of increasing awareness, or levels that mark the growing capacities of the human self “up” the spectrum of consciousness. The left side of Figure 1 shows the broadest structural conceptualizations used and are referred to as preconventional, conventional, postconventional, and post-postconventional levels. The familiar work of Piaget and his stages of cognitive development are represented, to some degree, in Figure 1, but also notice that his highest realm of cognitive development, that of formal operations, is only at the 5th structure in this model. AQAL, because of its comprehensive inclusion of other developmental theories identifies several higher structures that include transpersonal or post-postconventional levels of development. In Figure 1, these stages begin with the 6th structure, with what integral theory refers to as the “vision logic” stage (see Wilber, 1999).

To create this 9-level master template of the basic structures, “the structural models of Freud, Jung, Piaget, Arieti, Werner, and others were compared and contrasted with the structural models presented in the psychological systems of the world’s contemplative traditions” (Wilber, 1999, p.83). Through this careful comparison of psychological and socio-religious or spiritual models of growth, at least “two dozen or so basic structures that seem, at this time, to be genuinely cross-cultural and universal” (p. 83) have been discovered. Of these twenty-four structures or levels, the AQAL model

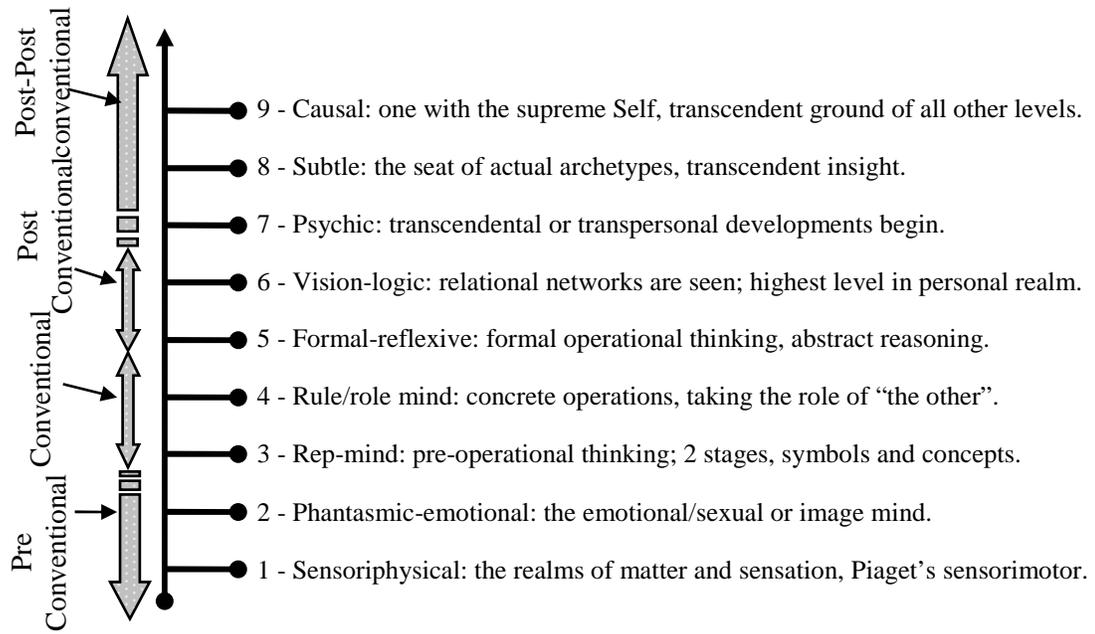


Figure 1. The basic structures of consciousness (Wilber, 1999, p.84).

includes the nine “most central and functionally dominant structures” (p. 83). In short, the basic structures or waves of consciousness are indicative of levels of varying growth, placement, location, or altitude within the Great Nest of Being and as such, these are the basic structures that support all development, including that of the self.

Through transformational processes of de-embed, transcend, include/integrate, all developmental growth is supported by these basic structures of consciousness. What is perhaps noticeable by examining Figure 1 is that the higher structures (beginning with level 7 – Psychic) are described as having transcendent or transpersonal qualities. These types of “trans” qualities can be associated with spiritualness or human spirituality (see Emmons, 1999). This “trans” quality of the AQAL model is not overly surprising given that Wilber extensively examined faith and wisdom traditions involved with explorations and research into developing consciousness. In fact, other models, as discussed by Wilber (1999; 2005) list four universal levels or structures of development, as being body, mind, soul, spirit, with the ground that supports these basic waves being described as non-dual Spirit, or Spirit with a capital “S”. However, given that this chapter’s focus is on AQAL’s developmental levels and not on various conceptualizations of spirituality, suffice it to say that by using the Great Chain of Being to exemplify the basic structures or levels of development, AQAL inherently includes transcendent or spiritual elements into its framework, especially at the highest levels of development.

This spiritual element of AQAL separates it from most other theories of development utilized in, and as traditionally constructed by, modern science. Because of this explicit inclusion of spirit by AQAL, it provides this study with a full model of humanness capable of supporting an examination into the full effects of victimization,

including exploring how victimization may impact all potential structures available to the developing self system, which may subsequently impact behavioral choice-making including the forming a decision to act harmfully or not. AQAL's basic structures represent potentials of human development and functioning with each level representing a developmental milestone, or a reached potential, for every human being. Remembering that the second dimension of DV's impact model addresses how victimization may impact development attainments, how victimization may impact reaching of any of these nine potentials becomes the consideration of an integral victimology.

AQAL's Lines of Development

Similar to and, in fact, incorporating some of Howard Gardner's (1983; 1999) work concerning human beings and multiple intelligences, AQAL holds that humans possess many lines of consciousness or intelligence that hierarchically unfold in relatively independent fashion through basic levels or stages. When taken together, AQAL's levels and lines of development incorporate the specific developmental modeling of such researchers as Piaget (1965), Gardner (1983, 1999), Erikson (1950), Freud (as cited in Harper, 1959), Kohlberg (1981; also see Gibbs, 2003), Fowler (1995), and Gilligan (1993) as well as those from ancient spiritual traditions emphasizing stage transitions from sensory/ego, to subtle/soul, to causal/Self or a 7-level chakra system (see Integral Naked, 2004 and Wilber, 1997; 1999; 2000; 2001; 2005). Although each of the researchers mentioned above focused on specific aspects of human development, what AQAL does is provide room for all of their researched "truths" to be honored and explicitly included within the same developmental framework. For instance, although Piaget focused on cognition, Erikson on psycho-social, Freud on psycho-sexual, Fowler

on faith or spiritual, and Kohlberg and Gilligan on morals, none of these theorists addressed the relationships of their domains of development with other domains (Wilber, 1999). These researchers generally modeled a developmental trajectory of one line of human functioning; naturally, it was the line they were most interested in observing and studying (Wilber, 1999). Considering the array of research done by these master developmentalists, the AQAL model incorporates about two dozen lines of development that have been shown to be cross-culturally consistent. These lines include cognitive, moral, interpersonal/intrapersonal or what Gardner (1999) refers to as personal intelligences, emotional, psychosexual, kinesthetic, self, faith/spiritual, values, needs, and so on (see Gardner, 1999; Wilber, 2005).

To describe qualities imparted to lines of development further, AQAL uses the cognitive line to exemplify the interdependent or intertwined aspect of all lines in the following passage.

The other lines are not within the cognitive, just dependent on it. A major reason that the cognitive line is necessary but not sufficient for the other lines is that you have to be aware of something in order to act on it, feel it, identify with it, or need it. Cognition delivers the phenomena with which the other lines operate. This is why it can serve as an altitude marker of sorts (Wilber, 2005, p. 29).

Even though cognitive development is necessary for the development of other lines, it is not sufficient to guarantee consistent development across all lines, and it still remains one line among many. Concerning overall development, it seems important to grasp that, “[A] person can evidence very high development in some lines (e.g., cognitive), medium development in others (e.g., interpersonal), and low in yet still others (e.g., moral)” (Wilber, 2005, p. 25). Although cognitive growth is necessary for moral development,

moral development itself is not a “given” because a person has developed formal operational thought functions. One intelligence or line of consciousness, while remaining relatively independent from another, can be necessary but not sufficient for another intelligence(s) growth. Furthermore, and in regards to their interdependent nature, although overall consciousness development of the human psyche itself progresses through the basic structures, the multiple lines that actually comprise overall consciousness also have stages or structures that are relatively “line-specific.” In other words, specific lines go through specific stages of their own development, while being supported by the basic structures, which describe the general and enduring structures of overall development.

To clarify, while being relatively independent, each line may need to rely on others for its own development, creating more of an *interdependent* quality across some lines. Examples of this quality include the fact that moral development can depend on interpersonal development, which depends on emotional development, which depends on cognitive development, which depends on physiological development, and so on (Wilber, 1999). “These lines or modules are *relatively* independent because they seem to be intertwined in certain necessary but not sufficient patterns” (Wilber, 2002, p. 388). Correspondingly, AQAL’s lines of consciousness, or to use Gardner’s term, “multiple intelligences”, are defined by their relatively independent qualities and their progressive growth through structures/waves/levels. The system that is responsible for managing the growth of all these lines is the self, or self-system. In its role as the navigator of overall development, the self is charged with balancing and managing the growth of all the relatively independent lines (Wilber, 1999). These qualities of the AQAL

conceptualization of developmental lines will become clearer when more specific aspects of self development is presented in the next chapter.

It is also important to realize that, when anyone speaks of a person's specific level of development be it cognitive, moral, emotional, spiritual, or physical, "they are always referring to a level or altitude in a particular line" (Integral Naked, 2004, p.27). The integral psychograph (see Figure 2) is used to represent the relatively independent nature of the multiple lines/streams of consciousness graphically and to demonstrate that any one person may have varying degrees of depth or level of growth across the various lines.

In examining Figure 2, the y-axis permits the various developmental lines to be graphically represented by relative altitude of development and by using the integral psychograph, correlations and comparisons between the lines of development can be drawn. Figure 2 also shows that, being at structure/stage seven on the cognitive line does not directly correlate to being at stage seven on any of the other lines; each line will have levels of growth specific to its own development as the master developmentalists have shown, but considering overall development comparisons across these lines can show relative connections or interdependencies (Wilber, 1999; 2005). Specific to this study is the consideration that victimization differentially impacts multiple lines of development and the psychograph offers a medium to represent these differences graphically.

AQAL's levels and lines represent the most basic structural elements common to all human development. As fundamental to all development, these constructs become primary variables of interest for this exploration into the cycle of violence, especially as it hypothesizes that a victimized self system will be more prone toward harmfulness than a

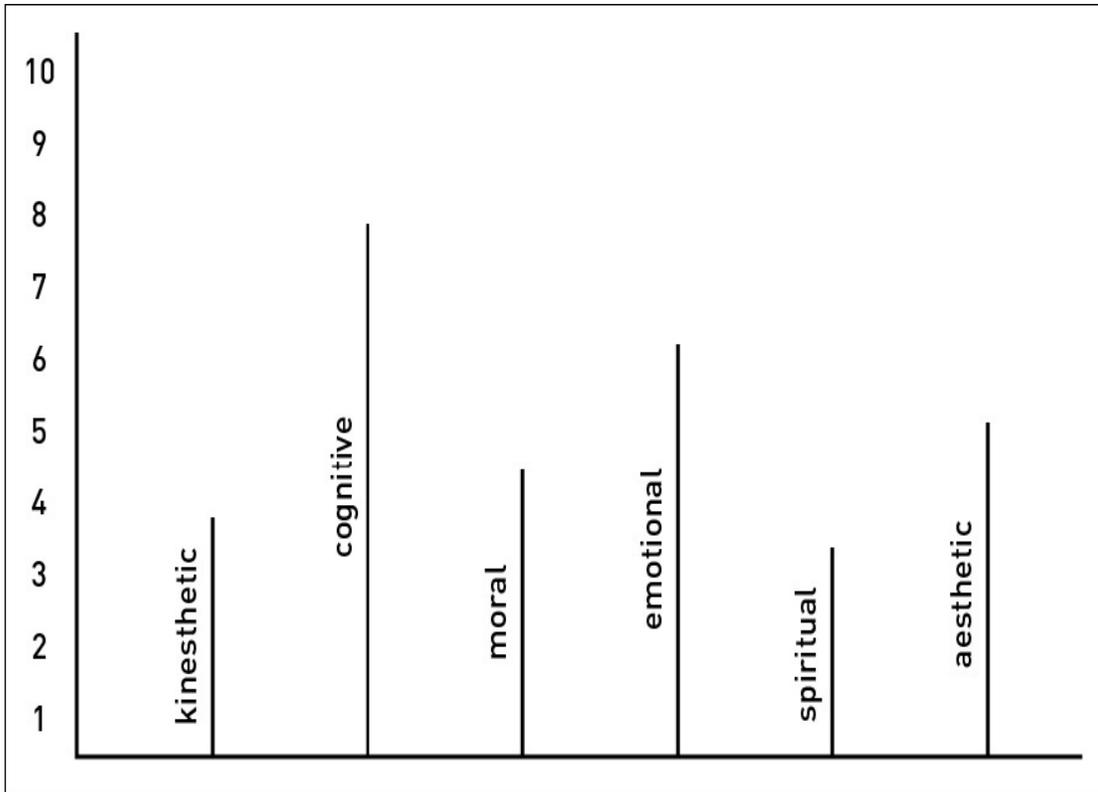


Figure 2. The integral psychograph (Wilber, 2005, p.25; Wilber, 1999, p. 462).

non-victimized self system. The lines and levels of development, as conceptualized by the AQAL framework and as presented here, are vital to this study's focus but represent only two domains of the integral map. The third domain to be discussed, AQAL's states of consciousness, is presented next.

AQAL's States

States of consciousness within the AQAL model pertain to waking, sleeping, dreaming, and altered periods of consciousness (Integral Naked, 2004; Wilber, 1997; 1999; 2001). Whereas levels of consciousness correspond to the permanent basic structures illustrated by the Great Chain of Being, states of consciousness are more fleeting and temporary in nature. The important aspect of states is their general availability to all humans, at all developmental levels (Wilber, 2005). All people possess the capacity to experience dream states, sleep states, and waking states, as well as natural and unnatural altered states of consciousness.

There are all sorts of different states of consciousness, including *meditative states* (induced by yoga, contemplation, meditation, and so on); *altered states* (such as drug induced); and a variety of *peak experiences*, many of which can be triggered by intense experiences like making love, walking in nature, or listening to exquisite music (Integral Naked, 2004, p.5, italics in original).

Csikszentmihalyi's (1990) work on optimal states of functioning and flow psychology as temporary states of experiencing the world are one example of how AQAL conceptualizes states. Other examples of altered states of consciousness include drug induced periods of functioning or experiencing the world. Meditative or yogic practices have also been shown to produce naturally altered states of consciousness within practitioners of these arts (Wilber, 2001; 2005). Although temporary, meditative, and

drug-induced or unnatural, experiences have the capacity to alter the manner in which the self functions and relates to both its internal and external environs.

In relation to the stages or structures, states are more fleeting. States can be viewed as temporary and transitory whereas stages are more enduring and encompassing. States can affect experiences and behaviors but the effect is transitory and may not be reproducible by the person. Also, and perhaps most important for research considerations, from a first-person perspective, we experience states of consciousness, we do not experience stages or structures (Wilber, 2005). To explain, as a researcher of individual experience or consciousness (i.e., phenomenology), you study a participant's first person reality as it manifests within a particular state of consciousness. The data collected comes from the subjective perceptions and/or observed actions of your participants and, you as the researcher define and/or categorize them into the structures. According to Wilber (1999; 2005) this is precisely how developmentalists such as Kohlberg, Freud, Fowler, and Piaget all created their theoretical models. In other words, phenomenology, being the study of first-person state experiences, is closely tied to structuralism, the third-person researcher's attempt at discovering the structured patterns of state experiences. Phenomenologists and structuralists both direct attention toward the interior of the person with phenomenology looking at inside experiences, and structuralists cataloging the details of discovered structures of these experiences from the outside.

An important feature of states in overall development is the fact that all higher developmental stages are initially experienced by the self as a temporary state (Wilber, 1999). In fact, one of the self's major tasks is to transform or metabolize temporary states of consciousness into the more enduring patterns of experiencing the world that are

described by the basic structures. As these processes are specific to the self system, they will be covered more thoroughly in the next chapter.

When looking specifically at victimization effects, assessing states of consciousness both during and post victimization may have value for researchers. One special consideration for an integral victimology regarding AQAL's states would be in exploring the role victimization plays in triggering particular states of functioning. States of functioning related to victimization may include victimization related flashbacks, dissociative states, and/or generalized "numbed" states of personal functioning (Briere, 2002; Herman, 1992). As conceptualized here, these victim-based states can be viewed as a type of unnatural and temporary state of functioning that may impact longer term growth structures.

AQAL's Types

As previously discussed, individuals possess multiple and relatively independent lines of development that have the capacity to progress into higher and higher levels of development. Furthermore, within a particular line, a person can possess various horizontal identifiers referred to as types of consciousness. Types are described as orientating elements that *can be* present at virtually any stage of development but may not always be present, "all individuals do not necessarily fit a particular typology, whereas all individuals do go through the basic waves of consciousness" (Wilber, 1999, p. 485). Types can also be thought of as personality features that manifest as sub-personalities, or functional aspects of ourselves that represent the varying roles a person may have during their life course. Personality-types, sub-personalities, various identities, and/or varying self-roles (e.g., father-self, mother-self, provider, caregiver, etc.), can be

assumed throughout a person's development but they are generally viewed as normative parts of the whole self; they help us to describe and/or communicate with ourselves and others across varying contexts.

It is also important to note that types can be healthy or unhealthy at any given stage of development. Healthy types are integrated well within the self-system and transitioning from one type or role to another, are done spontaneously with relatively flexibility. An example of an unhealthy type is when a sub-personality manifests due to repeated trauma or injury: "difficulty comes when any of these functional personalities are strongly dissociated, or split from access to the conscious self" (Wilber, 1999, p. 533). In other words, the cut-off/dissociated sub-personality or identity cannot be integrated into the whole self and may become part of the shadow, or shadow-self. As this occurs, those aspects of the self that become distanced from the authentic self can sabotage overall development.

The next chapter will discuss the shadow self and other components and processes of self development more fully and will provide more information on the role of sub-identities within the AQAL Model. Given this project's focus on victimization effects and various types of victims, an integral victimology can make use of AQAL's conceptualization of types. For now, understanding that types can be viewed as tools for assisting in describing and communicating with one another as people navigate various social interactions.

AQAL's Quadrants

The quadrants are the final piece of the AQAL map that need to be presented prior to the discussion of the self's development. AQAL's quadrants, "suggest that any

occasion possesses an inside and an outside, as well as an individual and a collective, dimension” (Wilber, 2005, p. 4). In short, AQAL’s quadrants provide four orienting approaches to describe any experience. Consciousness and everything occurring therein is “a four quadrant affair,” in that all phenomena can be viewed simultaneously from interior, exterior, individual, and/or collective realms. Figure 3 provides a graphic representation of the quadrants.

As shown in Figure 3, AQAL’s left side quadrants represent interior or subjective realms and the right-side, exterior/objective. Upper quadrants represent individual-singular phenomena that are best described by “I” and “It” language and the lower quadrants are the collective phenomena generally described using plural language such as “We” and “Its”. Upper left (UL) phenomena includes individual thoughts, desires, emotions or any aspect of the individual not appearing as visible, tangible matter within the empirical world such as mind, soul, spirit. The upper right (UR) domain includes individually based observable actions, and elements comprising the physical self including biological/physiological elements. The lower left (LL) quadrant would include the internalized values, norms, strivings of entire groups of people, or cultural phenomena. The lower right (LR) includes the objects or empirical artifacts produced by culture, including laws, physical groups of people, institutions of learning or control, even the actual buildings that house these institutions. Since life is a “four quadrant” affair, it is vital to understand that, as anything occurs, such as a personal decision being made by an individual which is an Upper Left phenomena, it would also have correlates to a brain structure in the Upper Right, a cultural value or norm in the Lower Left, and a

	SUBJECTIVE INTERIOR (Left Hand Paths)	OBJECTIVE EXTERIOR (Right Hand Paths)
INDIVIDUAL SINGULAR (Upper)	"I" Interior-Individual (UL) Intentional	"IT" Exterior-Individual (UR) Behavioral
COLLECTIVE PLURAL (Lower)	"WE" Interior-Collective (LL) Cultural	"ITS" Exterior-Collective (LR) Social (Systems)

Figure 3. The four quadrants of the kosmos (Wilber, 1997, 1999).

social system(s) in the Lower Right. Any and all singular appearing holons/phenomena have correlates across all four quadrants (Wilber, 1999; 2000; 2001; 2005).

As presented in this chapter, the study of interpersonal victimization and its developmental effects is perceived to be an “all quadrant affair”. As Chapter III will present, to truly and comprehensively study victimization, its causes and effects can be studied across AQAL’s quadrants.

Chapter II Summary

What each of the theoretical frameworks presented in this chapter offer science is deemed vital for studying the effects of victimization across the life span, especially concerning the “violence begets violence” hypothesis of the COV. Developmental victimology offers science a victimization impact model, explicitly addressing developmental ramifications of childhood victimization. AQAL, through its levels, lines, states, types, and quadrants, provides a comprehensive model of human development, affording researchers an opportunity to analyze developmental effects of victimization even more deeply. Where developmental victimology broadly models developmental impact in regard to the independent variable childhood victimization, AQAL more fully models the dependent variable of human development so that the complexities of human growth can be explored in greater depth, especially as this concerns the role of the self.

Perhaps the most important reason for using AQAL in this study is its detailing of the self’s development and some of its more hidden aspects. AQAL provides a framework that mandates the inclusion of valid knowledge as found in all forms of developmental modeling; those based in traditional empirical science along with those based in less traditional, and usually viewed as less scientific, models. By doing this,

AQAL represents a scientific model capable of blending the knowledge found in ancient wisdom traditions with the more contemporary insights of empirical science, represented within one integral framework. Furthermore, by using the AQAL model, the insights into the effects of violent victimization as studied and discovered by developmentalists in psychology (Bowlby, 1970; Briere, 1992; 2002; Hermann, 1992; Moffitt, 1993; Terr, 1990), biology and neurology (Friedman et al., 1995; Moffitt, 1993; Siegel, 1999), and social or learning based theories (Athens, 1992; 1997; Bandura, 1973; 1977; Burgess & Akers, 1966) can all be honored.

Hurting another human being is not seen as a natural or inherent drive, motivation, or function of the self and no one ever asks to be victimized. The cycle of violence (COV) hypothesis provides an avenue for examining the intersection of these unnatural phenomena. As the COV proposes that some who suffer victimization develop life styles that include violently passing this suffering onto others, the question may be, why only some? In considering this question, this project proposes that completing the cycle of violence may be related to the self being trapped at certain developmental stages and/or developmental transition points, along certain developmental lines, or perhaps within specific types or states. In attempting to explore these concerns more deeply, Chapter III demonstrates how an integral victimology can provide a framework for comparing those victims that complete the COV with those who do not.

CHAPTER III

SELF DEVELOPMENT & VICTIMIZATION: AN INTEGRAL VICTIMOLOGY

Regardless of the occurrence of physical trauma or injury, the legacy of maltreatment in its various forms is damage to the child's sense of self and the consequent impairment of social, emotional, and cognitive functioning. (Erickson et al., 1989, p. 648)

Introduction

This chapter focuses on the contents and qualities of the self-system or the self, as this is the variable of interest within this study. As shown in the preceding chapter, the AQAL model provides a framework for understanding and describing the structures and processes inherent to the developing self. The present chapter specifically details Integral Theory's perspectives on the self-system and then describes how these tenets can be blended into Developmental Victimology's Four Dimension Impact Model to create an integral victimology. In conjunction with this model's second dimension which states that development can be interrupted, delayed, regressed, and/or distorted in response to victimization, our understanding of the impact of victimization can be enhanced by using Integral Theory's attention to the self and its development. This project explores how the structural and navigational capacities of the self may differentially develop when comparing violent or harmful adult survivors of childhood victimization versus their non-harmful counterparts.

Once AQAL's position on the components and characteristics of the self, and the processes vital to the self's development are presented, the theoretical groundwork required for this exploration of the cycle of violence will be complete. What the self is, what the self does, and how the self develops, are then combined with the tenets of DV's model, leaving us with a truly integral victimology.

To assist in describing the characteristics and nature of the self's overall development, the metaphor of "climber, ladder, view" is commonly incorporated within the literature (e.g., Ingersoll & Cook-Greuter, 2006; Wilber, 2005). Development occurs and unfolds when the proximate self or "I" self as the climber becomes aware of a next higher realm of development or rung on the ladder, with the rungs of the ladder representing the basic structures (see Figure 1, p. 30). The perspectives of the climber depend on, are comprised of, and are defined by, the various self-lines of development and their relative altitude. Although variations are possible in the relative altitude of these self-related lines, the general rule is that they cluster together permitting the self to be presented as a more-or-less coherent and stable self-system (personal communication Integral Institute, Psychotherapy Seminar, May 2006). In this manner, the self is conceptualized as having a "center of gravity" that resides at a particular structure, level, or stage of development. However, because the self balances several self-lines as well as the other lines of development, the self may not always appear consistently residing neatly within a specific level (Wilber, 1999; 2005). On any given occasion, the self can appear to be "all over the place," temporarily roaming the spectrum of consciousness and contributing to the "messy" nature of self development (Wilber, 1999; 2001).

The Integral Self-System

Components of the Self-System

Within Integral Theory, the self is comprised of several components important to understanding its nature: the observed distal self (the "that is Me" self); the observing or proximate self (the "I am this" self); the real, true or antecedent self; and, the shadow self (Ingersoll & Cook-Greuter, 2006; Wilber, 1999; 2005; personal communication Integral

Institute, Psychotherapy Seminar, May 2006). At any and every moment, your self is comprised of each of these components.

The distal self is so named because it is perceived as being farther removed from the present moment self and is an object of the mind's awareness. As an object, the distal self is described as the second person self or by using "that is Me" language. The proximate self contains a person's subjective identity or the "I am this," as it exists in one's current mind or moment-to-moment awareness; it is the subject-self that observes the world around it. "Much of the proximate self is unconscious, not because it is repressed, but because you are embedded in it. It is the lens through which you are experiencing life" (Ingersoll & Cook-Greuter, 2006, p. 6). The antecedent self, also known as the real or true self, is described as the "witness" to everything within consciousness including the proximate self, and it is present at all levels of development. Because the antecedent self is ever-present, it can be experienced both as a level and as a state of consciousness (Ingersoll & Cook-Greuter). This is an important aspect of the self in that it represents the transcendent component of self capable of making the ego or proximate self an object of one's awareness. Although terms like true spirit, higher power, creator, or perhaps even God may be used to describe the role and/or position of the antecedent self, the important aspect is that, according to Integral Theory it is an ever-present aspect of everybody's self, whether or not you realize it within your moment-to-moment awareness (personal communication Integral Institute, Psychotherapy Seminar, May 2006). With the inclusion of the conceptual antecedent/true self into its model of the self, integral theory views all humans as possessing a core energy that can be described as true spirit; an energy that transcends the mere physical dimensions of our existence.

Figure 4 offers a graphic representation of the self's major components as presented by Integral Theory. The antecedent self is the witness of everything and, as such, it remains the ever-observing subject; this self component represents a unifying and connecting force/energy present in and available to all human beings. "It is the Self that shines through the proximate self at any stage and in any domain, and thus it is the Self that drives the transcend-and-include Eros of every unfolding" (Wilber, 1999, p. 559). The proximate self is the self of present awareness; its qualities and attributes are defined by the level and lines manifesting in the self's present development. Although the proximate self can become an object of the antecedent self as when consciousness transcends ego, this may only be possible at certain, higher levels of development (personal communication Integral Institute, Psychotherapy Seminar, May 2006). Although only having a potential to become an object of the antecedent self (e.g., as when a meditation practitioner develops the capacity to "go beyond" or transcend ego), the proximate self is entirely capable of observing the distal self, or what the self was at previous levels of development.

Having a basic understanding of the three core components of the self system, the remaining discussion concerns the shadow self. The shadow component contains aspects of the self that are dissociated, denied or, in some other manner defended against by the proximate self (personal communication Integral Institute, Psychotherapy Seminar, May 2006). Experiential material that becomes disavowed narrows and constricts how the proximate self defines itself, which occurs when the self cannot accomplish its characteristic task of metabolizing and organizing sensory material into a unified experience. Subsequently, the proximate self's primary function of navigating overall

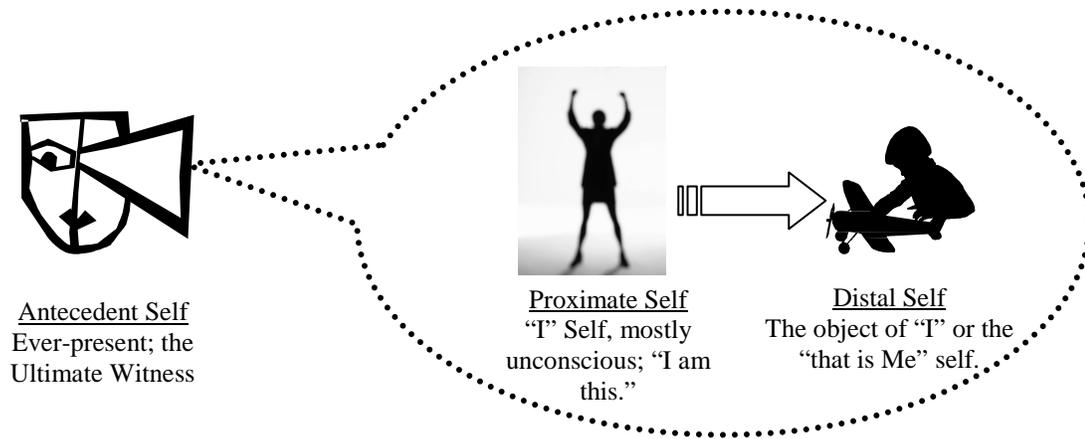


Figure 4.

The components of the integral self-system (adapted from Ingersoll & Cook-Greuter, 2006, p. 6).

development through integrating, consolidating, and preserving experiential material, may become compromised. It is important to realize that disavowed attributes of self have rightful and authentic places in both the present consciousness proximate self, and in the creation of the past/distal self; they contribute to and create a healthy and balanced conception of self (personal communication Integral Institute, Psychotherapy Seminar, May 2006). Until the proximate self can first metabolize and organize disavowed aspects and experiences into the structures of its “self,” it remains fragmented and unable to fully develop through the potentials described by the AQAL model: continued vertical development through the basic levels becomes problematic. In other words, if the self cannot metabolize and organize lived experiences into acceptable and tolerable concepts that create healthy self-components, the development of a shadow self ensues. The shadow can be thought of as containing “horizontal baggage” created at certain times and places, or within or at certain levels, during development. If the self is to achieve the highest potentials of vertical development, the self must eventually be willing to metabolize and organize these experiences so that their elements can be preserved or consolidated into the proximate and/or distal self, thereby opening the way for the self to transcend and integrate these elements within itself in order to vertically develop (i.e., transcend a previous developmental stage).

Characteristics of the Self

As alluded to above, it would be a mistake to conceptualize the self as a static thing or as simply being comprised of several descriptive components. The self also possesses interwoven and interdependent attributes referred to in Integral Theory as its characteristics: it *metabolizes* experiential inputs provided through our senses and then

organizes the mind and the sensory inputs into unified structures, a process that creates meaning. These processes contribute to the formation of identity and self-sense. As the seat of a person's identity, the proximate self also houses and directs individual will and choice-making processes and, through the management of defense mechanisms, it characteristically protects the entire system. Over and above these characteristics, and as its primary task, the self is charged with navigating all the lines of development through the basic developmental structures (see Wilber, 1999).

The proximate self, then, is the navigator of the waves (and streams) in the great River of Life. It is the central source of identity, and that identity expands and deepens as the self navigates from egocentric to sociocentric to worldcentric to theocentric waves (or precon to con to postcon to post-postcon levels of overall development) – an identity that ranges from matter to id to ego to God (Wilber, 1999, p. 468).

Also, as the proximate self is the only self component (out of distal self, proximate self, antecedent or true self) that tends to unfold through stages, the characteristic tasks of the proximate self that include metabolizing, organizing, directing will, housing identity, defending/protecting, and navigating growth options, are contingent upon the self's level or rung of current development (Wilber, 1999; 2002). In other words, the proximate self and its various process-oriented capacities are developmentally congruent with its present level of growth.

Self-Related Lines of Development

Along with the interdependent organizational and identity related processes, referred to here as process-oriented characteristics, the structure of the proximate is made up of various developmental lines. Corresponding to the climber, ladder, view metaphor – it is the self-related developmental lines that supply the foundations for the climber's

view at any developmental stage or rung on the ladder. Although possessing a general identity or self-sense at any given moment, the self-system is actually comprised of the quasi-independent self-related developmental lines of identity/self-sense, morals, worldviews/perspectives, and basic/relational needs (Wilber, 1999). Again, these are the developmental lines or streams that provide a climber with specific views; each self-related line can be conceptualized as a structural element that provides the climber with a view at a particular rung. As the climber develops into the next higher rung on the ladder, it deepens as newer views/perspectives and operational capacities, both towards itself and the exterior world, are created. Prior views, beliefs, and functional capacities, as structural elements of a new distal (i.e., past) self tend to dissolve as the freshly developed perspectives of the proximate (i.e. current) self emerge. In contrast to basic developmental stages which are more enduring and ever present features within the self, because the climber negates these older and less functional views as higher developmental stages are attained, growth across these self-lines is said to progress through transitional stages. The transitional stages or structures permit the self to have temporary views that “are phase specific and phase-temporary structures that tend to be more or less entirely replaced by subsequent phases of development” (Wilber, 1999, p. 82). In short, the more enduring basic developmental structures provide support for the temporary views of the climber during the course of development. The climber’s worldviews, morals, and basic relational needs, as self related lines of development, change or deepen as each new rung in the ladder is attained and older material dissolves and become replaced by newer perspectives.

As an example of the differences between the basic and transitional structures, Wilber (1999) uses Piaget's developmental model of cognition to describe the more permanent basic structures, while using Kohlberg's stages of moral development to denote a model that incorporates transitional stages. Piaget's stages of sensorimotor, preoperational, concrete operational and formal operational, are enduring and ever-present stages of cognitive capacity known to have cross-cultural relevance and validity (Wilber, 2000). These stages and their underlying capacities never disappear and, as development continues, the capacities of earlier basic stages are preserved as lower, supportive rungs in the developmental ladder. For example, a parent who is capable of operating at formal operational levels of cognitive development can still employ concrete operations to better communicate with, and understand, their 4-year old child.

In contrast to Piaget's model that incorporates basic structures or a ladder-rung model, Kohlberg's model of moral development can exemplify the role played by transitional structures and the temporary views held by the climber-self at particular levels of development. For instance, a person who has progressed to Kohlberg's postconventional level or level III of moral development does not have much use for conventional or level II moral reasoning. As the self's moral development unfolds into a level III mode of operation, level II reasoning becomes phased-out, negated and replaced just as level II functioning had previously replaced level I.

Because of the self's exclusive identification with the level-bounded views identified with at a certain level/rung, transitional structures are also referred to as exclusivity structures (Wilber, 1999; 2000). As a higher level of development is identified with, the self loses its exclusive championing of views and identity features

define at the lower level/rung. In fact, once operating at the higher stage, the flaws and limitations of the perspectives based on functioning at the lower stage can become glaringly clear to the self, which can also aid in the ease and/or speed in which older views are negated. Once the self has transcended the lower stage and embeds at the higher level, a newly exclusive way of operating emerges in the self (Wilber, 1999). Once at the higher level, the new self will see the world and everything in it, including itself and others, through the newer lens provided by the higher structure and the old views become remnants within the new distal self. In relation to the self-related lines, “proceeding up” into a higher stage of development entails a deepening of one’s general self-sense, as well as different set of morals, relational needs, and more inclusive worldviews or perspectives. It is important to keep in mind that the self’s development, especially into higher stages, is not a given. As a higher level or rung of development becomes aware to the self-system, the proximate self can, but does not have to, identify with it. Ultimately, and if the self decides to let go of its exclusive identity at a particular level, a “new and phase specific self-stage swings into existence” supported by the basic structures (Wilber, 1999, p. 94).

The Developing Self

As mentioned earlier, in order for the self to grow into the next higher stage of development, it must be willing to de-embed from the identity features, worldviews, and other elements defined by and at the current (i.e., lower) rung on the ladder. Once de-embedding occurs, transcending the former identity and other structurally defined views such as morality of the lower rung becomes possible and the self can develop to the next higher stage (Wilber, 1999). In this fashion then, the proximate self of a previous level of

development becomes the “me” or distal self of the next higher level, or “the subject of one stage becomes the object of the next” (Wilber, 1999, p. 466).

As mentioned above, developmental growth is not an automatic proposition for the self. Once a higher developmental level becomes aware to the self, the self must rely on its characteristic tasks of navigation and the directing of will, to assess the options available and “choosing” to de-embed from a current and perhaps, comfortable level of growth may not be easy or simple for the self. In other words, the navigational processes of de-embed, transcend, and integrate afford directional options to the self every time higher developmental levels become noticed: the self can stay where it is at, it can evolve into higher levels, or even regress to a lower level of development (Wilber, 1999). The directional pulls navigated by the self as part of its natural development are represented in Figure 5.

Figure 5 represents the vertical and horizontal processes navigated by the self during development. Integral Theory refers to the self’s tasks across the horizontal plane (arrows 3 and 4) as translative in nature: they are processes or tasks the self must complete at its current level of development to prompt its healthy vertical development (shown by arrow 1). The vertical plane in Figure 5 represents transformative growth processes: if the self journeys upward (arrow 1) or downward (arrow 2) it emerges as transformed self. As shown in Figure 5, the self can attain higher and deeper levels of growth (shown by arrow 1) by successfully completing the horizontal and translative developmental tasks of differentiating, separating, and negating (arrow 4) the self’s attributes at a lower stage, and effectively integrating, consolidating, and/or preserving (arrow 3) this material. The vertical and navigational dimensions of this diagram (arrow

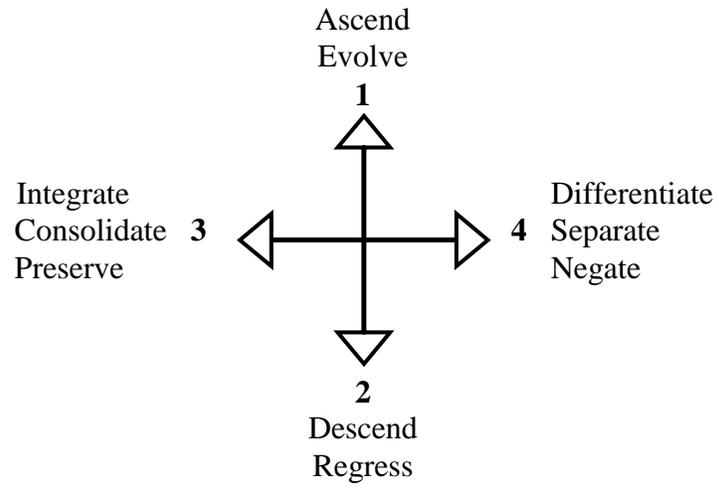


Figure 5.

The developmental drives of the self system (Wilber, 1999, p. 93).

1, evolve or arrow 2, regress) depend on the characteristic capacities of the self such as will, metabolism, defenses, and organization across the horizontal plane.

Because each of the available options depicted in Figure 5 can be mismanaged or misnavigated by the self, developmental emergencies or self-related pathologies can develop. An example of this, specific to this study can be when a victimization experience cannot be properly metabolized and/or organized into the self and subsequently, not into one's identity. The self's capacity to metabolize and organize can be viewed in relation to the strength of defensive mechanisms directed by the self, and if metabolism and organization are compromised, identity becomes constricted and/or fragmented, thereby creating shadow elements of the self. Fitting with the work of Freud (1960; 1961), Wilber (1999) discusses that the self can become morbidly fixated or fused at a level of development when it is unable to separate/differentiate from elements at that level. If or when the self becomes overly identified and attached (i.e., fixated/fused) to elements at one level of development, useful awareness of previously gained attributes get devalued or denied and can manifest as shadow self. Likewise, the self can also repress or strictly negate elements from a stage (Wilber, 1999; personal communication Integral Institute, Psychotherapy Seminar, May 2006). Repression, or when the self completely removes or denies an anxiety causing memory or experience, can lead to morbid differentiation as when the self becomes so severely dissociated from experiences, fragmentation of the self occurs and pathological sub-personalities manifest. In the most extreme cases, dissociative identity disorder can emerge leading to multiple selves that cannot be integrated by the proximate self into one, healthy self-system

(Wilber, 1999; also see APA, 1994 for information on dissociative identity disorder). When, or if, these horizontal or translative barriers present themselves within the proximate self, the shadow self broadens and deepens, wrecking havoc on the transformational capacities of the self (personal communication Integral Institute, Psychotherapy Seminar, May 2006).

Ultimately, the proximate self's most vital responsibility is the management of these navigational processes. If the self struggles to perform its horizontal and translative tasks by denying, repressing, or in any other manner severely distancing itself from lived experiences, shadow aspects of the self can develop. As discussed, these are the very processes that can lead to healthy and/or pathological self development and as such, they are deemed to be highly relevant when studying victimization effects.

Summary of the Self System

The self is comprised of three major components: proximate self, distal self, and antecedent self. The proximate self unfolds through stages or levels of development and is comprised of various developmental lines. The proximate self also has developmental or process oriented responsibilities or characteristic tasks, such as metabolizing and organization of experiential inputs gained through various states of consciousness occurring across all quadrants. The proximate self takes these inputs and forms an identity or self-sense that is capable of possessing and directing will. The proximate self also acts as a manager for the systems defenses. Taken together, all of these reciprocating tasks combine to prompt navigational capacities of the proximate self; to tackle its primary charge as the navigator of overall development.

Vertical development or transformational growth is not an automatic proposition: whenever problems occur in the horizontal plane, as depicted in Figure 5 (p. 58), the shadow self can develop and ascending into higher levels of growth becomes that much more difficult. To summarize, the process of self development unfolds through the 3-steps of de-embedding from a lower level or rung, transcending the lower level, followed by a re-embedding into the next, higher level/stage/structure of development.

Each time the self (proximate self) encounters a new level in the Great Nest, it first *identifies* with it and consolidates it; then disidentifies with it (*transcends* it, de-embeds from it); and then includes and *integrates* it from the next higher level. In other words the self goes through a *fulcrum (or milestone) of its own development* (Wilber, 1999, p. 467).

As a new self emerges, the old self dies or dissolves from the new “I” and becomes a distal self. Once identified with the higher structure, the new “I” self seeks to fortify and preserve the new self sense, the new set of morals, new relational needs, and new worldviews/perspectives (Wilber, 1999). Of note is the fact that structures/levels cannot be skipped or bypassed; all lower structures permit higher structures to develop and higher developmental levels always owe their existence to the structures below them. In short, the 3-step process of de-embed, transcend, and integrate structurally represents the process of healthy self development.

Self pathology occurs when the self “fails to differentiate (and thus remains in fusion/fixation/arrest) or if it fails to integrate (which results in repression, alienation, fragmentation)” (Wilber, 1999, p. 524; also see Freud, 1960; 1961). These developmental “failures” contribute to, and comprise the development of the shadow self; the disavowed elements of the proximate self. In other words, the self cannot realize its own “fullness,”

as it has blocked-off aspects of itself needed for continued growth. If and when these failures occur, otherwise healthy sub-personalities which are simply horizontal self-types such as personality types or self-roles common to everyone, become pathological (Wilber).

The difficulty comes when any of these functional personalities are strongly dissociated, or split from access to the conscious self, due to repeated trauma, developmental miscarriages, recurrent stress, or selective inattention. These submerged personae – with their now-dissociated and fixated set of morals, needs, worldviews, and so on – set up shop in the basement, where they sabotage further growth and development (Wilber, p. 533).

The attributes of the pathological sub-personalities, fragmented and cut-off from the proximate self's consciousness or present awareness, are what constitutes the shadow.

Table 2 is offered as a summary for the self-system.

With the presentation of Integral Theory's comprehensive mapping of the human self complete, this discussion now turns toward considering where and how victimization may specially impact the developmental structures and processes of the human self. To accomplish this, the four dimensions of developmental victimology's impact model, with the integral conceptualization of the self system intertwined within them, will be presented. Because of the valid considerations contained within Developmental Victimology's four dimension impact model as described in Chapter II, expanding the DV model into an integral victimology is relatively straightforward by adapting it to, and integrating it with, the AQAL framework. As will be demonstrated through this research, an integral victimology, as the theoretical foundation for this projects exploration into the cycle of violence hypothesis, permits any and all victimization effects to be systematically researched.

Table 2: *The Self System: Components, Characteristics & Processes*

<i>Core Structural Components</i>	
Antecedent Self	The ultimate “I”; as absolute Witness, the ever-present energy that connects all life also referred to as the transcendental Self
Proximate Self	The “I” am this self; the subject that possesses present awareness or the observing self
Distal Self	The that is “Me”, or self as an object of one’s own awareness; the observed self
Shadow Self	Disavowed aspects of self that cannot or will not be metabolized and organized into identity by the proximate self
<i>Characteristics or Functional Tasks</i>	
Navigation	The task of integrating all lines, levels, and states and managing the developmental drives of differentiate, transcend, include
Identity	Allows one to ascertain what and who “I” am and “am not”; Contains the elements referred to as personality features
Metabolic	Taking lived state experiences, digesting and translating them; eventually transforming them into stable patterns or structures of self sense or identity through organizational processes
Will	Capacity to make free choices bounded by the present level of the self’s development; motivations, desires, etc.
Organization	Providing a capacity to unify experience in the mind and providing substance to the mind; meaning-making.
Defenses	Level attuned and appropriate protection from perceived threats and harm for the self system
<i>Developmental Drives & Processes of Navigation</i>	
De-Embed	Separating and differentiating from material at the present level once a higher level is made aware and initially identified with
Transcend	Reaching above present level to become more identified at the next higher stage and choosing to leave the “old” identity behind
Include	Integrating material from the lower stage into the “new” self

An Integral Victimology

To paraphrase the quote beginning this chapter, damage to a child's developing sense of self is perhaps the most pervasive and devastating effect associated with early maltreatment. By incorporating the constructs contained within the AQAL model and the integral self-system, detailed exploration into this victimization-based damage becomes more systematic and thorough. As described in this section, Developmental Victimology's impact model and its four dimensions can be substantially deepened through Integral Theory into a newer victimological model focusing on the self-system, hereafter referred to as integral victimology.

An All Quadrant Victimology

An integral victimology finds its structure by honoring and understanding that victimization dynamics or the causes and/or effects of victimization, occur across each of AQAL's quadrants. Although specific quadrant may be providing the primary and momentary perspective for a specific research project, correlations always exist across the other quadrants. Integral victimology uses AQAL's four quadrants to allow specific, but highly interdependent, perspectives into victimization effects to be studied. By assuming perspectives offered through the upper quadrants of the AQAL matrix, the individual, intrapersonal, subjective, aspects and effects of victimization can be systematically explored. AQAL's lower quadrants afford perspectives into collective, interpersonal, or shared dynamics of life, including the act of interpersonal victimization itself. While allowing for these perspective specific analyses, the AQAL model also provides a unifying framework for bringing these perspectives back together to provide a

more complete picture. With these broad framing perspectives in mind, each dimension of DV's model will be discussed with integral components included.

Integrally Expanding and Deepening DV's First Dimension

The first dimension of the DV impact model considers aspects about subjective appraisal making and victimization. AQAL defines the nature of subjective and individual appraisals formed subsequent to, or during victimization, as upper left phenomena although subject appraisals are also directly related to phenomena across the other quadrants. For example, cognition itself and any related appraisal making are interdependent on biological and/or neurodevelopment contingencies, which are upper right (UR) aspects of individual functioning. Also, subjective appraisals are always contextualized by a person's norms/values as dictated by culture influences and social group membership, which represent lower left (LL) and lower right (LR) phenomena.

Continuing, to explore the appraisals generated through victimization experiences more fully, AQAL's conceptualization of multiple lines of development is also relevant to DV's first dimension. Integral victimology considers that a person's subjective appraisals although driven by cognition or the cognitive line of development, is also related to emotional, physical, psycho-sexual, interpersonal, spiritual, relational needs, as other lines of development. With attention to the self's multiple lines, integral victimology would also attend to their respective stages of development (see Figure 2, The Integral Psychograph). DV's first impact dimension can be deepened by incorporating an integral perspective that defines subjective appraisals as being formed and influenced in an interdependent manner across multiple lines and their respective levels of development.

Integrally Expanding and Deepening DV's Second Dimension

The second dimension of DV's impact model focuses on stage-specific attainments, in that they may be impacted or delayed in response to suffering victimization. This dimension of the DV model states three propositions in that victimization experiences can: interrupt or substantially delay task completion; distort or condition the manner in which a task is resolved; and/or, result in a regression of developmental attainments. As Integral Theory (Wilber, 1997; 1999; 2000; 2001; 2005) states that overall human development is comprised of multiple developmental streams or lines, stage-specific attainments are thought of as being line-specific as well. In other words, attainments can be further specified by considering impacts along the cognitive line, the emotional line, the physical line, self-sense, morals, etc. Integrally speaking, developmental attainments, while perhaps being equated with cognitive development, can also be conceptualized as line-specific. Furthermore, and as mentioned when discussing the self's navigational responsibilities, Integral Theory permits DV's three propositions within this dimension to be more thoroughly explored.

Incorporating integral themes into DV's second dimension produces the following narrative. Across all lines of development, victimization can interrupt either temporarily or permanently, the capacities for the self to develop or de-embed, transcend, and include. The self can become morbidly fixated or differentiated at a certain level because it is unable to properly metabolize and organize a victimization experience (e.g. the self cannot include, consolidate, and/or preserve the experience into its consciousness). If the self becomes morbidly differentiated or severely dissociated, sub-personalities that are pathologically split-off from the proximate self's present awareness are created and

become aspects of the shadow self. Because victimization can lead to the development of shadow material, it can also sabotage, distort, and/or condition the manner in which subsequent developmental tasks are resolved or completed. Victimization-based sub-identities will contain their own developmental lines of worldviews/perspectives, morals, self-sense, and relational needs that can come to dominate the self's functioning. As shadow elements, they drive an ever-increasing wedge between the proximate self and the true, actual, or antecedent self. As a result of suffering victimization, the horizontal or translative tasks of the self can be impaired, prompting a regression into previously transcended levels of development.

In summary, within an integral victimology, the second dimension deepens to consider how the self's navigational responsibilities of de-embed, transcend, and include are impacted across various lines of development. If these self processes are impacted within any one line, such as the cognitive or interpersonal, the overall level of self development can be impacted. The integral consideration into this dimension, explores how victimization may impact the developmental drives as represented in Figure 5, the characteristic processes of metabolizing and organizing experiences, and any particular line or lines of development. Furthermore, by incorporating ideas from this integral dimension, researchers can monitor and explore the development of the shadow self.

Integrally Expanding and Deepening DV's Third and Fourth Dimensions

DV's third dimension considers availability of coping strategies and symptom expression and the fourth, environmental/external resources and responses. Both dimensions are adapted to an integral framework by explicitly considering material from all quadrants, and multiple lines of development. From the perspective afforded by the

upper right quadrant, individual symptom expression can be studied as individual and empirical phenomena that relate to multiple lines of the self's development and defense management/maturity in the upper left. Lower quadrants offer perspective on allowable expressions of pain or discomfort based on culturally prescribed norms and social system influence and membership.

DV's fourth dimension considers environmental/external resources and responses, elements of a victim's world described best as right-sided phenomena. Although the third and fourth dimensions of DV's impact model are presented well in their original form, using AQAL permits the interrelatedness of these concerns to be more realized relative to the self and its development. Perhaps more to the point, AQAL clearly requires that the availability of coping strategies, symptom expression and environmental/external resources and responses be considered relative to levels and lines of development across all quadrants.

The Benefits of Integral Victimology

The dimensional considerations of integral victimology are believed to represent a model with the capacity to more carefully and authentically describe how victimization impacts the developing self. Through an integration of Developmental Victimology's Four Dimension Impact Model with Ken Wilber's Integral Theory, victimology becomes an all quadrant, all level, all line, all state, and all type science. Each quadrant of the integral model, when viewed as interrelated perspectives of lived reality, affords interested parties a more systematic approach to detailing the causes and effects of victimization. For this project's goal of exploring why some victims develop violent,

harmful tendencies while others do not, an integral victimology can illuminate both the healing and harmful processes underlying these outcomes.

Chapter III Summary

For the purpose of exploring the contents or structures and processes of self development for both violent and non-violent types of victims, an integral victimology is appropriate. Because individuals who suffer victimization can seemingly become trapped at developmental stages and entrenched in developmental trajectories of suffering, deviance and/or criminality, the developmental processes most impacted by victimization begs deeper study. An integral victimology, built by combining developmental victimology and the AQAL model is intended to serve this purpose. Concerning the cycle of violence hypothesis, this project intends to use the framework presented here to explore how the self may differentially develop across varying “types” of victims. With this intension in mind, the considerations of an integral victimology most relevant to this project are described in Table 3 below. By exploring these propositions, valuable insights into self development for more harmful victims and their less-harmful counterparts can be generated. Details concerning the methods used to uncover these self-related structures and processes are presented in Chapter IV.

Table 3: *Specific Propositions of an Integral Victimology*

Three propositions regarding the developing self in regards to suffering victimization are stated:

1. Across all lines of development, victimization can interrupt either temporarily or permanently, the capacities for the self to develop (i.e., de-embed, transcend, include/integrate).
 - a. The self can become morbidly fixated or differentiated at a certain level because it is unable to properly metabolize and organize a victimization experience (e.g. the self cannot include, consolidate, and/or preserve the experience into its consciousness).
 - b. If the self becomes morbidly differentiated (severely dissociated), sub-personalities that are pathologically split-off from the overall, total self are created and this contributes to the development of the shadow self.
 2. Because victimization can lead to the development of shadow material, it can also sabotage, distort, and/or condition the manner in which subsequent developmental tasks are resolved or completed.
 - a. Victimization-based sub-identities will contain their own developmental lines of worldviews/perspectives, self-sense, and morals.
 - b. As victimization-based shadow elements, these victimization-based views can become dominant in the self's overall make-up.
 - c. As shadow elements they drive an ever increasing wedge between the proximate self and the true/actual/antecedent self.
 3. As a result of suffering victimization, the horizontal or translative tasks of the self can be impaired, prompting a regression into previously transcended levels of development
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CHAPTER IV

METHODS

General Methodology

The purpose of this research was to discover why some childhood victims of violence become harmful adults while other victims avoid this outcome and to ascertain characteristic qualities that might differentiate these two groups of victims. To accomplish this goal, this research assumed a descriptive focus to identify potential differential self system attributes, such as developmental lines and processes, of victims who become harmful towards others in comparison to victims who do not. Supported by the empirical findings of extant research involving the cycle of violence hypothesis (Cicchetti, 1989; Kaufman & Zigler, 1989; Weeks & Widom, 1998; Widom, 1999, 2002) and Integral Theory's conceptual model of the self system (Wilber, 1999), this chapter outlines the research methods that were applied to address the following research questions:

1. What internal factors (i.e. regarding the processes of de-embed, transcend, and include) are experienced by Harmful Victims (HV) in comparison to Non-Harmful Victims (NHV)?
2. What external factors (i.e. presence of supports/stressors) are experienced by HV in comparison to NHV?
3. What lines of development and their corresponding altitudes of growth (i.e. self-system structures) are characteristic of harmful victims (HV) in comparison to non-harmful victims (NHV)?

4. Does the model of integral victimology provide utility for exploring and understanding the developmental complexities related to childhood victimization beyond that provided by current modes like developmental victimology?

Due to perceived limitations of the extant research and related understanding of COV phenomena, this study incorporated a general qualitative research design to discover and detail the descriptive characteristics of more harmful and less harmful victims. Ultimately, qualitative strategies were deemed appropriate because this research was focused on “understanding the process by which events and actions take place” (Maxwell, 2005, p. 23; also see Creswell, 1994; Patton, 2002). Remaining sections of this chapter specifically detail sampling, data collection, human participant protections, and the general analytic plan. *Chapter V: ANALYSIS & FINDINGS* presents the results associated with these methodological strategies through a presentation of specific participant characteristics and analytic findings.

Sampling

The Study Population

To build greater understanding about the developmental features that characterize the outcomes hypothesized by the COV, purposeful sampling (Lofland, et al., 2006; Patton, 2002) was used to identify clinical psychotherapists experienced at working with childhood victims. In their roles as psychotherapists, participants were invited to collaboratively explore the intimate details and related effects of childhood victimization. In order to assist their clients’ and alleviate victimization-based suffering, psychotherapists must assess and treat the impact that victimization has on developmental

structures or the self-system components of their clientele. As part of their work with victims, clinicians must also attend to the processes, the ability to metabolize experience, de-embed from particular levels of growth, etc., that govern thinking and behavior, even though these elements are likely hidden from those possessing them (see Wilber, 2005).

Guided by the COV hypothesis and Integral Theory, sampling occurred across three “expert panels” (as defined by Patton, 2002) of psychotherapists. Panel participants were selected using a type of theory-based sampling in that they were asked to participate based on the “potential manifestation or representation of important theoretical constructs” within their responses (Patton, 2002, p. 238; Yin, 2003). Psychotherapists with conventional backgrounds such as psychodynamic or ego-based, cognitive, cognitive/behavioral, and systems-based approaches to treatment, as well as psychotherapists who use the AQAL model (i.e., Integral Theory) to design interventions and complete assessments were selected for participation. In addition to the theoretically designed participant panels, a third panel of psychotherapists with substantial experience working within community-based batterer intervention programs, or similar service provision (e.g., prison-based treatment with violent offenders) was selected for participation. The violent-focused panel was included in this design to enhance variation in collected data specific to each of the COV’s hypothesized outcomes permitting another set of comparative, criterion based data concerning developmental elements of more harmful victims to be collected. In essence, this strategy combined “maximum variation” and “criterion based” sampling in regards to the COV’s dichotomous outcomes (see Patton, 2002).

All participating psychotherapists were selected because they possessed graduate degrees in psychiatry, psychology, professional counseling, or social work and had five or more (≥ 5) years of experience in providing victim, or violence-based services. All integral therapists were alumni of the Integral Psychotherapy workshop sponsored by the Integral Institute (www.integralnaked.com). The initial plan was to collect interview data from 15-20 psychotherapists, or 5-7 participants per expert panel depending on emergent analytic findings. In other words, analytic findings and thematic saturation (i.e., when new themes or concepts no longer emerge from collected data; see Glaser, 1998, 2004; Patton, 2002) dictated termination of sampling. Specific characteristics of the final sample of participants are presented in the following chapter, *Chapter V: ANALYSIS & FINDINGS*.

Identifying and Accessing Participants

In discussing the selection of and gaining access to participants, it is of note that the primary investigator of this research worked as a licensed clinical social worker for 10 years. Based on pre-existing relationships established during this time period with other psychotherapeutic providers a list of potential participants was generated and informal telephone and/or electronic mail inquires were made to ascertain an individual's willingness to participate in the study. When an individual shared a willingness to participate an introductory letter, consent form and questionnaire (see Appendix A) was sent via electronic mail (email) to the identified psychotherapist. These strategies provided an opportunity to share the purpose and parameters of the study as well as the actual questions being asked with potential participants, permitting all participants to make an informed decision about volunteering their time and energy to this research. To

permit and maintain access to an adequate number of participants, participant pools relative to each expert panel were created using a *snowball technique* (Patton, 2002). For example, at the close of the interview all participants were asked to provide the primary investigator with contact information for one or two peers who possess similar credentials and expertise. Once a name(s) was provided, the same procedures described above were used to access/contact subsequent participants.

As participants were contacted and selected through these procedures, a standardized face sheet for tracking contacts and documenting demographic information was completed (Miles & Huberman, 1994). If a potential participant had not established contact with the primary investigator within one week after being sent the introductory email message and consent material, a second email or telephone contact was initiated. If no response was received to these second attempts, or if a potential participant declined to be involved in this study after the first email, another potential participant was purposefully selected and the access procedures were re-initiated.

By combining varying theoretical foundations of participants with areas of practice, the sampling design permitted the collection of rich and diverse data regarding the COV's hypothesized outcomes and the constructs of Integral Theory. Furthermore, the sampling design tapped into an expert knowledge base that had been accumulated through the participants/panelists' own "therapeutic interviewing" (see Kvale, 1996) of hundreds, if not thousands of clients with victimization histories. Again, outcomes related to these sampling strategies, including the characteristics of the final participant sample is presented in *Chapter V: ANALYSIS & FINDINGS*.

Data Collection Procedures

Telephone Interviewing

Similar to the therapeutic interview used by psychotherapists as a vehicle to gather knowledge about the developmental events, patterns, and structures of clients, this project used research interviews conducted via telephone to tap into the accumulated knowledge base of the expert participants/providers (see Kvale, 1996 for a discussion about differences between research and therapeutic interviews). Telephone interviews were used to allow access to clinicians regardless of geographical location and to limit the financial expenditures that would be incurred if conducting face-to-face interviewing. All interviews were conducted using a cellular telephone with speaker phone capacities.

To systematically collect interview data, a semi-structured interview guide was used for this study. Using a “long interview” model (Leech, 2002, McCracken, 1988), the interview guide was designed to provide participants with a broad-to-specific questionnaire of three question groups that, when combined with the use of follow-up and clarifying questions, would allow for collection of relevant data (see Appendix A). Within Question Group #1 participants were asked, “How would you describe the relationship between early victimization and future harmfulness? Is it valid to assume that most adult perpetrators of harm or violence have childhood victimization histories?” Question Group #2 asked, “What is it about childhood victimization that seems to contribute to someone becoming a harmful adult? In other words and being specific as possible, what are some of the major factors that contribute to victims becoming victimizers during later development? Conversely, what specific factors prevent victims from becoming victimizers during later development?” Lastly, Question Group #3 asked

participants, “What identity features, for example developmental characteristics and/or personality traits, are more likely to be observed in victims who develop into harmful adults? Can you describe any specific identity attributes of harmful victims in comparison to non-harmful victims?”

The general questions were designed to be “opening and non-directive” (McCracken, 1988) and sensitizing in nature so as to produce rich responses from participants without forcing responses to fit preconceived operationalized constructs (see Blumer, 1969). With this approach, all participants were provided with the opportunity and flexibility to share their expert perceptions concerning the descriptive structures and processes pertaining to the HV and NHV victim groups, as well as the general area of human harmfulness. Again, question groups were designed to create a conversational playing field that allowed participants to expertly describe their perceptions of HV and NHV, based on their experiences and using their own voice. In summary, the general interviewing plan was to present participants with three general questions/items designed to elicit a range of rich responses concerning the relationship between childhood victimization and future harmful and/or non-harmful functioning.

Recording Procedures

Providing for the systematic and thorough collection of data, all interviews were digitally recorded using the recording capacities of a laptop personal computer and a hand-held digital recorder (Sony ST-10 digital voice recorder). At the beginning of each interview, the investigator read a pre-planned statement from the interview guide to obtain recording consent from all participants and none of the participants declined from having their responses recorded. This initializing, consent gathering phase of interviews

was used to build comfort within the setting for both participant and investigator, assess the functioning of technical equipment, and gather demographic data (Burke & Miller, 2001; Kvale, 1996; McCracken, 1988).

General Analytic Plan

To address the research questions, the qualitative strategies employed by this project were intended to uncover descriptive, differentiating processes and structural features representative of harmful victims (HV) and non-harmful victims (NHV). A second goal was to use emergent findings regarding these differential processes and structures of HV and NHV to detail an empirically-informed, applied integral victimology. Lastly, an assessment of utility for the applied model of integral victimology in relationship to existing victimological frameworks, such as Developmental Victimology's Impact Model as described in Chapter II, would be completed. To accomplish these goals, analysis was staged into three phases with multiple layers; Phase I had three layers of analysis, Phase II had two layers and Phase III consisted of one interpretive assessment in relation to the fourth research question. Following a discussion of the more general analytic approaches used by this study, phase specific procedures are presented.

Transcription & Data Management Procedures

The first analytic step required transcribing audio recordings to create verbatim text documents to serve as the raw data for this study. This transformative procedure allowed the primary researcher to immerse himself in the collected data and marked the analytic starting point where coding ideas emerged and analytic/conceptual memos began to be formulated (please see Babbie, 2001; Burke & Miller, 2001; Glaser, 2004, 1998;

Miles & Huberman, 1994; Strauss & Corbin, 1998). The original plan was to recite recorded responses through a speech-to-text software program (Dragon Naturally Speaking, Preferred Edition, Release 7.0 distributed by Nuance Communications, Inc., <http://www.nuance.com>) to permit audio data to be automatically transformed into text documents. As the second interview was being transcribed, it was decided that the “speech-to-text” process was overly cumbersome and was not producing any added benefits regarding time and/or energy. At this point, the primary researcher resorted to manual transcription of audio recordings.

During initial and subsequent transcription hand-written memos were created that pertained to theoretical, methodological, and conceptual findings. The memoing process entailed the use of a memo-board for storage and management. Initially categorized by each interview, memos were later analyzed and categorized by thematic and substantive content. Details of contacting and accessing participants and related decision making were also noted and managed within a journal, as suggested by Maxwell (2005).

After transcripts were created from the digital audio files they were immediately uploaded into the *winMAX-98* computer assisted qualitative data analysis software (CAQDAS) package (distributed by VERBI Software, <http://www.maxqda.com>). WinMAX-98 was specifically designed for the analyses of textual data such as interview transcriptions. WinMAX software offered a variety of analysis tools including the capacity to create hierarchical coding trees/families, the tracking/monitoring of frequency counts of codes and coded text, and search/retrieve functions. In short, winMAX provided for the management and analysis of all transcription data used by the primary researcher.

Human Participant Protections

Every effort was made to insure the full protection of the participants in this project. With a background in clinical services, the author/primary investigator was accustomed to operating in accordance with the standards set forth by the National Association of Social Workers (the NASW code of ethics can be found at <http://www.naswdc.org/pubs/code/default.asp>). The confidentiality of participants was, and will be, maintained with the highest of standards at all times.

In regards to managing data, audio files of interviews and corresponding transcriptions were stored and maintained on the investigator's laptop and desktop computer, as well as an external "flash drive." To assist in maintaining participant confidentiality, tracking codes were used to log all data regarding individual participants: V1-5 for the violent expert panel; C1-5 for the conventional participants; and, I1-5 for the integral participants. Only face sheets used in this project contain both names and tracking codes and only the primary investigator can access these documents. Furthermore, and because they are the only documents that contain identifiers, the face sheets are digitally stored on an external flash drive that is never in use while connected to the internet.

Even though telephone interviews were used to collect data, note taking or memoing during the interview was minimized in order to remain fully present during interviews. During all phases of data collection importance was placed on establishing and maintaining rapport with the participants following high standards of professionalism, friendliness, and attentiveness (see Burke & Miller, 2001; Kvale, 1996; McCracken, 1988; Seidman, 1998).

Phase I Analytic Procedures

Once interview data had been collected, transcribed, and uploaded into the database, the first layer of analytic phase-one was initialized through open coding to create substantive codes. Analytic codes “are tags or labels for assigning units of meaning” (Miles & Huberman, 1994, p. 56). Codes for phase-one of this project were more descriptive and substantive in nature and were produced through open coding using *microanalysis*. Microanalysis refers to the “line-by-line” examination of written or textual data to generate substantive codes (Strauss & Corbin, 1998). Phase-one of analysis was also aided by the use of a “provisional start list” of descriptive codes. As Miles and Huberman (1994) suggest, a start list of codes can assist the analyst when initially approaching the vast amount of textual data generated using qualitative methods. In essence, the provisional coding list provided a method to conceptually focus open coding procedures with the understanding that these or any other codes can be adapted, altered, or negated during on-going analysis (Miles & Huberman, 1994). In short, during the first phase of analysis, open coding processes were used to “make sense of the data” substantively and descriptively.

During the second layer of Phase I, a data matrix or case display was incorporated (Miles & Huberman, 1994). Data displays, in the form of matrices or network maps, offer an analyst “a visual format that presents information systematically, so the user can draw valid conclusions and take needed action” (Miles & Huberman, 1994, p. 91). Matrices are given substance by inserting analytic codes and/or coded segments into the deductively created cells (Miles & Huberman, 1994). Furthermore, a two-column comparative matrix comprised of themes relative to HV and NHV permitted the logic of analytic induction to

be used as a comparative analysis strategy (Miles & Huberman, 1994). An example of the basic shell matrix used for Phase I analysis is presented below in Table 4 (also, Appendix C provides a “filled version”).

Table 4: *Analytic Shell Matrix*

<i>Characteristics & Processes</i>	<i>Victims(HV) more likely to be Harmful</i>	<i>Victims(NHV) more likely to be Non-Harmful</i>
Core Characteristics Self Concept Perceptions: (Cognitive Features and/or Emotional Features) Worldviews	←—————→	
Core Processes		

To continue, during Phase I - layer two, coding continued and with the assistance of the shell matrix as substantive and theoretical codes (as well as conceptual memos) were generated. Theoretical codes detailed the conceptual relationships between substantive codes and detailed the broader categories or categorical themes that emerged (Glaser, 2004). During the second layer of Phase I, coding eventually progressed from a purely substantive and descriptive focus to a more conceptual analysis using theoretical codes and thematic categories that linked the various substantive codes together into broader, theme-base categories pertaining to each type of victim. During the third layer of Phase I, continued analysis led to the refinement of theoretical codes and thematic categories, the “filling-out” of/completion of shell matrices, and the subsequent discovery core categories and central variables. The analytic text pertaining to these procedures and encompassing Phase I findings is presented in *Chapter V: ANALYSIS & FINDINGS*.

Phase II Analysis

Using the Integral/AQAL Model, the primary task of Phase II was to use Phase I findings to interpretively formulate a set of propositions regarding the processes and characteristic qualities descriptive of harmful and non-harmful victims. Accordingly, as analysis moved into Phase II – the fourth layer, results from Phase I were interpretively analyzed using constructs from Integral Theory and a shell AQAL Model. A fifth layer of analysis, also within Phase II, relied on analytic induction as a general comparative strategy (see Patton, 2002) to assess the relationship of the theoretical model of integral victimology presented in Chapter III to the applied propositions generated during analytic Phase II – layer four. This analytic process entailed detailing convergent and divergent themes between the propositions generated from empirical data with the theoretically predicted propositions detailed as an integral victimology presented in Chapter III (see Table 3, p. 68). The analytic text corresponding to analytic Phase II is presented in Chapter V and includes newly formulated propositions of an applied integral victimology.

To summarize, during Phase I transcript data were analyzed using open coding, pattern coding, memoing, and the literature informed empty/shell matrix similar to the one presented in Table 4. In other words, after coding for “what was there” or what existed in the raw data, open codes were then categorized by theme. Thematic categories were created by working with open codes, and connecting or grouping them by common themes. Continued analysis using the findings matrices led to the creation of theoretical memos and codes that attempted to connect and grouped the thematic categories in meaningful ways in order to produce the empirically grounded theoretical insights

regarding characteristic qualities of both harmful and non-harmful victims. As raw data continued to be collected through subsequent interviews, coding procedures led to the deepening and enrichment of preexisting thematic categories as well as the creation of new emergent thematic categories. Working back and forth with the raw data and existing codes and categories, analysis was multi-layered integrating open, thematic, and theoretical coding, with continued memoing and notation of fresh/emergent findings.

Analytic Phase II consisted of a descriptive and interpretive analysis of Phase I findings using integral constructs and the AQAL Model to generate an empirically grounded model of integral victimology. Further analytic refinement comparatively assessed the empirical integral victimology in relationship to the theoretical propositions from Chapter III to generate an applied model of integral victimology. Finally, a third analytic phase focused on interpretively assessing the utility of the applied model integral victimology; the corresponding analytic narrative is provided in Chapter VI as part of addressing the fourth research question. Table 5 on the next page summarizes the multi-phased analysis procedures used by this study.

Conclusion to Chapter IV

Ultimately this study sought to discover the underlying mechanisms that drive the intergenerational transmission of harmfulness as described by the cycle of violence (COV) hypothesis, while also assessing whether these real world intricacies are described and understood better through the lens of an integral victimology. Specifically, and as detailed in the following chapter, this multi-phased, multi-layered case-comparison methodological design permitted the COV hypothesis to be qualitatively examined,

leading to the discovery of self-related developmental processes and structures, descriptive of both harmful and non-harmful survivors of childhood victimization.

Table 5: *Analysis Procedures*

Analysis Phase & Layer	Primary Task	Main Approach
Phase I 1 st Layer	Make sense of Data	Descriptive open coding of all data
Phase I 2 nd Layer	Categorize codes into Victim Groups (HV & NHV) through Descriptive and Theoretical Coding	Categorization of existing substantive/open codes and interpretive discovery of broader code categories using raw data and data matrix (i.e., indigenous categories).
Phase I 3 rd Layer	Refine Categorization: Discover Core Variable & Core Categories of Descriptive & Differentiating Features	Further analysis of codes looking for convergence and divergence within and across code categories/victim types; use of raw data, code frequencies, and data matrix. Look for evidence of a core differentiating variable across types/groups and core categories within and across types/groups.
Phase II 4 th Layer	Discover and outline propositions of an Applied Integral Victimology	Descriptive & Interpretive Analysis of Phase I Findings using the integral constructs and the AQAL Model.
Phase II 5 th Layer	Refine Model of Applied Integral Victimology	Assess relationship between empirical findings from Phase II and theoretical findings from Chapter III using comparative analysis.
Phase III	Address/answer research questions based on findings and assess utility of the Integral Victimology Model (Research Question #4). Presented in <i>Chapter VI: Discussion</i> .	

CHAPTER V

ANALYSIS & FINDINGS

The current chapter presents the participant characteristics and phase-specific analytic narratives created through the methods described in Chapter IV. Phase I of the analysis focused on discovering the developmental processes and characteristic qualities that differentiate more harmful victims from their less harmful counterparts. Phase II of the analysis detailed elements of an applied integral victimology through a comparative analysis of the empirical findings of Phase I and the theoretical propositions described in Chapter III. In the next chapter, the research questions will be addressed using the findings from Phase II and the utility of integral victimology is assessed as part of a third analytic phase.

Participant Characteristics & Analysis

A total of fifteen psychotherapists, five per expert panel participated in this study. After initially agreeing to volunteer their time and expertise, two psychotherapists declined to participate. When asked about their reasons, each person cited time constraints and as discussed in Chapter IV, each was thanked for their consideration and their corresponding face sheets were destroyed using a cross-cut shredder. The final sample of participants included a board certified psychiatrist, seven licensed psychologists, three licensed counselors and/or marriage and family therapists, and four licensed clinical social workers. The extent of participants' clinical experience ranged from 8-35 years, with a mean of 19.3 years. Participants described clinical specialties that included batterer's intervention services, adult and juvenile correctional treatment and

probation, addiction treatment, work with adult and childhood abuse survivors, treatment of personality disorders and general ego development. Participants practiced within all regions of the United States and one participant practiced in New Zealand; Western states (2), Southwestern (1), Midwestern (6), Eastern (5), New Zealand (1). Interview length ranged from 13:24 (minutes/seconds) to 49:29, resulting in a mean interview length of 29:27. Verbatim transcription resulted in the creation of 69.4 pages of text containing 3517 lines of raw data. Appendix B provides a table summarizing participant characteristics.

The first layer of Phase I analysis, focused on making sense of the raw data, resulted in the creation of 282 open substantive codes and/or thematic categories. During this first layer of analysis, thematic saturation became evident after coding and transcribing audio data from the twelfth interview; coding and analysis of interview transcripts #13-#15 revealed a very limited number of fresh emergent codes or thematic categories. Signifying that all categories, concepts, or themes contained in the data had been analytically accounted for (Patton, 2002), sampling of participants ceased after reaching the initially planned number of five per expert panel.

During the second layer of Phase I, the empty shell matrix was filled with emergent codes and thematic categories resulting in 122 substantive/descriptive codes and relative frequencies categorized by the more harmful and less harmful victim-types. Layer three of Phase I focused on discovering consistent central thematic categories of differential findings for each victim group by using several more analytic flow-charts/matrices and the logic of analytic induction. In this manner, handwritten memos, code lists, coding frequencies, and analytic matrices were constantly compared to each

other, leading to the creation of a final diagrammatical flow chart that detailed divergent developmental pathways/processes characteristic of both more harmful and less harmful victims. Using the same analytic approach, the characteristic qualities for victim groups were detailed as well. In essence, the analytic narrative presented here emerged through continually revising and refining it, using all collected data, until logical, coherent, and consistent findings were discovered and articulated. Again, Table 5 at the conclusion of Chapter IV summarizes the phases and layers of analysis and Appendix C presents codes and categories generated through Phase I, layer II.

Phase I Findings

Coinciding with the broad-to-specific interviewing strategy used in this study, this analytic narrative begins by briefly attending to some general findings concerning the nature and validity of the COV hypothesis itself. All fifteen interviews began with participants speaking about a complex interplay of individual and socio-cultural variables that place victims at risk of completing the COV, and cautioned about perceiving the COV as a causative hypothesis. It was consistently noted that, victimization combines with individual-internal and social-external risk or protective features to additively create a variable likelihood of adult harmfulness for some, but not all survivors. As such, analytic findings speak to the need to accurately define experiences of early victimization as a developmental risk factor as opposed to a causative agent in regards to adult harmfulness. The following passage is representative of participant responses (Responses are coded by interview order (1-5) and participant sub-group; “I” for integral, “C” for conventional, and “V” for violent):

PH: How would you describe the relationship between victimization and future harmfulness?

C3: There is a correlation, but not a perfect correlation - it's not that every single person who gets victimized necessarily becomes someone who victimizes in the future. The current literature that I am familiar with suggests that there is a biological component to this as well as a psychosocial or environmental exposure component to violence. We know for instance that individuals who are exposed to violence in early childhood tend to be individuals, over time that will be at an increase in likelihood to act out violently. But, that does not mean that every individual exposed to violence has that potential or will ever become violent. It's likely to be a multi-factorial determined behavior. Some individuals exposed to violence in childhood, paradoxically become very placid or avoidant of violence. So I think that reactions are modified by a variety of psychosocial and biological factors.

It also seems clear that the significance or magnitude of risk related to childhood victimization will depend on how these experiences combine with preexisting and coexisting risk factors or protective features.

V4: I think that the relationship exists but I think that it's going to be very specific to each individual, I don't think I want to draw a direct causal relationship; there's certainly a correlation. The causal is determinant on a variety of factors within experience... That's why I say one has to be very careful in the way we constitute the relationship between adult violence and early trauma because it's not a clear-cut thing; it's multi-faceted with multiple overlaps. This is why we can't say that an absence of violence in one's history does not mean that violence cannot be part of someone's adult actions.

This narrative details the intertwined nature of these individual and socio-cultural factors to accurately represent what was found in the data. Furthermore, as all participants related similar thoughts concerning the complex and partially valid nature of the COV hypothesis, this narrative describes the individual and social risk factors that give victims/survivors relative placement on a continuum of COV completion.

In association with the general findings described above, participants provided evidence that the dichotomous outcomes traditionally focused on by COV research needed to be broadened to include a third victim group. Assuming the middle position on the COV completion continuum are victims at risk of developing a moderately harmful or self harmful lifestyle. This three-group conceptualization of the COV hypothesis expands the traditional and narrower view to include the fact the childhood victimization enhances the risk for self-harmfulness as well as other-harmfulness. Corresponding to this emergent finding, this narrative describes the processes and characteristic qualities of three victim groups defined by their relative risk for completing the COV: childhood victims with low/minimal risk who can become generally non-harmful; victims with moderate risk for developing harmfulness patterns especially towards self; and, those at greatest risk for developing into globally harmful adults.

As a core process, the analysis clearly indicated that it is a victim's capacity to identify or engage with their victimization that most significantly diminishes their risk for completing the COV. Relative placement on the continuum of risk is related to the degree and quality of engagement and connection to their victimization experience.

V3: ...the non-harmful victims, and I even like a more proactive or positive term than non-harmful, I would say that the compassionate, reconciling victims tend to engage the truth. They tend to have a sense of humility about their lives, they tend not to hang onto the anger and remain judgmental. Whereas the more harmful victims are looking for their pound of flesh - they're looking for retribution. They're thinking that they want to get rid of their pain by giving pain.

I5: My sense is that what perpetuates that is when someone who has been victimized has not been able to stay consciously in touch, or has never consciously gotten in touch with those experiences and the affect that goes with it... Basically, what I am saying is that if someone can't allow themselves to feel those feelings of shame and disgust and anger and all that goes with it, then they can't be empathic toward someone else and they're more likely to become abusive.

The above passages underscore that it is cognitive and emotional or cognitive-emotional engagement achieved through connection with another person that permits victims the greatest opportunity to disrupt the COV, and this distinction will continue to be highlighted within this analytic narrative.

Once the engagement or conversely, the disengagement, processes were deemed to be a significant determinant of the characteristic qualities for each victim group, the task was to understand more about how and why some victims go about connecting to their victimization experience while others do not, will not, or cannot. In short, analysis revealed that there are three variants to the vital engagement/connection capacity and each relates to a variable level of risk for completing the COV. Anchoring one end of the COV completion continuum are the less harmful victims who cognitively and emotionally engage with their victimization experiences across both intra and interpersonal domains. Victims at risk of exhibiting moderate or self harmfulness are characterized by their partial engagement; they may cognitively engage but likely remain emotionally and/or interpersonally disengaged from their victimization experiences. Anchoring the other end of the COV completion continuum, are the victims who are at greatest risk for becoming globally harmful, because they remain cognitively and emotionally disengaged across both intra and interpersonal realms.

Full Engagement: Characteristic Qualities of Non-harmfulness

As a result of their experiences, victims can often be left with an array of disturbing cognitive and emotional distortions that create daunting obstacles for continued healthy development. Importantly, most non-harmful victims are those victims

who address their internal cognitive-emotional distortions and dissonance in conjunction with a supportive external environment. Simply stated, less harmful victims address their distortions through connection with another person, a connection that affords these victims emotional validation and an opportunity to build cognitive understanding into their experiences.

I1: ...first of all we have to have another human being who knows us specifically in some way, what I mean by that is where we really feel seen, we really feel held, and we really feel known. By going into that suffering, the perspective shifts from one of this is something I need to cover over or cover up and distance and dissociate from, to the point of placing it outside of myself and on somebody else; which is the fundamental move of the victimized becoming the victimizer – to a pathway that is actually where I can look at the fact that I was victimized, and I only see that happening with other people because it is being held in a wider egoic field, a holding environment if you will. So we really have to have somebody there who says from the outside, “I recognize that this happened to you and that I see that this was completely not OK. This is something that you do not need to cover over or cover-up because I totally, totally, totally, love you...”.

C5: In my experience, most people who cope better who have been victimized no matter when in their life it happens, if they have at least one person who can demonstrate that they can believe in them enough, to overcome what has happened to them.

V5: What I see with the ones that are able to break it, is that they have been given by someone else in authority... recognition that this is not normal. That this is not to be accepted as the way people interact with one another.

I3: What I find is that even if there's just one person that's in their life that can show them another way that can turn the cycle around. You know - just one person that believes in them, one person that's just shown them care. Without that, the tendency is even if they have a sense that it's not the right way to be, the self harm or the external harming continues.

It seems that there is a directional component to developing awareness about the wrongness of victimization; awareness begins internally within the self, and then proceeds to the external, if resources related to cognitive-emotional connection are

available within the victims' social context. Internal awareness of the wrongness of victimization, or the presence of a cognitive-emotional dissonance within the victim him/herself, is another way of saying that a victim is experiencing psychic pain triggered by their victimization. The psychic/internal pain suffered by a victim must seemingly precede or closely coincide with external awareness for the external validation to be most helpful:

I5: I think that that external validation is almost always necessary but someone else telling you that it's not your fault when you as a victim haven't already been able to start to see that yourself...it doesn't work....what often has to happen is because almost hand-in-hand, it's not necessarily stepwise, it's a fluid process - one cannot do that until one gets in touch with feelings of shame, humiliation, and maybe rage and powerlessness that are particularly ubiquitous if someone's been victimized. If someone has repressed or denied those experiences and they're not available to them, they can't start the other piece. First you have to feel it, than someone can acknowledge it.

It seems that most victims, who go on to develop non-harmful life-styles come to an internal conclusion or insight regarding their victimization's wrongfulness through subsequent external exposure to non-harmful people and alternative social interactions. Working in conjunction with the presence of these externally-based models of non-harmfulness, their internal cognitive-emotional recognition of wrongness may intensify:

V5: They may not know it at a young age but once they get out in the real world and notice how people interact in public, or they go over to their friends' house and watch and see how their parents treat their friends – they start to pick-up that recognition that something isn't right in my home. This isn't the way that people are suppose to treat each other. They see different models of it enacted out in society and they feel as if something is off is how I've heard them describe it...they know it's not right. They may see it as normal in their house, but they know it's not normal for the rest of the world. That's kind of an innate sense that something is not right here.

So, internal cognitive-emotional dissonance develops as alternate and conflicting views of reality are introduced and experienced through connection with non-victimizing people and/or within less harmful social environments. Exposure to these non-harming people and environments is vital because it is highly unlikely perpetrators verbalize the wrongness of their actions to their victims, on the contrary, it is more likely that they present arguments/statements that falsely speak to the normalcy or non-harmful nature of their actions. As recognition and awareness regarding what they have experienced continues to build, the internal dissonance or pain basically builds into a willingness and or desire to address the confusions and distortions created by their victimization. In essence, these victims are likely to be non-harmful because they *making the choice* to connect with the truth of their suffering; they desperately want to mend the dissonance and to heal from the pain triggered by what they have experienced:

V5: ...we just kind of know that we're supposed to be taken care of; we are not born into this world to take care of ourselves. We have to rely on others and when that is broken, everything is off from there. There's that realization that it's just off and I think there's always this seeking out that these people have that's a return to whatever was lacking or missing, or just never there in the beginning. They may never know exactly what it is they're looking for but my God they will look and they will seek, and seek, and seek until they find something that either approximates the abusive situation that they initially came out of, or they will find something which helps to heal them – but they are always seeking.

PH: So there's a fundamental awareness of...

V5: Brokenness. They may not know how to fix it but they will always be looking for it.

PH: ...staying with those who are more likely to break this cycle, could we define that as a personality or character trait?

V5: I guess I see it more as an action – you know more like a verb rather than a noun or adjective per say. It's a seeking, a desire to reach homeostasis with themselves

and they'll fling wildly in attempts to, it's a searching, a seeking, a looking for that wholeness and that healing that these folks - they recognize that there's something wrong and it's a seeking, so it's more a verb than a trait is how I conceptualize it.

PH: Ok, so what's the root of that seeking?

V5: Desperation. I really see it as they are desperate to connect and to connect in a real way, in an authentic, existential way if you will. It really comes out of a sense of desperation.

PH: Because the options are...

V5: ... so disastrous or so full of despair I would think – you know, being completely alone in the world.

When combined with available external resources like non-harmful models and environments, the dissonance produces a desire and subsequent decision to engage with another person, one who may assist the victim in developing insight by sorting through the confusing nature of the victimization experience. As a core finding of this research, it is this process of engagement and connection that is likely to guide these victims into pathways of non-harmfulness. As internal dissonance/pain intensifies, less harmful victims exercise their option to engage and address their confusions through external connection because they want to address their pain so they seek understanding or resolution. Again, the importance of connection, especially in terms of emotionally processing the experience, learning affect regulation, and cognitively untwisting distortions through a shared internal/external dynamic is illustrated below:

C2: Being taught at some level how to manage their feelings. Having some sense from somebody, whether it be their family, their parents, extended family, a neighbor, a teacher - somebody was able to model for them what is right, what is wrong, and some amount of compassion. I think somewhere along the way they learn that it's not OK to hurt someone else although that's not their personal experience.

Their personal experience is that “I’m a piece of crap” and people can do to me whatever they want but somehow that became very different for them in terms of their interactions with other people. They do not believe that it’s OK; I can hurt other people. That remorse, that that “oh my god, I hate to see some else hurting” – the compassion, that awareness, that empathy, and sensitivity to someone else’s emotional state is a huge piece that keeps them from perpetrating themselves. This one person has what she describes as horrible, horrible nightmares about sexual interactions with children. She is absolutely embarrassed, mortified and terrified by these but she has never ever acted on these. In her conscious state she has no inclination to act on these what’s so ever, so for her it’s sort of a convoluted repetition compulsion but her consciousness said, “That’s not OK”, and in my opinion she is in no danger of acting on those. She is someone who is very, very aware, sensitive, and attuned of feelings in others and that for her is the big piece of it, with the understanding that that’s not OK. So there’s really two pieces, one is the compassion and empathy but the other is the “that’s not OK”.

This passage also speaks to smaller sub-group of victims who seem to choose non-harmful functioning in direct contrast to the victimization they have suffered based on a pre-existing internal awareness of right and wrong. It is important to recognize that analysis uncovered a group of non-harmful victims who consciously choose to operate non-harmfully, based on intra-personal capacities for empathy and compassion that seemingly exists semi-independent of external or interpersonal validation. Attempts to delve deeper into the root and nature of this capacity exhibited by some non-harmful victims is illustrated through the following:

C3: I saw a lady the other day who was beaten and abused by her alcoholic mother – and she’s never had a history of doing any sort of physical abuse. She says to me, that I remember when I was ten years old I said to myself that when I get to be a mother I’m going to spend all my times hugging my kids rather than beating them. She was only ten years old but she had that recollection that I’m not going to be this way - I can appreciate the negative impact that this is having on me and I don’t want to do that to someone else. So that capacity is a mediating force. The ability to see that and to be able to make that very, very powerful abstraction... at ten years old, to say that I know what this is doing to me and I don’t want to make

anyone else feel this way so I'm making a conscious, intentional effort to not identify - to de-identify with this.

PH: Is there a source of that? I mean for this ten year-old, where do you think that capacity came from?

C3: As a psychologist part of me thinks it's biological, perhaps she just has the biological ability for empathy. The other thing is I don't know because her biological father died when she was four years old and she has no memories of what her relationship was like with her biological father and her biological mother died a couple of years after that. So it's kind of like she was raised by this step-mother who was very, very violent. So the biology of her parents is sort of unknown. It could be that before she was four years old she was raised in a very stable environment; she was raised in a very loving environment although she had no memories of it. The issue is maybe she was already conditioned or sensitized in a non-violent way, a better way and the later violent exposure was something that she could insulate herself against. So I don't know, I can't really answer the question Patrick.

Another participant described similar phenomena in the following manner:

PH: Using a word that's come up previously in this work, does there need to be at some level, a connection with a non-harmful person, place, or thing?

I3: Yes, but having said that, there's one person in particular, a client of mine that comes to mind very strongly. She's an example of something that is a little bit baffling – now she has a history of a very aggressive upbringing by her mother. Yet she has been able to totally detach herself from that and go on to have a family, raise children and she isn't harmful to herself or others at all other than the fact that the one behavior we've worked on - the fact that she's been self-medicating with marijuana. Other than that, there's not a harmful aspect to her and looking at her history there wasn't anything in particular – in our work we've continued to discuss that – in her case it's just that she had a spiritual connection. All she can describe is that there's a part of her that knew that what was happening to her she didn't deserve and she had a really strong sense that the aggressor – her mother in this case – was very unwell. So in that case, there wasn't an external, it was very much something within her, an inner knowingness.

Although these less harmful victims may incur greater risk for developing self-harming behaviors, such as the marijuana use mentioned above, it also seems plausible that some victims consciously choose non-harmfulness because what they have lived through is at

extreme odds with what they already perceive as appropriate, right, and/or natural in regards to human functioning. These less harmful victims seem profoundly aware that perpetrating harm onto another is not what they defined as being right and natural. Continued analysis of participant responses regarding this sub-group of non-harmful victims indicated that their pre-existing awareness may be associated with what could be termed spirit, or spiritual themes. Continuing with the responses from participant I3, who did explicitly, mentioned “spiritual connection”:

PH: So by an inner awareness – did you mention spiritual?

I3: Yes.

PH: So here’s a case where there wasn’t necessarily an external event or an activator, it was something from within her. Do you think that spirit or spiritual is a good descriptor of what that process was for her?

I3: That’s how she describes it – you know, the higher self, the antecedent self, for whatever reason she seemed very strongly in touch with the antecedent. What’s so interesting about her case that stays with me is that what would be viewed as a normal dissociative process, clearly when she was getting the beatings and when the abuse was happening, she’s aware that she dissociated but she didn’t lose track of her surroundings. She somehow had the ability to dissociate from her body but didn’t dissociate from her consciousness if that makes sense. She stayed aware but was able to dissociate physically from the pain. It’s something about that process, and again I related it to the antecedent self, was activated at a very early age for her. Of course, the question remains, how did it get activated? But in this case it wasn’t an external person because the people in her life were actually looking the other way.

PH: Do you have any thoughts as to what could have, you know, what activated that?

I3: Again, I do but it’s not the type of thing you’re going to find in the literature. Her father dies when she was three and its speculated that her mother murdered him. It’s something about her alliance with her father, it’s like there’s an alliance and a defiance that her mother wasn’t going to overpower her, or break her. There was a question as to whether her father or mother pulled the trigger. She lived with that reality from a very early age and somehow that struggle within her to make sense of that kept her going.

PH: So that event, and anti-alliance if you will, pushed her towards an alliance with something within herself?

I3: Yes, and in some ways you start to get to a spiritual territory when she aligns with her father who is no longer on this earthly plane. She was able to disengage with the physical abuse that was happening on this plane and aligned with her recollection of her father's love which we can call spiritual.

PH: It seems that there is something there that we can refer to as higher power, spirit, inner awareness, whatever it might be, is coming out in many of these interviews. Going back a bit, it almost seems that her dissociation from the trauma or harmfulness she was suffering almost prompted or triggered an association with a source of comfort, love, safety, acceptance, it seemed like the harmfulness itself might have been a trigger, does that make sense?

I3: For some reason and this is what we've been exploring without getting to the bottom of it yet, what was it within her that at such an early age, that could clearly see the insanity of the harmfulness? She was so clear that it was wrong that she was able to just totally disconnect from it even while she was physically very actively a part of it. Her spirit, her being, the essence of who she is was totally able to disengage from it and not take it on board.

This response, shared by an integral psychotherapist, combines several conceptualizations of spirit or spiritual that Integral Theory describes as fairly common and valid (see Wilber, 1999; 2001; 2005). As introduced in Chapter III (pp. 46-49) the antecedent self is often described using terms like True Spirit, Higher Power, Creator, or even God. As the ground, or supporting energy of all existence (e.g. it could be said that filmmaker George Lucas referred to it as the "Force"), everyone's proximate self is embedded in this component of the overall self, whether one's moment-to-moment awareness realizes it or not (personal communication Integral Institute, Psychotherapy Seminar, May 2006). Just as spiritual can be used to describe the ground or pure energy as detailed in the discussion concerning the antecedent self, it also can be conceptualized in terms of a person's general attitude, it can speak to a quasi-independent line or stream

of development, or it can be used to describe qualities that are present at the highest stages of any/all lines of development (Wilber, 1999). So, along with the idea that the antecedent represents a form of the spirit or spiritual, based on these findings, it seems plausible that some non-harmful victims possess an awareness of the antecedent and that this awareness may be due to an internal, intra-personal capacity related to growth within spiritual or faith-based line/stream of development. Using the conceptualization of spirit/spiritual as a quasi-independent line of development, certain non-harmful victims can conceivably be viewed as possessing a higher level of “spiritual intelligence” (see Emmons, 1999; Emmons & Paloutzian, 2003; Fowler, 1995; Piedmont, 1999; Wilber, 1999; 2001; 2005; Zohar & Marshall, 2000) than possibly their more harmful counterparts. In regards to these conceptualizations, another participant, whose work focused more on offenders, shared these thoughts:

PH: Therein lays my question that you’re already starting to address. How do they work through that scapegoating, that pain and suffering, whatever it is – that victimization they experience?

V3: I think that they don’t work through it purely alone. I think it is an interior thing but it’s really not just an interior thing in just the terms of the human mind and psyche. I think they turn to a transcendent reality – one that is bigger than themselves. Some people call it God, and some call it enlightenment, and some call it different things. Now I don’t mean by that, that they become Jesus or Buddha or Gandhi – I mean that they look around themselves and they see that there’s something going on in this universe that I don’t understand. And no matter how hard I look inside to understand myself, as philosophers from Socrates on have said, that that is the key to meaningful life – well if that is a key, then there’s also something else. There are all sorts of hidden connections, all sorts of coincidences that aren’t really coincidences – we just can’t understand the connections, so there’s people that come into our lives all the time that offer us a way to become transformed into what we really want to be and that’s a life long journey. So I think that these people really have a transcendent notion. Now, they are interior people – they do think about themselves but they are also people that no matter how much they’ve suffered they tend to focus on what they can do for someone else. Not as a neurotic expression but they are fundamentally kind or

they want to be kind or, they work on being kinder. So these are people who maybe are a little more interior but they are also exterior and outgoing – they are fundamentally all about relieving suffering. Now it is true that one thing I have noticed is that if you're feeling down, while it does feel good to have somebody tell you something like you're special or do something nice for you. But what really gets you out of the rut is when you do something for somebody else.

PH: So these people are relieving suffering that might not be an interior, personal suffering?

V3: It connects what's going on inside you with something that's bigger than you. You can call it the universe, God, consciousness – whatever you want to call it – but there's something going on that's bigger than us.

Recognition of Spirit or antecedent self can be representative of an individual's certain level or altitude of growth along their spiritual stream/line of development. In other words, victims whose spiritual development is more advanced appear to be less likely to exhibit inter or intra-personal harmfulness. In terms of conceptualizing these qualities as being related to the Spirit, or spiritual, these closing thoughts were shared by one participant:

PH: Is there anything that you think I may have missed or something you would underscore or like to emphasize based on our conversation?

I3: Yeah, something that I would call 'grace' perhaps. I think that some people are simply graced with an ability to overcome deeply damaging experiences and I would put that in the realm of the spiritual I guess. There's no psychological construct that would account for the development of deep compassion in a person that has absolutely no reason to develop it and no models in their life on which to base it.

PH: So even though some people have had no external modeling, there are those people they have capacity to overcome this abusive, terrible history?

I3: Many of them will report spiritual experiences as temporary states of oneness, of linking to something greater than themselves. Most of my background is in working with Christianity so many report an experience of a personal god that

related to them in a manner that they wished the adults in their life did, and they psychologize this experience in a way that helps them overcome this tendency to repeat the cycle. It's a small number of people, but it's out there and it's an extraordinary thing to see.

PH: Based on some very preliminary analysis, connection seems to be a fundamental and vital piece of what stops people from continuing a life of harmfulness - this only seems to echo that. Do you think that connecting with another person mimics the connecting with a power greater than one's self?

I3: Well I think that within every tradition I am familiar, another person can certainly be a vehicle for that which transcends all individual selves – so sure. In my own work, it's more than a transcendent sense of grace. It allows them to then see the fallibility in human nature and to embrace the great pain they have suffered as part of the human experience.

PH: And do you have any idea where that comes from?

I3: I think it's all around us – it's what supports every moment of creation.

Non-harmful victims who develop this awareness or as one participant called it, an “inner knowingness” without another person's assistance are, in a general sense, likely to be older and more developed (e.g., the 10 year-old victims mentioned earlier) than other victims. In other words, it seems logical that the youngest of victims would most likely be excluded from possessing the cognitive, reflective capacity required to generate and make use of a protective awareness of faith related and/or spiritual factors. The comparatively few victims who are able to heal and disrupt the COV without a physical, tangible, external connection are perhaps, more likely to have greater reflective capacities and awareness across cognitive, emotional, and spiritual domains of functioning. These people, although likely to be older, might be described as possessing a spiritual intelligence, or a higher altitude of development along a spiritual line of development based on what seems to be an awareness of the antecedent self.

Summary of the Non-Harmful Victim

Ultimately, and it seems with comparatively few exceptions, less harmful victims seek to reconcile victimization related cognitive-emotional dissonance through active engagement with their experience. Active engagement generally seems to imply that these victims are seeking to find purpose and meaning in their experience by establishing a connection with another person or persons. It is the process of connection or of “becoming connected” as a means to address one’s victimization experience that stands out as a core defining characteristic of the non-harmful victims. These findings support the conceptualization that the search for, and establishment of a healing connection with another human is an inherently spiritual process. Searching for and finding a safe and caring person assists a victim to find meaning and develop insight into one’s pain/dissonance and as other researchers have acknowledged, a search for meaning and connection that involves transcending the self is foundational to most definitions of the spiritual (Emmons, 1999; Emmons & Paloutzian, 2003; Frankl, 1984). Actively seeking engagement and connection outside of one’s self, in order to find meaning, understanding, and purpose within one’s lived experience, even if this is done on an observable and tangible plane with another person, can be symbolic of the proximate self’s reconnection or re-attunement to the supportive and comforting presence of the antecedent self. Engagement with suffering through a connection with a source of strength greater than one’s self is a spiritual process that is available to, and characteristic of, less harmful victims.

Protection from completing the COV stems from having an opportunity and making a decision to cognitively and emotionally engage with their victimization across

individual and socio-cultural realms. In this regard, healing from victimization implies that, the experience of victimization is kept in the present awareness of the non-harmful victim and the present awareness of at least one other compassionate person. It is through the process of connection or becoming connected, non-harmful victims learn to cognitively and emotionally understand their experience, to build emotional regulation capacities, and to gain insight by accurately identifying with the effects of victimization. Healing and COV disruption comes through a validating external connection coupled with an internal desire or willingness to address one's own pain and suffering (i.e., dissonance). Less harmful victims make the choice to engage with their victimization and they have the resources to do so, and as we will discuss shortly, these resources are unlikely to be available to the more harmful victims. Just as less harmful victims are able to address victimization-based confusions and distortions due to the availability of internal and external resources, more harmful victims are likely to have more limited resources. Without the balanced presence of internal and external resources, the same victimization based confusions and distortions become neglected or explicitly reinforced for more harmful victims.

Partial Engagement: Characteristic Qualities of Moderate & Self-harmfulness

Analysis also indicated that a middle group of victims could be conceptualized as existing between the two poles of general non-harmfulness and global harmfulness along the COV completion continuum. Categorized by their increased risk of harmfulness especially towards self, this victim group represents those victims who only partially engage with the confusions of their victimization due to more limited internal and/or external resources. In other words, these moderately more harmful and self harmful

victims may have an acute cognitive based recognition of their own victimization and the wrongness of what they have suffered, but without having an validating external emotional connection they cannot or have not fully metabolized and organized and therefore, integrated the experience in a healthy manner. Although obviously influenced by variables such as age at time of victimization experience and/or intervention and the type and extent of victimization, in large part, victims who become moderately or self harmful seemingly incur a greater level of risk for COV completion through a social mediated process. The risk of becoming moderately/self harmful arises in relation to the emotionally impoverished, neglectful, and/or chaotic social environments these victims operate and develop within. As members of more impoverished social networks, the functioning of these more harmful victims seems most influenced by an isolative and untrusting worldview that has been shaped and/or fractured through victimization. Theirs is a worldview where healthy conceptions of trust and safety have been seriously attacked.

I4: So one of the things that we see, that I see a lot in a person that's traumatized is that they form a kind of map about what is safe in the world, or unsafe. That map requires them to give up pursuing some kind of what we would think of as a growthful goal - a developmentally healthy and growthful goal.

Other participants shared similar views:

I5: ...trauma changes someone's worldview. So when you have an intact personality and trauma happens it fractures something. It fractures the meaning usually of the person's sense of themselves in the world and almost always their sense of safety. So that's one thing but when the abuse is early and on-going, even if it isn't by some objective standard particularly severe like severe emotional abuse or what Maria Root would call insidious abuse, instead of taking a worldview that already exists and fracturing it, it creates a worldview that's been distorted by the abuse. So that the way the person looks at them self and the world and the way that they

react is severely distorted by that experience of abusiveness that happens in an on-going way and most of that shows up in the way that people relate to others. They may be fearful, they may be rage-full – there's different ways that those emotions may express themselves. The idea being that instead of being able to perceive others and themselves in more realistic ways, they perceive self and others through the distortion of those experiences of abuse.

PH: So those that continue in their development and become harmful as adults maintain a fractured worldview, or maintain a fractured personality – how would you describe that?

I5: Well again, I think there are a couple of things I would say because it obviously doesn't happen just one way. When it happens in a more discreet way, and don't mean just one time, you know if someone gets raped as a child or otherwise, or somebody gets assaulted in some way, there's kind of a discreet event or series of discreet events and it fractures their worldview, then if they don't do the work of healing that fracture and create a new worldview that includes having had the experience of victimization, then they tend to remain fragile and anxious or depressed – they remain symptomatic.

And;

C1: I think their worldview is different – trust goes into that. If you feel as though you can't trust anyone or that people in your early life that you trusted, have betrayed you – then that's what you come to expect from the world. So then you project that onto the world and actually create that for yourself.

PH: So is that a self fulfilling process where their actions start to create the unsafe surrounding that they expect the world to be anyway?

C1: Yeah, or they can keep themselves from developing close healthy relationships because they are so frightened of it being negative that they distance or push people away by being abusive.

Bolstering the fractured, untrusting worldview are victimization-based distortions related to self concept, poor or unstable levels of self esteem, and internalizing defenses couched in the emotions of fear and/or shame that also appear as characteristic qualities specific to this group of victims.

I5: ...there is a lot of conflict and a sense of insecurity that I see people who have been victimized that limits their intimacy... their experience of the world... their sense of autonomy and impacts their self esteem and sense of identity in very negative ways. They internalize the abuse and feel like they deserved it or their guilty for it – certainly lots of shame issues result. So there's a lot of self-harm in that respect that they don't perceive themselves correctly, that's one. Another is that they kind of perceive themselves only as victims; they can't step out of that identity. Some people kind of, not that I mean they enjoy it, but it's the only role they know. It's the role they're comfortable in so they respond from that role and in that sense they will maybe be less assertive, more passive or submissive – they don't assert themselves in ways that they might, so that causes self harm as well, indirectly. Certainly the extreme is harmfulness when they are actually doing self destructive things and that can move all the way to suicide. Short of that, like not taking care of themselves, not pursuing opportunities that would enhance their lives etc. can also be included. I see that as an out-growth, a natural consequence of the abuse they've suffered.

While it appears that many of these victims may be internally aware of their suffering cognitively, without external sources of healthy, non-harmful and emotionally validating connection, they remain isolated to some degree. Void of emotional support and understanding for what they have suffered, these moderately and more self harmful victims and are likely to be operating from an isolating worldview skewed through victimization. For this victim group, the fear and shame that is inaccurately held on to can create patterns of isolation and self-medication/treatment that may include drug use or addiction, foreclosed ambitions or non-pursuit of one's goals and dreams, as well as a potential for finding themselves in adult relationships that in some ways may re-create or mimic their childhood victimization. In a general sense, these patterns of emotional isolation can all be representative of their enhanced risk for self-harmfulness by becoming *overly* identified with their victim self.

For the self aware victim that struggles to detangle victimization based confusion, access and timing of external intervention seems vital. In these respects, a greater time period or

a lag between internal and external awareness and connection may lead to greater structuralization of victimization-based distortions. In other words, early external intervention is always ideal for any and all childhood victims but the “sooner-the-better” qualifier is obviously best to limit developmental impact and reduce the risk for self and other directed harmfulness. If initial and temporary distortions of self and the world created through victimization are emotionally unattended within a denying or neglectful social context, they can only become more solid or structuralized into a victim’s worldview or operational map.

In summary, the self awareness of victimization for the moderately harmful and self harmful victims, in contrast to the less harmful victims discussed earlier, does not receive the same levels of external socio-cultural validation. In many cases it appears that regardless of internal strengths, awareness, and resources, the continued healthy development of these victims is limited due to their more emotionally impoverished, neglectful socio-cultural contexts. These victims are likely to learn, share, and incorporate the beliefs and internalizing defensive repertoires that are modeled by caregivers. Functioning for these moderately and self harmful victims becomes influenced by an intergenerational pattern of adaptation and modeling where, shame, secrecy, and denial related to their own, and perhaps, their model’s victimization, is the norm. The socio-cultural and individually based limitations preclude full emotional engagement through connection to healthier others and environments: these victims get the implicit message that their emotional confusion is invalid or unimportant. Without intervening external supports, they are likely to function with an untrusting worldview, distorted self concepts with associated fragile/low levels of self esteem, and emotional

instability or dysregulation. As mentioned in a participant response shared above, these victims are more likely to remain symptomatic as are their models within their social world, thereby incurring a greater risk for suffering with depression, anxiety, addictions, inappropriate passivity and/or passive aggressiveness, as well as increased suicidality.

Global Harmfulness: Disengagement/Dissociation from Victimization

Within both individual and socio-cultural realms, victims most at risk for completing the COV do not engage and connect with their lived experiences either cognitively or emotionally. Without an internal awareness nor any external intervention regarding the wrongfulness of one's victimization, more harmful victims are likely to be operating with cognitive and emotional structures and corresponding worldviews that have been directly and explicitly shaped through early and perhaps chronic victimization experiences.

V4: ... one of the things that we see, that I see a lot in a person that's traumatized is that they form a kind of map about what is safe in the world, or unsafe. For example, take sexual abuse by a parent. One of the things that seem to be particularly harmful about sexual abuse by a parent is that it seems to foreclose the emergence of mental life. That is, in childhood it seems to be important and healthy in order for a child to learn how to think properly and to have access to their mental world, they have to be able to fantasize in a playful way. If they end up being sexually abused by a parent, there's a way in which the fantasy's about the parent along a sexual line become too real. The distinction between fantasy and reality then is blunted, it collapses. So one of the things you find in adulthood with patients like this is that their ability to roam freely through their mental world is foreclosed, they have very restricted mental worlds.

These worldviews or operational maps, being distorted through victimization, possess a potential to pervasively limit a victim's growth potential and interpersonal functioning across an array of life areas.

C3: ... childhood victimization does shape the development of the self –it affects the self perception, it affects the way the child interacts with the environment and with others and that shapes further development as far as what kinds of people associate with the child, what the child expects from themselves, and what the child anticipates as a normal reaction. So it can create an environment that makes it more difficult for the child to relate in a non violent way because they think that the violent way is somehow more normal.

It seems clear that more harmful victims likely develop within social settings comprised of people who explicitly ratify and value individual harmfulness and where access to nurturing and caring people may be greatly limited. A series of related responses is presented:

PH: what factors do you think contribute to victims becoming victimizers later in their development?

C3: ...if the victimization is sort of, or somehow, made socially acceptable in the context of the family then it's much more likely to become part of the person's coping strategies and seen as normal. There's a tremendous amount of modeling that goes on here that if a child is kind of connecting to a parent and the parent is the one who's violent there tends to be a modeling so that the violence becomes part of the identification process with the parent.

C1: ...a big part of it is the learned behavior when you're exposed to violence as a means of coping. What you learn to do is cope with problems or stressors with violence and you simply don't learn another way to cope if you're not exposed to another way.

C5: The cultural and socio dynamics of the family and their expectations placed an enormous strain on her for overcoming and getting out of that cycle of abuse. So instead of getting out of it, she would be one of those that had poor coping skills as a result of her own victimization and consequently would beat her children. So she's one of the few that actually would. Poor coping skills, family dynamics, how she was raised, the environment she was in, and, in a very financially collapsed area where people feel as though they have few, or less choices, so as a result they stay in those environments. That perpetuates the cycle of violence because they perceive it as having fewer choices.

As the most harmful victims are those raised in environments that condone or ratify harmfulness, if a victim has not been removed from the harmful setting the only basic external connection option is to identify with the harmfulness surrounding them.

V4: If the person hasn't fundamentally removed themselves from the environment where that kind of behavior is seen as ok, it's going to be real difficult to break the cycle. I remember talking to guys and asking if they could possibly walk away from a fight and they say no, that's ridiculous because if I walk away today, I fight every day because of the way I'm visualized. We can talk all we want about some generalized sense of transformation, take for example life in the penitentiary - you steal my potato chips and if I don't kick your ass, I'm a punk and I'm going to have to deal with everybody because they're all going to run at me. You've turned yourself into prey because you've refused to use the currency of the context - which is violence to address some kind of transgression. So, if that remains the currency of the context, it will be very difficult to change it... I would argue that in and of itself, the cycle doesn't get broken by a pure internal process. Context plays its role, if the context is so dangerous that this type of transformation makes one vulnerable, the likelihood that change is going to occur is not very high. You have to be in a situation that allows legitimate possibility once you're in trouble because you can't pretend that the context doesn't matter. If you act in such a way that is so contrary to the context that it actually makes you vulnerable, what's the likelihood that you'll actually take up that kind of behavior?

Furthermore, in contrast to the more self-harmful victim group, distorted self concepts are not implicitly left to fester; they are strongly and explicitly reinforced. Further mimicking those in their social worlds and in partial contrast to those in other victim groups, the self esteem of the most harmful victims is fragile and inflated.

V3: What we need is not self esteem but self respect; self respect allows you to admit when you're wrong. Self respect means I can accept consequences, I can accept responsibility. Self esteem means that no matter if I'm a serial rapist or wife abuser that's just me, and I'm ok (chuckle). There are plenty of people that do bad things that have plenty of self esteem that are proud of their behavior, or proud of beating people out of their money.

As this and other participants went on to discuss, the importance of how external or context situated variables combine with individually situated variables to influence functioning cannot be overstated. For the more harmful victim to survive their upbringing, they adapt by defensively identifying with the aggressor, in essence, learning and adhering to the perpetrator's beliefs, values, defenses, and corresponding behaviors, identifying with them both cognitively and emotionally. Identification with the aggressor not only prohibits self awareness in regards to their own victimization, it also means they are prohibited from developing awareness of the suffering they cause others. These victims possess narrowed and untrusting worldviews and corresponding behavioral repertoires that are likely couched in unexpressed, victimization-based emotions including shame, hurt, and anger.

V4: I think one of the main aspects of the issue is that for someone who's had a history of victimization in a general sense will be unable to trust, will be unable to make themselves vulnerable in normal social situations and will often resort to aggression as a way to protect themselves against perceived attacks of any kind. The more profound the level of personality pathology relative to one's experience growing up, the greater the likelihood he will need to resort to violence because they're not going to have the tools necessary to come to a resolution some other way. It's because of the level of anxiety that gets invoked by that, that has its roots in the past, can only be addressed with a similar amount of aggression. The aggression is in service of some underlying shame or guilt and because aggression has been more power than shame or guilt, one resorts to aggression and it becomes, in a sense pleasing because, using classical Freudian terms, the victim tends to identify with the aggressor. It's through the aggressor that one feels a sense of power and isn't annihilated by the intense anxiety of the experience. So I not only use violence as a way to fight off the underlying shame and guilt but it gives me a sense of power and a sense of resolution to the disrespect.

C3: Well let's look at the victim who becomes a perpetrator or the victim who becomes a victimizer – where that process of internalization has taken place; where they identify with being the aggressor or being violent. The more aggressive person is someone who has been exposed to and modeled in

aggression, the more likely they will continue to be that into adulthood. They are individuals who tend to be more narcissistic, self absorbed, unable to gain empathy or understanding of other people.

Unattended, unexpressed, denied, and unmet emotions have a way of finding external and interpersonal expression as rage as they combined with controlling belief patterns and an inability to empathize with others. These most harmful victims may have severely limited emotional regulation capacities as do those around them.

I5: One of the defining characteristics of someone who carries the diagnosis of anti-social is that they have no capacity for empathy toward others. They just violate other people's needs, rules and space - all the time. I think in part that's driven by a complete lack of empathy that anybody else's feelings matter. The impact of me doing "x", you know robbing or stealing or hurting them, that the hurt they feel in response to that, there's no internal resonance with that because I can't feel my own hurt. So if I can't feel my own hurt, if I don't know what it feels like to be disappointed or violated or humiliated, if I can't feel that within myself, if I don't have access to those experiences of my own, then I can't identify or empathized with you and stop myself from doing to you, what somebody else did to me. And that's Alice Miller, and I agree with her – I think that's why abuse continues. And the people who've been victimized, who don't go on to victimize is because in some fashion or another, they have not denied or repressed all of the abuse. And they use that as a platform for not inflicting harm on others.

Other participants shared the following in regards to a lack of empathy for those likely to complete the COV:

C1: For the victims who become more harmful as adults, they tend to be more easily agitated, have a lower tolerance for frustration, they develop a negative type of self concept or low self esteem. Poor problem solving skills, there's also a strong need for control. That is why as adults, controlling behavior is common in abuse, there's also narcissism that's common in these adults where the focus is solely on themselves or it's all about that person - a lack of empathy for what others are feeling.

C2: ... not being taught as a child that you take care of other people, and you are aware of their feelings and are respectful of their feelings – that basic lack of empathy is also very related to becoming an offender in future life. Particularly in the case of

sex offenders, what are the messages about sex- if sex is something that is talked about in a healthy way with children, and then children develop a healthy attitude. If it's dirty, and you don't talk about it, it's embarrassing, or it's shameful, or it's presented in a disrespectful, derogatory manner that then becomes ingrained into their ideas about what sex is. Sex then becomes a weapon versus a shared experience. What I've found in working with these men is a complete and total lack of empathy. If they did feel that empathy then they tended to dissociate from it – if they felt guilty, if they felt remorse, that emotion was really too strong for them, they couldn't handle it. They also had a very strong piece of selfishness; if this makes me feel good right now then I'm going to do it. Paired with the idea that I don't care how it affects someone else, paired with the ability to disconnect with what they had done, that's kind of what allows them to perpetrate again and again and again.

As part of the identification with the aggressor process, harmful victims assume the more externalizing defenses, controlling beliefs, and non-empathetic nature of their perpetrators, thereby severely limiting their own developmental potentials. Again, it seems vital to understand that individually based and socio-culturally modeled defenses restrict, if not eliminate, the value of emotions and emotional regulation capacities and corresponding behavioral repertoires; the individual's functioning is significantly influenced by the socio-cultural context in which they live and survive. Furthermore, because intrapersonal resources may have no other way of compensating for socio-cultural influences (i.e., developmental obstacles), a choice to cognitively and/or emotionally engage with their victimization as abnormal or wrong may not exist for these victims; they are literally required to act harmfully because they know nothing else.

V4: I mean oftentimes, after talking to guys in the penitentiary doing groups or what have you, I would make the observation generally we use the term of violence as a last resort, but for many of these guys, violence isn't the last resort – it's the only resort. It's the only way to address perceived transgressions of honor and respect.

Due in large part to the nature of the socio-cultural systems they are members of, more globally harmful victims remain intra and interpersonally disconnected, especially on an emotional level, from their own experience of victimization as well as anyone else's experience of victimization.

In summary, in order to survive their harsh environments the most harmful victims cognitively and emotionally disconnect, disengage, and dissociate from their suffering. In doing so, they develop a shadow self through the defense mechanism of identification with the external aggressor. As the shadow develops, the true victim-self is essentially abandoned both internally and externally as this is the aggressor's central teaching. In contrast to less harmful victims who were permitted the opportunity for engaging the truth about their experiences, , it seems clear that more harmful victims are likely to engage, connect, and identify with a perpetrator-based belief system and corresponding life-style.

For the most harmful group of victims, there is limited, or perhaps no, opportunity to engage interpersonally with their experience of victimization. Left without an opportunity to engage with their lived experiences across inter or intra-personal domains, the most harmful victims are likely to dissociate from all aspects of their victimization, leaving them emotionally numbed and likely to function with more global harmfulness. The avoidance and distancing from victimization dynamics that was implicitly part of the moderately and more self-harmful victim's environment, is in fact explicitly modeled, ratified, and reinforced as normal for the most harmful victims. It is very likely that because they are offered no alternative considerations, the cycle of victimization and perpetration is firmly defined as a normal part of life and a defining characteristic of

being human for these victims. As these perceptions of themselves, others, and the surrounding world are maintained throughout development, a shadow self operating from a harmfulness map, or a perpetration-based worldview, becomes more and more structuralized. Paradoxically, globally harmful victims' appear securely connected to their perceptions of a disconnected, untrusting, and harmful world where emotions and emotionality are denied and devalued, might makes right, and only the strong survive.

Summary of Analytic Phase I

For the least harmful victims, journeying into personally terrifying experiences of victimization is dependent on internal-individual resource availability and the presence, attention, and availability of trustworthy, nurturing, and caring people in the victim's external world. In other words, intra-personal qualities combine with inter-personal features of the external social environment to influence how an individual will respond to victimization. One key indicator of continued healthy non-harmful development and a strong determinant of limiting the risk of COV completion lie in generating cognitive and emotional awareness across individual and socio-cultural realms. However, while key, internal awareness alone does not seem to be enough. To fully engage with, and begin to heal from one's victimization, thereby limiting potential developmental damage presented by victimization, a connection with another caring individual also must emerge. This socio-cultural based, interpersonal connection helps a victim to intrapersonally address the cognitive and emotional confusion and distortions triggered by their victimization; full engagement with one's victimization as a healing process cannot be done in isolation. At some developmental point, the engaged/healing victims address

their victimization and build of greater awareness and acceptance of self through others, which in turn enhances the likelihood that a non-harmful lifestyle will also develop.

As presented, full engagement also seems symbolic of what can be termed a spiritual connection or a reconnection of the proximate self to the presence of the antecedent self. Although becoming connected to a source of strength outside of one's self can obviously be done through an observable tangible relationship with another compassionate human being, in some cases, it seems that some victims may possess a pre-existing knowingness in regards to their connectedness to a source of strength. Non-harmful victims, who possess a pre-existing propensity or capacity in regards to their spiritual nature, potentially may be at higher altitudes of spiritual development than other victims and therefore, less reliant on the presence of a tangible external relationship with another person. Ultimately, whether an individual victim possesses such an internal capacity or not, the healing connection represented by full engagement implies seeking and acknowledging the presence and support of a source of strength and compassion outside of, and greater than, one's self, and these qualities are consistent with definitions of transcendent or spiritual constructs (see Emmons, 1999). The spiritual pathway of full engagement is indicative of one of three victim groups discovered by this research, the non-harmful victims or NHV, who are least likely to complete the COV.

Phase I analysis uncovered two other, and more harmful, victim groups that also exist on the COV completion continuum. Those victims who are more likely to become moderately and/or self harmful conceptualized here as harmful victim type-1 or HV-I group, and the more globally harmful victims or harmful victims type-2, HV-II group. Members of both harmful victim groups, HV-I and HV-II, find themselves on unhealthier

developmental pathways because they will not, or cannot, cognitively and emotionally engage the truth of their victimization due to greater internal and external limitations. On an individual-internal level, these victims are more likely to be harmful because they remain emotionally isolated and blocked from connecting to their victimization, blockage that can be due to the nature of the social worlds they are members of. Moderately and self harmful victims (HV-I) do not fully engage with their victimization because they are likely to exist within non-supportive, non-validating and neglectful socio-cultural environments. The more globally harmful victims (HV-II) cannot fully engage because they are likely to exist in environments that explicitly ratify and reinforce the appropriate and legitimate use of harmfulness. Without an opportunity and corresponding decision to internally *and* externally connect with their victimization experiences, more harmful victims remain influenced by cognitive and emotional structures/maps/schemas and associated worldviews that have been distorted through victimization. Table 6 summarizes the findings of analytic Phase I.

Phase II Findings

The analytic task of Phase II was to generate and detail elements of an applied integral victimology by comparatively examining the Phase I empirical findings with the theoretical propositions described in Chapter III. Phase II began with a fourth layer of analysis focused on creating an integral translation of Phase I findings using four-quadrant shell matrices of processes and characteristic qualities for each victim group described in Phase I. In regards to the processes and characteristic qualities of the three victim groups defined as existing on the COV completion continuum, it seems clear that early or earlier victimization has the potential to negatively influence the formation of a secure and stable sense of self. In other words, if connection with a compassionate other or a pre-existing capacity or spiritual intelligence is not available to a victim, the disturbing and developmentally disrupting effects of victimization are likely to remain unattended and un-metabolized. From an Integral perspective, without internal and external validation, most victims cannot make the victimization experience a healthy part of their consciousness, or an object of the proximate self's awareness. As a distal "victim self" cannot form for the HV-I and HV-II victims because the victimization experience is neglected, diminished, denied, or blocked from present awareness, a shadow self likely develops for these victims. Described in Chapter III, a shadow self develops when the proximate self disavows aspects of itself and severely distances from experiential material it cannot cope with. Development of the shadow self means that the proximate self will lose, or perhaps never gain through the course of healthy development, an awareness of its true relationship to the antecedent self.

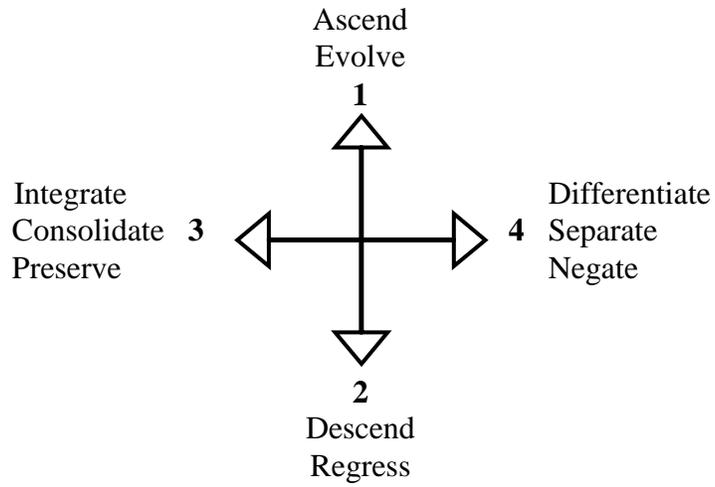


Figure 5. The developmental drives of the self system (Wilber, 1999, p. 93).

Figure 5 above (originally presented on p. 56), illustrates the processes of healthier and spiritually attuned development of the NHV group as well as the developmental obstacles representative of the more harmful, HV-I and HV-II, victim groups. As shown in Figure 5, transformative development occurs in the vertical dimension (arrows 1 and 2) when the self completes the translative developmental tasks of differentiation (arrow 3) and integration (arrow 4) in the horizontal dimension. Victims in the NHV group are able to fully engage with their victimization by using internal and external resources which is to say that non harmful victims do the horizontal/translative work of “going into” their victimization through a connection with another person and learn to appropriately differentiate from their victimization and a victim identity. The translative work done by those in the NHV group implies that they are emotionally and cognitively untwisting victimization-based distortions. The untwisting of distortions with the assistance of another person is what permits the self to eventually create a new distal victim self, where victimization experiences become integrated as “past” features of a healthier, more integrated sense of self or identity for the proximate self. Through fully metabolizing and organizing material within the horizontal or translative plane, the potentials offered through healthy, normative, and vertical/transformative development remain intact for those in this victim group.

Victims who more likely to be moderately harmful or self harmful (HV-I) cannot fully metabolize and organize, and therefore integrate their experiences, because of emotionally impoverished and neglectful socio-cultural resources. For the HV-I group, unless the translative work of cognitively and emotionally engaging to their victimization with the assistance of another compassionate person is successfully accomplished, their

potential for healthy vertical, transformative development is compromised. Those within the HV-I, who are unable to receive emotional validation from an external source, can become fixated, fused, or overly identified to their status as victims. As the HV-I proximate self is unable to make sense of the victimization experience and effectively organize these elements into the distal self, a *victim-based* shadow self is likely to be created.

The HV-II victims, those most likely to be globally harmful, cannot integrate their experiences in the horizontal-translative plane because of internal defenses and harmfulness ratifying and reinforcing social worlds. Ultimately, HV-II victims are explicitly denied the opportunity to cognitively or emotionally engage with victimization and their transformative/vertical self development becomes stalled, foreclosed, or arrested. In contrast to victims in the HV-I group, members of the HV-II group likely bury their victimization experience so deep and distanced from awareness of the proximate, they can be said to be morbidly differentiated or dissociated from these experiences. In order to survive in their harmful world, members of the HV-II group are likely to adapt by employing the defense of identification with the aggressor (see Herman, 1992; Goldstein, 2001). By burying the pain of victimization and identifying with belief systems and harmfulness of their abuser(s) they severely negate and dissociate from their own victimization within the horizontal plane (arrow 4). As the transformative or vertical developmental becomes closed-off for these HV-II victims, healthy development ceases and the subsequent shadow self that develops, being unable to stomach the worthlessness of victimhood, can be conceptualized as a *perpetrator-based* shadow self.

Integral Conceptualizations of Three Victim Groups

The NHV group represents the victim self who is able to metabolize his/her experience and create an appropriate and valid distal self that identifies with the self's victim identity. Being able to differentiate actual self from victim-self, with the assistance of a compassionate other, the proximate self is granted an opportunity to effectively organize and integrate the experience cognitively and emotionally, essentially offering the self a healing pathway of non-harmfulness. As the victimization and healing experiences continue to be metabolized, organized, and integrated within the proximate self's present awareness, the self identifies with a healing-survivor and a distal victim-self eventually has an opportunity to form. Overall development and the potentialities offered through the spiral of life can be minimally impacted by victimization when a healing connection with another compassionate person is present.

The types of victims within the HV-I group are likely to possess a victim-self who is cognitively and emotionally self aware but unable to differentiate from their victimization because they cannot fully metabolize and effectively organize their experience in isolation. Although the internal dissonance or psychic pain is within present awareness, Integral Theory would describe these victims as being unable to gain the insight required to successfully transform or grow vertically from one level to the next, because they have limited opportunities for external validation (Wilber, 2001). Although these victims may possess an intense internal dissonance, it receives little support from the outside world as the effects of their victimization are likely to be ignored and devalued. This type of victim (HV-I) will likely find it more difficult to create a healthy distal victim self by working through the victimization-based distortions because full

engagement through connection with another compassionate and understanding person is limited or non-existent. Being unable to work through their victimization and gain the insight needed for healthy differentiation, the boundary between the proximate self that, in actuality is no longer being victimized and a victim self that is always being victimized remains essentially clouded. Integral Theory would describe this victim type as being developmentally arrested, stuck in the horizontal plane where an accurate and appropriate distal victim-self cannot form. The people who become enmeshed or unable to “let-go” of their victimization can become morbidly fixated, or come to over-identify with their victim status, are at enhanced risk for self-harm and/or continued victimization by others. For these HV-I victims, the inability to fully process their victimization and create a healthy distal-victim implies that a shadow victim-self is likely to become more and more structuralized. As the victim shadow develops, the HV-I victims are likely to exhibit passive avoidance, internalizing defenses, poor self-care, low self esteem, and potentially display symptoms related to depression and/or anxiety. Unless healthy translation occurs and normal development is once again engaged with, these victims are likely to remain moderately harmful and/or self-harmful.

Saying natural development becomes foreclosed for the HV-I victims, also implies that the potential for the self to reach the higher and highest stages of development is limited. Following the conceptualization of qualities relating to the spiritual being present/found at the highest stages of development across any developmental line, as the self’s vertical growth is compromised it suffers a type of spiritual emergency or perhaps, can be described as becoming spiritually misattuned. It is somewhat ironic that these people potentially and tragically, as opposed to healthily

through full engagement, may come to disrupt the COV through interpersonal avoidance or isolation. It is also possible that HV-I victims disrupt the cycle by choosing the ultimate solution in terms of ceasing the intergenerational transmission of harm – suicide.

Those within HV-II group represent a type of victim who suffers with a lack internal and external awareness regarding the harmful nature of victimization. These globally harmful victims have been taught that harmfulness is normal and justifiable, even and especially the harmfulness perpetrated on them. Without any alternative truths, such as the presence of non-harmful people and places, victimization is normalized and the natural, painful thoughts and feelings associated with their victimization are likely buried deep within themselves. If these important and valid elements related to their lived experience remain buried within their psyche they become part of the repressed consciousness, or the perpetrator-shadow self (see Freud, 1960; Wilber, 1977; 2001a; 2005). The symptomatic functioning of the HV-II victim likely stems from their identification with the aggressor and externalizing defenses. In integral terms, their shadow self contains elements of lived experience that cannot be tolerated and therefore cannot become metabolized, organized, or integrated into the overall self. These victims are, as those around them are likely to be, unable to appropriately address the valid hurt caused by victimization because it is adamantly and explicitly reinforced and justified as normal. After the uselessness of their hurt and suffering has been so strongly reinforced within the socio-cultural context, they cannot bear and do not dare to even begin to share the reality of what they suffered with another person, or eventually, even with themselves (i.e., their proximate self). These victims as part of their severe internal and external separation from their victimization can be described as becoming dissociated as they

morbidly negate the true nature of their victimization. If the shadow-perpetrator self does find a way to create a distal victim self, it is likely to be a distorted victim self that is seen as deserving of victimization and undeserving of love and connection. For the HV-II victims, all victims are likely to be perceived as weak and useless, and more deserving of being subjugated than understood.

In dissociating from their victim status or victim self, HV-II victims distance themselves from their true self as well, a self that has become hurt or wounded through victimization and one that requires healing. As ignorance develops in regards to the nature of their true self, the shadow-perpetrator self develops through identifying with the aggressor and the antecedent self is clouded to the awareness of the proximate self. Again, as distance builds between the antecedent and proximate selves, spiritual misattunement can be said to occur. Just as the development of shadow precludes the normative and healthy self development of the HV-I victims, the HV-II victims suffer the same spiritual emergency because higher and highest reaches of development are equally unlikely to be realized. For these globally harmful victims, the natural healthy development of their true self is explicitly and harmfully foreclosed.

Depending on both individual and socio-cultural influences, the variable ability to integrate a victimization experience into one's healthy conceptualization of self is the primary process leading to characteristics of a healing, survivor-self versus an un-healing, damaged, spiritually misattuned, perpetrator-self where overall healthy development has stalled and the shadow rules. Using AQAL's types, each victim group represents a particular type of victim based on relative harmfulness and relative attunement with natural development, a process that is defined here as being inherently spiritual. Using

the conceptualizations of the spiritual supported by Integral Theory (e.g., as ground, as a quasi-independent line of development, or qualities represented at the highest stages in any line), the processes of development describe how the self transforms through development and how healthy development implies a natural reconciliation of proximate self with the antecedent self. Over the course of natural, healthy, and non-harmful development, each stage of development brings the proximate self closer and closer to actualization, where it's perceived separation from the antecedent is realized as a distortion and falsehood. As a shadow self develops for HV-I or HV-II victims, the antecedent becomes hidden or forbidden to the proximate self and growth into higher stages of development is significantly jeopardized across all developmental lines. Table 7 summarizes these discussion points.

Table 7: *Self System Qualities of Three Victim Groups*

<i>Structures & Tasks of the Self</i>	<i>NHV</i>	<i>HV-I</i>	<i>HV-II</i>
Antecedent Self	Potentially Aware	Hidden	Forbidden
Proximate Self	Integrated/Aware	Victim Identified	Perpetrator Identified
Distal Self	Includes Victim Self	Enmeshed w/ Victim	Enmeshed w/ Aggressor
Shadow Self	Contained	Developing	Developing
Navigational Pulls & Capacities	Access to Vertical & Transformative	Stuck in Horizontal/Stalled	Stuck in Horizontal/Stalled
Identity Formation	Open/Fluid	Fixated	Dissociated
Metabolic	Open	Implicitly Closed	Explicitly Closed
Will/Choice Making	To Engage	To Hide & Deny	To Defend & Attack
Organization	Organized/Fluid	Secretive & Compartmentalized	Fractured & Split-off
Defenses	Appropriate/Healthy	Passive/Covert	Aggressive/Overt
De-Embed	Yes	Fixate/No	Dissociate/No
Transcend	Yes	No	No
Include	Yes	Overly	Never

Quadrant Considerations for Victim Groups

Presented in Figures 6-8, are the quadrant related characteristic phenomena of victims types/groups discussed above. Beginning with the NHV group, Figure 6 represents characteristics of those who have been able to engage with the dynamics of their experience across interpersonal and intrapersonal realms. Healing from victimization and ultimately disrupting the COV, entails engaging with and becoming aware of one's victimization cognitively and emotionally. For the rigidly defended and disengaged most harmful victims, victimization experiences remain cognitively and emotionally un-digested or un-metabolized. In contrast to a more healing environment, Lower Left (LL) and Lower Right (LR) experiences of more harmful victims are likely to be representative of non-supportive, emotionally impoverished, and shame-based belief systems (LL) and corresponding social-structural networks (e.g., family systems of the LR). In other words, the systems that more harmful victims operate within implicitly deny victimization's true effects as in the HV-I group or explicitly define harmfulness as appropriate for HV-II (please see Figure 7 and Figure 8 on the following pages). Healthy overall development within these implicitly and explicitly harmful settings can potentially become limited and perhaps compartmentalized, where only a few developmental lines or streams such as cognitive, and physical are attended to by the disconnected, emotionally avoidant, and developmentally impoverished nature of the people in the settings. In other words, due to the responses and capacities of the members of these social networks, individually responding to victimization by confrontation, even if one possesses the internal desire to, can be incredibly dangerous if not impossible for some victims.

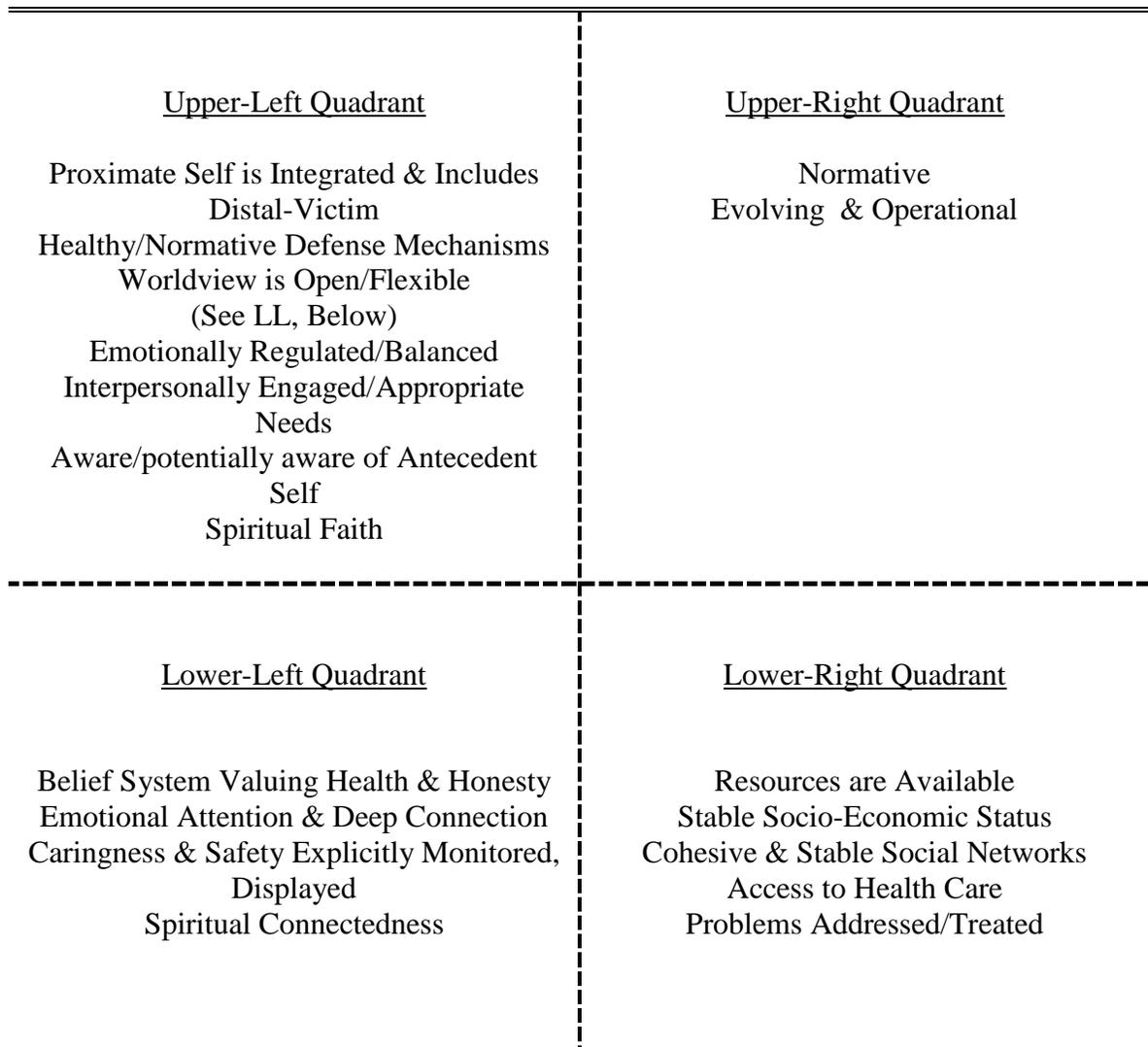


Figure 6.

Potential quadrant considerations related to victim group NHV [Adapted using the AQAL Model (Wilber; 1997) and the Integral Case Conceptualization Template developed by Elliott Ingersoll Ph.D. and Integral Psychotherapy Training Team (May/June, 2006)].

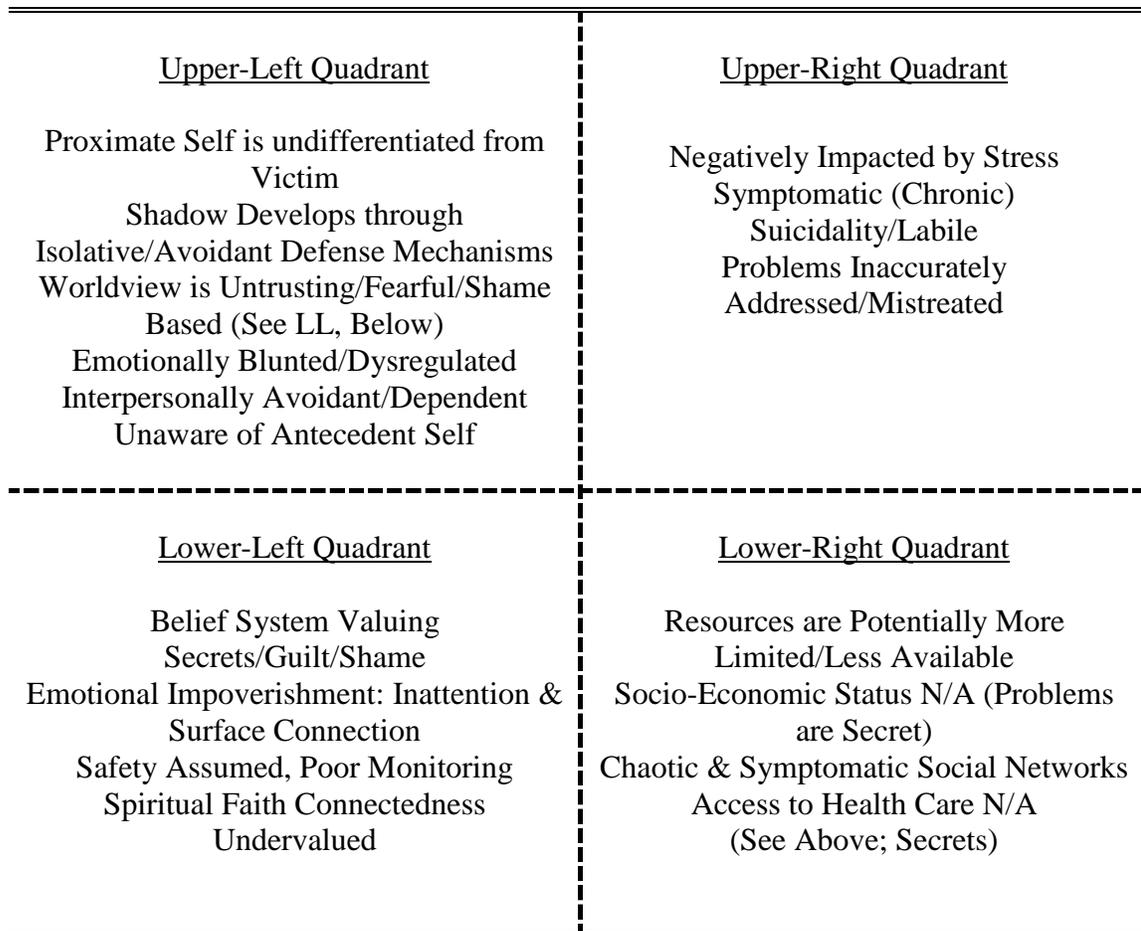


Figure 7.

Potential quadrant considerations related to victim group HV-I [Adapted using the AQAL Model (Wilber; 1997) and the Integral Case Conceptualization Template developed by Elliott Ingersoll Ph.D. and Integral Psychotherapy Training Team (May/June, 2006)].

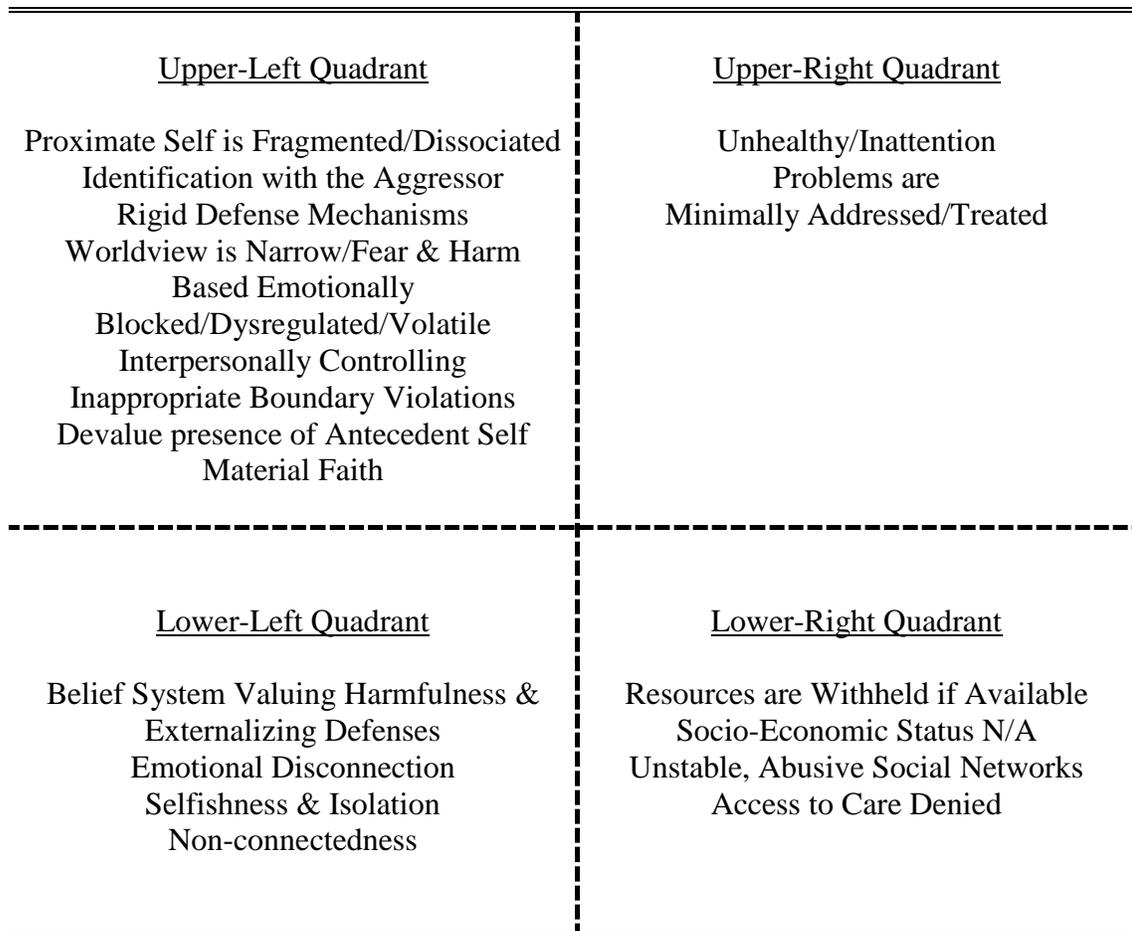


Figure 8.

Potential quadrant considerations related to victim group HV-II [Adapted using the AQAL Model (Wilber; 1997) and the Integral Case Conceptualization Template developed by Elliott Ingersoll Ph.D. and Integral Psychotherapy Training Team (May/June, 2006)].

Just like their less harmful counterparts, the self concepts/perceptions and internal defense mechanisms developed by the more harmful victims of groups HV-I and HV-II are intertwined with, and depend on, the systems and the people within their external-social worlds. Within the socio-cultural context the negative, distorted, and fragile self perceptions likely to form as a result of victimization, can be neglectfully left to fester through indirect modeling for the HV-I victims, or they can become strengthened and solidified through explicit or direct coercive reinforcement with harmfulness models as in the HV- II victim group.

Phase II – Layer Five: Generating Propositions of an Applied Integral Victimology

The fifth layer of analysis focused on comparatively analyzing layer four’s COV-specific findings in relation to the literature based propositions detailed in Table 5 (p. 83). The subsequent comparative analysis led to the articulation of empirically-informed propositions representative of an applied model of integral victimology presented in Table 8.

Within an integral model, developmental disengagement is not defined as a cognitive phenomenon alone, it occurs across multiple lines of development across all quadrants (i.e. perspectives from which we can see the world and through which we experience the world). Victims who have not cognitively and emotionally connected, or in some manner begun to connect, to these powerful experiences, are likely to remain developmentally wounded and at risk for becoming retribution or harm focused. Harmfulness seems to be product of a shadow self, either a victim-based or a perpetrator-based shadow self and, both “shadows” represent victims whose lack of healing has left them developmentally arrested and spiritually misattuned.

Table 8: *Propositions of an Applied Integral Victimology*

Victimization can temporarily or permanently interrupt the capacities for the self to develop (i.e., de-embed, transcend, include/integrate) and specific developmental lines (e.g. emotional, worldview) can be impacted differentially.

Victimization carries a potential to disrupt the self's healthy development, as such, it can be said to trigger a spiritual emergency for some victims.

The capacity to engage with one's victimization is a significant determinant of post victimization self development and the engagement capacity is dependent on all-quadrant phenomena;

- A. Victimization occurs within the social context and effects are individually processed (or not) in the UL because they are dependent on events, characteristics, and perceptions that occur across the other quadrants: the social world or socio-cultural context of a victim is significant in determining the self's developmental trajectory/pathway.
 - B. Cognitive-emotional appraisals manifesting as UL phenomena are contextually and simultaneously created in relationship with biological-UR, sociological-LR, and cultural -LL capacities and resources.
-

If the self is unable to engage with its experience it will be unable to properly metabolize and organize a victimization experience within present awareness/consciousness resulting in the potential development of a shadow self with the following characteristics:

- A. A victimization generated shadow self and its development can be predominantly victim identified or perpetrator/aggressor identified.
 - B. The self can become morbidly fixated at a certain developmental level producing a victim identified shadow self.
 - C. As the self becomes morbidly differentiated, a perpetrator/aggressor shadow self begins to develop.
 - D. The presence of a shadow self severely limits the self's healthy, overall development and, a spiritual emergency is incurred by the self system.
-

Although individual UL-psychological and UR-biological and temperamental predispositions have vital contributory roles regarding victimization based outcomes, the fact that these individual considerations are shaped and cued by corresponding socio-cultural (LL and LR) responses and resources cannot be overstated.

Integral modeling requires that these propositional statements which speak directly to the developing self are perceived as being highly interdependent and intertwined with experiential and perceptual phenomena as revealed across all four quadrants. Individual or upper quadrant perceptual and empirical (UR and UL respectively) phenomena, including the consideration of age at time of victimization and/or intervention, biological and/or temperamental factors, and developmental attainment/maturity levels achieved, cognitive and emotional capacities, and defensive repertoires, do not exist, function, or develop independently of lower quadrant phenomena. Core variables that should be granted equal consideration and importance when exploring individual effects of victimization that are rooted in the socio-cultural environment (LR and LL) include, but are not limited to, levels of attentiveness, care, and the availability of concrete resources such as access to health care and socioeconomic factors.

Conclusion to Chapter V

As detailed in the above narratives, the respective processes of engagement, partial engagement and disengagement, regarding victimization experiences, seems to be the primary contributor to the developmental emergence of types of victims or three victim-selves subsequent to childhood victimization. On one side of the COV completion or harmfulness continuum, full cognitive-emotional engagement appears to contribute to a fairly normative and continuing healthy development of a spiritually attuned survivor-self, characteristic of the least harmful victims (NHV). Assuming the middle position on the continuum of harmfulness is the partially engaged victim, or a victim-shadow self characteristic of moderately or more self-harmful victims (HV-II). Opposite the least

harmful victims and anchoring the continuum's other end, are the disengaged, disconnected, and more globally harmful victims (HV-II), whose perpetrator-shadow self develops in response to the foreclosure of healthy self development and the inability to address their victimization.

The analytic narratives presented here were created by systematically following the methods and strategies described in Chapter IV. Analysis progressed through five distinct layers contained in two analytic phases to generate empirically supported features of an integral victimology, the core elements being outlined in the stated propositions of Table 8 above. In *Chapter VI, Discussion*, these findings are used to specifically address research questions and present arguments regarding research and policy implications related to the developed model of integral victimology.

CHAPTER VI

DISCUSSION

At its inception, one goal of this research was to identify internal processes and characteristic qualities that differentiate the two groups, or two types of victims traditionally attended to by the cycle of violence (COV) hypothesis, harmful and non-harmful victims. Another goal was to generate a comprehensive model for studying victimology and to assess its utility. This chapter discusses the findings of the research in relation to the three substantive questions asked by this study: What internal factors (i.e. regarding the processes of de-embed, transcend, and include) are experienced by harmful victims (HV) in comparison to non-harmful victims (NHV)?; what external factors (i.e. presence of supports/stressors) are experienced by HV in comparison to NHV?; and, what lines of development and their corresponding altitudes of growth (i.e. self-system structures) are characteristic of HV in comparison to NHV? In addition, a fourth question asked, does the model of integral victimology provide utility for exploring and understanding the developmental complexities related to childhood victimization beyond that provided by current models like developmental victimology?

Emergent findings required a conceptual expansion of the COV hypothesis to include a group of moderately and/or self harmful victims (e.g., HV-I), or a COV hypothesis that includes three potential outcomes. Accordingly, research questions are addressed in sequence attending to the differential self-system qualities that emerged for three types of victim: a survivor self of the NHV group; a victim-shadow self of the HV-I group; and, a perpetrator-shadow self of the HV-II group. The discussion will continue to highlight the core finding that placement of non-harmful (NHV), moderately or self

harmful (HV-I), and globally harmful victims (HV-II) on a COV completion continuum is associated with a relative degree of engagement with their victimization experience. The relationship between a victim's relative degree of engagement with their victimization experience, and therefore relative degree of harmfulness, and spirit, or spiritual related considerations of self development, are also presented. Research, policy, and treatment implications are discussed, as well as perceived strengths and weaknesses of the research.

Addressing the Research Questions

What internal factors (i.e. regarding the processes of de-embed, transcend, and include) are experienced by more harmful victims or those in the HV-I and HV-II groups, in comparison to non-harmful victims (NHV)?

For victims/survivors within the NHV group, as a result of having access to a supportive person and/or environment, the survivor self is at less risk for developmental catastrophe in terms of stagnation or foreclosure and arrest, because they make a choice to engage with their experience. Self development for the survivor self is hindered only by delaying engagement processes, or if/when there is a significant period of time between age-of-victimization and age-of-intervention. In other words, the entire spiral of development and all potential stages of growth remain available for the survivor self as a result of making a choice to engage, an internal choice that finds support in the external world of these non-harmful victims. The term or label of "victim," as conceptualized and used within in this study and narrative, refers to individuals who remain disengaged from healing processes, and as a result, are likely to be maintaining a life course of developmental stagnation, pathology, and/or disease (see Miller, 2002). In contrast to victims, survivors are defined as individuals who remain attuned, or perhaps through a

healing connection with another person, are able to re-attune to natural paths of personal development. In general, victims are transformed into survivors by purposefully and consciously choosing to address their victimization across internal and external domains of functioning.

In terms of the HV groups, the internal factor most representative of the victim-shadow self of the HV-I group (moderately or self harmful) is the inability to de-embed, differentiate and separate from its identity or status as a victim. As a result, developmental arrest or stagnation due to becoming stuck or fixated is likely for the self of those victims in the HV-I group. These victims are overly embedded in that they cannot differentiate between the victimization *they have* suffered in the past, and their current status as someone who has survived victimization. Being unable to differentiate from the past, their current functioning becomes dominated by their over identification with their unresolved victimization. In other words, the victim-shadow self is one that is overly-attuned to victimization or a victim status. On the internal dimension, they cannot translate or emotionally and cognitively make-sense of, and differentiate from, their victimization. Self development of these victims becomes stagnant because they likely live within social worlds where denial and neglect of victimization and its effects may be the operational standards. In short, the external supports needed for exploring and overcoming one's victim status are likely to be non-existent or at the least, severely limited, for those in the HV-I group.

Findings related to the HV-II group (globally harmful) describe a perpetrator-shadow self that develops for this type of victim because the self becomes severely separated or distanced from their victimization across internal and external domains.

Development of the HV-II self-system is stuck or arrested because they have been unable to metabolize, organize, and integrate the victimization experience in a healthy manner due to dissociation or morbid differentiation. As a perpetrator-shadow self develops, an inability to integrate their experience will contribute to the self becoming developmentally frozen at a corresponding a stage or fulcrum of its development. Until the self is afforded an opportunity, and becomes able, to properly digest and translate (i.e., metabolize, organize, and integrate) material from the lived victimization experience, overall development becomes compromised.

What External Factors (i.e. presence of supports/stressors) are Experienced by Victims within the HV-I and HV-II Groups in Comparison to those in the NHV Group?

Non-harmful victims (NHV) make a decision to engage because they likely have access to compassionate, caring people and social settings, whereas other, more harmful victims are likely more limited in these regards. In combination, the internal and external supportive features available to survivors/NHVs permit them an opportunity to differentiate, transcend, and include, or developmentally process, experiential material thereby creating a healthier and more integrated survivor self. Healthy and appropriate external assistance that provides emotional validation and support is what presents these (or any) victims with the opportunity to confront their internal distortions and dissonance.

Moderately and/or self harmful victims (HV-I) are likely to have little or no support for coping with their victimization from those within their social worlds. Because required external supports are in such limited supply or non-existent within the social environment of the moderately harmful victims, the healing connection that seems vital for these creating a distal victim self, is unlikely to be found. As opposed to the denial-based social world of the HV-I victims, findings indicate that victims who

comprise the HV-II group have harmfulness explicitly and directly reinforced within their socio-cultural world. In other words, the corresponding creation of a perpetrator-shadow self is bolstered and supported by members of their social networks that explicitly ratify harmfulness. The globally harmful HV-II victims are likely to vehemently deny any legitimate and/or detrimental effects of victimization, or even define victimization as having legitimate benefits such as making one “tough”. Again, regarding all three victims groups, the interdependency of internal/external factors in relation to the self’s development cannot be overstated.

What Lines of Development and their Corresponding Altitudes of Growth (i.e. self-system structures) are Characteristic of Harmful Victims (HV-I and HV-II) in Comparison to Non-Harmful Victims (NHV)?

Given that this question addresses the differential altitudes/stages of growth for victim groups, although Chapter III introduced self-stages, descriptive qualities of the stages themselves were not provided. Discussion is facilitated by introducing descriptions of the self-stages articulated by Integral Theory (Wilber, 1999; 2001) as well as those from Spiral Dynamics (Graves, and Beck & Cowan as cited in Wilber, 1999; 2001), and Ego Development Theory (Cook-Greuter, 2005). As stated in Chapter III, Integral Theory (Wilber, 1999) describes the development of the self or self system as occurring through nine self-stages/fulcrums/levels of growth, supported by the nine basic structures as shown in Figure 9. From this point on in the discussion, the term “level” is used to describe the different stages or fulcrums of the self’s development. For the most part, the terms levels/stages/fulcrums of development are viewed as interchangeable.

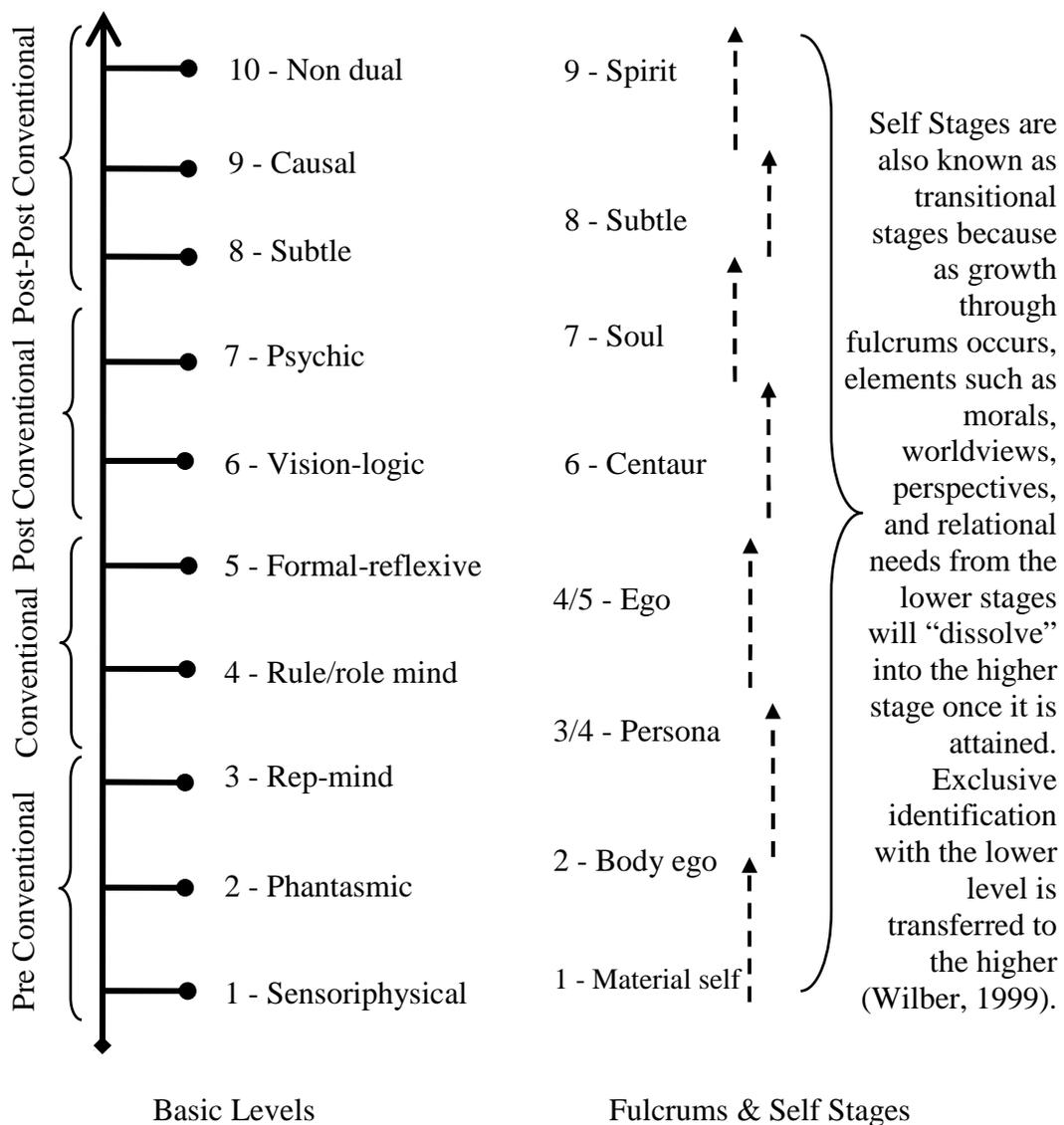


Figure 9. The basic structures and the self stages (Chart 1a, Wilber, 1999, p. 627).

Using the metaphor of climber-ladder-view, also introduced in Chapter III, attaining a new level of self development implies that a climber (the proximate self) achieves a position on a next higher rung of the ladder where perspectives and views have all changed to reflect this new and higher developmental position. Self-related developmental lines that can be conceived as foundational to the self-system's views at any given altitude of growth include the lines of identity/self-sense, morals, worldviews/perspectives, and basic/relational needs of exchange. People whose self resides at different altitudes possess different identities, moral functioning or moral span (i.e., who/what is included in a person's community of caring), worldviews, and needs. In other words, a material self (stage 1) has a different identity, perspectives or views, needs and so on, than a self at the persona stage (stage 3/4) or perhaps a centaur self (stage 6). Please see Figure 9. Although all developmental lines are conceived of as being quasi-independent, the relative altitude of the self lines tends to cluster together to provide the self with a developmental center-of-gravity that is relatively consistency and coherent (Wilber, 1999; 2001). When discussing levels or altitudes of the self's development, it is important to keep in mind that there is a "sliding nature" to the self's development and that self-related pathologies can occur at any and every level (Wilber, 1999). For example, although the self's center-of-gravity may fairly consistently reside at a level six, having peak experiences at level seven, eight, or nine are possible. Conversely, "sliding down" to exhibit qualities representative of a self at levels five, four, or three are also possible.

In compliment to the nine self-stages of self's development shown in Figure 9, another model often cited by Integral Theory is the Spiral Dynamics (SD) model of self-

sense/identity. Developed by Clare Graves and later furthered by Beck and Cowan (as cited in Wilber, 1999; 2001), the SD model contains nine “memes,” each with a corresponding color, to describe levels of the self’s development. As the self develops through each meme, SD describes each meme as being “... at once a psychological structure, value system, and mode of adaptation,” expressing itself through worldviews, politics, fashion and so on (Wilber, 1999, p. 479). In a similar manner, Ego Development Theory (EDT) uses a sequential, stage-like model to describe how an individual’s ego or consciousness vertically evolves over the course of development (Cook-Greuter, 2005).

Ego Development Theory describes a psycho-logical (sic) system of self development that combines three interrelated components. The operative component looks at what adults see as the purpose of life, what needs they act upon, and what ends they are moving towards. The affective component deals with emotions and the experience of being in this world. The cognitive component addresses the question of how a person thinks about him or herself and the world. (Cook-Greuter, 2005, p. 3)

Following the EDT model, as development unfolds, each new developmental level contains a new “mental model” used by an individual to perceive and interact in the world (Cook-Greuter). Mirroring the transcend and include concept of self development presented by Integral Theory, EDT describes each new level of ego development as, “both a new whole logic with its own coherence, and – at the same time -- also a part of a larger, more complex meaning system” (Cook-Greuter, 2005; p. 3). As the self/ego system attains a new, higher level of development the older operational model becomes preserved within the newer model as a distal, “that-was-me-once” self. As functional capacities of lower levels are preserved within the newer, the developing self retains an opportunity or potential to “slide down” to these levels if/when needed. An example would be if a parent desires to communicate with a child (e.g. toddler or adolescent),

remembering how one thought and acted at those earlier levels of development may be helpful in fostering greater parent-child understanding. Similar to the other stage models, the EDT model describes the self as developing vertically through six levels of ego development that correspond to a shift in one's sense of purpose and meaning in the world, as well as the formation of deeper emotional and behavioral capacities and sensitivities. For comparison, the three models, with descriptions of what the climber or proximate self/ego is likely to perceive at any given rung or level of development, are provided in Table 9.

Taken together, the self stage models of Integral Theory, Spiral Dynamics, and Ego Development Theory create a framework for understanding and describing where the self's center of gravity may reside in relationship to observable characteristics, such as one's level of harmfulness towards self and/or others. In pursuit of this study's goal of exploring and understanding the qualitative nature of the self's development, these models provide a basis to articulate the differential altitudes of the NHV survivor-self, the HV-I victim-shadow self, and the HV-II perpetrator-shadow self. Again, a particular altitude of self development corresponds with how people perceive themselves, what they perceive as basic needs, and how they define the people and the world around them. Attitudes, thoughts, values as self-related qualities will generally correspond with particular levels of the self's development, or where the climber/self's developmental center-of-gravity currently resides.

Table 9: *Comparative Descriptions of Self Stages/Fulcrums*

Meme - Color Spiral Dynamics Model (Beck & Cowan, as cited in Wilber, 1999; 2001)	Ego Development Theory Stage of Ego Development (Cook-Greuter, 2005)	Fulcrum, Approximate Ages, and Nature of “Emerging Self” (Wilber, 1999; 2001)
<p>1- Beige - Survival Sense.</p>  <p>Level of basic survival (food, water, etc.; e.g., newborns).</p>	<p>1 –Presocial/Symbiotic: Symbiotic embeddedness; confused, autistic; preverbal.</p>	<p>f^1 [0-1] Material - Physical Self; Develops sense of physical separateness from others. Worldview = archaic.</p> <p>Major Fulcrum = Pre-personal.</p>
<p>2- Purple – Kin Spirits.</p>  <p>Magical thinking, “ethnic tribes” are formed. Seen in gangs, athletic teams.</p>	<p>2- Impulsive/Rudimentary: Physical self-labeling, basic dichotomies; governed by their impulses; appears confused, anxious, and overwhelmed.</p> <p>2/3- Opportunist/Self Protective: Dichotomous thinking; see the world from perspective of their own needs/wants; controlling and self-serving; blame-based; the world is hostile and dangerous; cleverness necessary for survival; isolated; low trust/hyper-vigilance; volatile, fragile relationships; feelings are externalized and projected outward.</p>	<p>f^2 [1-3] Body Ego - Emotional Self; Separate emotional-psychological self develops; boundaries become established. Worldview = magical, omnipotent fantasy.</p> <p>Major Fulcrum = Pre-personal.</p>
<p>3- Red - Power Gods.</p>  <p>A distinct self emerges from the tribe but does so as egocentric, impulsive, heroic. Seen in wild rock-stars, mercenary soldiers.</p>	<p>3- Diplomat/Conformist: Identifying with others who are externally alike; self defined by group; blind rejection of deviance and out-groups; acquiring material assets and status symbols are important; value on appearance, reputation and prestige. [Concrete Operations]</p> <p>3/4- Expert/Self-Conscious: Beginning introspection; separate self-identity. People start to express their own personhood in contrast to others. Assert own needs/ wants, which were suppressed at stage 3 for the sake of being accepted. [Abstract Operations]</p>	<p>f^3 [3-6] Mental Self Self as a distinct, feeling and thinking person develops. Worldview = mythic, magical.</p> <p>Major Fulcrum = Pre-personal.</p>

Table 9 continued. *Descriptions of Self Stages/Fulcrums*

<p>4- Blue - Truth Force.</p> <p> Life has meaning, direction, purpose. Conduct based on order, absolutist beliefs and unvarying principles of right/wrong. Puritan values, boy scouts, religious fundamentalists.</p>		<p>$f^3 - f^4$ [6-12] Rule/Role Self or Persona. Identification with concrete roles; cultural scripts are learned and practiced. Worldview = mythic, membership. Major Fulcrum = Personal.</p>
<p>5- Orange - Scientific Achievement.</p> <p> The self escapes from “herd mentality”. Achievement oriented, following the laws of science, not man. Wall Street, liberal self-interest.</p>	<p>4- Achiever/Conscientious: Target stage for Western culture; Self as system of roles and clusters of traits; independent self, prototype personality; identify with the like-minded.</p>	<p>$f^4 - f^5$ [11- 17] Mature Ego. Major Fulcrum = Personal.</p>
<p>6- Green - Sensitive Self.</p> <p> Communitarian and sensitive. Pluralistic relativism. Post modernism, political correctness.</p>	<p>4/5- Individualistic Adults come to realize that meaning depends on one’s relative position in regard to them, that is, on one’s personal perspective and interpretation of them. Everything is relative; there is no place to stand or judge from. Deconstructive-postmodernism. People “see” systems.</p>	<p>$f^5 - f^6$ [≥ 17] Centaur. Major Fulcrum = Personal.</p>
<p>7- Yellow - Integrative.</p> <p> Consciousness has “leaped” into 2nd tier; Natural hierarchies are perceived. Egalitarianism is complemented with natural ranking of excellence.</p>	<p>5- Autonomous Identify with the like-principled. People can “integrate” systems.</p> <p>5/6 - Construct-Aware</p>	<p>f^7 Soul. Major Fulcrum = Transpersonal.</p>
<p>8- Turquoise - Holistic.</p> <p> Feelings & knowledge united; entire spiral and multiple levels of interaction are perceived.</p>	<p>6- Unitive Identify with the like-spirited.</p>	<p>f^8 Subtle. Major Fulcrum = Transpersonal.</p>
<p>9- Coral - Integral.</p> <p> Level that is just beginning to emerge (Not included in Graves or Beck/Cowan diagrams; see Wilber, 2001).</p>		<p>f^9 Spirit. Major Fulcrum = Transpersonal.</p>

In terms of assessing altitudes of development for the three types of victim identified by the research, qualities exhibited by the self will likely correspond to when developmental arrest occurred (Wilber, 1999). In other words, if someone is victimized during childhood and self development is affected, the self's ability to traverse the earliest levels of its development will be correspondingly impacted. If developmental arrest occurs during these stages, the self becomes "stuck" and is likely to exhibit views, needs, morals, and so on, that correspond to the prepersonal (f^1 - f^3) or early personal (f^4) self stages that roughly include the ages of birth through 12 years of age (shown in Table 9). Furthermore, although age-ranges are often used to describe when particular levels are normatively attained, the descriptive qualities themselves are level-relevant. Using approximate age ranges as a type of benchmark allows the attainment of certain skills or qualities to be viewed as age or developmentally appropriate or normative. To explain, it is developmentally normative for a 5 year-old to exhibit level or fulcrum 3 qualities, whereas, a twenty-seven or forty-seven year-old person exhibiting fulcrum three characteristics is an entirely different story. An adult who exhibits behavioral, cognitive, and/or affective qualities that are consistent with the pre-personal levels is likely operating with a self system whose development is stalled or impaired in some way.

For the victims within the NHV group, self-related and other lines of development have the potential to develop into highest levels of development because they are able to integrate the victimization experience through connection with another person. These victims have done, or are doing the horizontal/translative work that permits them to differentiate and negate victimization material appropriately. They create a distal victim-self and vertical, transcendent, and transformative growth into higher stages/fulcrums

remains possible as long as material continues to be translated through appropriate connections, and the self actually desires to continue developing. The NHV or survivor-self retains a potential to develop into the highest, transpersonal levels of development represented at levels six-nine in Table 9.

In terms of an altitude of development for the victim-shadow self (HV-I), the findings describe these victims as likely to have untrusting worldviews, internalizing defenses, etc., that seem to correspond most with level two or even perhaps, level three. These levels are represented by Integral Theory's second (f^2) and third fulcrums (f^3) or Ego Development Theory's (EDT) Stage 2 (Opportunist/Self Protective) or Stage 3 (Diplomat/Conformist) in Table 9. HV-I victims stuck at level two/three of self development are likely to exhibit borderline qualities indicative of a partially differentiated self or a self that can *almost* see and operate with healthy boundaries in regard to where self ends and others begin (Wilber, 1999). These people are literally stuck in between a level-two, undifferentiated self, and a level-three differentiated self; the borderline self is simultaneously afraid of enmeshment and abandonment, and it is very difficult to establish comfort and safety in this developmental limbo (Wilber). People at these levels are likely to have a limited moral span or community of caring, meaning that they have very few close relationships, and the relationships that they do have are likely to be fairly unstable. A borderline self can be perceived as helpless, dependent, compliant, and clingy from the outside but from the inside, these people (i.e., victims) often feel worthless, and "rotten-to-the-core" (see Wilber, 1999, p. 120). Again, it is fairly normative to observe an infant or toddler with these qualities sans the internal sense of worthlessness. An adult who displays these externally observed qualities,

coupled with feelings of worthlessness, may be operating from these levels in direct relation to unresolved and shadow-based victimization material. Those who suffer a developmental crisis, perhaps triggered by victimization, late within level two are likely to have begun to differentiate but cannot quite achieve development into the third level where the capacity to differentiate between self and others becomes more stable. Until support for achieving level three becomes available, and HV-I victims have little or no support in this quest, the self can remain fearfully stuck at level two. As the self has become more successfully differentiated at level three, a more separate, stable, and independent self-concept emerges. If victimization triggers a developmental crisis at the third level, the self-system qualities likely to be exhibited included inhibition, anxiety, depression, and compulsions (Wilber, 1999). These qualities, representative of a self at late level two and/or level three functioning closely correspond to findings in regards to the victims in the HV-I group.

Whether HV-I victims are seen at level two, level two/three or level three, it seems that these victims struggle with attaining the fourth level of self development. The fourth level is generally thought to be where a separate self-identity and basic personal introspection capacities begin to form (Cook-Greuter, 2005; see Table 9). Because these victims are silenced by a non-supportive social environment, it makes it very difficult for them to openly express their own personhood in contrast to others so they remain silent, denying their suffering as they were likely taught to do. Reaching level four (persona) or *Conscientious Self* using the EDT model, implies a self that is capable of comfortably asserting its own needs and wants, something the victim-shadow self of those in the HV-I

group likely struggles with, at least until external sources of validation and support, that are not driven by secretiveness and shame can be found.

In terms of lines of development and their corresponding altitudes of growth for the globally harmful victims, the HV-II group seems to represent people with self-systems operating from an EDT Stage 2 (refer to Table 9; Cook-Greuter, 2005; Ingersoll & Cook-Greuter, 2006). These victims are generally wary of others' intentions and assume the worst. They are people who see the world only from the perspective of their own needs and wants. They can be controlling, self-serving, and blame-based (Cook-Greuter). The worldview of those in the HV-II group is dominated by the idea that the world is hostile and dangerous, where cleverness is necessary for survival and self-respect is experienced in relation to the amount of control one can achieve over others. In terms of a general morality or moral span, the scope of their caring includes themselves and very few others; they have great difficulty or no willingness to see the world through another person's viewpoint.

Using Integral Theory's fulcrum model, findings related to those in the HV-II group seems to most closely resemble a self stuck at level two (I^2) where narcissistic qualities of grandiosity, omni-potent self interest, along with displaying a lack of interest and empathy for others, are found. The shadow-perpetrator self of these globally harmful victims contributes to very controlling and rage-full functioning. In a sense, their harmfulness can be defined as global because it is overtly directed at others but covertly self damaging as well. Because they are unlikely to possess a strong capacity for introspection and self-differentiation, as these are more level four qualities, the non-empathetic HV-II victims are incapable of understanding and/or accepting of the fact that

their actions also hurt themselves (i.e., their self) as well as others. They cannot have compassion for their own suffering, which precludes them from having compassion for any another victim, especially the victims their actions create.

Again, and considering development within an emotional line, these victims cannot and do not empathize with others because they do not perceive a need too. They likely feel isolated or separate from others and may be hyper-vigilant, constantly primed for defensively exhibiting harmfulness within any interaction. As opposed to passively waiting to be victimized as they may have been forced to as a child, as these victims become older they do the opposite, actively and aggressively. Interpersonal relationships are likely to be volatile, friendships are fragile and blow up easily as their feelings are externalized and projected outward (Cook-Greuter, 2005). Following Gardner's (1999) theory of multiple intelligences, these people likely exhibit low inter and intrapersonal intelligence as they are unable to tolerate and/or regulate their own emotions or emotionality from others. Other researchers/theorists might say that these victims exhibit a "hostile attributional bias" (Dodge, 2003; 2006; also see Bartol & Bartol, 2009) or a tendency to form malefic interpretations of other's actions (Athens, 1986; 1997) within social interactions. Because empathy cannot be generated within relational transactions, there is a greater likelihood of interpreting/misinterpreting the symbolic gestures of others' actions to justify one's own harmful actions.

In regards to the both groups of victims (HV-I and HV-II) addressed by this study, recall that once healthy development is foreclosed because of an inability to process experiential material, a shadow self is thought to develop. Although behavioral harmfulness or aggression is not necessarily a characteristic of any one level of

development, it is more developmentally normative for those at pre-personal levels of development, such as for children between the ages of 2-6, to exhibit physical aggression or harmfulness (Bandura, 1973; Bartol & Bartol, 2009). Developmentally *inappropriate* harmfulness, exhibited by adults such as those in the HV-II victim group, is more likely to be a function of the shadow self and not necessarily a characteristic of a particular developmental level. It seems plausible that the major difference between developmentally normative harmfulness and inappropriate harmfulness may come from exploring the intent of the harmful actor. Normative or developmentally appropriate harmfulness may stem from a relatively healthy self-system where intent is related to a perceived need to protect self versus intent to cause injury to another. Furthermore, the purposeful intent to harm or injure another person, place or thing is not perceived to be a quality of a healthy self: a purposeful intent to harm likely forms within a self-system dominated by the shadow versus a developmentally healthy and integrated self-system.

Again, unless translative work is done to metabolize and organize the victimization experience, it seems doubtful that victims in either the HV-I or HV-II groups are capable of self development much higher than level three. Cognitively and physically, many victims who appear to be more harmful may develop fairly normatively, if not superbly, across the non-self lines. For example, harmful victims can possibly be highly developed and/or talented within art, music, athletics, and /or something like mathematics. However, regarding the self-lines of basic needs of exchange, moral span, perspectives and worldviews, that actually direct interpersonal and intrapersonal functioning, they are likely developmentally stalled and/or underdeveloped. Harmful victims seem to possess victimization skewed self-related lines, and a self-system who's

growth is foreclosed or stuck at lower levels of development. Furthermore, as development becomes stalled at these lower levels, it is the development of a shadow self that seems to contribute to their harmfulness the most.

Clarifying Spiritual Considerations

Common definitions of spirit, or of “the spiritual,” usually refer to elements and variables that transcend the material world and/or the physical, the material self. Spiritual concepts also often encompass an individual’s personal search for meaning, unity, and connectedness, as well as elements that represent the highest human potentials (see Emmons, 1999, p. 92). Paraphrasing participant responses, non-harmful victims (NHV) are those who become involved in a search to find meaning and understanding in their suffering, and although a few may possess internal capacities to do this alone, most typically find meaning by connecting with another caring person. Through their connection with another person, healing occurs where these victims begin to reconnect with natural developmental pathways and untwist the distortions stemming from their experience of victimization. So, while some victims may possess a protective, pre-existing capacity that maintains their connection to healthy developmental pathways, ultimately, it is the healing process and re-engagement with natural and non-harmful functioning that disrupts the cycle of violence for the majority of victims.

Whether involving an observable and tangible interpersonal connection or a quality that is more related to an intrapersonal capacity, healing represents a supportive process that involves individual self connecting with, or maintaining a connection with somebody or something larger, wiser, and more understanding than individual self. In short, healing through intrapersonal or interpersonal connection represents transcendence

of individual self for the victim, and therefore can be perceived as an inherently spiritual process.

To explain further, Integral Theory describes at least four major meanings that have been ascribed to the concept of spiritual/spirit. A fifth meaning is included if Spirit is perceived to be a synonymous concept in regard to the antecedent self or transcendent ground of all existence (Vaughan, 2002; Wilber, 1999; 2001; 2005). Spiritual can mean: the highest levels on any of the developmental lines; a separate line of development; an extraordinary peak experience or state of consciousness; or a person's general attitude, "such as openness to love at any stage" (Vaughan, 2002, p. 17). As Integral Theory often makes clear, researchers studying spirit and/or spiritual constructs need to make clear which conceptualization(s) of spirit is focused on within any given study. The following discussion intends to clarify the three conceptualizations of spirit and/or spiritual elements that have relevancy in relation to the findings of this research: describing the antecedent self or ground as representative of True Spirit; as a quasi-independent line of spiritual development or spiritual intelligence; and, as representative of qualities found at the highest reaches of any developmental line.

Spirit as Ground & the Proximate Self's Separation from the Antecedent Self

For those in the more harmful HV-I and HV-II groups, their non-healing pathways of harmfulness represent a form of spiritual crisis or emergency in that the victimization triggered and developing shadow self represents the proximate self becoming alienated from the antecedent self. As the findings of this study indicate, harmful victims incur a type of spiritual risk in regards to development because the proximate self cannot realize its embeddedness within the antecedent self due to the

presence of a developing shadow self. As a unifying, foundational ground or ever-present energy that cradles all humanity, the antecedent self is by definition always present whether a proximate, or the moment-to-moment, self is aware of it or not (Wilber, 1999; 2005). As Chapter III introduced, the antecedent self, also known as the real or true self, is described as the “witness” to everything within consciousness, including the proximate self, and it is present at all levels of development. If victimization experiences are left unresolved and become severely distanced or dissociated from by the proximate self, it is likely that a shadow self may develop. In other words, the proximate cannot keep these painful experiences in present awareness so they get disavowed, buried deeply within the self. As described in the findings, these painful, buried experiences do not simply cease to exist, they become the fuel that drives the development of a shadow self. In these regards, it is perhaps noteworthy that some researchers have described what happens to the self as a result of childhood victimization as “soul death” or as a “death of the self” (see Miller, 2002 and Gilligan, 1996 respectively).

Victimization related development of a shadow self is development of a false self, a self that is perceived to be deserving of victimization and/or a self that falsely perceives the victimization of others (i.e., do unto others...) as legitimate.

Spiritual as a Quasi-independent Line of Development: Spiritual Intelligence

Emmons (1999; also see Vaughan, 2002; and, Zohar & Marshall, 2000), describes spirituality as a type of human intelligence by listing five (5) components of what is termed *spiritual intelligence*: transcendence; higher states of consciousness; sacralized investment in daily activities; use of spiritual resources to solve everyday problems; and, the capacity to engage in virtuous behavior. “Spiritual formation is precisely about

building a knowledge base, in this case of the divine” (p.164) As one of the many quasi-independent developmental lines, a spiritual line of development would have its own stages or altitudes of growth (Fowler, 1995; Wilber, 1999; 2005). For instance, Fowler’s (1995) model of faith development describes six stages that one's faith might go through as it develops: undifferentiated; intuitive-protective; mythic-literal; synthetic-conventional; individuative-reflective; conjunctive; and, universalizing. Each of Fowler’s stages of faith, like the other developmental stages spoken to above, qualitatively deepen as a person’s faith develops from level one, undifferentiated to level six, universalizing.

The findings of this study describe a sub-group of non-harmful victims (NHV) that seem to have an inherent capacity, or a pre-existing awareness concerning how humans are supposed to care for one another. These victims seem to have a type of protective factor as a result of this awareness, or as one participant termed it, an “inner knowingness.” These non-harmful victims do not buy into the normalizing, or acceptance, of victimizations’ wrongness; they seem to understand that hurting another person is never acceptable, and in spite of what they have suffered, they refuse to act harmfully. Stage 4 of Fowler’s model, the *individuative-reflective* stage, described by Wilber (2005) as the stage where “there is a relocation of authority within the self, along with a critical reflection of one's beliefs. Faith becomes uniquely one's own. In addition, there is usually a struggle to grow and understand” (p. 34), appears to accurately reflect where these victims may be on a spiritual or faith-related line of development. Even if there appears to be no good, observable reason given the social context of their development, these victims seem to have capacities and abilities related to inner reflection and a stubbornness of faith that tells them that harming others is not normal or

righteous. It seems that this internal ability protects these victims from completing or continuing the cycle of violence (COV), and based on the findings, it may be that their knowingness exists without creating a connection to an external source. As opposed to mimicking and repeating the behaviors they were subjected too, these victims adamantly refused to harm others and it seems conceivable that these victims could be more spiritually aware, developed, or perhaps, more attuned to a spiritual line of development.

The Highest Reaches of Development within Any Stream/Line

The last conceptualization of the spiritual that holds relevance to this research describes spirit or spiritual as representing qualities found at the highest levels of any developmental line (Wilber, 1999; 2005). As a quality inherent to the highest reaches of any developmental stream or line, more harmful victims again appear to be at risk of being closed off to these potentials because they are likely to be stuck at either pre-personal or personal levels of self development. Within the fulcrum model of self development, pre-personal fulcrums generally include levels one-three, personal fulcrums levels four-six, and transpersonal fulcrums levels seven-nine (see Table 9). The self-systems of the HV-I and HV-II victims, described earlier as being unable to develop higher than level two or three unless some type of healing is begun, will struggle to develop into to the more spiritual or transpersonal stages of growth represented at level seven and above. Again, Integral Theory describes the highest stages of development as transpersonal and they generally begin at level seven, it is only at these highest levels that the proximate self can begin to see or perceive itself as something more than a physical and mental ego. Another way to say this is that, ego as the embodiment of a physical and

mental individual-self becomes transcended as the proximate self is able to perceive of itself as an object in relation to the ultimate “I” or antecedent self at the highest levels.

As the findings of this study describe, if a victim self cannot successfully and effectively process victimization experiences by remaining engaged or by re-engaging with healthy development through another source of understanding, the highest and more spiritual levels of growth are unlikely to be reached. Ultimately, unresolved victimization material carries a potential to trigger a type of spiritual crisis or misattunement for the more harmful victims (HV-I and HV-II) as they struggle with processing their victimization. An inability to effectively process or translate victimization material will prohibit further vertical development into the highest levels of self development.

Summary of Spiritual Considerations

Using Integral Theory’s conceptualizations of spirit and the spiritual in conjunction with the findings of the study, the non-harmful (NHV), self-harmful (HV-I), and globally-harmful (HV-II) victim types can be described as existing on a continuum of spiritual attunement. On one end, the most harmful victims (HV-II) represent a spiritually alienated type of victim, a victim who is likely to be developing a shadow self that leads to isolation from the antecedent self. On the other end of the continuum are non-harmful (NHV) victims who are likely to be healing and more spiritually attuned. Healing from victimization through a connection with a source of power greater than one’s self also implies that these non-harmful victims remain engaged, or are re-engaging with natural development. Non-harmful victims (NHV) who remain engaged without an external connection are likely to possess an inherent type of “spiritual intelligence” or be at a higher level of faith development (Zohar & Marshall, 2000; Fowler, 1995) that guides

them toward non-harmfulness versus harmfulness. As the overall self becomes re-engaged with normative and natural development, and although certainly not a guarantee or goal for everyone, the self as well as other developmental lines can potentially reach into the higher and highest, spiritual stages of development (Wilber, 1999; 2005). In other words, as awareness of the antecedent energy develops within a healing victim, they may conceivably be developing along a spiritual line of development and/or prompting higher and deeper development along various other developmental lines as well.

If a healing processes, or a healing journey is never begun, a shadow self remains dominant and the most devastating long-term effect of victimization is that it serves as a wedge between what is perceived as the actual self and the real or True Self. The presence of the shadow literally, and figuratively, means isolation and distancing from True Self, the Source, the Creator, God-head, etc. Whether a victim possesses a pre-existing spiritual awareness/attunement with the antecedent, or develops this capacity as part of a healing journey with another soul, spiritual attunement supplies courage and support for seeking understanding into some very dark material, including the dynamics associated with one's own victimization.

Assessing the Utility of an Integral Victimology

The last question asked by this research is, “does the model of integral victimology provide utility for exploring and understanding the developmental complexities related to childhood victimization beyond that provided by current models like developmental victimology?” To explore this question, this section begins by revisiting related claims in regards to Developmental Victimology's (DV) Four

Dimension Impact Model (Finkelhor & Kendall-Tackett, 1997; Finkelhor & Hashima, 2001) as detailed in Chapter III.

Deepening DV's Four Dimension Impact Model: Applying Integral Victimology

As this study intended, by incorporating the AQAL Model and the elements of the integral self-system, the first dimension of the DV impact model that addresses subjective appraisal making in relation to victimization, was deepened by more explicitly exploring the interconnected nature of internal appraisals and external contexts. AQAL's conceptualization of multiple lines of development also provided utility in regards to deepening DV's first dimension by allowing for the detailing of differential altitudes of self-system growth for each of three victim types addressed by the current study. The subjective appraisals made by a certain type of victim could be viewed in relation to the level, stage, fulcrum or altitude, of the self's development. Subjective appraisals regarding victimization will depend on the developmental level the self has achieved prior to, or concurrent with, a victimization experience. While this study did not gather specific data and/or findings regarding all developmental lines, such as data specific to the cognitive line, the goal of more deeply exploring self development subsequent to victimization was successfully achieved by incorporating integral conceptualizations of self-lines and the self's developmental processes. Furthermore, the generated model of integral victimology does allow for both multiple and specific line investigations.

The second dimension of DV's impact model focuses on stage-specific developmental attainments, stating that victimization can impair and/or delay achieving such milestones. The findings of this research provide support for Developmental Victimology's propositions that, victimization experiences can and do interrupt or substantially delay task completion, victimization does carry a potential to distort or

condition the manner in which a task is resolved, and victimization may result in a regression of developmental attainments. Not only are these propositions supported by the findings of this study, but it is perceived that greater understanding into how these developmental impacts actually and specifically transpire is believed to have been generated. Using Integral Theory's conceptualization of the processes of de-embed, transcend, and include, the integral victimology model allows for a comparatively deeper exploration of the self's development.

DV's third and fourth dimensions address availability of coping strategies and symptom expression as well as the presence of environmental/external resources and responses. The integral victimology framework incorporated these dimensions by explicitly considering how external resources and/or risks interact to impact self development for three types of victims. Just as subjective appraisals are not made in isolation, findings of the present study describe how a victim's defensive repertoire and symptom expression capacities are significantly influenced by socio-cultural elements. The findings of this study and the generated model of integral victimology provide utility by explicating the inter-relationships between internal and external elements of functioning across all four quadrants. Although Developmental Victimology's attention to multiple domains of functioning provides the capacity to explore victimizations' general effects, an integral victimology provides greater utility for specifically detailing impacts on the developing self, as well as more explicitly honoring the importance of inter-relationships and dependencies across all domains of functioning.

Perceived Benefits of Integral Victimology

By generating propositions of an applied integral victimology (see Table 8; p. 133), based on the analysis of empirical data, it is perceived that this study provides utility for comprehensively exploring the effects of victimization, especially in regards to the developing self and its capacities to develop post victimization. In general terms, when discussing spiritual constructs, criminology and victimology have attended to other variables in relation to crime, delinquency, or harmfulness, with much more depth and vigor. The integral victimology model possesses value and utility because, at a minimum, it attempts to correct the neglect of spiritualness when seeking to fully understand the developmental impact of childhood victimization. In other words, the use of Integral Theory within a victimological study made it possible to underscore the inherent relationship of self to Spirit, and to explore what could be conceptualized as the spiritual costs associated with victimization. As opposed to simply detailing the elements that contribute to negative behavioral outcomes associated with victimization, this study was able to begin developing understanding into internal mechanisms and processes associated with healing as well. As presented in the findings, the cycle of violence is disrupted and healthy, non-harmful development continues when a victim somehow remains connected or re-connects to a source of strength, comfort, and understanding that facilitates healing. Normative and healthy post victimization development implies that self retains the potential to attain the highest (i.e., spiritual) levels of development.

The generated model also possesses utility because it creates a type of critical meta-framework for examining all victimization-related research and theorizing. Most of the researchers and theorists cited by this study, demonstrate a focus or sensitivity to

multiple quadrant phenomena/perspectives within their work. For example, the work of Athens (1986; 1992; 1997) uses an interactionist framework to explore how the cognitions, emotions, and behavior or upper quadrant material of violent actors are created through a social experiential process or material represented in AQAL's lower quadrants. The Attachment Theory of Bowlby (1980; 1982; also see Finkelhor, 1995; 1997; Schore 1999; Siegel, 1999) focuses on perspectives from individual interiors such as affect and affect regulation, individual exteriors (i.e., behavior and neurodevelopment), as well as socio-cultural elements like mother-infant interaction, to explore and understand how human development unfolds. Other researchers have devoted energies to looking at connections between psychological and physical functioning representative of upper quadrant perspectives in their work on individual stress reactions related to victimization (Aldwin, 1994; Briere, 1992; Ciano-Federoff & Sperry, 2005). Socio-cultural perspectives regarding group norms, values, and systems represented by AQAL's lower quadrants are emphasized by researchers exploring the role of poverty, collective shame, anomie, etc. (Gilligan, 1996; Martin, 2000; Whitehead & Braswell, 2000). Upper left quadrant perspectives are represented by the spiritual focused research of Fowler and Hill (2004) and Underwood and Teresi (2002), and a more upper right quadrant perspective illustrated by the neurobiological perspectives in the work of Raine (1993) or Moffitt (1993).

The current study, through its integral focus on how victimization impacts the developing self, indirectly validates the truths of existing research while simultaneously illuminating some of their partialities. Figure 10 represents a partial list of research related to the findings of this study. Figure 10 also demonstrates how the AQAL Model

provides a meta-theoretical framework for exploring the various knowledge and insights offered by the extant research within the field of victimology. Ultimately, an integral victimology is believed to possess utility because it provides fresh insights, greater understanding, and relevant knowledge for those interested in studying the developing nature of the self as it intersects with childhood victimization.

<p style="text-align: center;"><u>Upper Left – Individual Interior</u></p> <p style="text-align: center;">*Ai & Park (2005) Athens (1986; 1992; 1997) Bowlby (1980; 1982) Briere (1992; 2002) Dodge (2003; 2006) Finkelhor (1995; 1997) Finkelhor & Hashima (2001) Finkelhor & Kendall-Tackett (1997) *Fowler & Hill (2004) *Fowler (1995) *Frankl (1984) Gardner (1983; 1999) Hare (1986, 1991, 1996) Herman (1992) Martin (1985) Terr (1990; 1991) *Whitehead & Braswell (2000) *Underwood & Teresi (2002)</p>	<p style="text-align: center;"><u>Upper Right – Individual Exterior</u></p> <p style="text-align: center;">Aldwin (1994) *Bittman (1995) Bowlby (1980; 1982) Ciano-Federoff & Sperry (2005) Finkelhor (1995; 1997) Gardner (1983; 1999) Gilligan (1996, 2001) Ishikawa & Raine (2004) Moffitt (1993; 2003) Niehoff (1999) *Pearsall (1991) Perry (2002) Schnurr & Green (2004) Schore (1999; 1999a) Siegel (1999) Raine (1993, 2002)</p>
<p style="text-align: center;"><u>Lower Left – Cultural</u></p> <p style="text-align: center;">Athens (1986; 1992; 1997) Dodge (2003; 2006) Gilligan (1996, 2001) *Martin (2000) Miller (1984; 2002)</p>	<p style="text-align: center;"><u>Lower Right – Social Structural</u></p> <p style="text-align: center;">Athens (1986; 1992; 1997) Bowlby (1980; 1982) Dodge (2003; 2006) Finkelhor (1995; 1997) Gelles & Straus (1988) Gilligan (1996, 2001) Miller (1984; 2002) Straus (1996, 2001) *Whitehead & Braswell (2000)</p>

Figure 10.

Research and theory related to the findings; not an exhaustive listing (* denotes work explicating spirituality or spirit-based constructs).

Future Research Implications

This section of the discussion attends to the perceived need for a deepening and clarification of related constructs and research variables within the field of victimology. This study's findings are an initial venture into creating an integral perspective regarding the underlying features that drive the cycle of violence. As such, emergent constructs such as spiritual attunement and misattunement are viewed as sensitizing in nature (see Blumer, 1969; Patton, 2002) as they will benefit from further explication through future research. For example, the hypothesis that less-harmful people are more spiritually attuned, or that an inverse relationship exists between what is being termed "spiritual attunement" and human harmfulness can potentially be researched through survey methodology incorporating Underwood and Teresi's work involving the Daily Spiritual Experience Scale (2002). A scale of this type could be administered with violent offenders, non-violent offenders, and non-offenders to ascertain measurable differences in scale findings versus offense history.

As these findings describe the shadow-self as possessing a central role in human harmfulness, future research into the nature of the shadow self is also considered essential. As these findings describe, dissociation seems to be an inherent or primary characteristic of the shadow self and the role of the shadow in relation to human harmfulness can be understood better. Questions like, "does the shadow self develop along a line of development?", or perhaps, "are there levels to the shadow's development?" seem relevant for future inquiries. Extant research has, to some degree, begun to explore the shadow if not its characteristic of dissociation in relation to

harmfulness (see Moskowitz, 2004; and, Wilber, 1977; 2001a; 2005) but greater understanding can certainly be generated through more research.

Also, an abundance of research has attempted to describe gender based discrepancies in offending and/or victimization, and while not explicated in the findings of the present study, an integral victimology provides an appropriate model for furthering this body of work (see Moffitt, 2003; Cohen & Harvey, 2006; Lisak, Hopper, & Song, 1996). For example, AQAL's conceptualization of types can direct future research to explore if and why, females or males are more represented within one victim group (NHV, HV-I, or HV-II) versus another. In other words, future research, could also explore how gender-based cultural prescriptions of symptom expression, caringness, etc., might influence the creation of the shadow self and/or healing from victimization.

Policy & Treatment Implications

In terms of potential policy and treatment implications, the findings here continue to highlight the need for early identification of victims/victimization, along with the availability of capable and appropriate intervention. In regards to social-system and service provision inputs, ideally, professional training and appropriate programming can be made more available across multiple systems, including child welfare, criminal justice, and public health. Furthermore, it seems clear that establishing a continuum of care for victims as well as perpetrators/offenders makes most sense, if the totality of victimization is to be addressed.

On a broader, socio-structural level, it also seems that more punitive systems, such as those traditionally and currently in vogue within American society, potentially run a risk of contributing to human harmfulness (see Gilligan, 1996; 2001; and, Miller,

2002). The popular “just desserts” or punitive focused model of incarceration used by today’s criminal justice system seems more likely to produce victims, or individuals with victimization-based identities, than anything else. Furthermore, within systems that practice punitiveness, it only logically follows that services to address the effects of victimization are most likely limited, under-valued, or even non-existent. In fact, within systems that practice punitiveness with a righteous zeal, it may be that one person’s experience of justified punishment simply equates to another’s brutalization. Regardless, many victims remain victims because they were sold on the idea of just desserts or deservingness in regards to punishment, and that, in fact, seems to be the socio-cultural message that supports and maintains punitive approaches. Unless we begin to effectively and appropriately treat victims and allocate needed resources that might permit their survivorship to unfold, broader society remains somewhat complicit in the cycle of harmfulness. It seems well documented that brutalization and/or continued victimization in any number of different forms (see Athens, 1997; and, Straus, 1996) runs the risk of contributing to greater harmfulness, not diminishing it. Until and unless societal norms and values come more in-line with perspectives and concepts related to healing, forgiveness, compassion, and caring, society will likely continue to systemically, and systematically, create more victims and more perpetrators of harmfulness (see Gilligan, 1996; 2001; and, Miller, 2002).

In short, social consciousness has the potential to grow into higher levels of development just as individuals comprising society have these same potentials. Without development of appropriate socio-cultural sensitivity, coupled with the provision of proper and effective treatment services such as those found more within a restorative

justice versus punitive framework, many victims will not only remain in their personal and individual shadows, they remain victims of a socio-cultural shadow as well.

In terms of individual level programming and service provision, components of integral assessment and treatment do exist and have been outlined elsewhere (see Ingersoll, 2006; Ingersoll & Cook-Greuter, 2006; Wilber, 1999). Briefly, it is important to realize that self pathologies are likely to occur when the self cannot continue its development through the levels of its development (Wilber, 1999). As most participants of this study and the tenets of Integral Theory highlight, self pathologies will correspond to the age/fulcrum when disruption (e.g., victimization) to normative development occurred. In other words, self pathos is level/stage/fulcrum specific and calls for the use of a particular and corresponding treatment modality.

For clinical professionals, an awareness of developmental issues and appropriate treatment modalities remains vital in order to provide appropriate, developmentally specific intervention. In other words, it is best to understand and ascertain what developmental level was attained at an age-of-victimization in relation to a person's age at time of intervention. It is also important to mention that most participants discussed a need for front-line providers to honor the sometimes thin line that exists between people/clients who exhibit non-harmfulness and those who function more harmfully as offenders or perpetrators. All victims can likely benefit from developing greater understanding into their suffering, although only one type of victim, those interested in non-harmful functioning, might actively and voluntarily seek such understanding. Harmfulness, perpetrated by victims, is not likely to cease until these people can connect with compassionate others, not unforgiving others.

Strengths & Limitations

When addressing the quality or strength of a study, issues relating to the “validity” are often raised. Maxwell (2005) describes assessments of validity as being a “commonsense way to refer to the correctness or credibility of a description, conclusion, explanation, interpretation, or other sort of account” (p. 106). As opposed to simply assuming a study’s findings are valid or correct, degrees of validity are often assessed by addressing threats to validity or by exploring ways in which the study’s descriptions, interpretations and conclusions are possibly incorrect. In relation to the analysis and findings of the present study, this discussion explores how description, conceptual interpretation, and/or the formation of propositional statements could be incorrect. As such, the following discussion focuses on how this study incorporated certain design and/or analysis strategies intended to limit various threats to descriptive, interpretive, and/or theoretical validity. Issues relating to reliability and the threat of researcher bias are also presented.

Descriptive Validity

Descriptive validity is threatened if the descriptive information shared by participants is inaccurate or wrong (Maxwell, 2005; Pyrczak, 2005). To minimize researcher bias in relation to descriptive validity and enhance the accuracy, quality, and validity of descriptive data, several strategies that were employed throughout this study are discussed. To collect data that would accurately portray the nature of development subsequent to childhood victimization, purposeful sampling based on theoretical and conceptual criteria was used to acquire specific information related to the study’s constructs of interest. Again, a total of fifteen licensed clinicians, collectively

representing 290 years of clinical experience in service provision to victim and offender or perpetrator populations participated in this study. Furthermore, triangulation of data sources occurred by creating five-person expert panels based on practice expertise and theoretical/educational background. In short, the variation of expertise, backgrounds, educations, and practice experiences represented in the final participant sample (see Appendix B) seems to enhance, not detract, from the descriptive validity of this study. As licensed clinicians practicing under a particular professional code of ethics for multiple years, there appears very little reason to doubt the descriptive accuracy and genuine quality of their responses in regards to the development and characteristic qualities of harmful and non-harmful victims.

One threat to descriptive validity comes from mono-method bias (Shadish et al., 2002). Due to certain practical parameters, telephone interviewing was the only collection method used in this study. Descriptive validity can be viewed as being limited to a degree because analytic descriptions based on data collected through one method do not allow for the triangulation of collected data. In other words, it is plausible that the comparison of descriptive findings based on the present data, with other data collected through face-to-face interviews or participant-observation, may produce different if not more valid descriptions of harmful and non-harmful victims.

Interpretive Validity

Interpretive validity addresses whether or not the broader conceptual meanings represented in analytic findings truly represent participant accounts; are the meanings attributed to participant responses accurate? In regards to this study, threats to interpretive validity were minimized through the creation and use of verbatim transcripts

to conduct analysis and through the presentation of direct quotes within the analytic narratives. For example, one goal of the analytic narratives was to clarify how analytic interpretations were reached through balancing the use of interpretive passages, direct participant responses, and summary tables and figures (Pyrzczak, 2005). Whether this goal was attained or not, the systematic analysis of participant responses through open, conceptual/thematic coding, and theoretical coding in conjunction with multiple matrices, diagrams and flowcharts, along with the careful documentation of analytic procedures would seem to have enhanced this study's interpretive validity. Furthermore, constant comparisons of thematic categories using the logic of analytic induction led to the interpretive detailing of emergent concepts that fit the data without using preordained descriptive categories.

Threats to interpretive validity also can come from instrumentation bias because only one interpretive research instrument, the conceptualization skills of the primary researcher, was used in this study (Shadish et al., 2002). Ideally, to counter the threat of instrumentation bias, secondary interpreters or participant checks can be conducted (Maxwell, 2005; Miles & Huberman, 1994; Pyrczak, 2005). To limit or at least assess instrumentation bias, check-coding and the use of a secondary coder, a doctoral candidate with background in Integral Theory, were used in this study. Check-coding for internal consistency is an intra-coder reliability check accomplished by returning to a coded transcript after a day or two and then re-coding it and noting discrepancies. Conceptual analysis of codes discovered by the secondary coder provided the opportunity to compare collection "instruments" during first level, open coding and were found to be comparable with the initial coding scheme developed by the primary researcher (see Miles &

Huberman, 1994). Although helpful during the initial analysis procedures, checks performed by outside sources were not deemed helpful to assess the quality of the more theoretical stages of analysis. As the basic strategy of constant comparison and analytic induction were used, later analytic stages were done without outside assistance to generate core findings.

Theoretical Validity

Theoretical validity attempts to address the degree of fit between theoretical conclusions and collected data (Maxwell, 2005; Pyrczak, 2005). Addressing threats to theoretical validity first and foremost requires that rival explanations are attended to and deemed less plausible than those being stated (Patton, 2002; Shadish, et al., 2002; Yin, 2003). Within a case-comparative design (Yin, 2003; Shadish, et al., 2002), central findings emerged by systematically analyzing various types of codes, memos, multiple matrices, tables, and flow-charts, based on all available data. Throughout analysis, analytic induction required that rival explanations be continually ruled-out through constant comparison. Once propositional findings were generated based on the empirical data, a comparative analysis with extant literature was also completed. In terms of theoretical validity, the analytic procedures used by this study led to the creation of propositions grounded and supported by the collected empirical data as well as existing literature.

Reliability & Researcher Bias

As a final assessment in regards to the quality of this study, issues related to reliability and researcher bias can be discussed. “The goal of reliability is to minimize the errors and bias in a study” (Yin, 2003, p. 37). Although this study, like most qualitative

designs, would be difficult to exactly duplicate, the reliability of this study was enhanced by systematically following the procedures and methods outlined in Chapter IV and through the creation of a written chain-of-evidence (see Patton, 2002; and, Yin, 2003) that documented the decisions made by the researcher during data collection and analysis.

For qualitative research, one of the most salient threats to validity is potential researcher bias (Maxwell, 2005). As a general threat to the validity of qualitative research, researcher bias is generated by forcing data into pre-conceived perceptions or theory and/or by falsely discounting the value of data and excluding it from analysis based on such preconceptions (Glaser, 1998; Maxwell, 2005; Pyrczak, 2005). Researcher bias is always present, to some degree, within qualitative inquiry, therefore, designing and completing a totally “un-biased” study is never a goal of the researcher (Maxwell, 2005; Shadish, Cook & Campbell, 2002). The crucial task is to be mindful to the presence of potential bias and to honestly address it whenever, and wherever, possible. Left unattended, researcher bias has the potential to negatively influence the quality and accuracy of description, interpretation, and explanation in regards to qualitative inquiry.

Potential researcher bias was addressed at various times during this research. It is of note that the primary researcher shared a degree of *cultural familiarity* with sampled participants as he also has a background and education in clinical service provision. Cultural familiarity can have the potentially “grave effect of dulling the investigator’s powers of observation and analysis” (McCracken, 1988, p. 32). As suggested by McCracken (1988), *cultural distancing* as a strategy for limiting researcher bias through cultural familiarity, was gained through the practice of deliberate naïveté during data collection (see Kvale, 1996; and, McCracken, 1988). For example, before and during

each interview, participants were asked to offer responses that were not couched in clinical jargon and/or professional terminology. Participants were asked to imagine that the primary researcher had no clinical background, training, or expertise similar to their own. At times, when it appeared that clear understanding was being assumed versus explicated between interviewer and interviewee, participants were requested to rephrase or clarify their responses. Another attempt to gain cultural distance during data collection, as mentioned in Chapter IV, involved using sensitizing questions in the guided interview form (Blumer, 1969; Patton, 2002). The guided interview form included broad, grand-tour questions that were design to sensitize participants to the topics of interest without presenting them with questions about fully operationalized concepts. In other words, items were designed to produce rich responses from participants without forcing responses to fit preconceived or pre-defined ideas pertaining to the HV and NHV victim groups, as well as the general area of human harmfulness.

This project initially, and naively, began as an attempt to research specific phenomena pertaining to the Upper Left (e.g., emotional, psychological, spiritual) domain of human functioning. During the open-coding of the second transcript, it became clear that such a narrow perspective, if maintained by the primary researcher, would constitute researcher bias by forcing data into preconceived ideas and potentially invalidate associated findings. The fact is, such a narrow analytic and conceptual approach is antithetical to the field of integral studies; it became clear that an adjustment was required. Researcher bias due to forcing data to fit preconceived concepts was attended to through the completion of personal/cultural inventories (see Kvale, 1996; and, McCracken, 1988). Through the use of personal inventories, subsequent analysis of

collected data was done while continually monitoring the researcher's potential bias stemming from cultural familiarity, as well as a lack of patience and willingness to "cut" analytic corners. The self-monitoring inventories were completed to help ensure that analysis and findings would represent a process of open and integral conceptualization, thereby limiting the potential for bias. In actuality, as suggested in the literature, cultural distancing by completing personal/cultural inventories was practiced during all phases of this study (see Kvale, 1996; Maxwell, 2005; and, McCracken, 1988).

Of course, everything mentioned above in regards to the quality of this study, can be viewed in relation to perceptions of researcher credibility or integrity; has the author been as truthful and honest as possible? Although researcher credibility will not be assessed by this author, it is perhaps significant that, as suggested by Yin (2003), all analytic procedures and strategies completed as part of this study were conducted with four important principles of "good social science" in mind: attend to all the evidence; address all major rival explanations; address the most significant aspects of your study; and, use your own prior, expert knowledge (p. 137).

Summary of Validity & Credibility Issues

In summary, descriptive validity was attended to by sampling expert participants who provided accurate, truthful, and appropriate/useful data regarding the topics of interest. Interpretive validity was attended to by systematically coding all collected data, creating multiple matrices, and by carefully documenting these procedures. Interpretive validity was also enhanced by using verbatim transcripts to conduct analysis and including direct quotes/responses when generating the analytic narratives. Lastly, theoretical validity was enhanced by using the logic of analytic deduction and constant

comparison. The fit of this study's generated explanations/propositions in relation to the empirical data was enhanced through constantly ruling out rival explanations that did not fit. Each area of validity mentioned above can also be viewed as mutually supporting with the others. For example, if threats to descriptive validity are not attended to, it would be difficult to view findings as possessing much interpretive and theoretical validity. Similarly, if instrumentation bias is perceived to invalidate the interpretive processes and associated findings of a study, theoretical processes and findings are also threatened.

Researcher bias and cultural familiarity were addressed through several techniques. Deliberate naïveté was practiced during data collection, and personal or cultural inventories were completed during all phases of this study. Furthermore, the reliability of this study and associated findings was enhanced through the careful creation and maintenance of a chain-of-evidence throughout data collection and analysis.

Conclusion

It is perceived that this research built useful knowledge in a substantive area of interest and generated an authentic empirically grounded model of integral victimology. This study researched and uncovered elements of the self and its development indicative of three types of victims in regards to relative risk for intergenerationally transmitting harmfulness. This endeavor produced greater understanding into the developmental outcomes and paths of those impacted by childhood victimization and demonstrated how a new applied model of integral victimology could be useful for the field of criminology and other scientific disciplines. The findings of the research suggest that the interruption of an intergenerational cycle of victimization/perpetration rests in a victimized person's capacity to relationally reengage with natural lines of human development.

Conceptualized as being an inherently spiritual process, less harmful victims become more spiritually attuned as they seek understanding and meaning in their suffering through a connection with another caring person. Overall development is less problematic for these victims and they are less likely to intergenerationally spread the dis-ease of harmfulness in comparison to other, more harmful victims.

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APPENDIX A – CONTACT LETTER, CONSENT FORM, QUESTIONNAIRE

Electronic Mail Contact Letter

Dear _____:

The purpose of this letter is to ask for your assistance with and participation in my dissertation research. The main focus of my research is to attempt to build greater understanding into developmental elements concerning the intergenerational transmission of violence or what has become known as the cycle of violence hypothesis. My intent is to interview professionals such as you who have acquired knowledge and expertise concerning these features through their clinical work with victims of childhood violence, and/or abusive adults.

My plan is to schedule 30-60 minute telephone interviews with participating clinicians. If you agree to participate, during our interview I will ask you about internal features and elements (e.g., self concept, values and beliefs, etc.) that are characteristic of both harmful and non-harmful victims of childhood abuses. I will also ask you about external events or processes that contribute to some victims becoming harmful compared to those who do not. I have included an attachment with this message that includes a voluntary consent form and my general interview questions so that you can give these topics some forethought prior to the formal interviews, should you decide to participate in the study.

Also, I am planning on using a “snowball” technique to locate other potential participants for my project. For example, if you choose to participate, after our interview, I will ask you to supply the contact information for several peers who possess similar expertise as your own. I will use this information to contact these clinicians and ask them to participate in this research as you have. Please feel free to discuss the general topic of this study with any peers you believe may be interested in participating. Please be assured, that all identifying information concerning yourself or any peers you provide contact information for will be maintained with strict confidentiality. (Issues relating to confidentiality are described in more detail in the accompanying Informed Consent form.)

I am asking all participants to identify a convenient interview time that would fit their schedule, and I will adapt my schedule accordingly. Initially, I am scheduling 60 minute blocks (even though it may not take this long) for interviews. I am also requesting the opportunity to have 1-2 very short follow-up conversations so that I may seek clarifying information, if that would become necessary.

Please read through the accompanying Informed Consent document and also the interview questions so that you can make an informed decision about your participation. If you are willing to participate in this study, I would greatly appreciate if you could respond to this message within one week by replying to this email. In your response, please provide me with a telephone number and a good time to phone. After I receive your response, I will telephone to schedule a specific time for our interview. If you have any questions, please do not hesitate to contact me or my Dissertation Chair, Dr. Randy Martin (contact information is provided below). Thank-you for your consideration regarding participating in my dissertation research, and I look forward to hearing from you.

Most Cordially,

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Informed Consent Form

Project Title: The Cycle of Violence: Addressing Victimization & Future Harmfulness through an Integral Lens

The central focus of this study is to explore the differential aspects of development as they may apply to the cycle of violence hypothesis, or the idea that victims later become victimizers themselves. As a participant you will be asked a series of questions concerning your thoughts on the developmental impact of childhood victimization and how this may affect adult functioning.

Interview Structure. You are being asked to voluntarily participate in a 30-60 minute telephone interview. During the interview you will be asked about your work with clients who have been victimized during childhood and how you believe these experiences affect their development and future functioning. All interviews will be conducted using a telephone with speaker phone capabilities so that they may be digitally recorded. It is possible that one or two very short follow-up contacts for clarification purposes may also be requested, but these will only be done in cases where additional clarification is required.

Your participation in this study is **voluntary**. There are no foreseeable repercussions for choosing not to participate. If you choose to participate, you maintain the **right to withdraw from this study at any time** without penalty and any information collected from you will be immediately destroyed unless you explicitly request otherwise. There may be **minimal psychological risk** associated with gathering the information needed by this study as we will be discussing victimization dynamics. Although all solicited information should pertain to your work with clients, vicarious traumatization is a consideration. Should such a situation arise, you are asked to disclose any questions or concerns about this at your earliest convenience. All information collected as part of your participation in this study will be kept **strictly confidential**. The only form on which your name will appear will be a “contact face sheet” used for tracking basic demographic and contact information. Digital versions of the contact face sheets containing your name and contact information will be stored and maintained by the Principal Investigator on a transportable computer disk or flash drive that only he will have access to. At no time will anyone other than the Principle Investigator have access to your personal information and it will not be saved onto a stationary desk-top or lap-top computer’s hard drive.

All data will be assigned a code number and only the principal investigator will be able to match data with a respondent. Once the final coding of data is completed, the master list matching code numbers with individuals will be destroyed. While working with collected data, any computer used by the Principle Investigator will be manually isolated from internet access. The collected data for this project will be retained on an external computer disc by the Principle Investigator for at least three years in compliance with federal regulations.

If you choose to participate in this study, a formal interview time will be scheduled. At the time of the interview, you will initially be asked to provide your consent to be recorded and asked to repeat this consent while being digitally recorded. Once recording has begun, you will then be asked if you have read and understand the information on this consent form, that you understand that your responses are completely confidential, and that you have the right to withdraw from this study at any time.

If you have any questions pertaining to this consent form and/or project, please contact Patrick J. Harvey (814) 341-2509 or Dr. Randy Martin at (724) 357-7741.

This project has been approved by the Indiana University of Pennsylvania Institutional Review Board for the Protection of Human Subjects (Phone: 724/357-7730).

General Interview Questions

In providing your answers, you are asked to only consider your work with child victims or adults who were victimized during their childhood. My goal is to obtain objective information concerning general and prototypical client functioning concerning two groups of childhood victims; those who become victimizers during later development and those who do not.

“Based on your clinical experience...”

Question Group #1

- How would you describe the relationship between early victimization and future harmfulness? Is it valid to assume that most adult perpetrators of harm or violence have childhood victimization histories?

Question Group #2

- What is it about childhood victimization that seems to contribute to someone becoming a harmful adult? Being specific as possible, what are some of the major factors that contribute to victims becoming victimizers during later development? Conversely, what specific factors prevent victims from becoming victimizers during later development?

Question Group #3

- What identity features (e.g., developmental characteristics, personality traits) are more likely to be observed in victims who do develop into harmful adults? Can you describe any specific identity attributes of harmful victims in comparison to non-harmful victims?

APPENDIX B – TABLE OF PARTICIPANT CHARACTERISTICS

Code	Credentials	Exp	Theoretical School	Specialty	Region	Length	Pages	Lines
V-1	LSW	26	systems	batterer	Midwest	40:13	5.0	280
V-2	LSW	11	cognitive behavioral	probation/batterer	Midwest	25:00	2.5	135
V-3	PhD/MFT	27	humanistic	relational/victims	Southeast	33:26	4.7	237
V-4	PhD	18	phenomenological	corrections	Midwest	49:29	7.0	355
V-5	PhD	13	psychodynamic	adult victims	Midwest	25:52	5.0	252
C-1	LCP/MFT	17	systems	child abuse	Eastern	16:00	3.1	151
C-2	PsyD	8	trans theoretical	complex trauma	Eastern	19:00	3.2	152
C-3	PsyD	30	trans theoretical	general	Eastern	19:00	4.5	225
C-4	LSW	35	systems	group work/juvenile	Eastern	13:24	2.5	127
C-5	LSW	22	humanistic	adult victims	Eastern	34:51	6.0	295
I-1	MA/LPC	11	integral	sexual/pre-personal	West Coast	45:16	5.7	295
I-2	PhD	18	integral	ego develop	Midwest	23:38	4.6	229
I-3	MA/LPC	21	integral/transpersonal	addiction	NZ	29:03	4.6	224
I-4	MD	13	psychoanalytic	addiction	West Coast	32:34	4.5	226
I-5	PsyD	20	transpersonal	personality	Midwest	34:51	6.5	334
Totals		290 years				441:37	69.4	3517
Means		19.3 years				29:27	4.63	234.5

APPENDIX C – TABLE OF THEMES, CATEGORIES, AND CODES/FREQUENCIES

<i>Core/Central Themes</i>	<i>Victims(HV) more likely to be Harmful</i>	<i>Victims(NHV) more likely to be Non-Harmful</i>
<u>Self Concept Features</u>	Fractured/Distorted/Split-off [23:291] Self Esteem/Fragile/Low [10:145] Self Sense/Ego/Identity [2:25] Need to Prove Worth/Self [1:13] Inflated SS or <i>Negatively</i> Secure [1:5] Detached/unhealthy attachment [6:72]	Stable self concept/pos esteem [2:18] Responsible for Self [2:25] Healthy Attach/Connection [5:59] Early Attach Features/secure [1:28]
<u>Spiritual Considerations</u>	Ignorant of True Nature/Self [1:12] Spirit/Separated from [6:76]	Connect To H Power or Transcend SELF [10:157] Awareness of Spiritual/Grace [7:103]
<u>Ego Development</u>	LOWER LEVELS of EGO DEV [4:57]	HIGHER LEVELS of EMOT/COG/Ego Dev [6:63] Personality Development [1:5]
<u>Worldviews</u>	WV/unsafe/untrustworthy/narrow [13:148] Basic Needs/BASIC TRUST/shattered [4:52]	WV [1:8] TRUSTWORTHY Social Setting [6:95]
<u>Perceptions Cognitive + Emotional Maps</u>	Cog/Emot Maps/Limited Distorted [20:285] Disconnect from others/COG + EMOT [5:62] Externalize Distance/Avoidance [8:109] Love = Harm [3:42], BLACK/WHITE THINKING [1:11]	Cognitive/Emotional Maps/Schemas [4:66] Aware of connection to OTHERS/SPIRIT [12:137] Become Aware [4:51]
<u>Affect/Emotionality</u>	Dysregulation of/reactivity [4:45] Cannot tolerate frustration [1:7] compulsive/controlling [1:25]controlling [1:7], impulsive [1:7]	Ability to regulate emotion [2:19] Delay Gratification [1:17] Emotional Aware/Emotion Maps [3:41]
<u>Defenses/Openness</u>	BLOCKED/numbed/distanced [15:170] ID or bond with Aggressor [14:190] LIMITED EMOTIONAL & BEHAVIORAL Problem Solving REPERTOIRE [10:164] Dissociate/displace/transfer [4:40] Justify or blame others [3:39], Repress [3:44], Denial [3:27], Hypervigilant [1:26] Shame/unworthiness/embarrassed [8:93] Fear/Powerlessness [5:35] Anger/resentment [1:6], Betrayed [1:7]	Aware of a dissonance [9:158] Aware of the wrongness [2:39] Seek connection/understanding [7:111] Willing/open to new experience [5:25] Willing to Learn New/Unlearn Old [3:44] Resiliency-inner strength-courage [8:86] Develop resiliency [3:29] Dissociate - healthy [1:16] Desperate (Dissonance) prompts action [1:12]
<u>Core Characteristics</u>	LACK of EMPATHY [6:52] Narcissistic SELF ABSORBED [8:88] Lack of guilt/remorse [1:5] Denies all/any Responsibility [1:10] Seek Retribution [1:9] need for control [2:18], others as objects [1:28]	Empathy/Compassion [3:36] Presence/Capacity of Remorse [1:7] Radical Self-Sacrifice [1:9]
<u>Affect: External Manifestations</u>	LACK of EMPATHY [6:52] Narcissistic SELF ABSORBED [8:88] Lack of guilt/remorse [1:5] Denies all/any Responsibility [1:10] Seek Retribution [1:9] need for control [2:18], others as objects [1:28]	Empathy/Compassion [3:36] Presence/Capacity of Remorse [1:7] Radical Self-Sacrifice [1:9]
<u>Ratifying Role of Social Setting (Harmfulness)</u>	Values Reinforcing Harmfulness [23:282] Role Models/HARMFUL TEACHINGS [12:172] Physical boundaries/unhealthy [6:67] Separation/disconnection PHYS [5:65] Chaotic/inconsistent/violent SS [5:32] Overly attach/dependent [2:30], enmeshed [2:8] LACKING social CONNECTION [2:20] Secretiveness/Accepted Shame in SS [1:11]	Connect through/with a Person [20:225] POSITIVE connection with TRUSTWORTHY OTHER [19:270] Abuse/Harmfulness as BAD Validated + Goodness of Self externally Validated [10:167] Place to TALK/FIND VOICE healthy context/activity [5:49] Recovery Models [4:42] REMOVED from HARM [4:35] Non-Harming Values/Norms [2:19] changes/temp moves [1:8]
<u>External</u>	Biologic Component [12:110] Harmful towards self/ medicate [7:74] Re-Enact/Imitate Harmfulness [4:36] Behaviorally Volatile/Explosive [1:6]	Biological [3:29] Conscious Choice/Non-Harmful [1:18] Remain at Risk/Long Term [1:17]
<u>Core Process</u>	<u>Can't/unwilling to engage with suffering*</u> organiz/metab/make OBJECT of AWARE [15:165]	<u>Willing to Engage/Connect with Suffering (35%)*</u> RS-metabolize/organize/integrate [39:566]