One of the ethical dilemmas taking place in Battering Intervention and Prevention Programs is what to do when a man re-offends. Most programs have some procedure that responds to re-offenses. In this paper, I will discuss what The PIVOT Project has developed.

As a regular part of each session, each man at PIVOT, in his own words, reports to the group whether or not he has been violent in the past week, pledges to be non-violent in the week to come and to report it to the group if he cannot honor the pledge. Pledging not to be violent, I believe commits a man to not being violent. Not being violent becomes a conscious choice. Contrary to what many people who do this work believe, which is that MEN CHOOSE TO BE VIOLENT, I believe that MEN HAVE NOT CHOSEN NOT TO BE VIOLENT. An obvious criticism to the pledge is the possibility for lying about one's violence to the group. However, when a man does admit to a re-occurrence, it presents an opportunity for which a man can learn responsibility for his behavior, he can be dealt with fairly and justly in a community of his peers, and can restore himself to the group in particular and to society in general. When one man does this and others observe it, the taking of responsibility becomes the honorable and decent choice. The group, the facilitator, and the man himself participate in the development of an appropriate consequence for his offense. No man is required to accept any consequence that he is not willing to complete. The group must work until it finds consequences that are acceptable and appropriate. Desirable outcomes are possible as a result of the consequence procedure. As a man practices non-violence and non-abuse by recognizing, monitoring, and adjusting his own behavior, he does not need outside agents (police, courts) to do so and this represents a benefit. His possible realization that violence and abuse are morally wrong offers a higher level response than a change in behavior simply to avoid punishment.

In order to derive and carry out consequences, a man at PIVOT completes four tasks that should ultimately result in the fifth thereby and the community bestows the sixth. We term them the Six R's.

R #1) Recognition. Before any change can occur, the man has to recognize that something is awry and needs to be attended to. A woman has been battered and abused; she is afraid. I note that has happened.
R #2) Responsibility. The man has to accept responsibility for his part of the act. A woman has been battered and abused; she is afraid. No matter what other circumstances were involved, I was the one who did this.

R #3) Remorse. The man has to feel that what he did was not a good thing to do and feel sorry for it. Many men would like to believe they have completed the process when they reach this point. Saying that they are sorry clears the slate and nothing further is required. A woman has been battered and abused; she is afraid. No matter what other circumstances were involved, I was the one who did this. It was not a good thing for me to do and I am deeply sorry for it. I feel very badly about it.

4) Restitution. Action is required in this critical step that borrows from the AA step of making amends. Consequences must be devised, accepted, carried out and reported back to the group. Consequence formulation is slippery. In group, when a man once admitted re-offending, another member of the group believed it to be consequence enough for him just to have made confession in front of the group. Having no substantial consequences makes the offense trivial. Some programs are at the other end of the spectrum. They require that when a man admits a re-offense, he be discharged. Their reasoning is that a continuance of violence is not acceptable and that success and failure are measured as all or nothing, pass or fail. While this is understandable, I believe doing so loses the opportunity for his and his group mates' participation in a ritual by which they learn that responsibility for actions can have a restoring and growth-promoting outcome. At PIVOT, consequences have been versatile and have included the following: Pleading guilty to charges in the criminal justice system. Beginning group again either by staying in same group or transferring to another facilitator. Not watching favorite programs while cleaning the kitchen totally for two months. Admitting in the police academy training a re-offense has occurred and thereby subjecting oneself to public exposure and censure. Getting a divorce without presenting any obstacles to partner. Setting up money and an agreement not to go after her should she leave as part of a safety plan and signing confession for her to have for authorities should he not honor the plan.

What is basic in coming up with consequences is having them be helpful and constructive to the one upon whom the offense was committed in particular if it serves her well and/or society in general. A woman has been battered and abused; she is afraid. I note what has happened. No matter what other circumstances were involved, I was the one who did this. It was not a good thing for me to do and I am deeply sorry for it. To demonstrate my remorse and accountability, I am going to put money in an account for her that she will have for her own safety and security. Additionally, I am going to offer my services to the battered women's shelter in my city as a volunteer who will use his truck to pick up and deliver donations.

R #5) Reformation: Reformation is the by-product of the first four R's having been performed adequately. Assimilation and accommodation are the taking in and processing of new information and then adjusting and changing given the new perspective. Danny Glover's character as the husband of Celie in THE COLOR PURPLE illustrates this
concept. After being abusive for years to Whoopi Goldberg's Celie, he is later instrumental in reuniting her with her children. He did not do it for reward from her. She was not aware of his efforts. In his performance of the task, he became changed in a way that would not have occurred otherwise. A woman has been battered and abused; she is afraid. I note what has happened. No matter what other circumstances were involved, I was the one who did this. It was not a good thing for me to do and I am deeply sorry for it. To demonstrate my remorse and accountability, I am going to put money in an account for her that she will have for her own safety and security. Additionally, I am going to offer my services to the battered women's shelter in my city as a volunteer who will use his truck to pick up and deliver donations. I will have done this with no expectation of reward. By performing these tasks, I will have reinforced my own choice of non-violence, demonstrated responsibility for my own actions, been a positive example for my peers, improved the situation for my wife, and taken on some action of social responsibility and concern which will be for the betterment of my community. As a result I will have become a better, more developed person though I may not even be conscious of these changes. I have been an agent in my own reformation.

R #6) Restoration: When someone has worked on and achieved penance, it is our job as a society to restore that individual to a state of becoming a full participant in the social order.

When this process works as it should, the benefit is not only to the man, but also to all other members of the group. The group will have experienced that it is safe to be honest in the group. Facing consequences rather than avoiding them can be an integral part in a man's evolving to a more complete and better human being and that ultimately enhances safety of and self-determination and justice for women.