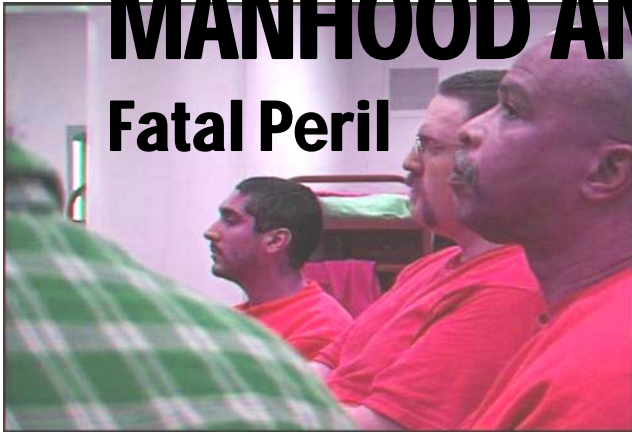


# MANHOOD AND VIOLENCE:

## Fatal Peril



## INTRODUCTION

“Ninety percent of all the homicides in the United States are done by men to men. And out of the remaining 10%, 90% of all those are done by men to women and children.” – *Hamish Sinclair, Founder of manalive*

### The Film

In 1997, a group of people at the San Francisco County Jail began offering inmates an intervention program called *manalive*. MANHOOD AND VIOLENCE: FATAL PERIL, a one-hour documentary airing on PBS in January 2004, profiles a group of men who participated in *manalive*. Remarkably, after only four months of intense immersion, recidivism for the program's graduates was reduced by 80%.

The film examines the techniques that helped *manalive* participants stay out of jail, including the requirement that they examine how their ideas about what it means to be a man contributed to their violence. By showing a successful model, the documentary can serve as an excellent springboard for people to consider how they might help former inmates adjust to living outside prison walls. It also provides an opportunity for viewers to look at their own ideas and expectations about masculinity, individuals who have formerly been incarcerated, and the responsibilities of family, friends, and institutions to help prisoners re-enter society and reconstruct a healthy, productive life.

## **SUGGESTED VENUES FOR MANHOOD AND VIOLENCE: FATAL PERIL**

|  |                                   |
|--|-----------------------------------|
| Community forums   | Substance abuse recovery programs |
| Halfway Houses   | Prison ministries                 |
| Parenting classes  | Mentoring programs                |
| Civic and business groups  | Families of inmates               |
| Youth groups   | Mental health organizations       |
| Victim assistance centers  |                                   |
| Churches, synagogues, and mosques and other faith-based institutions |                                   |
| Justice System (law enforcement, judges, guards, inmates)            |                                   |

### **USING THIS GUIDE**

This guide is designed to help clergy, lay leaders, youth workers, community supporters, and family members use **MANHOOD AND VIOLENCE: FATAL PERIL** as a starting point to welcome and aid the thousands of men who are released from jails and prisons each year, and to prevent others in the community from repeating their mistakes.

The guide provides background material as well as discussion questions and activity suggestions. **MANHOOD AND VIOLENCE: FATAL PERIL** raises many intense and emotional issues. Immediately after viewing, you may want to pause for a moment and invite everyone to take a deep breath. Then you might open the discussion with a general question, such as:

- What moment in the film hit home for you and why?”
- A month from now what do you think you will remember most from this film and why?
- If you could ask anyone in the film a question, who would you ask and what would you ask them? Why do you think you want to know the answer to that particular question?

### **BACKGROUND**

The *manalive* program asks participants to examine very complex issues around gender and violence. By extension, the documentary asks viewers to do the same. You can help prepare yourself to guide people in a discussion of these complex issues by learning a bit more about the interventions and philosophy that we see in the film.

## **RSVP**

The men featured in *MANHOOD AND VIOLENCE: FATAL PERIL* were involved in *manalive*, a restorative justice project dealing with general violence. The project was integrated into Resolve to Stop the Violence (RSVP), a violence prevention program, created in 1997 by the San Francisco Sheriff's Department.

The RSVP program incorporates victim restitution, accountability of formerly incarcerated individuals, and community involvement to reduce recidivism, responsibly return men who were formerly incarcerated to their communities, and prevent further violence<sup>1</sup>. It brings together all those harmed by crime-- victims, people who were formerly incarcerated, and community--to resolve to stop the violence.

RSVP is based on the core principles that:

1. Crime is an offense against the community -- not simply a violation against the state -- that creates an obligation to make things right;
2. Victims have the right to be heard and to participate in the design and the operation of the program; and
3. Formerly incarcerated individuals learn how to avoid violence, and are given the opportunity to understand, take responsibility for, and repair the harm done.

Upon completion of their jail terms, RSVP graduates return to the community under the supervision of Sheriff's County Parole and Alternative Programs. Graduates continue mandatory participation in violence-prevention men's groups, education and job placement programs, and work with community and victim's organizations to perform violence-prevention services and education, including theater productions, in schools and community centers.

The post-release curriculum helps formerly incarcerated men to maintain their new beliefs and behaviors, teaches them to become advocates of personal responsibility and nonviolence in their community, and provides them with opportunities to heal the harm they have caused.

### **The *Manalive* Approach**

*Manalive (Men Allied Nationally Against Living In Violent Environments)* asserts that violence is the result of how young men are raised and indoctrinated rather than seeing violence as a natural part of male behavior. The project uses a two-part strategy and peer re-education approach based on a theory of political

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<sup>1</sup> San Francisco Sheriff's Department, <http://www.herbcaendays.org/sheriff/>

control and coercion. The first phase focuses on *Individual Advocacy*. The second phase moves from focus on the individual to *Community Advocacy*. The program is open to all willing participants who are violent formerly incarcerated individuals. Typically, men are mandated to attend, but in order to stay, they must be willing to listen and stop being violent.

*Manalive*'s main objective is to make men aware of what the project calls the "male-role belief system," and then have each participant reconstruct their authentic self. In *manalive* terms, men construct a personal "hit man", often as a coping strategy to deal with childhood experiences in which they received some physical or verbal injury that caused them to cry or seek comfort, only to be belittled, beaten, or punished by their own parents. These incidences led to the development of a defense mechanism (the "hit man") that provided protection, but also led to violent behavior. *Manalive* helps men learn to recognize the things that trigger their "hit man" and interrupt their pattern of violent response.

Program goals are achieved through a series of facilitated exercises, role-plays, group discussion, and support. A key element of the program is the display of empathic gestures, including the upraised hands "vital safety" position, and the exercise to identify the "authentic self" by positioning the left hand over the heart and the right hand on the diaphragm.

#### *Manalive Phase I: Individual Advocacy*

In part one of *manalive* -- Individual Advocacy -- men attend a year of weekly three-hour classes to learn to stop their physical, verbal, emotional, and sexual violence towards their intimate partners and to prepare them for teaching other men these skills. This phase is divided into three stages:

*Stage #1, Stop My Violence*, encompasses a review of current law, an explanation of the control and coercion theory of men's violence, and a decision to build alliances with women and not be violent. By the end of Stage #1, the men have learned:

- About the traditional Male-Role Belief System that sanctions out use of Control and Coercion to maintain the socially constructed male-role image of superiority that has shaped their identities;
- How to identify a Moment of Fatal Peril, i.e., the moment of shock when the male-role image of authority is challenged;
- How to stay in that moment and decide not to be violent;
- How to identify and name their "hit-man" -- the socially constructed male-role image based on the inmate's personal history, often including abuse or unresolved trauma;
- To identify the range of abusive behaviors, from emotional and verbal to physical and sexual; the impact of their violence on their partners, families and themselves;

- About the way men use denial, minimization, blame, and collusion to avoid responsibility for violence; and
- How to give and receive feedback.

*Stage #2, Self Awareness*, teaches men how to become aware of themselves after years of using their learned male-role identity. By the end of Stage #2, the men have learned to:

- Distinguish their authentic Self from the socially constructed male-role image that *manalive* labels the “Hit Man”;
- Intimate rather than violate;
- Notice their Selves, their partner and the issue(s) between them;
- Recognize (re-cognize or re-notice) what they noticed about their Selves, their partners and the issue(s) between them by validating, softening and “being here now”; and
- Acknowledge their emotions, their boundaries and their own power.

*Stage #3, Self-Fulfillment*, teaches men how to make plans to fulfill themselves instead of demanding that their partners comply with expectations based on the Male-Role Belief System. By the end of Stage #3, the men have learned to:

- Translate their emotions into needs;
- Create a fulfillment plan based on what they need; and
- Make the choice to present their plan to their Selves and their partners.

#### *Manalive Phase II: Community Advocacy*

In the Community Advocacy phase of *manalive*, men from the Individual Advocacy program who are one-year-free of physical violence are selected for their commitment to the program and their enthusiasm to teach it to others. These men are trained for placement as community activists in *manalive*'s neighborhood and jail programs or in other community agencies dealing with men's violence.

Community advocacy training, which includes instruction on how to facilitate classes, make public presentations, and recruit men to the program, empowers men to relate the needs of their families and to the political nature of violence against women. It prepares them to design and carry out social action and education projects in cooperation with schools, law enforcement, family support services, community groups, community groups, women's advocacy organizations, and other public or private agencies that promote safe families and neighborhoods.

## **Manalive's History**

The *manalive* system of batterer interventions was developed in 1980 for Marin Abused Women's Services in San Rafael, California, in response to women's experiences of violence and their urgent need for it to stop. During the last twenty years, over ten thousand men have attended *manalive* classes. Today, local *manalive* programs offer over fifty classes in rural, suburban, and urban Northern California, including classes in Spanish and Cantonese.

The *manalive* Education and Research Center has also developed three additional tracks for women and youth:

*Womanalive*: To respond to many requests from men's partners for similar program information and training, *Womanalive* was started as a part of the restorative justice component of RSVP.

*Womanalive* offers female survivors of domestic violence (and other forms of violence) an understanding of the sex-role source of the violence they have experienced and teaches them empowerment tools with which to work with other women to change their lives and those of their families.

*Youthalive* violence prevention and intervention classes for high school students are held in San Francisco.

*Teenalive* works with students at San Francisco's George Washington High School. Boys and girls in the program address the dominant male role values of superiority and inferiority that they experience at the intersection of their daily relationships with each other. Boys learn to stop the violence that they are expected to use to substantiate their dominant role while girls learn to organize their resistance to their expected role subordination.

*I am afraid that men's near monopoly on the perpetration of violence is the elephant in the room of this national and local discussion on the epidemic of violence in our communities. The generic descriptions of violence seem to be a careful attempt not to see this crucial piece of evidence and a careful way of avoiding the gendered source of violence. This error in analysis will mislead us in our attempts to find solutions to the problem.*

*Hamish Sinclair,  
manalive Violence Prevention Programs*



**manalive**

## KEY PEOPLE IN MANHOOD AND VIOLENCE: FATAL PERIL

The ten men profiled in *MANHOOD AND VIOLENCE: FATAL PERIL* occupied Cell Block Pod #CJ8 in the San Francisco County Jail.



The latter part of the film moves ahead one year later to follow the courses of Barry and Daniel. Both have been released, with the previous year being the longest that either man has spent outside of jail since adolescence. Both men continued to participate in *manalive* violence prevention programs.

The *manalive* participants profiled are joined in the film by a cadre of specialists, academics, and successful *manalive* graduates. These individuals intermittently discuss the achievements and challenges of this project and its participants. The diversity of those interviewed in the film allows for a myriad of perspectives on issues related to rehabilitation through incarceration, societal “programming,” and solution-based strategies for change. Key individuals interviewed are:



- **Hamish Sinclair**, founder of *manalive*, is an educational consultant and community organizer. He has been facilitating *manalive* classes for over eighteen years. He continues to train interventionists, educators, social workers, and law enforcement professionals in *manalive* intervention techniques. Mr. Sinclair lectures throughout the country on male-role violence and consults with organizations on the development of batterer intervention and violence prevention programs.

- **James Gilligan, M.D.** recently left the psychiatric faculty of Harvard Medical School to found the Center for the Study of Violence. He has served as a consultant and advisor to governmental organizations throughout North America, Europe and Israel on the causes and prevention of violent behavior. He has published, taught and lectured extensively on the subject of violence and is the author of the highly acclaimed books, *Violence: Reflections on a National Epidemic* and *Preventing Violence: An Agenda for the Coming Century*.
- **Michael G. Thompson, Ph.D.** is a consultant, author, and psychologist specializing in children and families in Cambridge, Massachusetts. He is the clinical consultant to The Belmont Hill School and has worked in more than two hundred schools across the United States. He and his co-author, Dan Kindlon, wrote the *New York Times* best-selling book, *Raising Cain: Protecting the Emotional Life of Boys* (Ballantine Books, 1999).



- **Aaron Moscovitz** is an RSVP graduate who has facilitated *manalive* community and jail programs, including a gay and transgender violence intervention class.

- **Urban Poole** is a graduate of RSVP and a case coordinator. He facilitates *manalive* jail programs, specializing in drug and alcohol recovery, and is a post-release planning specialist. He is developing a prison violence intervention that applies *manalive* theory to drug and alcohol recovery.



- **Sunny Schwartz** is Program Administrator for the San Francisco County Jail and Co-Founder of RSVP, an anti-violence curriculum for prisoners who have been convicted of violent crimes.
- **Elliott Currie** is the author, most recently, of *Crime and Punishment in America* (Metropolitan Books, 1998), which was a finalist for the 1999 Pulitzer Prize in General Nonfiction. His earlier writings include *Confronting Crime* (1985) and *Reckoning: Drugs, the Cities, and the American Future* (1993). He currently teaches in the Legal Studies Program at the University of California, Berkeley.
- **Michael Hennessey**, Sheriff of San Francisco County, founded the San Francisco Jail Project, a legal assistance program for indigent prisoners with civil legal problems and provided training for law students and new lawyers while offering technical assistance to the Sheriff's Department. He managed the Jail Project until May 1979, when friends in the Department and civic-minded San Franciscans encouraged him to seek election as Sheriff. He is the only Sheriff in California who is a lawyer.

## DISCUSSION QUESTIONS

### *Addressing Ideas About Masculinity*

1. The *manalive* program asks participants to examine their ideas about what it means to be a man. Take a moment to list the characteristics of a “real man.” You can do this as individuals, or brainstorm a list as a group. Once you have a list that defines “manhood,” try the following:

Review your list item by item and evaluate which characteristics would help a man resist violence and which might lead a man to act out violently. If there are items on your list that might encourage a man to be violent, consider how you might modify your definition of manhood so that a violent formerly incarcerated man re-entering your community would not have to act violently in order to fulfill your expectations.

Consider, too, whether or not some of the items on your list might be misinterpreted and what you might do to clarify that they are not about being violent. For example, if “strength” is on your list, is your definition purely physical, or are there non-violent or non-physical ways to be strong?

2. What is the significance of the film’s title? What does *manalive* mean by the labels “hit-man,” and “authentic self”? How do these terms help violent men understand their behavior?

3. In the film, psychiatrist James Gilligan says that men, “can wipe out their humiliation by being violent.” What kinds of actions or words are used to humiliate men? What is the connection between homophobia and male violence? Why might a man respond violently to being called a “faggot”? What kinds of programs exist in your schools or community to challenge this kind of verbal harassment?

4. What is meant by the phrases below that the *manalive* group members identify as examples of the “male-role belief system”?

“Don’t take nothing from nobody.”

“Take it like a man.”

“Don’t be a sissy.”

Have you ever used these phrases or something similar? What did you mean? Have you ever heard these phrases? How did they make you feel? How do phrases like these contribute to male violence?

5. Urban Poole notes that a traditional part of male culture is not asking for help. How does this stereotype relate to male violence?

6. If you have not already done so, generate a list of ideal “masculine” characteristics as described in question #1. Then consider where your ideas came from by completing the chart below. Jot down what you have learned from each of the following about what a “real man” is supposed to be like:

**WHERE MY IDEAS ABOUT “REAL MEN” COME FROM**

| The source of my ideas                                    | What I have learned |
|---|---------------------|
| Your mother   |                     |
| Your father   |                     |
| Other relatives (list them):                              |                     |
| Your religion   |                     |
| Your childhood friends                                    |                     |
| Your current friends                                      |                     |
| Your coach  |                     |
| Your favorite media (music, TV shows, films, video games) |                     |
| Your teachers   |                     |
| Your employer   |                     |
| Other (you define):                                       |                     |

Once you have completed the chart, share your answers with others in the group. Are there sources on your chart that reinforce stereotypes that lead men to be violent? Are there people in your community today who are continuing to repeat such stereotypes to young people? If so, how might you challenge the sources of information that equate masculinity and violence?

## *Addressing Reentry Issues*

7. What were your preconceived notions about violent men who were formerly incarcerated before viewing *MANHOOD AND VIOLENCE: FATAL PERIL*? How do you feel now? If your feelings changed, what things in the film challenged your original beliefs?
8. What kinds of programs does your community have to assist violent formerly incarcerated individuals re-entering your community after incarceration? Are the programs adequate? If not, what might you do to improve them?
9. Aaron recognizes that he is not in touch with who he really is because he has invested his whole life in living an image that wasn't of his own making. He says, "When someone comes up and breaks down that image, I'm afraid." How might you ease the fear of men like Aaron re-entering your community or family?
10. What are your personal concerns about working with violent criminals being released into your community? How might others in the room or in your community help you address those concerns?
11. Some of the men in the film talk about memories of childhood abuse. What is the connection between their experience and the cycle of violence? Brainstorm things that you could do to interrupt the cycle in your family, group, or community.
12. Dr. Gilligan says that there is an 80% reduction in recidivism for prisoners who have gone through the *manalive* training. Why do you think that this program has such a profound impact? What are ways that your community or group could duplicate or build on the specific principles and methods of the *manalive* program that make it so effective?
13. Jean O'Hara, the victim impact coordinator for RSVP, talks to the prisoners about the murder of her daughter and grandson. Discuss why the experience of hearing her story is powerful. How might you incorporate someone like Jean O'Hara into your program? How might you facilitate giving victims voice and making sure that recently released inmates hear that voice?
14. When Barry gets out, he says, "I didn't want to go back to what I knew...but I didn't really know nothing else. I didn't know what else to do. I had to make it, so, therefore, the first couple days I went back to doing what I do best, which was using..." What kinds of things could you do in your community to make sure that men who are re-entering the community have viable alternatives to a return to the kind of behaviors that landed them in jail in the first place?

15. Consider Urban Poole's observation that "Jail doesn't really prepare you to be functional in the outside world because it's a totally dependent environment." How might you help a formerly incarcerated man become independent without requiring them to revert to the "real men don't ask for help" mentality?

16. Hamish Sinclair ends the film with the following challenge: "How do we pull together to develop our own creative approach to running a community that is safe for us to raise children in?...What could I do now that would contribute to the safety and nurturing of my children? What would this community have to look like and what would I have to do on this very day to create that place that would be safe for me to raise a family?" How would you answer his challenge?

## Role-Play Scenarios

Role-play is a vital component of the *manalive* experience and can also be used by your group to explore the issues in MANHOOD AND VIOLENCE: FATAL PERIL. Be aware that role-playing can evoke intense emotions. If you choose to engage in role-playing, you should consider having an experienced facilitator and mental health professional present.

Several scenarios are suggested for each set of characters presented in the role-plays. Choose the scenarios that best meet the needs of your group. For example, if you are training program staff, you will want to choose scenes involving staff. If you are working with family members, then scenes where parents or siblings deal with the person being released from prison would be best.

In the following role-plays, some members of your group should act out various roles while others should be observers taking notes to give feedback and ask questions for discussion following each sketch. Use the information below to play the roles of the male subjects, their families, and the community activists or religious leader in charge of a re-entry program. After the scene, allow observers to ask the characters questions, which role-players can answer both in and out of character.

### ***Role Play #1***

#### **The Characters**

**Jason** - Jason is 30 years old and six months away from being released from prison. He has been incarcerated for eight years, serving time for stabbing his girlfriend when he thought she was talking on the telephone to another man who turned out to be a relative. During the eight years that Jason spent in prison, he has used violence almost constantly to survive and keep his position of respect. Jason grew up in a two-parent home. His mother is an administrative assistant and his father works in a steel mill. Jason's father taught him at an early age that being a man meant being tough and being violent if someone tried to violate him. Jason frequently has violent outbursts when he feels threatened, disrespected, or violated. Jason is open to being a better person, but doesn't realize that he can be better without being violent. He has been mandated to attend a re-entry program in your community in six months and thinks it is a waste of time.

**Community Activist/Leader** – You have been working with former prisoners for six years and are a bit burned out, but still believe in programs like *manalive*. You spend a lot of your “free time” convincing civic and faith leaders to support such programs. Examine your objectives as they relate to wanting to assist Jason. What will you do to gain buy-in from the community? What do you need Jason to do to gain buy-in from the community?

**Family** - What impact has Jason's behavior had on your family? Be realistic about the financial, emotional, professional, and spiritual experiences you may have if you are Jason's mother, father, sibling, or cousin.

**Victim** – Jason's former girlfriend is now 26 years old with a preschool-aged daughter. She is married to her daughter's father, a man who has never been violent to her, but who would quickly fight to defend her honor. She was just out of high school at the time of the attack and it de-railed her plans to go to college. She has worked at relatively low paying jobs since Jason went to jail.

**Victim's Best Friend** – A girlfriend from the neighborhood who knew Jason and who wants to be supportive of her friend.

### **The Situations**

1. Jason and his family members in an extended visit talking about what he needs to do to be welcomed back into his parents' home to live when he is released.

DE-BRIEF: What does each family member need from Jason to feel safe? What do they need Jason to do so that they don't feel imposed upon? What needs to happen so they can forgive Jason?

2. The Community Activist meeting with Jason's father to talk about things that the father might do to help aid Jason's re-entry and not be violent again.

DE-BRIEF: What kinds of language does the activist need to use so that Jason's father will listen and feel respected? How can the activist both respect Jason's father and ask him to change his expectations about how his son can "be a man" at the same time? How can Jason's father help Jason without having everything he believes is true about gender roles undermined?

3. The victim talking with her girlfriend about Jason's imminent release.

DE-BRIEF: Is the victim ready to forgive Jason? Is she still afraid of him? How could she deal with those issues? What should the friend do to be truly supportive?

4. A Community Activist meeting with Jason to map out a plan for what he is going to do after he is released and how he is going to keep himself from acting out violently again.

DE-BRIEF: What are Jason's needs, wants, desires, and his perspective after eight years of incarceration? What does the community activist want Jason to do? How will Jason's progress be measured?

5. Jason reading aloud to his family a diary entry describing his feelings about

his crime and asking for their forgiveness.

DE-BRIEF: What is Jason's "fatal peril"? What could you imagine to be Jason's "authentic self"? Who is Jason's "hit man"? How might Jason demonstrate genuine remorse?

## **Role Play #2 (For Mature Audiences)**

### **The Situation**

Marvin is 45 years old and has just been told that he will be released from prison after 15 years of incarceration for rape and armed robbery. Marvin raped and robbed a woman whom he met in a nightclub when she refused to exchange telephone numbers and go out on a date with him. Marvin's values were shaped early in life as he watched his brothers, uncles, and even his father manipulate and coerce women for money and sex. Marvin was raised by a single mother after she left his abusive father when Marvin was nine. Marvin was conditioned to believe that men owned their women. To this day, he resents his mother for leaving his father.

Marvin played football in high school and college and is an attractive man. He does not believe that he has a problem with violence. In prison, Marvin has raped other male inmates and been a member of a prison gang. Marvin has been mandated to your reentry program. He is willing to cooperate just for the sake of getting out.

### **The Characters**

Rather than act out specific scenes, have each of the following characters comment on Marvin from their particular perspectives.

**Marvin** - Be sure to expound on your experiences growing up and how your Male-Role Belief System was constructed. Include experiences, advice that was given to you, and role models. What is your Fatal Peril? Who is your Authentic Self? Who is your Hit Man? What are your needs as a 45-year-old man who has been incarcerated for the last 15 years re-entering your community? What are your personal challenges? What are your fears?

**Community Activist/Leader** - What concerns you about Marvin? What is your plan of action to get through to someone like Marvin? How will you assess Marvin's needs and address them? What will you do if Marvin doesn't cooperate? What kind of impact do you want your program to have on someone like Marvin?

**Family** - What impact has Marvin's behavior and incarceration had on you? Be sure to discuss this from the perspective of Marvin's parent, sibling, child, aunt, or uncle. Are you embarrassed? What would like to see Marvin do when he is released? Are you willing to support him with *manalive* or do you think that the program is a waste of time?

## **Role Play #3**

### **The Characters**

**Pastor Anderson** - Pastor Anderson has been approached by Mary, one of his parishioners, about her son, Damon, who has been in prison four years for aggravated assault, rape, and robbery. Even though Damon has one more year to serve, Mary is concerned that Damon will reenter the community as a violent man. Mary confides in Pastor Anderson that her son has been in and out of the penal system since he was 10 years old. He is now 24. Pastor Anderson was impressed with the *manalive* program and is considering inviting Mary to a focus group to gain input on starting a reentry ministry at their church.

What are you going to say to Mary? Do you understand her feelings? What and where are your opportunities in this counseling session with Mary? Be sure to articulate your position as a faith leader with an opportunity to effect social change. What steps are you going to take to construct a program that will help Damon and others reentering the community like him?

**Mary** - Why are you so frustrated with Damon and reluctant to believe that his violent nature can be reversed? What do you want for your son upon his release? What can you do for your son to assist him with his transition back into the community? Why are you skeptical about the *manalive* program and its ability to make a difference in your son's life?

**Damon** - Damon has decided to participate in a *manalive* violence prevention program. Upon release, Damon is on track to be a facilitator for community and jail programs. Mary is unfamiliar with *manalive* and is extremely skeptical of the entire concept. Pastor Anderson has been in contact with Damon and has taken the initiative to investigate the *manalive* program.

What have you learned as a result of your participation in the *manalive* program? What do you feel has been the key to your success in this program? What do you want to do upon release? How was your Male-Role Belief System constructed? Elaborate on your Fatal Peril, Authentic Self, and Hit Man.

### **The Situations**

- Mary visiting Damon in jail BEFORE she talks with Pastor Anderson.
- Pastor Anderson meeting with Damon.
- Pastor Anderson talking with Mary.
- Mary visiting Damon in jail AFTER her conversation with Pastor Anderson.

## Getting Started

- *How do I gather information to understand the need for a reentry program in my community?*

Contact your local sheriff's department, local state court, and department of health and human services to find out what programs currently exist. Once you have that information, you should be able to identify whether or not the *manalive* program is going to be a good fit for you and your community. Ask local clergy and advocacy organizations if any programs exist for reentry in their organization. If not, find out if they are interested in starting a program.
- *What are funding sources to help me get started?*

Try contacting the following agencies for guidance and resources:

  - Centers for Disease Control and Prevention
  - Colleges and Universities (criminal justice, psychology, public policy departments)
  - Municipal and County Law Enforcement (Sheriff and Police Chief)
  - State and Federal Department of Corrections
- *How do I start a reentry ministry and support group at my church, temple or mosque? Are there any successful faith-based models for me to emulate?*

Start by scheduling a meeting with your faith leader and obtaining his/her buy-in. Then poll your congregation about their needs and concerns for a reentry ministry. This information, along with information gathered from the *manalive* program, will allow you to develop a statement of purpose and a long range plan to develop a program that best fits your congregation's needs. A few faith-based models to explore are:

  - Reentry Prison and Jail Ministry, [www.reentry.org](http://www.reentry.org)
  - Prison Aftercare Training Center, [www.pactcenter.org](http://www.pactcenter.org)
  - Saints Prison Ministry, [www.saints-prison-ministry.org](http://www.saints-prison-ministry.org)
  - The Good Shepard Restoration Ministries, Inc., [www.tgsrm.org](http://www.tgsrm.org)

Many more models are identified in *Outside the Walls: A National Snapshot of Community-Based Prisoner Reentry Programs*. For more information on this guide, please contact Denise Blake at [DeniseBlake1@aol.com](mailto:DeniseBlake1@aol.com).
- *How long will it take me to develop my program?*

It may take from six to 18 months to design a program, adapt a training model based on your community's needs, recruit and screen volunteers, and develop a relationship and understanding with law enforcement and the judicial system in your area.



**MANHOOD AND VIOLENCE: FATAL PERIL** is one of the public television programs showcased in the Reentry National Media Outreach Campaign. All productions incorporate the theme of **reentry into family and community by individuals who were formerly incarcerated**. These and other programs are elements of the Making Connections Media Outreach Initiative (MCMOI), an outreach project supported by The Annie E. Casey Foundation (AECF). Launched in February 2001, MCMOI links public television stations to local stakeholders as a means to promote the Foundation's Core Results for strong and connected

neighborhoods for children and families.

MCMOI campaigns are managed by Outreach Extensions, a national consulting firm that specializes in comprehensive, high-profile educational and community outreach campaigns for media projects. Please visit the MCMOI Web site at [www.aecf.org/initiatives/mc/communications/mcmoi/](http://www.aecf.org/initiatives/mc/communications/mcmoi/) for more information and community-use materials for these exciting programs.

**Visit the Reentry Web site at: [www.reentrymediaoutreach.org](http://www.reentrymediaoutreach.org).**

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