

LIGHTLY EDITED CART FILE

Organizing and Developing a Batterers Intervention
Program

February 21st, 2017

2:00 p.m. - 3:30 p.m. Central

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CART provided by Lisa Richardson, CRR, CBC, CCP 2
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>> All right.

I have 2:00 p.m. central time so I'm going to get
started.

Welcome, everybody, thanks so much for joining us
today.

I'm KARI Sonmore with the battered women's justice
project and before we start, I'll going to go over some
of the logistics for you all.

If you are disconnected from the webinar at any time, you can go back to your "Join" email and click on that "Join" link again and it should log you right back into the session.

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And I just typed that into the chat box for you all, as well.

And you can find the chat box at the lower left hand corner of your screen.

To use this feature, put your cursor in the bottom rectangle, you should see in green it says "Type here to send a message."

Enter your text in there and you can hit the enter key on your keyboard to submit your text. 3

We have muted out all the participant to save on any background noise so please use this chat feature for any questions or comments that you have.

If you run into any technical questions during the webinar, it would be wonderful if you could send me a private chat and I can work with you directly to

solving that.

To do so, click on the -- excuse me.

Click on the tab that says "Private" inside the chat box.

Double-click on my name, which again is Kari Sonmore, and you'll get another tab that opens up where you can send me a private message.

All right.

And if everybody wants to go ahead and try out the public chat, now would be a great time.

Let us know where you're joining us from or anything else you would like to share.

And everybody who's on the telephone portion only, if you have any questions for our presenter, you can still join in.

Just send me an email and I'll make sure to get those over to her.

My email address is Ksonmore@BWJP.org and I sent out the confirmation and reminder emails so you'll have my address already.

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We are recording the webinar today and will have this up on our website within a couple of weeks.

Lastly, about 30 minutes after we finish up today, I'll

send out an email to all of you.

This email does serve as a verification of your attendance so please hang on to this for your records.

Included in the email will be a link to where we have our posted recording and where you can find this in the future.

It will have a link to materials, again, and it will also have a brief survey and we would appreciate any feedback that you can give us.

And, again, for those folks that are only on the telephone portion, if you would like a copy of this, as well, just send me an email and I'll make sure to get that to you, too.

And you'll notice that we do have captioning on today's webinar.

If you want to toggle that on or off, just click on that "CC" icon at the top right of your screen.

And that covers everything for me today, so I'm going to send it over to Anton.

>> Hi, my name is Anton Altman with the training and TATA team here at the battered women's justice program

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and it's my honor to introduce Melissa SCAIA, the

international training director for global rights for women.

In her position, she brings a wealth of experience as the former director of the domestic abuse and intervention programs, also known as the Duluth model.

Prior to working in Duluth, Melissa was executive director of advocates for family peace for 17 years, a local domestic violence advocacy program.

She has also led and organized two coordinated -- coordinated community responses to address domestic violence in Minnesota as well as co-facilitating groups for men who batter and men who use violence.

Recently Melissa co-wrote a curriculum and D.V.D. for men who battered -- addressing fatherhood with men who batter.

She also authored a curriculum and D.V.D. with Laura Connelly for working with women who have used violence in intimate relationships, entitled churning points, a non-violence curriculum for women.

She's also been selected for numerous groups -- through the national institute on domestic violence, relating to differentiating different types of domestic

violence, custody, working with domestic violence offenders and batterers' intervention programs.

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So, welcome, Melissa.

Turning it over to you.

>> Great, thanks, Anton.

So I just see a lot of people aren't getting audio so I

assume you'll work on that on your end, do you want me

to wait or --

>> Yep, go ahead.

I'll deal with that.

>> Okay, great, wonderful.

So, thank you for that introduction, Anton.

So just want to say a couple of things besides the sort

of work introduction here, is that one of the things is

that I live here in northern Minnesota, outside of

Duluth.

Today it's not snowing and it's bright and sunny so

that's a good thing here but I want to say that my work

experience in terms of doing local batterers

intervention programs and local work does...

>> This program is being recorded.

>> Melissa.

Okay, being recorded now, Kari?

>> Yes, just to make sure the back-up.

>> Okay, great.

So I just want to say just for context is that my work 7

here in terms of direct service work has been in

Minnesota but I have worked with colleagues and trained

around the use and the world in terms of intervention

programs.

I've done men's group off and on for the last 17 years

and groups with women who use violence and women who

have been arrested.

But I also have this other part of my life which is

that I'm a mother and I was sharing with my friends and

colleague at BWJP, I'm the mother of a 12, almost

13-year-old daughter and that is by far the hardest job

I have, and I would take the men's group any day over

raising a teenager these days.

It's really, really hard.

So if you are raising a teenager these days, find me on

Facebook and let's connect and chat because it's

really, really hard, and interesting just from a

cultural standpoint in terms of thinking about our

work.

She the other they think is that I have done my
master's degree in public policy and children in
domestic violence and then my doctoral research related
to supervised visitation men who batter, battered
women.

My dissertation was on...

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[Indiscernible]

I just started a master's program in sociology so I'm
doing it related to this work, as well.

So I also want to just say, though, that I come to you
as a person -- BWJP asked me to do this with them
because I've worked with them before and have
experience, but, also, I just want you to know that
this is an experience where I just hope to learn from
you and hope you can learn from me but I want it to be
a mutual exchange, as well.

So hopefully those of you who are having audio
problems, because I can see that that's still the case,
that that will figure things out.

And I'm assuming if Kari can't hear me, she will tell
me.

I did call in on the phone line so sometimes

[indiscernible] they can get that worked out.

The one thing I do want to say is I did look at a

little bit of the chat beforehand and I just want to

say that there was a thing about reference attention in

terms of data so one of the things I highly recommended

people look at and read is Andrew Kline's piece from

the National Statute of Justice, from NIJ, and I just
wrote that down in the chat, but Andrew Kline's work is

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the most reputable government piece of work in terms of

data I think in relation to criminal justice in this

field.

But I know my friends at Battered Women's Justice

Project will be able to point you to other pieces but

it's the one that I have referenced the most.

And just the other thing that I testify as an expert

witness in criminal domestic violence trials and have

to stay on top of the research quite a bit related to

that and can point people out to some other research

pieces as well going forward.

One thing I want to say just sort of right from the

beginning is that we -- this is organizing and

developing groups with domestic violence intervention programs and what we didn't put in the description just for context, is that we are talking about groups with men who batter and that we're not talking here today about groups for women.

I'm happy to answer some questions for you related to that and minimally, I just want to say for context that's the case here, that we're talking about men who batter and that we can talk about working with women separately, and we probably will at some point.

But my work is in both areas and both arenas, but in particular right now, we're going to be talking about men who batter. 10

So we will be taking your questions, so if you can type those in, we'll be answering those at 2:33 and then 3:20.

I just want to first get a sense of who is here, so

Anton or Kari -- get a sense of who's here.

Kari, I am going to name a field of work and if you work in this field, if you could click either way, click yes or no, okay?

So if you were positioned in your work right now as primarily working, that you currently facilitate a

batterers' intervention program or group of men who batter, if you could click "Yes."

If that's your role, click yes, if no, click no.

So we have an idea of who's on.

So we have about a third of you are currently facilitating groups.

With men who batter.

If your job is you're an advocate for victims of domestic violence, meaning a manager of advocates or you directly work with victims of domestic violence in a local program, if you could click yes.

Otherwise click no.

If you're from -- about 40% or so.

If you're from a state coalition or technical and assistance providers, I'm going to put both of you in that group, if you click yes, that would be great.

If you're from a statewide coalition or a technical assistance and T.A. provider, click yes.

And then if you work for -- if you work for the government meaning for the courts or a prosecutor's office or from probation office, if you could click yes, the rest of you click no, that would be great.

All right, thank you.

So every once in a while we're going to use that so I

have an idea of who's here.

We're going to get some feedback from you a little bit,

so if you could just be aware of that feedback portion,

that would be great.

Anton and Kari will organize and sift through those and

we'll answer your questions, the first round, at about

2:30 or so.

So, okay.

So moving forward here.

I just want to say that when I talk about this issue in

terms of batterers' intervention programming, that I'm

just going to do this very quickly but it's really,

really important to know that within the context of our

work, you know, this sort of thinking came from my

friend in -- Ellen Pence early on, so we really 12

distinguish that essentially that there are three types

of domestic violence, that there's battering, resistive

and non-battering domestic violence.

And that, you know, if one of the things that -- in

terms of when we think about this work if you could

begin to distinguish between these three, the problem

is that's happened in this field, in the work in the domestic violence field, when we've been using the term domestic violence, we all sort of assume we're meaning the same thing and we're just not.

And so what we want to really do is really sort of distinguish between what the three different types are, so, of course, battering is the type that is most well-known, it's why we get into this work, it's what we think of in terms of ongoing pattern, use of intimidation, coercion.

When you think have the power and control wheel that came out of Duluth at D.I.P., in the program I used to work at, that's really representative of the experience of battering, and that men who batter in particular are constantly trying to restrict their partner's autonomy, and so it's just not a one hit, not an attack, it's an ongoing living experience by victims of battering, by battered women.

The second is resistive violence. 13

So, resistive violence is traditionally what's known as -- it could be legal, meaning it could be technically self defense, it depends on what the

Self-defense definition is in your state.

So, for example, Minnesota is what's known as a retreat state.

Florida is not retreat state, known as a stand your ground state but you should defer to your local attorneys who practice deference law to get a better understanding of what legal use of self defense is in your state.

And then there is illegal use of force so, for example, most of the people in this category are going to be battered women who are using violence to resist the oppression that they're experiencing and a lot of that violence is illegal and some of it's legal.

So I've done a lot of this work and so this is not the group of people traditionally that we're thinking about in terms of these groups but it's important for us to distinguish between them.

I worked with a woman in my career, a good example is that her husband and father of her children was raping her on the bathroom floor of their house.

The 5-year-old opened up the door in the middle of that rape and the dad turned to the little boy and said,

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this is what happens when mommy doesn't listen and

slammed the door on that little boy's face.

And then what happened, so that happened before, the next day he had come at her and what she had done and he was just walking towards her in a way that was really intimidating and scared her and she grabbed a very, very sharp object and she threw it at him and it ended up causing some permanent damage to his face and his eye.

And so she had been barged for many, many years.

It was the first time she had used violence.

It was an illegal use of violence and so she was charged with a felony domestic assault in her state and it was the experience of women working in this group is a different group of women in the sense that what we know from the data and our experiences that it's the level of sexual violence that these women have experienced [indiscernible] in the system is fairly high and also if you work with this group of women in group, what you're going to see is that they're often actively being battered and that's their lived experience.

So this is the second type of domestic violence.

The third one is what we call non-battering.
The way to distinguish that, we kind of throw all these 15

subcategories in here.

One of them is that there's no pattern ongoing tactics
in the action of the behavior so it would be a
situational incident or there's no ongoing fear so to
give an example, we had a situation where husband and
wife, his elderly mother with Alzheimer's was living in
their house.

He comes home from work.

They were frustrated with what was going on, trying to
help care for his mom.

He said I'm leaving, you're out of here.

She said, no, you're out.

He went to the car, she went to go grab the keys from
him and when she said, no, you're not leaving, I am,
and when she was trying to grab the keys, he threw his
arm back and ended up her -- his elbow ended up in her
face and she got a bloody nose and the neighbor
witnessed it, called the police and he ended up getting
arrested for domestic assault.

And so what we learned and was a very interesting

experience in terms of our system's response was that through that incident is that -- and through a lot of discussion through her, with her and him, that this was -- there was no -- she had never been in fear of him, that this is the only time, you know, she's ever had any sort of injury from him whatsoever and there was no ongoing fear.

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And so -- but the system gets so organized sometimes treating all people the same that he ended up getting sort of talked to about like a man who batters and that wasn't the case.

So that's one category of non-battering.

The second is what's called ANOMIE.

That's a social science term which generally reference to social order breakdown.

The example would be that you will find that violence against women will often go up when you have social order breakdown so when there was the earthquake in Haiti, for example, and when hurricane Katrina in New Orleans, you would find a spike in the data in terms of violence against women and children because of social order breakdown during that temporary time, so that a sociological term known as anomie.

You have a few cases which are based in chemical dependency and some that are based in mental illness and so it's often hard to distinguish the chemical dependent -- dependency in particular because men who batter are often chemically dependent so that's an issue.

And mental illness, if we're talking about people who 17

are truly sociopathic, who have no empathy for anyone and often just sort of an easy example that in terms of the culture that people can sort of look back to if you're familiar with this time in our culture is that an example would be if Jeffery Dahmer had had a girlfriend, he likely would have been violent to her, also, but he was also violent to many people, obviously, and was a sociopathic serial killer.

So when you look at the three different types of domestic violence, what the data generally shows across the country is that we're looking at about 90 to 92% of the cases that end up in the criminal justice system, end up being battering.

About 5 to 7% end up being resistive and 2 to 3% end up being non-battering.

The way in which we've done this analysis, for example, in Duluth, is that we take random samples of police reports and read the reports and speak with the victims to find out the context of the domestic assault that's occurred.

And that's how we've come up with data and so we have done that analysis there.

So you can find that by -- you know, we would encourage you to essentially talk with people in your community and do an analysis in your community about what the case is in your community as it relates to, you know what, type of domestic assault or domestic violence you're talking about in your community.

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So this is important because when you're thinking about developing or having a coordinated community response, it's an inner agency -- it's an interagency and coordinated response to addressing domestic violence.

So really you're looking at addressing all of those, battering, resistive and non-battering, so what we would say is that the batterers' intervention program is one piece of that and needs to organize and develop institutional practices and procedures, that centralized and organized themselves around safety and

accountability in domestic assault cases so what we're sort of saying is that what we've sort of seen is a problem -- I'm going to move ahead a couple slides here.

What we've seen as a really big problem here in the United States and with batterers' intervention programs in particular, if you look at this chart here, what you'll see is that the [indiscernible] intervention program is way far on the right so we have never ever sort of had this thinking that if you took any one of these institutions, that they should be responsible for addressing men's violence towards women or ending violence.

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So, you know, I think that people always want to know, of course, and we'll talk about it, what's the data, what's the recidivism rate, and we would never, ever talk about the batterers' intervention program in isolation of any of these other systemic responses. So, for example, we would never just say, well, why isn't law enforcement ending the violence or why isn't the jail or why isn't just probation?

It's because what we know and what the data shows and

if you want to look at a few really good pieces of data, you can look at the MIRA ball project from Dr. [indiscernible] comes out of the United Kingdom, you can look at the work from the University of Miami in Florida.

They have been -- they have done fair amounts of research looking at how coordinated community responses are, what address men's collective violence against women, has the biggest impact.

We would say it's a really big problem to think that you should even begin to start a batterers' intervention program if you don't have a coordinated community response that addresses the violence throughout.

And so that's why in part we sort of think of this as a 20 social change model as opposed to looking at the individual.

So if you -- a way that -- my mentor and our dear friend,ly Yohn Penn one of the things she said about men's groups that stuck with me, she said the thing about men's groups is this.

First of all, they only got started in -- if you look back at this chart here and you took out the Men's

nonviolence program, they didn't exist in Duluth until battered women asked for them.

What happened was battered women came to the Duluth program and said, I really think he needs some help.

He needs to talk to someone.

He needs a place to go to talk about what's going on with him.

Can you provide that?

And that's how it got started.

And that got started after all these other intervention and part of the criminal justice program was in place.

And then what happened after that, then, is that there

became sort of culturally across the U.S. this

over-reliance on thinking and Ellen always had this

thing about Men's butts in chairs.

She would say, the thing that's going to end men's violence against women is not going to be men sitting

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their butts in chairs in men's group.

She said, if we end this widespread social program, it won't be because men came in these groups.

It won't be that so we have to change our thinking to think that this intervention in and of itself is going

to be the thing that does it.

It just never is, and we have so many examples of that and for those of you who do batterers' intervention programs that, one of the things I would encourage you to do -- and we do this and have done this many times collectively over time, we have said to men while they're in group, we have -- and it gives you an idea about the world in which they live in.

You know, we all live in the social community and a social world.

You know, we have our families, we have friends, we have work lives, we have our kids, we have our -- the schools, the schools our kids go to, our churches, and so that's our social world.

So this is why I'm partly asked this question to men, we said, tell us about when you were arrested, and when you were arrested and maybe it was when you were in jail or soon after you got out, tell us about who was the first person you talked to and tell us about what did they say to you and what did you say to them?

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Now, we've asked this question now for a number of years and, you know, the answers have been collectively the same and it's a constant reminder to us about why

we know that the work we do in this group is just really honestly -- I'm a bringing supporter but it's a small part of what's growing to create the change in terms of it has to be so many more things because here's what men have said in group.

They say things like -- when we ask this question, well, I talk to my uncle and my uncle said, you know, you live in MISSISSIPPI, it's a women's state, men get screwed here.

Or you had that woman judge.

My co-worker said I should have hit her and not left a mark, right?

Or my dad said, I told you you got to set her in place but you got to make sure the cops don't get called.

And one of the last times I asked this question in group, I had one guy and it's usually only -- our groups are about 14 to 16 men and so it's usually only about one or two men has one version of this and what this man said is he said, it was my mom and this is what my mom said.

My mom said, son, I love you and this is not okay. This is not okay in our family, and don't you dare

blame her for this.

She is not responsible for what you did and I don't

each want to hear about it.

I love you, I love her and let me know how I can help
you.

And so that was able to really sort of articulate
and -- and other men have given different versions of
that but the reality is, this is about 5% at maximum of
the men we've had in group so you have a family member
in your group who's gotten arrested for committing a
violent act against another family member whom they
love and most of the men are getting a lot of support
for what they have done or a lot of minimization.

So we can't have this thinking that batterers'
intervention programs are going to be the place where
this is solely the place because it's just not going to
be.

Men have to move around their world and their
communities.

Getting that same message that that guy's mom was
giving and the fact of the matter is, that's just not
the case.

They'll find it with your men's group, they'll find it

with some people that it's overwhelmingly not the collective experience and it's not the collective 24

experience in our culture at this time.

And so what we really sort of want to say is be a

social change agency and not a social service.

So we don't organize our batterers' intervention

programs to say, it's our job to change that guy.

It's not how we think of our work.

We think of our work as a social change organization

that works to end a social problem and so, yes, we work

individually with men but we don't organize will of our

work just in that way.

So it's 2:30, Anton and Kari, so I think we should...

They should be able at minimum to read through closed

captioning but they can also call in 641-715-3670,

passcode 732746 and we'll type that in again in a

second.

The first question, Melissa, we have, is the question

from a CCR coordinator who was specifically interested

in sustainability and recommendations for transition,

one of the long-term V.I.P. program leaders retire or

move on.

Where should that coordinator go to rerecruit new leaders or program facilitators?

>> Yeah, so we have always seen our -- you know, all the organizations I've done men's group in, is that this has never been -- to do a men's group has never been a full-time job.

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Coordinators are but we've always drawn from our men's group facilitators from people who are simply interested in social justice issues, and that can be people from, you know, local social justice organizations, it can be from your local university if you have one or community college, but we've always just drawn from community people and so what I mean by that, so, for example, we have some men's groups facilitators have had master's degrees, we had one that had a doctorate, but that's the rarity.

We've had people who have no college education at all who really just so dedicated and connected to the community -- it's what they want to do.

We've had people who have been social justice leaders in their churches who have wanted to do it, and so we really -- we're constantly putting out solicitations

for people to see who's interested and we're hearing from people and we're just always looking, as well.

We'll go to community meetings and be like that person could really be an amazing men's group facilitator, I wonder if they've ever thought about it.

Sometimes we've just approached people.

There was a law clerk who worked for a local judge who we thought would be amazing at it and he did it and it

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turned out he -- what we thought would be really great, he didn't -- he didn't like it, at all.

He really just -- he was so committed to non-violence that he couldn't wrap his brain around being violent, so he just -- there was so much distance in the way in which he saw the world that he wasn't the right person so sometimes our recruiting works out but the reality is for us that most people come from recommendations and we're just constantly out looking for people.

>> Thank you, Melissa.

Another question we have is, is resistive violence only identified with women or can this type of violence be applied to men, as well?

>> Yeah, so a couple things about that.

I want to say that my work with women who have used

resistive violence, first of all, I didn't say this in the beginning.

In all the work I've done in an intimate partner heterosexual relationship so I want to make sure that context is clear.

So the answer to the question is, yes, but we have never had enough men in that group to have a group.

So it's been such a rare case where that's the situation that -- so -- and the same would be with women who batter. 27

We've never -- so we've had women who have used illegal violence but it's been resistive violence but we haven't had enough women come through the system who have been women who have been in heterosexual intimate partner relationships who have been battering their partner that they've-at one time for a group.

So thinking about other groups, the answer is, yes, but not enough for a group.

So what we would have to do is we've had to look to and recruit therapists.

So what we did is we actually -- when we open up -- we sent letters to therapists and then we interviewed them

as an organization and said, there are times and situations where we're going to -- we're not going to have enough people for a group and we're going to want to refer people to therapists but we want to -- understand the therapist and see if it's someone we want to refer them to.

So I know for some people this is a [indiscernible] thing but we've been able to find -- we've always had a membership mum of three therapists on our list in our communities to refer people to, but, you know, it's very much seeing this as a social problem.

So, for example, there is a psychotherapist, psychologist in our community who's also a sociologist 28

so her thinking is very much in line with ours, and so we -- she's on our list.

We have another woman who is is a psychologist and then we have a man, so we have two women and a man on the list in our community who we've referred people to.

>> Thank you, Melissa.

That's all the questions we have for now but we'll do this again in 30 minutes so keep the questions coming.

Great.

Thank you.

Is the they think we want to sort of think about in terms of organizing the batterers' intervention program is that the way in which they started here in Minnesota and in Duluth in particular was that, it was the experience of victims of battering coming forward so the -- for example, the history of -- you can look this up in the Duluth website but the history of the power and control wheel, that graphic was created actually to be used in men's groups, not for victims of battering because what we wanted to do and what Ellen wanted to do at the time is she wanted to have some sort of organized or sort of graphic that sort of explained the experience of victims of battering, so the spokes on the wheel those all came from interviews with battered women and focus groups. 29

And so what we've sort of done, then, is that's the foundation so people say, well, that's a theory.

Well, it's not a theory, it's a collection of the experience and that's why, you know, if you -- when I was in Duluth at that time, it was translated into 22 different languages and 31 different cultural contexts worldwide.

So what we of course learned from that, of course, is this idea that it's the experience in a -- and a worldwide experience.

I just did training in Australia just a few weeks ago and talking with them about the men in the men's group and working on some observation of their men's groups and when you go to different communities and you go to different countries and cultures, you'll find similarities in what the men are saying in the groups.

So, for example, you know, if I close my eyes and I didn't hear the Australian accent, it was as if I was sitting in a men's group in Minnesota because the men in Australia were saying the same things as the men in groups in Minnesota that I've worked with.

And so it just a reminder for us that the experience of being battered and the experience of battering has many, many similarities.

Across the world. 30

So if that's the case, when we're looking at a coordinated community response, we have to look at and see how linked and tied to is the batterers' intervention program to the other pieces of the system, and so, for example, one of the ways that you can think

of this is if you think about, you know, the men's --

see if I can find my little pointer here.

Here's my laser pointer.

But here the men's domestic violence program, think about how linked is that program to probation, so, for example, I just did some training here in central Minnesota and one of the things that we would say and what came out, so we did a CCR training there in central Minnesota county, and what they realized is that for probation in their community had multiple batterers' intervention programs but they had no idea what [indiscernible] in the groups, so what we said is we feel like it's the responsibility of probation to go and observe what's happening in those groups and to talk with the facilitators.

And so -- and if we told probation, if you get resistance from the men's program to do that, then you need to ask yourself why that is.

What's the resistance to having them observe the group because we've always set up our groups in a way in

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which we are, for example, we're a learning community.

So what that means that our men in our program know

that we get observers all the time, that people are going to come in, people come from the State, from around the world, our local providers come in to learn about how we do group and we say, they're here to observe us, they're not here to observe you.

So the men know that sort of coming in.

But you have to understand, you know, how much does the prosecutor's office know about who should be sent there?

How linked are the courts to the men's groups in terms of sending information.

We just hear from men's groups all over and it's like, sometimes guys just show up, we don't each know if they're ordered.

That's a major problem in terms of the linkage from the court to the program.

Yeah, there is law enforcement -- so, for example, we always got the police report so we got the full police report so how linked is that law enforcement police report to the men's program?

Now, this can be a little bit tricky and we'll talk

about this a little bit more in the next webinar but, for example, if you are really linked to law

enforcement and you get that information, then you have to decide as a [indiscernible] violence program, what do you do with the information.

I'll give an example for me.

I knew for myself as a men's group facilitator that I needed to meet the men first before I read the police reports because I -- I went through a process myself that if I just read the police report before meeting the person, I had a really hard time being with them, you know, in the group, and not being in a place where I am not being judgmental of them, where I'm creating distance and that, we would say, is a form of collusion.

So I always waited until I was in group with them for about, literally, four to five weeks before I read the police report because it's what I needed to do.

But we do know that you do have to organize yourself around that, and then especially if you're a men's domestic violence program [indiscernible], you have community people facilitating groups.

You have to figure out a way in which you're linked to the advocacy programs and to battered women.

So this is one of the biggest problems that we see is

that advocacy programs are not linked to batterers' intervention programs. 33

And it's a real major problem and, you know, these are two organizations that should honestly have the strongest link, that if the advocacy program doesn't trust the men's group or if they're not coordinating their work together, then we have to understand why that is and what that's about.

And most of the time what we find is it's because the men's program is organizing themselves as a social service agency as opposed to a social change organization, so, for example, in some states, like I've been to Georgia a number of times and taught my colleagues at [indiscernible] was talking to them recently and one of the things that they and other providers in Georgia were saying now was because it's court-ordered, what they find is most of the providers in their state, in fact, a high number of them are private organizations so they're now all these private businesses are showing up and so the lack of connection to the rest of the system, it's almost non-existence

because they're on thing as a program that isn't really a social service program organization that seeks to put men's butts in the chairs as I said earlier and that's the extent, so they're not coordinating their work as part of a coordinated community response.

So what I just want to go back to the feedback

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question, if that's okay.

So if we could go to the feedback, Kari, or Anton, that would be great.

So what I want to know, yes or no, so if you could answer yes if you're a batterers' intervention program is well-connected.

So if your batterers' intervention programs in your communities or -- just think generally about your state is well-connected as part of a CCR, please answer with yes.

If it's not, please answer with no.

So we're about two-thirds yes and one-third no and I would say the about would be sort of similar to my experience going to other communities and working with -- in the other states that's about the case.

And so what we want to sort of think about for those of you who are in the know, sort of why that is and what's

happening in your communities, so if you could answer
yes or no to this question is, are there -- in your
community, are there private batterers' prevention
programs, meaning they're privately-owned businesses.

Answer yes or no if they're not.

If they're private businesses that are operating your
batterers' intervention program, private business where
somebody -- it's their money-making profit entity.

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Answer yes or no?

So that's interesting, it's about the same.

The thing about that and just in terms of thinking
of -- when I think back to the early days, which for
me, you know, was the '90s, and so mid-'90s for
myself, but, you know, the thing is, if I were to ask
people that question at that time, the answer would
almost exclusively be no, that -- so it's just a very
fascinating thing to sort of look at historically
what's happened related to this sort of big Jen is your
generals of having statewide standard, having mandated
that -- what we've seen across the country is this, so
what we see the problem with this is, and what ends up
happening is we end up seeing that so many of these

private entities and businesses do things that they get paid for and, of course, if they're going to be going to a CCR meeting or part of a CCR analysis, it's not something they get paid for and that's a lot of the times why they're not doing it or not engaged with the system, and so, you know, I just want to sort of say is that this sort of thing is that what we want to sort of look at is what happens, then, when that's the case, so when we say what's our CCR's responsibility and from my perspective, the courts and probation in particular can have a lot of influence in this regard about who people get sent to and what the responsibilities are, the facilitators in that regard to sort of thinking about those entities and organizations going forward.

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So...

[Indiscernible]

The other thing I want to say is we also want to have you think about what are the policies, protocols and practices of the batterers' intervention program. Do you have a thing that when you have a lot of private organizations or batterers' intervention programs that are organized with community people is that the

facilitators aren't engaged a lot and so we really sort of recommend that those -- that organizations try and find team where they have the batterers' intervention meet on a monthly basis.

[Indiscernible]

Met on a monthly basis and that they're able to go and observe other facilitators a groups, as well, because you have to figure out a way, when you -- most batter years a intervention programs, you know, these are not big money-making organizations -- the fascinating thing to me about the privatization because part of my

curiosity is about how much people have been charged to attend these groups in their communities in order to be

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able to do this as a private business, but we do have to think about what are those policies and practices, and, for example, how engaged is the batterers a intervention program with the victims.

So if you're a private entity in business, who do you see as your primary sort of client for lack of a better term?

Is your client the battered woman, is it the men who batter, is it both?

Or is it just the men who batter and if that's the case, do you find yourself having any sort of obligation whatsoever to be reaching out to or requiring or having contact with the victims of battering.

You know, of the men in your group.

So it's something that we have to stay in conversation about and sort of looking at -- and then is the question of in our CCR also is, when we have programs that are not well-connected and we see all these referrals going, whose responsibility, then, is it to bring it up?

And whose responsibility is it to improve that inter-agency response to men who batter in your community, and part of the problem is, of course, there's -- this of falls on advocates and advocates

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have to be a centralized voice because what I've sort of seen around the country is that as part of coordinated community responses, either I see that the advocates are either running trying to keep it afloat or their voices are very, very diminished.

We just so of don't see sort of partnerships that are going forward in terms of the responses, and so what we

would like to see is some sort of co-coordination with advocacy groups and other sort of entities that run batterers' intervention programs and advocacy programs. So when we sort of think about them sort of -- the guiding principles and purpose, we've always said that our purpose is to increase the safety of women and children and that what we want to do is sort of look at and develop a process that addresses men's entitlement to be violent to women in the culture and community where we live and then of course the relationship with advocates is central so you can see that as part of this sort of 3-pronged guiding principle and approach that having men just as a primary client isn't the way we organize or think about our work because we're organizing it as a social change institution and so a lot of people, you know, they're -- I'm a part of many, many Listservs and there is a number of conversations about addressing men's childhood, about a trauma-influenced approach, of course, you've seen that many, many times in discussions and so, you know, we're going to talk on the next webinar about the process, about group process so just to say a little bit is

that, you know, the programs I've worked at and in --
that, you know, we have never, ever said that it's an
either/or approach, that men either need men's group or
they need therapy, that we've always said that for men
who need to deal with, for example, and address some
very, Virginia V.traumatic childhoods, for example, or
other major traumatic Evans in their lives, what we
have said is that the men's group is not the place
that's organized to do it, in part because we have men
coming in and out and so that's going to affect trust,
and so a way to think about it is this.

We want to understand how men's thinking got developed
in the history of their life, including childhood.

So, for example, I had a guy in men's group, he just
said, you know what, Melissa, all women steal.

They just do.

All women -- every woman I've ever been with steals
from me.

Women cheat and steal, that's what they do.

So this is part of the thinking and how he -- that when
he sees a woman, in his mind, cheating or stealing,

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whether or not she is, he believes she is, he feels
entitled to do what he's doing to her and often tends

to be violent toward her.

So he's had experience in his childhood.

My work in men's group with him is to understand how this sort of thinking that all women cheat and steal came about.

So how did you come to think that way?

That's what I want to understand but I also don't want to do it in a way where I say to him, I want you to talk with me about an incident or a time in your life, you know, of -- a traumatic incident.

So it's a very -- it's a fine distinction but an important one to understand the thinking that, how does he come to think that?

That's where my curiosity comes from but I don't have to unpack the most traumatic incident of his life with him and we don't believe that group is the most appropriate place to do that with in order to address the entitlement, that we do believe that there are places in our communities and of course therapists in our communities are places where men can do that.

And so we sort of say, as part of our coordination, that's part of how we organize ourselves to understand

so much of what's been going on in men's lives.

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So, Anton, looks like we have a few questions here, I think we should take a few questions now, if that's all right?

>> Of course.

One question we have is -- what are some of the ways that trauma is handled when it surfaces in these groups, is this a trauma of one approach module or something like that?

>> Well, so...

I know that this has been a topic of discussion many times and so what I've observed many, many men's groups around the country and when you think about sort of men's groups in this way is that when men come into our group and in our room, what we want to think about in part is what is the experience that they're having with us, and the problem that we see often is that facilitators of men's groups have taken this idea of men's accountability and taken a very non-trauma approach, actually.

So if you develop your program and your policies and approach, for example, so I recently had a confidence

with someone who's been doing men's group with a fairly well-known, men's training group.

And we had this notion, for example, that men must talk about the things that got them there. 42

And the incident.

And they have the police report and they have to talk about it.

So why is that?

And they said because then we know that we've held men accountable.

So since when did that become the thing?

Like how does hip deering that make her safer and how does that action in group lead him to change?

And so when you create a space, when we've been in violations of our groups, when we've asked men what have created things to create change, they said there's trust in the room and I don't feel judged.

And so when -- what men are saying stows is that it allows them to share some things.

It's a little bit of the point of the question is what will happen sometimes is men will share some times, some very, very painful things in group.

There's no sort of mantra, we always said it's a

training on facilitation but, for example, I did a
group with a guy one time and we were talking about
ho -- the men were talking about how their thinking got
impacted by their fathers and this is a time often
where this issue comes up and we had a guy who all of a
sudden, I -- and I knew, I could see it happening, it 43

was like watching a train coming and I couldn't stop
it, and he put his head down and then he took -- made
his hand into a Fitz and he banged on the table, went
bang, bang, bang, he said that's what my dad would do,
he would go bang, bang, bang, on top of my head.

And he was talking about this very traumatic experience
as a child, when his dad would be mad at him and he
would literally pound him on the head as hard as he
could.

And the guy in the group looked up and realized he had
shared this very traumatic thing, I won't swear on
here, he said basically, F-U, F U, F U, you made me
talk about this, I'm out of here.

So we let him go.

My co-facilitator ended up following him out and we
reached out to his partner because we didn't know take

the if they were still together or not.

We wanted to let them know that something had happened in ground and he left really upset.

But in part what happened is you're going to have those experiences, when you create a space for men where they feel like judgment isn't prevalent and they can trust you, they're going to share some things at some point

so it's our responsibility to say, then, what do we do with it?

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And so we have to be very, very cognizant but the thing is, what I've seen too often in men's group is men's groups go do this non-trauma informed approach where they're making guys talk about things and we have to think about the change process is that whenever, you know, was it that somebody made me talk about, you know, an incident at a time I wasn't ready to facilitate change within myself, and so what we've often said to people when they get resistance from men in groups, we'll get phone calls from people that say, you know, my men's group, a lot of resistance, how do I get these guys to stop being this way.

The answer to them in part is the first place to look at is yourself as a facilitator.

What are you doing as a facilitator to facilitate a space that facilitates resistance because the reality is that we [indiscernible] has guided our work and we have this idea that you either do one of two things for men in men's groups.

They will either come into that room and leave that room feeling oppressed by you as facilitators or liberated, meaning in a reflective place.

And that's the place we want.

And as facilitators, we will have terrible groups and we'll have amazing groups, we'll have ones that we

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think are amazing and the men didn't think they were very mazing but the reality is, is that most of that is on the responsibility of the facilitators and we have to have a deeper conversation in this field about what it means to hold men accountable.

You know, and there is that whole thing about Duluth in terms of thinking what that means and the sort of little notion that, you know, about shaming, that none of that happens in the groups I've ever been in.

I've seen people take this notion of accountability and apply it that way but it's never been the original

purpose or intent of the work.

[Overlapping Conversation]

>> Like Charlie Browne's teacher, the Minnesota
reference, Wah, Wah, Wah, Wah.

[Indiscernible]

>> Thanks so much, Melissa.

We'll just get through one or two more questions and I
think hold some others until the end.

Another question we have is, do you feel it's mandatory
for an offender to be in a group at all?

Do you think it's more appropriate for some -- for some
offenders to be in an individual setting with a 46

therapist?

Do you think, you know, how does one gauge that, or is
it always more appropriate for folks to be in a group
setting?

>> Yeah, so I generally take the position that men
should be ordered to a group process and I do for this
reason.

There are reasons why I think they shouldn't but
generally they should, if they're battering their

partners and part of it is because it's such a counter cultural experience, and what I mean by that is what men tell us over and over again, this is the only time in my life where I have come together to be with other men and -- because in part what men have said is that the other they think that they get from it is that they learn from the other men's stories and the other men's struggles.

So what we learn from so many men is just not what they're saying or hearing from the facilitator or the process but being with other men.

Now, there are some men who shouldn't be in the group.

We've had men who have had cognitive challenges who couldn't be in the group.

We've had men who could -- who just were not a good fit for the group but, you know, some of that stuff can be addressed.

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So, for example, if you do men's group, everybody knows, they've had a talker.

Meaning if you let that man take up all the space in the room, he will.

And that's a common question we get.

I just want to quick him out of group.

No, there are ways to address this, right?

So we have to figure out ways to respectfully challenge men and so, for example, one of the things we've done with the guys in group, who talk too much, every once in a while, we'll say to them, we'll pull them aside and this is when they trust us, we know we can do this and say, so, you've shared a lot with us so far, your thinking and stories in your life and so your challenge this week is to just listen and to not participate by talking, but to participate by listening and learning from other men.

Are you up for that challenge this week?

And honestly, we're yet to have a guy who hasn't been up for the challenge.

No, not all of them stay quiet the whole time but it generally is a strategy that works, so -- but for the most part, you know, if you have intimate partner, heterosexual battering that's going on, we're going to say the men should be in group.

>> Thank you, Melissa.

One last one I think and this part of the session, do you have a recommendation for client tracking software?

We use the -- which was created in Duluth, it's domestic abuse information network and it tracks -- the thing about the program that doesn't have two sides to it, it tracks every man in the criminal justice system and men in group, so, for example, when I was working in Duluth, now, we never did this but because we tracked every criminal case, I could tell you which police officer, had the most domestic assault arrests.

I could also tell you how many groups a men has been to in groups and I can tell you how much they've paid so it's a very, very detailed software that you can use for many purposes.

I do know that other people have adapted the software program Alice to use for this but those are the only two I know of so that -- maybe somebody at BWJP know of other ones but those are the only two I've known of.

I'm not saying they're the best, I've always used DANE from Duluth but those are the only two I know of.

Thank you.

[Indiscernible]

>> Let's take one more question and then maybe we'll go

on and save a few more for the end.

Melissa, how would you divide group members based on type of domestic violence?

Would you have a group just for resistive -- resistive types or the non-barreling, et cetera, or is that all for one group?

>> Well, the way it works out -- I think I mentioned this in the beginning, never had enough men who have used resistive violence enough for a group.

We haven't had enough women for resistive so what we've found sort of traditionally is that men who batter and we've had some men who -- non-Baralting who wanted to come and be a part of the process, who found it helpful and wanted to keep coming and some men who didn't feel like it was necessary but, generally, what's happening for our groups, the purpose was designed for men who batter but the other two groups, we've never had enough men to have a group at one time.

>> Thank you.

Okay, so when we think about organizing a batterers' intervention program, we want to look at this sort of thing of who's in the room.

Part of it is who is the facilitator, we answered that a little bit in terms of mostly community-based, social 50

justice or oriented people.

Who are the men in the room, we talked about men who batter and they're coming for all sorts of reasons, coming from criminal court, they're coming from child protection, coming from orders for protection, civil court, so we do take volunteers.

Most of our volunteers, though, are not true volunteers meaning that they sort of self-selected -- they're saying things like my wife said if I don't come here, she's leaving me.

But we do take volunteers in terms of men and they're also -- but the they think about -- that we sort of -- this question what are the disconnects between the people is that we really think it's a real problem if we as facilitators think that we approached this work as if we have the answers, we have the information and it's just our responsibility to bestow it on the men.

So the way in which we think of this is that all of us have done things in our lives and that we're on this continuum.

Now the men in the room are much farther down on the

continuum but this idea that we have it all figured

out, we just can't approach this work in this way.

We all have to approach this in a way in which we think about -- so, for example, one of the things that I of 51

see the disconnect facilitators is when facilitators do

some really crappie things but they don't own up to it.

I've done things as a men's group facilitator that I

have had to take responsibility for.

I'll never forget the time in which [indiscernible] was

telling a story and there's something about me that

day, that type of mood I was in, I just wasn't having

it and so what I did then is the guy was talking about

how -- he came home from work, his wife had made

dinner, he didn't like the way she had made it or what

she had made, so he took his wife's plate of food and

threw it in the dog's dish.

The dog's dish was close by and so was the dog and when

he was talking -- I'm trying to think back about it, he

was kind of laughing bit as he was doing it and he made

her eat her dinner out of the dog dish on the floor on

all fours.

And him and the kids sat at the table.

And so I said to the guy, I said, so what did you do?

And, wow, I didn't...

[Indiscernible]

No, no, I want you to be her and I'm going to be you so

come up here, so show me what you had her do, right?

And so this is kind of the end of the group and kind of 52

looking back on it now, this was a terrible thing I did

as a facilitator and so my co-facilitator is looking

and can't believe this is happening and so he did, the

guy complied, he came down and he was still laughing

and telling the story and at the end, my co-facilitator

said, so what was that about?

I said, what do you mean what was that about?

I said, I wanted to know.

He said, okay, so let's talk tomorrow and I said, okay.

And so -- because also my co-facilitator knew that

he -- that I was in no place to be reflective without

justifying it but the next day, I knew exactly what I

had done and I had some reflective place, how terrible

it was, so the next week the way in which we started

group is that I needed to take full responsibility and

accountability that I can't come into the room as a

men's group facilitator acting like I'm thinking I have this all figured out because I don't and that when I messed up, I have to take accountability.

We can't -- there's so much of this thinking that -- of what we see is that I have the answers for the men's lives.

It's my responsibility to share it with them and then

if they sort of take it in, then they'll live a life free of violence.

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It's just not the case, it's not the way it works and so we have to sort of ask ourselves, you know, like when do we do that?

And how do we organize ourselves?

And how do we develop a program so that when we ask men to be accountable, we make sure we are, too, and how accountable are we to the men -- you know, when we mess up?

The other they think is that we have to ask ourselves, what do we mean by a culturally responsible batterers' intervention program.

Just to give you an example, you know, the Minnesota is that we have some facilitators of our men's group who

are Christian, some who are not.

We ended up getting a lot of men in men's group at one point whose -- the justification and entitlement for the use of violence was based on their interpretation of biblical scripture.

So what we kind of saw is that we had a lot of these men and so we thought, as well, I think it probably makes more sense to organize a separate group because the other thing that was happening, what we heard sort of in group was that one of the men one day said to the facilitator is Jesus your savior and the facilitator said, no, actually, he's not, I'm not Christian. 54

He said then you know what, you have nothing to say to me.

I have nothing -- there's nothing that you're going to say to me that's going to have any credibility.

I don't -- that's not the world I live in, not the culture I live in and so we ended up seeing that we had enough men and so we had sort of the separate group for Christian men who batter, it's run by a men and women, it's in church, starts with prayer.

So there are a whole bunch of ways and this is another different sort of PowerPoint or webinar to talk about

what it means, but we have to sort of understand -- one of my colleagues and friends, Val Clay KANUA, in Hawaii, Kari doesn't live there anymore, she lives in Seattle, Washington, she had done a major study about doing some work with men about Hawaiian indigenous practices as part of their men's group and so, for example, they went on weekend retreat as part of theirs because what she was really good at was understanding and being a part of and talking with men about what were the cultural customs and thinking about family, about violence, about non-violence and integrating those into the group.

And so that's in part what we mean about that when we think of -- when we think about that. 55

We talked about this they think about accountability a little bit but I do think that -- we'll talk about this in the next webinar in more depth so that when we think about this thing of -- well, he took account alt for his violence and part of this, as a person who was an advocate for many years, he remember being a part of the statewide discussions about creating those standards, you know, in states and we said, well, what

is the chance -- we have to make sure he's accountable
and I know what I meant as an advocate.

As an advocate, what I had in my mind, he had better
talk about what he did, right?

And so when I think about that and all those
conversations I was a part of as advocates, I think why
was that so important to me?

Right?

And what we weren't asking ourselves was how does him
talking about the violence that got him there lead to
change?

How does that make her safer?

And the reality is, it doesn't.

What I mean in that singular way saying, you have to do
this in order to get out of group and I think it's a
really big problem in communities where there's no
trust in the police. 56

You know, I don't happen to live in a community where
that's the case, where that's not the case where people
don't generally trust the police but the idea, you
know -- some of my colleagues on the Minneapolis, for
example, say the idea that a domestic violence
batterers' intervention program would say this -- in

order for you to get out of the group, you need to take account for your violence and the police report is the gospel of it, I mean, the truth of what happened and that's where we're going to measure up to against.

The resistance, for example, that that's going to create, we just shouldn't be surprised about it.

And so that's why sometimes, you know, we ask, when people say they have a resistant group, we say how do you create resistance?

What are the things that you're having men or trying to make men do in group in order for us to say that they're being held accountable, so, okay, so I think we should probably take a few more questions because collusion we'll talk about a little bit next time but just one thing at this point say in the ending, Anton, before we take the last questions, I generally -- we think about collusion is this.

We can be collusive as part of our men's groups and CCRs in one of two ways, so I'm holding my left hand

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up, if you visualize this, if we only see the humanity that this man -- that's all we see and we don't see the threat he poses, that's collusive.

Now, if my right hand represents only the threat he poses and I don't see his humanity, that's collusive, too.

So two quick examples, I had a guy I went to high school with, he was really funny, I wasn't particular friends with him but everybody liked him.

And I -- that's all -- so I never, ever challenged him in group.

He was really likeable.

I never saw any threat he posed -- so I never challenged him.

And then I have another guy in group who one day I was leaving our supervised visitation center and there was this little boy sitting in the entryway and he had his fingers all wrapped up and I said why is that little boy's fingers all wrapped up, he said because his dad ripped out all the fingernails with pliers because he took one of the dad's tools out of the garage.

I said what's the name, I go to men's group that night and that guy was assigned to my group.

And I could not see that man's humanity, and I really struggled with it and that's collusive, too. 58

So we have to figure out intervention, both of those

with equal weight, where I can be with someone and see their humanity and the threat they pose to their family and create a space that's going to allow for women to be safe, their children to be safe and for men to change.

So Wah, Wah, Wah, there's Charlie brown's teacher again.

Let's take more questions.

>> Thank you, Melissa, I think that was really, really good.

I have a question for you on -- essentially on how you would -- do you have a comment on the effects of standardizing BIPs nationally, that's happening to a lesser or greater degree, but do you think that's a wise move or not?

>> Well, I -- you know, I'm generally not a fan of standards at this point just because, in part, they've been really problematic and I just think that the problem with them is that I would be -- I'm more worried about who would be, you know, creating them in terms of both just the dominant culture and people who are privileged doing it but generally I'm resistant to

those things and want them to be figured out state by state but, you know, the other thing is no money comes

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from the federal government, either, so, you know -- I

always felt if people were going to make me do

something a certain way, they better give me some money

for it.

But that's more sort of I guess a political opinion in

the field sort of more than anything.

>> We have a participant who writes in, that he wants

his communities to have a CCR, a legal aid attorney in

a semi rural community, has strong connections with the

courts, on the board of a local shelter and there is a

local medical-legal partnership but how does he get a

batterers' intervention program started?

Should he first seek funding, focus on getting the

judges on board, et cetera.

>> Sure, I mean, part of it is I would see is there a

need for it.

I don't semi rural, I don't know what that means, sort

of what size in terms of the community but, you know,

what I can say to sort of generally is that I would

make sure that there is a need in the community and

then in terms of funding -- I have to tell you that our programs don't -- we rely all on our fees but in part because we don't pay very much for our facilitators, so just, for example, our men's group facilitators, we pay them per session. 60

This is not their full-time job, most of them they do it they want to be part of community social justice work so they're either getting paid \$50 a session, \$55 a session, 60 or 65.

So we always say that we want -- it's the coordinator, having someone as part of the coordination to make sure it's all helping that you have to have a little bit of money for but the funding mostly [indiscernible] with some start-up money but I would talk with about the need and then what the purpose is in the community and then you can give me a call and we can talk more about that, whoever that is.

>> Other question we have is someone who writes in saying we work with immigrants and refugee communities and saying [indiscernible] blame the new culture, the American culture for their new behavior and violence so how do you deal with that?

>> Yeah, so the thing is the way in which we sort of

think about -- and talk about this with men is we ask them how they justify their violence so if that's it, right, let's just say they say that's what has impacted it or that's what they would say the cause of it, we would say but what's the impact of it, right?

So you've obviously taken on this thinking that to justify your use of violence. 61

Where we find the motivation to change is in the impact, right?

So, like, for example, the guy who said, you know, all women cheat and steal.

Now, that guy -- he just said, I will die with that thinking.

I am never changing that thinking, and I said, what does that mean for your relationship in life, right?

He just said, I'm never sharing a checkbook, like a checking account with anyone.

So my job is not to tell him how to think, it's to help him understand how he justifies his violence and then expose him to the impact of it and to expose him to the contradictions of it.

Because my experience is that, so, for example, this

question, sometimes what we'll see is that there is a lot of contradictions in what men will say, so, for example, if in part -- the culture, so I might ask a question like -- and I don't know if this would be the case, so -- but what are some of the messages that you're getting from the culture that you're not taking in, right, and why are you not taking in those but are impacted by these?

Right?

And so you want to help men think through at a deeper level how they're justifying their [indiscernible] and their family members.

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So why with your family members and not with others, help me understand that.

So it's really these critical, what we call critical analysis questions that we ask men.

If you ask men to say, you know, what are the things that made a difference in group and they would say, it's the questions you ask us.

You ask questions sometimes that I don't know the answer to and I don't think you're asking them just to irritate me but I think you just generally want to know and you want to help me think it through and those

questions stay with me all week and I have to figure it out for myself and sometimes it takes a heck of a lot more than -- most of the time it takes more than a week.

>> Thank you.

In regards to cultural responsibility, when we consider that disproportionately the men that come into contact with criminal justice systems are men of color, how do we address intersectionality of institutional racism and who is ordered to attend batterer intervention programs?

>> Yeah, this is a huge issue in this work. 63

I just attended national roundtable discussion at the U.S. Department of Justice and this was a major discussion point when we were there, and, you know, the thing is is that it's extraordinarily important, so, for example, if this is the experience of men in group, we can't have facilitators saying, well, you can't be blaming that for -- you can't be blaming, you know, the cops or -- that -- we can't do that.

We have to -- our job as men's group facilitators is to understand the lives that the men live, to create a

space for them to be able to share that and how that lived experience then impacts the thinking and entitlement for use of violence to their partners.

But the problem to the point of the person asking the question, what we often find is that facilitators get this too narrow sort of look and say, well, you know, you can't just be running to the cops for everything.

The cops didn't beat her.

It's like, no, however, right?

So if we don't give men the space to talk about their lived experience or we don't know it, you know, ourselves, if we don't have facilitators who never experienced it, then when I talk -- in the previous

side about the disconnect between people doing the group and people, men in the group, they're going to get resistance and you're not going to get change.

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So it's extraordinarily important that we have those conversations and then beyond that, it is the responsibility of the coordinated community response to look at.

So I'll give you one quick example because we're running out of time here but I was doing what's called the institutional audit with Proxis International and

in part what they were looking at was why -- why so many men of color were ending up in an intervention program.

The interesting thing that came up is that what directed the patrol officers -- patrol for each night or each time they came on duty was the arrests and interaction they had from the previous night and the previous week, so, like, the sergeants and supervisors would come on and say to them, so, here's our problem area, and what -- this was no sort of big picture looking at, all it did is refacilitate this continued focus on this one neighborhood and the one community because, in part, they just kept redirecting officers there, all the time.

So it was a very sort of fascinating institutional analysis of how they created this and it wasn't their intent in terms of when they were developing this but it's what ended up happening and so I would say to you that if you and your men's groups, right, are -- live in a community, like, okay, so, for example, in that -- one of the small communities I live in, this was a topic in our CCR, say I live in a community that is 95%

Caucasian and 3% of the population is Native American,
2% African American and here in my men's group, I have
33% of the men in men's group are African American.

Okay.

So how did that come to be?

The differences, right?

So we thought it was our responsibility as an
intervention program to talk about this in our CCR, and
that's the sort of thing about when you're connected as
part of the batterers' intervention program that you
have to have those conversations and then you can't
just say to the men, well, you know, yeah, that might
be the case but you still can't hit her because it will
create resistance, an impressive experience for them.

So I think we're probably at our time here, huh?

>> We are.

Thank you so much, Melissa.

Thank you, also, to the participants for your
thoughtful questions.

It was great to learn about parters a intervention

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programs and this is going to be the first in the

series of three webinars we're going to have with

Melissa and those dates are going to be on our website

so please check those out and those are also going to

be to not topic of batterer intervention programs.

We look forward to all of those in the upcoming months.

Thank you all so much.

>> I didn't put my email in there because I don't think

I put it in the email, Anton, so feel free to share it.

And my number, so -- all right.

Thank you.

>> Thank you.

>> Thanks so much, Melissa and you too, Anton and thank

you all to the participants for joining us today and I

appreciate your patience with the audio and calling in

while we couldn't get it streaming to your computer.

Again, I'll send out a follow-up email to all of you so

you will have that in about 30 minutes.

Thanks again.

Take care, everybody.

Bye-bye.

[Webinar concluded]

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