

RETURNING MEN TO HONOR:

*Tribal Men's Program / Batterer Intervention
Program Development Workbook*



*Mending the Sacred Hoop
Technical Assistant Project*



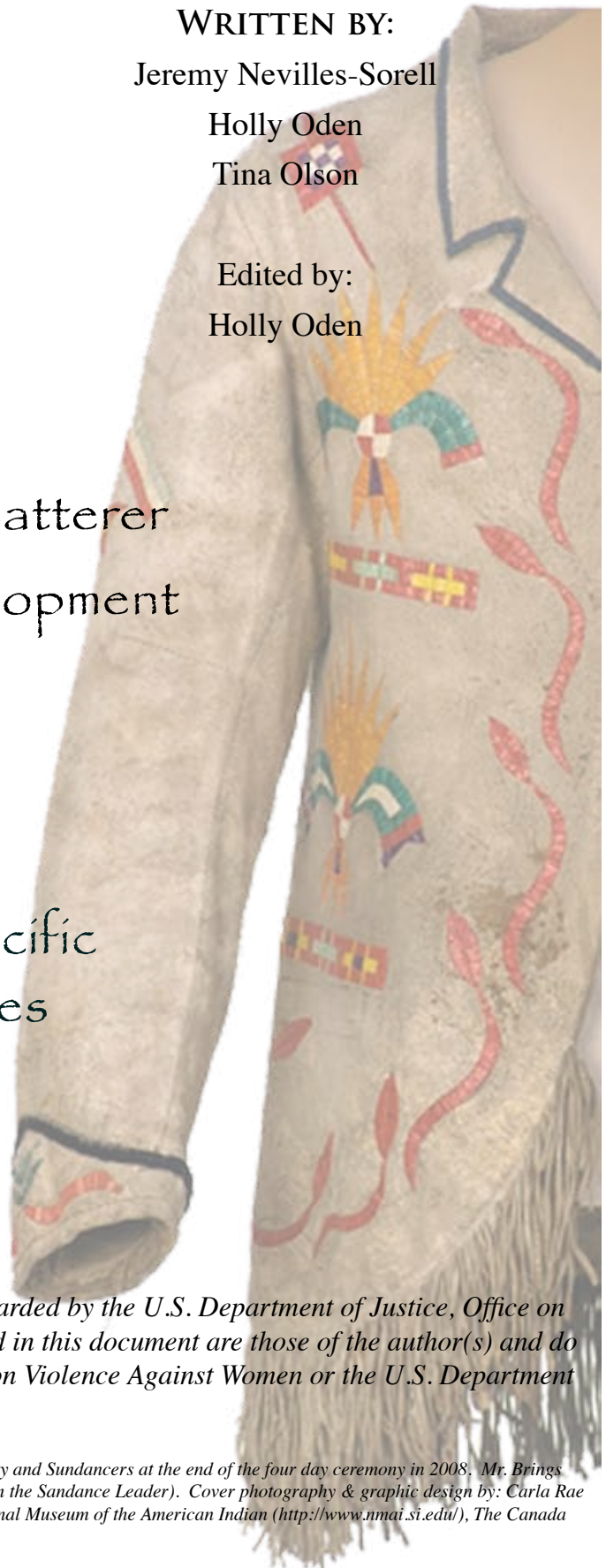
Mending the Sacred Hoop
- Technical Assistant
202 East Superior Street
Duluth, MN 55802
WWW.MSH-TA.ORG

WRITTEN BY:
Jeremy Nevilles-Sorell
Holly Oden
Tina Olson

Edited by:
Holly Oden

Tribal Men's Program / Batterer Intervention Program Development Workbook

Creating Program Specific Policies and Procedures



This project was supported by grant 2007-TA-AX-K045 awarded by the U.S. Department of Justice, Office on Violence Against Women. The opinions and views expressed in this document are those of the author(s) and do not necessarily represent the official position of the Office on Violence Against Women or the U.S. Department of Justice.

Cover Photo: Oglala Lakota elder, Vincent Brings Plenty is honored by the Tokala Society and Sundancers at the end of the four day ceremony in 2008. Mr. Brings Plenty passed away on May 6, 2010. (Note: Cover photo was taken with permission from the Sandance Leader). Cover photography & graphic design by: Carla Rae Marshall©2010, Tipistola@gmail.com, Traditional Shirts and images courtesy of: National Museum of the American Indian (<http://www.nmai.si.edu/>), The Canada Site.com (<http://thecanadasite.com/index.html>, <http://firstpeoplesofcanada.com/>).

Creating Program Specific Policies and Procedures

This section will guide you through the process of developing policies and procedures that reflect the values of your community utilizing the steps from MSH's "Program Development Worksheet." The steps are: Visioning, Describing, Developing, Implementing, and Reflecting. These steps have been specifically honed to the process of developing a men's program that encompasses BIP, community organizing, and engaging other men in the community.



STEP ONE: VISIONING

Policy (Mission Statement, Vision Statement, Statement of Purpose):

Your [BIP] policy provides the foundation for your work, and should state the philosophy of your program's response to violence against women in the community. "Mission Statement" and "Vision Statement" are often used interchangeably when talking about program policy, but they are distinct. Your vision statement comes from visualizing what you are working toward—the future of your community. Think about what your program envisions. What is the vision for the future of the community? A world where traditional ways are honored and practiced? Where women and children are honored for their sacredness? Include this in the vision statement—it will inform and provide the foundation for how work in the men's program is done from day to day. Your mission statement refers to how you will get there—what your program does to get to that place that you envision as the future of your community. Thinking seven generations ahead, write out what your program will do to create this future.

Example:

Step 1: Visioning

What are your core indigenous values?

1. Respect
2. Honor
3. Compassion
4. Balance



What do you believe about the change you will create in your community? Write a statement about that change. Think lofty – and summarize with a Vision Statement.

Through enhancing and implementing our traditional values we reclaim our identity and foster strength in future generations to flourish as sovereign people. Families will live together peacefully. Men will protect their families. Abuse will not be passed down to future generations and the community will hold abusers accountable. Therefore our Vision is:

"To have strong healthy families to carry on our culture and traditions."

The core values you identify become the concepts that frame your work and how your program implemented. When designing your program’s operational structure build around your core indigenous values. In the example, the identified values of Respect, Honor, Compassion, and Balance are the concepts that are the basis for successfully achieving the vision of “[having] strong healthy families to carry on [the] culture and traditions” as they set the parameters that guide you to reaching your vision.

If your vision “is to provide safety”, then the terms of that vision means you will only be focused on safety issues and not stopping the violence in the community, or making social and systemic changes. An example is shelters and safe homes. Their primary function is to provide temporary safety during a time of crisis. The shelters themselves don’t actually make social changes – they provide a service. Shelters are truly a vital service – not to confuse the issue around safety - but the fact remains that more shelters doesn’t mean violence against women will stop. Nor will simply incarcerating men change their violence or their beliefs that support that violence. All of your work should be in line with your mission and vision and your vision should be grand enough that your work isn’t short sighted.

In our example, the vision “to have strong, healthy families to carry on our culture and traditions” is grand enough for long range planning, and when it comes to policy development, it becomes a concept that guides your work. The core values provide the framework in which your program will operate.

Step 1: Visioning

What are your core indigenous values?

- 1.
- 2.
- 3.
- 4.

What do you believe about the change you will create in your community? Write a statement about that change. Think lofty – and summarize with a Vision Statement.

Your Vision Statement:



STEP TWO: DESCRIBING

Using “Step 2: Describing” insert each core value in the blank spot and describe what that looks like. You will answer each question 3-4 times based on the values listed in the blank.

Step 2: Describing

What of these values can you draw from to guide your vision? Take each of the values you agree on and answer the following questions.

How does [Respect] [Honor] [Compassion] [Balance] look in your relationships with each other?

How does [Respect] [Honor] [Compassion] [Balance] look in your work with men who use violence?

How does [Respect] [Honor] [Compassion] [Balance] look in your policies and structures?

How does [Respect] [Honor] [Compassion] [Balance] look in your community relationships?

An example of this step would look like this:

“How does Respect look in your relationships with each other?”

Respect is a core value from which we operate internally and externally—to effectively make social change we have to treat each other as we would our relatives in the way we interact and care of one another. Internally, amongst staff it means that we have to be open to challenging each other in a good way so we continue to grow intellectually and spiritually. As staff of a program addressing violence against women we cannot be mute to the issues in our workplace, families, and communities. We have to help and support each other to learn and be aware of our issues, being mindful that it is difficult at times for those pointing out the issues and for those receiving it. We also must be reflective and recognize our own limitations. We must continuously evaluate ourselves, and when challenged, ask ourselves, “Why am I feeling so offended” as opposed to “fighting back”, and know that we need to be asking for help and to give help when asked.

Externally, with our collaborative partners and community, we have to demonstrate respect by listening to other views and understandings, respecting that each person will also be at different levels of understanding. We have to reflect our core values when challenging those who see things differently, and since it is our work to bring about social change, we will take on the task of creating opportunities of opening new levels of awareness and not disregard people that we don’t like or agree with. We will respect that everyone also has different abilities and not everyone will be able to work in this field, yet each can make contributions in their own way.

In working with men who batter, respect means that we see them as a human being. We can address their violence, hold them accountable, and still work with them as our brothers. In our contact with battered women, respect means we will communicate with them and openly share what our men’s program is about. We will create points of access to the program and/or facilitators, but we will not exploit the information

women have shared with us to convey a point to their partner in the program.

“How does Honor look in your relationships with each other?”

To honor someone is to acknowledge them for the gifts or contributions they give. Honor is a value that is only inherent when you are a baby. Honor doesn't simply come with age, one must continually earn it. An elder is one who has earned honor through age and experience and this is demonstrated by their behavior and knowledge. Being honorable also includes being true to oneself; truly practicing your beliefs and acting on your convictions. It can also be expressed by taking on new things, as well as stepping back in order to make space for others. Working on the issue of violence against women for the sake of a job, or thinking you will get character points for a noble cause is disingenuous. We have to come to the table wholeheartedly, commit to working through the tough issues, and give of ourselves to be present in the discussions. We show honor to each other when we make sure everyone has a chance to speak, provide input, validate their experience, and allow for participation by more members of the community.

We will honor the safety needs of women and before implementing any policy, or change in policy, we will diligently seek the input of battered women to review the changes and hold focus groups discussing the different scenarios that could arise from the policies.

“How does Compassion look in your relationships with each other?”

Quit often people confuse being compassionate with “forgive and forget”. When working with men who use violence against their intimate partner, compassion for the men with whom you are working must not carry the assumption that you ignore past behaviors. It is more true to say the opposite, that to be effective with your efforts you have to keep the violence and sexism that supports the use of violence quite visible! Many times participants believe that the program's purpose is punishment, rather than seeing it as an opportunity to improve their life. The staff of a men's program are involved in this work because they want to see men change. The program is not about punishing men by sending them to a group, it's about taking a man that is askew in his beliefs and actions, and teaching him that the community has expectations of him; we care about his success and much as we deplore his violence.

We also have compassion for one another as staff. Many of us have personal experiences that brought us into this work. We know that it is a difficult area in which to work, yet the work is done for the benefit of the women in our community, or ancestors, and future generations. We acknowledge our own struggles and challenges and accept those of others while working together to change our community.

“How does Balance look in your relationships with each other?”

Striving for equal balance between the physical, emotional, intellectual, and spiritual realms is a main directive in our ways of living. We work together in a way that strives to maintain balance with our program services, demonstrating shared leadership with women and men, youth and elders, professionals and community members. Because the imbalance in society has resulted in violence against women at devastating rates, we seek to organize and address violence against women in a coordinated and comprehensive fashion on individual, familial, institutional, and societal levels.

Having balance also means having boundaries. Program participants may, quite literally, be our friends and relatives, and we must demonstrate sound boundaries and be consistent with expected behavior.

A men's program cannot force someone to a place they are not ready to go. We have to take care of our own energy and stay with our vision. We want men to follow in our wake, not to have them pull us into their current and collude with them.

As staff we must also strive to ensure our well-being. We are all on the same journey, it just that some are farther up the path than others.

Step 2: Describing

What of these values can you draw from to guide your vision? Take each of the values you agree on and answer the following questions.

How does [Value] look in your relationships with each other?

How does [Value] look in your work with men who use violence?

How does [Value] look in your policies and structures?

How does [Value] look in your community relationships?





STEP THREE: DEVELOPING

The framework for the program is guided by the vision. Once you have developed your program vision, and defined your core values, begin thinking about what you are going to do. Most programs start because people see a need or problem in the community and want to address it. Unfortunately, patience is a value that has been lost in this post-colonization era and we want immediate results. The process of discussion, visioning, debating, and coming to a shared understanding gets discarded, or is an afterthought when we hit tough spots. Many people will want start at program implementation because they cannot be bothered with “all that philosophical stuff”, while there are those who argue that visioning and a shared understanding is no predictor of success: even without this process some programs have gone on to be successful. Looking closer, however, those programs that went on to be successful were in communities with solid advocacy services and intervention work that predated the implementation of a men’s program. If you are expanding your work or creating a new program, it is critical to do the first two steps with program staff, community representatives and collaborative partners, as it will build the support base for the program and many more people will be clear on the purpose and function.

Example

Step 3: Developing

List the 4 main activities you will include in your program.

1. Groups for men who batter
2. Community outreach and education
3. Build strong lines of accountability
4. Create Native specific services



Take each of your program activities and describe it with your indigenous values incorporated in the activity. Create a statement of what the outcome will be with each of your activities.

Respect, Honor, Compassion, and Balance.

1. In our work with men who batter we will honor the experiences of women who have been harmed by domestic violence and respect their safety needs first and foremost.
2. We respect the fact that our communities have suffered high amounts of physical and sexual violence and we will work compassionately with our community members in order to reestablish balance between men and women.
3. Our efforts to set strong lines of accountability for men who batter will help restore balance to our community.
4. By using our Native culture we will balance the non-Native teachings that undermine honoring women.

Step 3: Developing Your Program

List the 4 main activities you will include in your program.

- 1.
- 2.
- 3.
- 4.

Take each of your program activities and describe it with your indigenous values incorporated in the activity. Create a statement of what the outcome will be with each of your activities.

- 1.
- 2.
- 3.
- 4.

Internal relationships and External relationships

What do we do? What are our organizational supports? Who else do you need to involve in your development work? Think about how you are including those most impacted by your work.

Program Policies and Procedures

Begin by mapping the current local response to domestic assault/violence. What is the response? Where do you see gaps in the response? As the BIP is a part of the larger coordinated community response, allow your mapping to be broad—identify the total response, from first responder on. Then, focus in on the gaps in the response, those areas in which a women’s safety is compromised. Focusing in further, note the areas in which offender accountability is a gap; and look at where the BIP might rest on the response continuum. Examine the BIP role in strengthening that response. In other words, assess the current response in terms of woman safety and offender accountability and begin to craft your program policy from this perspective.



Policies can be internal as well as inter-agency. Internal policies reference the standard you want to uphold and safe-guards against potential shortcomings. Inter-agency policies establish how you will work in a multi-disciplinary field to ensure a specific and cohesive response.

Procedures are the way in which the policy is carried out from day to day—the structured response which rests upon the program mission. Identifying, as well as assessing, the local response can help you identify where specific procedures need to be placed to create the result you want. Procedures should be assessed in terms of: Are they necessary? Why? When they are not necessary, they should be assessed in terms of the woman’s safety and holding the offender accountable for the violence.

Inter-agency:

After you have completed the mapping of the inter-agency response to domestic violence, you can then identify the gaps, and analyze the current agency/system policies and procedures that are in place. This is where a CCR team is crucial, as they can look at tracking those areas where gaps exist and changing policies and procedures to close those gaps, while you focus mainly on how your BIP will contribute to the team in a way that enhances the community response to creating safety for women and offender accountability. Unless it is part of your role in the coordinated community response, the task of tracking and monitoring domestic violence cases through the system can fall to another member of the CCR Team (usually the CCR Coordinator). However, if monitoring and tracking DV cases is a part of your role, it can inform your work in BIP development; you will have a view point that can enhance your internal policy work in terms of providing safety and holding offenders accountable. If tracking and monitoring is not your role, begin crafting your inter-agency policy around what information you need and what information you are willing to share with other agencies responding to domestic violence. An example of this is below.

***Sample Memorandum of Agreement (MOU): Inter-Agency Roles and Protocols*¹**

This sample MOU is modeled off the inter-agency agreement established in Duluth, Minnesota. This type of criminal justice intervention is known as a “Coordinated Community Response” and commonly referred to as the “Duluth Model” that speaks to the way the community organizations and institutional systems (911/dispatch, law enforcement, courts, probation, and jails) have established specific and cohesive responses to domestic violence cases. The primary agencies that came together under the umbrella of the Domestic Abuse Intervention Project (DAIP came to be referred to as the “coordinating agency”) as a team developed policies, procedures, and protocols that would guide their overall CCR response. This sample MOU is intended to illustrate agreements and highlight protocols and policies:

1. Police:

- An officer must arrest if there is a protection order and the alleged offender violated either the exclusion order by returning to the residence or a restraining order by assaulting or establishing prohibited contact with the protected party (e.g., going to her/his workplace or school).
- An officer must arrest if he or she has evidence to give probable cause that an assault occurred and the victim was physically injured or threatened with a weapon by the assailant.
- An officer must make a full written report on all domestic-violence-related cases for documentation.

¹Excerpted from “What About the Kids” developed by the Domestic Abuse Intervention Project, Duluth, MN: 1995.

2. Prosecutor:

- The prosecutor will avoid dismissing cases unless there is no justification for pursuing a conviction or insufficient evidence to obtain a conviction.
- Convictions will be sought to place legal sanctions on the assailant which are designed to (1) protect the victim, (2) offer the abuser an opportunity to change and (3) promote a general deterrence in the community to this violent criminal behavior.

3. Probation Officers:

- A probation officer (PO) will conduct a pre-sentence investigation (PSI) on all domestic-violence-related cases.
- In conducting the PSI, the PO will make every attempt to solicit input from the shelter, the victim and the DAIP to ensure that all necessary safety measures are taken to protect the victim from ongoing assaults or harassment.
- The PO will recommend a combination of jail and rehabilitation based on the severity and history of violent behavior.
- The PO will bring all violations of probation agreements involving a new offense back to the sentencing judge in a revocation hearing.
- The PO will ensure that a revocation hearing is held if an offender fails to complete rehabilitation programs ordered.
- The PO will recommend increasingly harsh penalties for repeat offenders or assailants who fail to follow probation agreements.

4. Civil Court Judges:

- In issuing civil protection orders, judges will use a combination of orders restricting contact by the assailant with the victim, requiring rehabilitation services for the assailant, and ensuring the safety of children in all aspects of visitation and custody decisions.
- Family court judges will ensure that a system is in place that allows both parties to bring problems regarding ongoing harassment, visitation complications, and custody problems back to the court for resolution.
- Family court judges will consistently enforce orders made in regards to the protection of victims and children in protection order cases.

5. Criminal Court Judges:

- Judges will order pre-sentence investigations on all domestic-violence-related cases in order to ensure appropriate protection of the victim as part of the sentencing objectives.
- Criminal court judges will enforce probation and parole agreements with the use of incarceration if necessary for defendants who continue to harass or assault their victims or fail to comply with rehabilitation orders.

6. [Men's program facilitators]:

- [Men's program facilitators] will focus therapeutic intervention on the cessation of violence by the assailant.
- [Men's program facilitators] will not engage in therapeutic practices which require a modification of victim behavior in order to end the violence or abusive tactics of the abuser.
- [Men's program facilitators] will report all new offenses back to the court unless the sole source of knowledge about that offense comes through a victim who has requested that the counselor keep the information confidential.
- [Men's program facilitators] will not make recommendations to the court regarding abusers obtaining custody of their children based solely on their knowledge of the abuser through the attendance in abuser groups.

7. Shelter Workers:

- Shelter workers will provide advocacy immediately following police intervention to victims of domestic abuse. In cases of arrest, follow-up will be made through home visits; in cases where no arrests were made, follow-up will be by phone or mail.
- Shelter workers will provide advocacy for each woman who wants help obtaining a protection order.
- Shelter workers will work cooperatively with the prosecutor in developing a strong case for prosecution except when doing so is a violation of a woman's confidentiality with the advocate.

8. Visitation Center:

- The Visitation Center will offer a safe place for victims of domestic abuse to exchange their children for visitation and, at the request of the victim or the court, offer on-site visitation in those cases in which the victim or the courts fear for the children's safety if the visitation occurs off-site.
- The Visitation Center will act in the best interests of children.
- The Center will offer classes for both fathers and mothers on assisting their children to recover from the violence they've experienced and cope with the conflict in their parents' relationship.
- These classes will also focus on eliminating the controlling and abusive tactics by either or both parents towards their children.

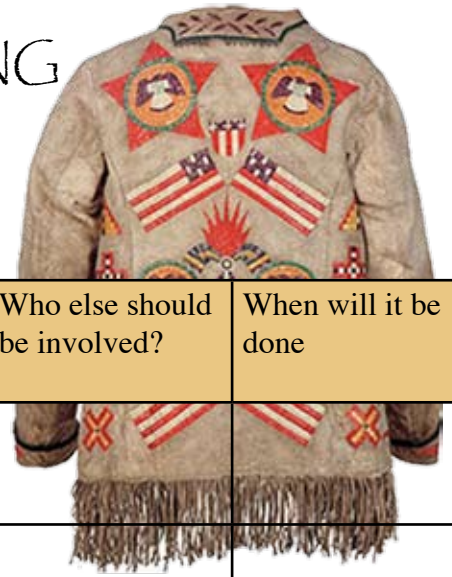
9. DAIP

- The Domestic Abuse Intervention Project will monitor the compliance of each agency with protocols and procedures and provide all intervening agencies with information on each case as it goes through the system in order to provide for effective networking and decision making on a case-by-case basis.
- The DAIP will facilitate interagency meetings and facilitate discussions on continued need for changes in policies, procedures or protocols in any or all parts of the system.



STEP FOUR: IMPLEMENTING

Create implementation steps for each of your activities.



	Activity: Assess the Community	Who will be responsible	Who else should be involved?	When will it be done
Step 1				
Step 2				
Step 3				
Step 4				
	Activity: Educate the Community	Who will be responsible	Who else should be involved?	When will it be done
Step 1				
Step 2				
Step 3				
Step 4				
	Activity: Establish Reporting Protocols	Who will be responsible	Who else should be involved?	When will it be done
Step 1				
Step 2				

Step 3				
Step 4				
	Activity: Implement Men's Groups	Who will be responsible	Who else should be involved?	When will it be done
Step 1				
Step 2				
Step 3				
Step 4				



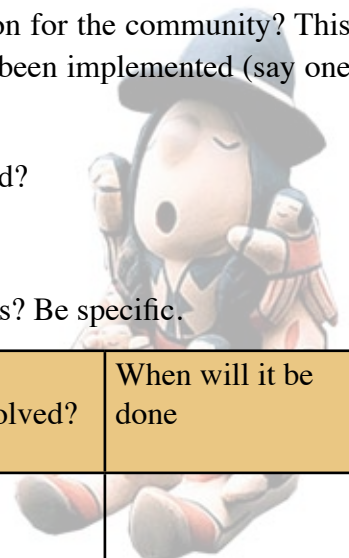
STEP 5: REFLECTING

Keeping your practice directed at achieving your vision takes reflection and analyzing – often requiring you to accept the fact that most policies are for the purpose of the institution or program to ease their functioning rather than for the people you are trying to serve. When one rushes to implement a program without a serious assessment of the policies they are adopting (for example: copying other program policies without assessing or filtering why these particular policies) you are setting a misdirection to reaching your vision right from the start. The process of reflection is necessary to program sustainability: are you continuing to work toward your vision for the community? This section is intended to provide you with space to look at your program once it has been implemented (say one year in) to ensure you continue in the direction of your vision and mission.

How will you make sure the program continues in the direction you planned?

How will you stop and reflect on your progress? And your program success? Be specific.

What will you do?	Who will be responsible	Who else should be involved?	When will it be done



Our Vision is:

“To have strong healthy families
to carry on our culture
and traditions.”

