Jenna Smith: Hi, everyone. Thank you for joining today's webinar, and welcome. My name is Jenna Smith with the Center for Court Innovation. And before we get started, I just want to provide some housekeeping and technology info. So all of you on the platform today are muted, and you're going to remain muted throughout the presentation. So if you have any questions or comments, whether tech-related or substantive, feel free to just type them into the chat. Because we're streaming audio, please make sure that your volume is turned all the way up. And if for some reason you aren't able to stream audio through the computer, you can message me privately. I'm logged in as Center for Core Innovation host, and I can help you get the audio working.

We're going to be recording the webinar. And we're also be sharing copies of the slides after we complete the webinar today. So please feel free to type in the chat box. I see many of you typing in already. That's great. So just let us know who you are, and where you're calling in from. And with that, I'll turn it over to my colleague, Kathryn Ford.

Kathryn Ford: Hi, everyone. This is Kathryn Ford from the Center for Court Innovation. It's wonderful to be with all of you today. Thank you for joining us. I just wanted to introduce myself and my esteemed panelists for today. I'm the director of Child Witness Initiatives and Clinical Supervision at the center. And in a moment, I'll be explaining more about what the center is, for folks that aren't familiar with us. But I wanted to give my colleagues, Jeremy and Melissa, the chance to say hello. Jeremy, would you like to introduce yourself?

Jeremy NeVilles...: Hello, everyone. My name is Jeremy NeVilles-Sorell, and I am one of your speakers for today. Currently I am the director of the National Native Coalition of Men's Programming. And so, one of the areas we're looking at is batterer's intervention and building that network across the country. And then the other area that we're looking at is around engaging men work in violence prevention. And I've been around since 1994, doing this work. Started out doing supervised visitation work. Then into batterer's intervention, and then doing training and technical assistance since 1998 on a whole wide range of issues from organizing community education, batterers' intervention, and prevention type work.

Kathryn Ford: Great. Thank you, Jeremy. We're so happy to have you with us today. And Melissa, would you like to say hello?

Melissa Scaia...: Hi, my name is Melissa Petrangelo Scaia, and I am joining you from Northern Minnesota. I am on the iron range of Northern Minnesota, so north of Duluth, for those of you who need a reference point. I currently work as the director of International Training at Global Rights for Women. And then I also co-founded Pathways to Family Peace, which is doing batterer's intervention program work through video conference software. We started that in January of 2019 with a team of researchers from England and ended that in March, 2020, and then COVID happened. So we've been talking about that a lot, since it's so timely.

And prior to that, I was the director in Duluth at the Duluth model. And then prior to that, I ran an organization of shelter, supervised visitation, transitional housing for 17 years. So I still currently do groups. I'll do group tonight and tomorrow morning and happy to see some of my referral sources on here from Minnesota, lots of Minnesota people, Midwest people. Good to see you all and happy to be here.

Kathryn Ford: Thanks, Melissa. So just so everyone knows a little bit about the context for this webinar. This webinar is part of a project at the center called Closing the Gap. And the intention of Closing the Gap is to increase access to training and technical assistance on criminal justice responses to domestic violence, to a much broader range of jurisdictions beyond OVW grantees. So specifically, we're hoping to increase access to tribal communities, as well as rural communities, hence the focus of this webinar. And I'll be talking a little bit at the end of the webinar about some of the resources that are available, but we do have training and technical assistance available to any community who would like to take a look at and strengthen their responses to this issue. So please reach out anytime.

So just again, to provide a little information about the center, if anyone's not familiar, we are a nonprofit based in New York City, but we work nationally and even internationally, to assist and support courts and communities in responding more effectively, more safely to domestic violence, sexual violence, stalking, dating violence, as well as trafficking and crimes against children. And you'll see on this slide some of the values that really guide our work. So we really emphasize collaboration between justice system stakeholders, between justice systems and communities. We emphasize judicial leadership because judges play such a critical role in all this work. Survivor safety and wellbeing is always centered in everything that we do. Access to justice, offender engagement and accountability, which is obviously going to be the focus of our discussion today, as well as trauma informed responses. So hopefully, you'll see these various themes and values interwoven throughout our conversation today.

And the Closing the Gap project that I mentioned is a project of one of the many teams at the center, which is called the Gender and Family Justice team. We are not seeing each other today on the webinar, but you can see my face in the top row of pictures, so you all know what I look like. So I'm representing the Gender and Family Justice team today, as well as the center's Tribal Justice Exchange team that I'm also a part of that provides training and technical assistance to tribal communities related to their justice systems. So these are some of the folks on our team. We're all practitioners, so we've all done the work and been in the field and utilized that experience to inform our training and technical assistance.

So just to give you a little overview of what we'll be talking about today, I'll be doing a foundational piece at the beginning around what is domestic violence offender accountability, some of the guiding principles or values for doing this work. Then I'm going to turn it over to Jeremy, to take us through a couple of case examples. Then Melissa will be talking about what this looks like specifically in rural communities, considering what are some of the dynamics in rural communities and how offender accountability and intervention can adapt or be responsive to those. And then we'll also be looking at tribal communities, and Jeremy will be taking a lead on that section. And throughout, we'll be weaving in suggested practices for strengthening offender accountability, and intervention, again, with the specific eye towards rural communities and tribal communities.

So we wanted to start out with a discussion question, actually, for all of you. And again, please use the chat here. So what does it mean to you to be personally accountable? So you can just type whatever your ideas and thoughts are into the chat. I see some folks typing, which is great.

Available, honest, engaged. Great. Taking responsibility for your actions and the consequences of your actions. Being responsible for your choices. Great. When mistakes are made, admitting to them and making changes. Right. Responsible, no excuses. Couple of people have set a said available. Great. Take actions to improve as necessary. Great. Being willing to learn. Being self-aware. Wonderful. Being honest. Yep. You'll see that in our next slide, I think. Great. Being responsive and dependable. Great.

And so you'll see that your answers are very similar to what we've found here. So this is thinking about... We'll be talking more as we go on about system accountability and also professional accountability, our accountability as practitioners doing this work, but thinking first about individuals. These are many of the things that you said. Of course, the first thing is meaning to stop the abusive and violent behavior, and then seeking out education. Thinking about how these behaviors may have been learned from family, from society, from peers, and how can I unlearn them and learn new ways of being in relationship and being with myself. Becoming honest, somebody mentioned, about one's behavior and acknowledging that behavior and actually the harms of that behavior on one's partner, on one's children, on the community, family, and friends, on being able to talk openly about those effects. Great.

And then also thinking about intersectionality, and you'll hear us mention this a few times throughout the webinar today, but certainly taking a look at the privileges that each of us may hold, according to our identities and how our identities are perceived in society. So whether it's the privilege that is attendant from being male or from being straight or being white or not having a disability, there are multiple forms of privilege, as well as oppression. So thinking about how all this intersects and how it influences one's choices and behaviors and impacts other people. Being willing to accept others' anger that is stemming from one's abusive and violent behavior, and really being willing to listen to others, in terms of how one's behavior has affected them. And committing oneself to longterm change.

So accountability is really within a context, though. We've been talking about individuals, but who are we talking about being accountable to? So primarily, we want to think about accountability to one's partner, to one's former partner or future partners and one's children, and also being accountable to all victim survivors. Being accountable to yourself and responsible to yourself to do the right thing, as well as to your family, extended family and friends. Being accountable to our society and to our systems of justice. That's another piece of it, which we'll be talking about quite a bit today, and accountability to your community or your tribe and all those folks that you interact with on a regular basis.

And one concept that we've been recently developing at the center is around relational accountability. And this, again, is really seeing folks not as individuals, who stand alone, because we know that's not the case, but thinking about folks in relationship and also thinking about how we as practitioners can develop relationship with folks who've used harm in their relationships to create pathways. So they're assuming responsibility to them, healing themselves to them, trying to repair any harms that they've caused, to restoring hope for themselves, for others and for their community. So again, thinking about the person in the context of all these relationships, in the context of their family, and in the context of their community. But really acknowledging that all kinds of meaningful change, especially when it's really hard change work that we're asking of folks and requiring of folks, which this is very difficult change work, that that has to take place within healing and respectful relationships.

And just some of the guiding principles, just again, to lay a foundation for the rest of our conversation today. And these were developed by some of my colleagues, as well as a large and diverse team of stakeholders and contributors to another project that we have, which is around training and technical assistance for abusive partner intervention programs. So they work to develop these guiding principles to guide all the training and technical assistance that they're doing, as well as the publications that they're creating and curriculum, that thing. So accountability is active, meaning it's ongoing, it's changing. And it's relational, as we were talking about. Of course, we want to always have survivor [inaudible 00:13:28] and safety be centered in everything that we're doing, including in partner intervention and engagement work. We always want to be thinking about the potential impact on survivor wellbeing and safety. And also thinking about how does the survivor define safety and healing for themselves?

And also thinking about, as I mentioned, that the intimate partner violence affects many people, many relationships, and accountability needs to address all of these potential harms. And actively identify and remove barriers to healing and to repairing those harms.

We want abusive partner intervention and engagement to restore hope and dignity. We found more and more that hope is a really critical element in folks' healing and change processes. So whatever we can do to instill hope for the future is very important, as well as treating everyone with respect and dignity, because that's a way... That's really necessary in order to engage someone effectively, but we're also modeling that, and they can apply that in their own relationships.

Reflecting and valuing the culture and community. We're going to be talking a lot about that throughout the webinar today. And being responsive to the needs and strengths of the abusive partners. Going to talk more about that.

So then, thinking about the accountability is both for individuals but also systemic, as we've been talking about. And so this is a depiction of what we would call a coordinated criminal justice response. Some of the folks that are involved and that really all need to collaborate, in order to effectively engage abusive partners and hold them accountable and facilitate their processes of changing and repairing some of the harm. So we have the programs themselves on the left, as well as law enforcement, advocacy groups. Victim services plays a really critical role. We'll be talking more about that, the court probation, jail and prosecutors.

And just to expand on that a little bit more, within this collaborative effort, we want to see that each agency has developed their role and articulated their role, and that the response is consistent between all the agencies. So abusive partners are getting very consistent messages that their compliance is being monitored, et cetera, and things are not being able to fall through the cracks. And that there should be a relatively neutral community based group that's monitoring the system's response to domestic violence, as a way of holding the system accountable.

So just a couple of notes about abusive partner intervention and engagement, in terms of what's happening nationally, in terms of the field, where the field is moving. We do see a national movement towards what's called Risk Needs Responsivity, which is called RNR for short. Essentially, what that means is that for each abusive partner, we need to do a very individualized assessment of what are the risk factors that are present for them, in terms of continuing to be abusive or even escalating their abuse. What are the needs that they have that relate to their behavior? And also, are there needs that need to be addressed, in order for them to heal and change their behavior? And then that everything that we do, in terms of engagement and intervention, needs to be responsive to that individual's risks and needs, both to be able to enable them to engage in a change process in a healing process. But also because we found now from pretty extensive research, that when we over program someone or monitor them too closely in a way that's disproportionate with their level of risk, for example, someone that's low risk, we can actually do harm and increase the risk of them re-offending. So we really need to tailor everything that we're doing to the individual, based on an assessment.

As I mentioned, we're learning more about the critical role of hope and how important it is that someone has hope for the future and hope that they can change and have healthy relationships. So we need to try to facilitate their sense of hope, as well as the impact of adverse childhood experiences, which are called ACEs for short. Most folks are probably familiar with those, but those are experiences that we may have as children that can actually affect our physical and mental health, and even our life expectancy, throughout adulthood. And we are just starting to look at how those affect folks who have used abuse in their intimate relationships and how they can be addressed through our interventions. And also thinking about the expanded ACEs, which relate to systemic oppression and racism that someone may experience, and how those are also affecting how someone is interacting with the justice system and interacting with the intervention program.

Of course, as you all know, this is all taking place within a larger movement for justice reform and efforts to reduce mass incarceration. So trying to think about how these strategies fit in with those movements, and also focusing on intersectionality on the different forms of oppression and privilege that folks are experiencing and bringing in with them, and that all interplay, in terms of their behavior and their interactions with the justice system. And also trying to center more voices from the margins, really expanding the reach of the field and the movement to be more inclusive.

And then shifting in the research on the programs from recidivism, purely whether someone is rearrested or re-convicted. So focusing more on outcomes related to victim safety and autonomy, which again, victim safety wellbeing and autonomy is really the inherent and ultimate goal of all this work. So we really want to center that.

And now I'm going to turn it over to Jeremy to take us through the case scenarios.

Jeremy NeVilles...: Okay, everyone. So here's a scenario to start out with, and we use these tools to get people thinking a bit about how they would respond, how they would coordinate with one another, to give some real life practice in what would you do in doing batterers' intervention or being part of that coordinated team. So again, put the comments and what people would do in the chat. And this is really taking that example of the previous charts, where you see the coordinated community response. You've got these people working together, and we all come from different backgrounds, have different trainings, have different views. And the intent is to help people work to develop a common lens to look at these cases.

So in this situation, we got this guy John, here. So he's been convicted of domestic assault and must complete an abusive partner intervention program, abstain from alcohol, no further acts of violence and comply with alcohol and drug treatment case plan, but he misses classes because of work and is allowed to get credit for the classes by reading and writing about a nonviolence book. Kind of interesting in this times right now, where we've got people who are probably not meeting in person. Kind of interesting way to go about it. Ties in with current times.

So his partner Linda found out that John's mother does the assignment for him. Linda tells the advocate, who relays the info to the facilitator. So now it's what do you do? If you're a facilitator or working with the facilitator, what would you want the facilitator to do? What are the safety concerns, if any, that you see in this scenario, what about the role of the advocate? What's the role of the facilitator? And then how do you balance the participant accountability along with women's safety? So when you think of these [crosstalk 00:21:31] yes.

Jenna Smith: Sorry to interrupt. It's Jenna, can you position yourself a little closer to the speaker on the phone? Some folks are having trouble hearing you right now.

Jeremy NeVilles...: Oh, the phone's right up to my face.

Jenna Smith: Okay. Sorry. IF you could speak a tiny bit louder, that may help.

Jeremy NeVilles...: I'll see what I can do. I'll just put it right up there. I'll go emcee style and just put the mic right on my lips there.

Jenna Smith: That sounds better. That's great. Thank you.

Jeremy NeVilles...: Okay. So thinking of this case scenario and how people are working together and some of the issues that come up, there are multiple things that go on when you think of batterers' intervention. So we have this idea, and a lot of people have the notion around batterers' intervention, being one that people are aggressive or very assertive with the men in the group. And there's been times in the history of batterers' intervention where there was that, there was a lot of confrontation, but it's those issues that we see nowadays, where people have changed the way that they approached the work. We found that being overly aggressive in the group to men can actually just increase safety risks. Because if you agitate this guy in group, he's going to go home, take it out on his partner.

You also have the balancing, the communication of also respecting the victim's privacy. So along with that advocates who's working with the victims, and also having access to the facilitator. So the facilitator can help inform the advocate and the victim of what's going on in the groups. But then you have the whole issue around the community accountability. And so, you have the notions here of everyone trying to hold this guy accountable, but then if the systems aren't functioning very well, he can drop that gap.

I was just reading the comment here. We got the one person talking about doing the book report is not reasonable. So definitely, that's one of the issues. So you got these kinds of issues that come up, where if you're not involved with-

PART 1 OF 4 ENDS [00:24:04]

Jeremy NeVilles...: Where if you're not involved with knowing what's going on in... Oh, and by the way, these scenarios aren't to say that there's an absolute right or wrong answer. It's all about getting a process of getting people to think critically about how they're going to respond. Right? And so, you have those types of things that happen. So, in this one you will have at times people making some exceptions along the way, but if the group facilitator is not open in the program, the Batterers Intervention or APIP program is not transparent, then you have no way of really working through some of these things.

And then also you've got safety issues here. And so, if the advocate or if the guy, the facilitator challenges John in group, that's a safety issue. There is a vulnerability issue that goes in there about what's the relationship of the mother or the mother in law, I should say, have to Linda. And so there's risk in that whole relationship chart that Catherine had on there. It's not just about the [inaudible 00:25:19] in a relationship and how you change that in the relationship, but how that the extended family impacts that. And then how it goes out into the community and goes farther beyond.

And I'm looking at one of the comments in here too, where you're talking about the meeting with the mother and discussing the report. Absolutely. Certainly some of those ideas on how do you engage community? How do you engage family members in different ways? And so that is extending the relationship and a responsibility on other people around that person to also hold them accountable. There's a program that I know of that in order for the person to complete the program, the last couple of groups, each man has to bring in someone with them for the last two groups and say, "Here's the person, this is going to be my sponsor," in a way. So they're going to bring that person in. Then that person gets informed. And then the facilitator has a conversation or people in the group have a conversation in how that third party is going to help hold him accountable after they graduate. So, definitely people are thinking of different ways to engage community.

Absolutely. Really a good question there from Wynnona. Can John read? That could also be one of these issues inside of here. It's a common one that we see a lot of men having reading issues and the level of reading. So, literacy levels and all that, the comprehension. And so, definitely that's one of those issues to work around. But also Deb talking about... Yeah, it might be an excuse for missing a lot of classes saying, "It's working whatever issues." So, there's definitely a lot of that. There's a lot of programs who will have men start over if they miss too many times. A lot of them have a policy around four absences and then they are kicked out. But usually most programs don't kick them out. They want to give them the opportunity to complete. They just have them start over. And so, whether your group is 52 weeks or three months, six months, having people come back and start over is more preferred than just having them do jail time or be violated and don't have an opportunity to learn.

All right, now I'm going to move on to the next scenario. And now here is Don. So, Don has a history of violence against Rachel. The protection order allows him to stay in the house with no further acts of violence. And she's thinking of dropping it because Don appears to be making progress. Then he assaults her before a group one night and after the group, he returns home and says he's supposed to take a time out when he gets angry and asks Rachel if she agrees, but she's too afraid to be honest. And now is certain that Don won't change. Rachel calls an advocate and they bring the issues to the APIP coordinator. The coordinator shares the info at the CCR meeting and questions Don, in group. Don States, he has not used timeouts inappropriately or committed any further acts of violence.

So, when you think about this one, what would be appropriate and inappropriate information sharing in terms of safety and accountability? What partners within the CCR should information be shared? And how might policy procedures either uphold or compromise women's safety in a scenario? And how may it compromise or reinforce offender accountability? Now this scenario reflects what happens oftentimes when we work together with people and get too comfortable at times. Very sociable, those kinds of things where we just slide or get to relaxed on some of our stuff. When we get used to sharing information and having conversations where sometimes you may do something or say something or whatever it may be because of comfort and not think of serious risks.

This is where we look at a lot of the systems accountability. Well, we think a lot of the systems people have to be conscious of what they're doing then also how they're working with one another. (silence)

Yes, definitely questioning Don in group is a risk factor. That's for sure. You're calling him out in the group. And of course you see right there where he denies it. And those are things that can go back and then affect Rachel. So, you've got this calling out stuff, and this is one of the things where people really want to think that they're holding him accountable and showing that they're holding men countable to the other participants in the group. But it definitely has its risks for doing that.

And I think that's one of the things where people get... If they get locked in their head about needing to jump on every opportunity that they have to show an example or have some teaching moment... You just start gearing away from what's the process you're trying to teach. And really a lot of the time, unless it's some really critical issue, you don't have to urgently jump on a lot of these things to challenge the guys right there immediately in group. You could have a conversation with them the day after or somewhere during the week before the next group. There was definitely a lot of the information sharing that you're going to have to be mindful of.

And yes, like [Keely 00:32:11] . Talking about having the advocate... Talk with the advocate and look at different safety plans, right? Then have him removed from the house. If there's those threats or immediate fear that's going on. I think this is one of those issues where people think, "Yeah, there's going to be the magic that happens in group," or just because they've been going for a couple months, there might be that change in behavior. But that long term change is really what's critical and important. There are agreements that people have. When I was running group, it was one of the things where we did have the privacy agreements, but we did also want to have support for the partners. So there were... We [inaudible 00:33:10] would do something in group and then how the men interpret the information that they hear is... It's always baffling to me.

Like this guy, one time he would go... Every check-in start of group... And this was when I first started facilitating. And this guy for six weeks, his whole check-in, "Well, I am here because my wife was drinking and she wanted to leave. I was blocking the door. She pushed through me and pushed through the door, fell down the stairs. And that's when the police got called, but I was protecting her from getting a DWI." And he'd start out with that. And then he'd say whatever he wanted to say. And then finally, I was like, "We've heard enough of that. If your wife has an alcohol issue, that's something that she's got to look at on her own time, but we're here to talk about your violence." So, I said that and the guy... I get a call from the advocate and the woman the next day. And they're talking about how the guy told his partner that the facilitator said that you need to go look at your drinking issues because he's here looking at his violence and she needs to go look at her alcohol issues.

And now that's one of those areas where not having a good way of communicating can hurt the program because the perception that is there, or it could be conveyed about what's actually happened in the group. And in this guy's head, that's the way he heard it. But then having to go back and explain and have the opportunity to clarify with the partner is critical. And so, how do you share information and help move through issues is also very important. As well as protecting the safety and privacy issues.

Like Leah asked, in small communities it's very difficult to provide that safety. And that's... Melissa talking about rural issues coming up and then tribal issues. We have the same thing. And I know there's a number of people from native communities on this presentation as well. That's that dynamic that creating social and community change is so critical. So it's not just, "Oh, we're going to send this guy to this group." Right? People think of... Just AA to take care of the alcohol and drug issues, whatever it makes that treatment. So, that's treatment provider is where they solve that. And then domestic violence and addressing violence against women. There's a whole societal change that needs to happen in order for this to occur. One of the big areas that's challenging and organizing this way, or in organizing to address these issues is that it's real easy to vilify something that's inanimate, right?

You can vilify the drugs. You can vilify the alcohols. You can vilify diabetes, those kinds of things, and have a way a kind of a public health response. A community change and awareness about an issue. Because you can put something down when it comes to person... The person type issues. There's always the thing where people are like, "Well, I don't know, because there's these good qualities about this person. Yeah. There's some bad things, but then this other person there's good and bad." And there's this whole sense that people have that relationships are a two person issue. It always takes two to tango, that kind of stuff. And so, changing perceptions around that is definitely very difficult, but changing the society and social norms also needs to happen.

We still hear about the stuff... People cat calling the women. I'm 50 years old and I'm like, "Dang, I thought that stuff went away. Whistling and all that back in the '80s." Right. And still it happens and women still experience it. We don't see it. But you're like, "That's just kind of childish immature behavior."

And how many people... This is what the challenges in why engaging men work is critical because you want to get guys... So, they might not be violent, but they're still objectifying women. Whistling, doing that kind of stuff. And I just want to say to guys, "Have you really yelled out a window at a car, say, 'Hey baby,' and some woman just jumped up and ran over to your car window and gave you her number and you went out on a date? Has it ever worked?" I've never heard of any scenario where anyone yelling at some woman on the street actually resulted in a date. It's not an effective pickup line. So, why do we still do it as men? Right? Some of that basic information and social change type of work that needs to happen to get the reflection going on in our heads as men and the community of men because if we're not challenging that type of work we're supporting that.

So, this is where we start to get into the collusion bit. So, if you're not actively participating in changing something, then you're sidelined and you're actually allowing it to happen. The whole notion of neutrality is also siding with the violence. So, you definitely have to actively participate and take a role in doing this type of work. And this is where the collusion bit... People actively collude with the person when they say statements like, "It takes two to tango," but also at the same time when we say, "Yeah, [inaudible 00:39:12]," and make comments like that. It's a way of colluding with the person and then kind of letting them off the hook a little bit. Right? So, we don't want to do the behavior that support the behavior. We don't want to do the things that condone or ignore it, the tactics. And then also things that lead to further alienation and isolation.

And that tends to happen. When we look at the criminal justice response and intervention, nowadays are so organized and so heightened in our response that we always come out giving a hundred percent, right? So, someone gets slapped, you'll get the same response as someone who got their arm broke, right? And everyone comes out and wants to provide all of the services and get women to safety. A lot of people are still stuck in the mindset that the only solution is to get women out and get a protection order, put them in a shelter and magically 30 days later, things will change. But the notion that you're going to provide all this response and what we tend to see happen is the more that calls happen to the house, services in response starts to drop off. It starts to wane because people are like, "Ugh, we're going back there again?" Or, "This family's not going to change." And all these other things that start to happen. It's very natural to do that.

And usually when things are getting to that point of intervention, that you have so many calls, that's when the relationship is escalating. The violence is escalating. And the part about the isolation is usually at that point because of friends and family have probably stopped connecting with her. Because we, as relatives and as friends, we hear someone complain about an issue over and over. We start to tune them out. And so, oftentimes this is where all of this isolation starts to build up and have a larger impact when there was no safety network around or no support around. And then the institution start to taper off.

And this is the stuff about thinking about how it makes it more powerful or reinforced. And it's inadvertent. When someone gets charged multiple times and then there's 10 different charges that come up and it gets wrapped into [inaudible 00:41:41] and then dropped or 30 days of jail time, those types of issues, it really gives the message that it's not important. And with the family in the scenario where the mother is doing the work for him, that's where you get other people who enlist in it. And again, the resources becomes an issue.

One of the big things here is about how ultimately all of our responses are reliant on the victim to make that call. We can't really do anything until she reports something. We may hear... Overhear as neighbors, we may call the cops, but for the most part the person to really hold the person accountable... The first person to hold them accountable is the victim. And so, when we think about how future planning, where we want to go years from now, what do we want to be, what kind of community we want, how is us as a society and as a community instill ways that we're actually raising very competent men, respectful men.

And here's some of the issues, right? Your status and privilege, your social norms, the tolerance in the community, the awareness of issues. And so, if you're ignorant, if you're ignorant of the issues, then you can't really respond. So, you don't really have a way of doing it because people don't understand that, they just think it's a fight and bad relationships and all these kinds of dynamics. And there's definitely a lot of tolerance in the community. And there's definitely a lot of issues around status and privilege. Because the more status you have, whether it's reputation or title and access to resources, you get treated very differently than someone who's poor.

All right, here's just a little more on collusion. The most effective change is when there is a strong community response. So, there's studies out there that looked at Batterers Intervention. The one slide in the intro where Kate's talking about recidivism, the changes of recidivism to looking at how there's more safety, more victim safety. It's changing the way that you're looking at the response.

It took many decades before people accepted AA programs to work because they had the same thing when they were starting. Are they effective? It's not very effective and people relapse. And they say, "Well, that program is a failure." Over time, people start to realize it's a process of undoing. If you're a 40 year man, and you go to a group for 27 weeks or 52 weeks, how do you expect someone to change in 60 to a hundred hours of education and training. It's like us starting a job and you're going to a job and you expect to know everything within the first week or two of working there. It's unrealistic. So, I think that's part of the notion too, that we have to get over is that... How do we create lasting change in that Batterers Intervention groups are not the [inaudible 00:45:19], it's part of the process. And the most effective programs are the communities who have a swifter response and really holds the person accountable.

All right. So, now professional accountability. And we really do want the systems to have sanctions and actions that are very responsive and also address the harm. Oftentimes in court and even in family courts and all that, the violence becomes invisible over time. The reason why that families there are separating or there's visitation or custody issues, the violence tends to disappear. So, how do we keep that as part of the focus and part of the safety issues? And I think one of the areas here is around how do we keep the voices of the survivors at the forefront of the work? The violence against women and domestic violence field has been very victim centered in its response. When you think of the way it's organized over the years, it's always been a response to what women's needs were. It's crisis response in the seventies, all of that. Keep helping safe homes and that network of community volunteers to open up their homes for women to get away in crisis.

And then it moved into, once women are getting out, how was their protection when they're away from this guy? Then you look at the response in the '80s of civil protection orders and then mandatory rests coming in. And so, that's the next evolution. And then there's more sanctions that happened in the '90s around court response and then post separation issues in the 2000s.

And so, you see this whole trend and I always describe it as, really we're organizing in the wake of women leaving. And it's one of these areas that yes, we're responsive, but we're still responding in reaction. And so, part of understanding that too, is that we're not really getting out ahead of these issues as much as that we're responding to the needs and crisis as women are seeking safety. So again, if we're looking forward, moving forward in the way that we organize, it's one of those factors to account for.

All right, I'm going to move ahead because there's a ton more to get through and I want to pass it on to Melissa now, but here are some of the other issues around the professional accountability. And it's again, going on to getting on the same page.

PART 2 OF 4 ENDS [00:48:04]

Jeremy NeVilles...: Accountability and it's again, getting on the same page and supporting your advocacy program, victim service programs. There's also some men's programs who also have policies that say that they won't compete with women's organizations for the same pools of money. So, there's a way of integrating your type of work and your response that supports advocacy programs.

Melissa Scaia...: Hey Jeremy, this is Melissa. What side are you moving it ahead too, so I know? Okay, right there.

Jeremy NeVilles...: [inaudible 00:00:34].

Melissa Scaia...: Okay, great. Thanks. This is Melissa [inaudible 00:48:39] Scaia. Thanks for having me. I am going to talk to you a little bit and have you think about what characteristics of rural communities can strengthen offender accountability and intervention. So, if you have some thoughts about that, we're just going to put up that question just for a second here and just have you type in some thoughts into the chat box here, if you'd like. We're going to talk with you about some of this right here and what characteristics of rural communities can act as barriers to offender accountability and intervention. So, essentially, there are assets of rural communities and then there are downsides of being a rural community. I live North of Duluth and lived in a rural community my whole life, but we want you to, just to think about those overall.

When we think about rural communities, the physical distance, a lack of transportation, isolation, practitioners sometimes have to be generalists, because we don't have enough resources to specialize when we do things. There's a high rate of firearms access and ownership. If somebody wants to find someone, it's pretty easy to do that because everybody knows everyone. So we say sometimes that stalking someone's much easier in a rural community, because you can find out from other people where people are. So, those are big pieces in rural communities.

So, when we think about this in terms of offender accountability in rural communities, what we're thinking about is that you need a coordinated community response that's local, and that you have local participants on that, to enforce clear policy especially about confidentiality. Confidentiality can be hard in a small community. Also, all those unique issues that we have. One of the things that we provided was what we call APIP, or Batterers Intervention Program via video conferencing, is one of the responses that we created.

As I mentioned in the beginning, in January of 2019, well actually in 2018, when I was working at Global Rights for Women for about two years, I was using video conference technology a lot, and I was doing in-person men's group. And I knew that there were a lot of people, a lot of men, who either couldn't get to men's group, or if they were, it was costing them a lot of money. It was really difficult. I know there's some communities north of Bryan, close to the Canadian border, where they're just too far away. So the judge wasn't ordering them to anything, or if they were, they're ordering them to individual therapy. And now a lot of those men are in our groups.

And I know I have some of our referral sources, the unused. So please feel free to share your thoughts, feedback about having men use what you think are some of the advantages of video conference APIPs, or a Batterers Intervention Program. But one of the good things is that because I travel a lot from work, is that myself and my [inaudible 00:00:51:38], we can log in from anywhere else. So, I've logged in from the Chisinau, Moldova and I've logged in from Tbilisi, Georgia, which are far Eastern European cities. So, we're absent a lot less. The men are absent a lot less, as well, because even if they have a mild illness, like a cold or sinus infection, we can't get each other sick by being on it this way. And so, it also allows us to have a lot more communication with the men in between group sessions.

And the reason why, that we have experienced this in part is because we do everything electronically. So for example, I'm going to do group tonight. And at the end of the group, we have notes and we turn those into a PDF and we email the notes from group. So it kind of recreates, we use Microsoft Word just as like our black, as our whiteboard during group. We memorialize that. And then we send that to the men at the end, and then men get a copy of that. So, we hear from them.

And then when it comes to absences, so in that first example that Jeremy was talking about, and somebody was mentioning about having problems with, about reading, if we needed to cancel group for some reason, or Jen and I are going to be gone, or Graham's going to be gone, we've done that, I think twice. What we had done is give men a video example, is we'd have them watch a long video and then they have to tell us their thoughts about it. And we don't care about the grammar. They use voice technology to type in the email, their responses as well.

So everything is documented and we really like that. And also we can't really have, we have to be able to see the men, we have to be able to hear them. So we use video conference technology, but it also makes for a smaller group size. So we usually don't have more than 10 men. Most men's group, I did men's groups in Duluth for years and in Northern Minnesota for years, and those were, those could be as many as 20. So the group do have to be much smaller in this way.

There are disadvantages of doing video groups. Small groups requires more capacity for us to do more groups. Most certainly the men could be drinking alcohol or taking drugs during or prior to group. In Duluth, and outside Duluth, we have a really strong, coordinated community response, a really strong relationship with our probation officers, the courts, the prosecutors. So when I get a referral, I'm thinking back to what Catherine was saying in the beginning too, about risk needs and responsivity. Because of the information that we get as a [inaudible 00:54:12] intervention group, you know that Kelsey, you, I know is on here, sends us. So I get so much information, it's really solid. And so, because that clinic community response is such a good job of looking at the risks and the needs, it's my job to respond. So, that's helpful. And I know I can count on the probation officers for drinking, for the drinking alcohol.

Now during COVID, this is a whole nother situation. So I just want to know, be aware of we're all living in this time now, and it's much more difficult. So that is an issue for sure.

Sometimes in, in men's groups, I've done small group work. You can't do small group work. I mean, I know that Zoom, we don't use Zoom, we use a more secure software for ours, but there's Opera Small Groups, you'd have to have a lot of staff for those. You can't do that. If you'd like to do that in men's groups, Sometimes the video and audio can have a delaying connective issues. That really hasn't been on our end, but the other men who have had it and we have to be able to see them, we do not let them use cellular data. They have to have wifi. Now during COVID, it doesn't work, but I'll tell you one of our best resources that we've had, well, there's actually two during non-COVID times, is we've had in cook County, which is in Northern Minnesota, those probation officers allowed the men to come into the probation office and they gave them a room.

So there, we had two men in one room. The probation set it up. It was great for them to connect. Now in non-COVID time, we also had guys who use the libraries. Libraries have great, great internet connections. So that's really, really great. So, that works really well. And the reason, I see the question here about why we don't use cell phones, the reason why we don't allow cell phones is because the connection is not good enough. We have to be able to see their face. And also it's an a lot, the video conference, the video quality isn't good enough where we live. So you might be in a place of 5G, that's not Minnesota or any of the places where our guys live.

And many of the guys don't have unlimited data either. And to be, and our groups are an hour and a half long. So you just, you wouldn't be able to connect that way. And the quality is just going to be very, very poor. So that's why we don't allow this cell phones. And the other thing is that you have to be able to see all the men, you have to be able to see each other and us at the same time. And a lot of the video conference after the one that we log into, you only see the face on the cell phone of the person who's talking, and we want to represent it in group as much as, on video conference, as much as in person where you're able to see everyone.

A few of the other issues we've had is, besides the internet, is about men not having a computer or iPad. We've been really lucky with one of our referral sources in Carlton County, who has worked hard to get them some iPads and some devices. That's been really great. They've helped them out with that. Those are certainly issues. If men don't have a place to connect or a device, those are things that you'd have to address.

The other thing is that when we started out for our referrals, we take criminal court referrals from judges and probation. We started out wanting it to be from Minnesota, Maine and Texas. But we only got Minnesota was approved. Maine and Texas both had in their standards that they would not allow video conference technology, and they would not allow it even for a pilot project. But then interesting, COVID happened and then they all changed it, of course. That was really interesting, of course. They were very much against it when we started this project in January 2019, and now they're all for it, of course, for the obvious reasons.

But the other interesting thing that happened for us in terms of referrals we realized, is that there were a number of men who live in the city, because we were really targeting men in rural areas. We do have some men who are living in smaller cities, medium sized city in a couple of larger cities who didn't have a driver's license. They didn't have transportation, but they had internet at home. It was really hard for them to get to group. We also allowed those men to come in. The other thing that, right now we have men participating from a number of states around the U.S. The one challenge has been having to get approved as a provider in those States. That's been a little bit of an administrative nightmare, but we do have men from six different states right now.

My co-facilitator on Monday nights, he is actually logged in from New Zealand. Just so you know, it is possible. Grant's from New Zealand, I'm in Minnesota and we co-facilitate group. The other thing we did is we tried to create everything electronically. We created a fillable form for probation to fill out and for the men to fill out, cause we wanted to do everything that way and have everything documented. I really like having that because it really helps with documentation. If men have contacted us or not, we either have an email from them or we don't. That's been a really big part for us. When we do the intake, we make sure that they can use the software pretty well. We use Go to Meeting, we reiterate the rules. I do all the local victim agency contact. I think contact with our local victim services agencies, where the men are from and make contact with the victims. We do all that using video conference technology for ourselves.

In terms of a group process, we use the curriculum from Duluth, Creating a Process of Change for Men who Batter. We follow the co-facilitation of a man and a woman as part of the model. And like we had said, one of the things that's been really helpful is a lot of times for in-person group before we spend with them reflective questions. But honestly, sometimes we'd forget what those were, so this way they're documented. And what we're able to do then is really keep on track for ourselves. And what men have told us is that they really, really like those emails that they get from us, that document the group, men have told us that they go back and look at those. It helps them think about it for the next week.

The other thing we've been able to do, excuse me, in terms of this, we have been able to do role plays. I, as a facilitator, love to do role play. And so we do those as well. I know there's also someone had sent me a message also about women's group. Do we do women's group? I'm one of the coauthors of Turning Points curriculum, which is the curriculum for women who use violence in are court ordered. And so we will start to do both as soon as we get a number of referrals to do that. So it's a question about do we have men and women. We haven't done women's group yet, but we would. We do have a little bit of concern with some of the safety issues, of course, for women doing groups this way because it's a common tactic of men who batter, in particular, to use technology as a form of stalking. And so we want to be a little bit more careful about that. But just know that we're aware of that and working to address a number of those issues.

Jeremy's going to talk next about travel communities. But the other thing I want to say, just in terms of this is we did have researchers a part of this at the beginning, and our researchers really did do a really good job. They observed 25 of our sessions. We also allowed other people to observe our groups. So people could be an observer of our group process. We had a number of leaders, none of the people are on here, who came, Robin observed, Rebecca, and the number of people observed our groups. And we really appreciated the feedback that we got from those observers. And so for us, we just wanted to be transparent about it, and weren't sure if that was going to be a good idea or not. We had no idea that COVID was going to happen, but it did. So I can put the website on there. We do take referrals from all over the U.S. So if you have someone who you think it might be useful for, you're more than welcome to send them our way. Thanks, Jeremy. You're next.

Jeremy NeVilles...: Yeah. I think it's interesting, Melissa, that with the whole COVID situation. It's the remote access for doing groups and the conversations we had as building the coalition. We were absolutely against it three years ago, right?

Melissa Scaia...: Oh, so many of you were, Jeremy. You weren't the only one.

Jeremy NeVilles...: Exactly. And it's interesting because now it's like, okay, it's a necessity. So how quickly dynamics change, and too, I really like that you're sharing how you're building the structure for it. Because that's one of the things for us in working in the native communities. there's all of those issues of about access and remoteness and all of those challenge for just even running a group. And so here's our opening question for native communities. What are the dynamics of offender accountability and intervention in tribal communities? For those of you out there working in native communities, what would be some of those things, again, just throw them up in the chat.

But there is a lot of that same stuff around. We have a lot of rural areas, like mostly in rural areas. And the technology issues that Alyssa was mentioning is a bunch of that same stuff.

And then you have the poverty that goes on top of it. So you have people who don't even have a cell phone. Some of those challenges are happening. And one of the immediate things that's happening is people are doing, they don't have the capacity for the video, so people are doing audio. They're calling in and having conference calls just to keep the continuity of the groups happening. So it's looking at how do we develop some of those tools here.

The issues around the rule, the poverty, high drug use, issues with council members. There's a ton of those.

So here's some of the things that we have, and this is one of the things I really enjoy about working with native communities is that it's not too long ago, our history is not that far away from where we had this very balanced community. And people always challenge that, will say, "Well, how do you know?" Because someone might say, Well, you know, tribes fought one another" and this and that. Yeah. But we know from our stories that these things were not the way it was. War was not even to be brutal, to slay out the whole thing. There is people, there was more of a challenge of touching your enemy versus hurting your enemy. And so there's all these things around the way people fought, the history and the story is around creation and how we're supposed to live, so, that we have this historical role of women that was the leaders in our community, we have balance between our genders.

There was a role of the responsibility and community, and then we have a cultural means to address the issue. And so when we look at the ways of our teachings and the way that we're bringing this stuff back into do our work and address violence against women, we have ways that we say, we know people were brought up with these teachings and guidance and using our spiritual beliefs and ceremonies to actually have strong, healthy communities. And people will want to be scientific and say, "Well, where's the evidence based practice?" And we say, "No, we have practice based evidence." We know by doing these practices and these certain ways that it produces these results. And so that's the areas that we're building on. And we look at organizing Batterers Intervention, APIP programs in native communities.

This is the desire of the communities. This is what people want. They want to pull in the culture and the values. And then we're pulling in from elders and other leaders and educators. And how do we bring this stuff in there? How do we incorporate our language? Cause within our language and our words, there's meanings in each word. Each syllable is essentially a word in and of itself. So there's one word can have a concept in it. And so how do we bring that back? How do we introduce that in the way that we're doing things?

Some of the issues that we're going through is the trauma, and we look at the drug issues and alcohol. We look at that trauma after [inaudible 01:07:27] mentioned the ACEs. And, and so how are we pulling in and recognizing that type of trauma? So we have barriers where people can't even get over. They can't look at what they're doing because they're so stuck in their own trauma. And so we can link a lot of the history back to boarding schools and how it impacted us as people.

Here's a picture, a couple pictures I'd like to show. Here's the before picture, and here's an after in that change in the way people are. Here's the side by side of three brothers. And so you have that change in where a lot of abuse happened. When people can name it, say yes, they went in and so over a process of 150 years from the mid 1800s of children being removed. And so each generation lost a little bit of that context and cultural teaching. And so you go somewhere and that's where we can name, where people name the places where they learned the violence. You were physically abused, sexually abused for being who you are or speaking your language. And yes, there's some people had some positive experiences out of it. There's some of that too, but a lot of that stuff changes the way you come back.

And then, so you're coming back into your community and then you don't really fit right within the community because there's things you don't know. And then the whole relocation and all this moving people off reservations and into urban areas. So we got this dynamic of very rural populations and also a lot of native people in urban areas. About 60% of the native population in this country lives in urban areas.

So we have the contrast that we're dealing with now, more matriarchal cultures. We have the ceremonies for coming of age. And actually we have a lot more than that. People tend to think of the rights of passage is the one time, but actually as we have conversations, we're thinking of, or naming how many different times you do have a ceremony for acknowledging things. So it's not just that puberty. It's all over the lifespan.

There was actually just a ton of slides I'm probably not going to get through in the remaining amount of time. So I'm going to be skimming through a lot of it. Looking at the trauma, that's part of it, witnessing, being the direct experience, hearing about it, being threatened by it, the integrity, watching the death or experiencing the injury. This is the whole process, that it starts to go from generation to generation. I always use the example, if your grandparents or great-grandparents, I should say, if a great-grandparent of yours fell through the ice and drowned, and your grandparent is going to tell your parents the dangers of ice, and then that parent's going to tell you about the dangers of ice. And it'll start passing down those kind of dangers. And it'll instill that caution, may instill some fear and there's that initial trauma of that event happened to that great-grandparent.

And you start passing that down and then a wat that affects, and the later on, if it does not happen to the next subsequent generation, you don't get this multiple transmission of that type of trauma. It's just not going to be a big thing, but anytime it does occur again, then it reactivates, re trigger. And that's the issues we have, like seeing the police shootings and things happening to people of color, it's happened for eons and eons and eons. The whole police brutality, we're seeing a new wave of it, those of us who were around during Rodney King were like, "Yep, that happened before", those of us around fifties and sixties, "Yep, that happened before." It happens time and time again, and it brings up those same things, it re triggers that. And so those are these factors that we have to deal with in addressing men's violence. And I know, Melissa, you want to jump in on this one too, so I'll let you start out.

Melissa Scaia...: Sure. So basically when we think about, if we want to end all violence against women, what would have to happen? And so what we understand are the four facilitators of widespread violence against women. So I'm just going to talk about a little bit about a couple of them. Objectification

PART 3 OF 4 ENDS [01:12:04]

Melissa Scaia...: Talk a little bit about a couple of them, objectification and no consequences. When we think about objectification, we think about it on the broad scale of thinking about a group of people and objectifying them. Also, when we think about it individually with men in groups. So for example, in the group process, that's why we have the rules about men must use their partner's first name. They have to use words like Sally, [inaudible 00:00:27], Carrie, Amy, whatever her name is, so that we humanize the women, which they've harmed. Otherwise, they will call her names, lots of names, I won't say on here, but they will also say things like, Oh, their wife, the old lady, those sorts of things, because what happens in the mind of men in groups is that they start to believe that those people deserve it. Right? The old lady deserves it. The terrible mother, she deserved it, those sorts of things.

Objectification on a broad scale, when you think about groups of people and how they get objectified and when we take that into group. The other thing which has the no consequences parts is that men have to have consequences. So we think about that in terms of themselves, but also from their community. And so for those of your probation officers, they have to move around their world and experience accountability. The one place that they experience the least amount of accountability and have no consequences is in their own family. We do this thing where twice a year, we ask all the men a simple question. And the question is, tell us about when you were arrested. Tell us about who you talk to in your family or your friends. Who did you talk to, and what was that conversation like?

What a lot of men will say is they'll say, Oh, it was my brother. Oh, what'd your brother say? Tell us about that conversation. Well, he said, Oh yeah, you got that woman judge. You live in Minnesota now. It's a woman's state. Another guy said, I talked to my mother, my mother said, you know, the bitch deserved it. Talking about this man's wife, right? Another guy talked about his coworker. What we learned very quickly is men in their own social community, get a lot of support for using violence.

We just did this actually last week in group, two weeks ago, and we had one guy say, and he said it so eloquently, he said it was my mother, and that's the person he talked. He said, this is what my mother said to me. My mother said, Son, I love you and I love your wife and your children also. We'll call her Jane. And so, I love Jane and I love you. And here's the thing. I will help you, but I'm not going to give you any money. You did something wrong. You crossed the line and know that I want to help you, but I'm not going to give you any money to help you. But let me know other ways I can help you. And also, you don't get to say anything bad about your wife. You don't get to say anything bad about your children because I don't care what they did. They didn't deserve this. Imagine if men grew up in a world in which their social community gave the same messages that this mother did. And that's so often not the situation in which we're living. Can we go on and talk about the other two.?

Jeremy NeVilles...: Yeah, if you want to.

Melissa Scaia...: So I said, do you [inaudible 01:15:23] sorry.

Jeremy NeVilles...: No, I want to make sure you get a little bit more airtime in here because they don't [crosstalk 01:15:24]

Melissa Scaia...: Oh, sure. Sure, okay. Then the other two are our hierarchy and horizontal hostility. Hierarchy is this idea of which we all ... we live in a hierarchical society. We move around the world in which the way in which people are organized because there's mostly, someone's in charge, someone's at the top, and there are some people in the middle and other people at the bottom. And what this does, it actually creates this thing that this is the way that all things must be organized. And it also creates entitlement. And this is the thing that we deal with on a global scale. When you think about leaders of countries, we're not talking politics here on this, but you can think of many leaders in many countries, right, where you can see their entitlements. That they believe they get to do what they want, when they want, no matter the consequence to the people. The same is true with men in groups.

We do an exercise in group where we have men draw a triangle. And we say, if this is the way a family is organized and there's one person at the top, you know this structure. Is this a familiar structure in your life and in your home? I have not met a man yet who hasn't had it in their life and doesn't believe it's the way in which is the right order of people. The hierarchy a social structure is where one group of people dominate another, but it also gets brought down to the family system with the way men think in group. That's the thing that we're constantly working with, is having them change their belief systems, to believing that I'm entitled to be in charge of my family to one of quality, which is the opposite of hierarchical.

I just think in the Native American communities, and Jimmy, you can talk about this better than I can of course, but have some of the most beautiful examples I think in the world of having non-hierarchical structures in terms of family in social world. And then lastly, horizontal hostility is when you have hierarchy and you have someone in top in charge, you're going to have people who are not in charge projecting violence against each other on one's group or within all the other groups, besides those who aren't in charge. It's a normal response, the way you see it in the family system and just see it where women who are experiencing violence by the violent husband will start perpetrating violence against the children. If you end the violence by the man against the woman, then often the violence by the woman against the children will end, too, so that's a quick summation of that.

Jeremy NeVilles...: Yes. Yeah. When we train on this, we actually spend a good couple hours going through a lot of these things and that's one of the areas that bringing up for native communities, so that's common in our belief systems. Yes, there was hierarchical structures, but we didn't have the belief of maintaining that position of power. So the whole elected philosophy of someone being leadership, this country saying, Oh, it's adopted from Iroquois structure, blah, blah, blah, or political shit. But oops, I'm sorry. I get going. I start to sweat. I become potty mouth. But what happens is when someone's elected, you're elected to take charge for your skill and ability and capacity to get the job done. Once your task is done for the benefit of the community, your job is done in that position. And then it who's on to the next person for the next task. People aren't in those roles forever and to maintain those roles. Right?

You see this a lot of times that people are ... they want to maintain that position of authority and ultimately maintain that power. That's a different switch. We're not in that way.Then a lot of people who actually have most power, particularly like our healers, spiritual healers, those people that have a different sense of power, but they actually use a lot of their own energy up by helping people heal and those kinds of things, so very different switch. And a lot of our structures too. A lot of our grandmothers were the ones who decided if there was going to be war or not. So it wasn't just like whatever tribal council, whatever we see nowadays or a chief or ... There's other ways of doing it, and the family structure looked a little different.

Growing up, my mom was talking about growing up on white earth reservation, and she says, the whole family was in the family structure usually because houses were smaller back then. She said, it was usually the women around the table. They were talking about issues and the man, he just stood around the table behind them for lack of seating. They talk about different issues in the community. Then they would decide what happened and the men went out and did it. They went out to take care of the issues and the problems. And you look at that role in gender, we have that same thing going on between between men and women, that type of dynamic. We have men who like to be more active in doing this stuff. And so it may look like the men are the ones out in the community doing things and making the changes, but it's really decisions coming from the women.

Those are those things that to an outsider ... Someone coming and visiting and they'll see guys doing this stuff, they'll bring their own belief system with them and interpret this activity through their lens. Then we start to integrate it there ourselves, and this horizontal hostility one is a big one because then how are we adapting and taking that on? One of the things that we see is that racism usually trumps sexism, so violence against women, we're addressing, say, sexism is my belief around this whole issue. And so what happens often because of the racism in court system and someone had the comments about state courts versus tribal courts and those types of issues, there's a ton of that inherently within the systems. But when you have to call a non native or whatever, the court system, whether you're black or native, the issue is you know what's going to happen to men of color inside of court systems.

What usually happens is that silence in there is what keeps the people from calling because it's like, well, I'm not going to call the police because what's going to happen to him once he gets hauled off to jail? Those are some big issues that we've got to deal with in organizing. The internalized depression, that's where you start to believe the whole issues. We got to deal with a lot of that. The same thing internally for people of color, for women. How do you internalize these external things, and start to interact and treat each other that way?

This is what I really like. Sam is an African American man that I worked on a committee with and this is one of his quotes. I just loved it when he said it. And he talks about that history where people will say, even black people will say, well, it's in our family. We spank our children. That's part of our culture. And he's like, no, you go back to culture. If you're getting whipped by a slave owner, you start whipping your kids in your own house to try to control their behavior, so they won't get punished externally. That's that part of that belief system. And so when he talks about what was an adaptive behavior, nowadays, is now maladaptive. You don't need to do it anymore, right? But it sticks with us, and it's still that belief and value system, part of that whole trickle down that happens within our communities.

Here are some of the statements that we always hear about. It's not my fault, I wasn't there, all these other things. But that's where the issues of looking at our status and our own personal privilege, wherever we're at. Oftentimes, men of color, native men, we don't see ourselves as having privilege. There's no male privilege. And I have arguments with native men all the time around, well, native men don't have privileges. That's just this and that. People think about just money. They always think of privileges related to money and wealth. But when I can go out at night, not worried about being harassed. If I don't got people yelling at me on the street. I don't got women chasing me down and harassing me, following me, that kind of stuff. I traveled, go to a hotel. One morning, I woke up, my door wasn't even latched all the way. I didn't freak out. I was like, huh, the door was cracked open all night. I don't even put that other safety latch on when I travel. Those are different privileges that we have now. Those are things that we have to pull into our work.

Here's an activity that you all can do, and just think about it. Maybe have that conversation about how looking back at what traumas impact you or your family or whatever it may be. And so you as individually, how it affects your family, how it affects your community, how it affects society. This has been a useful tool to help people start to think and reflect on what's happening and why they do the things that they do. And here's some of the stats going into the round of the violence, where that we have to deal with a lot of the unhealthy, I should say, unhealthy behaviors in the community.

This is part of what in native communities that we're dealing with, where it looks like there's a lot of gender symmetry in the violence, but really what happens is it really starts to taper off as the violence escalates, right? You still get a lot less women using a lot of physical force and creating injuries that require hospitalization or ambulance visits. And one of the things that ... same thing with male victims is ... female native victims is that most of the perpetrators are non-Indian, so we got to deal with that. A lot of that has to do with the population, too, not being on reservations. And also those who are aware of the legal issues of being a public law 280 state, where tribes don't have their own criminal courts and are relying on the state courts to take those criminal actions.

This is part of what we were talking about. We're underprivileged, men don't know it. The same thing in the rural areas is the people knowing each other, being a tight community, like the good old boy network, those kinds of things, the connections. We see people getting honored for things that they do in the community, but they know that they've caused all this violence. We see a lot of that stuff with a spiritual healers, too. There's people who've done sexual abuse under the guise of doing ceremony and stuff, and sexually abusing people in the sweat lodge, for example. Even if they get charged, they go out, they get invited back to the community because that's part of the dynamic we're dealing with. We're losing a lot of those people who have that knowledge to do a lot of these things. People will ignore their past use of violence because they're like, Oh, this ceremony is more important, right? That's all of these notions that are part of it.

And this is the organizing issue, the resource issue, this bottom one where DB programs, not having time for doing AP programs because abusers keep making new victims. The guys will move on and assault other women in the community, so you got that ability to organize. If you have a small community, your program's going to be spending time with a crisis event. Infrastructure is definitely a huge issue. This is where people are really pulling these parts in. How do we address these and what tools do we have for addressing trauma? What are our teachings? How are we going to pull it in the curriculum? There's not a native curriculum out there, like a pan-Indian curriculum because our cultures are so different from group to group. Our neighbors, the Lakota, Dakota and Nakota people, next to us in Minnesota, next to Ojibwe people, very distinct differences. But we do have some commonalities around beliefs and principles and philosophy.

One of the projects we're doing is called the Uncle Project around engaging men, and we're doing that because one of the ... a group of us who were organizing on man's issues and we were asking about what are some common things. There are two things that became common, no matter where we were at. That all of us had a role and a family as an uncle, as a teacher, as an educator and a disciplinarian. Then all of us men had a role as fire keepers, no matter where we were across the country, so those are two major things we focused in on. The one is above that role of an uncle and how that extends elsewhere in the community. When kids start calling you uncle and things like that, that's a responsibility they're placing on you. It's not necessarily, you say, I'm going to start calling you nephew because I want you to respect my authority. It's one that usually gets bestowed upon you.

This is example of with Wichah Ali. Two guys I'm working with, Aldo and Greg there, and they're bringing back teachings of the horse nation. They got all kinds of tools inside of that on how you're building up your character and your person, and how they're using the horse to also address the man's trauma because we still believe that men are born these violent, crazy people that said it's taught to us, it's a learned behavior. Part of that is acknowledging that yes, trauma did come and affect us, but then how are we also taking responsibility for ourselves, our own personal accountability to not transfer that trauma then onto someone else?

It's just some of the stuff that we're talking about. That's our vision when we're growing up about we are raising competent adults. We are thinking of our children from the moment they're born to be competent enough and wise elders. We're not just thinking of how they're just occupying their time, but that's our teachings and values that are being incorporated back into the way that we do our work. The mindfulness, that is one of the things that's critical. That's why we go out. That's why they always give an offering. Those are you who know the process of giving tobacco. We always give something before we take, right? That's a mindfulness of what we're doing before we go and take plants or go hunting and fishing, wherever we're going, and the gift giving. That's one of the things about changing the way batterers think. Batterers got that sense of entitlement, so they take first before they give. We're trying to turn that back around and build that into our work. [crosstalk 01:31:13] I'm going to wear it inside.

Kathryn Ford: I'm sorry.

Jeremy NeVilles...: [inaudible 01:31:18].

Kathryn Ford: Sorry about that. [crosstalk 01:31:22]

Jeremy NeVilles...: ... worried about our growing the elders, right? That is how we incorporate this issue into our work, and the way that we're incorporating culture back into doing our work with men who batter.

Kathryn Ford: Great. Well, thank you. I'm sorry to rush you. I know we had so much to cover today, and these are just the beginnings of many conversations for us all to have. But it's 3:31, so we're just mindful of the time. I just wanted to reiterate and wrap up that there's a lot of training and technical assistance resources available through our Closing the Gap Project and through our abusive partner, accountability and engagement process projects. Please feel free to reach out to Melissa or Jeremy. Their contact information is here. You can reach our ACAP project through this link here, and you can also research ... I mean, reach me, Catherine, at the center for Closing the Gap technical assistance training at fordkatcourtinnovation.org. Thank you so much for joining us today, and we would love to hear from you at any time. Take care, everyone. Thank you, Jeremy and Melissa.

Jeremy NeVilles...: Thank you everyone.

Melissa Scaia...: Thank you.

PART 4 OF 4 ENDS [01:32:36]