

Insights from Awful Grace's Use of Restorative Principles and Kinaesthetic Modalities in the Singapore Prison Service.

Jeyda Simren Sekhon Atac¹, Hannah Binte Shafiq Abdullah², Mavis Chin Jun Qi³, Isabelle Lim Chin Ernn⁴, Christine Tan⁵, Timothy Khoo⁶, Jessveen Kaur Dhot⁷, Sin Mun Kay, Emily⁸

1. Research and Impact Evaluation Lead (Pro-Bono), Awful Grace; former Research Assistant, Lee Kuan Yew School of Public Policy, National University of Singapore
2. Undergraduate, School of Social Sciences - Psychology, Nanyang Technological University, Singapore; Research Volunteer, Awful Grace
3. Undergraduate, Department of Economics, National University of Singapore; Community Intern and Research Volunteer, Awful Grace
4. Undergraduate, Anthropology and International Development - McGill University; Research Volunteer, Awful Grace
5. Founder, Awful Grace; Psychotherapist; Clinical Traumatologist, Former Executive Director, Prison Fellowship Singapore
6. Programme Director, Awful Grace; Executive and Existential Coach, Desert Odyssey; Former President and CEO, Prison Fellowship International
7. Senior Correctional Rehabilitation Specialist, Psychological and Correctional Rehabilitation Division, Singapore Prison Service
8. Correctional Rehabilitation Specialist, Psychological and Correctional Rehabilitation Division, Singapore Prison Service

Correspondence concerning this article should be addressed to Jeyda Simren Sekhon Atac and Christine Tan, Awful Grace, 17 Woking Road #02-03, Singapore 138696; emails: simren.jeyda@gmail.com and christine.tan@awfulgrace.org as well as Jessveen Kaur Dhot, Psychological and Correctional Rehabilitation Division, Singapore Prison Service, 407 Upper Changi Road North, Singapore 507658; email: jessveen_kaur_dhot@pris.gov.sg

Abstract

This paper delves into the integration of restorative justice principles within the Singapore Prison Service (SPS) through the lens of Awful Grace's transformative programme, 'The Journey', investigating inmates' and ex-offenders' perspectives on 'The Journey' and its impact.

Data collection was conducted through a semi-structured interview. A purposive sampling method was adopted to recruit participants, with a sample size of 18 participants i.e. 35% of 'The Journey's participants.

Qualitative analyses highlight participants' positive experiences, namely in the programme's humanising nature, emphasising equality, emotional expression through pottery-making and the development of prosocial skills.

The paper concludes by underscoring the importance of humane restorative practices in correctional settings and the need to centre the voices of people with experience(s) of incarceration in shaping rehabilitation efforts, as well as an additional discussion on the collaborative partnership between Awful Grace and SPS. Identified limitations of this study include social desirability biases.

Keywords: Corrections, Humane, Prison, Restorative Practices, Recidivism.

Introduction

Imprisonment is integral to the penal systems of modern societies, but often leaves inmates and ex-offenders with negative stigmas like danger and deviance (Johnstone, 2014). With control-oriented incarceration models (Craig, 2004), the appropriate “pain” is administered using retributive methods that follow systematic rules (Zehr, 1990, p.181). The increasing adoption of Restorative Practice (RP) within prison systems signals a shift from retributive practices to a holistic approach centred on repairing harm and rebuilding relationships (International Institute for Restorative Practices [IIRP], 2015).

Restorative Practices study how interpersonal and inter-community relationships can be strengthened, yielding a greater sense of belonging and connection as harm is repaired between offenders and their families, victims and communities (IIRP, 2015). RP consists of “voluntary” participation, “truthful” speaking, creation of a “safe and respectful” environment, a positive commitment to “repair” and concern to “clarify accountability for harms” (United Nations Office on Drug and Crime (UNODC), 2019). Zehr (1990, p.181) also posited that since crime represents “negligence between people and relationships”, repair should be about penance rather than punishment. To serve justice, resolutions that “promote repair, reconciliation, and reassurance” should be created collaboratively with victims, offenders and the community (Zehr, 1990, p.181).

The Rehabilitative Theory of Punishment seeks to meet the ideals of RP by rebuilding ties between the incarcerated and their community, hence repairing and deterring harm caused. The Norwegian Correctional Service’s philosophy of “normalising life behind bars” has contributed to its attainment of globally low recidivism rates (<20%) (BBC News, 2019). Besides attempting to recreate normal living standards in prison, the Norwegian Correctional Service features an ‘import model’ which strives to increase connections between the

incarcerated and society by employing staff (e.g. teachers, doctors) from the local community. This further normalises life for inmates as they receive services from the same providers as the rest of society (Justice Trends, 2018).

These restorative measures are tied to values of humaneness, linked with voluntary accountability, honesty and openness, among others. For example, the Resolve to Stop the Violence Programme (RSVP) in San Francisco incorporated victim restitution and offender accountability through victim-offender mediation and group therapy sessions. Through RSVP, inmates were better able to understand themselves by discovering their history with violence (Gilligan & Lee, 2005). Nested in the belief of rebuilding a sense of humanity in offenders, RSVP resulted in an overall 48.3% reduction in recidivism, compared to 34.7% in control subjects (Gilligan & Lee, 2005). Additionally, the Sycamore Tree programme in UK prisons focuses on offender accountability through victim interaction sessions and symbolic restitution (Johnstone, 2014). Here, prison-based restorative practices foster understanding between inmates, victims and the community.

Furthermore, considering reintegration barriers is important to promote RP. Recidivism is associated with multiple risks, categorised into five groups of variables: demographic and offence history, family, history of childhood behavioural problems, educational factors and clinical factors (Ang & Huan, 2008). One contributor to recidivism is a lack of family support, as positive family relations are imperative to discouraging recidivism (Chang, Chen & Brownson, 2003, as cited in Ang & Huan, 2008) and enhancing the emotional well-being of incarcerated persons (Ekpe & Mammah, 1997, as cited in Osayi, 2013). Research shows that restorative programmes involving families, like the Huikahi Restorative Circles (Walker & Greening, 2010), demonstrated healing benefits like improved familial relationships and lasting positive effects,

even when a loved one was re-incarcerated (Walker & Greening, 2010). Thus, healthy family relations are vital in restorative practices and in facilitating the transition from incarceration to reintegration.

RP also facilitates holistic improvements humanely and sustainably by strengthening offenders' individual and social connections. As noted by the UNODC (2019), "[offenders] need their full humanity to be acknowledged, [...] they need help in addressing their own...trauma, disadvantage and victimisation". With these principles, it is through humane restorative practices that prisons can cultivate inmates' voluntary participation in rehabilitation programmes, preventing recidivism by terminating cycles of harm.

Background of Practices in Singapore Prison Service (SPS)

Within Singapore's context, SPS implements robust correctional practices and approaches towards rehabilitation and reintegration. As Singapore's correctional landscape has transformed, there is increased recognition of the need to incorporate restoration and rehabilitation in its correctional practices (Amirthalingam, 2013). Literature supporting this shift reveals the ineffectiveness of punishment alone in reducing recidivism, emphasising its limited deterrent effect (Maruna & Toch, 2005; Richards, 2014). In response, SPS established an evidence-informed Throughcare Approach, incorporating rehabilitative approaches such as the 'Learning Prison' and 'Prison Without Walls', to facilitate seamless rehabilitation and reintegration of offenders into larger society (Andrews et al., 2011; Chin & Iyer, 2018; Leong, 2015). Such an approach enabled SPS to achieve an improvement in the recidivism rate from over 45% in 1998 to approximately 20% in 2020 (Singapore Prison Service, 2022). Notwithstanding these changes, emphases lean towards addressing criminogenic needs. With

opportunities for more extensive restorative initiatives, SPS has been encouraged to incorporate insights and approaches from restorative practices.

A Case for Restorative Practices in SPS

A purely punitive approach renders inmates passive recipients (Amirthalingam, 2013), requiring inmates to adhere to a regulated prison environment, where compliance with orders is emphasised to prevent disciplinary consequences (Albrecht, 2011).

In contrast, RP focuses on accountability and restitution, enabling offenders to consider their actions' consequences on others and take ownership of repairing the harm caused. RP also offers offenders opportunities for accountability by communicating directly with individuals impacted by their crimes (Nowotny & Carrara, 2018). In recognition of RP's positive impact on the rehabilitation culture of correctional units that adopted RP, RP training has now been made mandatory for all frontline staff in SPS.

Impact of Restorative Programmes in SPS

The adoption of RP and its associated approaches has propelled SPS to shift its correctional practice significantly, adopting restorative measures that promote a more inclusive and participatory approach amongst staff, offenders and community partners. When implemented, SPS' restorative programmes have had an impact on inmates. For instance, research conducted on SPS' Empathery Hub (ETP Hub) has shown that participation in Empathery Circles reduces institutional infractions and builds positive relationships between inmates and staff (Chua & Chan, 2022).

According to Chin and Iyer (2018), prisons cannot deliver on their mission without the criminal justice ecosystem's involvement through its community partners. The onus of delivering restorative justice lies not just on legislation and prison services, but also on their collaboration with external services (Dugdale & Hean, 2021). Community-corrections partnerships can provide purpose and hope for offenders (Dewey et al., 2023). Acknowledging this need, SPS has established partnerships with numerous community organisations. One noteworthy partner is Awful Grace, the focus of this paper.

Kinaesthetic Modalities in Practice: Awful Grace in the Singapore Prison Service

Awful Grace is a non-sectarian charity registered with Singapore's National Council of Social Services. Its primary ambit is to engage with marginalised and disenfranchised communities to redeem common essential humanity. 'The Journey' was developed as a programme focused on inculcating pro-social life skills and character traits among offenders.

'The Journey' incorporates three learning styles – the Visual-Auditory-Kinaesthetic Model, with the kinaesthetic style done via the hand-building technique of pottery making. This activity encourages profound learning through personal reflection and artistic expression through pottery. Pottery-making offers a means of self-expression, which may otherwise feel challenging when discussing abstract ideas like forgiveness.

The programme consists of two phases: Toki Formation and Kintsugi Transformation.

Toki Formation emphasises the exploration of inmates' personal lives, with topics such as taking ownership and responsibility, identifying traits that need to be discarded, as well as offering and seeking forgiveness. For example, as a first step towards relational restoration,

participants craft pottery pieces intended for individuals they wish to forgive, and subsequently create an additional pottery piece for those they wish to seek forgiveness from. Participants also make pieces representing the harm done as a manifestation of personal accountability and a community piece that brings into focus the need for prosocial collaboration.

At the start of the Kintsugi Transformation phase, pottery pieces created during Toki Formation are deliberately broken. This illustrates the notion that it can take a lifetime to build a life, yet only a moment to break it. The broken pieces of pottery are repaired with gold as a reminder that broken lives can be mended and transformed into something potentially more valuable and beautiful than the original piece. Kintsugi Transformation focuses on healing and restoration of self and relationships, repair of harm and rebuilding of trust. Whilst Toki Formation explores the inmate's personal/interior life, Kintsugi Transformation bridges participant's relational life, focusing on familial and communal relationships.

'The Journey' was piloted at Singapore's Admiralty West Prison in 2017 with 10 inmates who were completing their sentences and placed on a work-release scheme. 'The Journey' has since regularly run for selected groups, such as gang renouncees¹, across several institutions in SPS.

In 2022, Awful Grace's 'The Journey' was integrated into the 'Dads Do Care' programme, which offered Special Care² inmates a comprehensive curriculum and support groups focused on parenting in prison. This six-month programme is set to continue for another run, involving over 20 inmates who are fathers. Positive reception has prompted an expansion of the programme's reach to include the Resolute Correctional Unit (RCU)³ in 2023.

Over time, ‘The Journey’ has evolved into a programme that supports the throughcare approach for the reintegration of offenders. Rooted in the belief of a structured approach and an intentional design starting in prison and continuing beyond release, the introduction of ‘The Journey’ across different prison settings works to aid disenfranchised communities in prison in their restoration and rehabilitative journey, ultimately working towards their successful reintegration into the community.

Research Question

The focal objective of this research project is to understand participants’ perspectives regarding ‘The Journey’, assess the efficacy of Awful Grace’s intervention and devise strategies for enhancing its prospective impact. This project was guided by the following research question: “Does Awful Grace’s ‘The Journey’ contribute to reducing participants’ recidivism and if so, how?” Concurrently, this study addresses growing concerns regarding the underrepresentation of research conducted with people with experience(s) of incarceration (Chan, 2018; Collins, n.d.; Tay et al., 2020). By centering their voices, this study facilitates the examination of humane practices within SPS and its impact on the criminogenic needs of offenders in Singapore.

Methodology

This study follows an exploratory design to understand participants’ experiences in ‘The Journey’.

Participant Recruitment

A purposive sampling method was adopted to recruit participants. Outreach for data collection in the community was dependent on those in contact with Awful Grace. Outreach with

inmates required coordination with relevant prison officers. In-prison interviews were conducted in-person and scheduled with consent from relevant prison staff. Interviews conducted with released participants were conducted in-person or through the Zoom platform, based on participants' location and convenience.

Data Collection

To understand participants' experiences in 'The Journey', data collection was conducted through a series of individual, semi-structured interviews with former participants of 'The Journey' to delve into their experiences with the programme and its impact on their ways of thinking, life skills and behaviour (positive or negative). Further questions were asked regarding programme highlights and feedback, as well as participant's long-term plans. For those released, questions on employment and reunion with family were asked to understand whether 'The Journey' has informed their reintegration.

Data Collection Process

This study has a sample size of 18 participants (see Appendix A for sample demographics), i.e. 35% of participants of 'The Journey' at the time of data collection. The possibility of social desirability biases is a potential limitation. Specifically, to maintain a relationship with Awful Grace and have access to the organisation's resources, the research team hypothesised that participants may respond positively to be seen favourably by the research team. This potential bias was addressed by emphasising participants' anonymity and guaranteeing confidentiality for all responses.

Participants consented to their responses being used anonymously for research purposes. The Participant Information Sheet provided before signing of consent forms informed participants that interviews would be audio-recorded and transcribed. To ensure legitimacy, forms were dated and signed by Awful Grace members present as witnesses. Participants were reminded that participation was voluntary, and that they may refuse to divulge information and/or request any information be removed from reporting. Data collection was conducted in three languages based on the linguistic ease of participants; sixteen were done in English, one in Mandarin and one in Malay. The choice to employ a semi-structured interview style cultivated a conversational atmosphere, enhancing participants' comfort.

Interviews in the community involved one interviewer and a note-taker to capture behavioural indicators like facial expressions. For interviews in prison, two note-takers accompanied the interviewer to overcome potential constraints regarding the clearance of the use of audio recorders. They transcribed participants' responses verbatim and preserved the linguistic nuances of shared information. All interviews lasted approximately 60 minutes.

After data collection, each interview was transcribed and themes were identified for the qualitative inductive analysis of interviews. The following section will discuss the findings that followed.

Results & Discussion

Qualitative Analysis

Themes were identified from analyses of interview transcripts to address the research question of whether ‘The Journey’ contributed to participants’ recidivism and if so, how this might be the case.

‘The Journey’: Humaneness in Practice

Several participants emphasised the “human”⁴ or “humane” nature of Awful Grace’s ‘The Journey’. Notably, none of the interview questions contained such words, and the term ‘humaneness’ was part of participants’ organic responses. For a programme to place participants’ humanity at its core was significant and in contrast to their usual experience of being treated based on the label of an “inmate”. In practice, this meant that as participants journeyed through the programme, they felt equal to facilitators and volunteers. While ‘humanity’ has a myriad of connotations, participants clarified that it was the small actions that concretised the humaneness of the programme. Gestures mentioned by several participants include offering a “listening ear”, extending birthday wishes or making efforts to “check-in” with participants on how their sick relatives are doing. This highlights the significance of personalised efforts and genuine intentions in restorative human interaction. Overall, this insight nuances existing academic perspectives on the role and power of communication in restorative programmes, which focus on strengthening relationships and building community.

Sharing vulnerably also meant that participants found resonance with each other; this proved key to the friendships and respect they retained for each other beyond the programme.

One participant mentioned that the connection he shared with fellow participants was on the “same level”, or even stronger, than some of his friends and family members. Participants highlighted that through consistent and varied prosocial communication with both volunteers and fellow participants during the programme, they gained insights into improving communication and fostering trust with their loved ones, hence reducing conflict.

At its core, the programme sparked hope - for transformation, improved relationships and personal growth. This growth involved developing patience and shedding ego, reflecting an inward journey towards self-improvement. These perspectives shed light on the restorative process of building empathy together with autonomy, which includes giving participants the chance to introspect before striving for a brighter future, in line with the objectives of restorative practices.

Role of Kinaesthetic Modalities: Pottery

Pottery plays a big role in ‘The Journey’. As a kinaesthetic form of self-expression, many participants spoke about pottery as a therapeutic medium, through which they were able to express their genuine emotions. One participant remarked that the programme is “not all about pottery...it’s about rebuilding”. During the sessions, participants’ sharing of personal stories remains a significant memory: with a participant describing how “you can see the joy, the tears in their eyes, the stories”.

Within prison and beyond, these pottery pieces enable participants to connect with their loved ones; for instance, creating and gifting a pottery piece signified the love in their relationships despite existing hurdles. For many of the pieces, symbolism proved key – for instance, one participant made a perfume bottle to signify his wish to introduce a more pleasant

“smell” to his relationship with his father while another made a road to signify his journey and desire to depend on himself and “walk straight” out of prison, never to return. A few participants remarked that using their pottery pieces to speak about issues made the challenges they were navigating in life less threatening to confront. Pottery served as a means to explore and understand participants’ own “feelings and character”, as well as those of their peers. Many interviewed observed fellow participants transform through the pieces they made; one remarked that “even though we are ex-convicts right, actually we are good in what we are”.

Participants also enunciated specific ways in which pottery enabled them to learn and apply life skills following their release. For some, pottery was a way to try and learn something new, which came with the belief that they could reach their goals. Others spoke about how given the fragility of pottery, they were forced to concentrate and exercise care. Many participants also expressed a sense of surprise that they could make something “beautiful”: a few described their pieces as “art” and for one, pottery “it’s like us you know, we can be beautiful too”. Participants also experienced a boost in self-confidence when they received positive feedback on their pieces. This increased their motivation to learn other skills and catalysed a transformation of their relationship with themselves. Specifically, the programme enabled participants to recognise their own humanity i.e., to see themselves beyond the label they receive as inmates. As such, pottery became “something that depicts us (participants) also”.

Contextualising Experience of ‘The Journey’

It is crucial to consider participants’ experiences within the environment of prison, with one participant describing ‘The Journey’ as a “beam of light” in a dark room. Unsurprisingly, participants tended to describe their experience of prison as detached, isolating and hostile. In

contrast, Awful Grace's 'The Journey' successfully cultivated an environment characterised by meeting the universal human need of providing participants a voice (Bailie, 2019), embracing vulnerability and building a sense of community.

This experiential contrast was felt across participants with some describing 'The Journey' as the only space in prison they felt they "belonged" or were listened to. Participants also remarked that having a programme they were able to enjoy and relax in was emotionally relieving. This engagement impacted participants' behaviour in prison outside of the programme. For instance, some expressed being intentional in not engaging in institutional offences, knowing it would bar them from attending Awful Grace's programme. Notably, some participants in our sample were part of designing or facilitating other programmes in prison, for which they requested to involve the Awful Grace team. All involved spoke about how empowering the experience and opportunities to build autonomy and responsibility in prison were. To be given agency in informing a programme aligns with UNODC's restorative principles. In practice, this means that participants had opportunities to build autonomy and responsibility in prison. This re-materialises in their engagement with Awful Grace outside prison, with many vocal about ideas to enhance desistor⁵ engagement.

Accounting for participants' experiences beyond prison is essential to determine the programme's practical application and effectiveness during reintegration. Those without familial support spoke about how their previous "lack[ing] in family" resulted in them seeking friendships through gangs – the personal context within which Awful Grace occupied a significant part of their support system. These participants often referred to the facilitator(s) of 'The Journey' with endearing terms like "parent", "godfather", "mentor" and "friend" they could extend their arms to. There echoed a consistent feeling that a volunteer would be there for them,

then and in the long term. Family-based extrinsic motivations were greater for those with stronger familial bonds.

Relationships in Prison Affect Relationships Outside Prison

Nevertheless, the strength of the relationship and trust built between participants and Awful Grace volunteers in prison entrenched participants' intrinsic motivation to keep in touch with the organisation as part of their aftercare. This was rooted in the belief that Awful Grace's involvement would aid their reintegration journey. In fact, they shared having no desire to reach out to or keep in touch with individuals they did not know beforehand. This emphasises the importance of the throughcare approach and the building of relationships in-care till release. To quote, one participant described the throughcare approach as having the potential to "save (the) next incarceration" while another said that when released, "if you don't have anybody to contact, you are gone".

While change cannot be forced, it can be nurtured. People who have experienced incarceration can, do and will work to realise change within their own lives. While existing relationships and fiscal pressures can interfere with reintegration, participants enunciated specific goals and ways in which they were looking to move ahead. This extended from mechanisms to focus on family and not their peers who could encourage criminality, to focusing on work and upskilling opportunities, as well as centering themselves in their faith. Goal-making around smaller decisions in their daily lives is tangibly built towards active and concrete steps for their long-term trajectories of reintegration. The simple human desire to be happy rang true for all and should be accounted for in the design of context-appropriate ways to implement more humane restorative practices.

Conclusion:

Humane Programmes, Impact and Research is an Evolving and Long-Term Endeavour

Over the years, Awful Grace's work has led to a deepening partnership with SPS with their programmes yielding positive feedback from both participants and staff across institutions. The analyses discussed affirm and concretise this impact.

In fostering and sustaining collaborations between corrective institutions and community organisations, finding synergy in values and vision is key. Awful Grace's work is rooted in a common and essential humanity. 'The Journey' embodies a person-centred programme, its content and delivery affirming this focus on the essence of humanity, with all deserving of humane treatment. Awful Grace will continue to evolve in this direction as it seeks to collaborate with partners such as SPS.

In its work, Awful Grace's commitment to supporting participants and their families aligns with SPS' application of restorative practices to restoring relationships and repairing harm by developing programmes that facilitate this goal. Furthermore, the throughcare approach aims for the transformative power of 'The Journey' to transcend prison, contributing to the enduring personal transformation of those involved. At the time of writing, 'The Journey' is one of the few experiential and activity-based rehabilitation programmes within SPS, where participants internalise concepts on restoration and embrace imperfections, working towards deep transformational change for themselves and their families.

In 2023, Awful Grace launched the 'Aftercare' segment of 'The Journey'. This extends the restorative journey with offenders who have been released and been through 'The Journey' to break the vicious cycle of reoffending. This re-entry phase is fraught with challenges; hence,

working with those recently released and their families is critical to Awful Grace's continuing effort. The organisation's commitment to those released is to stay with them as long as they choose to stay with Awful Grace. While this was not this study's focus, there is evidence in the analyses above to show that those who remain connected with Awful Grace have been able to desist from their negative behaviour and avoid triggers that often lead back to criminality. This virtuous cycle of working with those in prison and remaining engaged with them out of prison helps break the vicious cycle of reoffending. This essential thrust of throughcare continues to shape 'The Journey' and will form the basis for future research to understand its evolving efficacy in line with strategic shifts of SPS to implement restorative practice more deeply in corrections. With the intent of deepening future analysis, Awful Grace has also recently completed a second round of data collection for future analysis. In practice and research, this sustains a commitment to prioritising underrepresented voices at the heart of this work.

Acknowledgements

The authors want to thank each participant they spoke with and those who supported the work that made this research possible. Thank you Chong Jun Mun, Russell, Chua Xin Ru and Lim Nguen Cheng who helped facilitate data collection and transcribing of interview recordings. Thanks to Karen Wong and Bi Ting Chew from the Singapore Prison Service for their encouragement in putting this paper together.

Endnotes

¹ Renouncees refer to offenders who have formally declared their relinquishment from gang associations and activities.

² Special Care inmates are individuals who are HIV-positive.

³ Resolute Correctional Unit (RCU) houses inmates who have formally declared their relinquishment from gang associations and activities.

⁴ All quotations in the qualitative analysis section, including this one, are direct quotations from interviewed participants. Names have not been included for confidentiality purposes.

⁵ A desistor refers to an offender who lives a crime-free life after being released from prison.

Appendix

Appendix A: Demographic Information of Research Participants

Demographics		n	%
No. of Participants		18	
Sex	Male	18	100
Age	18 – 35	3	16.67
	36 – 55	14	77.78
	55 and above	1	5.56
Highest Educational	Primary	3	16.66
Attainment	Secondary	11	61.11
	Post-Secondary	1	5.56
	Undergraduate	2	11.11
	Postgraduate	1	5.56
Marital Status	Single	7	38.89
	Married	3	16.66
	Separated	7	38.89
	Divorced	1	5.56
No. of Children	0	9	50
	1	3	16.66
	2	3	16.66
	More than 2	3	16.66
No. of incarcerations	1 – 5	10	55.56
	6 – 10	7	38.89

	More than 10	1	5.55
Incarceration status	Released	12	66.67
	In-prison	6	33.33
Reincarcerated since	No	11	91.67
completing 'The Journey'	Yes	1	8.33

The specific number of past incarcerations and their lengths were not tabulated as many participants had trouble recalling such details accurately and thus responses were too abstract to be consolidated in a standardised manner.

Appendix B: Photos from 'The Journey'



A pottery piece which represents a broken vessel, which contains the hearts of his family members, created by a participant in Kintsugi Transformation.



A pottery piece which reflects HOPE, created by a participant in Toki Formation



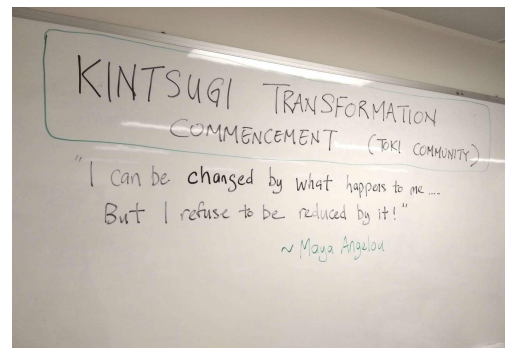
A piece, presented at the April 2021 Graduation Event, created collaboratively by a group of inmates, as part of a session in 'The Journey' where they had to work as a team to create one piece of pottery which showcases them sharing a festive meal together.



A piece, showcased at the April 2023 Graduation Event, created collaboratively by a group of inmates, as part of a session in 'The Journey' where they had to work as a team to create one piece of pottery which showcases their journey in rough waters.



'The Journey' Graduation Ceremony w/ Participants, SPS Staff & Awful Grace (during COVID)



Quote used during a Session from 'The Journey'

References

- Albrecht, B. (2011). The limits of restorative justice in prison. *Peace Review*, 23(3), 327–334. <https://doi.org/10.1080/10402659.2011.596059>
- Amirthalingam, K. (2013). Criminal justice and diversionary programmes in Singapore. *Criminal Law Forum*, 24(4), 527–559. <https://doi.org/10.1007/s10609-013-9216-6>
- Andrews, D., Bonta, J., & Wormith, J. S. (2011). The Risk-Need-Responsivity (RNR) Model: Does Adding the Good Lives Model Contribute to Effective Crime Prevention? *Criminal Justice and Behavior*, 38(7), 735–755. <https://doi.org/10.1177/0093854811406356>
- Ang, R. P., & Huan, V. S. (2008). Predictors of recidivism for adolescent offenders in a Singapore sample. *Criminal Justice and Behavior*, 35(7), 895–905. <https://doi.org/10.1177/0093854808317270>
- Bailie, J. (2019). A Science of Human Dignity: Belonging, Voice and Agency as Universal Human Needs. In IIRP Presidential Paper Series. 1. 1 – 16.
- BBC News. (2019, July 6). *How Norway turns criminals into good neighbours*. BBC News. <https://www.bbc.com/news/stories-48885846>
- Chan, J. (2018, February 22). *The Reintegration Model from Prison to the Community: Ten Essential Factors for Successful Re-entry in Singapore*. University of Canberra. <https://doi.org/10.26191/gvf3-a915>
- Chin, D. K. T., & Iyer, N. (2018). Enhancing corrections, transforming lives: A Singapore perspective. *Asia Pacific Journal of Social Work and Development*, 28(3), 147–153. <https://doi.org/10.1080/02185385.2018.1461127>
- Collins, L. (n.d.). *Reading as Bearing Witness: Incorporating the voices of incarcerated youth in honours*. DigitalCommons@University of Nebraska - Lincoln. <https://digitalcommons.unl.edu/nhcjournal/688/>
- Craig, S.C. (2004). Rehabilitation versus Control: An Organisational Theory of Prison Management. *The Prison Journal*, 84(4), 92S-114S. Google Scholar.
- Dewey, S., Barry, R., Hankel, J., Anasti, T., Lockwood-Roberts, S., Gilmer, B., & Dolliver, M. (2023). “The Problem’s Too Big for Us”: The Promises and Perils of Community-Corrections Partnerships. *Corrections*, 8(5), 466–484. <https://doi.org/10.1080/23774657.2021.1936293>
- Dugdale, W. & Hean, S. (2021). The Application of Norwegian Humane Ideals by Front-Line Workers When Collaboratively Reintegrating Inmates Back into Society. In S. Hean, B. Johnsen, A. Kajamaa & L. Kloetzer (Eds.), *Improving Interagency Collaboration, Innovation and Learning in Criminal Justice*

- Systems: Supporting Offender Rehabilitation*. Springer International Publishing. Springer Link. Accessed 6 January 2024.
- Gilligan, J., and Lee, B. (2005). The Resolve to Stop the Violence Project: reducing violence in the community through a jail-based initiative. *Journal of Public Health*, 27(2), 143-148.
- Johnstone, G. (2014). *Restorative Justice in Prisons: Methods, Approaches, and Effectiveness*. European Committee on Crime Problems. <https://rm.coe.int/16806f9905>
- Leong, L. (2015). Towards a Society without Re-offending. In J. Gwee (Ed.), *Case Studies: Building Communities in Singapore* (pp. 1–21). essay, Civil Service College.
- Maruna, S., & Toch, H. (2005). The Impact of Imprisonment on the Desistance Process. *Prisoner Reentry and Crime in America*, 139–178. <https://doi.org/10.1017/cbo9780511813580.006>
- Nowotny, J. J., & Carrara, M. (2018). The use of restorative practices to reduce prison gang violence: Lessons on transforming cultures of violence. *Conflict Resolution Quarterly*, 36(2), 131–144. <https://doi.org/10.1002/crq.21237>
- Osayi, K. K. (2013). Socio-Cultural factors affecting reintegration of discharged prisoners in Anambra State, South East, Nigeria. *Mediterranean Journal of Social Sciences*, 4(10), 775. <https://doi.org/10.5901/mjss.2013.v4n10p775>
- Richards, K. (2014). A promise and a possibility: The limitations of the traditional criminal justice system as an explanation for the emergence of restorative justice. *Restorative Justice*, 2(2), 124–141. <https://doi.org/10.5235/20504721.2.2.124>
- Singapore Prison Service. (2022). SPS Annual Statistics Release for 2022. <https://www.sps.gov.sg/files/media%20releases/sp%20annual%20statistics%20release%20for%202022.pdf>
- Tay, R., López, D., Ng, Y. J., & Yazib, N. H. M. (2020). Media portrayal of ex-offenders in Singapore. *Undergraduate Journal of Service Learning & Community-Based Research*, 10, 23–46. <https://doi.org/10.56421/ujslcb.v10i0.303>
- United Nations Office on Drugs and Crime (2019, April). *Crime Prevention & Criminal Justice Module 8 Key Issues: 1. Concept, Values and Origin of Restorative Justice*. United Nations Office on Drugs and Crime. Retrieved January 21, 2024, from

<https://www.unodc.org/e4j/en/crime-prevention-criminal-justice/module-8/key-issues/1--concept--values-and-origin-of-restorative-justice.html>

Walker, L., & Greening, R. (2010). Huikahi Restorative Circles: A Public Health Approach for Reentry Planning.

Federal Probation, 74(1).

Zehr, H. (1990). 'A Restorative Lens', in *Changing Lenses: Restorative Justice for Our Times* (p. 177 - 214).