

Little River Band of Ottawa Indians

Certification of Adoption

The rules for the procedures of the Odenaang Enjinoojimoying (A Place of Healing Many Hearts), the Peacemaking program of the Tribal Court have been reviewed by the Chief Judge and Associate Judge. These procedures are formally adopted by the signatures below and become effective on the date shown.



Chief Judge Daniel Bailey



Associate Judge Angela Sherigan



These Rules and Procedures become effective: May 29, 2008

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ODENAANG ENJINOOJIMOYING

Little River Band of Ottawa Indians Peacemaking Guidelines

Section 1. Establishment of Odenaang Enjinoojimoying (A Place of Healing Many Hearts)

1.01 The Tribal Government of the Little River Band of Ottawa Indians has established a Peacemaking System to be used in cooperation with the present court system for cases involving minors and adults. Cases can be referred to Peacemaking through tribal courts, state courts, any federally recognized tribe, any historic tribe or any Anishinaabek of the Three Fires or employees of the Little River Band of Ottawa Indians.

Section 2. Vision Statement

2.01 The vision of Odenaang Enjinoojimoying is to provide a traditional conflict resolution process for children, families and tribal employees. This process of applying traditional values to alternative dispute resolution will focus on promoting the resolving of a problem or dispute and the healing between the participants to restore their relationship.

Section 3. Philosophy

3.01 The Peacemaking setting is much different from state court proceedings. Unlike the state court system which is divisive by its nature and involves a judge or jury making the decisions for others, Peacemaking encourages people to solve their own problems. Peacemaking sessions are conducted by two Peacemakers; one male and one female to create balance. Peacemaking involves; (1) discussing issues in a respectful manner, (2) assisting individuals with understanding and accepting responsibility for his/her wrongdoings; (3) promoting healthy relationships; and (4) working with participants to plan and make group decisions about future actions. Planning, respect and consensus in Peacemaking sessions replace imposed decisions which use punishment to correct behavior. Rather than judge people, peacemaking addresses bad decisions and their consequences and substitutes healing in place of force.

Section 4. Purposes of Peacemaking

4.01 Little River Band of Ottawa Indians Peacemaking Department encourages people to solve their own problems in a safe environment. In Peacemaking decisions are reached through discussing the wrongdoing of the child, a family member or a tribal employee, and any other underlying issues. In a Peacemaking session. The Peacemakers will use their knowledge and draw from the customs and traditions of the Anishinaabek. The peacemakers will strive to achieve a setting which will (1) allow active participation from parents and families whose children are in trouble; (2) Provide and environment for the wrong-doer to take responsibility for his/her wrongful behavior; (3) provide and environment that is safe for victims and wrong-doers to work out problems and begin the healing process; and (4) assist in locating traditional practices and teaching and community based services to children, youth, families and others.

Section 5. Goals of Peacemaking

5.01 The goal of Peacemaking is to help all members of the tribal community, and tribal employees to help themselves. In Peacemaking all interested participants will attend a peacemaking session and address their issues, problems, and conflicts. They will develop an agreement that will promote healing and restore healthy relationships. The Peacemaking process will focus on strengthening families, show the importance of being responsible for your actions and develop solutions to resolve conflicts, problems and issues. The Peacemakers will work:

- (a) To improve family relations for Little River Band members and their children in the Tribe's nine county service areas where they reside. These counties include: Manistee, Mason, Lake, Wexford, Oceana, Kent, Ottawa, Newaygo, and Muskegon.
- (b) To provide access to traditional restorative justice programs to resolve disputes.
- (c) To provide a safe environment for all participants
- (d) To provide education to all communities about Peacemaking and Anishinaabe culture.
- (e) To assist in the development of an agreement and ensure that all participants follow the agreement and work together in a good way.

Section 6. Eligibility and Request for Peacemaking

6.01 Individuals eligible for peacemaking include, children, youth, adult tribal members, and tribal employees.

- (a) Children and youth who have a case pending, and adults who have a civil case pending before the Little River Band of Ottawa Indians Tribal Court.
 - (b) Children and youth who have a case pending, and adults who have a civil case pending before another tribal court.
 - (c) Children and youth who have a case pending, and adults who have a civil case pending before the state court in Michigan.
 - (d) Members of a federally recognized tribe, state historic tribes or any Anishinaabek who would like to voluntarily become a participant can assist in the Peacemaking process.
- (1) Examples of possible Peacemaking session could include but not limited to the following situations involving children, youth, adult tribal members, and tribal employees.
- (1.1) Child in need of care,
 - (1.2) Delinquent offenders who have committed minor offenses.
 - (1.3) Youth, and adults referred to Peacemaking from another federally recognized tribe.
 - (1.4) Referral from the Case Intake Team (CIT) explained further in the Juvenile Code
 - (1.5) Representative from other outside agencies, i.e.... school, and non-tribal social service referrals

6.02 Peacemaking may hear the following types of cases.

- (a) All children and youth who are facing a status offense or a non-statue offense in the Little River Band of Ottawa Indians Tribal Court system. If another tribal court or state court request that a case be transferred to Peacemaking. Also adult civil cases.
 - 1. Status Offense; a violation of criminal law due to the person's status as a minor.

Examples include; truancy, minor in possession of alcohol, and incorrigibility.

2. Non-Status Offense; all crimes that are considered felonies or misdemeanors regardless of a person's age. Examples include; shoplifting, larceny, and assault.
3. Civil Cases; involves disputes, conflicts, and/or a wrongdoing committed between private individuals and /or organizations. Examples include; contracts, divorce, personal injury.
4. Individuals who voluntarily seek the services of Peacemaking.

6.03 Case Referral: A case involving a status offense or a non-status offense may be referred to the Peacemakers from the Little River Band of Ottawa Indians Tribal Court. Cases may also be referred from other tribal courts, state courts, trial or state agencies or upon request from an individual who is receiving services. There will be no other financial cost to participant in Peacemaking sessions. The Peacemakers retain the right to deny any case and a written response will be provided within the time lines outlines in Section 6.09.

6.04 CIT Investigation: All other cases shall be forwarded to the Family Service Department to investigate to allegations and write a report that shall include recommendations; this report will be presented to the CIT. The CIT initial investigation shall be completed by Family Services within twenty (20) working days from receipt of the complaint. The investigator shall interview the child or juvenile, gather family background and evaluate the home environment. The investigator shall also talk to the victim(s) and gather information regarding the incident and request input. Based upon the information gathered. The social worker shall a report which shall include recommendations and present it to the CIT.

6.05 Case Intake Team. The CIT is a multi-disciplinary group and they shall convene on a regular basis to determine if the case should (1) be delayed for prosecution in order to develop and implement and appropriate plan or (2) if it should be forwarded for prosecution in the Tribal Court.

6.06 Time Frame. Any case plan arranged through this section shall be concluded within a maximum nine (9) months. If at the end of 3 months the case plan has not been substantially followed, the CIT shall refer the case to the Presenting Officer to file a petition for formal adjudication.

6.07 Review. The CIT shall review the juvenile's progress every thirty (30) days. If at any time the CIT concludes that the juvenile is not working towards the goals of the plan, the CIT shall ask the Presenting Officer to file a petition for formal adjudication.

6.08 Traditional Request and Formal Request for Odenaang Enjinoojimoying, Peacemaking Services. A traditional request for services can be performed by the offering of Sema (tobacco), or one of the other medicines, Kiishig (cedar), Mshkwaadewashk (sage) , and Wiingash (sweet grass). The formal request can be done as a part of a court order, or personal request. This will start the intake process.

6.09 Processing Requests for Peacemaking Sessions. When the case has been received by the Tribal Court or if the person/s are accessing Peacemaking voluntarily, cases will be referred to the Peacemaking supervisor or the assistant. One male and one female volunteer Peacemaker will be contacted until two peacemakers have been selected. Upon the scheduling of a Peacemaking session the Peacemaking supervisor or the assistant will inform the participant of what to expect in the session. If a male or a female Peacemaker can not be scheduled, the case will be referred back. With a written reason why a Peacemaking session could not be scheduled.

6.10 Case Denial. All denials must be made in writing stating the reasons denied and forwarded to the Peacemaking Supervisor, Peacemaking Assistant or the Court within the time lines outlined in section 6.11. Cases will be referred back to the CIT if denied by Peacemaking.

6.11 Time Lines. Peacemaking shall comply with all timelines as directed by the court or under the Juvenile Code.

- (a) Pending court case. All cases that proceed under the Juvenile Code will comply with all applicable time lines.
- (b) No court case pending and no children are in custody. A decision to accept or deny the case will be made by the Peacemaking Supervisor or the Assistant within twenty (20) working days of receipt of the request. An initial Peacemaking session must be held within thirty (30) working days after the decision is made.

Section 7. Intake Process.

7.01 Intake. The intake process is the initial step of Peacemaking; all participants shall go through an intake process. The process will be conducted, in a friendly and open way. The Peacemaker will provide information about the history, philosophy and purpose of peacemaking. The following procedures will be applied to the Peacemaking Process.

7.02 Information Gathering. The intake process must be completed before the Peacemaking session is held. The information must be gathered as completely as possible. This information shall be gathered on the Intake Form. *See also Intake Form Attached to the Appendices.* The peacemaking supervisor or the assistant shall gather the following information.

- (a) Identify all person(s) requesting Peacemaking and interested in the issue. Include names. Addresses, relationship and any other information that may be useful.
- (b) When each participant is interviewed, identify the nature of the problem and what each individual perceives to be the desired outcome.
- (c) Obtain all court information regarding the matter and/or any other information that would be useful to review prior to the Peacemaking session.
- (d) Identify and obtain addresses of any other names of persons who should be involved in the session.

- (e) Take all other steps necessary to assist the process.

7.03 Scheduling and Notice of Peacemaking Session. Following the intake interview the Peacemaking Supervisor or the Assistant will make arrangements to:

- (a) Coordinate the location, date and time of the Peacemaking session at the convenience of the parties and the peacemakers.
- (b) Give timely and written notice of proceeding to all interested persons.

7.04 Form of notice. The notice shall contain the following information. *See Notice Form attached*

(a) Information in the notice shall include:

- (1) Time, date, location and the names of the Peacemakers that will be holding the sessions.
- (2) Notice must be sent to the person's address or hand delivered by a person designated by Odenaang Enjinoojimoying

7.05 Forwarding Information for Peacemakers. The Peacemaking Supervisor or the Assistant will review the intake information with the Peacemakers who will be conducting the peacemaking session. This information is and shall remain confidential. A breach of confidentiality will be grounds for removal. *See Section 12.*

Section 8. Peacemaking Cases.

8.01 Steps in Peacemaking Sessions. The following is a guideline to conduct a Peacemaking session. Alternative Dispute Resolution (ADR) may be used upon the participant request.

The Peacemaking Session will follow these steps:

- (a) Smudging. The peacemakers will begin the session by smudging.
- (b) Prayer. The session will open with a prayer which is appropriate for the participants and the occasion. A Peacemaker may lead the prayer or designate any person to open with the prayer.
- (c) Preparatory Instructions.
 - (1) Introductions. All of the participant will introduce themselves and the Peacemakers will explain the following ground rules:
 - (2) Rules. Describe the ground rules that all participants must follow during the Peacemaking session.
 - (2a) Peacemaking sessions are voluntary.
 - (2b) Listen with respect
 - (2c) It is OK to disagree. There will be no name-calling or personal attacks.
(No Cussing)
 - (2d) Each participant will get a chance to speak, there will be no interrupting
 - (2e) Speak for yourself and not as the representative of any group.
 - (2f) Explain that judges and lawyers have no direct role in the Peacemaking session.
 - (2g) Peacemaking participants will comply with the peacemaking agreement. If they fail to follow the agreement, the Tribal Court shall enforce the agreement through a court order.

- (b) Some or all of the participants may decide that they do not want a traditional Peacemaking session, and opt for an ADR session. The rules for an ADR session are the same; however the anishinaabek customs and traditions will be absent. The participant's decision shall be respected.

8.02 Confidentiality. Confidentiality is what builds the trust, and the respect for the peacemaking process. A strict confidentiality policy shall be adhered to. Aside from the peacemaking agreement, the documents and case files are confidential. As mandatory reporters of suspected child abuse, the peacemakers are required to disclose the information to the proper authorities.

8.03 Record Keeping. All juvenile and adult Peacemaking case files and records will be destroyed six (6) months after completion and discharge from peacemaking. If the peacemaking case file is part of a condition of probation, the file will remain in the probation file until the youth reaches the age of 18, at that time all documents, records, and case files will be destroyed.

8.04 Peacemaking Objectives. Each participant is encouraged to discuss their issue, problems or conflict openly. The Peacemakers will facilitate the discussion and ensure that there is balance. The Peacemakers will create a safe environment of Respect, Humility, Truth, Empathy, Trust and Forgiveness.

- (a) The objectives are to reveal the issues, problems or conflicts to make it clear, so the participants will be able to understand, and start to resolve the issues.
- (b) Restate the purpose of the Peacemaking Session, and what the participant's roles and objectives are in this process.
- (c) Anishinaabek traditions and customs will be used to assist in the process. Developing strategies and different approaches to resolve the issues will help the participants in creating an agreement that will be beneficial to all parties involved.
- (d) Be specific about times, dates, functions and assignments of what each person's responsibilities are, and what they will do to satisfy the agreement.
- (e) Ensure that all participants are heard and their ideas considered, and that the session is productive and constructive.

8.05 Agreement Development. The Peacemaker is there to direct the process and not the content. The peacemaker can make recommendations, that help the participants develop a reasonable and workable solutions that all of the participants can agree upon. The Agreement is a legally binding contract, and the participants must understand and sign the Agreement Contract. *See Sample: Agreement From in attached Appendices.*

8.06 Close with a prayer and a blessing.

Section 9. Program Compliance

9.01 The purpose of Program Compliance is to ensure that all participants are following their Agreement contracts. The Peacemakers shall make every effort necessary to ensure compliance with their Agreement. All activity will be documented. The Peacemaker shall:

- (a) Document and provide guidance to the participants, to ensure compliance with their agreement contract.
- (b) Check on the participant's progress, referrals and recommendations to other service providers and programs.
- (c) Report all information gathered to the Peacemaking Supervisor, or the Assistant.

Section 10. Record Keeping

10.01 . Record Keeping Each Peacemaker who develops an agreement contract with a participant shall forward all documents and paper work to the Peacemaking Supervisor, Peacemaking Assistant, or Tribal Court Clerk. When a case is closed, the entire file shall be destroyed. *See Section 8.03*

Section 11 Qualifications of a Peacemaker.

11.01 A Peacemaker is a person who:

- (a) Is at least 21 years of age.
- (b) Is a member of any federally recognized or state historic tribe or band.
- (c) Is an employee of the Little River Band of Ottawa Indians. If the employee is not a member of a federally recognized or state historic tribe or band, there ability to remain a Peacemaker terminates when he/she is no longer employed by the Tribe.
- (d) Is a volunteer.
- (c) Does not use or abuse drugs or alcohol.
- (d) Is non-judgmental.
- (e) Avoids stereotyping.
- (f) Provides a positive role model to others.
- (g) In their heart is truly willing to help others with there conflicts, problems, and issues to find resolution.

Section 12. Formal Acceptance of Peacemakers

12.01 Formal Acceptance Process. To better service the tribal membership and the community, a formal process of accepting and certifying potential candidates for peacemaking is established as of December 12, 2007, this process will be reviewed each year, to ascertain the effectiveness of this policy and its procedures.

12.02 Purpose. To formalize a process in which Peacemakers are accepted and approved. To ensure that each potential Peacemaker is prepared and knowledgeable of the Peacemaking process.

12.03 Steps for Acceptance and Approval. The steps are a guideline to the process of formally approving an individual to become a Peacemaker.

- (a) Either by invitation, recommendation or self-interest, all individuals will submit a "Letter of Interest" to the Supervisor of Peacemaking/ Probation Department.
- (b) An interview of potential candidate's applicability for Peacemaking will be conducted by the Supervisor of Peacemaking/ Probation Department, the Court Administrator, and the Tribal Prosecutor. This group will be known as the Candidate Selection Team (C.S.T.) *See Section 11 for "Qualifications of a Peacemaker.*
 - 1. The Candidate Selection Team will ask question and develop an opinion and recommendation as to the applicability of the candidate.
 - 2. Upon completion of the interview and necessary documentation a letter of the decision will be sent to the candidate.
 - 3. A letter of denial will require no further action.
 - 4. An approval letter is a tentative acceptance based on the out come of a background check. (Note: Employees of the Little River Band of Ottawa Indians can sign a release of information for the Human Resources Department this will reduce the need to do another background check.)
 - 5. On receipt of the background check, the CST's approval recommendation from and the "Letter of Interest" the Tribal Chief Judge will sign the formal Acceptance letter.
- (c) Designating alternate CST members. Each member of the CST can appoint an alternate if they can not attend a CST interviews. The alternate will follow all Peacemaking guidelines and shall maintain strict confidentiality.

12.04 Certification of Peacemakers Before a newly approved Peacemaker can conduct a Peacemaking session the will be required to be certified by the Peacemaking Department. This certification is the minimum training standard set by the Peacemaking Department.

- (a) The training will be divided into three Objectives: 1. understanding how the program works. 2. Introduction to Anishinaabe Culture, and 3. Dispute Resolutions Techniques.
- (b) All Peacemakers in training will observe a Peacemaking session and they will conduct a training Peacemaking session.
- (c) Upon completion of these training requirements the new Peacemaker will then become certified.

12.05 Meetings and Conferences. The Peacemaking Department will meet with the nine county area Peacemakers, a maximum of once a quarter and a minimum of twice a year. Also the Peacemaking Department will meet with all of the volunteer Peacemakers a maximum of two times a year and a minimum of once a year. (The number of meetings will be determined by the need.)

Section 13. Responsibilities of Peacemakers and Primary Peacemakers.

13.01 Peacemakers Responsibilities are as follow:

- (a) To participate in ongoing trainings.
- (b) To be timely for all meetings.
- (c) To conduct Peacemaking sessions
- (d) To ensure that the Participants comply with their Agreements.
- (e) To keep all parties involved informed and document the progress of the Agreement's goals and objectives.

13.02 Responsibilities of the Primary Peacemakers in the Nine County Area. The role of the Primary Peacemakers is to provide leadership and motivation, to the Volunteer Peacemakers. Other responsibilities and duties:

- (a) Be able to attend Peacemaking meeting on a regular basis.
- (b) Be able to travel.
- (c) Be able to work with professional and Para Professional service providers.
- (d) Be able to access services, programs and develop other resources.
- (e) Be able to apply the philosophy and the goals of Peacemaking.
- (f) Be able to follow and understand the Peacemaking Guidelines.
- (h) Be able and willing to increase you knowledge about Peacemaking.
- (i) Be able and willing to teach and train other Peacemakers.
- (j) Follow the rules of confidentiality
- (k) Be able to complete all paperwork and perform record upkeep in a timely Manner.
- (l) Be able to be non-judgmental and keep an open mind through out the Peacemaking process.
- (m) Inform the Supervisor of Peacemaking, or the Assistant of any conflicts of interest that may arise in the Peacemaking process. *Example: family members, partnership in an economic venture, or personal knowledge in the, issue, problem, or conflict.*

Section 14. Peacemaking Code of Ethics and Conduct.

14.01 Applicability of this Code of Peacemaking. This code applies to all staff and volunteer Peacemakers. Peacemakers shall be bound by the Little River Band of Ottawa Indians Tribal Regulation, Chapter R300-Judiciary, Court Rules and Procedures. Section 2.200 Code of Conduct for Tribal Court Clerks, Magistrates, Administrators and Other court Personnel.

14.02 Integrity and Independence of Peacemakers. Peacemakers shall uphold the integrity and independence of the Judiciary and of the Peacemaking Department in that an independent and honorable judiciary is indispensable to Peacemaking in the tribal community. Therefore, Peacemakers should observe and impart, along with other court personnel, High standards of conduct so that the integrity and the independence of the judiciary may be preserved. The Peacemaking Department should reflect a devotion to serving the public.

14.03 Impropriety and the Appearance of Impropriety. Peacemakers shall not engage in any activity which would put into question the propriety of conduct in carrying out the duties of the Department. Peacemakers shall avoid infractions of law. Personal behavior shall be exemplary at all times, not only when conducting a Peacemaking session, but in their every day life.

(a) Kinship or Influence

Peacemakers shall not act in a controversy where a close relative is a party. A Peacemaker's conduct shall not be, such that they would need to justify the impression that any person can properly influence them or unduly enjoy favors or be affected by the kinship, rank position or influence of any party or other person.

(b) Independence

Peacemakers shall not be swayed by partisan demands, public clamor or considerations or personal popularity or notoriety, nor be apprehensive of unjust criticism.

(c) Self-Interest

Peacemaking shall abstain from performing or taking part in any Peacemaking session in which they have a personal interest.

(d) Gifts and favors

Peacemakers shall not accept gifts, presents or favors from Participants in Peacemaking. *(Note: In Anishinaabe culture it is considered disrespectful not to accept a gift. See: Appearance of Impropriety.)*

14.04 A Summary of Peacemaking Obligation. Peacemakers conduct shall be above reproach. They shall be conscientious, studious, thorough, courteous, patient, punctual, just, impartial, fearless of public clamor, and indifferent to private political or partisan influences. Peacemakers shall not participate in any matter in which they have a personal or financial interest or close relation to a party, and they shall conduct themselves with honesty, integrity and in harmony with Anishinaabe traditions and customs insofar as such traditions and customs are consistent with Tribal regulation, Chapter R300-Judiciary, Court rules and procedures.

Section 15. Peacemaker Dismissal from Service.

15.01 Dismissal from Peacemaking. If a complaint is brought to the attention of the Peacemaking Supervisor, the Peacemaking Assistant or the Court Clerk, that a Peacemaker has conducted there self in a manner that the integrity of the Program is questioned or by there actions cause an impropriety, they may be dismissed from service.

15.02 The Dismissal Process. The alleged impropriety shall be put in writing and signed by the person making the complaint. Upon receipt of the complaint, the CST will schedule a Peacemaking Session with the Peacemaker, whom the complaint was made against. All parties will be invited to participate in the session. The following are cause for discharge/ dismissal:

- (a) **Breach of Participant's Confidentiality.** If a Peacemaker breaches a Participant's confidentiality and found to be true, the result will be immediate Dismissal.
- (b) **The Abuse of alcohol or the use of illegal drugs.** The Peacemaking Department does not condone the any illegal drug activity, or the use and abuse of alcohol.
- (c) **Unexcused Absences.** If a meeting has been scheduled and you are not able to attend, contact the Peacemaking Supervisor, the Peacemaking Assistant or the Court Clerk. Failure to do so will be seen as an unexcused absence. The Peacemaking Department will make every effort to schedule meetings as not to disrupt the volunteer Peacemakers regular daily schedule.
 - c1. **Peacemaking Session.** If a Peacemaker fails to attend a Peacemaking session this is grounds for dismissal. The Pacemaker Supervisor will listen to the reason for failing to attend the Peacemaking session. If it is found that dismissing of the Peacemaker is in order, the CST will make the final decision.
- (d) **Temporally Excused form Services.** Peacemakers who wish to take time off from participating in the Peacemaking process, sessions, meeting, and trainings, can do so by writing out a letter and stating the how many days, weeks, or months they would like to be excused from.
- (e) **Punctuality:** Peacemakers will be on time for all Peacemaking sessions. Being late can lead to dismissal. If the Peacemaker is continually late and a complaint is filed, the CST will conduct a Peacemaking session to address the issue.



LITTLE RIVER BAND OF OTTAWA INDIANS
PEACEMAKING/PROBATION DEPARTMENT
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ADULT INTAKE FORM

This form must be completed for all participants involved in the Peacemaking process.

Name _____ Tribal ID# _____
 Address _____ City _____
 State and Zip _____ Phone# _____

Are you employed by the Little River Band of Ottawa Indians? [] Yes [] No
 Is this a Court referral? [] Yes [] No Is this Voluntary? [] Yes [] No

Please summarize the reasons for Peacemaking.

Other persons that should be included in the Peacemaking session:

Name _____ Relationship _____
 Phone# _____

Name _____ Relationship _____
 Phone# _____

Name _____ Relationship _____
 Phone# _____

Do you have any preference as to day of the week and time that you would like to have the Peacemaking session?

Month _____ Day _____ Time _____

Signature of participant _____

Date: _____
 Approved in form: 10/01/03



**LITTLE RIVER BAND OF OTTAWA INDIANS
PEACEMAKING/PROBATION DEPARTMENT**

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INTAKE ASSESSMENT

This form must be completed for all participants involved in the Peacemaking process.

Child/ Youth Information.

Name _____ Tribal ID _____

Address _____ Phone Number _____

City _____ State _____ Zip Code _____

Age: _____ DOB: _____

Family member(s) that the child/ youth is living with: Mother Father
Phone Number: _____ Step-Mother Step-Father
 Other relationship _____

Parents/ Guardians Information

Name: _____ Relationship to the Child/ Youth _____

Address: _____ Phone Number: _____

City: _____ State: _____ Zip Code: _____

Name: _____ Relationship to the Child/ Youth _____

Address: _____ Phone Number: _____

City: _____ State: _____ Zip Code: _____

Are your Parents Married Separated Divorced in a Relationship Long Term
 Short Term



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Additional comments:

How was this case referred to Peacemaking

Little River Band of Ottawa Indians Tribal Court

Case # _____

Other Tribal Court Name: _____

Case # _____

Michigan State Court Name: _____

Case # _____

State Historic Tribe Name: _____

Individual accessed without court involvement

Please explain what kind of issue, problem, or conflict are you having?

How long ago did your problem start? _____

What is the Main issue/s regarding your dispute? _____

Is there any common ground that you feel, both participants can agree on. _____



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Cell: (231) 690-3696

Has this dispute affected other areas in your life? _____

Are there other People you feel, should be included in the Peacemaking Session.

Name: _____ Phone #: _____
Email address: _____

Name: _____ Phone #: _____
Email address: _____

Name: _____ Phone #: _____
Email address: _____

Name: _____ Phone #: _____
Email address: _____

Other comments: _____



**LITTLE RIVER BAND OF OTTAWA INDIANS
PEACEMAKING/PROBATION DEPARTMENT**

“Odenaang Enjinoojimoying”

3031 Domres Road • Manistee, Michigan 49660

Patrick D. Wilson, Peacemaking/Probation Supervisor

E-mail: pwilson@lrboi.com

Phone: (231) 398-2239



**“Odenaang Enjinoojimoying”
NOTICE OF PEACEMAKING SESSION**

Date

Please be advised that a Peacemaking Session will be held at the Little River Band of Ottawa Indians Justice Center, located at 3031 Domres Road, Manistee, MI 49660. The Peacemakers request your attendance at this session.

Name: _____

Date and Time: _____

If you have questions or concerns, please contact the Peacemaking/Probation Department as soon as possible. The phone numbers are: (231)398-2239 cell: (231)690-3696

Miigwech,

Patrick D. Wilson:



**LITTLE RIVER BAND OF OTTAWA INDIANS
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PEACEMAKING AGREEMENT/CONTRACT

NAME: _____

CASE NUMBER #

DATE OF BIRTH: _____

THE FOLLOWING WAS AGREED UPON DURING THE PEACEMAKING SESSION:

GOAL # 1 :

- **OBJECTIVE #1:**

- **OBJECTIVE #2:**

- **OBJECTIVE #3:**

START DATE: ____ / ____ / ____

DATE OF COMPLETION: ____ / ____ / ____

GOAL # :

- **OBJECTIVE #1:**

- **OBJECTIVE #2:**

- **OBJECTIVE #3:**

START DATE: ____ / ____ / ____

DATE OF COMPLETION: ____ / ____ / ____



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GOAL # :

- **OBJECTIVE #1:**

- **OBJECTIVE #2:**

- **OBJECTIVE #3:**

START DATE: ___/___/___

DATE OF COMPLETION: ___/___/___

GOAL # :

- **OBJECTIVE #1:**

- **OBJECTIVE #2:**

- **OBJECTIVE #3:**

START DATE: ___/___/___

DATE OF COMPLETION: ___/___/___



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GOAL # :

- **OBJECTIVE #1:**

- **OBJECTIVE #2:**

- **OBJECTIVE#3:**

START DATE: ___ / ___ / ___

DATE OF COMPLETION : ___ / ___ / ___

GOAL # :

- **OBJECTIVE #1:**

- **OBJECTIVE #2:**

- **OBJECTIVE #3:**

START DATE: ___ / ___ / ___

DATE OF COMPLETION : ___ / ___ / ___

Patrick D. Wilson, Peacemaker

Date

Peacemaker

Date

Date

Date

Date

Date



LITTLE RIVER BAND OF OTTAWA INDIANS
PEACEMAKING/PROBATION DEPARTMENT
"Odenaang Enjinoojimoying"
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Peacemaking Program Compliance

Peacemakers have the responsibility to provide support for the participants.

- Provide Guidance, so the participants are able to stay on track with the agreements goals and objectives.

- The Peacemaker will check on the progress, referrals, and recommendations to other service provider and Programs:



**LITTLE RIVER BAND OF OTTAWA INDIANS
PEACEMAKING/PROBATION SERVICES**

“Odenaang Enjinoojimoying”

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CONFIDENTIALITY AGREEMENT

Communications relating to the subject matter of the resolution made during the Peacemaking process by a participant, Peacemaker, or other person shall be a confidential communication. The only exception to this confidentiality policy is in cases of suspected child abuse. Peacemakers are required to report to the proper authorities where there is reasonable cause to suspect child abuse. Aside from this agreement reached and signed by the participants the work product and case file of Peacemaking are confidential and not subject to disclosure in any judicial or administrative proceeding.

We, the undersigned, have read and understand the confidentiality provisions regarding the Peacemaking sessions.

Dated this _____ day of _____, 20__.

SIGN

PRINT



**LITTLE RIVER BAND OF OTTAWA INDIANS
PEACEMAKING/PROBATION DEPARTMENT**

“Odenaang Enjinoojimoying”

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PEACEMAKING FOLLOW UP QUESTIONNAIRE

This questionnaire is part of the evaluation of the Peacemaking/ Probation Department program. Your cooperation in the evaluation process is greatly appreciated. We encourage you to be candid in particularly in offering suggestions for improvement of the program. For this reason all responses will be confidential. Your response will be combined with other responses to help define what is working and what is not working. In this way the Peacemaking/ Probation Department will continue to improve and enhance the services we provide.

Case No: _____ Peacemaking No: _____

Case Title: _____

A. INFORMATION ABOUT YOU AND YOUR CASE:

1. How did you enter Peacemaking?

___ Court Order ___ Volunteered

___ Referred by _____

2. What type of issues or problems were dealt with in peacemaking

___ Family ___ Employee ___ School

___ Divorce ___ Custody/Visitation ___ Legal

___ Social

B. INFORMATION ABOUT THE PEACEMAKING PROCESS:

1. Were you satisfied with Peacemakers in the way they conducted the peacemaking session?

___ Yes ___ No

Please explain: _____



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2. Did you develop an agreement: ___ Yes ___ No

“If yes,” How did the agreement help you with your problem or issue? _____

3. What part of the peacemaking process was the most helpful? _____

4. To better service our tribal members, what do you think we can change to improve the department’s peacemaking sessions? _____

5. Did the peacemakers have the skills to keep the session on task? _____



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C. QUALITY OF SERVICE

1. Did the peacemakers create a safe and secure atmosphere to do a peacemaking session?
 Yes No If no, please explain: _____

2. Were the peacemakers on time? Yes No

3. Did the Peacemakers explain everything in a way that was easy to understand?

Yes No Please explain _____

4. Do you feel the Peacemaking service you received was,

Good----(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)----Excellent

5. Were the Peacemakers respectful to you? Yes NO

6. Did the Peacemakers come to the session prepared? Yes No



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D. PROGRAM DEVELOPMENT

1. What the most outstanding, memorable part of the Peacemaking process.

2. Would you recommend Peacemaking to a friend [] Yes [] No Please explain: _____

3. How satisfied are you with the outcome of the Peacemaking Program:

Unsatisfied----(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)----Very Satisfied



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CONTACT LOG

NAME: _____

CASE NUMBER: _____

DATE TIME SPOKE WITH/REGARDING



LITTLE RIVER BAND OF OTTAWA INDIANS
PEACEMAKING/PROBATION DEPARTMENT
 "Odenaang Enjinoojimoying"
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 Austen J. Brauker/Peacemaking/Probation Assistant E-mail: abrauker@lrboi.com
 Phone: (231) 398-2240
 FAX: (231) 398-3404

PEACEMAKING AGREEMENT/CONTRACT

NAME: _____

CASE NUMBER #

DATE OF BIRTH: _____

Youth Participant Yes [] No [] If yes, the following youth program goals apply

- 1. To improve the Mental being by developing a positive self image.**
- 2. To improve the Physical well being to create a positive attitude**
- 3. To improve the Emotional understanding, so the participant can address their feelings in an easier and positive way.**
- 4. To improve the understanding of Spiritually, to help the participant understand their connections to Anishinaabe culture.**

THE FOLLOWING WAS AGREED UPON DURING THE PEACEMAKING SESSION:

GOAL # 1 :

- **OBJECTIVE #1:**

- **OBJECTIVE #2:**

- **OBJECTIVE #3:**

START DATE: ____ / ____ / ____

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