

PEACEMAKING CIRCLES

The purpose of peacemaking circles is to create a safe, nonjudgmental place to engage in a sharing of authentic personal reactions and feelings that are owned by each individual and acknowledged by others, related to a conflict, crisis, issue, or even to a reaction to a speaker film. The circle process allows the opportunity for each person to speak, without interruptions from others.

Peacemaking circles, talking circles, or healing circles, are deeply rooted in the traditional practices of the indigenous people of North America, as well as from other parts of the world. They are widely used among the First Nation people of Canada and the hundreds of tribes of Native Americans in the United States. The circle process establishes a very different style of communication as opposed to European traditions that most of us are familiar with. Rather than aggressive debate and challenging one another, often involving only a few more assertive individuals, the circle avoids interruptions. Rather than active verbal facilitation, communication is regulated through the circle keeper or facilitator by passing a talking piece (usually an object of special meaning or symbolism of the group).

This talking piece fosters respectful listening and reflection in a safe setting. It prevents one-to-one debating or attacking or even having one person dominating the conversation. After welcoming the participants, all of whom are sitting in a circle, the circle keeper will begin by having each person introduce him or herself, followed by a brief opening commentary by the circle keeper about the purpose of the circle and the talking piece. Guidelines or communication are discussed and agreed upon. Typical guidelines include listen with respect; speak from the heart; give each person a chance to talk; allow one person to talk at a time when he or she has the talking piece; speak for oneself and not as a representative of any group; realize that it is okay to disagree; and no name-calling or attacking.

The circle keeper will begin the process by posing a question to reflect on, followed by other related questions. After each question, the talking piece is passed to the person on the left, clockwise. Only one person talks at one time – the one with the talking piece. If others jump in with comments, the circle keeper reminds them of the ground rules and refocuses on the person with the talking piece. Participants are not required to speak: this requirement would create an unsafe, pressured tone to the circle. If someone feels unable to speak, he or she can simply pass the talking piece to the next person.

In most cases the talking circle is completed when the talking piece completes the circle after the last question / topic. If there are exceptions to this unspoken rule this should be discussed prior to the beginning of the talking circle.

PEACEMAKING CIRCLE PROCEDURE

APPOINTMENT OF PEACEMAKERS:

1. The Peacemaker Practitioner List shall be reviewed and approved by the Colville Business Council. Given this is a voluntary position Peacemaker Practitioners will come from each district in as fair and balanced manner as possible. Given that, voluntary participation may not reflect such district by district balance.
2. Threshold requirements to be a Peacemaker Practitioner:
 - a. Knowledge of the Colville Tribal customs and traditions;
 - b. Reputation for integrity, honesty, and humanity;
 - c. Ability to facilitate discussions and assist in resolving disputes; and
 - d. Completion of Peacemaking training.

1st SELECTION PROCESS FOR PEACEMAKERS:

1. The Peacemaker Administrator shall randomly choose at least eight (8) Peacemakers from the Practitioners List, of which 4 shall be female and 4 male. Simple ballots shall be printed.
2. The Peacemaker staff at the next scheduled meeting will hand out ballots and ask each attendee to rank his or her choices from 1 to 4 of both female and male, 1 being the first / highest choice and 4 being the last choice ranked.
3. The Peacemaker Administrator shall review the Practitioners' choices. The Peacemakers with highest votes ranked 1 and 2 [men and women] shall be chosen as the Peacemakers for that client, the remaining men and women will be alternates. This practice is to avoid delay of sessions going forward. There shall be at least two females and two males for each peacemaking session initially to ensure that there remains balance in the healing circles.

2nd SELECTION PROCESS FOR PEACEMAKERS:

1. It has become the practice to have the applicants come before the Peacemakers either at the PMC Monthly meeting, where everyone present who is not an applicant, has voting rights; or, to come before the Elders at an emergency meeting convened to specifically vote whether to accept an application.
 - a. If the application is accepted, the Peacemaker Administrator may ask the client if s/he has any preference who s/he wants to sit on the Peacemaking Circle sessions. If the client wants a certain Elder, that choice will be affirmed and added to the file records. If this Elder is not present, s/he will be notified of selection and ask for acceptance / approval and at that point in time this selection will be deemed final. The remaining will be selected below in 1.b;
 - b. If the client has no particular choice but agrees to random selection, s/he may choose from the Peacemaker Practitioners present at that meeting, and that choice will be added to the file records and first session date, time and place will be determined.
 - c. If applicant is agreeable for Elder volunteers, those present at the meeting, may volunteer for that particular client. First session, time meeting place will be completed after the client accepts the Elders. The first Peacemaker Circle session will be added to the calendar for inclusion.
 - d. If a party objects to the use of community based Elders, or a Peacemaker chooses not to participate, the Peacemaker Administrator shall randomly choose an alternate from the Practitioners List.

PARTICIPATION:

1. This is an open process, and anyone with knowledge of the individuals who may be able and interested in assisting with the resolution of the case can participate.
2. Peacemakers and parties can invite whomever they want to participate. The burden is on the parties to invite other people to participate.

3. Tribal employees are allowed to participate in the Peacemaker Circle process if they so choose. Administrative Leave shall be granted to these individuals to ensure they have the opportunity to participate without incurring any hardship or retaliation. Supervisors of tribal employees who choose to participate shall grant the request for leave.

THE PEACEMAKING SESSION:

1. The Peacemakers shall begin the session with an opening prayer.
2. The Peacemakers shall briefly educate the parties and participants of what is expected, what the process is, and of the need to maintain respect at all times.
3. The Peacemaking Circle Rules shall be read out and then posted.
4. The Peacemakers shall briefly recite the facts of the case and why everyone has been called to participate.
5. After the Peacemakers recite the facts, the floor is opened for the parties and other participants to talk. The Peacemakers are there to facilitate the talking, ensure that everyone remains respectful of one another and help the parties reach consensus.
6. Once a consensus is reached as to what the alleged perpetrator must do to redress the wrongs, the terms and conditions of the consensus agreement shall be recorded in writing by the Peacemakers. The terms and conditions of the agreement or the disposition of the case shall be the only thing memorialized in writing.
7. After the consensus agreement is finalized, the Peacemakers shall say a closing prayer.
8. The consensus agreement shall be forwarded to the Colville Tribal Court [hereinafter referred to as Tribal Court] to be monitored. In the event that the agreement is not followed, Tribal Court shall refer the case back to the Peacemakers for further action / resolution.
9. Anyone may report concerns regarding non-compliance to any Peacemaker or Tribal Court. Tribal Court shall refer all such reports to the Peacemakers for them to determine what course to follow in addressing the report of non-compliance.
10. In the event that a consensus cannot be reached or the agreement is not followed and cannot be resolved through Peacemaking, the case shall be referred to Tribal Court for prosecution.

AUTHORITY OF PEACEMAKERS:

Peacemakers shall have the authority to convene Peacemaking Circle sessions when a matter is referred by Tribal Court or when otherwise requested and determined to be appropriate. Peacemaking Circle sessions shall be scheduled at reasonable times and places, at the convenience of all parties, where possible, and in combinations of participants which the Peacemakers feel will best serve the goals of peacemaking the needs of the parties.

Peacemakers shall promote restorative justice through the use of methods and practices which are tribally based and which reflect the values, traditions, or culture of the tribes that comprise the Confederated Tribes of the Colville Reservation.

Peacemakers shall have the authority to maintain an atmosphere in peacemaking which is conducive to healing the relationships of the parties and the community, resolving the disputes, and assisting the parties to avoid future disputes.

Peacemakers shall make it clear to the parties that the Peacemaker is not a judge and has no authority to make a decision for the parties or force a plan of action upon them, other than as provided by these rules or applicable tribal law or traditions. Peacemakers are also not to give legal advice or direction other than supporting efforts to successfully complete any legal proceedings that brought the client to the Peacemakers.

Except where otherwise provided by these rules or applicable tribal laws or traditions, any and all resolutions through peacemaking must be agreed to by all participants to the Peacemaking Circle. Peacemakers shall not

initiate or permit any conduct in peacemaking which is in violation of the rights of parties protected under the laws and customs of the Tribes or in violation of the Indian Civil Rights Act of 1968.

Peacemakers shall disclose to all parties and the Tribal Court any personal or financial interest in the proceeding; or of any close family or extended family relationship with any party.

IMMUNITY OF PEACEMAKERS:

Peacemakers shall have immunity from suit for actions taken within the scope of Peacemaking under these Rules to the same extent as a Judge of the Tribal Court.

REMOVAL FROM APPROVED PEACEMAKER PRACTITIONER LIST:

Any Peacemaker Practitioner may be removed from the list of approved Practitioners by his or her fellow Peacemaker Circle Practitioners for good cause.

PEACEMAKER ADMINISTRATOR:

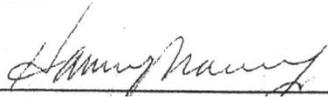
There shall be one or more [in the future] Peacemaker Administrators to handle the necessary administrative work. Administrators may be assisted in this work by community volunteers. All involved in this work shall perform their duties in a respectful and ethical manner.

RESOLUTION

WHEREAS, it is the recommendation of the Law & Justice Committee to approve the attached peacemaking process to implement the peacemaking requirements of the Chapter 5-2, Juveniles. In addition, the Committee recommends the appointment of the Peacemakers designated on the attached peacemakers list. Authorization to create the necessary forms and documents as needed is also given,

THEREFORE, BE IT RESOLVED, that we, the Colville Business Council, meeting in a **SPECIAL SESSION** this **16th day of March, 2006** acting for and in behalf of the Colville Confederated Tribes, Nespelem Washington, do hereby approve the above recommendation of the Law & Justice Committee.

The foregoing was duly enacted by the Colville Business Council by a vote of **13 FOR 0 AGAINST 0 ABSTAINED**, under authority contained in Article V, Section 1(a) of the Constitution of the Confederated Tribes of the Colville Reservation, ratified by the Colville Indians February 26, 1938, and approved by the Commissioner of Indian Affairs on April 19, 1938,

ATTEST:

Harvey Moses, Jr., Chairperson Colville Business Council

cc: Law & Justice Committee Chair
CBC Recording Secretary
BIA Superintendent
Dept. or Program: John Sirois, Culture
Jolene Marchand, Legal Services

Confederated Tribes of the Colville Reservation

Peacemaking Circle

REQUEST AND APPLICATION FOR A PEACEMAKING SESSION

CLIENT: #PMC-201__ - _____

SESSION:# _____

DATE/PLACE _____

INITIANT:

NAME AND MAILING ADDRESS:

PHYSICAL ADDRESS:

ENROLLMENT NUMBER: _____ CCT TRIBE: _____

DOB: _____ OTHER TRIBE: _____

TELEPHONE NUMBER: _____ BUSINESS: _____

HOME: _____ MESSAGE: _____

REASON FOR PEACEMAKING REQUEST AND APPLICATION:

RELIEF DESIRED (WHAT WOULD YOU LIKE TO SEE COME FROM SESSIONS?):

INTAKE LOCATION: COURT
DESIGNATED LOCATION _____

INTAKE TYPE:

Behavioral Health Friend(s) Social Services
Court referral/transfer Police Department Walk-In
Employment referral Probation Parole School
Family / relatives Prosecutor Other _____

DO WE NEED TO CONTACT ANY OTHER PROGRAM (P & P, B/H, etc.) Yes ___ No ___

OTHER PROGRAM _____

RESPONDANT: _____ **NAME AND MAILING ADDRESS:** _____

PHYSICAL ADDRESS: _____

ENROLLMENT NUMBER: _____ **CCT TRIBE:** _____
DOB: _____ **OTHER TRIBE:** _____

TELEPHONE NUMBER: _____ **BUSINESS:** _____
HOME: _____ **MESSAGE:** _____

OTHER INTERESTED PERSON OR PEOPLE:

NAME:	MAILING ADDRESS:	TELEPHONE NO:
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

COURT DOCKET NUMBER: _____ **(FOR CROSS REFERENCE)**

PRACTITIONER APPOINTED BY: _____ **INITIANT** ()
[PEACEMAKER ELDER] _____ **RESPONDANT** ()
_____ **INITIANT AND RESPONDANT** ()
_____ **PROGRAM** ()
_____ **COURT** ()

TYPE OF MATTER BASED ON THE INTERVIEW: (See Specific Classification Sheet in the Practitioners, PMC Administrator, and Colville Tribal Court User Manual)

() **BUSINESS PROBLEM;** () **PEOPLE TO PEOPLE PROBLEM;**
() **PROPERTY PROBLEM;** () **STATUS PROBLEM; OR**
() **OTHER PROBLEM (SPECIAL CONSIDERATION)** _____

PREFERRED PLACE SESSION TO BE HELD: _____

NOTIFICATION TO BE DONE BY: _____ **PARTICIPANT FILING** ()
_____ **PMC PROGRAM STAFF** ()
_____ **OTHER ():** _____

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**PLEASE DATE AND SIGN – IT MUST BE SIGNED TO BE COMPLETE**

**DATE OF REQUEST:** \_\_\_\_\_ **SIGNED:** \_\_\_\_\_  
INITIANT / APPLICANT

**REVIEWED BY:** \_\_\_\_\_ **DATE:** \_\_\_\_\_  
PROGRAM STAFF

**AUTHORIZED FOR SESSION AT PMC MEETING:** \_\_\_\_\_ **DATE:** \_\_\_\_\_  
PMC ELDER / PRACTITIONER

**PEACEMAKER CIRCLE**  
**CONFEDERATED TRIBES OF THE COLVILLE RESERVATION**  
**P.O Box 150**  
**Nespelem, Washington 99155**  
**Phone (509) 634-2071 Fax (509) 634-2072**

**INTAKE FORM**

CLIENT NUMBER: PMC-201\_\_\_\_ - \_\_\_\_\_ DATE: \_\_\_\_\_

NAME: \_\_\_\_\_ also goes by: \_\_\_\_\_

PHYSICAL ADDRESS: \_\_\_\_\_

\_\_\_\_\_  
Mailing address

\_\_\_\_\_  
Date of birth, and age today

\_\_\_\_\_  
City

\_\_\_\_\_  
Hospital you were born at, and town/location of hospital

\_\_\_\_\_  
State & Zip code

FEMALE (\_\_\_\_) MALE (\_\_\_\_)

HOME PHONE: ( ) \_\_\_\_\_ MESSAGE PHONE: ( ) \_\_\_\_\_

TRIBE AFFILIATION: \_\_\_\_\_

ENROLLED: YES ( ) NO ( )

REFERRED BY:

Behavioral Health ( ) Friend(s) ( ) Social Services ( )

Court referral/transfer ( ) Police Department ( ) Walk-In ( )

Employment referral ( ) Parole/Probation ( ) School ( )

Family / relatives ( ) Prosecutor ( )

OTHER: \_\_\_\_\_

EMPLOYED? YES ( ) NO ( ) ANY COMMENTS REGARDING EMPLOYMENT:

NAME OF EMPLOYER: \_\_\_\_\_

CONTACT PERSON/SUPERVISOR: \_\_\_\_\_

PHONE NUMBER: ( ) \_\_\_\_\_

What needs to be done to make situation better? \_\_\_\_\_

How can the Peacemaker Circle help? \_\_\_\_\_

Other persons who could participate in Peacemaking Circle - current contact information:

|     | PERSON: | PHONE/MESSAGE: | RELATIONSHIP: |
|-----|---------|----------------|---------------|
| 1.  | _____   | _____          | _____         |
| 2.  | _____   | _____          | _____         |
| 3.  | _____   | _____          | _____         |
| 4.  | _____   | _____          | _____         |
| 5.  | _____   | _____          | _____         |
| 6.  | _____   | _____          | _____         |
| 7.  | _____   | _____          | _____         |
| 8.  | _____   | _____          | _____         |
| 9.  | _____   | _____          | _____         |
| 10. | _____   | _____          | _____         |

Summary of how you would like to see the situation resolved: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

| Name(s) of affected family members: | Relationship |
|-------------------------------------|--------------|
| _____                               | _____        |
| _____                               | _____        |
| _____                               | _____        |
| _____                               | _____        |

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***IF A MINOR, PLEASE FILL THIS SECTION OUT:***

School status (enrolled, expelled, suspended, etc.): \_\_\_\_\_ Grade: \_\_\_\_\_

School Name: \_\_\_\_\_ Full Time \_\_\_ Part time \_\_\_

Phone Number of School: \_\_\_\_\_

Risk factors (Circle all that apply):

- |                |                      |                       |                   |
|----------------|----------------------|-----------------------|-------------------|
| School issues  | Peer relationships   | Anti-social behavior  | Family            |
| Alcohol abuse  | Drug use             | Teenage parent        | Suicidal thoughts |
| Physical abuse | Family secrets       | Stress                | Boredom           |
| Health issues  | Tobacco / chew       | Death in family       | Loner             |
| Homeless       | Religious upbringing | Traditional practices | No family ties    |

Other: \_\_\_\_\_

Frequency of alcohol use / abuse: \_\_\_\_\_

Drug(s) of choice: \_\_\_\_\_

Additional background information you think is important: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(This can include juvenile justice, drug/alcohol treatment, mental health counseling, low income family problems, lack of cultural or spiritual practices, etc.)

Youth's personal strengths are especially important to list as they will be a guiding point in the beginning of the peacemaker circle process:

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**WHEN SUBMITTING FORM WE WILL FILL OUT ORIENTATION CHECK LIST:**

- \_\_\_\_\_ **Discussed Peacemaking Circle process**
- \_\_\_\_\_ **Discuss timeline of Peacemaking Circle sessions [bi]weekly & set # of sessions**
- \_\_\_\_\_ **Discussed Peacemaking Circle guidelines / rules that are listed for each session**
- \_\_\_\_\_ **Discussed not inviting people whose behavior / history suggest they are unlikely to act respectfully or maintain confidentiality**
- \_\_\_\_\_ **Discussed approaching family member or knowledgeable elder for teachings**
- \_\_\_\_\_ **Discussed tradition of offering tobacco**
- \_\_\_\_\_ **Discussed post-circle mentoring, monitoring, and follow up circles**
- \_\_\_\_\_ **Discussed final circle and potluck feast**
- \_\_\_\_\_ **Discussed legal obligation to report child abuse and neglect**
- \_\_\_\_\_ **Discussed information on Medicinal and Grandfather / Elder Teachings**
- \_\_\_\_\_ **Provided Resource Directory**
- \_\_\_\_\_ **Discussed availability and spiritual nature of healing talking circles**
- \_\_\_\_\_ **Disclosed any medications that are being taken at this time**
- \_\_\_\_\_ **Evaluation – may consider either a written form or verbal response to Elders at the end of the Peacemaking Circles so as to improve the process**

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Signature

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Date

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Signature

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Date

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Youth signature if involved

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Date

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Peacemaker / PMC Liaison

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Date

# Confederated Tribes of the Colville Reservation Peacemaking Circle

## VOLUNTARY SUPPLEMENTAL INTAKE FORM

- **HOW CAN THE PEACEMAKER CIRCLE HELP?**

- **CULTURE:** What do these words “mean” to you personally:

Sharing

Caring

Humility

Respect

Love

Stim Ahs Spoos? or, “What is in your heart?”

Touch our heart

Touching another person’s shoulder / arm

- **PERSONAL:** How do you feel about your “SELF?”

And, how do you feel about yourself as an “INDIAN?”

Are you a good person?

What are you good at doing?

Do you ever wish you were different?

How or who would you like to be?

• **TRADITIONAL:**

Sweat House – do you sweat?(  ) yes      (  ) no

Would you like to sweat?      (  ) yes      (  ) no

Hunting – what does hunting / fishing / gathering mean to you?

First Deer

First Fish

First Berries

First Roots

Long House

Powwows (Indian Dancing)

Indian Name

Give Aways

Humility

Chivalry

Honesty

Respect

Caring

Sharing

Working together for the good of all?

Where have you been?

Where do you want to be?

Any other customs or traditions you would like to become familiar with? \_\_\_\_\_

**PEACEMAKING CIRCLE PROGRAM**

Confederated Tribes of the Colville Reservation

P.O. Box 150 Nespelem, WA 99155

Phone: 509-634-2071 Fax: 509-634-2072

**RELEASE OF INFORMATION**

CLIENT: #PMC-201\_\_- \_\_\_\_\_

NAME: \_\_\_\_\_ DATE: \_\_\_\_\_

I do hereby authorize the release of any and all MEDICAL, PSYCHIATRIC, and PSYCHOLOGICAL evaluation reports and/or records for use in the COLVILLE TRIBAL PEACEMAKING CIRCLE PROGRAM.

I do hereby authorize the release of any and all ADULT CRIMINAL and JUVENILE reports and/or records for use in the COLVILLE TRIBAL PEACEMAKING CIRCLE PROGRAM.

I do hereby authorize the release of any and all FINANCIAL reports and/or records for use in the COLVILLE TRIBAL PEACEMAKING CIRCLE PROGRAM.

I do hereby authorize and release of any and all SCHOOL reports and/or records for use in the COLVILLE TRIBAL PEACEMAKING CIRCLE PROGRAM.

I do hereby authorize the release of any and all ALCOHOL and/or SUBSTANCE ABUSE counseling and treatment records and/or reports for use in the COLVILLE TRIBAL PEACEMAKING CIRCLE PROGRAM.

I do hereby authorize the release of any and all MENTAL HEALTH reports and/or records for use in the COLVILLE TRIBAL PEACEMAKING CIRCLE PROGRAM.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Peacemaker Staff / Liaison

\_\_\_\_\_  
Date

\_\_\_\_\_  
Youth signature (if involved)

\_\_\_\_\_  
Date

# PEACEMAKING CIRCLE PROGRAM

Confederated Tribes of the Colville Reservation  
P.O. Box 150 Nespelem, WA 99155  
Phone: 509-634-2071 Fax: 509-634-2072

## CONFIDENTIALITY AGREEMENT

CLIENT: #PMC-201\_\_ - \_\_\_\_\_

NAME: \_\_\_\_\_ DATE: \_\_\_\_\_

“What is said in the circle stays in the circle.” Communication relating to the subject matter of the resolution made during the peacemaking circle sessions / process by a party, facilitator, or other participant shall be a confidential communication.

THE ONLY EXCEPTION to this confidentiality agreement is in cases of suspected child abuse and neglect.

Facilitators will report to the proper authorities, cases where there is a reasonable cause to suspect child abuse and neglect. Aside from the written agreement reached and signed by the parties, the work product and case file is confidential and not subject to disclosure in a judicial or administrative proceeding.

I, the undersigned, have read and understand the confidentiality provisions regarding Colville Tribal Peacemaking Circle sessions.

PLEASE PRINT NAME:

DATE:

\_\_\_\_\_

\_\_\_\_\_

PLEASE SIGN NAME:

\_\_\_\_\_

WITNESS:

DATE:

\_\_\_\_\_

\_\_\_\_\_

PMC-201 \_\_\_ - \_\_\_ SESSION # \_\_\_\_\_  
DATE: \_\_\_\_\_ TIME: \_\_\_\_\_  
LOCATION: \_\_\_\_\_

**PARTICIPANT ADVISEMENT AND INITIAL AGREEMENT**  
**FOR PMC PACKETS FOR ENTERING SESSIONS**

I have been informed and understand that under the customs, traditions and laws of the Confederated Tribes of the Colville Reservation:

Peacemaking is aimed at restoring and healing and is not used to coerce;

The peacemaking circle is an alternative to formal tribal court proceedings;

The community and all individuals have roles in the process and all are to be treated with respect;

The peacemakers' role is to ensure all are treated fairly and with respect and are given the opportunity to participate fully;

While a person accused of a crime is entitled to assistance from a spokesperson in formal tribal court proceedings, in the peacemaking circle, no one is entitled to a spokesperson;

Peacemaking proceedings are confidential; participants cannot divulge or be forced to divulge any information about statements made in the circle unless the person whose statement it is agrees that his or her statement may be disclosed or unless the statement reveals information, such as child or elder abuse or neglect, which is subject to mandatory reporting under applicable laws; statements otherwise admissible or subject to discovery in formal court proceedings do not become inadmissible or protected from discovery solely by reason of their disclosure in the peacemaking circle;

To be eligible to participate in the peacemaking circle, the accused must accept responsibility for the acts or omissions which have brought the into the peacemaking circle and must agree to satisfy the disposition that is reached in the peacemaking circle process;

To be enforceable, the disposition must be agreed to by all who participate in the circle;

If all who participate in the circle do not agree on the disposition, the matter may be referred back to Tribal Court for formal proceedings.

If, without good cause, the accused fails to appear at the time and place designated for peacemaking, the peacemaking process may be terminated and the matter may be referred to Tribal Court for formal court proceedings;

The peacemaker(s) and other participants in the peacemaking circle will decide when / if / how the peacemaking process is to terminate;

The terms and conditions of the disposition shall be memorialized in writing and be made available to all who participate;

Failure to comply with any of the terms and conditions in the disposition will be a violation of the agreement and may result in referral to the prosecutor's office for formal court proceedings; the written disposition may also be enforced by a formal court order; and

Upon successful completion of the disposition, the accused is legally released from all criminal or civil liability arising out of the acts or omissions which brought him or her into the peacemaking circle and those acts or omissions which may relate to the same acts or omissions and which are identified and dealt with in the disposition as well.

I acknowledge and understand these advisements and agree to comply with them:

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Liaison / PMC Staff

\_\_\_\_\_  
Date

# A SEVEN STEP PEACEMAKER CIRCLE METHOD BASED ON COLVILLE TRIBAL TRADITIONS

## STEP 1. Preparatory Information:

Describe the program purpose by giving a description and history based on information on the specific tribe's culture and traditions. PMC Practitioners may want to use background information / tribal make up listed by all participants on **TAB 3 PMC SESSION 001 – SIGN IN SHEET.**

Describe the formal (Colville tribal traditional law) and the informal rules (information based on practical experience of the participants). Describe how this program and the Courts work with PMC Practitioners.

## STEP 2. Opening Prayer followed by Introductions of Participants

### STEP 3. Statement of Information:

a. Describe the reasons for the PMC ceremony to be held, i.e., what are the problems and some solutions.

Make inquiry for establishing accuracy and integrity of the information gathered through the ceremony.

Practitioner shall use **TAB 3 - FORM PMC SESSION 005 - ORIGINAL NOTES OF THE PRACTITIONER.**

b. Continue to question, for the purpose of clarity and accurateness of all information provided by participants during the ceremony.

c. Always review, reframe the issues, and get clear and specific information to draw out the problems to be healed.

d. Identify tasks and responsibilities required of participants for follow-through for healing.

### STEP 4. Develop Problem Solving Statements:

These are statements created from the problems identified in STEP 3. The statements are positive statements and are GOAL ORIENTED. This is where solutions for healing are established.

### STEP 5. Summarize and Refocus:

Use STEP 3 and 4 until there is clarity in all the solutions. The objective is to come from negative energy to positive and healthy energy.

### STEP 6. Form Commitment, Unity and Harmony in the group, do this by:

a. Create a written agreement based on the information formed at STEP 5.

1. Identify Action Steps. **FORM PMC ADMIN 001 - SESSION FILE ACTIVITIES AND NOTES.**

2. Assign these steps to the participants to carry out the steps of action.

3. Provide clear deadlines for the completion of the assigned steps.

b. After the session is complete, call a review to determine status of assignments created in ceremony to determine progress. Use STEP 3, 4, and 5 to help the individuals along to complete each of their responsibility. Revisit steps until a place of balance is realized.

### STEP 7. Closing Prayer

*Remember Peacemaking Circle Rules: Use prayer; smudging; other ceremony when wanted*

- | 1. Respect
- | 2. Establish a "safe place"
- | 3. Cultural space – we are each unique
- | 4. No shouting
- | 5. No mumbling (while others are talking)
- | 6. No name calling
- | 7. Note taking \_\_ Yes \_\_ No      *Vote before each Peacemaking Circle*
- | 8. No food
- | 9. Always help to heal
- | 10. Always maintain confidentiality – what is said / done here stays here when we leave here
- | 11. No cell phones or calls